Assessment of Effectiveness and Scalability of UNICEF-Sponsored Projects to Prevent Violence against Children and Women in Papua, South Sulawesi, and Central Java

February 18, 2016

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Acronyms

BAPPEDA	Regional Body for Planning and Development (Badan Perencana Pembangunan Daerah)
BPPKB	Women's Empowerment and Family Planning Body (Badan Pemberdayaan Perempuan dam Keluarga Berencana)
CCP	Center for Child Protection
CFI	Child Friendly Initiative
CFS	Child Friendly School
CP	Child Protection
CRC	United Nations Convention on the Rights of the Child
CSWD	Center for Social Well-Being and Development
FGD	Focus Group Discussion
FGMC	Female Genital Mutilation/Cutting
ICJ	Institute of Community Justice Makassar
IPPM	Institute of Community Development and Empowerment (Lembaga Pengembangan dan Pemberdayaan Masyaraka)
IRB	Institutional Review Board
KPAI	Indonesian Child Protection Commission (Komisi Perlindungan Anak Indonesia)
LBH-P2I	Legal Aid Institute for Indonesian Women Empowerment (Lembaga Bantuan Hukum Pemberdayaan Perempuan Indonesia)
LPA	Child Protection Organization (Lembaga Perlindungan Anak)
P2TP2A	Integrated Service Center for the Protection of Women and Children (Pusat Pelayanan Terpadu Pemberdayaan Wanita dan Anak)
PAUD	Early Childhood Education and Development (Pendidikan Anak Usia Dini)
PERDA	Provincial Level Regulation (Peraturan Daerah)
PPA	Office of Women and Children's Protection (Pelayanan Perempuan dan Anak)
RKM	Counselling and Mediation House (Rumah Konseling dan Mediasi)
SMA	High School (Sekolah Menengah Atas)
STI	Sexually Transmitted Infection
TOR	Terms of Reference
UNDP	United Nations Development Programme
UNFPA	United Nations Population Fund
VAC	Violence Against Children
VAW	Violence Against Women
WHO	World Health Organization

I.   Executive Summary

Introduction
This report provides an assessment of the nature and effectiveness of UNICEF-supported initiatives aimed at preventing violence against children (VAC) and violence against women (VAW) in Papua, South Sulawesi, and Central Java provinces in Indonesia. The assessment was conducted for UNICEF Indonesia by the Center for Social Well-Being and Development (CSWD) at the George Washington University (Washington, D.C.), together with a field research team. The report summarizes goals of the research, methodology, results of the data collection, and recommendations based on the data. Violence against children and women are key concerns for UNICEF across regions, and any effort to improve understanding with respect to the effectiveness of different prevention approaches contributes to the overall goal of reducing these violations of child and human rights.

Methodology
The research summarized herein was conducted using a short-term, rapid response methodology in which qualitative data were collected through interviews, focus group discussions (FGDs), observation, and photographic documentation. The research was conducted over the course of four months, and included a desk review of available reports and data, followed by organized site visits completed in the three provinces from November 2-22, 2015. The site visits involved meeting with local UNICEF staff and program directors; conducting a data review (insofar as data were available at UNICEF field offices); interviews with adult program staff, staff from collaborating organizations or agencies, community leaders, and service providers; FGDs with community members, program implementers (e.g., teachers) and participants – including children and young adults; observing and recording notes on program activities, materials, and implementation sites as a way to identify factors related to program efficacy , community reception, location, visibility, and practices of implementers; and photographing program facilities, activities, staff and participants (with permission), and the surrounding community context. Where possible, CSWD site visit staff audio-recorded interviews and FGDs. As an intensive, short-term data collection effort, the sampling process for interviews and FGDs was not random, but strategic and purposive sampling intended to achieve research goals. Most of the textual data was recorded in Bahasa Indonesia or a Papuan indigenous language, and translated to English. Below is a table summarizing the data collected.

Province	Program locations visited	Data collected
Papua	Wamena and Jayapura	11 FGDs with adults 5 interviews with adults 5 FGDs with child program beneficiaries
South Sulawesi	Makassar City and Gowa Regency	5 FGDs with adults 5 interviews with adults 6 FGDs with child program beneficiaries
Central Java	Surakarta/Solo and Klaten	4 FGDs with adults 1 interview with an adult 5 FGDs with child program beneficiaries

Results
The following is a brief overview of the data collected in each site.

Papua. The two programs to be assessed were the *Safe and Strong Schools* program, focusing on the implementation of positive discipline, and *Community Connections,* a broader community intervention that

included VAC and VAW prevention components. Both these programs were implemented in a challenging context that included remote village sites, poverty, longstanding cultural norms favoring physical, corporal punishment of children, the normalization of many forms of violence, and a history of political conflict. Moreover, unlike much of Indonesia, Papua is not majority Muslim, but predominantly Christian, with multiple tribal peoples.

The Safe and Strong Schools and Community Connections programs have been implemented concurrently, and without much evidence of coordination between them. Regarding Safe and Strong Schools, positive discipline is resisted by many teachers and parents, as not conducive to developing well-behaved children. There is a common saying that underscores popular views on corporal punishment: "There is gold at the end of the rattan stick." There also appears to be a mixed level of commitment from schools, capacity barriers, and variation in the way the program is implemented. Program implementers and others expressed that the Safe and Strong Schools training is not sufficiently sustained, and the materials are viewed by some as complex. However, some teachers, principals, parents and students are supportive, like the Safe and Strong Schools program, and reported changes in disciplinary practices (self-reported, anecdotal accounts). The Community Connections program includes discussions on multiple topics, including VAC, and is implemented primarily via churches which are a good choice as a community gathering location. Yet because of the socioeconomic and cultural context, community members seemed to be most interested in the discussions concerning livelihoods and HIV/AIDS; VAC is not their primary interest. As a likely result of both programs, VAC and VAW are being discussed publicly, where this was not previously the case. This is solely an anecdotal conclusion. While baseline and follow-up data exist, there is little connection between these data and program activities, as there was no substantive evaluation based on a theory of change.

South Sulawesi. In contrast to Papua, South Sulawesi is predominantly Muslim. The setting, including both urban and rural communities, and is characterized by community violence and gangs, especially in urban slum areas of Makassar. Similar to Papua, interpersonal violence and VAC are prevalent, but emerge from a different cultural context. In particular, child marriage is an important VAC-related issue. UNICEF sponsors multiple interventions in South Sulawesi, implemented as part of an overall child protection effort. These include policy interventions and partnerships with civil society organizations to develop training manuals and workshops for parents, religious leaders and children, to raise awareness about violence and non-violent forms of discipline, conflict resolution, and communication. Importantly, Makassar has received attention from the national government because of high levels of violence, so it is difficult to determine if a single intervention analyzed herein made a difference.

The multiplicity of activities and fragmented nature of interventions presents a barrier to assessment. Very little documentation was available pertaining to the interventions, and no evaluation data have been collected. The activities/interventions do not appear to be sufficiently coordinated to form an integrated program, and are sometimes hampered by lack of adequate space and facilities, as well as capacity. At time of the site visit, the children's modules were not available, so training modules for parents was shared with CSWD's site visit research team. Interview and FGD respondents expressed that trainings were very short in duration with little follow-up.

Despite the lack of coordination and follow-up for the interventions, there appeared to be parent and community support (via anecdotal accounts) for the interventions, and community initiative to implement them. Children in FGDs demonstrated increased awareness of VAC and risks of community violence, and parents described improved interaction with their children. In connection with increased reporting of VAC, system changes have occurred with respect to policies and implementation of police child protection units. In

addition, a local NGO, through its partnership with UNICEF, disseminated an innovative book for religious leaders that interprets verses from the Koran containing violence prevention messages.

Central Java. Programs in Central Java were implemented in a context that appeared to have less community and interpersonal violence, including at schools, than in Papua and South Sulawesi, although harsh discipline by teachers was mentioned as an issue of concern. Generally, Central Java has a more cosmopolitan, urban population than the other two sites, and there are higher levels of VAW and VAC awareness to begin with. Like South Sulawesi, UNICEF-supported VAC prevention interventions, though not organized as a single, defined or coordinated program, includes a mix of policy and local training initiatives, for example, child-friendly schools and village initiatives, Child Forums, peer educator training, and parent training. The Child Forums and peer educator materials were developed with children's participation.

The site visit research team observed that changing teachers' attitudes is viewed as difficult and a long-term process, and in FGDs, students expressed fears regarding talking to teachers about changing disciplinary practices. Interview and FGD respondents shared concern about the fragmented nature of the programs and lack of follow-up support, but program activity was generally viewed as positive. Similar to programming in South Sulawesi, program-relevant evaluation data have not been collected for interventions in Central Java. There were anecdotal accounts of some changes in school environments, improved parent-child interaction, and children more willing to talk about VAC and sensitive issues.

Recommendations
Key recommendations from the assessment, centered on building upon the progress made to date, highlight the following:
1. In order to facilitate evaluation and identification of best practices, develop (a) a typology of program types; (b) theories of change for each program type; and (c) logic models for each program type in which the change process and evaluation data are matched. Apply to select pilot programs.

2. The most promising candidates for replicable programs that could be tested with a more systematic evaluation (as described) were the Safe and Strong Schools (Papua) and Peer Education (Central Java) interventions. These should be tested based on the identified theories of change and logic models.

3. To facilitate dissemination and implementation, collect VAC prevention materials, as well as any evaluation data, in a centralized site or resource center (e.g., website) for national and local use. Organize materials by audience or context and include evidence of effectiveness.

4. VAC prevention programs, if effective, may increase reporting of abuse/demand for services, which will need to be met with an increase in capacity. There is a potential risk to child rights if that increased capacity does not exist. Therefore, it will be necessary to respond to changes in behavior (e.g., increased awareness/reporting of VAC) with increased services and support resources/training as they occur.

5. Identify potential resources, community structures and policy mechanisms that could support longer-term sustainability and follow-up for VAC prevention programs. In settings such as Papua, South Sulawesi, and Central Java – and in other areas globally – change in VAC practices is a long-term process. Stand-alone programs are less effective. Community saturation, creating connections between significant basic programmatic interventions – life skills, parenting, basic classroom management, mixed with concrete inputs and on-going mentoring and coaching will likely increase impact. In addition

(from UNICEF staff), adapt child-friendly schools so that they can be managed by the government themselves, implement a Child Forum in every district for broader representation, and expand media reach.

6. Program-specific suggestions:
    a. Ensure equal gender representation in child intervention activities (currently dominated by girls) by making sure that the process and content are valid for both sexes; if girls dominate, the program may be de-valued in the existing patriarchal context.
    b. Include anti-violence interpretations of sacred texts/verses by Muslim and Christian leaders in program materials, and consider how to (i) disseminate nationally; and (ii) transform into a global publication for these faith communities.
    c. Present training manuals, program materials and action steps in clear, simple language so that participants can understand, and increase availability so that individuals are able to access the material on their own.
    d. Emerging evidence suggests that cash transfers and livelihoods interventions can have an impact on violence prevention. Linking behavior change to cash is a potential future opportunity for high-level advocacy.

II. Introduction

A. Background

This report summarizes the results of a study assessing the nature and effectiveness of specific UNICEF-sponsored efforts to prevent VAC and VAW in three Indonesian provinces: Papua, South Sulawesi, and Central Java. Please see Annex A for the Terms of Reference (TOR). As summarized in the TOR (page 1), the background and justification for the study is as follows:

> *Since the inception of UNICEF's country programme 2015-2019 with the government of Indonesia a number of interventions have been implemented to prevent violence against children in school, at home and the community. The primary focus of these programmes has been Papua province, however, to a lesser extent similar programmes have also been implemented in other regions, including South Sulawesi and Central Java.*

> *As in many other countries, UNICEF in Indonesia does not have sufficient information about the effectiveness of its violence prevention programmes, which would allow the organization to provide stronger advice and technical assistance to government counterparts on how to improve existing programmes. This review aims to gather lessons learned from existing programmes and develop recommendations for future programming and policy development. The results will be used in Indonesia and also be shared with UNICEF globally in support of the organization's global programme to end violence against children.*

> *The study will primarily focus on the work done in Papua province, Indonesia. A secondary focus will be on emerging initiatives in South Sulawesi and Central Java. For the purposes of this review, "violence against children" will include physical, sexual, and emotional violence as well as neglect and/or any form of exploitation. Often the terms 'abuse' and 'violence' are used interchangeably in research, policy and practice in Indonesia*.

B.   Purpose of Assessment

As stated in the TOR (page 5), the purpose of the project is as follows:

> *The objective of this review and assessment is to (1) assess the effectiveness various initiatives supported by UNICEF aimed at preventing violence against children in South Sulawesi, Papua and Central Java provinces; (2) analyze the lessons learned from these initiatives, where information is available; and (3) based on this analysis, the review will present recommendations on how to strengthen efforts to prevent violence against children in schools and the community, including in families, both through policies and targeted programmes, including changes in social norms.*

> *The time frame of the review includes any initiatives supported by UNICEF in these 3 selected provinces conducted between 2011-2015 (the Country Programme of UNICEF in Indonesia) in order to inform the design of future approaches in the new Country Programme 2016-2020.*

C.   Defined Terms

The following defined terms used in this report, as informed by applicable United Nations conventions and reports, and global reports, are as follows:

Child: "Every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier" (Office of the High Commissioner for Human Rights, 1989, Article 1). Children may be granted certain rights and responsibilities at different ages by national legislation; however, there is international consensus on the definition of a child based on Article 1 of the United Nations Convention on the Rights of the Child (CRC).

Adolescent: "While there are no universally accepted definitions of adolescence and youth, the United Nations understands adolescents to include persons aged 10-19 years...for statistical purposes without prejudice to other definitions by Member States" (United Nations Population Fund, n.d., p. 1).

Youth: Persons aged 15 to 24 years as defined by the United Nations "without prejudice to other definitions by Member States" (United Nations, 1981; United Nations Department of Economic and Social Affairs, n.d., para. 2).

Physical violence: The World Health Organization (WHO) defines violence as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation" (World Health Organization [WHO], 2002, p. 4). The intentional use of physical force against a child may result in -- or has a high likelihood of resulting in -- harm for the child's health, survival, development or dignity. Examples of physical violence against children include hitting, beating, kicking, shaking, biting, strangling, scalding, burning, poisoning and suffocating, many of which are administered as "corporal" or physical punishment. Corporal punishment is defined as any punishment in which physical force is used and intended to cause some degree of pain or discomfort, mostly involving hitting (smacking, slapping, spanking) children with the hand or with an implement. It also can involve a kicking, shaking or throwing children,

scratching, pinching, biting, pulling hair or boxing ears, caning, forcing children to stay in uncomfortable positions, burning, scalding or forced ingestion.

Sexual violence: "Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or attempts to traffic or otherwise directed against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work" (WHO, 2012, p. 2). This includes contact and non-contact forms such as, but not limited to: (a) the inducement or coercion of a child to engage in any unlawful or psychologically harmful sexual activity; (b) the use of children in commercial sexual exploitation; (c) the use of children in audio or visual images of child sexual abuse; and (d) child prostitution, sexual slavery, sexual exploitation in travel and tourism, trafficking for purposes of sexual exploitation (within and between countries), sale of children for sexual purposes and forced marriage.

Emotional violence: "Includes the failure to provide a developmentally appropriate, supportive environment, including the availability of a primary attachment figure, so that the child can develop a stable and full range of emotional and social competencies commensurate with her or his personal potentials and in the context of the society in which the child dwells" (WHO, 1999, p. 15). An act of emotional violence may have a high probability of causing harm to the child's health or physical, mental, spiritual, moral or social development. Examples include: (a) all forms of persistent harmful interactions with a child; (b) scaring, terrorizing and threatening; exploiting and corrupting; spurning and rejecting; isolating, ignoring and favoritism; (c) denying emotional responsiveness; neglecting mental health, medical and educational needs; (d) insults, name-calling, humiliation, belittling, ridiculing and hurting a child's feelings; (e) exposure to domestic violence; (f) placement in solitary confinement, isolation or humiliating or degrading conditions of detention; and (g) psychological bullying and hazing by adults or other children, including via information and communication technologies, such as mobile phones and the Internet (known as cyber-bullying).

Neglect and negligent treatment: "Neglect is the failure to provide for the development of the child in all spheres: health, education, emotional development, nutrition, shelter, and safe living conditions, in the context of resources reasonably available to the family or caretakers and causes or has a high probability of causing harm to the child's health or physical, mental, spiritual, moral or social development" (Coram Children's Legal Centre, n.d.; WHO, 1999, p. 15). It may include: (a) physical neglect: failure to protect a child from harm, including through lack of supervision, or to provide a child with basic necessities including adequate food, shelter, clothing and basic medical care; (b) psychological or emotional neglect, including lack of any emotional support and love, chronic inattention, caregivers being 'psychologically unavailable' by overlooking young children's cues and signals, and exposure to intimate partner violence or drug or alcohol abuse; (c) neglect of a child's physical or mental health: withholding essential medical care; (d) educational neglect: failure to comply with laws requiring caregivers to secure their children's education through attendance at school or otherwise; and (e) abandonment.

III.   Technical Approach

The CSWD's approach to collect data and assess the programs in the three provinces is detailed below, including a statement of objectives and guiding principles and the methodologies used.

The UNICEF Indonesia assignment was undertaken and managed by the CSWD Director, the CSWD Director of Program Management and Research Operations, and a Research Assistant. The CSWD's in-country team (hereinafter referred to as the Research Team) was comprised of researchers with both local and international

expertise. One Research Team member was designated as the in-country team leader who led all interviews during the November 2-22, 2015, site visits, with some interviews conducted by two different Research Team members in Papua, and in South Sulawesi and Central Java, respectively. The child protection (CP) specialist accompanied the team leader to interviews and FGDs to ensure coverage of key CP issues as well as contributed site visit reports that contributed substantially to the narrative, analysis, and recommendations below. The Research Team member not conducting the interview took notes and also provided translations for the CP specialist. A professional photographer took all photographs during the site visits.

A.   Objectives and Guiding Principles

The project goals are to: (1) assess the nature and effectiveness various initiatives supported by UNICEF aimed at preventing VAC in South Sulawesi, Papua, and Central Java; (2) describe how these initiatives were implemented; (3) analyze the lessons learned from these initiatives and their replicability, where information is available; and (4) based on this analysis, present recommendations on how to strengthen efforts to prevent VAC in schools and the community, including in families, both through policies and targeted programs, including changes in social norms. In support of these goals, CSWD worked with UNICEF Indonesia to undertake the following:

●   Review and analysis of existing documentation and data (provided by UNICEF and obtained through a search process);
●   Conducted qualitative, semi-structured interviews, observation, and photographic documentation in select districts of Papua, South Sulawesi, and Central Java from November 2-22, 2015, based on site visit protocols, including consent forms, and interview, focus group, and photography guides (please see Annex B for the protocols); and
●   Analyzed the data through a coding process and summarized the results and recommendations in this report.

The following principles guided the approach. These principles were derived from both the child rights framework and from the experience and evaluation expertise of the CSWD staff and Research Team:

(1)   *Child rights and ratified international human rights treaties*. The most important legally binding international agreement on the rights of children is the CRC, which the Republic of Indonesia ratified in 1990 (Coram Children's Legal Centre, n.d.). Other international human rights instruments to which Indonesia has acceded or ratified include the: (a) International Convention on the Elimination of All Forms of Racial Discrimination (1999); (b) Convention on the Elimination of All Forms of Discrimination Against Women (1984); (c) Convention Concerning the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labor (2000); and (d) Optional Protocol to the CRC on the involvement of children in armed conflict (2012) (University of Minnesota, n.d.). It is against the CRC that child violence and violence prevention programs under the TOR must be evaluated, with consideration for how specific groups and communities understand the issue. The internationally accepted defined terms related to violence, listed above in section II.C., may conflict with domestic legislation or, as this project explores, local practices and attitudes.

The Indonesian National Human Rights Action Plan (2011-2014) has provisions dedicated to child rights, and the Indonesian Child Protection Commission (KPAI) has been established as a mechanism for

conducting independent monitoring (UN Committee on the Rights of the Child, 2014). In October 2002, the Indonesian government adopted the Child Protection Law Number 23.

Importantly, Chapter XA of the Constitution of Indonesia contains a number of *human rights* provisions that apply regardless of age and specifically address child rights, including:

- Article 28B(2): Provides the right of every child to live, grow and develop, the right of every child to protection from violence and discrimination;
- Article 31(2): Provides that every citizen has the obligation to undertake basic education, and the government has the obligation to fund this;
- Article 34: Provides that impoverished persons and abandoned children shall be taken care of by the State. The article also includes more general provisions that relate to the State's obligations with regards to the education system (Constitution of the Republic of Indonesia, 1945).

(2)   *Behavior and culture are intertwined*. A key issue from the start, therefore, is to understand *community* definitions of VAC and VAW, and the degree to which these are similar or divergent from those of UNICEF/global institutions that may influence existing or planned interventions (see, for example, Sadowsksi, Hunter, Bangdiwala, & Muñoz, 2004). Violence is deeply embedded in cultural values and practices related to gender roles, the structure of families, childrearing practices, and family/village structures. When violence has such deep roots, it is usually connected to social/cultural goals that are seen as *positive* – for example, its role in raising children to meet an ideal, or its role in maintaining gender roles that are viewed as appropriate. When a program or intervention is introduced to reduce violence, it is very likely to initially be viewed as disrupting these culturally valued goals and models. Without understanding the role that violence plays in child raising or gendering processes, violence-reduction programs will likely be met with resistance. Therefore, a key corollary to this principle is that *intervention programs need to connect with the ways in which a cultural group defines a problem and the ways in which they solve problems.*

(3)   *Community involvement in VAC/VAW projects may be shaped by local interests.* Our efforts to understand effectiveness should consider both UNICEF's and the surrounding community's relationship with implementing organizations. For example, many NGOs and community organizations that manage programs on the ground come from the same socio-cultural contexts as participants and may not be motivated to reduce violence through UNICEF's model. It is, therefore, important to understand the degree to which these agents are motivated to effect change. Why would they want to participate? There may in fact be many reasons that they are involved in the effort *other* than a strong commitment to change violence-related practices. In this respect, it is also useful to understand how the community perceives the implementing agents, as trusted and familiar or as marginalized, or as representing external influence (part of what Rogers calls the diffusion context in Diffusion of Innovations theory -- see Rogers 1995). The community reaction may inhibit reception of messages (about violence) that are not indigenous or that conflict with local goals.

(4)   *Evaluation tools must be closely tailored to what the program and its implementers are actually seeking to change, and to the actual process of change*. It is a very common situation, particularly in settings where evaluation, monitoring, and research are not familiar activities, that such tools are not well connected to what the program is actually doing or attempting to do. It appeared, for example, based

on the program information and existing data obtained prior to data collection (from program materials and from the pre-site visit questionnaire) that the existing evaluation data cited for both projects in Papua were not connected to actual program components or their intended outcomes. There appeared to be no "logic model" connecting the two. The Safe and Strong Schools program is a teacher-training model oriented to behavior change at school. Thus one question to consider in the assessment was the relevance of existing evaluation data and potential evaluation modalities that might be more appropriate.

B.   Methodology

Overall, the methods used to conduct the assessment included: (1) a desk review of available information on the projects themselves, as well as data on violence against children and women in the three provinces, and available information regarding factors contributing to that violence; and (2) site visits to each district/province for primary data collection (interviews, focus groups, photographic documentation). The CSWD staff managed data collection and procedures for the Research Team to follow. In addition to the data collected below, the Research Team provided interim reports every two days to CSWD, and a summary trip report covering the site visits in each province.

1.   Desk Review

The CSWD staff conducted a desk review that involved a detailed review and summary of reports and data made available by UNICEF Indonesia, as well as data and background information we retrieved from web-based library research. Background materials are from a diverse set of sources, including international organizations (e.g., UNICEF, World Bank, the International Center for Research on Women, USAID), academia (e.g., Center for Child Protection, University of Indonesia, and several journals), consultants evaluating CP programs, and the Government of Indonesia.

There were several Knowledge, Attitudes, and Practices Reports (including baseline reports) as well as unpublished drafts for publication written by UNICEF and other UN agencies. UNICEF Indonesia provided substantial literature regarding existing programs (particularly for those in Papua), as well as internal documents outlining its logistical and financial relationships with collaborators. Topics discussed in reports and background materials include criminal justice, gender equity in schools, child-specific vulnerabilities, sexual and gender violence, cybercrime, CP programming, and program evaluation methodology. The vast majority of sources in the desk review were produced on behalf of UNICEF (Headquarters or the Indonesia country office) or for its use in evaluating, monitoring, and designing programs.

2.   November 2-22, 2015, Site Visits

Primary data collection occurred in a series of organized site visits conducted November 2-22, 2015. As noted above, the Research Team at all times included a team leader, CP specialist, research assistant, and a photographer. Three Research Team members were Bahasa-speaking and were identified through an extensive search by the CSWD staff via contacts with the University of Indonesia, through the Department of Anthropology at George Washington University, and Indonesian graduates of the George Washington University's Milken Institute School of Public Health. A George Washington University faculty member was not present during the site visits; however, CSWD staff conducted all analysis of collected data in Washington, D.C. The data collection modalities for the site visits were as follows:

a.   *Introductory meeting and tour*. At the beginning of each site visit, the Research Team met with local UNICEF staff and program directors to review the schedule for the visit and to address any barriers. The introductory meetings also provided an overview to the projects and their contexts, including tours of facilities and program sites.

b.   *Site data review*. At each project site, the Research Team requested and briefly reviewed any data or reports summarizing the activities conducted, number and description of participants, and goals and objectives (as well as goals and objectives met/not met), *insofar as these were available at UNICEF field offices*. In addition to identifying evidence of whether or not the program is succeeding, a primary goal was to determine whether or not the data are matched to actual project activities, and if there is any systematic process for linking activities and evaluation data.

c.   *Sampling*. Due to time considerations concerning the scheduled 21-day site visit, the method for drawing a sample of interview and focus group participants was purposive -- that is, we intentionally selected key program staff because of their specific roles, collaborating partner staff because of their roles, and community leaders because of their insight as to community fit and inclusion. We identified community leaders in close consultation with UNICEF field office staff. Focus group participants were recruited via flyer or notice by program staff to participants.

d.   *Interviews*. The Research Team conducted interviews with three categories of adult respondents for each project: (1) program staff (including the program director and other key staff); (2) where relevant, representatives from each collaborating partner (e.g., NGO, community organization, school); and (3) community leaders (e.g., religious leaders, council members, school administrators). The goal of these interviews was to understand, from the respondent perspective, what the project consisted of, intended goals for the project (how success is defined), the rationale for project activities, how it fit with the community, challenges and successes, data collected, and the relationship between that data and intended goal(s). With respect to collaborating partners, we considered it important to understand their reasons for collaborating, their experience regarding the inclusive and participatory aims of the program, and their specific goals and objectives. For community leaders, interviews elicited their understanding of the project, the need in the community for the project, community support, fit with community, inclusivity, and their understanding of appropriate goals and objectives (see subsection (i) on research domains below).

One important purpose of these varying perspectives was to understand the degree to which goals, motives, and involvement differ. In general, semi-structured interviews allow for in-depth data collection from selected individuals who have unique knowledge about the projects and are able to comment on multiple aspects of these programs. The interviews focused exclusively on the programs being examined and respondents' understanding of them; there was no discussion of respondents' personal or direct experiences of violence. Interviews were conducted with interview guide forms (provided by CSWD) where responses were recorded as notes. When permitted, interviews were also audio-recorded. All interviews and focus groups discussions were conducted in Bahasa Indonesia, except for selected interviews in Papua, which were conducted in several local languages and translated in process to staff conducting the interviews/focus groups.

e.   *Focus group discussions*. The Research Team conducted FGDs with child, adolescent, youth, and adult program participants (see defined terms in section II.C.), as well as program implementation staff (e.g.,

teachers). The primary purpose of the FGDs was to understand how and why participants became involved in the program, what activities they have participated in, their understanding of program goals, their perception of how it fits with the community, and how the program's success should be defined. Focus groups are a useful method for obtaining a "snapshot" of information from a specific category of respondent, where in-depth individual experiences are less important than a group pattern or tendency. The FGDs were audio-recorded where possible and in all cases notes were taken. The focus group guides that CSWD provided to the Research Team contained a script to be read at the beginning of each session (explaining the project and setting ground rules) so that respondents will be willing to voice their opinions. As with the interviews, all FGD leaders were female so that female respondents would feel comfortable expressing their opinions to the group.

CSWD staff provided the Research Team with two FGD guides: (1) one that pertained to young children (up to age ten, or third grade when exact age is unknown); and (2) a second one that pertained to adolescents, youth, and adults. We intentionally separated the youngest program participants from older ones so that children would feel free to speak openly with their peers. Often, young children are more quiet or hesitant to contradict people when around adults or older children. The young child-centric FGD guide contained simplified language and questions adjusted for this population. To encourage communication, many of the questions inquired about respondents' opinions and tried to stimulate conversation among participants. Within this same child FGD guide, we also provided guidance on how FGD leader(s) should respond if a child reports experiencing or witnessing violence or if they were upset by a question. As the questions focused on the program being evaluated and did not delve into personal experiences of violence, we did not anticipate that respondents would experience distress during their participation in FGDs. However, we provided the Research Team with a list of providers in each province if children and/or their parents wished the take advantage of such services. Interviewers were instructed to approach potentially tense discussions of violence with sensitivity and compassion for both child and adult respondents. The FGD guide that addressed adolescents (10-19 years old), youth (14-24 years old), and adults (18+ years old) asked for slightly higher-level thinking. We were, however, cognizant that many participants in the older age group category FGDs were still children, so we asked that sensitive and potentially upsetting questions about female genital mutilation/cutting (FGMC) and child marriage be excluded from focus groups with participants below age 18.

f. *Observations*. Our Research Team observed, and recorded through notes, program activities, materials, and implementation sites as a way to identify factors related to program presentation, community reception, location, visibility, and the practices of implementers.

g. *Photographic documentation*. During each site visit, CSWD's photographer took photographs of program staff, facilities, and activities; participants (with permission); and the surrounding community context, and provided captions/observational notes regarding such photographs, in accord with CSWD's photography protocol. The purpose of this documentation is to augment the report text and numerical data for a better overall portrayal of the programs and activities in context.

h. *Ethics and consent*. The CSWD staff is highly aware of the ethical requirements of research and the imperative of preventing risk to research participants, as well as ensuring informed consent. On October 30, 2015, the George Washington University Institutional Review Board (IRB) approved CSWD's site visit protocols, instruments, and consent forms. The IRB's review was based on an examination of the protocols for risk to respondents, informed consent and assent, procedures to ensure that no

vulnerable group is exploited, and the transparency and availability of the data, among other criteria. The IRB approved the protocols, instruments and consent forms for this project on the basis that it was a program assessment and did not investigate personal behavior or require information that could place participants at personal risk. Under the U.S. Code of Federal Regulations, this was deemed exempt research (Protection of Human Subjects, 2009, 46 C.F.R. § 46.101).

As noted above, in this report, we use the definition of "child" under the CRC as those persons under age 18. The Research Team obtained informed consents from all respondents prior to collecting data. Respondents under the age of 18 also required parental consent, with the youth providing separate assent.

Permissions were obtained for personal, individual photographs. In accord with the 2013 UNICEF ethical research guidance (and as set out in the Ethical Research Involving Children Project), we ensured that recruiting procedures did not discriminate on the basis of gender, personal identity/religion, racial/ethnic category, or other criteria, and that the recruitment of children was guided by a "best interests" rule -- that is, even where some information may be useful to the study, if there is potential harm (e.g., trauma) from discussion of certain subjects such as violence victimization, we would not ask those questions of children (Graham, Powell, Taylor, Anderson, & Fitzgerald, 2013). Children's participation was considered in the consent discussion in which we explained the purpose of the study, data collection procedures, and how the data would be used prior to beginning each interview/focus group. All data from children are reported in the aggregate and de-identified. Where possible, data from adults was also reported in the aggregate and de-identified; however, this was not fully possible with respect to project staff, collaborating partners, and potentially community leader interviews, even if anonymous, because of the small number of respondents and association with a named project. These issues were part of the consent discussion had prior to conduct of interviews.

i. *Research domains*. Research domains served as the initial category for data collection and raw data coding. As the abundance or absence of domain-related data became evident, that domain was discussed or eliminated in the analysis. The domains are as follows (not all domains were applicable for every interview or FGD):

- Basic respondent/organization information
- Description of the community
- Community definition of the problem and perceived importance
- Definitions of violence
- Program goals/objectives (as perceived by respondent)
- Evaluation data (vis-à-vis program goals/objectives)
- Intended program participants
- Participant selection
- Perceived gains (by participants)
- Collaborating partners/role of collaborating partners
- Program activities and materials (includes observation of program activities and photo documentation)
- Development/origin of program activities, curricula
- Funding
- Community support for program and its goals/objectives

- The existence of and type of outcome/impact data
- Respondent definitions of success/match with data actually being collected
- Implementation challenges and successes
- Program strengths/weaknesses
- Replicability for other communities

j.   *Analysis and reporting.* As mentioned, interviews and FGDs were audio-recorded where possible, with permission. Interview guides that CSWD provided to the Research Team were formatted to allow for notes to be taken in response to each question. A Research Team member supported the moderator by taking notes. Interview and FGD notes were translated to English for analysis. Due to the short time frame of the assignment as a whole, there was not time to translate audio-recordings; however, staff who translated used the audio-recordings as a back-up to fill in gaps missed in note-taking.

Upon receipt of the translated notes, CSWD staff coded them based on content/thematic codes of importance to the research. Coding began with the research domains as the base codebook, and additional codes were added as warranted by the text. Coded text was then analyzed for major response themes within and across codes. These were then matched with photographic documentation to the extent possible -- for example, if respondents talked about poor facilities, this would be accompanied in a presentation of the data by pertinent photographs (if available). The coded and analyzed text, together with photographs, observation notes and any administrative data from site visit records, if made available, is summarized below in this report addressing the basic research domains with recommendations.

C.   Limitations

It is important to note that the analysis of data for this assessment is qualitative, and the limitations are in part time-related. There is a considerable amount of qualitative text from interviews, FGDs, and the Research Team's observations. Most of this textual data was originally recorded in Bahasa Indonesia or a Papuan indigenous language, and then translated into English. Full analysis of such data involves an extended, iterative process. Given the time constraints for this short-term (approximately four month) effort, the information presented in this report is the result of a rapid, initial coding and summarizing process that allows for identification of major themes, followed by one more iteration (re-coding) and summary. The research summarized herein was generally conducted using a short-term, rapid response (qualitative) methodology under which sampling is not representative, but based on a purposive and convenience sampling process. The interviews and FGDs were arranged in collaboration with UNICEF and project staff. As noted, the Research Team included individuals based in Papua and Central Java, respectively, who CSWD recruited through an extensive search for qualified candidates, both of whom had connections to the programs being assessed. This was unavoidable, as there is not an extensive pool of qualified research staff to draw from who are familiar with these areas. In the pre-site visit training conducted on October 28, 2015, CSWD instituted procedures to minimize any conflict of interest, including required abstention from interviews with individuals already known to these specific Research Team members.

As noted previously, there were multiple logistics challenges in conducting the interviews and FGDs, in part due to the necessary reliance on a variety of local individuals (including school principals and faith leaders) to organize interviews/FGDs and recruit participants. Thus, respondents vary in background and characteristics

and any uniform sampling proved difficult. Additionally, we note that some of the data collected in Papua came from respondents who are not-native Papuan, even though they are students at the local schools.

The Research Team noted that there is an Indonesian cultural norm that promotes a polite and diplomatic demeanor in order to not offend. This characteristic and at times indirect manner of communication may have resulted in some respondents telling what they thought the Research Team wanted to hear (social desirability bias), rather than dealing with negative issues. As this assignment is for a programmatic assessment, participants' responses also may have been influenced by a desire to see inputs continue.

Project sites in each province required some adaptations of the general interview methodology, as described below by the Research Team:

- Papua: The majority of interviews and FGDs were conducted in Bahasa Indonesia. Where this was not possible, an implementing partner provided translation into the local language. In one site, interviewers and FGD moderators also collected children's drawings on the theme of "my school life before and my school life now," as a means of eliciting a response to the research questions about changes resulting from the program. The number of meetings and FGDs planned per day was challenging, with one key staff responsible for conduct of interviews and FGDs, with support from a note-taker.

  The FGD conducted in the church was with volunteers whose program, Community Connections, ended in March 2015; many participants had difficulty recalling events. This FGD was conducted in Bahasa but required translation into three different local languages, which was time-consuming and left considerable room for misinterpretation. The questions in the focus group guide needed to be simplified for a group of this type (05.11. 2015 Interim Log). Conducting the FGD through a third language with the implementer as translator was not ideal, but nevertheless the participants' responses seemed open and honest (07.11.2015 Interim Log).

- Wamena, Papua: For the FGD with students (SDN Wamena, 11-06-15 FGD), teachers were not present in the room; this likely allowed students to more freely express their opinions. In one FGD, the principal selected students to participate because they were considered "naughty" for having broken school rules. In children's FGDs, the moderator asked participants to draw pictures as a means of eliciting responses -- this is a useful technique but does require interpretation as part of analysis. An FGD was conducted with teachers in Wamena (SDN Wamena, 11-06-2015 FGD), with the principal as one of the participants.

- Abeale, Papua: There were no Papuan children in the FGD that included six (6) students (SD Abeale 1, 11-10-2015 FGD). The moderator was informed that there were 50% Papuan and 50% non-Papuan students, but it was her conclusion based on observation that there were more non-Papuan children in the school.

- Bonaventura, Papua: Again, there were no Papuan children in this FGD (SD Bonaventura, 11-11-2015, FGD). The principal selected student participants based on their strong academic achievements and model behavior during lessons. The interviewer suspected that students who were more likely to give "good" answers were selected for the FGD. These students were very quiet throughout the discussion, although the moderator attempted to encourage them to speak up. At the school, time was an issue due to the enthusiasm of the principal, thus, subsequent FGDs ran over. Maintaining focus on the

programs under evaluation was challenging in all adult FGDs where participants are exposed to or involved in more than one program (e.g., literacy, AIDS prevention).

- During the visits to Surakarta/Solo and Klaten, in FGDs with adults and children, three significant CP issues were disclosed. Following the FGDs and in consultation with the CP specialist, actions plans for urgent follow-up were discussed. The UNICEF Indonesia Chief of Child Protection has also been advised for continuing support and follow-up (12. Trip Reports, South Sulawesi 11-17-15 and Central Java 11-21-15).

- Participants of the Child Forum FGD in South Sulawesi were unable to attend because of Friday prayers, with the exception of one girl. In order not to overwhelm her, the number of people in the room was minimized and CSWD's in-country team leader interviewed her without an observer and a translator present. The FGDs took place in urban and semi- urban locations, usually the offices of the Kelurahan; the village head/community leaders attended but were satisfied not to be a part of the FGD if they had not attended training. The FGDs were designed around participants in the parenting training (15.11.2015 Interim Log).

- South Sulawesi and Central Java: The interviews and FGDs were audio-recorded and concurrent notes were taken. The in-country team leader prepared the notes for submission to CSWD. Audio recordings are available in Bahasa Indonesia but have not been transcribed or translated into English, due to the time that would be required to do so. Quantitative data were not available or collected. During the visits to South Sulawesi and Central Java, additional documents/materials were requested for validation purposes, including copies of the training modules for parents and children, baseline studies and strategic work plans. At the time of reporting, some of the requested documents were made available -- for example, modules for parenting training in South Sulawesi, but not modules for children's training. Since many of these documents are in Bahasa Indonesia, no conclusions can be drawn with regard to quality or validity of content.

- Throughout the site visits to all three provinces, it was difficult to maintain a separation between the FGD and peers and supervisors. Particularly in schools, teachers and pupils were interested in knowing what was happening and looking in through the door (open because of the heat) or the windows, joining the group to listen or to take photographs. The facilitator and in-country team leader often had to make judgment calls about the advisability of asking them to leave due to the complex rules of etiquette. The FGDs, particularly with adults, can be fluid as members arrive and leave, take phone calls, or are called to attend to some other duty. Meetings/FGDs took place in classrooms at chairs and tables, in NGO premises seated on the floor, in a school on the floor of an open corridor at the foot of the stairs, and other similar locations.

IV.   Data Collection Results

A.   Indonesia Child Protection Overview

The issue of violence against children in Indonesia, and specifically in the three provinces visited for this assessment, should be understood in general against a number of background factors: 1) A diversity of cultural groups between Papua, South Sulawesi and Central Java provinces; 2) the prevalence of state violence under the Suharto regime (until 1998), and its continuance in West Papua (Kirsch, 2010); and 3) widespread and

longstanding gender and family norms emphasizing patriarchal structures, family authority, and physical discipline of children (Purdey, 2004; Robinson & Bessel, 2002) -- though gender equality has improved in recent years (WHO Regional Office for South-East Asia, n.d.).

Although Indonesia has seen many advances in child protection, there is no consolidated children's law under Indonesian law; however, the Child Protection Law Number 23 of 2002, referenced earlier, covers considerable provisions relevant to children and implementation of the CRC. In June 2014, the UN Committee on the Rights of the Child, in connection with Indonesia's combined third and fourth periodic reports on its implementation of CRC provisions, reported that the Government of Indonesia enacted several laws relevant to children, including:

- Law No. 13 of 2003 regarding Labor
- Law No. 20 of 2003 regarding National Education System
- Law No. 23 of 2004 regarding Elimination of Domestic Violence
- Law No. 11 of 2005 regarding Accession to the International Covenant on Economic, Social and Cultural Rights
- Law No. 12 of 2005 regarding Accession to the International Covenant on Civil and Political Rights
- Law No. 12 of 2006 regarding Indonesian Citizenship
- Law No. 12 of 2006 on Indonesian Citizenship
- Law No. 23 of 2006 regarding Population Administration
- Law No. 17 of 2007 regarding Long-term National Development Plan 2005–2025 (UN Committee on Rights of the Child, 2012).

In addition to this list of domestic legislation, provincial, district and municipality governments in Indonesia are required to enforce child protection measures in accord with Government Regulation Number 38 of 2007. In 2012, the UN Committee on the Rights of the Child reported, "Provincial, district and municipality governments established agencies to address child protection following Government Regulation Number 41 of 2007. Provincial, district and municipality governments also formed task forces involving non-governmental and business organizations in implementing child protection policies" (2012, section II.C). Working to improve monitoring and coordination efforts mandated under the 2002 Child Protection Law, the KPAI, the National Commission for Human Rights, and the National Commission for Women, are independent institutions that are required to carry out monitoring activities in partnership and cooperation with UNICEF, the United Nations Development Programme (UNDP), and the United Nations Population Fund (UNFPA) (UN Committee on the Rights of the Child, 2012).

Despite progress from a legislative standpoint, it is well documented that areas that require work and improvement include "cooperation, strengthening monitoring, supporting specific groups of children and combating violence against children" (UN Committee on the Rights of the Child, 2014). Additionally, experts question the legal definition of the child and child marriage because although the 2002 Child Protection Law defines children as all people under the age of 18, the minimum legal age for marriage is 16 years for females (with parental consent) under the 1974 Marriage Law (UN Committee on the Rights of the Child, 2014). This conflict in local law underscores the pervasive issue of underage marriage in Indonesia.

UNICEF and other UN groups participate in the following activities and roles: (a) policy advocacy; (b) technical advice; and (c) knowledge sharing (Government of the Republic of Indonesia, 2015). In practice, this means that UNICEF, for example, secures budgets for children's rights; raises awareness of a specific situation (e.g., early or child marriage) and, where necessary, stimulates action (where there is insufficient data on a specific issue or

practice, researchers and officials in government and civil society are encouraged to initiate research in the area); supports child-protective legislature; and provides capacity building training and support. In summary, UNICEF Indonesia encourages and supports the government to better serve children, but does not design, fund, or monitor large-scale projects.

Data indicate that childhood violence is a widespread phenomenon in Indonesia, although the severity, justification, and perpetrators of violence vary widely throughout the country (Boothby & Stark, 2011; Center for Child Protection, University of Indonesia [CCP] & UNICEF, 2011). In 2011, UNICEF adopted a "systems building approach" to improving child protection in Indonesia, and addressing child violence as a broad cultural practice rather than identifying and responding to specific types (Boothby & Stark, 2011; UNICEF Indonesia, 2015a). Recent projects have sought to determine how best to systematically evaluate and monitor services, programs, and outcomes involving child violence (Boothby & Stark, 2011). Issued in February 2015, findings from the first formative evaluation of the systems building approach "will directly contribute to UNICEF's forthcoming Country Programme Action Plan 2016-2020 and the implementation of the Government's national planning document" (International Organisation Development Ltd & UNICEF, 2015, p. 9).

The Government of Indonesia has lent nominal legislative support to the reduction of child violence. The Republic of Indonesia's Constitution of 1945, the Child Protection Law of 2002, and a decree by the Ministry of Women Empowerment and Child Protection, have defined physical, psychological, and sexual abuse towards people under 18 years old (Republic of Indonesia, 2002; UNICEF East Asia and Pacific Regional Office [EAPRO], 2015). The Child Protection Law of 2002, the most comprehensive piece of domestic legislation on child rights, was developed based upon principles set out in the CRC. The Child Protection Law and subsequent legislature declare that every child is entitled to protection from abuse, torture, and inhumane punishment. Unfortunately, broad, subjective language in child violence policies has made them difficult to enforce and subject to loopholes (Boothby & Stark, 2011; Republic of Indonesia, 2002).

Additionally, Indonesia lacks a central agency to collect data and formulate strategies addressing childhood violence. Several groups are involved in these efforts: (1) Coordinating Ministry of Social Welfare (monitors national and regional program implementation); (2) Bureau of Statistics (provides program data); (3) Ministry for Women's Empowerment (facilitates policy development and implementation in areas of health, education, social welfare, child development and child participation); and (4) Commission for the Protection of Indonesian Children (prosecutes child protection violations) (Boothby & Stark, 2011).

The expansive language of child-protection laws, as well as the absence of a central agency to address the issue, has led to mixed results in child protective measures. There is good compliance in relation to parental neglect and offences that trigger a child protective response, but only partial compliance in laws related to emotional abuse, incest and child disappearances (UNICEF EAPRO, 2015). Finally, although violence occurs primarily in home and school environments, there is weak enforcement of legal protections against violence in schools and other institutions (International Center for Research on Women & Plan International, 2014). Select provincial data, discussed below, indicate that national patterns, such as the normalization of violence and the simultaneous ubiquity and incapacity of anti-violence measures, are recreated idiosyncratically on the regional scale.

UNICEF Indonesia field office staff reported that all of the activities being assessed are framed against the Memorandum of Understanding between UNICEF and the Government of Indonesia and the subsequent multi-year organizational work plan. By establishing clear expected results and outcomes in key areas at the outset of program planning and by simultaneously describing the indicators to measure success and the methods for

data collection, activities can then be adjusted in real time to react to changes including context. Similarly, placing the country child protection program plan in a clearly articulated *theory of change*, which describes how the change is expected to happen (the causal relationship), will create space for reflection and learning, and consequent (initially unforeseen) adjustments to the program (Trip Reports_South Sulawesi 17.11.2015 & Central Java 21.11.2015).

B.   Data Collection Description and Results

1.   Papua Province

a.   Data on Regional VAC

UNICEF-collected data found adults to be key contributors to VAC; parents, followed by teachers and grandparents, were the most common perpetrators (CCP & UNICEF, 2011). Neither parents nor teachers could clearly define violence or child rights, and fewer than half of parents were aware that child abuse was illegal. Though most violence towards children took place in the home, it was not considered a particularly private act; respondents reported similar levels of violence experiences by their children and neighbors' children (CCP & UNICEF, 2011).

As in much of Indonesia, many parents felt that hitting and beating children was the best way to get children to listen and learn (50% of mothers, 35% of fathers) (Amiroedden, 2011). Consequently, over 91% of children ages 2-14 were subject to physical or psychological punishment by a household member and 40% of children were hit, smacked, or beaten at home (UNICEF & Badan Pusat Statistik, 2013). This proportion was higher in lower-income families, although violence was widespread throughout the socio-economic strata. Children in middle childhood (6-10 years old) were especially vulnerable to acts of parental violence, though the current literature does not offer an explanation as to why (CCP & UNICEF, 2011).

In general, VAC in Papua should be understood in the context of a changing and sometimes volatile social context. As summarized in a recent USAID study (USAID, 2009, p. x):

> "Taken together, [these] changing circumstances have seriously disadvantaged ethnic Papuans whose regions of influence are increasingly rural and stubbornly impoverished. Education and health services show no sign of improvement and in certain circumstances have probably become worse and less relevant to the primary needs of these communities. Diseases in the form of malaria, tuberculosis and HIV/AIDS and high rates of infant mortality are making inroads into the already small population of ethnic Papuans, further stripping away their social capital. Many ethnic Papuan groups show a degree of material dependence which concerns many of their leaders because it cuts to the heart of their sense of identity and willingness to take control of their futures. Welfare dependency is increasingly evident and saps the feelings of confident self reliance which characterized earlier generations. There is a growing sense of alienation from past custom, and access to new sources of money is fuelling social dysfunctionality expressed through the use of alcohol and drugs, domestic violence, separation within families of financial responsibilities, reduction in productive employment and a proliferation in sexually transmitted diseases. The disintegrating pressures on Papuan culture and social structures is particularly exacerbated by the progress of HIV/AIDS and the frequent
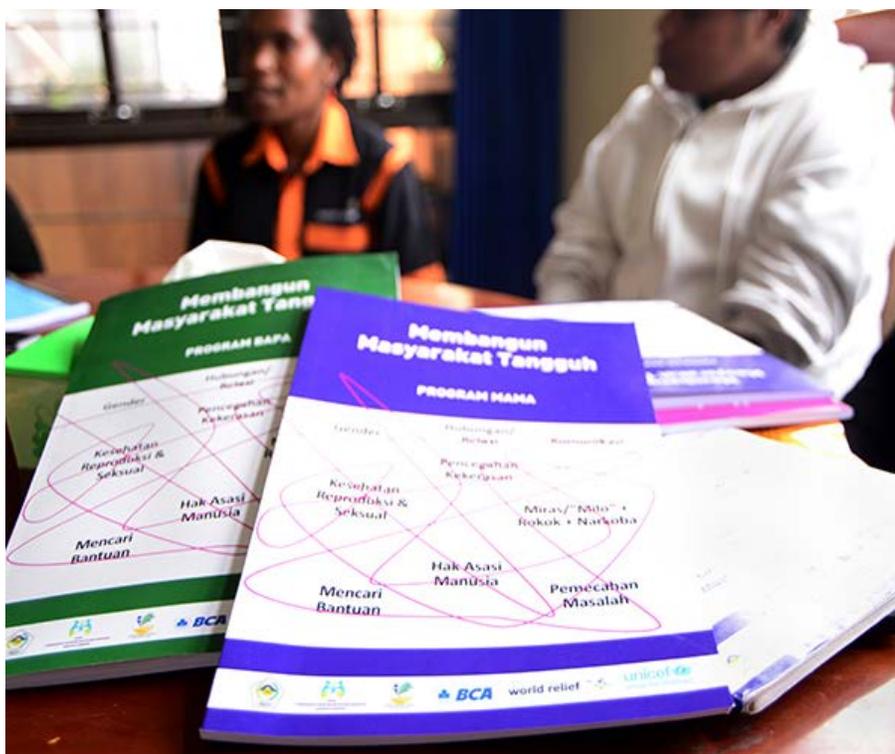
clash between cultural perceptions and values, and behaviours that would minimize transmission."

b.   The Programs

Between January 2011 and December 2015, UNICEF Indonesia worked with the Government of Indonesia (2011-2013: partners Dinas Pendidikan (education authorities), Badan pemberdayaan perempuan dan perlindungan anak (Agency for the Empowerment of Women and Protection of Children), and Universitas Cenderawasih), and extending to involve NGOs in 2014-2015 (partners World Relief Jayawijaya and the Institute of Development and Community Empowerment). UNICEF and its partnering agencies implemented the "Violence against Women and Children" program in two districts of Papua: (1) rural Jayawijaya and (2) the more urban Jayapura. The goal of this program was to strengthen policy, service delivery, and prevention measures in schools and communities that addressed adult-on-child violence (World Relief, 2010). The intervention has two components, described below.

Safe and Strong Schools Program. This is a teacher-training model to facilitate "positive discipline" in schools, with the understanding that this will foster a safe, protective educational environment. Working with teachers and principals, UNICEF and Melbourne University (led by Dr. Helen Cahill) used evidence-based methods to spread information about the negative effects of violence in schools and useful alternatives (Youth Research Centre, 2013). The program sought to help teachers address negative behavior as a learning opportunity rather than a justification for punishing/humiliating a child. It also included training manuals on how to teach students social and emotional skills that would encourage positive behavior (World Relief, 2010).

Evaluation tools for this project are unclear. In responses received on pre-site questionnaires that CSWD developed and submitted prior to the November 2-22, 2015, site visits, evaluation data sources are cited as the 2011 baseline and 2014 endline KAP surveys, both by

Modules for the positive discipline program prepared by UNICEF, Bank Central Asia, World Relief, and the local government of Wamena.

different individual local consultants (Alam, 2014), and two program reports on the Safe and Strong Schools Teacher Training and Classroom Curriculum Program; and Community Connections: Violence Prevention, Gender Rights, and Sexual and Reproductive Health Education Community Clubs Program (Beadle & Cahill, 2013; Youth Research Centre, 2013). It is CSWD's understanding that the data in these studies have been

viewed as problematic, and that the raw data have not been available. Perhaps more important, none of these data sources appear to measure actual changes in program participants based on an expected model of change. Further, it is not clear what the evidence base is for the program model, or if there is evidence of effectiveness from population groups similar to those in Papua.

Safe and Strong Schools Program Outline

Program Goal	Reduce teacher and student-inflicted violence in schools
Objectives	Train teachers in positive discipline and emotional intelligence strategies
Location	Jayapura district: Sentani City Jayawijaya district: Wamena
Target Population	Students, teachers, and school administrators
Annual Budget	Not currently available
Methods	Teacher support manual, curriculum for grades 1-8, teacher development workshops
Partners	Melbourne University, Universitas Cenderawasih, Dinas Pendidikan (Education Agency)
Evaluation metrics/model	Unclear
Initial Results	Inconclusive (see below)

Community Connections Program. This was a non-formal, interactive curriculum designed for parents and children that sought to raise awareness of violence against women and children in addition to other preventable public health concerns (World Relief, 2010). Over eight weeks, discussion groups separately composed of men, women, boys, and girls met to discuss violence-prevention techniques in their community, national laws relating to domestic violence and child protection, and tribal practices related to violence against children. Special focus was given to the male population and their role in preventing violence against women and children. The intervention was a collaborative effort of UNICEF Indonesia, regional and local governments, and local leaders (often affiliated with local churches) (Beadle & Cahill, 2013).

There are two aspects to this program: (1) the training of facilitators; and (2) implementation of the program in the community. From the available documentation, it appears that initial trainings occurred in 2012, followed by an attempt to implement it in the community, which was halted while the curriculum itself was revamped to better match local culture and language. Training of trainers was resumed in 2013, followed by implementation of the program in the community as a curriculum. In 2014/2015, UNICEF's team in Papua modified the Community Connections modules in collaboration with World Relief, an international faith-based organization working in Wamena. Again, evaluation data seem to be based on the baseline-end line studies, which -- regardless of quality issues -- may not be set up to adequately reflect actual program outcomes or impacts, nor the way in which these outcomes/impacts should unfold in a process beginning with the facilitators, who could be viewed as *change agents*.

Community Connections Program Outline

Program Goal	Raise awareness of violence issues within Papuan communities and improve attitudes of boys and men to promote positive behavior/reduction of violence towards women and children
Objectives	Not currently available
Location	Jayapura district: villages of Kelurahan Hena Sentani, Yepase, Benyom Jayawijaya district: subdistricts of Wamena, Kurulu, Tagime and Tagineri sub-districts
Target Population	Adolescents, parents, men/boys, general population (via media)
Annual Budget	Not available
Methods	Eight curriculum-led workshop sessions
Partners	World Relief, Institute of Community Development and Empowerment (IPPM), Badan Pemberdayaan Perempuan dan Perlindungan Anak (Women's Empowerment and Child Protection Agency)
Evaluation metrics/model	Unclear
Initial Results	Inconclusive (see below)

c.   **Summary of Interview, Focus Group, and Observation Results**

The data summarized in the section below is taken from the coded, summarized notes from FGDs, interviews, observations, and the Research Team's trip reports. Topical organization is a result of the coding process, which is based on the research domains listed above, with additional coding added as needed to accommodate information not captured by the basic coding, and in some cases the merging of data into broader thematic codes. *Please note that in many cases, the language and grammar is preserved from the translation to English from Bahasa Indonesia or an indigenous Papuan language.* Annex C includes a detailed summary of focus groups and interviews conducted in Papua province.

Overall Description of Settings and Data Collection Context
Papua is clearly unique in the context of Indonesia, with cultural groups, language, and religious background different than the rest of the Indonesian provinces, and a history of conflict with the central Indonesian government. It is a complex operating environment, highly rural, with ongoing independence movement activity. According to one UN official interviewed at the Papua office, Papua has a population of 5,704,000, 255 ethnic groups and 268 languages. It is currently rated as a level three (moderate) security risk. For these reasons, the Research Team was advised to return from site visits by early afternoon to avoid drunken behavior, especially on the roads, and to travel using a 4WD vehicle outside the Jayawijaya district capital of Wamena. The Research Team made sure to maintain a friendly posture in any interactions and to create a stress-free environment for participants. In Papua, the church has significant authority, which is important for purposes of violence prevention interventions. Moreover, while church authorities exert a significant influence, churches themselves are perceived as resources where many community activities may take place in a safe and comfortable space.

The communities in Jayawijaya district (Papua highland), particularly in the capital, Wamena, are growing more diverse. In the past, there were only Dani as the primary population. Later, Lani, Walak, Yali tribes came to Wamena, followed by people from the coastal part of Papua, and now non-Papuan Indonesians (from interviews with Women Empowerment and the Family Planning Body of Jayawijaya; see also Elmslie, 2010).

Papuan children, many without shoes, walking to school from a nearby village.

Health and social practices in Papua have implications for the prevention of violence, as the data will show. Attitudes about some practices are also influenced by the historically strained relationship between Papua and the central government, and between Papuan indigenous people and the Indonesian military as well as mining and logging interests. Family planning, for example, has often been seen as a means by which the Indonesian government controls the Papuan population. The economic circumstances affect child-rearing and nurturing practices. Parents go out to the fields from early morning to evening -- as a result, according to one community interview respondent, parents do not pay sufficient attention to whether or not their children are eating properly or attending school. Moreover, as the Research Team observed, where children do attend school, teachers are often not present. Furthermore, living standards remain difficult in general. In Wamena, most community members are farmers and/or farm fish and raise pigs. Community members adhere to traditional religious beliefs and ancestor worship together with practicing Christianity (a very common scenario globally), especially in rural areas. The church is typically the center of community and village life. The sub-district of Wamena, particularly its most rural areas, are characterized by poverty, poor infrastructure and limited education opportunities. Community volunteers in this area characterized the community as "very dependent upon handouts" (Community Volunteers in GIDI Filipi Homhom, 11-05-15 FGD).

Other specific challenges faced by communities in Papua include a lack of clean water, livestock diseases, no place to save money (even though information about saving is presented in the Community Connections program), a lack of nutritious food, and the prevalence of night parties among youth at which there is "free sex" (Gume community, 11-07-15 FGD). Residents of the Jayawijaya sub-district Kurulu still struggle to provide basic needs (e.g., sufficient food) and also to have enough money to pay for children's schooling (11-06-15 FGD). Access is a key issue. The Yepase village in Jayapura is hard to reach -- by rutted road two hours from Jayapura. It is a tribal village with a high level of poverty (11-11-15 Interim Log). The main livelihood for Yepase village residents is ocean fishing (Yepase village, 11-11-15 FGD). Generally, access to and within Papua is compromised by the remoteness and security concerns. Fuel is considerably more expensive than in Jakarta,

and outside of the main urban areas road conditions are poor. Access to the high mountainous area of Wamena sub-district is further limited. Daily flights bring people and goods which impacts on cost of living, and its remoteness is felt in every aspect of life including access to information. Radio is still widely used, and mobile telephone and Internet access are severely limited. On the other hand, Jayapura, the provincial capital, and Sentani are urban communities, with more infrastructure development and a wider range of livelihoods.

Norms/Views Related to VAC in the Home and Community

The most important theme in this category is the normalization of violence, including physical punishment of children, fighting and other interpersonal violence, and gender-based violence. "Violence is like a tradition to people in the community," said NGO implementing partners (11-15-2015 FGD; IPPM program staff, 11-9-15 FGD). Participants in a Yepase village FGD (11-11-15) also said that there used to be tribal war in this area, which contributes to the normative aspect of violence. In this respect, behavior change and redefining social norms is of necessity a long-term process.

Physical punishment of children. In this region of Indonesia, violent discipline is an endemic and accepted behavior. In fact, as expressed by FGD respondents, violent behavior (e.g., hitting, twisting ears, tying children to trees, putting children to stand in the hot sun, constantly shouting) is understood as a fundamental and necessary component of healthy child development (Trip Report Papua, 11-13-15). Respondents in a Yepase village (11-11-2015 FGD) spoke about hitting children as normal. Very telling is a saying expressed in several FGDs: "*There is gold at the end (or edge) of a rattan stick*" (SD Bonaventura teachers, 11-11-2015 FGD), that signifies the importance of physical punishment and the positive aims it achieves.

Types of child disciplinary violence in Papua's highlands include beating, talking harshly and loudly, putting children's heads in water (river or bucket), and tying children to trees.

Children at a school in Papua, a site of the Community Connections program.
Photo: Elayn Sammon

Gossip leading to conflict was also mentioned. The environment of violence in these communities is physical and psychological. Community volunteers in an FGD in GIDI Filipi Homhom (11-05-2015 FGD) noted the normative and habitual nature of domestic violence, wherein children are being beaten harshly without reasons or advice given. "If there is no food at home, women are beaten by their husbands. [The norm is] Parents can beat the children as long as it is followed with advice" (11-05-2015 FGD).

In a FGD with World Relief program staff (11-04-2015 FGD), there was significant consensus about the commonality of violence in the Papuan context and its implications for punishment of children. Domestic violence occurs everywhere and is thus common in the children's environment. It is related to family economics (because of no money, husbands will beat their wives), and to alcohol abuse. If a mother faces problems, she sometimes beats her children. Gume community members said that "Mothers and fathers usually beat their children with a wooden stick" (11-07-15 FGD). It is acceptable for fathers to hit them and give advice, and pull their ears, so the children will behave well. "First we give advice but if they don't listen, [they] should be hit. It's not enough just to give advice because they usually will not listen."

Many of these comments frame physical punishment as deserved. SMPN Negeri Bolakme students said that if their parents hit them, it is acceptable because it was their mistake (11-07-2015 FGD). Kurulu community members (11-06-2015) explained that when not going to school, youth drink alcohol and smell Aibon to get high. If children do these things, the parents will hit them, as they did not behave as the parents instructed. These community members view hitting children as necessary for good behavior. According to program master trainers, parents communicate these views to teachers as follows: "It is okay to beat my kids, please beat them if they are naughty" (11-09-2015 FGD).

Community and domestic violence. Multiple other permutations of violence were reported. There is a connection between some of the reported violence and substance abuse. In Yepase village, FGD participants said that drunkenness, rape, and fighting are the main issues (11-11-2015 FGD), with drunkenness as the main source of many problems in the village. Risk behaviors commonly reported in the FGD and interviews include drunkenness, HIV, alcohol, and drugs, seen as serious threats to the communities in Jayapura District (11-09-15 FGD). There are risk situations with respect to parties (11-06-2015 Interview). Sentani community members referred to the use of "bad words" – e.g., calling someone a "dog" or "pig" (Hena Community in Sentani, 11-10-15 FGD).

Domestic violence appears to be common, and was reported as such in at least one FGD (Gume, 11-07-2015 FGD). Before beginning the Community Connections project, World Relief program staff (11-04-2015 FGD) said that husbands believe they have the right to beat their wives because they have paid the brideprice. A religious leader explained that violence is an important problem, because God created woman from man's flesh but now husbands beat their wives and their children. He taught program participants (Community Connections program) not to engage in this violence by sharing God's words. He described violence as including hitting, getting very mad, and using bad words to others, as well as child marriage. World Relief program staff also commented on the commonality of violence in the Papuan context, where domestic violence "occurred everywhere" and therefore in children's environments (11-04-2015 FGD).

Community violence reporting and resolution mechanisms. Many violence-related cases are being reported to community leaders only (in order that community law can be invoked to solve the problems). Only extreme cases that cannot be solved at the community level will be brought to the police, and according to World Relief program staff, women will only report violence if it is bloody. They report it to the village chief who will gather relatives of the husbands and wives and discuss a financial penalty. Case examples that can be referred to community laws include issues concerning child custody, violence against children and women, and dowries. Cases are typically resolved by paying penalties to the victim's relatives, in money or pigs. Respondents reported that the standard of service in violence reporting and assistance to victims, and police support, is minimal. The police unit that follows up reports on violence against children is named Pelayanan Perempuan dan Anak (PPA, or Office of Women and Children's Protection) and this unit is linked to a government-created center Pusat Pelayanan Terpadu Pemberdayaan Wanita dan Anak (P2TP2A, or the Integrated Service Center for

the Protection of Women and Children) (11-09-15 Interview with Women Empowerment; Yepase Village, 11-11-15 FGD). However, some respondents reported that police, most of the time, do not follow up violence incidents that are reported (with BPPKB and Health Officer, 11-04-15 FGD).

Impact of violence norms on prevention efforts. The ubiquity of violence is a barrier to prevention programs. According to IPPM program staff (11-09-2015 FGD), many community members are not interested in VAC/VAW because they view it as normal. The most interesting topics discussed at Community Connections, according to the communities are HIV and AIDS, alcohol, and drugs (IPPM program staff, 11-09-2015 FGD). Facilitators in an FGD in Kumala (11-05-2015 FGD) said that physical punishments (e.g., beating students) are still seen as good approaches for disciplining students. Many facilitators refuse to implement positive discipline because they do not know how to educate students without physical punishment.

Sexual Risk Behavior, Gender, and Gender Violence as Contributing Factors
Gender violence is a part of the complex of norms and practices. The interview with Women's Empowerment and Family Planning Body (Badan Pemberdayaan Perempuan dan Keluarga Berencana, or BPPKB) and the Health Office of Jayawijaya brought up a number of gender issues to consider. Respondents noted that Dani women are the primary moneymakers in the family (community volunteers in GIDI Filipi Homhom, 11-05-2015 FGD). They do most of the required fieldwork and sell crops at the market. The men are "just hanging out everywhere," waiting for "rice aid", village money or social security money from the government. Before the VAC projects were introduced, husbands typically believed that they had the right to beat their wives because they paid the bride price. This was an issue addressed in the Community Connections program (World Relief Program Staff, 11-04-15 FGD).

Gender equity in the Papua highlands is hindered by a lack of education and limited career options. Boys have preferential access to higher education (BPPKB and Health Officer, 11-04-15 FGD). Girls, especially older girls, are seen as "ready to get married," and students generally get married after finishing senior high school. Parents will pull girls from school if there is a marriage proposal, in order to obtain the bride price payment. These gender issues also have serious implications for HIV and AIDS, sexually transmitted infections (STIs) and early pregnancy. Many children, for example, are reported to be having sex with multiple partners. Consequently, there are cases where children age 10 have had STDs or children at the age of 12 infected by HIV. In Jayawijaya, the majority of individuals with HIV are females (BPPKB and the Health Officer, 11-04-15 FGD). Child marriage is a related issue, according to staff for World Relief (11-04-15 FGD). Girls in rural areas usually marry at age 15, not only because of their parents' demands but also because the girls wish to. Parents will approve if their children want to get married even though they are still school age. World Relief encourages the children to get married later after they achieve their dreams, pointing out that "school will make their steps far." SMPN Bolakme students echoed this situation, though with a different conclusion (11-07-15 FGD). Acknowledging that girls usually get married at ages 14 and 15, not by force but because of their own willingness, the FGD participants did not want to get married yet. They want to finish school (college) before being married (SMPN Bolakme Students, 11-07-2015 FGD).

Members of a teenage volunteer FGD concurred that violence is in part related to gender roles (GKII Gume, Community Connections, 11-07-2015 FGD). Many girls are being forced to marry men; if the girl refuses to marry him, the family will stab her or commit another violent act towards them. Some girls commit suicide to avoid marrying, said these young volunteers. Usually the parents have received the bride price from someone, and force their daughter to marry that person. The volunteers will accompany the girls who are being forced to marry, to talk the girls' parents. They try to explain about the consequences of early marriage and forced marriage, including violence and adultery – but this causes a bigger family problem.

Respondents in an FGD with World Relief program staff (11-04-2015 FGD) cited problems faced by teenagers, where they are treated like maids if they stay with their relatives (because their homes are far away from school); peer pressure during night dances where their friends (who are matchmakers) sometimes ask them to have sex with someone (community volunteers in GIDI Filipi Homhom, 11-05-2015 FGD). These parties and substance abuse were issues mentioned by several respondents.

Consequently, the prevalence of AIDS in Papua is the highest in all of Indonesia (Hena Community in Sentani, 11-10-15 FGD). In a FGD with teenage volunteers (GKII Gume, 11-07-15), respondents agreed that there were a lot of risks for HIV in the communities, including night parties that allow young people to engage in free sex.

Getting drunk is a big issue, and drunkenness can lead to free sex that will cause pregnancy outside marriage, and AIDS. There are many young people from Tagime and Bolakme who go to Jayapura for school, but they are "committed to free sex," so many of them got infected by HIV, and some teenagers committed suicide. Students in an FGD from SMPN Bolakme (11-07-2015 FGD) said that some of their friends in their age group have babies.

"Good morning. Welcome to our school." Inside an elementary school classroom in Wamena.

School Environment

Clearly, the school environment is an important one in Papua for youth and families, and as a nexus of sorts for various issues, including VAC. There are great differences, however, even within Papua, where the rural schools are vastly under-resourced (e.g., in Wamena). At the same time, there is noticeable community support for schools. In an interview with the principal at SD Kulitarek (11-05-2015), he said that many parents care about the school. They donate a lot of money and building materials (Note: This school is the only school that was being inaugurated by the head of the Jayawijaya education office). The school committee at his school will soon get training from Jakarta on community capacity building. Teachers at SD Kulitarek (11-05-2015 FGD) said that there is a competition for the most beautiful class. A focus group of 5th and 6th graders at SDN Wamena (11-10-2015 FGD) revealed a broad range of attitudes about school, largely positive. They want to go to school for several reasons: "To reach our dreams, to study lessons, to meet friends." They like the lessons (some even mentioned math lessons), helping teachers do the dishes, cleaning the classrooms, pictures of heroes in the classrooms, teachers who are kind and love their students, and playing with friends (though the girls mentioned that many boys in their classes misbehave; they like to bang their desks or annoy the girls).

Students also shared a number of positive comments about school, apart from issues of discipline and violence (SDN Wamena, 11-10-2015 FGD). Teachers can make students happy, because of what teachers have taught the students. Playing with friends at school is another positive -- playing rope-games, hide and seek, body tag, baseball, and soccer. Primary activities at school mentioned in this group were learning, doing dishes, sweeping the floor, playing, practicing musical instruments, and boy/girl scouts. Various dislikes were mentioned as well, regarding students who are "naughty" or who lie to teachers, and friends who say dirty words like "pig." These students do not like to see garbage in their school or to see the walls dirty because someone wrote on them, or students hitting their friends. Students in this group defined a good school as a school with discipline and achievements, where the students are calm, come on time and do not litter. At this school, students start the

day with the following routines: Wake up early, help with chores at home – mop and the floor, washing the dishes, they go to school, by walk or motorcycle – dropped by their parents, they start the day in school with exercise together on the field, cleaning up the classroom (student on duty). There are rules that students have to follow: Go to school on time, throw garbage in garbage can, keep quiet, do not hit friends, do not say bad words. Said one student, "If I follow the rule, I will get a good grade, the teacher won't get mad at me."

Dancing and exercising starts the day in an elementary school in Wamena.

In an FGD with students at another school, the school day and environment was described as follows:

> "School starts at 7.30, and they have to walk for 10 to 30 minutes to school. Only mothers prepare them to go to school. If they come late, they have to sweep the floor with broom and say 'Good morning friends, I am sorry I am late,' and then pray on the classroom's door and then sit in our seat. After school, they have to make up the classroom. A group of students will have to clean the class. Every student will take turn to clean the class after school. These students said that they help their mothers without being asked to do so. They help their mothers so that their mothers will not be tired taking care of the houses. All of them have out of school activities such as practice for Christmas ceremony, musical instrument courses, going to church. In the classrooms, there are writings that say positive discipline is having no vengeance, no mad. How will you do this? By playing with friends and praying, they said" (SD Kulitarek Students, 11-05-2015 FGD).

In an FGD with 6th grade students at SD Abeale 1 (11-10-2015 FGD), the description was similar. The students were happy with the school (clearly a well-resourced school compared to others) because their school is clean, relationships with friends are good, and they have a lot of activities. Additional activities in this school include: morning aerobics, musical instrument club, raising the flag club, little journalist club, little doctor club,

environment ambassador club. Students are free to join the clubs but usually the teachers select members of these clubs based on the student's interest. Patterns of discipline are similar to that reported in other FGDs. Teachers issue fines to students who carelessly throw garbage or step on the grass or flowers; however, students are involved in determining how much they should pay if they misbehave. All fines are used to support school activities, including the purchase of supplies such as water. The punishment for not doing homework is to do it outside the classroom and/or a reduced score. Students in this FGD appeared to subscribe to these rules. The student respondents like to have rules so that they can be disciplined one day. "Discipline is the key to success," said one of the students.

A school compound in Bolakme, Wamena.

Not all the schools visited appeared to have the same level of resources and support. In an FGD with SMPN Bolakme students (11-07-2015 FGD), students said that most of the time, there are no teachers: "If there are no teachers at school, we just read books in the school library." Sometimes, they have government-contracted teachers. A rural school in Kurulu has approximately 100 students and two teachers, poor classroom conditions, and no wall decoration. Children reported that often teachers did not attend, in which case they read in the library or played games outside (Observation notes, 11-07-15).

Again, gender issues are important. According to World Relief staff, many girls stop their education during elementary school (11-04-2015 FGD). Teachers in rural areas ask parents to pay school fees that are expensive. In addition, teachers are overwhelmingly female. As stated in an FGD with SDN Wamena teachers (11-06-2015 FGD), there are only four male teachers in the school, and more female than male teachers.

Norms Regarding Discipline and at School
Generally, there is an emphasis on discipline in the schools visited in Papua. As one Research Team member observed, the teachers often wear military-style uniforms as symbolic reinforcement of that point. More important, discipline has traditionally entailed physical punishment. According to students in Wamena, typical punishments by teachers include pulling/twisting the ear; being forced to stand up with one leg; raising one's hand to the flag for hours; and being forced to clean the bathroom (SDN Wamena, 11-06-2015 FGD). Some teachers hit their students and others do not. Some use verbal abuse (Master Trainers, 11-09-15 FGD). There are class rules, such as, "Be silent, no litter, don't write on the desks, don't write on the wall, don't bang the tables, don't hit friends, no eating or drinking in the classrooms." If these rules are broken, punishments ensue; for example, if a student litters, he or she must pay 5000 IDR or the teacher may ask him or her to collect the rubbish. Some teachers will not engage in physical punishment, but will move a misbehaving student to another desk or send him/her to the principal. Students in a SMPN Bolakme FGD said they do not like their teachers (especially local teachers) because they slap them (11-07-2015 FGD). When a single student makes a mistake, all students will get slapped or hit, yet they never tell parents about these incidents. They feel sad

because it was not their mistake. Boys in the group confirmed that the teachers hit them and they get angry with that teacher. Again, no one tells this to his or her parents. Further, students in the Wamena FGD felt that such punishment was acceptable, saying, "It is okay, as long as the students are wrong; if that is the student's fault. They deserve it." Students from SD Kuitarek defined discipline as "[c]ome on time; be silent during the lesson; take care of class cleanness" (11-05-2015 FGD).

The interaction with parents and schools regarding physical punishment is complex, as *parents often ask or demand that the school use such punishment*. As noted earlier, a master trainer said that some parents will say, "It is okay to beat my kids, please beat them if they are naughty" (11-09-2015 FGD). This came up in other FGDs; for instance, SD Abeale 1 teachers said that parents sometimes made the same request to them (11-10-15 FGD). And according to teachers in the Wamena SDN FGD, this is also the case at their school -- parents will say, "Please hit my children or pinch my children if they get naughty" (11-06-2015 FDG).

There is resistance to the idea of positive discipline. Teachers in a Wamena FGD explained that the idea of positive discipline does not fit with Papuan culture (11-06-2015 FGD). Here again, respondents referred to the saying, "There is a gold at the end of a rattan stick." An older teacher in the FGD felt that the UNICEF program – starting from child friendly schools – to prevent violence against children and implementing positive discipline is weakening both students and the teachers. "Before 2012 was different, we always have to hold the stick and the students respect us more. And we can see those kids that previously had bad behavior became successful since they were taught to be tough and independent. Hitting students for a good purpose is actually okay. But now this child-friendly school make[s] the kids not afraid with the teacher, they just don't listen to us, they have no respect to the teacher."

Non-violent punishment is difficult for teachers to accept because discipline is so difficult; the teachers feel they must be hard with the students, and they are used to using violent approaches in teaching. The teachers said that violence makes students behave (Education Office, 11-09-15 FGD). They admitted, however, that violence will make students see violence as the only way to solve problems, and it will make them fear teachers for negative reasons. Facilitators in an FGD in Kumala still see physical punishment (beating students) as the best way to discipline students (11-05-2015 FGD). Many facilitators refuse to implement positive discipline because they do not know how to educate students without physical punishment such as beatings (Yepase Village, 2015-11-11 FGD).

Research Team's observation. The Research Team noted that there were some classrooms without teachers because the teachers were taking the competency test conducted by the government. Nonetheless, these classrooms were quiet even with the teacher's absence. Students do tasks by themselves. There are posters in every school and government institution that the Research Team visited. One poster is entitled 'Shameful habits,' and is about actions that might make the students feel ashamed, such as arriving late, littering, and keeping a dirty environment. At one school [SD Negeri Wamena] in an urban location, the school head individually greeted children at the entrance (Observation notes, 11-07-15).

Teachers from the same school (SDN 1 Wamena) shared the following:

> "It is actually not good for the teacher to be too friendly and close with the students, because then the teacher will lose respect from the students. We have to teach them to be tough and independent. Unlike now, just small things happen and they will report us to their parents or to principal. It makes them spoiled. … It will result in the kids becoming big headed and [the] teacher has no respect from the students. Nowadays, teachers are afraid. I know there is a teacher being reported to the police because he hit the student, although it is actually for a good intention" (11-06-2015 FGD).

Not surprisingly, students do not like these punishments. If they obey the rules, the teacher will add to the student's score, and will "care for the students." Students who behave pass the grade, get a good score, and the teacher will say, "You are [a] calm, good and polite student", or "Thank you for making me calm." And if "naughty" students are transferred to another school for disciplinary purposes, one student respondent felt that those students would just become naughtier.

Ideally, the students think that a better punishment would be advice from teachers so that they would not make the same mistakes. All students said that it is better to be advised than to be beaten by the teacher if they are misbehaving. At the same time, these FGD respondents shared that the most common punishment they receive is pinching or pulling on the ears, or standing still with one foot up in the corner of the class. They viewed this as something that is acceptable, since it is their fault and they have to be punished.

Knowledge about Reproductive Health
Reproductive health information is included in Community Connections sessions. Youth are knowledgeable to some degree about reproductive health, possibly due to the project. For example, they know about menstruation. The project taught them about relationships with friends (boys and girls). With other girls, they have been taught not to gossip about their friends in order to avoid creating conflicts. The World Relief program staff tells them to be close to God and respect their parents. Regarding boys, the girls learn

Teachers discuss positive discipline in their school.

from these sessions to be careful, not to participate in night parties. Girls say that boys like to do bad things to them, and they don't like this. They have been taught that it is okay to date someone but not to have sex before marriage, and if necessary to use condoms. The boys been taught that it is acceptable to "play with girls but no sex", for risk of HIV and pregnancy. Female students said that some of their friends already have babies.

Development/Origin of Program Activities, Curricula, and Characteristics
The Safe and Strong Schools program is being implemented in the broader context of the child friendly schools initiative (CFS), established by the government in 2013 (Education Office staff, 11-09-15 FGD). Safe and Strong Schools/Positive Discipline involves non-violent methodologies for classroom management. Community Connections is a community education program for life skills, parenting, HIV awareness, livelihoods, and violence prevention. In some cases, program materials have been adapted on the ground to fit specific locations and contexts (e.g., NGO IPPM have adapted and published to align with their community empowerment programs, and master trainers discussed how they had to simplify content during the training delivery). However, the impact of this on quality of messaging could not be ascertained.

Positive discipline and Community Connections have different entry points. Positive discipline is introduced through the Education Office. Community Connections originated in the Women Empowerment and Family Planning Body, but the agency could not effectively deliver manuals to community members. As an alternative, NGOs were selected to deliver the materials.

UNICEF staff noted that positive discipline (Safe and Strong Schools) has moved beyond testing to replication, expanding to two more districts in twenty schools with government funds and UNICEF support. Further, the Education Office is advocating for its introduction as a standard skills development module in the teacher-training course (11-3-15 Interim Log). The programs commenced implementation in 2013 (delivery to beneficiaries); however, the pace and intensity has varied according to capacity and focus of implementing partners and communities (Trip Report_Papua 11-13-15). The Education Office would like to integrate literacy modules with positive discipline.

Safe and Strong Schools. According to UNICEF program staff, the positive discipline project stemmed from an event with teachers to talk about child protection (11-04-15 Briefing). The teachers complained that they do not know the methods of teaching students without using violence punishment, prompting development of the positive discipline module.

The Safe and Strong Schools program is being implemented in a variety of ways and at different points in time – a key issue. FGD participants in Kumala described their combination of a literacy project with positive discipline (11-05-15 FGD). Facilitators conducted the trainings. Included in the positive discipline is the following: Line-up, greetings with handshakes, reading class regulations, prayer before class begins, reading class/spelling (hand in yourself, not in your friends, eyes to teachers, etc.). There are many tips and tricks that are being taught to mentors and teachers on positive discipline. For example, when students do not complete homework, teachers are instructed not to hit students but to ask the students to do their homework. Teacher trainings are done on a group basis, and mentors and trainers will accompany the teachers in implementing the training curricula. Some facilitators teach literacy to adults as well. There is apparently a parent/community sub-project to support the main program in Kumala. This sub- project includes capacity building for parents, pastors and village leaders to support the project. The sub-project aims to encourage parents to send their children to school so they are not always helping them in the fields during the school hours. Objectives of the sub-project are to raise parents' awareness on the importance of education (Phase I); and to create active parent community clubs (Phase II). Phase III is to involve parents in their children's education at home (Kumala, 11-05-15 FGD).

According to master trainers (11-09-15 FGD), the materials being taught in the training include gender, human rights, the six steps, problem solving, and life skills. There are three modules for the positive discipline project, for grades 1 to 3 teachers; grades 4 to 6 teachers; and grades 7 to 8 teachers. After the trainings, attendees (FGD respondents) become the master trainers in Jayapura, Jayawijaya, and Keerom districts. Each school sent three teachers to the trainings in these three areas.

SD Kulitarek teachers shared that they received the positive discipline training from the principal two years ago, focusing on how to control students (11-05-15 FGD). The activities included basic literacy teaching; using creative learning media; and class rules. Teachers are responsible for handling students who misbehave, but if it is too much for the teacher to handle, he/she sends the student to the religion or citizenship teacher. If there is blood involved (due to children fighting with each other), the teacher will send him or her to the principal's office.

There were clear differences in implementation that were due to the commitment of an implementing principal. For instance, the SD Kulitarek Principal (11-05-15 Interview) said that this school has implemented two UNICEF projects: the HIV mainstreaming into education and positive discipline. Positive discipline, she said, is about making agreements with students, the reward, and non-physical punishment. To carry this out, she addressed students with "dear" to show that teachers and school staff are loving, and monitored how the

teachers taught. If there is bad word used by a teacher in the classroom, she keeps standing at the door and waits for the teacher to correct it. Rewards are given to teachers who can discipline positively. The rewards are acknowledged in front of other teachers in meetings, or they receive stickers to give to good students. However, commitment is a challenge, according to the principal -- many teachers still come late to school.

For HIV lessons, given in the 5th and 6th grades only, the principal separates boys and girls. The rewards are very simple, such as a "smiley faces" on their thumbs or flowers/stars in their scores, or stationery from school donors. For punishment, the teacher draws a sun and puts misbehaving students' names on the sun and says to the student, "It is hot in the sun; you need to be out of that sun. If you behave, I will take your name out from that sun." The Monday flag raising ceremony is being used to inform students about this positive discipline.

According to SDN Wamena teachers (11-06-15 FGD), only three teachers have been trained and they have shared the training materials with all teachers. The school started running the positive discipline project in 2012. According to one teacher, it is better to teach the students with a "soft way." They will listen if the teacher is soft to them, and they will imitate the teacher's behavior. Students, they say, still give

"Positive discipline is easy as showing your thumb to your student," says the principal of a school in Papua.

respect to this teacher even though she is not as hard as other teachers. It takes time to implement this positive discipline approach because this method is against common habit. Anti-bullying messages are also being promoted to all students. At the same time, the principal said that the six (6) steps that are being taught by UNICEF on positive discipline are not effective.

Education Office staff (11-09-15 FGD) said that six schools are involved in the positive discipline project. Five schools will join a CFS pilot initiative under government support (only two of the same schools will join CFS). The CFS initiative was delivered through technical assistance to schools, and the trained schools will be part of a commitment among schools, parents, and community leaders to create child friendly schools.

SD Abeale teachers (11-10-15 FGD) reported that their first project with UNICEF is what they call school-based management. One of the punishments involves teachers asking students to write in their books to apologize for doing wrong. Positive discipline messages are also being disseminated to parents during report distribution (every six months). Children have to read for 15 minutes before the class begins -- this is to make reading a habit for students. Children are also asked to forgive each other if they have conflict with their friends. There is a (new) prayer room in the school that the teachers believe has increased the intensity of prayers at school, which will eventually change students' behavior positively at school and at home. The FGD members also said that teachers have to be disciplined before disciplining others.

SD Bonaventura teachers (11-11-15 FGD) described their Safe and Strong Schools program. Students are taught to greet teachers (by a handshake) when they meet their teachers, and educate the students to control their emotions so that they will not fight to each other. As a Catholic school, discipline is a must but positive discipline approaches have reminded teachers not to engage in violence when disciplining students. Instead of hitting and pinching the naughty students, the teachers will ask the student to think about their behaviors and how they should act. One punishment is to ask a misbehaving student to move his or her chair away from friends but closer to the teacher so that the student will not feel isolated. They have "3S" behaviors that have to be done by teachers and students. The 3S behaviors (*Senyum, Sapa, Salam*) are to smile, say greetings, and shake the teacher's hand. The students in this school come from varying backgrounds, from Aceh to Papua. Therefore, each of them is unique, and the ways in which they are raised are different.

There is a "cascade method" implemented for disseminating positive discipline training skills. In 2013, the Kulitarek principal participated in the positive discipline training and she shared the training with teachers in other schools according to the schedule given by UNICEF (11-05-15 Interview SD Kulitarek Principal). For SD Abeale, following the cascade model, one of the teachers was trained on positive discipline and then shared the training with other teachers in SD Abeale 1 in 2012 and 2013 (SD Abeale 1 Teachers, 11-10-15 FGD). For the SD Bonaventura school, the child friendly school began in 2012, and the positive discipline was implemented in 2013 (SD Bonaventura Teachers, 11-11-15 FGD).

Community Connections program*.* The positive discipline sessions for parents occurs within the Community Connections program, because corporal punishment occurs not only in the schools but also in the home. As violence relates to other issues such as alcoholism, health, respect and responsibility, UNICEF made connections to all of these issues. Community Connections combines lecture formats with various games and real case studies from partners, according to local context.

World Relief (11-04-15 FGD) trains staff who then train church volunteers to deliver the messages to community members through weekly sessions called "Values, Health, and Livelihood" (VHL). There are five to seven volunteers per church, and 70 people trained per year. Prior to the VHL sessions, World Relief recruited the churches through a monthly meeting. The churches whose members attend the monthly meetings continuously are seen as churches with a strong commitment. Since February 2014, the pastor's monthly meeting has been using a World Relief curriculum called "Transformation Tree" that challenges the church to serve its community with its own resources in order to transform the community. Ten public service announcements have been broadcast and three talk shows have been aired -- though without much response. Additionally, posters have been created with violence prevention and child protection messages and these will be distributed to more areas.

Community volunteers in GIDI Filipi Homhom (11-05-15 FGD) described how they implement the Community Connections program, and shared that the materials taught include livelihood, anti-violence against children and women, nutrition, and reproductive health. The project itself was about six months long. The most important topics included substance abuse (e.g., smoking, alcohol); health; and nurturing children through cooking among families. According to respondents, delivering the curriculum in the church, as opposed to the village building, made community members more likely to listen.

Describing the Community Connections program, a church pastor (11-06-15 Interview) said that the project ended in March 2015, and they learned about nutrition, farming, and anti-violence against women and children. To achieve its objectives, the project has trained the community members on agriculture, livestock, domestic violence, health reproductive, nutrition, and gender. Community Connections teenage volunteers in

GKII Gume (11-07-15 FGD) said that the activities started in July 2015. The session is conducted once a week. Female volunteers teach about sex outside marriage, and relationships between girls and boys. Male volunteers teach about not joining night parties to prevent HIV. The volunteers ask the teenagers about how to handle peer pressure, and advise them to come to the church.

Regarding Community Connections, in Yepase village, the activities started in March 2015, where IPPM staff trained ten facilitators from this community who will then train forty local actors who in turn will deliver messages on anti-violence against children and women and child protection (11-11-15 FGD). IPPM program staff (11-09-15 FGD) said that local actors will disseminate the information that they have gained from trainings to all community members in various forums, such as church services, village meetings, savings group meetings, and casual meetings with neighbors. FGD participants in Yepase village (11-11-15 FGD) said the Community Connections materials cover responsibility in the family, puberty, reproductive health, alcohol abuse, puberty, VAC, and VAW. The curriculum is being delivered through sermons, group discussions, and also through casual meetings with peers. IPPM and partners will finalize and implement a child protection policy in the village after community stakeholders review it, and a local actor has become a mediator if there is a domestic conflict in a home. Training implemented through Community Connections of ten weekly sessions on life skills started in July 2015 [in Negeri Bolakme School], according to observation notes (11-7-15 Interim Log).

According to participants in the Hena Community FGD in Sentani (11-10-15 FGD), the Community Connections program started earlier this year, and specifically for this community, the training ended in August 2015, so curriculum delivery to community members started in approximately September 2015. Similar to what IPPM shared, the training process involves IPPM staff training 10 facilitators from the community who will then train 40 local actors to deliver the messages on anti-violence against children and women and child protection. Consistent with other descriptions, the local actors deliver the curriculum messages through forums (such

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A Kurulu community member (11-06-15 Interview) described the Early Childhood Education and Development Program (PAUD, or Pendidikan Anak Usia Dini) that was combined with positive discipline as including the following:

Rules for Teachers (Kurulu)
- Be on time
- Start the day with prayer
- Need to complete attendance list when coming and going home
- Use the uniform according to schedule
- All teachers need to keep good attitude and work together and respect each other
- If the teacher is absent, there should be clear explanation to the school
- If the teacher has outside duties, they should report to other teachers and bring the letter from school to the meeting place

Rules for Students
- Be on time
- Use clean and neat uniforms
- Do morning prayer
- Students should speak Bahasa Indonesia
- Students are not allowed to leave before school is finished
- Students are not allowed to bring and use alcohol, smoking, Aibon, and weapons
- Students are not allowed to say bad/ harsh words
- Students should respect other students and teachers

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as church services or incidental meetings among neighbors, friends, and families. Participants said that they have learned about husband and wife relationships, responsibility in the family, reproductive health, alcohol abuse, puberty, VAC, and VAW. There are parent and teenage (boys and girls) groups in the community. FGD

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participants reported being motivated to be involved in the project because of the prevalence of violence in their community. They have been selected by community organizations to join the trainings; father facilitators, for example, are selected from the father's group members in the church.

Similar to the Safe and Strong Schools program, implementation of the Community Connections program occurred through a cascade method. World Relief chose the church partners through monthly pastor meetings, and the church selected five (5) volunteers to be trained by World Relief, who in turn trained their congregation members (which is in most cases, the members in that particular village). The volunteers wanted to join the project because they feel "weak" and they want to learn and teach others (Community Volunteers in GIDI Filipi Homhom, 11-05-15 FGD).

Multiple programs simultaneously. One issue affecting an overall assessment is that *multiple programs are taught together*. Some program activities that appear to be related to Community Connections are also conducted at schools. For example, students at SMPN Bolakme (11-07-15 FGD) said that World Relief staff come to the school every Tuesday and conduct a session from 8:00 to 11:00 am, teaching the students how to prevent HIV and pregnancy, follow rules, and respect friends, teachers, and parents. The SD Kulitarek principal (11-05-15 Interview) reported the simultaneous implementation of UNICEF projects to mainstream HIV and AIDS knowledge into the positive discipline program as well as the regular curriculum. The students like the materials because they are "for our goodness, especially materials about HIV prevention." The World Relief staff member combined boys and girls lessons except for one session about reproductive health. The sessions are large and can include 100 participants. The FGD discussion on this topic was actually divided into two groups, male and female. In the girls' session, respondents liked the materials on respect for teachers and on taking care of oneself to prevent HIV and pregnancy. They could explain how pregnancy happens, and mentioned the sperm and egg and womb structure. In the boys' session, respondents indicated that they were interested in the material because they know HIV-positive people and want to avoid infection. In the program sessions, they learn about the HIV, condom use, not having sex outside marriage, and to have one sex partner. World Relief staff also included information about rules at school, especially about maintaining cleanliness at the school.

Adding to the issue of mixed programs, SDN Wamena teachers (11-06-15 FGD) discussed what they are implementing, and shared that students need to be trained to be independent. Teachers must supervise the students from afar, and only come when the students do something wrong. The positive discipline is about teaching students without using violence, so that students are more comfortable and enjoy school. This project, they said, aims to increase people's knowledge regarding HIV and how to make their families better. This appears to be a mixture of the Safe and Strong Schools program and an HIV prevention curriculum.

In a trip update submitted to CSWD staff during the site visits, a Research Team member noted the following regarding interventions that addressed HIV risk, classroom management, and other non-violence related topics:

> "The interventions are designed that way, not as 'stand-alone,' or siloed, issue-specific activities but rather as a package to address the many facets of multidimensional poverty. This is in line with the 'child protection system building' approach, which is largely adopted in the sector globally. In the context of extreme poverty and deprivation, needs are many and varied - as noted in the trip report, some respondents told us that their primary concerns were with food and farming, or getting their kids to school, or with accessing decent healthcare. Linking the violence prevention initiatives to other activities which are trying to address these immediate needs is also a good entry point for a sensitive topic" (Trip Report on program design, 11-18-15).

Regarding Community Connections, many participants are older individuals who expressed dislike for the materials because they are focused on young people (11-06-2015, Interview with a nurse). This conflicts with the description by teenage volunteers in GKII Gume (11-07-15 FGD), who said many teenagers came to the Community Connections sessions, and there are more than 30 participants in every session.

A Kurulu community member (11-06-15 Interview) said that as part of Community Connections the pastor advised the members to be kind to their families, not to hit their wives and children and also not to talk rudely with them. The pastor also told them how to teach young children in PAUD with positive discipline.

Collaborating Partners/Role of Collaborating Partners
These were different for the two programs, and even for the same program in different sites. Most of the FGD discussions, however, concerned the Community Connections program.

World Relief approached the Health Office in Jayawijaya to be the resource personnel in their trainings – especially for the reproductive health, maternal/child health, and nutrition trainings. The Health Office supported the project for health-related matters; the head of the Health Office is regularly involved in the activity as a resource person (BPPKB and Health Officer, 11-04-15 FGD). Churches are key partners, and there is a coordination meeting with stakeholders and health practitioners held every three months. Program staff felt that government support for these programs is still not adequate. In its stead, community members developed a village-level agreement (signed by community members and village leaders) to conduct various activities aimed at preventing local violence.

A key collaborating partner for the Community Connections program is the Institute of Community Development and Empowerment (Lembaga Pengembangan dan Pemberdayaan Masyarakat, or IPPM), a civil society organization established in 2006. Their projects include community development and conducting small research activities. IPPM's main project is the village school that is an integrated school for children under age five (integrated because there are many components in the school such as health through *posyandu* or integrated health posts). There is only one such school developed with support from UNDP, but this school has been acknowledged as their success story – not only by themselves but also by stakeholders. IPPM staff strives to appreciate local values and capacities and bring up those values and capacities to empower the local community. They said, "We do not come to give them new clothes but we [clean] up their old clothes." They also rely on networks with other NGOs.

IPPM focuses on working with Lembaga Masyarakat Adat (Indigenous Community Foundation) in their project areas. The communities that they work with are relatively homogenous (in Yepase and Benyom), but also heterogeneous (in Sentani City). UNICEF chose these areas for IPPM. The cascade method here involves UNICEF's master trainer who trained IPPM program staff, who in turn will train village facilitators (in Jayapura), who will then train the local actors (in their own villages), who then train community members (in their own villages) (IPPM Program Staff, 11-09-15 FGD). There are 10 facilitators in every project area: 3 for mothers, 3 for fathers, 2 for girls, 2 for boys -- 30 in total. There are 40 local actors in every project area: 10 for mothers, 10 for fathers, 20 for teenagers (boys and girls) -- 120 in total. IPPM provides specific criteria to recruit facilitators who are selected by village, community, and religious leaders. There are seven (7) institutions involved in this project which involves two villages (Yepasa and Benyom), five church organizations (but nine local churches – this is validated what the Badan Pemberdayaan Perempuan dan Perlindungan Anak [or BP3A,

Office of Women Empowerment and Child Protection] said). The local actors will disseminate information gained from trainings to community members in various forums, such as church services, village meetings, savings group meetings, and casual meeting with neighbors (IPPM Program Staff, 11-09-15 FGD).

In a UNICEF Papua briefing, the following description was provided of collaboration in the Community Connections program:

> "With UNICEF support, World Relief [is] handling HIV and violence prevention projects. There are program cooperation agreements with some NGOs like World Relief and IPPM. Before partnering with those NGOs, we did a capacity assessment so that we know their capacity to deliver the manual and to manage the fund. Since the Woman Empowerment Body in Jayawijaya only works in the city and only for coordinating activities, we try to find another home for project sustainability in far villages. And we found out that the church in Papua is suitable to deliver this curriculum sustainably. And then we found World Relief (a faith-based organization) that has a good relationship with the churches in Papua. The Woman Empowerment Body also is involved in the project activities, especially in coordination meetings, and they are involved as the resource persons in the trainings. The positive discipline is highly [innovative]. The project is not to impose the partners with ideas, but builds involvement of the partners so they will own this" (11-04-15 Briefing).

Education Office staff (11-09-15 FGD) explained that they have a partnership with UNICEF for multiple projects, including literacy skills (recent); school-based management (began in 2007, already finished); leadership training; and positive discipline (began in 2013). As noted, in 2013, the government established the CFS initiative. The Education Office asked World Vision, USAID and the World Food Programme to help them to implement the CFS initiative. In addition, the Education Office partners with the Women's Empowerment and Child Protection Agency in reporting cases of violence at schools.

According to an interview with the Women's Empowerment staff, the organization partners with various entities such as UNICEF, World Vision, UNFPA, and LBH APIK Jakarta. World Vision initiated a child friendly district initiative in Papua and the Sentani district. In August 2014, the Regent formally announced his commitment to make Sentani a child friendly district. UNICEF is part of the initiative by helping to create violence-free villages in some sub-districts. Activities under the child friendly district initiative include the development of task forces (Ministry Regulation on Child Rights); concluding of agreements with all stakeholders to implement the initiative; and visits from several ministries. The task forces' duties are unique in every institution, for example, the Education Office will lead in creating child friendly schools; the Social Affairs Office will lead in fulfilling needs of the children with special needs; and the Health Office will lead in developing child friendly community health centers (*Puskesmas*).

UNICEF staff noted that the positive discipline effort is based at the Education Office, while the Women's Empowerment and Child Protection Body helped to manage and implement the Community Connections program through NGOs such as World Relief and IPPM; Community Connections was delivered primarily through churches. [Note: This may result in missed opportunities to institutionalize the programs as a synergistic package, which is particularly important to ensure that participants do not feel part of a sanctions-based system, but rather feel part of a voluntary educational program, to learn how to act when confronted with behaviors that would usually meet a violent response (11-3-15 Interim Log).]

Community Support for Program and its Goals/Objectives
There were mixed indications of community support for the two programs. The Education Office felt that there was not much community involvement in CFS (11-09-15 FGD). World Relief staff (11-04-15 FGD) said that despite village norms sanctioning violence, village level agreements in Tagime, Kurulu, and Wamena have been made on a village regulation for domestic violence and child protection. [The village regulation will explain the roles for every stakeholder in protecting children and preventing VAC/VAW. The village empowerment body, the government law bureau, and local university are involved in the making of this village regulation to ensure that violence cases will be treated according to the official law in Indonesia and not only traditional law.] A church pastor (11-06-15, Interview) said that more and more people are coming to the weekly sessions at church, though some community members do not want to come to these sessions because they said that World Relief uses their money. At the Bonaventura school, there is parent support for the positive discipline project (Master Trainers, 11-09-15 FGD).

In an interview with a nurse (11-06-15) regarding the Community Connections program, she explained that many community members do not accept modern contraceptives because they believe those methods will make them infertile. They just use the traditional methods. In her view, almost no young people attend the sessions. However, the experience in other villages was different. As noted earlier, teen volunteers in GKII Gume (11-07-15 FGD) said that more than 30 teenagers came to every Community Connections session. Teenagers asked to have more sessions because they like the materials and they want the information to be taught repeatedly. Their neighboring churches (that are not World Relief church partners) would like to have the same project. Some Sunday school teachers, they said, use the Community Connections messages in their Sunday school sessions. Yet in Wamena, a number of churches came to the initial Community Connections meetings, but only three committed to the project. Most of the other churches withdrew because of the lack of money (Community Volunteers in GIDI Filipi Homhom, 11-05-15 FGD).

According to IPPM program staff (11-09-15 FGD), when they first introduced child protection, community members had various responses. Most of them liked the education on HIV, alcohol abuse and drug abuse, but they did not like the VAC materials. Community members said, "Our kids is our rights. We can do anything we want to them." The sub-district leaders of Depapre (where Yepase village is located) and Nimboran (where Benyom village is located) have shown their willingness to fund the village regulation implementation -- it is to be included in the 2016 village development planning meeting (Musrembang 2016). But even without a cash transfer, IPPM has gained trust from the community members. IPPM staff strives to position themselves as the community's friend, and develop good communication with the villagers. In Yepase village, there is to be a ceremony commemorating almost a century of the gospel coming to the village; this ceremony will include a sermon on violence prevention (FGD Yepase village).

Implementation Challenges
There were many challenges, including staff capacity, significant variation in program application, the social/cultural/economic context, and other issues.

Staff/program capacity. World Relief program staff (11-04-15 FGD) said that due to lack of confidence and skills, most church volunteers cannot conduct the Community Connections sessions themselves, so NGO program staff conduct these sessions directly. Furthermore, community members said that they do not believe that the church volunteers provide correct information to them. In Kumala (11-04-15 FGD), there are not enough literacy training aids in the Papua highlands. Students at SMPN Bolakme (11-07-15 FGD) said that there were only two contracted young teachers from Sumatra at the time of [the Research Team's] visit that have to take care of the whole school. Staff appears overwhelmed with the positive discipline project because they

have not mastered the techniques yet. More trainings and assistance are needed (SD Kulitarek Teachers FGD 11-5-15).

Social, cultural, economic and physical context. One issue in this category is that community needs often override what the program is trying to provide. World Relief staff and other interview respondents explained that community members ask for handouts and physical charity such as houses, pig pens, clean water. The church pastor said that there was no follow-up on these requests, and no follow-up plan generally (11-06-15 Interview). World Relief is seen as NGO with "nothing" (in terms of cash or handout transfer to the communities), and there is no transportation provided for participants. The facilitator is even afraid to continue the project because the pressure to ask for handouts is getting higher. They are demanding a very strong commitment from the church partner that they will not ask for materials/money if they want to continue the project (because the community members, on the other hand, like the information in the sessions). Otherwise, they will leave the area. It is difficult work -- the staff has to go to the field every day, with high operational costs. The World Relief registration form that asks for availability of latrines, water, etc. is even seen as the list of charity that they will provide (although enough appropriate information have been given). Funerals, tribal wars, roadblocks, church activities, and church internal conflicts have delayed project implementation. In addition, men do not want to come because they are occupied in field and because they cannot smoke and eat betel nut in the church.

IPPM staff (11-09-15 FGD) outlined similar contextual challenges implementing Community Connections: Low self confidence among facilitators to deliver the curriculum such that the IPPM staff and UNICEF staff have to assist them extensively. Cultural barriers -- it is not easy to ask the community members to stop VAC/VAW. "Community business," such as funerals, village and church activities, have delayed the project activities. They have to compete with 'big money' projects from the government. They hope to integrate the government cash transfer project with their project. Many NGOs doubt IPPM's ability to do the project, but they try to remain positive.

According to community volunteers in GIDI Filipi Homhom (11-05-15 FGD), people have no money and they see the Community Connections project as "source of additional income." Some community members did not like the lessons because the church partner did not give them money. Spiritual (values) and physical aid should go together, but community members wanted to see physical aid only. Other NGOs provide charity so that makes it difficult for World Relief to deliver sessions. Respondents said that 25% of the participants have stopped coming to the project because no money is given to them. One of the churches (the only church in the urban setting) said that the pastor asked church members to come to the church once a week to learn about the Community Connections project, but church members did not want to come because it affected their daily working activities. (They said, "What are we going to eat if we have to come to church once a week outside Sunday?") They will come if the church gives them transport money. Moreover, if the wives came to the Community Connections sessions and then didn't cook, they would be beaten by their husbands.

As noted earlier with respect to Safe and Strong Schools, the idea of positive discipline is simply unfamiliar. In Kumala, physical punishments (beating students) are still seen as the best punishment to discipline students. Many facilitators refuse to implement positive discipline because they do not know how to educate students without physical punishment. In addition, parents do not want to come to the school. Many parents cannot read and write. Some teachers doubt whether positive discipline will change their students' behavior into more positive behaviors. A facilitator said, "Whether we like it or not we have to continue this positive discipline. It is difficult to implement, we have to remind the teachers all the time so that they can change the way they

discipline their students. It is difficult to teach teachers about positive discipline because the children here are hard to be taught" (11-05-15 FGD).

Security issues have also created challenges for the mentors to stay in the community, because most mentors are outsiders from the villages. The living cost in Wamena is extremely high and unpredictable. The highest living cost increases occur during the mobilization of trainers and mentors. Access to and within Papua is compromised by the remoteness and security concerns. Fuel is considerably more expensive than in Jakarta, and outside of the main urban areas, road conditions are poor. Access to the high mountainous area of Wamena is further limited -- daily flights bring people and goods which impacts on cost of living. Its remoteness is felt in every aspect of life, including awareness and access to information. As noted earlier, radio is still widely used; mobile telephone and Internet access are severely limited.

The Research Team observed in Kumala that field staff has doubts that the positive discipline can work in Papua's highlands. *They do it because they have to do it; it is part of the project*. But community support is substantial. Perhaps they can integrate Community Connections curricula into the project.

Lack of interest or commitment. Kumala FGD participants said that there are many teachers who are not showing up at schools, not coming to the training and not finishing the training. There are principals who are misusing the school funds; instead of paying the teacher's honorarium, they use the money for themselves. That is why many teachers hate principals and do not what to come and teach at school.

Inappropriate curricula and activities. There were comments to the effect that the Community Connections curriculum was tested in Papua but not in the areas where World Relief works. A school nurse (11-06-15 Interview) said that it is difficult to change the community members' behavior because she only comes one or two times in every church. In her view, young people and older people do not want to hear information on STDs and reproductive health. The older people said that it should be young people who should hear the STD-related information, but not many young people came to the group sessions because according to World Relief staff, the group sessions are conducted in the church that would not allow them to smoke cigarettes or chew betel nut.

Teenage volunteers for Community Connections (GKII Gume, 11-07-15 FGD) want to continue the project but they need some events to attract more youth. The sessions are reportedly boring because the teenagers like music, sports, and other hard skills activities. Many youth who are attending the sessions are below age 12, and the curriculum does not have materials for youth below age 12. World Relief staff (11-04-15 FGD) acknowledge a number of community sentiments about Community Connections curricula and activities: There is a lack of follow up; many new concepts are being introduced, such as the concept of domestic violence; community members do not feel confident that they can prevent violence, though they will try; the materials are too complicated, no appropriate visual aids; there is too much information in one session -- values, health and then livelihood. Most of the participants are mothers who have no ability to make decisions and doubt they will be listened to by their husbands.

With respect to Safe and Strong Schools, SD Kulitarek Teachers (11-05-15 FGD) said that 10-20% of the positive discipline components are not applicable in their school. They have not totally understood the idea and practice of positive discipline, and want to know more about how they should act and master positive discipline. Master trainers (11-09-15 FGD) also felt that some parts of the curriculum are still not applicable and need more review, especially the "steps" to change. The steps are too complicated, and it would be better to focus on the most important ones for reducing violence against children. Teachers' creativity is needed here.

Adult respondents in interviews and FGDs referred to the format of the Community Connections training as needing to be more interactive, less "talk-talk" lecture oriented, and with more visual materials. More support is also needed. "Positive discipline is an add-on class which creates extra work for us. We also get frustrated when we cannot make it work and it's easier to go back to the old ways. We need more help after the training."

Barriers to behavior change. The behavior change environment at the intersection of schools, homes, and community is complex. Teachers reported being challenged by parents for being too lenient; children reported inconsistent and confusing responses to behavior from teachers and parents. Teachers in SD Kulitarek (11-05-15 FGD) said that sometimes, there are students who take the teachers lightly because they are no longer using physical punishment. They have to find a way to approach the students in a non-violent way and learn about their problems. But students, they say, are getting naughtier; they are being spoiled and do not want to hear the teachers anymore. Students in faraway villages are more submissive than students in the city. Positive discipline can be implemented in these villages but it is challenging to implement it in the city [of Wamena]. The program is not fully successful, according to teachers. Some students are misbehaving more since positive discipline was implemented. On the other hand, the HIV project is producing results. Many students are now asking good questions such as, "Why [does] my neighbor ha[ve] a baby while she's still in high school?" However, teachers are still coming late to school. During class observation, some teachers admitted that they have not even been trained on positive discipline.

"A frequent meeting like this would help us better implement positive discipline." A teacher at an elementary school in Papua.

SDN Wamena teachers (11-06-15 FGD) provided a rich description of their experience with the Safe and Strong Schools program and how the positive discipline program has caused problems for them in terms of student behavior. Some teachers said that students are getting more discipline than before but (like the teachers at Kulitarek) some said that students are getting spoiled. Not every teacher is willing to implement this positive discipline project because of their reluctance to change their behavior. The positive discipline is a good method but the teachers have to learn a lot about it because there are so many students who come from various backgrounds. It is useless if positive discipline is only implemented by one or two teachers, and not all teachers. According to these teachers, Papuan and Bataknesse (from Sumatra) students are hard to manage, so the teachers are harsher to them. Sometimes, teachers even feel bored because the "naughty" students do not want to change their behavior positively. Again, the principal's commitment will determine the success of the implementation of this positive discipline method – and in this school, even the principal said that this method does not fit. Therefore, many teachers refuse to implement it. The principal argued that the current positive discipline is not exactly suitable for school in East Indonesia. Perhaps it works well in western parts of Indonesia, he said, since they are "in nature softer and gentle – the way they talk and act."

As noted earlier, an older teacher felt that the program – starting from the child friendly schools – to prevent VAC and implementing positive discipline is weakening both students and the teachers (11-06-15 FGD). She said that if teachers are too friendly with the students, they will lose respect. Another teacher felt that challenges mostly occur with students who are experiencing problems at home, such as violence, or those with divorced parents or who live with their uncles or aunts or with polygamous families all in the same house.

Lack of communication and coordination among implementing organizations. Organizations involved in the various programs may not be communicating with each other. For example, the FGD respondents at the Education Office (11-09-15 FGD) do not know about the Community Connections project. They have heard about it but do not really care because it is not their domain. At the same time, they admit that the Community Connections project is good because it is aligns with the District Regent's commitment to empower indigenous people and start development in villages. Women Empowerment staff (11-09-15 Interview) felt that the child friendly task force that has been developed for over a year is not running well. The BP3A Kabupaten Jayapura, they said, acts as a Secretary in the task force. The PPA and P2TP2A are located in the city that is far from many villages; this has impeded the reporting of violence incidents.

As noted by the Research Team, integrated engagement with teachers, parents and communities is critical for holistic violence prevention programming; the synergies were not yet evident between the Safe and Strong Schools (positive discipline) and Community Connections programs. When explicitly asked, FGD respondents for one program in most cases were unaware of the companion program (e.g., Safe and Strong Schools vs. Community Connections). Where they have been running for at least two years, there are implementing challenges that limit success -- e.g., they are not implemented throughout the school, the follow-up for

Master trainers listed implementation barriers they encounter:

- Crowded classrooms hinder teachers' capacity to enforce positive discipline
- Older students (who grew up with violent discipline) are not responsive to positive discipline
- Principals who are resistant to the movement can negate the effects of supportive teachers
- A curriculum that does not take into consideration students' varying degrees of aggression or submissiveness.
- Unlike their older peers, primary school students do not have access to counselors when facing difficulties
- Teachers want faster behavior changes than are possible, get frustrated
- Teachers and community members view sexual education as a taboo.
- The less educated parents are, the less impact the instructional materials will have
- Discussions of gender have been met with hostility or resistance
- Some community connection facilitators cannot deliver the alcohol abuse topic because their spouses still get drunk all the time.
- Change of the head of education office has created stagnant stage in the project. There is no significant progress at this time. They've made a team to replicate this positive discipline but then it got canceled when the head of education office was mutated. He is now working with education minister of Indonesia.

supervision and mentoring is not available, the parents of children in school-based programs are not involved and do not see the value, thus there is conflict between home and school (Trip Report_Papua 11-13-15).

Insufficient time and resources allotted for implementation. Three days of trainings are not enough, according to IPPM staff, considering the low level of education of the facilitators and local actors. The project timeline is too short to see changes, and there is not enough money while the project unit cost is getting higher. Remote villages increase the unit cost more. As described by master trainers (11-09-15 FGD), positive discipline is a process, the results will not be instant. There was some pessimism in this group about implementing the project. Many teachers are still resistant to positive discipline. Moreover, it is not easy to observe the change when projects have just started.

The time it takes to change norms was reinforced by members of a Hena Community FGD in Sentani, with respect to Community Connections (11-10-15 FGD). Some of the topics such as puberty are still a taboo in the community. Only a small number of people have changed their lifestyle because the project just started; people cannot change if they only hear something once. The project ended in 2015, and there is no follow-up plan. The project is too short to see changes.

SMPN Bolakme students (11-07-15 FGD) want more teachers to come to their school (Safe and Strong Schools program). There were only two contracted young teachers from Sumatera at the time of the Research Team's visit; these two teachers oversee the whole school. On this point, the Education Office agreed that there was a lack of teachers – but thought that another UNICEF project on literacy would remedy this problem (11-09-15 FGD). The Education Office also cited low community involvement as an issue. Bonaventura teachers (11-11-15 FGD) said that only two teachers were trained, and that there was no involvement from the Education Office.

With respect to Safe and Strong Schools, the master trainers (11-09-15 FGD) stated that one school, SMPN 1 Kabupaten Jayapura, sent teachers to the trainings; however, none of them can implement the positive discipline. All of the four trained teachers gave up. Without enough assistance and monitoring visits, teachers are more likely to give up and return to their old ways. The last booster training was in 2013 (two years ago). In addition, teachers think that positive discipline has to be taught to students like a regular lesson; that is why some of them do not want to do it because that will add their teaching burden. SD Abeale 1 teachers (11-10-15 FGD) shared that there was no refresher training for the Safe and Strong Schools program, and generally, not enough monitoring and assistance. The SD Kulitarek principal (11-05-15 Interview) felt that more feedback from UNICEF was needed.

In the urban school (seen on 11-06-15), not all teachers have received training. Therefore, two methodologies for discipline are being applied side by side, limiting efficacy; teachers who did apply the new techniques were accused of being too lenient by parents. The Community Connections volunteers in all locations were primarily focused on the livelihoods components and HIV education; although they agreed that the education resource materials were good, they said this was not so important when they did not have the resources to build a healthy home. They enumerated three things that are needed: (1) clean water; (2) food (potatoes); and (3) pigs (food source and bargaining power) (11-7-15 Interim Log).

Lack of any evaluation metrics. Regarding Community Connections, in a FGD with BPPKB and the Health Officer (11-04-15 FGD), participants said that World Relief staff did not meet with the Health Office to evaluate what has happened, what has been achieved, or whether or not there had been any successes. There were no clear indicators communicated to BPPKB and Dinas Kesehatan.

Reported Program Outcomes – Safe and Strong Schools
As is evident throughout the data presented herein, there are conflicting and mixed reports with respect to outcomes. All are anecdotal, and thus it is difficult to judge actual impact.

Mixed messages*.* Some FGD and interview reports showed that while positive discipline messages may be getting through, in some cases the messages are mixed. In an interview with Women Empowerment staff, some parents appear to understand that teachers should not hit children, but the parents sometimes act aggressively to the teachers who beat their children. Other distinctions are made -- for example, the head of BP3A Kabupaten Jayapura said that it is okay to beat children on their feet (as opposed to beating on their heads like they used to do).

Mixed and conflicting behavior change outcomes*.* Some SDN Wamena teachers (11-06-15 FGD) said that students are getting more disciplined than before, but others said that students are getting spoiled. Students from this school are used to shaking hands with others. (The meaning of "shaking hands" is to shake someone's right hand and put that right hand to our forehead or kiss the other person's backhand.) Other teachers said that the more the school is friendly to children, the more disrespectful the children are to their teachers. However, one teacher said that respectfulness is created by the teacher – not the students. The situation was better before the project began, said some respondents. With sticks in the teacher's hand, students are afraid of teachers and give them more respect. Students are becoming hard to discipline, and they disrespect the teacher. At the same time, when a teacher hits the student, the parent may report the teacher to the police. One teacher said that because she cannot hit the students anymore, sometimes she just cries to try to control herself from hitting her students. Not all teachers are being trained and not all teachers are willing to implement these methods because they think their old ways are better than positive discipline. In addition, the six-step method is not contextual to the area, and there is no strong support from parents.

Receptivity to messages*.* World Relief staff (11-04-15 FGD) said that since most of the facilitators are young females, it is not easy to command attention, but many adults listen to them because the information that they share is seen as important and a lot of the adult participants are enthusiastic.

Positive response by and for students*.* In Kumala (11-05-15 FGD), trainers/mentors say that students now come earlier (to school). Students look happier at school. In the beginning, handshaking was rejected because they said that it is not their habit. But eventually, students said that it is a good habit to adopt. There is support from the community members and community leaders. Their support for this project is shown by their willingness to provide housing for mentors, rice for the teachers, and other help. The NGO Kumala stays after the training, unlike other NGOs that left after the training. Kumala provides students with bags, stationery, etc. These kits have motivated more children to come to school. The SD Kulitarek principal (11-05-15 Interview) said that the school has become popular; she has many new students.

The SDN Wamena principal agrees that child friendly schools and positive discipline have a positive impact on the students in that they enjoy being in school, are happy, and have fun learning. The students are able to express their thoughts and feelings more, and become more confident in doing so. However, a long time is needed for change. She also believes that positive discipline for East Indonesia, including Papua, needs to be adjusted for the culture. [Again, referring to the expression that is widely known, "In the tip of the stick, there is gold" -- that is, disciplining children by hitting them is good for children and will help them succeed.]

SDN Wamena teachers listed improvements they attribute to the Safe and Strong Schools project (11-06-15 FGD). Behavior changes include: reduction in use of bad words and littering, students are no longer as outspoken with teachers, children line up before entering class, students are more cheerful and enjoy school more, and principals are encouraging teachers to use logical, reform-based punishments.

Students start the day with morning exercises in Papua.

There are also class agreements that are being read before the class begins (according to FGD with students, not all class have this kind of agreement).

Positive response from teachers/school personnel. According to Education Office staff (11-09-15 FGD), UNICEF asked the Education Office to list the names of teachers who previously rejected the positive discipline project. Later, UNICEF trained those teachers. Teachers who are hard to change in their teaching methods have started to change their mindset in disciplining children. In the past, there were 50 cm sticks in the teachers' hands, but they do not use them anymore. Changes are appearing first in teachers. Students like to go to school. Rules that used to be made by the teachers, now are made by agreement between students and teachers. Violent incident reports are only coming from schools without the positive discipline project. One of the schools, Bonaventura, has been acknowledged as the school with a very good positive discipline implementation that will be the benchmark for CFS. The interviewees know about the CRC and they said that it takes a long process to fulfill child rights. There are parents who are aware of not using violence in disciplining students and some of them shared their knowledge with teachers at schools. According to master trainers (11-09-15 FGD), during monitoring, they have heard teachers say that the positive discipline is an effective method.

Older vs. younger teachers. While some older teachers are resistant to positive discipline, younger teachers may be approaching it differently (SDN Wamena, 11-06-15 FGD). One of the younger female teachers in SDN Wamena perceived that it is important for the teacher to make an agreement with the students and also agree on the consequences if they break rules. She will talk with the students to make an agreement and also make the rules based on observation. For example, garbage must be thrown in the garbage bin. When she observed

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that students are not following the rule, she asked the students what is a good consequence for those not following the rule. The students suggested paying a fine of 10,000IDR. After they agreed to that, all the students always throw garbage in the bin. She also believes that it is important for teachers to be friendly and able to have two-way interactions, so that students will listen more to the teachers.

Multiple benefits. Education Office staff (11-09-15 FGD) felt that the Safe and Strong Schools program has multiple benefits. There is socialization on positive discipline to parents as well as children. Pregnant students and students with children can keep coming to school and finish their education. This aligns with government commitments and programs, and they view it as replicable.

Success dependent on commitment by the principal. Echoing a conclusion expressed from several sources, SD Abeale 1 teachers attribute success of Safe and Strong Schools to the strength of the principal's commitment (11-10-15 FGD).

Reported Program Outcomes – Community Connections
Again, these are anecdotal outcomes, as there are no data.

Positive response from adolescents. According to teenage volunteers from GKII Gume (11-07-15 FGD), teenagers are coming to church again, and are no longer joining night parties. As noted earlier, teenagers like the materials and ask to have more Community Connections sessions. Because there are Community Connections sessions in the schools (part of the program in rural areas), that information has enriched the sessions for teenagers who attended the church-based sessions. The community/church sessions have also reached young people who are not attending the school sessions. The sessions are also being delivered to the teenagers' parents so the information from their parents has strengthened the overall impact.

A Kurulu community member (11-06-15 Interview) described successes of the Community Connections program:

> "Before, many of youth are not going to schools, they use to drink alcohol and smell Aibon [to get drunk]. If the kids doing these things, the parents will hit them, they did not do as the parent told them to. Now, based on their perception, youth now have better attitude, not drinking alcohol anymore, not smelling Aibon,, they are not harassing girls anymore. They are now going to church more often. When the men asked about the violence prevention part of the program [prompted], they recall that they should teach the kids well, to go to school."

Self-report knowledge and behavior change among adults. In Gume (Community members, 11-07-15 FGD), mothers are starting to control themselves in order not to not beat their children. Many fathers are not joining the program because of work, so there are still a lot of husbands who beat their wives and children. But many mothers are now afraid to beat their children because of what World Relief has taught them. Because of the livelihood project integrated in the Community Connections project, their crops are also better and they can sell more. A Women Empowerment staff member (11-09-15 Interview) noted that the community members in UNICEF pilot villages are gaining more awareness on violence against women and children.

Overcoming initial resistance. IPPM program staff (11-09-15 FGD) explained that even though there was resistance to preventing VAC, slowly parents have started to understand and agree that this is material that will better their lives. The village regulation on VAC is about to finalized, and they hope they can get funding to implement the regulation.

Program Strengths

Integrated community approach (Community Connections). With respect to Community Connections, in an FGD with BPPKB and the Health Officer (11-04-15 FGD), respondents said that World Relief has followed the best approach by working with churches and religious leaders because in the village, community members listen to pastors now more than village leaders or sub-district leaders. So, working with the church volunteers (some of them are also community health workers or health cadres) and church leaders together with traditional leaders is a strong way to deliver the project. Yepase village FGD participants felt that the program supports local values, and children are the future dignity and guardian of the tribe. On that same note, World Relief program staff said that churches and pastors are being heard by the community members (11-04-15 FGD). The approach is related to all aspects of human life (physical, social, mental, emotional, ability to make decisions, and spiritual). World Relief calls it "finger illustration." Community mobilization through churches is seen as a success, and BPPKB officials see churches as more sustainable than schools due to the high absenteeism of teachers.

For the Community Connections program, community volunteers in GIDI Filipi Homhom use bible verses to explain about not using violence towards children and wives (11-05-15 FGD). This is supported by respondents' comments in an FGD with Hena Community in Sentani who said that the training is not boring -- it has a lot of fun activities; the training is punctual; it works with the church and community members listen to church leaders; working with the youth is great because the number of violence will be reduced in the future; and the messages reinforce what has been said by the religious leaders (11-10-15 FGD). As noted, Women Empowerment staff (11-09-15 Interview) felt that Community Connections effectively worked with community leaders and church leaders. Working with *ondoafi* (village land owners) has created great support from the community leaders. Moreover, UNICEF is acknowledged by the provincial and district governments.

Commitment to the community. Regarding Community Connections, IPPM staff (11-09-15 FGD) said they support local values and capacities. The IPPM staff stays in the community and assists the village intensively. The project does not create new groups; it works with the existing group in the community. Even without cash transfers, they have gained trust from community members.

Benefits for youth. According to Kulitarek teachers, both Community Connections and Safe and Strong Schools are good projects that can build and strengthen students' character (11-05-15 FGD). The Kulitarek principal reiterated this sentiment (11-05-15 Interview). She is thankful that UNICEF cares for them, and said that there was great support, although no funding, from the Education Office.

Relevant program materials. With respect to Community Connections, the church pastor (11-06-15 Interview) felt that program materials are good, and the project fits with community members' experiences, and has their support.

Regarding the Safe and Strong Schools program (and HIV and AIDS education), SMPN Bolakme students (11-07-15 FGD) like the materials because there are people they know who are infected with HIV, and they do not want to get infected. If their friends do something bad, they will ask their friends nicely to change their behavior towards more positive behavior, and advise them that their behavior is not in line with God's teachings (SMPN Bolakme Students, 11-07-15 FGD). They have been taught to be themselves, and not to join friends to get drunk. Similarly, teenage volunteers like the Community Connections materials for multiple reasons, including the following: the curriculum teaches them about substance abuse, HIV, violence against teenagers; the curriculum fits to the context, especially

Students drawing during an FGD in Papua.

because it is being translated in their language; because there are Community Connections sessions in the schools (in rural areas), the information relayed in school has enriched the information delivered in church sessions; community sessions also reach young people who do not attend the school sessions; and the sessions are being delivered to the teenagers' parents (GKII Gume, 11-07-15 FGD).

Master trainers thought the Safe and Strong Schools materials were successful because of the way the materials are delivered and the language contextualization, and because the modules are developed in a participative manner (11-09-15 FGD). They also noted that schools with the school-based management project (a UNICEF-supported project in 2007) can implement the positive discipline project better than the schools without it.

Synergy with other initiatives (Community Connections and Safe/Strong Schools). According to Yepase village FGD participants, the Community Connections project is in line with the District initiative to create a child friendly district (11-11-15 FGD). With respect to Safe and Strong Schools, this was echoed by SD Bonaventura teachers (11-11-15 FGD) who also said the program is in line with "18 character buildings in children" that is established by the government (the 18 characters include teamwork, honesty, discipline, etc.).

Recommendations from Respondents
The following are selected recommendations from respondents regarding the Safe and Strong Schools and Community Connections programs. In general, for both programs, respondents noted that more support, assistance, and training are needed.

● Sustainability and time -- The Community Connections project has to be continued because changes are not yet evident. Changes will occur in the next five years. Further, since the government cannot reach the remote villages, World Relief is needed to continue implementing the messages. Continue the Community Connections project; also provide transport money (or incentives) for volunteers (Community Volunteers in GIDI Filipi Homhom, 11-05-15 FGD).

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- Community Connections: BPPKB suggests continuing the project by focusing on "8 family functions." They urge a return to a family approach. If the foundation and values are good, family lives will be good as well. Create empowered families (not only empowered communities). [The reference may be in a book entitled Membangun Masyarakat Tangguh or Creating Empowered (or resilient) Community.] From Dinas Kesehatan: Strengthen the "four golden pillars." Both BPPKB and Dinas Kesehatan suggested focusing the project on individual life values and starting with family.

- Talk about family planning (even though it is being rejected), especially from the family quality perspective -- not quantity.

- Simplify and enhance the Community Connections curriculum: Add visual aids; do it outside the church to reach adult men and youth; intensify the facilitation skills training for church volunteers; and increase interest of adult men and boys to attend the training (from World Relief Program Staff).

  The Community Connections curriculum should be delivered through sports or music so that the teenagers will not get bored, and because the youth like crowds. They need more channels to reach youth in their communities (GKII Gume, 11-07-15 FGD).

  Add more lessons on HIV and condom usage; keep the livelihood lessons – community members will continue the new farming techniques that have been taught through this project (Community members in Gume, 11-07-15 FGD); provide handouts that the community wants (e.g., nails, iron sheet) (11-06-15 Interview with Nurse).

- Safe and Strong Schools: Provide more trainings, not only a one-time training (SD Kulitarek Teachers, 11-05-15 FGD). The principal from the same school suggested expanding the project to other schools, especially schools outside Wamena city. She also said that input is needed from UNICEF, not just coming for visits. She will increase teacher capacity on the topics of basic literacy, double classes, HIV, and positive discipline. She suggested that positive discipline should be extended to teachers as well.

- The government should replicate the Safe and Strong Schools project with their own money because NGOs may not remain in Jayawijaya. Respondents in Kumala (11-05-15 FGD) felt that this project should not be implemented just in Jayawijaya because there are other areas throughout Papua Highlands, and that in general the project should be continued. In addition, the literacy class should be provided regularly, and village women should be involved in the project. With respect to training: Ideally mentors and trainers will train teachers. But usually there are no teachers, so mentors and trainers are the teachers. Because mentors and trainers are not supposed to teach at school, it is better to ask the mentors and trainers to do after-school activities with the students.

- Regarding Safe and Strong Schools: This project will work well if there is good coordination with parents. Try combining positive discipline and the teachers' old way (with sticks in the teacher's hand). The project should be replicated to all schools in Jayawijaya – at all levels. But it is necessary to modify the 6 steps (SDN Wamena Teachers, 11-06-15 FGD). Students at SMPN Bolakme (11-07-15 FGD) want more materials on how to respect teachers, how to take care of themselves so that they can avoid getting HIV/AIDS, and they want more teachers coming to this school.

- Regarding the Safe and Strong Schools program, and positive discipline in general (Education Office, 11-09-15 FGD): Ondoafi (traditional landowners) and tribal leaders must be involved in implementing CFS because they are the ones who hold the saying, "Di Ujung Rotan Ada Emas," or "There is gold at the end of a rattan stick." [On 12 to 16 November 2015, the Education Office staff planned to have workshops with Ondoafi, tribal leaders, and community leaders to discuss this. They want to change this mindset.]

  Involve parents because the students are only seven hours at school; the rest of their days are at home. So parents have to understand this positive discipline. Use school committees as the mediator (in terms of information dissemination on positive discipline) between school and community members. UNICEF can replicate the project in other schools. Conduct refresher trainings in the trained schools and Education Office. Work with other NGOs to maximize the impact but with good coordination. There is no need to formalize everything (in reference to NGO networks). It is important to start working on the ground.

- Master trainers' recommendations for Safe and Strong Schools (11-09-15 FGD): There should be a monthly or even a weekly meeting between teachers and parents because how students behave at school is influenced by how they are treated at home. Determine how to integrate positive discipline into regular curricula. More refresher training. Intensive monitoring and assistance to trained teachers. Observe if there is any change due to this positive discipline. Community Connections and positive discipline have to be synced or harmonized. Positive discipline can be integrated into citizenship lessons or biology lessons.

- At the broader child-friendly village level (Women Empowerment, 11-09-15 Interview): Need capacity-building for a soon-to-be village task force on child friendly district. The organization hopes to have child friendly villages in all 140 villages. Training on woman empowerment at the District level so that women know what to do in cases of violence. More information dissemination to more parents about violence against children.

Comments on Replicability

Various comments were made regarding replicability. The IPPM program staff (11-09-15 FGD) felt that the Community Connections program is replicable because it is in line with the Regent's established child friendly district. Through this program, IPPM can test whether their participatory approach in Sarmi (where their famous village school is located) is applicable in other areas, and they said it can. A village leader from outside Yepase showed interest in implementing the Community Connections project activities, indicating broader interest (Yepase village, 11-11-15 FGD).

Regarding Safe and Strong Schools, master trainers (11-09-15 FGD) said that the Woman Empowerment group asked them to conduct positive discipline trainings, with government support, in schools in other districts, such as Sarmi and Jayapura city. This suggests that the project may be replicable in other places in Papua.

Sentani district and World Vision would like to adopt the UNICEF model for violence-free villages in seven other villages. The UNICEF project is in three villages (Benyom, Yepase, and Sentani cities). The seven new villages include two under World Vision support and five under District support. The violence-free village model would be integrated into their child friendly models. Their pilot villages will be located in far-away areas (not in the city) (11-09-15 Interview with Women Empowerment).

2. **South Sulawesi Province**

a. **Data on Regional VAC**

In 2013, the Center for Child Protection (CCP) at the University of Indonesia collaborated with UNICEF Indonesia, UNICEF South Sulawesi, and the BPPKB of the province of South Sulawesi to produce a descriptive report of child violence (2013). Drawing on data from four sites in the province, this project sought to answer the following:

1. What is the current situation with respect to VAC in South Sulawesi?
2. What are the values, beliefs, and behaviors related to VAC?
3. What are the formal and informal mechanisms, community resources, values, and services that protect children from violence and promote children's well-being?

The CCP's findings speak to the normalization of daily violence in South Sulawesi. Actions such as pinching, pulling ears, and hitting were considered mild but necessary forms of disciplinary violence by both children and adults. Perhaps for this reason, researchers suspect that the rates of such acts are underreported. Sexual violence and actions that left marks on the body, however, were considered severe (2013).

Children served as both the perpetrators and victims of violence. The same 2013 study by the CCP found that children were the primary perpetrators in 41% of violent situations, closely followed by parents at 37%. Often, children were encouraged to resolve problems with peers through violence. This practice was related to the concept of "Siri," or saving face; violence was perceived as a way to uphold family dignity. Consequently, patterns of domestic violence were passed down through the generations and considered to be transmitted "through the blood" (CCP, 2013).

Experiences and reports of violence were often gendered. For instance, boys were more likely to encounter violence in their community (by adults and peers) and girls were more likely to experience it at home (by family members). Reports to the regional police department demonstrate the higher prevalence of (reported) violence towards girls than boys. For example, in 2009, girls were victims in 26/36 severe cases, and in 2010, 32/34 cases (CCP, 2013). Additionally, many forms of sexual violence were exclusive to women and girls (e.g., underage marriage, rape, and FGMC).

The practice of FGMC is widespread throughout Indonesia, and is especially common in South Sulawesi. According to data issued by the Indonesian Ministry of Health in 2013, 26-50% of girls in the province have undergone FGMC (Ministry of Health [MoH] & National Institute of Health Research and Development [NIHRD], 2013). Four out of five cases are done at the behest of a parent wishing to ensure their daughter's marriageability and, by extension, uphold the honor of the family (MoH & NIHRD, 2013). Efforts by the Ministry of Health to eliminate FGMC have been met with resistance by the Muslim community. After the Ministry of Health banned the medical community from performing such procedures in 2006, the Indonesian Ulema Council (a prominent Muslim clerical body) issued a fatwa against the prohibition, claiming that female circumcision was part of Sharia law and neither physically nor psychologically dangerous. In response, the Ministry of Health issued a decree re-legalizing FGMC with specific regulations on how medical practitioners were to obtain consent, who was allowed to perform the procedure (e.g., trained medical personnel), and under what circumstances (UNICEF Data and Analytics Section: Division of Data, Research, and Policy [DAS],

2015). Through advocacy efforts of the Women's Commission in Indonesia and the UN Committee on the Rights of the Child, the Ministerial decree was repealed in February 2014 (UNICEF DAS, 2015). Dissemination of the repealed decree has been limited, and there is no clear information (to our knowledge) about how FGMC is undertaken by medical professionals or others, or related sanctions.

b.   The Programs

In South Sulawesi, UNICEF Indonesia has been working with a Child Forum on peer support, in connection with children on violence prevention in schools (no documentation available) and on parenting, with the government and religious leaders (CCP, 2013). UNICEF Indonesia shared that the parenting module is not yet published, but agreed to by all and the government has initiated roll out. No baseline exists for this work, though in pre-site visit responses program staff refer generally to a 2013 baseline KAP study (CCP, 2013) and two 2014 studies conducted by Universitas Negeri Makassar (2014a & 2014b). UNICEF Indonesia also has a number of justice for children partnerships to address children in conflict with the law, and to ensure they are not sent to prison, but rather diverted through community-based mechanisms. Some partnerships are in place with civil society with this work (no documentation available). The programs are implemented in urban slum areas of Makassar City and village contexts in Gowa District.

Modules for a child violence prevention program adopted from UNICEF materials to fit the local context.

Additionally, UNICEF Indonesia has a partnership with the University of Islamic Studies in Makassar, South Sulawesi, to undertake research into perceptions of child marriage according to religious community leaders and parents (no documentation available).

From available information, the program includes multiple curricula delivered for parents, teachers, and children, with the collaboration of a number of partners. There does not appear to be an evaluation framework for any of these activities, and in pre-site visit responses staff report that their only evidence of change so far is through observation.

South Sulawesi Program Outline

Program Goal	Inter-generational change in violence attitudes and behavior -- "to raise one anti-violence generation"
Objectives	Multiple, by different curriculum
Locations	Makassar City and Gowa Regency
Target Population	Teachers, children and parents
Annual Budget	Not available
Methods	Curricula, trainings, peer support, school and community intervention, inclusion of religious perspectives on child protection
Partners	Religious leaders, Center for Child Protection, University of Indonesia, Office of Women's Empowerment of the Province of South Sulawesi, University of Islamic Studies
Evaluation metrics/model	None apparent
Initial Results	No documentation available

c.   **Summary of Interview, Focus Group, and Observation Results**

The data summarized below is taken from the coded, summarized notes from FGDs, interviews, observations, and the Research Team's trip reports. Topical organization is a result of the coding process, which is based on the research domains listed in section III.B.2(i), with additional coding added as needed to accommodate information not captured by the basic coding. Annex C provides a detailed summary of focus groups and interviews conducted in South Sulawesi province.

Overall Description of Settings and Data Collection Context
South Sulawesi, in contrast to Papua, is predominantly Muslim and includes both urban and rural communities. The urban communities (e.g., Makassar) are characterized as urban slums, with limited resources and high rates of community violence. Religion is paramount and informs every aspect of family life, including parenting. In some cases, the Islamic interpretation may not align with international child rights perspectives. There are also limited resources for social welfare (especially those concerning child protection). Those resources that do exist are more likely to be applied to response systems than to prevention interventions (11-17-15 Trip Report, South Sulawesi).

Urban and Rural Challenges. The South Sulawesi sites presented a number of challenges relating to violence, socioeconomic pressure, and lack of space to conduct programs. In slum areas, gang violence (particularly the motorcycle gangs of Makassar), high rates of school withdrawal and unemployment are widespread issues (11-17-15 Trip Report, South Sulawesi). Children appeared to be quite attuned to these issues. In a discussion with children from the school of Pangkabinanga (11-15-15 FGD), several listed *hisap lem* (glue sniffing), smoking, drinking, drugs, and fights between gangs as major issues. Extorting money from peers with threats of violence was also mentioned. The primary non-violence, non-drug related challenge is related to space; program staff in South Sulawesi reported difficulties finding space to gather people to conduct activities (11-13-15 FGD).

Slum Communities and Environments of Risk. An FGD with children and mothers in Baraya (11-14-15 FGD) revealed the prevalence of violence in poverty-stricken areas. Though the findings discussed below relate specifically to the community of Baraya, the effects of poverty on child violence, educational, and substance abuse outcomes very likely reflect the situation in other similar communities.

Respondents readily identified poverty as the cause of the violence, with both the lack of economic activity (e.g., a job to fill one's time) and resources pushing people to destructive alternatives. Oftentimes, these behaviors start in childhood; there are high school dropout rates, alcohol use, and drug and gambling activity among children. Many children who do not have money for school are forced to leave by 9th grade. They work as street singers, *tukang parkir* (parking clerks), shoe guards at mosques, and other unstable jobs. Most of the adults in Baraya work as garbage collectors or transportation drivers.

Gang-related violence is part of daily life in Baraya. Intensified violence (gang warfare, specifically) "usually just start[s] with throwing stones and using arrows" (11-14-15 FGD). On the topic of gang members, one respondent noted, "They just making party, all those who fight and previously [were] in conflict [were] dancing together, they made peace ceremony and then gave money" (11-14-15 FGD).

The constant violence has eroded many children's sense of safety and comfort. They are worried about being the next victim in their neighborhood and are careful in choosing friends. Girls and boys experience slightly different fears. Girls worry about being sold into trafficking by friends, being drugged without their knowledge, unsafe home abortions, harassment, and rape. Boys worry about unprovoked violence and being involved in fights. Both boys and girls avoid going out after 6:00p.m., for fear of violence and *begal* (muggers) who may hurt or harass them. Child respondents wanted a place to safely gather with their friends in the community to play sports and make music. There is limited space inside people's homes for gathering, however, and few public spaces for socializing that are safe.

Adult respondents spoke about the stress that the violence places on them as parents. One woman noted, "Although we are trying to be a better mothers, listening to the children more, but we cannot always supervise the children when they go out. The negative influence from the neighborhood is difficult to avoid, but now the kids want to share their story more" (11-14-15 FGD). In another discussion with parents from Manggala, near Makassar (11-14-15), parents expressed concerns about their children engaging in unhealthy or unsafe activities outside the home. They echoed the Baraya children's complaints of limited community gathering places and noted that they often prefer their children to stay home where they know they will be safe.

Norms/Views Related to VAC in the Home and Community
Like Papua, South Sulawesi has a cultural tradition that incorporates multiple forms of violence. Many are deeply ingrained in notions of how a respectable Indonesian person should act and begin in early childhood. As noted earlier, "*Siri*," roughly translated as "saving face," is a primary construct through which violence is normalized. If a person is publically embarrassed or insulted, it is commonly understood that they have no choice but to respond with physical violence if they hope to maintain their pride.

Parenting. One respondent (11-13-15) noted the cultural pressure to replicate a "harsh" social environment. This environment is reflected in childrearing practices. The head of BPPKB, in an interview, quoted the popular adage (roughly translated), "I was taught harshly and I am a success" (11-13-15 Interview). This same respondent cited research completed by the University of Indonesia and UNICEF on child protection that identified these traditions as one of the causes of VAC. Physical violence is an accepted way to get children to behave. A mother in Pangkabinanga (11-15-16 FGD) stated that hitting children because they do not pray is allowed. A Child Forum member (11-13-15) described an incident in which a mother was so angry with her seven year old for stealing money that she hit his head with a grinding stone and he had to be taken to the hospital. The images below were drawn by children in Pallantikang (11-15-15 FGD) and demonstrate child perceptions of the likelihood and types of physical violence (e.g., hitting, pinching).

"When I just came back from school, my clothes was dirty and my big sister was angry with me and hit me with a big wooden stick I was crying."
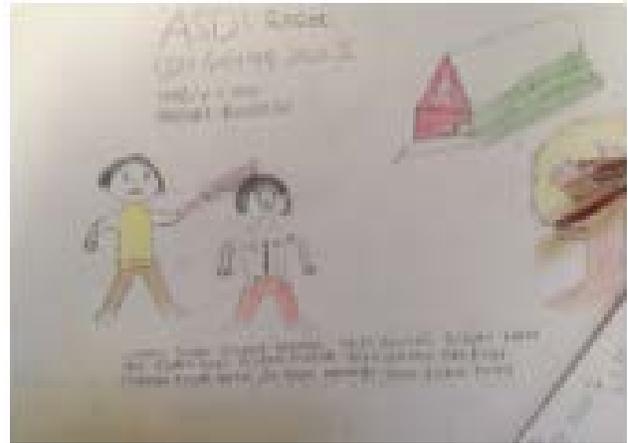
"I was hit because I was lazy."

These same children also identified bullying and demands for money as another frequent source of violence in their lives. In addition to the poverty-related circumstances, NGO members (11-13-15 FGD) identified Internet-fueled consumerism as the cause of violent theft, in that images of luxury items create demand and teenagers, with little stable employment, turn to robbery as a source of money. Violence is so normalized that sometimes teenagers may not even conceptualize what they are doing as against the law. Often, gangs are seen as a viable social and economic structure. In an interview with a Child Forum member, several other kinds of violence against children were mentioned, including emotional abuse and sexual abuse (11-13-15 Interview). One respondent reported that older children exposed their genitals to her younger siblings, ages 4 and 6. She also mentioned an incident in which a group of five year olds watched porn on someone's phone.

Gender Issues and Violence. Interviews and FGDs conducted in South Sulawesi did not yield much data related to the confluence of gender issues and violence. Child marriage presents a notable challenge (see below), but beyond individual cases of sexual abuse, few trends emerged.

In a research effort that was due for finalization in November 2015, UNICEF collaborated with Islamic State University to research the cultural context/phenomenon of child marriage. The university representative reported initial findings suggesting that cultural norms drive child marriage, and parents want their daughters to marry before they become sexually active with a same-age boyfriend. However, these relationships are largely inter-generational and often polygamous, involving girls ages 14-16 years old. Prior to finalization, the findings of this study will be validated in a participatory process with religious leaders in order to satisfy Koranic teachings (Trip Report, South Sulawesi 11-17-15; Interim Log 11-13-15).

Gender and Family. Child marriage is a concern with respect to VAC in South Sulawesi. According to the head of BPPKB, child marriage is a widespread practice among children 15 years old or younger (South Sulawesi province ranks eighth in child marriage in Indonesia) (11-13-15 Interview). According to data from Universitas Islam Negeri (NGO, 11-13-15 FGD), 16 is the average age for child marriage and most marriages occur between teenagers not enrolled in school. Though the appeal of a bride price for the girl's family has historically motivated child marriage, unplanned pregnancy is becoming the most common reason for these unions.

Women are predominantly responsible for raising children. According to a trainer, father involvement in childrearing is not a common custom (11-14-15 Interview).

School Environment

Violence in the school environment, according to children in Pangkabinanga (11-15-15 FGD), includes extortion and bullying. Violence was present in low-income public schools as well as highly regarded private ones. The commonality between these environments is a lack of teacher supervision and classroom space (11-15-15 FGD; 11-16-16 Interview). Without teachers to prevent student-on-student violence, bullies can exert authority.

Program Goals/Objectives (as perceived by respondents)

The perceived goals of the program were quite diverse, most likely because there is no single program or defined objective. UNICEF program staff (11-13-15 Briefing) highlighted goals related to communication and implementing a System Based Approach for Child Protection, similar to what is being done in Central Java. Parents involved in training in Pallantikang (11-15-15 FGD) noted goals relating to behavior change, acquisition of new knowledge and skills (through UNICEF educational materials), and non-violent school socialization (both among children and between teachers and students). These parents felt that the next generation was capable, and said that the program sought to encourage communication between parents and children at home, non-violent adolescent activities (e.g., learning to Koran, discussing morals), and developing activities for fathers (no elaboration given) (11-15-15 FGD). The head of BPPKB (11-13-15 Interview) identified the creation of a protective and safe environment for children that began in the household. They also mentioned an online database on child rights and protection that will inform decision-makers on which areas need intervention (this project is still in the planning process). NGO workers (11-13-15 FGD) identified goals that included the creation of "dream" children and parents, widespread birth certificates in Makassar, and a reduction in the violence victimization and perpetration by children (with a focus on child marriage). Child Forum participants (11-13-15) said the goal is to spread information at district and sub-district levels about child rights, violence prevention, and reporting avenues (specifically *Telepon Sahabat Anak,* or Child Friendly Line).

Program Activities and Materials

Background to UNICEF trainings and programs. The head of BPPKB (11-13-15 Interview) provided background information on the range of regional UNICEF programs related to child violence prevention. Prior to 2011, UNICEF worked with the Regional Body for Planning and Development (Badan Perencana Pembangunan Daerah, or BAPPEDA) on child protection efforts, though there was no follow-up plan to their interventions. UNICEF projects eventually moved to the BPPKB, where mapping of VAC revealed significant issues relating to budgeting and governance in child protection efforts. In a recommendation to the South Sulawesi governor, BPPKB called for the development of a legal policy on child protection efforts at the provincial level. Specifically, BPPKB recommended that UNICEF assist in the issuance of a *peraturan daerah*, or *PERDA* (provincial level regulation), on a child protection system coordinated across provincial and district level governments.

The PERDA addresses five domains: legal, social welfare, child justice, data and information, and attitude and behavior. The provincial government developed modules for parents, children, teachers, and religious leaders and selected various organizations/individuals, including NGOs, law assistance institutions, women's groups, and Muslim faith leaders, to facilitate the program. An NGO partner reported beginning programs with 40 parents and 40 children, and a 75% retention rate (13-11-15 Interim Log). These pilot programs began around 2012 and will run until 2018. UNICEF has no involvement or supervisory role for any of those activities, though the modules were informed by similar packages developed by UNICEF in other provinces (i.e., Community Connections in Papua).

In addition to BPPKB-supported child protection efforts, the Ministry of Women Empowerment and Child Protection initiated a child friendly school initiative across the country. Thus far, 900-1,000 teachers have received formal training from a government official, though several schools conduct independent trainings. In South Sulawesi, these trainings are specialized to include Muslim sermons that highlight Koranic verses relating to children's issues, such as child marriage.

Parent and child trainings. The parent and child training modules are currently unpublished drafts being developed through the collaborative efforts of UNICEF and Badan Women's Empowerment and Child Protection, with the assistance of NGOs and academic contributors. The parent module focused on basic childrearing techniques and was made accessible to the Research Team, though the children's module was not.

According to South Sulawesi UNICEF field staff (11-13-15 Briefing), the child protection intervention efforts include the following activities:

- 5 modules for parents and 5 modules for their children age 12-17, each administered over three days of training;
- 3 days of training for 60 parents and 60 children (in Makassar and Gowa);
- Parents intervention;
- Children Intervention; and
- Community leader intervention.

Despite the absence of formal, written modules, trainings commenced in schools in 2012 and later moved to community-based interventions in 2014. The timeline that various respondents provided is rather confusing; according to a trainer and implementing partner, the Women's Empowerment Office of Makassar began training of trainers in 2015 (after trainings had already been in place for three years).

Community interventions included parenting modules (such as the one in the Batuah community, which relied on trainers' individual initiatives to hold weekly discussions) and adult-led Child Forums that encouraged children to draw and discuss child protection topics. One NGO staff member explained, "We monitor what happens in the community – we observe the *majlis taklim* [women in the community]… It will be costly, but we need [to] prove that the environment has been changed, and children themselves [have] become the change agents," (11-13-15 Briefing). However, the children do not seem to get any intensive assistance to follow-up on the training and discussions.

One NGO delivered a three-day training course for 15 parents and 15 children (ages 12-17) in four sites with four master trainers. There are anecdotal reports that the four master trainers further disseminated the parenting information within their own communities during weekly meetings and other forums. Some materials were developed with consideration to the local Muslim traditions. For instance, the Islamic State University, Indonesian Islamic Council, South Sulawesi Council of Mosques, and UNICEF produced a book for religious leaders that interprets verses from the Koran regarding violence prevention messages. This book was disseminated by BaKTI, a UNICEF partner, during a half-day seminar with approximately fifty (50) religious leaders (17-11-15 Trip Report). UNICEF staff also shared that two other publications, a fatherhood module and a book of sermons for religions other than Islam, have been developed.

Focus group discussions in Pallantikang and Pangkabinganga with adults and children revealed differing understandings and experiences of the trainings. Parents in the Gowa Regency community of Pallantikang (15-11-15 FGD) for the most part forgot what the trainings were about, but some were able to accurately note that they discussed parenting skills. Some participants noted that they felt lucky to participate in the trainings, as

there is otherwise no education on how to be a good parent. The training included discussions, educational videos, and role playing games that relate to child development, psychology, and non-violent discipline techniques. Follow-up included dissemination of parenting education al materials that recipients found useful. One woman reported that, after the program, "We change[d] the way we treat the children; we saw that they [became] happier, they listened to us more" (14-11-15 FGD).

Children in another part of the Gowa Regency, Pangkabinanga (15-11-15 FGD), vividly remembered a three-day training that took place in 2014. Training topics included how to avoid bullying, among others (information not available). Their parents participated in a companion training that discussed how to educate children and discuss child-specific issues. The goal of both modules was to facilitate two-way communication between children and their parents at home. The village government supported both trainings.

In the trainings, parents are shown videos about how children actually imitate their parents. They also visited schools. "Instead [of] waiting for cases to come to our organization, it's better for us to give information. We heard that the school [has] many problematic students. We just visited the school, the four of us and we share our knowledge about violence prevention to students. We gave them [a] questionnaire first, asked about their feeling and how they view violence. We plan to have another campaign, using Ice Cream Stick and make photo frame using the root of plants" (11-14-15 FGD).

Children write down ways in which their parents, teachers, and they themselves can be good.

Training of teachers. Training of teachers is part of the program as well, though this is not included in the description referenced above (received from UNICEF field staff). At SD Pertiwi school (11-16-15 Interview with a teacher), for example, a teacher shared that training topics cover how to educate students, and how to administer punishment to students. Topics include (in the words of this teacher) logical punishment, skills to handle cases, giving information to students to prevent VAC -- such as informing students which parts of their body should not be touched by strangers (11-16-15 Interview with a teacher). Using role-play helped trainees easily understand and practice at their school because they could feel what students felt. A total of 43 teachers participated in the training organized in the school.

The head of BPPKB (11-13-15 Interview) said that, besides training teachers, school committees and other school officers (including janitors) were also trained. The parenting modules were implemented by other organizations, including NGOs, women's groups, and mosque leaders. The module for children was delivered through Child Forums that gather youth outside schools, including street children and children with disabilities.

Specific NGO activities. In an FGD with three NGOs (11-13-15 FGD), each explained their project activities as follows:

BaKTI activities

UNICEF-supported trainings for children and parents in two sub-districts (80 trainees total, with 30 selected as facilitators), Manggala and Baraya.

Trainees attended only a one-time training and no follow-up activities after the training. It is hoped that the Women Empowerment and Child Protection Body will do the follow up to the training.

Collects documentation (knowledge management or lessons learned) on child protection efforts from stakeholders to support the Governor's regulation on child protection.

Institute of Community Justice Makassar (ICJ) activities

Works with child juveniles and on the Makassar children's rights campaign and advocacy; focus on training for children on children in conflict with the law.

ICJ chose 15 children (13 to 17 years old) to be facilitators for other children. The facilitators were chosen from the provincial Child Forum. These children will do FGDs with other children, having been trained on facilitation skills and how to collect information. ICJ assists these children in all FGDs (at least one adult will assist the FGDs).

The projects areas were chosen based on the existence of child protection data.

ICJ also focuses on establishing legal identity by training traditional leaders on fulfilling child rights regarding birth certificates, road shows, and many advocacy activities to government institutions and private sectors.

ICJ also assists children with legal problems. With UNICEF, ICJ only trained the child facilitators on child rights and on children with legal problems. But there is no follow up yet because the training is very new.

Universitas Islam Negeri activities

Ongoing survey-based study on child protection (with support from UNICEF). It is expected that the results willraise awareness among parents of the drawbacks of child marriage. This study will be the advocacy foundation for government institutions and other stakeholders.

The project is a highly participatory project. Children's involvement is quite significant.

Child Forums. These are activities in which youth are participants, with an adult leader or facilitator. Child Forum participants (11-13-15 Interview) described their programs as follows:

> "Child participation is important, we are involved in some activities, we also create work plan, we made it ourselves, programs such as TAMPAN – Terampil dan Pandai Bersama Forum Anak Makasar. Unfortunately only a few people are still active in the organization – only 5-6 children. There is the foundation Tabata Umi, in which there were underprivileged children (pemulung) and we became teachers in that area, we taught them how to read and write. That's the area where BPPKB and Tabata Umi Foundation assist. We also work with street children, children in conflict with law, children with disabilities, underprivileged children living in [the] coast area (anak pesisir). We did socialization about child rights in schools. We also share and have discussion[s] through Facebook, Line, and Blackberry messenger. Discussion such as – a child in Toraja that was sick, we discussed about that child and asked about what happened to the child,

to Child Forum Toraja. We talk about children's issues. The [social media] group also protested about school orientations that were full of violence and bullying. Since they were also student council members, we gave information about Non-Violent School Orientation; however, we never monitored it."

Regarding school orientation, one participant said, "In my college, it was already eliminated since 4 years ago (non-violent school orientation). However for me, as a new college student and I heard my seniors abuse other students, I cannot do anything. We never directly handle cases, we were afraid of the impact in the future (there is no referral to report the case yet). Therefore we need the Forum, because if it is in a Forum we can also share the information to the teachers and parents, but personally we cannot give advice to parents or teachers," (11-13-15 Interview). When Makassar was a Child Friendly City, Child Forums were asked to participate concerning what the children want.

One Child Forum respondent (11-13-15 Interview) described one way in which training information is disseminated: "…[S]ince they [mothers in the neighborhood] know that I am in Child Forum, they asked about my activities, then I told them about the prevention of sexual violence to children or I also share directly with the children."

There is a Child Forum in Manggala village, with trainings held in 2014 (Parents in Manggala, 11-14-15 FGD). Children and mothers in Baraya (11-14-15 FGD) said that there are Child Forums in Baraya, with different clusters. In the education cluster of Child Forum, they tried to ask the BPP (Child Protection Body) about drop-out youth who are not accepted to high school because their grades were below the minimum standard. However, this effort was not successful. They are disappointed with that.

Development/Origin of Program Activities, Curricula
During the final wrap-up meeting with the Research Team, the UNICEF child protection specialist provided information about the training manuals and workshops related to the Violence Prevention Program. The sequence and timeline of the intervention, as conveyed by UNICEF staff, is described below.

- 2011 - Child Protection Systems Mapping conducted which confirmed high levels of violence
- 2012 - Child Friendly Schools Program delivered by UNICEF
- 2012-mid 2013 - Development of 'training manuals' for parents and children; preparation, advocacy and resulting legal framework
- 2013 - Manuals tested (November)
- 2014 - Baseline study, and manuals revised -- 2 training modules for parents and children and book for religious leaders – with half-day socialization
- 2014 - Training initiated at the end of the year, for four different areas
- 2015 - Sixty parents and sixty children in four sites completed a three-day training course delivered by NGO partner, BaKTI.

UNICEF has developed modules together with BPPKB, based on baseline studies in two areas (11-14-15 Interview with Trainer). The three-day training on the parenting modules was developed collaboratively by UNICEF (1-15-15 Interim Log).

Funding
UNICEF staff (11-13-15 Briefing) stated that currently, they cannot disburse funding directly through the provincial government, as there is no agreement between the provincial government and UNICEF. Before 2014, the funding went directly through provincial and district levels; after 2014, it went through the national government. UNICEF staff shared that they have a very limited budget, and therefore, need to collaborate with government and other parties. Accordingly, the implementation plan will depend on the budget.

Collaborating Partners/Role of Collaborating Partners
To implement a complex set of activities in South Sulawesi, UNICEF worked with multiple partners. As noted, UNICEF formed a partnership with the NGO BaKTI for dissemination of the parent and child training modules. The trainers included individuals from the national Ministry of Women's Empowerment and Child Protection, ICJ Makassar (Institute of Community Justice/Yayasan Keadilan Untuk Masyarakat), BaKTI, LBH-P2I (Lembaga Bantuan Hukum Pemberdayaan Perempuan Indonesia, or Legal Aid Institute for Indonesian Women Empowerment), and LPA (Lembaga Perlindungan Anak/Child Protection Organization). Additionally, Badan Women's Empowerment and Child Protection have used the manuals to deliver training as part of their drive to implement the national government's child-friendly city policy (Pertiwi School, Makassar visited on 11-16-2015).

Aligned with this activity, UNICEF provided funding to Badan Women's Empowerment and Child Protection to partner with the Islamic State University, Indonesian Islamic Council, and the South Sulawesi Council of Mosques to produce the book for religious leaders that interprets verses from the Koran related to violence prevention messages. As mentioned, BaKTI disseminated this book, and is currently working to adapt the modules specifically for fathers and to develop a book for members of the Christian church. UNICEF reported that BaKTI is also independently involved in "knowledge management," through postings on the organization's website and inclusion of articles in their newsletter about the violence prevention training. Also noted earlier, UNICEF and the government worked together at the same time to develop a local regulation regarding violence prevention that has been signed and is pending the Governor's signature to come into force. This regulation details the roles of multi-sectoral agencies with responsibilities for protection, including health, education, justice, and social welfare. UNICEF reported that their work on this component is complete and there are no plans in place to support implementation.

A UNICEF officer in Makassar explains the roles of the provincial government and NGOs in the interventions.

Through a partnership with ICJ Makassar, the children's training module was delivered to the Child Forum. ICJ also trained local community leaders so that they understand the importance of birth registration, and mobilized local communities to identify children who are not registered. As a result, during 2010-2013, in South

Sulawesi, UNICEF supported development of a local regulation on violence prevention, which now allows the government to include child protection prevention mechanisms in their annual planning and budgeting. However, with limited resources and complex division of responsibility and authority across local government departments, *continued and concerted local advocacy for activities, supported by budget allocation, is required*. UNICEF has elected to work directly with the Regional Body for Planning and Development (Badan Perencana Pembangunan Daerah, or BAPPEDA), which has authority for budget allocation, to encourage work plan coordination for subordinate social services sector offices (Trip Report, South Sulawesi, 11-17-15).

According to UNICEF field staff (11-13-15 Briefing), another activity is research conducted by the Center for Child Protection at the University of Indonesia through a national agreement signed between the central government and UNICEF Indonesia. There are no agreements in place between the provincial government and UNICEF Indonesia. The UNICEF field staff explained that they work through third party NGOs, and have regular coordination meetings led by BPPKB. Previously, UNICEF worked with BAPPEDA, which has a large program portfolio because they manage all sectors for planning.

The BPPKB, in its coordination role, works with the Ministry of Social Affairs, as the service provider. There are six (6) institutions providing basic services. The head of BPPKB explained that there are many institutions that work in the child protection domain, and sometimes one child protection case can be handled by many organizations (11-13-15 Interview). The NGOs noted that their partnership with UNICEF is due to end in December 2015 (11-13-15 FGD).

Community Support for Program and its Goals/Objectives
Again, it is difficult to pinpoint support for specific programs and their goals and objectives, given the patchwork of activities implemented under the overall initiative in South Sulawesi. There are indications, however, from focus groups and interviews that the degree of resistance to VAC programs found in Papua is not as pronounced in South Sulawesi. For example, parents in Pallantikang (11-15-15 FGD) said that the village supports the activities by budget allocations for Child Forum activities, regular meetings of mothers, and discussions on parenting skills. Their general appreciation of the program was high. This was echoed by the head of BKKPB, who confirmed that in Pallantikang, the parenting training had in fact been added to the village's yearly budget (11-13-15 Interview).

In an interview with a trainer (11-14-15 Interview), community support/motivation was described as follows: "The activities start from the needs of the community, I only become the initiator, but the women in the community [have] made their own movement. The women have trained the community; the teens have conducted peer training activities in school." The peer-to-peer activity was the result of assistance from LBH-P2I. The trainer said that mobilizing a community first pushes the government to support the community. To that end, the government offers them a room in the village office to conduct trainings. The women also come to schools as representatives of the community to provide public education presentations. Further, Rumah Konseling dan Mediasi (RKM, or Counselling and Mediation House) has created some changes in the community. The community likes this place because it is somewhere they can share their burdens and problems. Some of the psychologists are committed to train people in basic counselling skills. "Some of the activities have been done with their own initiative, my job [is] only to evaluate what the community has done" (11-14-15 Interview).

Mothers in Baraya also seemed motivated to improve their skills, noting that "[P]arents need to pay more attention to the children[;] we need to listen to the kids more and change our attitude towards our children" (11-14-15 FGD).

Evaluation Data (vis-à-vis program goals and objectives)
UNICEF program staff in South Sulawesi acknowledged that follow-up was only conducted personally and anecdotally, with no structured monitoring or observations. They asked children: "If you look at the future – draw on what you want for your environment." Training participants drew [pictures] about child friendly schools and bullying problems. In contrast, children who had been not trained drew soccer fields (11-13-15 Briefing). The head of BPPKB (11-13-15 Interview) shared that there is no evaluation yet of the programs. UNICEF is helping them to create monitoring and evaluation tools to measure the results. BPPKB noted that because changes take time, they have not yet developed these tools, and no data and research are available, which has resulted in difficulties with respect to child protection policy-making. They need monitoring and evaluation instruments from UNICEF, which is planned for next year. The lack of evaluation data was reiterated in other discussions as well. For instance, according to a trainer (11-14-15 and 11-15-15 Interviews) and Manggala parents (11-14-15 FGD), *evaluation data are not available and no monitoring has been conducted*.

In part, *evaluation is difficult because the program activities have only recently been implemented*. This came up in several FGDs. Participating NGOs said that because the project has just started, there are no significant changes that can be identified (11-13-15 FGD). A Child Forum respondent (11-13-15 Interview) thought that perhaps results are still not yet feasible since there are no regular activities yet. UNICEF South Sulawesi field staff noted baseline studies in Manggala (prevention of VAC) and Baraya (children in conflict with law) that complement each other, stating that they are "not only about poverty and protection, but we are also dealing with housing problems" (11-13-15 Briefing). A UNICEF staff member explained that the objective was to have good quality models in place, and piloting directly to the community in order to get feedback from participants.

Two studies were commissioned and finalized in January 2015, related to the violence prevention program. These were not available in English; however, the Research Team requested the key findings in bullet point format, but at the time of reporting, the key finds were not available (Trip Report, South Sulawesi ii-17-15).

According to NGOs (11-13-15 FGD), the data on birth certificates and VAC are monitored by Social Affairs office and Population and Civil Registration office.

Program Outcomes—Participants
Many anecdotal outcomes are noted below, divided into outcomes reported by two categories: (1) program participants and (2) program implementers.

Parents. Parents in Pallantikang named a number of benefits, as follows, including that they give more attention to children; they learned about ways to educate children; and they build communication and "make a deal" with their children (11-15-15 FGD). They used to nag; now they engage in speaking with children, and they do not engage in physical violence (e.g., pinching, hitting) any more. The appreciation (thank you) comes when the child is asked to help and they comply. One male participant shared an incident about his son who did not go to school for five days. After asking the son, his son said he was experiencing a trance and was mocked by his friends, making him embarrassed so that he did not want to go to school. This father plans to come to school to discuss this with the teacher.

For parents in Manggala, the most interesting things about the training included changes in the attitudes of children, and gaining knowledge on handling problematic children (11-14-15 FGD). They know, for example, that if their children notice others being bullied, they can tell that child/their friends not to do it. For children in conflict with the law, the parents say they "know the steps." One respondent, a community leader, shared:

"[S]ince I'm the leader of PKK and Majlis Taklim, I share my knowledge [with] my community. After the training we know how to deal with our children, those who like to hang out on the street. I'd suggest the police to have curfew after 6pm, because it is dangerous to be outside after 6pm. There [are] were begal (robbers who use violence). I made a gathering at school and invited students, parents and invited guest speakers like head of the police to socialize about prevention of child violence. Thank God, the community [became] better and more secure."

Her son and other children now stay at home more and do not go out after dark; she asks her children to do more reciting of the Koran. She felt, however, that the children need more outdoor space.

Female RKM members in Batuah (11-14-15 FGD) expressed benefitting from the program. Examples of what these women shared are set out below:

"I learn new things on how to teach my children if they want something they need to work hard for that, I did not give it to them easily."

"Previously I only told them what to do, but now I listen to my children more."

"Before, I just let them study themselves. Now, I will try to understand their difficulties in study. Now, I want to be friend[s] with them. I try to communicate with them through games. I try to approach my children to understand what they want and what they like, so they will also listen to me more and we can have a better communication."

"Actually I found the root cause of violence [is] perhaps because we raised our children wrongly so they do not feel comfortable about themselves."

"I don't agree if they say the children [are] the perpetrators. I told the police, that's not true. The children [are] also victims, because they have been treated badly or experienced violence so that they also act violent."

"If we treat them badly, they will also become bad."

These parents said they see the changes in teenagers who used to be rude and use bad words. By having discussions and doing activities in RKM these teenagers became more positive, never cursing or saying bad words anymore.

The same community leader further said: "There were children who are already in conflict with justice. I took them from police office. [One] used to join the gang of motorcycles and gradually he show more positive attitude and do not cause and problem anymore." She assists them and supervises children who previously had problems with the justice system. "I guide them and make sure they come to school. With all the attention, these problem children start to show [a] more positive attitude" (11-14-15 FGD).

Baraya mothers said they appreciated the attention and effort that has been put in by UNICEF (11-14-15 FGD). They viewed the training as good, noting that the changes in themselves and children are gradual, not instant, and that the children are involved in mapping problems in the area. For these mothers, the training gave them the ability to overcome and anticipate the problems, and to understand child character in order to be "friends" with their children and listen to them more. Their children are more comfortable to stay at home so they do not go out and risk being exposed to negative influences from their friends.

Teachers. According to teachers in SD Pertiwi (11-16-15 FGD), before training they punished students by making them stand in front of class or out of class. After the training, they gave assignments to students who do not obey the rules, such as storytelling in the class. They also drafted a "tata tertib kelas," making a schedule for teachers to welcome students at the gate. This is for security reasons, as there was an incident where a stranger came in to the schoolyard pulled a student to the toilet, asking for money by force. Another purpose is to ensure that students join the class, and to increase closeness, so that students and teachers get to know each other better. Through the training, they gained knowledge on how to educate children and give "logical punishment," and skills to work with children who have disabilities. One teacher also gave additional sessions before class started on morality, good attitude/behavior, honesty, and being polite.

Children. In the training, children in Pallantikang said they learned how to deal with/prevent "school taxes" (we assume this refers to bullying and extortion at school), shared experiences of violence, and learned about children's rights (11-15-15 FGD). They also like singing and meeting new friends in the training. Children found the training beneficial in helping them to respect each other, and listen to their parents (for parents, this means improved obedience). Another benefit is new knowledge ("to improve to be good"). Parents of these children also participated in the training. Three children claim that they noticed changes in their parents after participating in the training – they hit the children less often. One participant said that her mother gives her more attention (reminds her to wake up in the morning and to come home early from school).

- "We cannot protect ourselves, especially if someone gives us drugs without our knowledge, therefore, it's better not to take any drinks from friends."
- "We learn what to do if we know the kids [are] being abused."
- "This training is good to change us to become a better person."
- "We are motivated to become better, to have a better life because we already know different kind of problems such as child trafficking, harassment."
- "If my friend gets drunk, I just avoid them. I'm just afraid [of] their influence. I would rather play computer games than going out."

In one of children's groups, held in a notoriously violent area of Makassar, respondents noted that the training helped them to understand violence. Because of the training, they have modified their behavior in order to prevent themselves from becoming victims of violence (e.g., not going out at night, or not going to parties) (Trip Report, South Sulawesi 11-17-15).

Children in Baraya said they are aware of the change in their environment in the past two years, including fewer gang wars in Baraya (11-14-15 FGD). Children are learning more how to avoid violence; perpetrators are not necessarily becoming less violent. The training helped them see things differently (see FGD quotes above).

Program Outcomes—Implementers
The head of the BPPKB explained that there are three stages of behavior change: increasing knowledge; rising awareness; and changing behavior (11-13-15 Interview). The government, he said, has passed the increasing knowledge level and is now focusing on awareness raising. The knowledge increase stage was accomplished through channels such as media, religious leaders, the child protection alliance, and many forums. But there are not too many changes in attitude. The partners are involved because of the task forces that are created in connection with the PERDA.

Changes in parents and children. A trainer offered the following description of outcomes: "In the past 5 years, I was using [a] violence against women approach. It has high resistance in the community (there is a lot of resistance to it). When I introduced the parenting modules, the responses were more positive. I think it is a good strategy to discuss about violence against women and children with parenting as an entry point" (11-14-15 Interview). He felt that the women changed, at least at the cognitive level. They have new knowledge and understanding but sometimes they admit that they cannot stand to not hit the kids (not yet change at the behavioral level). He also said that the training activities came from the needs of the community, and the women have started their own "movement," with teens conducting training at school.

A UNICEF staff member said that, based on her observations, parents who participated in the training made positive changes in their behavior towards their children – though no evidence has been collected (11-13-15 Briefing). The head of BPPKB described what he saw as a significant change resulting from the program, focusing on the parent training and parental relationships (11-13-15 Interview). One of their partners, the Lembaga Bantuan Hukum (LBH, or Law Assistance Institution) piloted the module in Batuah District. In that district, the parenting modules are delivered regularly, and as a result, the district now has a consultation room for couples who would like to attend a premarital course. And they are using the parenting module to consult couples before they attend the premarital course. As noted earlier, in one village, Pallantikang, in Gowa District, the parenting training has been added to the village's yearly budget.

Regarding children, as noted earlier, UNICEF program staff explained what happened when they asked children: If you look to the future, draw what do you want for your environment. Training participants drew about child friendly schools, and bullying problems. For those who had not been trained, they drew soccer fields (11-13-15 Briefing). Basically, it changed their perceptions about child protection.

Broader system-level change. One category of outcome is less directly related to any specific UNICEF program, but to UNICEF-influenced system changes. Law enforcement officers are apparently now complaining about the lack of women and children protection units in every police station. The women and children protection unit is only at the district police station, but not at the sub-district level. In the beginning, there was strong resistance by many government institutions to implement the PERDA, especially from the institutions that claimed no connection to children's issues (such as mining office, agriculture office, livestock office, etc.). But now many government institutions understand the relationship of their job with child protection, which may include:

● Collecting data on child workers;
● Collecting data on children who are not going to school because they are helping their parents in the field;
● Reporting on groups of children who travel outside South Sulawesi (suspected victims of child trafficking);
● Education on keeping children away from bird and chicken pens because children are more vulnerable to viral infection.

These data are to be reported to the Education Office; UNICEF is helping the government to develop the Governor's regulation on this issue.

UNICEF Indonesia's efforts to support the Government in creating a systems-based approach with regard to child protection issues have started to show results in the prevalence of PERDA. However, monitoring and evaluation assistance is still needed to assure that the PERDA is effective. Additionally, support from

media/media advocacy has resulted in the child protection issue becoming a provincial government priority. It has had some impact with respect to the broader school environment as well, though more data would provide a better indication of this. SD Pertiwi, for example, is currently in the process of organizing the school around a child friendly school model (11-16-15 Interview with teacher in SD Pertiwi).

According to the head of BKKPB, the Ministry of Women Empowerment and Child Protection appreciates South Sulawesi's efforts on the child friendly school implementation, because, even in the national level, there are no tools or modules for the "free from violence school" and "school with character" initiatives that have been launched by national authorities (11-13-15 Interview). The South Sulawesi modules support these two initiatives. In this case, BPPKB has taken the ownership of child protection issue to successfully turn it into a provincial government priority.

Knowledge versus behavior change. There is some anecdotal evidence of knowledge change. For example, participating NGOs communicated that people are now more aware about violence and child rights (11-13-15 FGD), and the head of BPPKB said that there are more reported cases because there is an increase in positive attitudes towards VAC (11-13-15 Interview), citing that there were no incest reports in the past, and now, they have many such reports. Changing behavior is a different matter, as people in Makassar are used to violence, from their house to their community.

At a local level, follow-up on cases is lacking. While case reports have increased, there are many VAC cases with no follow-up, as noted by the head of BPPKB (11-13-15 Interview). No one does anything about VAC because parents and community members are ashamed to report cases concerning VAC, unfulfilled children rights, and children in conflict with law problems. Additionally, law enforcement efforts remain weak.

Implementation Challenges
Because of the multiple and varied UNICEF efforts in South Sulawesi, many of the challenges to implementation are related to insufficient time or resources for any one program activity, and to the lag time between knowledge and behavior change. With system level efforts, the gap between policy development/implementation and practice is substantial (a global challenge). NGOs thought the two pilot project areas in South Sulawesi are too limited (11-13-15 FGD). Two to three years are necessary to see changes and to be replicated.

Lack of follow through. The legislative body of South Sulawesi has several policies on child protection but they are "partial," according to the head of BPPKB (11-13-15 Interview). Policies depend on the emerging issues of the moment (there are policies on street children and child trafficking), which has made it difficult to translate policy into legislation. In addition, there is no provincial regulation. The government is slow to implement a child protection system policy because rules and regulations are complicated. Therefore, the BPPKB is faced with a lot of work at the grassroots level to support implementation of PERDA. The South Sulawesi government has been called by the legislature in Jakarta to explain why there are so many child violence cases in South Sulawesi. The national government does not understand that the increase in reported cases in South Sulawesi is due to an increase in knowledge and positive attitudes regarding VAC. There are little data to help support policy-making.

Insufficient support and follow-up for parent and children's programming. If there were activities, then Child Forum would meet with other members (11-13-15 Interview). There are Child Forums at the provincial level (50 members) that meet once a year, and there are also district level and sub-district level Child Forums. The discussions/meetings are done virtually through Facebook chats. However, it is difficult to maintain regular

communication. Child Forums need to have more activities and more child participation. Currently, it is less than ten children. It also is difficult for underprivileged children since they do not have money for transportation. Mothers in Baraya said that the Child Forum in the area is not really active, some of the materials are just too complicated and "they did not give us the materials" (11-14-15 FGD).

UNICEF program staff (11-13-15 Briefing) shared that activities are very scattered without organized follow-ups, and monitoring and evaluation. The Child Forum was led by an adult who helped them conduct some activities (such as the drawing activities noted above) for children in the village. However, the children do not seem to get assistance regarding any follow-up on the training and discussion topics.

Regarding other trainings for children, there are additional factors at play; for example, most of the children in Pallantikang did not remember the topic of training that they attended (11-15-15 FGD), and children have difficulties in expressing their opinion/views. This may be due to a lack of follow-up assistance for children who participated in the training. Parents in the same village said that only one of the parents followed-up the training by disseminating the materials. Women RKM (11-14-15 FGD) also thought that follow-up activities are still needed. If the initiative is purely coming from the community, it will be difficult to make sure that all the materials have been delivered accordingly. Manggala parents thought they needed more practice and that a single training for children is not enough (11-14-15 FGD). [Note: It is unclear which training is being referenced. If it is the children's modules, there are supposed to be three training sessions.]

General problems with training and implementation of the modules. According to the trainer, the training model will not be effective if conducted in a hotel; rather, it will be more effective to do it in the community (11-14-15 Interview). There is no pre-test or post-test, in order to understand the trainees and assess effectiveness. Facilitators are confused about how to start, because they do not know the initial knowledge level of participants. Additionally, there are no monitoring and follow-up activities. The children continue to ask about discussion after the training, but there is no post-training follow-up. If the outcome is intended to be community-focused, it should start with community discussion and a needs assessment. However, the trainer did not feel that the model is like that. A trial has been conducted as part of module development, yet, unfortunately, there is no continuation of the training. Since there is no budget, and it is only an initiative from the community, implementation will only be about module development. The budget barrier is difficult; people ask for snacks and there is no budget for even that.

Difficult community environments. In Baraya, the situation remains difficult with issues that include drugs and gambling (11-14-15 FGDs). Change in Baraya is happening because the mayor of the city and other government institutions put more attention on Baraya, but the root cause of problems is not yet eliminated. The Child Forum in the area is not very active, yet the children who have been trained are more aware of conditions in their neighborhood. However, they have no ability to overcome the situation, and they live in constant worry of becoming victims or being influenced.

Program Strengths

Collaboration, partnerships. Participating NGOs said that UNICEF involves all stakeholders from the national government, NGOs, and village government (11-13-15 FGD). Although there are a lot of components, all stakeholders are holistically integrated with each other. The partners are very optimistic about the projects. The head of the BKKPB felt that the project works at macro and micro levels to involve all stakeholders, even the ones who do not have direct connection with child protection (11-13-15 Interview). The trainer who was interviewed also pointed to collaboration between UNICEF and the district government (11-14-15 Interview).

Specific program activities. Child Forums are viewed by participants as a good medium to increase children's participation, as they can be utilized more to reach children using the peer educators approach, and the children can become change agents to prevent VAC among their peers (11-13-15 Interview with Child Forum). In the parent trainings, the use of video materials was considered very helpful in increasing knowledge, according to a participant in the FGD with RKM members11-14-15 FGD).

The attempt to base modules on research. Though not without problems, the trainer indicated that the parent modules are based on the research that has been conducted in two sub-districts (11-14-15 Interview). That is actually interesting, he noted, because the baseline research becomes the foundation for module development. However, there was a mapping of children's situations in two areas, but he still has not seen the connection between all the research (mapping, baseline survey) and module development. [Note: It is unclear to the Research Team if the baseline research refers to the KAP surveys.]

Research Team Observations

Some community organizations strong. The organization RKM has strong potential to become the change agent in the community. They are good at community organizing, but the women need assistance in order to carry out their efforts and help the community prevent VAC (RKM, 11-14-15 FGD).

Children in FGDs less expressive. Children in South Sulawesi seemed to be less outwardly expressive than those in Papua and Central Java. This could simply be due to the nature of the sample. But in FGDs, children were withdrawn and difficult to engage in discussion; they were encouraged to draw or write about their before and after experiences of training (11-15-15 Interim Log).

Lack of follow-up support. Echoing what was communicated in many focus group discussions, there are problems with follow-up. According to parents in Manggala, despite the positive responses about the training, it seems the three-day training without any follow-up is not enough for them; more regularly discussion and assistance from facilitators is needed (11-14-15 FGD). The training is good to increase their awareness level regarding prevention of VAC. However, there was not much that participants were able to recall. Their mindset is still that children must obey their parents. *Their parameter of success from the training is that the children listen to them more.*

Mothers in Baraya are open in describing the situations they are facing daily (11-14-15 FGDs). The needs for follow-up and continuation of the program are clear. Again, three days of training is not sufficient. The mothers long for more activities that can help the teenagers in the area become more positive and not do bad things; they need more space to engage in activities such as sport and music. Also, they need more guidance from adults and mentors in order to guide conversations with them about problems in the neighborhood and to help them with problems. The Child Forums should have more activities and get some assistance. The parents want to help their children in that environment to improve and continue school at least through senior high school. These parents, especially those who are community leaders, have the potential to become the change agents in this neighborhood, but they need guidance on what to do in order to help prevent VAC.

Program over-reach. The TOR (page 4), relative to South Sulawesi, states that "… in 2014 UNICEF established partnerships with a number of civil society organizations, to develop "training" manuals and workshops for parents, religious leaders and children themselves (as part of a broader peer support program) to raise awareness about violence and nonviolent forms of discipline, conflict resolution, and communication. No

independent evaluation or assessment has been carried out to measure the effectiveness of these initiatives to date" -- the inference being that "training" manuals and workshops are the focus of this assignment. However, the UNICEF briefing and subsequent meetings with collaborating and implementing partners suggests the scope is much wider, covering initiatives in juvenile justice, birth registration, and research on child marriage. While all of these are legitimate child rights and child protection concerns, they do not necessarily fall within the scope of this assignment (11-13-15 Interim Log).

Non-Violence Programming and Feedback

In the FGDs and interviews, respondents talked about programs that were broader than just the VAC prevention efforts, in part because the overall UNICEF portfolio in South Sulawesi includes multiple activities.

Birth registration. Many of the comments in FGDs and interviews were about birth registration. Through their partnership with UNICEF, the ICJ also trains local community leaders so that they understand the importance of birth registration, and to mobilize communities to identify children who are not registered. Both boys and girls in South Sulawesi talked about the risk of pregnancy as a result of unprotected sex, but also believe in home remedies for inducing abortion (e.g., taking paracetamol and Sprite). They did not discuss HIV risk. Through subsequent discussion, it appears there is confusion across all levels (i.e., parents, NGO staff, teachers, government, UNICEF) on issues in connection with safe sex and contraception, including the legality and availability of contraceptive methods and information dissemination (Trip Report South Sulawesi 11-17-15).

In discussions with NGOs, the ICJ shared that it is expected that each child should have a birth certificate (11-13-15 FGD). This legal identity-making project was launched in November 2015, and they continue to collect data on the number of children with birth certificates. Under this project, the ICJ developed a Kartu Anak Makassar (or Makassar child card). This ID card will be given to those who have a child's birth certificate, and those with the card can get discounts at various local stores. In November 2014, the ICJ also initiated an integrated one-stop service in one day for marriage certificates and birth certificates. In that month, 183 marriage certificates and 88 birth certificates were issued by the one stop service. In November 2015, ICJ aimed to issue 400 marriage certificates and 280 birth certificates.

Regarding socialization and data gathering for birth certificate registration, parents in Manggala said that it has started, with the women becoming volunteers for data gathering (11-14-15 FGD). "About 50% of children here do not have birth registration…Birth registration is important for school enrollment, applying for jobs and going to pilgrimage to Mecca" (11-14-15 FGD).

Helping school dropouts. Baraya mothers (11-14-15 FGD) said they hoped that the local government helps the school dropouts, because there is no *paket* (examination for school dropouts). This situation continues because they must work and give money to their parents.

Recommendations from Respondents

More follow-up and resources. Children in Pangkabinanga expressed that the government's role at the village level and involvement of young people to facilitate the program should be strengthened (11-15-15 FGD). Parents in Manggala expressed the need for more activities and public education for children, as only few children participated in the training (11-14-15 FGD). The parents indicated that children need more outdoor space to engage in sport and physical activities, and to be able to express themselves through music. The children need more guidance, and the parents need guidance on how to deal with the children. Mothers in Baraya communicated that a three-day training with no follow-up is not enough (11-14-15 FGD). They need

guidance about what they can do to help teenagers in the area, noting, "There should be work and activities for them so that they are not doing violence – such as gang war, etc." (11-14-15 FGD). The mothers in Baraya would like the Child Forum to be activated and offer more activities in the area. And they would like a book "that [is] easy to understand" as many cannot recall what they learning in the training.

Teachers in SD Pertiwi noted the need for more days for training because there are seventeen (17) topics to be covered in three (3) days, and it is important to disseminate the knowledge of training to other schools and teachers (Teacher in SD Pertiwi, 11-16-15 Interview). Teachers also said that the knowledge must be disseminated to parents who can support building and developing child-friendly schools. Of note, one respondent in an FGD with RKM members (11-14-15) noted, "I want to learn more about how to deal with the children when they have difficulties in school. We need to strengthen our capacity to get more training and knowledge about violence prevention because we [are] just being practical and do action of prevention of violence in the community. We need more knowledge about it."

The teachers in SD Pertiwi also expressed the need to provide a school counsellor in primary school (a school counselor is provided only in secondary and high schools), and because the school is the pilot project for a child friendly school, it should develop a complaint mechanism for cases.

Need for national regulation. The head of BPPKB communicated that the provincial government needs [to adopt] the national regulation on child protection (11-13-15 Interview). For example, the national government launched the regulation on child friendly schools, and there are indicators and guidelines that can be followed by teachers and schools. South Sulawesi would benefit from the same. The government needs technical and research assistance from UNICEF, and advocacy from universities to research child protection. There is only one university (government-supported) that includes child protection in their research portfolio and many university students are reluctant to conduct child protection research. The head of BPPKB noted that capacity building and assistance from the government is needed to ensure the implementation of the regulation as well as prevention of VAC, and such training and community organizing must be followed-up. Last, there are needs for monitoring and evaluation to assess the activities delivered against intended outcomes.

Scaling up. Discussions with NGOs (11-13-15 FGD) noted a need to (1) scale up the project in terms of the number of pilot projects; and (2) maximize the integration of the stakeholders, especially with the government institutions.

Need to revise overall plan. There is a need for regeneration and revision of the work plan, because currently only a few activities have been done by the Child Forum (Child Forum, 11-13-15 Interview). The respondent shared that big events are not needed; small activities are acceptable but regular meetings are needed, to share information about child rights and prevention of violence. In the interview, the respondent stressed the importance of giving the information to parents – not only to children. Again, follow-up, guidance, and monitoring and evaluation are needed to ensure that the Child Forum can function properly, along with the establishment of a support and referral system, so that the Child Forum has a clear reporting channel when cases of violence occur.

In an interview, a trainer noted that community discussions for parents and children that include the village government are necessary (Trainer, 11-14-15 and 11-15-15 Interview). The trainer said that it is more effective to have a non-programmatic approach with community participation, to present information in the language of the community, to account for non-literate participants, and generally to tailor the activities to the community.

3.   Central Java Province

a.   Data on Regional VAC

Attitudes and behaviors surrounding child violence largely reflect national patterns. Research suggests that the majority of children in severely violent situations are not identified or reported because of lack of awareness around what constitutes childhood violence, ignorance of child-protection programs, and fear of involvement with the judicial system (Boothby & Stark, 2011).

UNICEF has been active in several anti-violence initiatives in the province, including a Child Forum on peer support, parenting manuals offering non-violent parenting advice, and models of non-violent, child friendly schools. Additionally, the Child Friendly Initiative (CFI) was piloted in the city of Surakarta in 2006. The CFI worked in conjunction with a task force of city representatives, NGOs, and children that met quarterly. Using pre-existing data, the task force addressed child-centered public policy, the feasibility of cross-sector policies, and communication among government agencies (Carvalho & Koteng, 2014).

In August of 2015, UNICEF launched a nationwide public advocacy campaign to address VAC. The strategy called for collaboration with children, adolescents, youth networks, the private sector, and the government. The country office also commissioned an industry and market research company to conduct a baseline survey that same year (Roy Morgan Research, 2015). Additionally, UNICEF Indonesia has an innovative social media platform called "U-Report Indonesia" which engages children and adolescents in dialogue about violence and other child rights issues (UNICEF Indonesia, 2015b). UNICEF Indonesia solicited views from over 4,000 youth, or "U-Reporters," to inform the updated National Strategy on Violence against Children for 2015-2019.

There is minimal data available on the types of violence that children encounter. Sexual violence has been examined, however, and researchers have found that roughly a quarter of children have encountered sexual violence in their homes (CCP & UNICEF, 2011). The most common form was female genital mutilation/cutting (FGMC): 10-25% of girls undergo the procedure with 72% of procedures occurring during infancy (UNICEF DAS, 2015).

b.   The Programs

 In Central Java, UNICEF Indonesia has worked with Child Forums on peer support; civil society on juvenile justice; and on parenting manuals (no documentation available on any of the aforementioned). UNICEF Indonesia has a partnership with the State University of Semarang to advocate for children's right to protection (no documentation available). Further, UNICEF Indonesia has sought to implement a Child Friendly Schools initiative as part of broader efforts to create Child Friendly Cities. Several policy reforms were achieved as a result of UNICEF's advocacy efforts. The government, for example, is taking over funding and leadership of the

A poster in support of community efforts to protect children from violence in Klaten, Central Java.

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Child Friendly Cities, thus allowing UNICEF support to phase down in the future (no documentation available).

Central Java programs have been implemented in the urban area of Surakarta and the more rural area of Klaten. At both sites, there are multiple activities involved (some at the policy level), so it is difficult to describe a single, coherent "program". UNICEF-supported activities relate to the adoption and implementation of curricula/trainings for teachers related to CFSs, and the early phases of a peer educator component. With respect to existing evaluation data, program staff in CSWD's pre-site visit questionnaire cited a children's consultation on VAC conducted at several locations in East and Central Java, as well as a "study on VAC at home and community" in 2013 (no citations provided). There is no clear connection between these data sources and the activities described for the program. Program staff state that the only evidence they have of change is from observation, though one policy change is cited, namely, a mayoral decree in Surakarta pertaining to Child Friendly Schools.

Central Java Program Outline

Program Goal	No single overarching program, several programs addressing juvenile justice, peer support, non-violent parenting, and creation of "Child Friendly Schools."
Objectives	Multiple, by program component. Coordination between component objectives not clear.
Location	Surakarta City and Klaten District
Target Population	Children, teachers, school administrators, parents, and government officials
Annual Budget	Not available
Methods	Policy change, trainings, peer education
Partners	State University of Semarang
Evaluation metrics/model	None evident
Initial Results	No documentation available

c.   **Summary of Interview, Focus Group, and Observation Results**

The data summarized below is taken from the coded, summarized notes from FGDs, interviews, observations, and the Research Team's trip reports. Topical organization is a result of the coding process, which is based on the research domains listed in section III.B.2(i), with additional coding added as needed to accommodate information not captured by the basic coding. Annex C provides a detailed summary of focus groups and interviews conducted in Central Java.

Overall Description of Settings and Data Collection Context
Surakarta is the most densely populated city in Central Java and serves as a core for a greater metropolitan area. According to one government official, there are approximately 164,000 children living in the area (11-18-15 Interview). There is also substantial poverty in the Surakarta that has proven to be a major barrier in the provision of legal support for child protection and juvenile justice (Trip Report, Central Java 11-21-15). Klaten is a smaller city within a largely rural/agricultural area. The Research Team had limited time in Klaten, and thus, impressions of the area were minimal.

Norms/Views Related to VAC in the Home and Community

Reports of violence in the two sites visited were diverse and included themes of fear about reporting abuse, sexual and gender-specific violence, and domestic violence.

Students in SMA1 (high school, or *Sekolah Menengah Atas*) Jogonalan Klaten (11-20-15 FGD) spoke of the sexual violence that they experienced in school: "I'm afraid when the male teacher is harassing me. I try to avoid him, like when he just called me in front of class, this old teacher was try to get close to me and I felt uncomfortable. I'm afraid to say no. I'm afraid to [talk] about this to anyone." Students from this same school also mentioned verbal abuse from teachers. Even adults are hesitant to report misconduct. A facilitator of a Child Friendly School from the KAKAK Foundation (11-18-15 FGD) mentioned a case of sexual abuse that was not investigated to protect the privacy of the child and family.

Other types of gendered violence, particularly child marriage, occur in the domestic setting. Oftentimes, unwanted pregnancies among children (classified as under age 18 for boys and under age 16 for girls) result in child marriages. In Klaten, there were 150 reported cases of child marriage that resulted from unwanted pregnancies (11-20-15 FGD).

Domestic violence is a widely acknowledged issue that FGD respondents indicated a desire to resolve. Facilitators in Klaten (11-20-15 FGD) have traveled to about 200 villages in the past three years to spread information about domestic violence. Though their efforts have been marked by a decrease in reported domestic violence incidents, the occurrence of VAC has actually risen in that time. To address the situation, the Child Forum collaborated with *Forum Komunikasi Kemitraan Polisi* (Police Partnership Communication Forum) and the NGO Yayasan Kakak, among other networks. Respondents expressed a need to cooperate with other organizations. One respondent said, "I cannot solve the problem myself. They will help and support me to solve the problem. I will also encourage the child to be active in [the] Child Forum."

School Environment

Reports of violence at schools in Central Java did not appear as harsh as those from Papua and South Sulawesi, with comments focusing more on verbal than physical abuse. Students in a Klaten (11-20-15 FGD) did not feel that their school was yet a child-friendly one; many teachers, they said, were still not aware of or did not understand the program and could be verbally harsh or rude to students. There is also a considerable amount of verbal harassment among the children, especially if someone answers a question incorrectly in class and is laughed at. In an FGD with three teachers from Al Islam Middle School (11-19-15), respondents said that, following parent expectations, there was never physical fighting between students, only verbal altercations.

For the most part, the school environment described in the data collected was relatively mild with respect to violence. (This could simply reflect the particular schools that were available for the conduct of FGDs.)

Students in Central Java discuss their school environment.

Students in Surakarta (11-19-15 FGD) talked about liking school because of their friends, teachers who were kind, the winning of various performance awards, and other positive aspects. The negative aspects included fighting among students and non-violent punishments from the teacher such as being made to stand in front of class, not being allowed in class, and others of a similar nature.

The Research Team closely profiled middle schools SMP 1 Bayat Klaten and Al Islam. Students from SMP 1 Bayat Klaten (11-20-15 FGD) said that their school is clean, neat and comfortable. The staff is friendly and there is a social environment among students. There are occasionally fights and arguments between students, but most of them pertain to who is dating whom. They did discuss a rumored incident of violence in the school that pertained to a particular teacher. In this incident, a student apparently could not (or would not) lead the singing of the national anthem. In response, the teacher asked him to sit on the floor and said, "If killing children were not a sin, I would kill you" (11-20-15 FGD). At the end of the FGD discussion, one student told about the teacher who touched her uncomfortably, hugging her from the back. She said, "I'm afraid to report because he's my teacher. After that I report to my parents. If the teacher does it again my parents will report to the head of school. I have to report, I do not need to be afraid," (11-20-15 FGD). Other female students reported similar experiences with that particular male teacher. "We plan to [tell the story through] (social media) to our friends. We…do not dare to report it" (11-20-15 FGD).

The other school, Al Islam, is a private Muslim middle school. They use a standard national curriculum alongside religious courses, Muslim history, and Koran reading classes. The school has been appointed to become a Child Friendly School, with 3 teachers, the head of school and one student involved in Child Friendly School organized by UNICEF. There was also one student involved in peer educator training, but she has graduated from the school. "I want to learn more about Islam and don't want to fall in a 'bad influence in society'" (Teachers and Students, 11-19-15 FGDs).

Program Goals/Objectives (as perceived by respondents)

Given the varied nature of UNICEF programming in Central Java, little clear or patterned data was elicited from respondents.

For Central Java facilitators (11-18-15 FGD), the programming goals included increased availability of VAC data, the use of VAC data to create better activities, strengthened integrated services on the village level, the provision of integrated services that addressed all childhood problems, a strong Child Forum, the preparation of modules for teachers, and the creation of child-friendly families.

A teacher at Al Islam Middle School (11-19-15 FGD) described a child-friendly school as follows: "For me, it is a school that [is] healthy, clean, enjoyable and safe for children to grow. A school that is able to give room for children to grow their potential and express themselves. How the children can learn and play, and explore their potential and talent. School has to provide the facilities, so at school they feel at home, be comfortable in school. Changing teachers' and parents' mindset is important so that we are able to socialize this program and implement it better."

Program Activities and Materials

Again, there is no specific "program" *per se* in Central Java. UNICEF provides technical assistance to the government on a number of initiatives including child friendly cities, child friendly schools, peer education, justice for children, and partnerships with NGOs for implementation of the above initiatives (11-19-15 Interim Log).

Peer education. This is perhaps the most defined and promising of the Central Java program activities reviewed because of its involvement of children in developing the materials. Violence prevention peer education modules and educator training are supported by the government budget. Each peer educator group is assigned a mentor, or *pendamping* (mentor support). There are approximately four to five *pendamping* per district, and the program has been implemented in four districts of Central Java and three in East Java. (Trip Report Central Java 11-21-15). However, students from SMA 1 Jogonalan Klaten reported that there had not been any peer educator or child friendly school activities in 2015, except for a two-hour session among peers (without any teachers) that occurred three times. These sharing sessions offered new information about child rights and violence against children, through it is doubtful that six hours of activities had a long-term impact on participants. The session did not include teachers because the trainer "[did not] dare to give session to the teachers" (11-20-15 FGD). The idea of younger people instructing older people is not culturally acceptable in this context.

Child-friendly cities and schools. According to UNICEF Central Java program staff (11-18-15 Briefing), current prevention efforts are limited. A fruitful conversation with this staff revealed that the Child Friendly Cities and Districts initiatives were incorporated into the provincial government in 2010. The initiatives included 31 indicators of program efficacy and were developed with the input of children and experts alike. Each district has a Child Forum (51 working groups, total) that consists of child representatives and adults who offer technical assistance. There is also a child representative from each district at the provincial level. In 2013, training of the trainers for peer educators was conducted. 2013 also marked the year that UNICEF was not allowed to direct funds to the subnational level. Instead, UNICEF officials worked with the Ministry of Women's Empowerment and Child Protection to facilitate its programs. UNICEF provides technical assistance to build the capacity of the teams who deliver training in the village – which include a facilitator with the materials for training, a training on the prevention of violence, assistance in making child responsive budgeting (in cooperation with Semarang University), and 51 of integrated service centers. UNICEF has also supported the creation of *sekolah warga* (community schools) to optimize the available resources from the integrated service center. Its purpose is to strengthen and build the capacity of community-based treatment for children in conflict with the law (11-18-15 Briefing).

Though UNICEF began collaborating with the provincial government in 2010, some prior child friendly activities did exist. According to facilitators in Klaten, (11-20-15 FGD) UNICEF initiated the Child-Friendly Village in four villages in 2008. In 2012, the initiative was replicated by the local government in nine other villages. Today, those thirteen villages still receive UNICEF's support through capacity building activities in schools.

There are five villages designated to pilot child-friendly villages in Surakarta (11-19-15 FGD). The socialization of child-friendly cities was initially facilitated by KAKAK Foundation and focused on child participation, education, health, and protection. Child participation was enacted through the establishment of Child Forums at the neighborhood and village levels. Educational activities were coordinated between the Child Forum and primary schools and funded through parents' donations. The health of children was addressed through the Integrated Service Post that was designed to be a one-stop-shop for child-specific needs (e.g., deciding custody in cases of divorce, domestic violence, child pregnancy). Finally, protection was coordinated by the Family Welfare Organization. Their primary goal was to get every child registered into the government's system (and therefore eligible for government protection) through the provision of birth certificates.

Other villages that were involved in CFIs include Jebres and Kemlayan. With organization from the KAKAK Foundation, Jebres hosted a 26-member Child Forum and Child-Friendly School (11-18-15 FGD). In schools (Klaten, 11-20-15 FGD), topics or school materials taken from the training include children's rights, family

support, case management, and code of conduct of the pendamping (mentor support). In Kemlayan, peer education (with mentor supporters), a Child Forum, and *sekolah komunitas* (community schools) were created with the help of the Community Empowerment Body. UNICEF held a five-day training for child-friendly school facilitators that included speakers from UNICEF and included topics such as parenting skills, providing space for children to give their opinion in home and at school, and the provision of infrastructure. Mentor supporters were able to accompany peer educators. Information was disseminated through the principal, teachers and the school committee (11-18-15 FGD).

Family-level prevention. In 2016, focus will shift to violence prevention at the family level. Parents will be educated on childrearing and neighborhood taskforces will be established. The Child Forum will also be strengthened through trainings. Currently, peer educators are not yet available in every neighborhood (11-18-15 FGD).

Child Forum and Peer Educators. UNICEF program staff (11-18-15 Briefing) explained that in 2010 they began inviting children to develop educational modules alongside experts for both children and mentor supporters. There were a total of 35 groups (4-5 per district) from Klaten, Surakarta, Brebes, Pemalang, Pasuruan, Situbondo, and Bondowoso. According to respondents in a Child Forum in Jebres, Surakarta, there were significantly more female participants than male (nearly threefold more girls) (11-19-15 FGD).

Peer educator respondents explained that they provide advice that encourages positive relationships among children and helps teach children how to support their friends through problems (e.g. divorce, verbally combative parents, domestic violence) (11-20-15 FGD). Respondents also mentioned volunteer, educational, and artistic activities that they conducted with the Development and Planning Assembly (11-19-15 FGD).

Development/Origin of Program Activities, Curricula and Characteristics
UNICEF's approach in Central Java promotes the concept of continuum of care with five critical components: (1) legal framework; (2) access to justice; (3) social welfare; (4)) social behavior change; and (5) quality data. Across all sites visited, FGD respondents reported that the government places an emphasis on response mechanisms. Prior to 2014, UNICEF began developing child friendly guidelines for schools (developed with participant input) and trained school principals in seven districts, with the expectation that government would take over such efforts in the future. Since 2014, the support for child friendly schools has been within the purview of the UNICEF education team (Trip Report Central Java 11-21-15). According to UNICEF staff (11-18-15 Interview), since 2010, there has been a paradigm shift in the arena of child protection from an issue-based strategy to one that includes the five components listed above.

Funding
In 2015, funding for VAC prevention and child justice focused on children who were in conflict with the law. According to facilitators in Klaten (11-20-15 FGD), 70% of the total budget is for indirect costs (e.g., honoraria) and so the direct budget is quite small. The private sector is not yet involved in child protection or VAC prevention, and does not fund related activities. However, Parliament is committed to increasing the budget, especially for child protection. Between 2013 and 2015, the budget allocations for direct and indirect (e.g. infrastructure) costs increased every year (11% in 2013; 19% in 2014 and 38% in 2015 from the total 30% of direct costs). In 2013-2014, each of the 13 child-friendly villages received a budget from the Budget and Expenditures Office of $5 million. The funds were used to strengthening the capacity of the task force of child-friendly villages and the Child Forum, as well as to collect baseline data on vulnerable children.

Collaborating Partners/Role of Collaborating Partners

UNICEF works closely with both the local governments and NGOs. According to Central Java field staff (11-18-15 Briefing), UNICEF facilitates the government in establishing local regulations as the legal basis for legitimate programming, though the government only focuses on tertiary intervention. Such regulations include PERDA in Klaten in 2010 and in Surakarta in 2012. The first three years were focused on developing a legal framework, developing modules with UNICEF support, allocating training money, obtaining support from the private sector, and convincing the government to include it in their mid-term planning following a UNICEF recommendation.

Training for children is being expanded in both Surakarta and Klaten. In the former, the government has established peer educators in the Child Forum. Another child protection campaign was conducted late November- early December 2015 and included the sending of bulk SMS text messages with violence prevention content. In Klaten, trainings have been followed up by allocating a budget for future trainings, and the Ministry of Social Affairs will establish the Integrated Social Welfare Services. This will provide one-stop service to encourage social development, though there is currently no national policy to support this. The Social Affairs Office in the district/city level is the leading sector (11-20-15). In discussing trainings, facilitators from this region mentioned a bottleneck analysis, case management, a system building approach, Child Friendly Schools, and the child responsive budget.

The role of the child protection sector is to work for all sectors that are related to children's issues. Prior cooperative efforts with UNICEF include the appointment by the Ministry of Women Empowerment and Child Protection of a child-friendly city (2006) and the establishment the team to develop the

"The empowered leader is important."
Chief of the Division of Child Protection, Office of Community and Women's Empowerment in Surakarta.

child-friendly city (2007). In an effort to satisfy children's rights to leisure time, the city built a *Taman Cerdas* (Smart Park) that will feature a small library, computer room and "creative room" (11-18-15 FGD).

On the NGO side, national organizations have been the primary actors. According to facilitators in Surakarta (11-18-15 FGD), the KAKAK Foundation is involved in the activities of UNICEF including the preparation of a birth certificate guide, bottleneck analysis, peer educator assistance, and facilitation of Child Friendly Schools.

UNICEF also has two formal agreements to support capacity building at the provincial and district levels. Setara (Equal) and LPA (Child Protection Institute) provide administrative support to government meetings, consultations and trainings for local government. The reported outcomes of this cooperation include the development of local regulations for violence prevention and child protection, a memorandum of understanding between the government and the legal aid agency to provide pro bono advice in child protection cases, and the development of guidelines on restorative justice. In addition, LPA provides three volunteer *pendamping* (mentor supports) for local peer educators. The two NGOs supported by UNICEF were staffed by volunteers (11-21-15 Trip Report Central Java).

Implementation Challenges
Changing both students and teacher's engrained opinions and practices about how children should be treated proved to be the most widely acknowledged barrier to the success of the program. As one FGD participant noted, "It takes long time because violence against children is considered a domestic domain. " (11-18-15 FGD). Consequently, making changes in schools (as part of the CFS initiative) was particularly challenging.

Often, the teacher-student relationship can be an impediment to the CFS initiative. Children in the Child Forum and peer education program (11-20-15 FGD) hesitated to include teachers in their discussions and they felt that teachers discourage students from attending school by reacting to student misunderstandings about lessons with anger. At SMP 1 Balat Klaten, some students reported that they were scared of teachers. Though some are friendly or act neutrally towards students, others who are considered "strict" may respond with "bad words and calling names such as 'stupid'" (11-20-15 FGD).

In addition to the difficulty in changing attitudes and poor relationships between teachers and students, the abundance of activities and the multiple themes that they cover present an issue for child protection goals. According to UNICEF staff (11-18-15 Briefing), there is no specific program on prevention of violence against children – just activities on a variety of topics.

Teachers at Al Islam Middle School teachers (11-19-15 FGD) explained,

> "We still need to change the teacher mindset; many teachers, especially senior [older] teachers who still believe that classrooms should always have to be quiet and the students must listen and obey their teacher to become more open, more flexible and let the students express themselves. Currently, we only gave socialization to parents limitedly but again it depends on the capability of the teacher in understanding CFS. And currently not many teachers understand the idea of CFS. Factors that influence children's morality is not only in school, but also in their home and social environment. The school can give guidance but it won't be significant if it is not synchronized at home and in their social environment."

Reported Program Outcomes
Anecdotal outcomes are noted below, divided into outcomes reported by two categories of respondents: (1) program participants and (2) program implementers.

Participants. Outcome information from respondents is largely related to the specific activities they participated in, with some comments on the broader, integrated child protection effort.

Outcome information for these programs could be viewed as relating to the effects of positive child-parent dyad relationships, the home environment, mentor support, legal action, and social welfare services. The logic model for activities and their assumed outcomes is as follows: In terms of family resilience, adults are able to reflect on their roles as a parent and establish communication with their children to encourage positive behavioral changes. The goal is that children will feel secure and comfortable in their families and in turn grow into caring, conscientious parents and adults themselves. A positive social environment that is free of violence will enable this. By participating in the UNICEF training the *pendamping* (mentor supporters) are able to provide needed services and have better VAC response skills. When the law and policies are enacted, children will be protected

(e.g., PERDA). It is expected that there will be an Integrated Social Welfare Services (one stop services) under the Social Affairs Office, which will provide services related to VAC as well as to other social issues. Integrated services in Klaten are in the process of preparing to create a standard operating procedure and the Bupatif Decree.

Focus group and interview respondents spoke at length of the specific outcomes of particular activities that they participated in. *Of all the training inputs, the most visibly appreciated and effective across multiple sites in Central Java were the peer education program*. The peer education handbook was developed collaboratively with children and young people and the content reflects the things they are concerned about. The system for implementation also extends beyond a stand-alone short training event by including ongoing and regular support from a mentor. Children said they liked the topics, and enjoyed the monthly meetings where they could discuss them in great detail. (Trip Report Central Java 11-21-15).

Students at SMA 1 Jogonalan Klaten (11-20-15 FGD) were taught by the Child Forum and peer educators in a two-hour violence prevention session about the impact of violence on children (both as victims and bullying perpetrators), Child Friendly Schools, child rights, and the need to report violence when it does occur. As a result of being part of Child Forum, the children reported that they have become better listeners to friends, been able to assist friends in problem solving, and been introduced students from other schools.

Students at SDN 15 Mangkunegaran in Surakarta (11-19-15 FGD) noted an increase in students' discipline. They were not, for example, throwing garbage around the classroom. These respondents appreciated that the program had both made their school neater and helped their teacher better understand the students.

"We now stand for defending ourselves," says a student and member of a Child Forum in Central Java.

Teachers at Al Islam (11-19-15 FGD) talked at length about their increased willingness to understand students. Whereas before the training they neither listened to students nor tried to understand why they misbehaved or made mistakes, teachers now try to understand students' situations and then involve parents to solve the child's problems. One teacher explained, "There is one kid [who came] to school, [the] father is a doctor and the mom is successful businesswoman. The child felt he didn't get any attention so that he became rude and easily angry in school. And I tried to advise the child, and advise him to approach their parents and the result is positive," (11-19-15 FGD). Teachers also shake hands with students at the front gate each morning. This has the positive effect of engaging teachers and students at the beginning of the day. Finally, students are taught table manners when they eat their lunch, and how to communicate with their peers. Said a teacher: "I also learn how to communicate with the students better, so that even they already graduated from this school, they still come and remember me," (11-19-15 FGD).

Students at Al Islam Middle School (11-19-15 FGD) described the following changes in their school over the past three years: new facilities, more empathetic teachers that encourage a more positive learning environment, teachers for specific subjects, a new curriculum that emphasized leadership and organization, more learning supplies (e.g., computers), and more extracurricular activities. Students noted that teachers have also begun opting for less physical punishments. Instead of, say, asking children to run around the school, they will be instead be asked to memorize a verse from the Koran. In a demonstration of the growing warmth between teachers and students, one child noted that "[T]he teacher in school is like the substitute of parents at home, and they also pay attention to us, not only teaching us" (11-19-15 FGD). There are also fun activities in school, such as scouts and outdoor activities.

"Our boarding school implement[ed] positive discipline. We are asked to [be] responsible for our acts." A student in Central Java.

Students from the Jebres Community Child Forum and Peer Educators (11-19-15 FGD) reflected very positive attitudes towards the program. One noted, "Before I [was] still shy and didn't know what to do, [but] by learning how to involve in organization, dare to speak up and giving an opinion I [have made] friends from other neighborhoods and also from other districts. I had an enjoyable experience."

Students from SMP 1 Bayat Klaten (11-20-15) had a similarly enriching experience. Respondents expressed a desire to advance the lessons of the program: "We need to share this to as [many] friends as possible," "We…need to start with ourselves to show good behavior," (SMA 1 Jogonalan Klaten Students, 11-20-15, FGD). A year after their program concluded, there are still peer educators who meet monthly to discuss issues such as domestic violence, drug use, and the function of family. They also have a Child Forum that meets every two months and works with mentors to host fundraisers.

Implementers. Program implementers reflected on many of the positive changes that program participants shared. Facilitators in Surakarta (11-18-15 FGD), for example, said that as a result of the peer educator program, children are more open in sharing their problems, teachers respond more immediately to the problems of children, there is less physical fighting among children, and adults and children alike are more sensitive in detecting indications of violence. Additionally, children share more and teachers are better able to resolve behavioral issues with their students.

Facilitators in Klaten (11-20-15 FGD) said that as a result of involvement in the program, staff are better able to handle cases of VAC and understand child-responsive budget planning. The Chief of the Community Empowerment Body (11-18-15 Interview) noted increases in public awareness of VAC, as well as increased awareness in the role of the community in protecting children. Both of these changes have contributed to the rise in VAC reports to the government. Facilitators spoke highly of the program's network in their district as well. According to respondents, there is active engagement of multiple sectors including parliament members, government officials, and NGOs (Facilitators Surakarta, 11-18-15 FGD).

"We have to protect our children together."
A local facilitator.

UNICEF staff (11-18-15 Briefing) noted that a Children's National Day was launched by the President in July 2015, with the campaign tagline "Let's take care to protect children from violence."

There are 51 working groups of child-friendly cities and integrated service centers. Commonalities in facilitator respondents' answers included increased awareness about VAC, an upswing in reported cases, and increased awareness about the role of community to protect children (e.g., if there are cases, they will be involved to help report the case and find solutions). Teachers are now reluctant to punish children in a way which may categorized as violent (e.g., corporal punishment). There is an increased understanding about the need to treat children without violence (11-18-15 FGD). These changes are reflected on the national level, as evidenced by the newly inaugurated Children's Day.

Implementation Barriers

Lack of resources and partial programming attempts have prompted some criticism of UNICEF's efforts in Central Java. Specifically, respondents noted the lack of mentor support, the limited audience of program activities, and the paucity of resources that limits program efficacy.

In a discussion with students from SDN 15 Mangkunegaran (11-19-15 FGD), participants noted the lack of mentor support and said that they did not know how to report a child violence situation. Although program activities have been conducted in this school, it was clear that many of the lessons had not been retained. Students in SMA 1 Jogonalan Klaten students (11-20-15 FGD) who recalled lessons from the modules did not feel that their school could be considered child-friendly. "A child friendly school means that all school [staff] understand it and apply it, they understand child rights including teachers, all staff and students" (11-19-15 FGD). Students in this group felt that many teachers still not know

the program and did not understand. They continue to say rude things to the students, and some teachers were verbally harsh with students.

The diversity of program audiences is another issue. In Central Java, the Research Team noted that the schools served by the interventions were located in middle-class areas. This means that though *all* children are vulnerable to violence and abuse (and the risk to poor children perhaps slightly elevated), only middle-income children are receiving VAC prevention education. Poor children were effectively excluded from the program (Trip Report, Central Java 11-21-15).

Finally, limited resources hindered the success of the program. According to UNICEF program staff (11-18-15 Briefing), half or full day "socialization" efforts in the form of seminars were often the only activity that program recipients participated in. Facilitators in Klaten (11-20-15 FGD) complained that they only had four people to conduct program activities. This presented a significant limitation to their scope and breadth of activities.

Non-Violence Programming and Feedback
In addition to the violence prevention gains, there were gains related to reproductive health education. Girls and boys had more knowledge about the physical changes associated with puberty (Trip Report Central Java 11-21-15). Girls at Al Islam Middle School (11-19-15 FGD) reported learning about menstruation, morality, and role models. Boys at this same school did not receive a specialized session.

Recommendations from Respondents
Child and adult respondents provided a diverse set of recommendations. The common theme running throughout, however, was the need to create community and family atmospheres that were grounded in child friendly principles and accessible to all children. Respondents from SMA 1 Jogonalan Klaten (11-20-15 FGD) understood a child-friendly atmosphere to include arts and crafts, teachers who stood by the rules that they enforced, and a ban on name-calling. They encouraged future programming to incorporate these elements. Girls in an FGD in a middle school also wished to learn about relationships with boys (11-19-15 FGD). Overall, girls were significantly more active in the child friendly initiatives than boys. Child respondents recognized this issue and recommended that program organizers consider how to further engage boys. At the moment, boys are willing to participate training sessions and large events, but are more reluctant to join the Child Forum because it is primarily composed of girls (11-19-15 FGD).

Older children, such as those in the Jebres Community Child Forum (11-19-14 FGD) requested peer training. Of these respondents, all were peer educators yet none had received training on how to perform peer educator tasks. Additionally, adolescents from SMA 1 Jogonalan Klaten (11-20-15 FGD) and Al Islam Middle School (11-19-15 FGD) expressed a desire for a space, whether with peers or a school counselor, to discuss issues specific to their age group. Teachers at Al Islam expressed a similar desire for their students (11-19-15 FGD). Children also expressed a desire to continue collaboration with NGOs (11-19-15 FGD; 11-20-15 FGD).

Most adult respondent recommendations related to programming oversight and child protection policies. Facilitators in Klaten (11-20-15 FGD) noted the need for allocations in the budget for legal aid for children as well as temporary housing for young people in conflict with the law. Another focus group suggested that UNICEF continue to provide technical assistance to the government and related stakeholders (11-18-15 FGD).

Teachers (11-19-20 FGD) expressed a desire for more training so that they could follow up on what they learned in initial training sessions. In particular, they want to learn how to communicate issues of VAC to their

students as well as understand gender-based violence (specifically, dating violence), and bullying. They also wanted guidance on child development and psychology so that they would better be able to understand and respond to students' problematic behavior. Students in a school in Klaten (11-20-15 FGD) noted that not only teachers, but school administrators, guards, and other employees needed to understand the Child Friendly School initiatives for it to take effect.

V.   Discussion and Recommendations

The primary goals of this assessment were to understand the nature of the UNICEF's VAC/VAW prevention efforts in the three provinces of Papua, South Sulawesi, and Central Java, to assess -- insofar as possible -- their effectiveness and replicability, and to provide recommendations for advancing the program agenda. A substantial amount of qualitative data was collected over a relatively short period of time in support of these goals. These data have been coded and summarized in the sections above, and together with document review, form the basis for the comments in this section.

No Evaluation Data or Framework
The first issue that characterizes all the programs and sites visited by the Research Team is the lack of an evaluation framework or evaluation data for any of the efforts, which is a barrier to assessment and judgments about replicability. Not a single site visited by the Research Team collected any significant evaluation data. At most, some of the defined projects – specifically Safe and Strong Schools – appeared to collect process records (number of sessions, number of trainees). Therefore all the reported successes are anecdotal. Moreover, the baseline (and follow-up) data collected in Papua and South Sulawesi are not related to any specific project; thus, regardless of the data quality, they are not indicators of program successes *per se*. There may be, over time, some utility in broad data about violence attitudes/practices, or increases in the reporting of VAC, as suggestive of the impacts of all the efforts in a particular community or province combined, but nothing that can be attributed to any specific program.

That said, before any meaningful data are collected, there needs to be some justification for the selection of data to collect. What is necessary for all these program activities is a *theory (or theories) of change*. What is the process and rationale by which these activities should produce some change? What kind(s) of change? Over what period of time, and through what kind of temporal sequence? For example, in Papua, given the context, it should not be expected that a short-term intervention such as Safe and Strong Schools would produce behavior change in a community. The anecdotal evidence, however, does suggest that some changes have occurred, but these are restricted to a small cadre of teachers who have come to believe in the program goals, along with a small number of parents who see the value, and some students who are able to respond positively to changes in teacher and parent behavior. But these changes also face significant resistance from other teachers and the community, and even from students. So, for example, a theory of change drawing from Rogers' *Diffusion of Innovations* (Rogers, 2003) might posit multiple stages and the role of change agents. *To be effective, program activities would have to align with those stages and evaluation data collected by stage, appropriate to the expected outcomes of each stage – which, of necessity will be targeted and limited at first.* This is why existing baseline and follow-up community surveys are not particularly relevant at this point. By the same token, in South Sulawesi and central Java, there are combinations of system-level activities and specific programs at the community level. Evaluation data in this case will need to be tied to a theory of change that addresses each level separately, or addresses a hypothesized impact of one level on another. At the program level, for example, does a community-based education effort that includes religious leaders and frames messages with religious support have a sustained effect on behavior change? At the system level, do UNICEF advocacy efforts

actually result in policy changes, regulation changes, or the formation of collaborative networks? And at multiple levels, do changes in policy and system coordination have an impact on the ability of community level programs to effect change in attitudes and behavior?

Based on the results of the qualitative assessment, the Research Team believes that we have some anecdotal basis for developing such a theory (or theories) of change, and evaluation measures that are in concordance with the theories.

Wide Range of Cultural, Socioeconomic, Political and Normative Contexts

UNICEF's violence against children prevention efforts are being implemented within a wide range of cultural, socioeconomic, political and normative contexts, as efforts in the three provinces are being developed and delivered in contexts that are significantly different, even though there are some shared factors. Papua is remote, with multiple indigenous populations (and languages) who have distinctly different ethnic origins than the rest of Indonesia, largely Christian and indigenous with respect to religion, and very poor (primarily agrarian), with very limited transportation and infrastructure. In addition, it is a militarized zone and the site of longstanding conflicts with the central government and with global mining and lumber operations. In Papua, VAC and VAW are normalized to the extent that some program facilitators and many residents either reject or do not fully understand the goal of reducing VAC. In the Papuan context, the following words were often used with respect to the desired temperament and comportment of children: "calm," "clean," "obedient" to their elders. The adage, "There is gold at the end of a rattan stick," for example, speaks volumes about popular understandings of child discipline (one of the categories of VAC). Violence is perceived as a positive means of achieving child-rearing goals. Even after training in positive discipline, teachers do not always buy into the stated program goals, and instead perceive the exercises as classroom management training. Modern day VAC also exists in a context of the military presence, frequent child marriage and not-too-distant histories of inter-tribal conflict, and must be considered within these contexts. In some schools, as our Research Team observed, teachers wear military-style uniforms. Additionally, VAC and VAW are, as many interview and FGD comments show, less of a priority than subsistence issues and HIV/AIDS prevention.

In South Sulawesi (at least in some locations such as Makassar and Baraya), communities where UNICEF programs are active are urban slums, and children are facing substantial levels of violence as a result of gangs, drinking, gambling and related social behavior. Communities are poor and program facilities are limited. There also appeared to be cultural support for physical punishment, and issues related to gender violence and child marriage. Cultural views about restoring honor when disrespected or shamed, and the presence of motorcycle gangs were also factors. At the same time, there is a far more developed infrastructure, the presence of government agencies, and familiarity with the modalities of UNICEF programs – trainings, community mobilization, and policy change.

In Central Java, the same cultural substrate of support for physical punishment was present (along with views about child discipline as a family domain), but the kinds of barriers at multiple levels found in Papua and in South Sulawesi were not as salient. The Research Team observed that, generally, schools in Central Java -- particularly in Surakarta, are relatively well-resourced. The overall level of education among families was higher than in the other two provinces. Nevertheless, programs preventing VAC are still hampered by a lack of actual services should children (or adults) report incidents of violence.

Program Definition, Program Variety

There are a wide variety of program activities and orientations included in this assessment. In Central Java, some program-related activities have focused on system-level changes, while, in parallel, other activities at the

local level have included socialization activities (e.g., trainings, peer education). In South Sulawesi, there are a number of efforts, including parent trainings. In Papua, it is Safe and Strong Schools and Community Connections, undertaken within a broader effort to encourage child-friendly schools. *Few of the program or activities are clearly defined enough to present a "replicable model" in the usual sense of the term*. The closest are the Safe and Strong Schools program in Papua and the peer education in Central Java, because there are defined curricula and processes. But even in the case of Safe and Strong Schools, teachers appeared to understand the program purpose in different ways, with some thinking of it as simply classroom management training and others understanding the VAC-prevention intent. Moreover, in some schools it appears to be implemented together with an AIDS prevention program or with literacy modules, which may be a good use of resources, but it does blur the focus. The Community Connections discussions included a wide variety of subject areas, with VAC/VAW just one of them. It does not appear to be understood as a VAC reduction effort. In Central Java, the activities are very diffuse, with a number of system-level initiatives to implement child-friendly schools and villages, as well as some more defined activities, most notably peer educators.

Program materials also have different origins. Some were developed in collaboration with international partners (Melbourne University for positive discipline in Papua) while UNICEF developed other materials locally, in collaboration with partners (Parenting Manual South Sulawesi), or by NGOs working with children (Peer Educators Handbook).

Program Designs not Always Contextually Appropriate
Efforts were clearly made in all three provinces to shape the intervention materials and activities to local context, and these efforts are laudable. There are still situations, however, where program activities/materials are not well-matched to cultural and social settings. In Papua, for example, the positive and negative consequences of volunteerism as a key intervention strategy have not been tested or assessed. The assumptions that community members have the capacity, time and motivation to convene groups, deliver training and provide ongoing support have not been thoroughly explored. During one FGD, women volunteers said they had to take time away from their work in fields and from taking care of the home in order to engage in the program; this caused domestic disputes and resulted in them being beaten by their husbands. Standardized incentives for participation/volunteering have not been established, with ad hoc arrangements in place on a program-by-program basis. In some areas, Community Connections facilitators are provided with identifying T-shirts, in others teachers are given education back-packs complete with resource materials. The two primary concerns of village members in Jayawijaya, Papua, were access to (1) clean water and (2) adequate food. The farming advice was valued but was considered to be more useful if accompanied by tangible inputs, for example, seeds and fertilizer. Similarly basic money management was less valued in a primarily non-monetary community. The HIV education was considered important because it resulted in definite result, i.e., fewer people who are dying. It was not possible to assess the effectiveness of messaging on condom usage since the issue of contraception is politically controversial.

Some program activities may also be more effective if they are designed with participant age in mind. Children in Papua often commented that Community Connections activities were boring, because young people like music, dancing, and "like crowds." There is also a gender issue -- Child Forums and peer education were viewed as very positive, yet most participants are girls, which appeared to hinder participation from boys.

In South Sulawesi and Central Java, training content about child discipline was sometimes interpreted through a cultural lens. Said one respondent, "The Koran says you can hit a child at age 10 if they don't pray, but we make sure to do it carefully". [*In this respect the effort to develop the book with Koranic verses in support of non-violent discipline is well-conceived and potentially very helpful*.]

Many of the comments by program participants and by trainers and facilitators called for simplifying materials and concepts – reducing, for example, the number of "steps" towards positive discipline to a small number of essential or core ideas. While the trainings in themselves were typically viewed favorably, parents and community respondents also said trainings were complicated, it was difficult to remember the messages afterwards, hard to share the message with friends and relatives, and difficult to implement the techniques. In addition, trainings were not interactive and did not actively engage the target audience. Respondents also asked for other kinds of activities, not just trainings.

In general, activities should be more interactive, to include more pictures and to provide materials and manuals at the time of the training for later reference and sharing.

Another issue specifically mentioned in a number of FGDs in Papua was the dilemma faced by parents and teachers about how to manage families and classrooms in the absence of physical punishment. "The training says don't do violence, but when my child is naughty what should I do?" In schools, classes can be large, difficult to manage for a single teacher. There was a sentiment among some teachers that students took advantage of the less physical punishments, becoming "naughtier."

Programs and Activities are Short-Term – A Sustainability Issue
Even when anecdotal data on success exists, an oft-repeated problem is that the interventions are not sufficiently sustained. There is not enough training time for teachers, little to no follow-up, and the program duration is far too short for the kinds of issues addressed. The process of change is understood by many as a long-term effort, but the projects are not long-term. In almost all the sites, a consistent comment from interview and focus group respondents was the lack of follow-up support, for trainers, for people trained, and support to facilitate the movement from policy to practice – a major gap.

In Papua, to be successful in future programming will require a demonstrable government commitment that can withstand internal staff change; this includes budgetary commitment. With respect to South Sulawesi and Central Java, in each site visited the specific violence prevention interventions consisted primarily of (a) developing modules, training materials and handbooks; and (b) delivering training using these materials to parents, children, community members and teachers. In most instances training was delivered as a one-off event (three-day training, 10 weekly sessions) with little or no on-going support for implementation. In these two provinces, these interventions were part of a broader pastiche of efforts that included policy and regulatory change -- *many of which did have an impact at those levels*.

In addition to the implications for sustainability, the short term and sometimes ad hoc nature of these VAC programs inhibits evaluation. It is not possible to assess the effects of many of these efforts because they are not in place for long, and in some cases had ceased for a year or more prior to the current assessment or had just been implemented. In other cases, in ultra-poor communities (e.g., in Papua), the goals and subject matter of the programs was simply not the primary concern.

Any future violence prevention training should be delivered in the context of an integrated intensive program, for children, parents, school and community with planned follow-up interventions and support and over at least a two year period.

Institutional Barriers
Based on respondent comments and the Research Team's observations, program effectiveness was also inhibited by a range of institutional barriers. The complexity of the government systems to prevent and respond to child protection concerns is a critical bottleneck in achieving real results for children – the stated commitment of government is confounded by the implementation methodologies employed. All activities are conducted in the context of a complex political system with several layers of autonomy, authority and responsibility. Child protection is a concern of several Ministries with regulation and guidance for specific issues being applied at different levels. In many cases agencies/bodies have been established specifically for prevention and response to violence but these do not have the capacity to act due to both inappropriate organizational structuring and inadequate resourcing. For example the Ministry of Women Empowerment and Child Protection has limited authority at provincial and district levels, and has no authority to employ social workers to deliver direct services. However, at provincial and district levels, the Office of Women's Empowerment and Child Protection is expected to establish services for victims of domestic violence, including economic empowerment initiatives for women, and to introduce an integrated service center for victims of domestic violence and human trafficking. The lines across these two bodies/agencies are blurred, the supporting framework and budget allocation unclear and although referred to as the government's prevention and response to violence mechanism in many instances by participants in meetings and FGDs this approach was simultaneously described as a 'system of the imagination'. "Responsibility for child protection is split between the ministry responsible for women's and children's affairs and the ministry responsible for social welfare, with mandates not always well coordinated or clearly articulated" (End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes International, Plan International, Save the Children, UNICEF, & World Vision, 2014, p. 24).

In order to overcome this, UNICEF has, for example, in Surakarta, Central Java elected to work directly with the district planning office which has the authority, including for budget allocation, to encourage work plan coordination for subordinate social services sector offices. This means that they can, in theory, ask the Office of Social Welfare, which has the authority to employ social workers to coordinate and plan activities for service delivery with the Office of Women's Empowerment, which has the responsibility for child protection and the mandate to provide services, but no authority to employ social workers. in this respect, *UNICEF's continued concerted and strategic advocacy at national level for improved organization of structures and institutions responsible for delivering child protection services (and the links between them, both horizontally and vertically) may very well contribute to improved outcomes for children*.

Anecdotal Indications of Success
All the above said, there are indications that selected program activities have led to certain types of changes that are reported with some frequency.

Raising the issue, increasing discussion. In Papua, the issues of VAC/VAW have at least been entered into public discourse. People do talk about the issue, where they might not have done so before. And at one edge of that discourse, there seems to be some teacher, parent, and student support for norm changes within schools, even more so among students. Some teachers and parents do report having changed their own behavior, and express some commitment to this. At the same time, many teachers (older teachers) resist the changes, as do many parents, who welcome the disciplinary role of schools. Interview and FGD results suggest that the impact is largely among female teachers and parents, as well as some students. Short-term community trainings in South Sulawesi (parents, children) do not seem to have much impact. They are simply too short and not sustained. On the other hand, respondent comments about the peer educator effort in Central Java are positive and may indicate positive impact.

Again, in Papua, people are talking about violence and beginning to discuss what constitutes violence. In the experience of the Indonesian researchers and the UNICEF team, this is a major step forward from a situation where discussion of violence was considered too sensitive. Children are becoming more outspoken; those included in FGDs were prepared to speak up in front of strangers and to talk about difficult topics – although the FGDs did not ask about violent incidents the subject was mentioned by children in the course of some discussions. Further, girls and boys in the 12+ age groups who had received life skills training were able to openly discuss issues related to puberty. Adult interview and FGD respondents acknowledged the importance of the programs and indicated their support, noting that behavior change of such magnitude is something which can only take place in the long term and not through a short-term intervention. Many program beneficiaries clearly value the programs and the relationship with program implementers (e.g., UNICEF, World Relief, Kumala and IPPM). The rapport observed between program implementers and direct and indirect beneficiaries reinforced the opinions articulated during focus group discussions and during individual interviews. All respondents reported that the programs were interesting and useful to a greater or lesser extent -- though youth in Papua did view Community Connections as somewhat boring because it was delivered via activities (lectures, discussions) that are not as attractive to youth. However, the degree to which divergent views exist could not be fully determined from the FGDs/interviews, possibly due to communication style.

The gains in Papua must be viewed against the significant backdrop of cultural resistance. "It's only violence if someone has an injury that we can see." As expressed by FGD respondents, violent behavior (e.g. hitting, twisting ears, tying children to trees, putting children to stand in the hot sun, and constantly shouting) is understood as a fundamental and necessary component of healthy child development. No links were made between child protection and social protection by any of the respondents. This is surprising because although violence cuts across society, evidence suggests that the poorest are more exposed. "Generally, cash transfer programs alleviate intra-household stress and tension over financial or food security issues which contribute to better gender relations and less violence in the home" (Bell, 2015, p. 2).

In South Sulawesi and now Central Java, there is an ongoing dialogue about violence. Yet the fundamental message received by the Research Team in each site is that *behavior change related to violence is not an overnight win; and the investments so far have been too limited to result in significant change. However, there is much to build on.*

Subjective support. Based on FGD and interview responses, as well as observation, support for the various programs was good, though, as noted throughout, there was some resistance to changing physical discipline of children in Papua, the Research Team observed that support for programs in the most rural areas may be less related to program goals than enthusiasm for activities, and for attention, in areas where there are very few diversions, and very few resources.

Limited, individual behavior change. There are many individual reports of behavior changes, either by the individual respondents or observed in others. The kinds of changes reported are as follows:

● Teachers who shift from physical discipline to an approach sometimes referred to as "logical punishment," trying to talk to students more about their reasons for misbehavior, greeting students at the school gate ("shaking hands"), choosing a range of non-violent punishments such as having students memorize a Koran verse, or moving them from their desk. Both students and teachers reported this.

- Parents/adults who use less physical punishment or verbal abuse. Some adult FGD respondents say, for example, that they "try not to shout at children", or that "mothers don't yell as much," "fathers are not so angry."

- Children who act as change agents, via Child Forum or peer education. We do not have numbers, but this is a relatively small number of children/youth.
- Children who discuss and speak up about VAC. There are reports and descriptions of students who do talk about these issues more, or who are characterized as more confident and assertive than before.

While this last bullet is suggestive of positive change, it is hard to gauge how much more vocal children are now as a whole because of the program activities, as there is no baseline. Students in several FGDs also mentioned that they would be reluctant to talk directly to teachers about these topics because it would violate authority rules and cause teachers to get angry. [This did result in some discussion of specific cases. For example, three separate significant and immediate child protection concerns were disclosed during the FGDs, two of which came directly from children.] Confident children who speak-up were also interpreted differently by different adults; some considered this a positive outcome while others believe that this does not comply with the child's responsibility to obey her parents. This has implications for reporting, to ensure a balance between support for traditional values and child rights. This confidence is necessary for prevention and response, without the capacity and space to speak up children cannot be protected. This outcome should be thoughtfully and sensitively articulated in the final report to government, and framed in the context of children's rights. -They [children] also viewed content as primarily intended to correct their behavior, "the training is good so we can obey our parent's rules", and "from this training we got knowledge about how to improve ourselves".

Collaboration. Collaboration is clearly one positive outcome of UNICEF efforts as a whole -- *the formation of linkages between multiple groups, together with government agencies, to develop and implement policies*. A key strength of the program success is related to the observed effective and vibrant working relationships that have been established by UNICEF with government, the Islamic authorities, and Christian church authorities, with the non-governmental sector and with communities. UNICEF is clearly perceived as a trusted partner for the provision of technical assistance and support in the child protection sector. In each site, the individual collaborating partnerships have expanded into a broad network of cooperating agencies engaged in an ongoing dialogue on violence prevention. If anything, most comments from participants in local activities want to see more UNICEF involvement and follow-up.

Another strength is collaboration with religious organizations. The engagement with Islamic authorities is broadening the reach and scope of the dialogue to more traditional communities, mirroring similar engagement with the Christian churches in Papua.

Replicability
To make any determination with respect to replicability, the various programs and initiatives supported by UNICEF should be organized into a typology so that each category of program is associated with certain kinds of results. System-level initiatives, as noted, have achieved policy and leadership outcomes. If the policy changes are an important goal, those initiatives are potentially replicable in themselves. Anecdotal data suggest that school-based programs have achieved at least some limited changes at the early phases of a stage process, but an effort to more closely evaluate even a small sample of those programs could provide better insight as to program fidelity and what changes actually occur and thus their replicability. There is little if any indication that when broader policy initiatives (e.g., child-friendly schools), for example, are conducted together with school-based programs, that the impact is greater and thus, replicable as a combination.

Use the data collected here as the beginnings of a better evaluation protocol more appropriately geared to the actual pattern of change, and along with that develop a "theory of change" that matches this change pattern. The change process is best framed as a staged process, and evaluation points should be geared towards those stages.

Recommendations

RECOMMENDATION 1: Convene stakeholders and with support from a university or M&E experts, develop: (1) a typology of program types; (2) theories of change for each program type; and (3) logic models (logframes) for each program type in which the change process and evaluation data are matched. Understanding that this may be an extensive effort, the exercise could be applied to select, potentially promising pilot programs (see next recommendation).

RECOMMENDATION 2: Based on the limited anecdotal evidence in this report, identify a small number of potentially replicable, defined programs that show some promise. These programs would become pilot programs to be evaluated more formally, based on the theories of change and logic models identified in Recommendation 1. *We recommend two programs as candidates: Safe and Strong Schools (Papua) and Peer Education (Central Java)*. One caveat: It is necessary to be mindful regarding mitigation of potential harm if service availability does not meet the demand which may be generated as children become more aware of their rights. For example, this may require inclusion of a full-time counselor position on the implementation team.

RECOMMENDATION 3: Collect VAC prevention materials in a centralized site or resource center. In view of the significant investment already made and acknowledging that these materials have been field tested and reviewed, it would be useful to collect and consolidate the materials into one violence prevention resource inventory for wider dissemination throughout Indonesia and for local adaptation and use. Such an inventory can be organized by intended audience or context, and presented with any evidence for effectiveness. This is a pattern that is already emerging elsewhere as an efficient way to organize and disseminate best practices. Providing this kind of resource via a web-based center is even more effective.

RECOMMENDATION 4: If changes in behavior – such as increased awareness and reporting of VAC – do occur, they need to be matched by commensurate changes on the "supply side" such that there are services and supports with the resources and training to handle the changes. Otherwise, there are potentially harmful consequences of an imbalance.

RECOMMENDATION 5: Identify potential resources, community structures and policy mechanisms that could support longer-term sustainability and follow-up for VAC prevention programs. In settings such as Papua, South Sulawesi, and Central Java – and in other areas globally – change in VAC practices is a long-term process. Against the background of endemic violence, and a generally limited understanding at individual and community levels of what constitutes violence the value of a small and scattered investment in stand-alone violence prevention programs is not yet evident. Community saturation, creating connections between significant basic programmatic interventions – life skills, parenting, basic classroom management, mixed with concrete inputs and on-going mentoring and coaching will likely increase impact. In addition (from UNICEF staff), adapt child-friendly schools so that they can be managed by the government themselves, implement a Child Forum in every district for broader representation, and expand media reach.

RECOMMENDATION 6: The following are specific program recommendations:

● Work to change the current gender balance in of the children's intervention activities, now dominated by girls. Future investment and development should explore this imbalance to ensure equal representation, making sure that process and content are valid for both sexes. Creating opportunities for boys and girls to work together cooperatively from an early age, may contribute to improved understanding of gender issues and consequently contribute to more equal adult relationships. If girls dominate, the program may be de-valued in the existing patriarchal context. Alternatively, creating space for girls to learn and be educated about topics which impact on their lives will increase their confidence and awareness and potential to more successfully negotiate relationships.

● Leverage the potential of the book made for religious leaders that interpreting verses from the Koran related to violence prevention messages. Independently peer review and consider how to (1) disseminate nationally; and (2) transform into a global publication for the Muslim community. Similarly, develop an accompanying book for the Christian churches interpreting verses from the Bible.

● Make sure that training manuals and other program materials are disseminated and presented in easily understandable language, with behavioral changes framed in clear, simple terms (the "6 steps" for example, was viewed by some Papuan respondents as too complex). Many training participants expressed the desire to be able to access the materials on their own.

● There is emerging evidence to suggest that social protection (cash transfers and livelihoods interventions) can have an impact on violence prevention. Linking behavior change to cash is a potential future opportunity for high-level advocacy.

Research Team members and their hosts don traditional hats for a rally in Central Java calling for an end to violence against children.