

Planim Save Kamap Strongpela

A QUALITATIVE ENDLINE STUDY OF AN INTERVENTION TO BUILD PEACE AND REDUCE GENDER BASED VIOLENCE IN SOUTH BOUGAINVILLE



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ACKNOWLEDGEMENTS

The authors of this report would like to thank the women and men of South Bougainville, who kindly and openly shared their experiences of the *Planim Save Kamap Strongpela* project. The hospitality of the people we met, and the communities we visited, will remain with us. We hope that this report reflects the impacts they shared with us and continues to inspire them in their journey' toward a more gender equitable society, that is peaceful and prosperous.

The technical inputs from Kathy Taylor and Anik Gevers, of Partners for Prevention, a United Nations Joint Programme, are greatly appreciated. We value this partnership, as we do that with UN Women Papua New Guinea (PNG). At UN Women PNG we would like to acknowledge the opportunity and trust afforded by Dr. Jeffrey Buchanan and Julius Otim to the PNG Institute of Medical Research to undertake this important qualitative endline study of *Planim Save Kamap Strongpela*. Richard Pierce edited this report.

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“I WAS ABUSING MY OWN CHILDREN AND THEY GREW UP AND BECAME ABUSERS. I’M SORRY ABOUT THIS. WHAT I DIDN’T DO FOR MY OWN CHILDREN, I’M MAKING UP FOR IT WITH MY GRANDCHILDREN NOW SO THEY GROW UP TO BE GOOD.”

-Joanne, Community Counselor, District 1



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INTRODUCTION

All violence is deeply gendered. Although sexual violence is not only perpetrated against women and girls, they are overwhelmingly the victims in this global epidemic. Sexual violence and other non-sexual intimate partner violence is a health emergency with widespread social, cultural, psychological, political and legal ramifications. Violence is an ongoing global, social and public health issue that affects individuals, families, communities and nations (Kelly-Hanku et al 2016).

PLANIM SAVE KAMAP STRONGPELA, GENDER EQUITY & BOUGAINVILLE

Gender equity is an important and necessary goal for the future development of Papua New Guinea as a nation, but it is most important at the level of families and communities, where its impacts are felt on a daily basis. This is true for boys and men as much as it is for women and girls. Achieving gender equity, and by association reduced rates of violence against women and girls, and men and boys, in all of its guises, is important.

Violence in Papua New Guinea is often described as a way of life (Kelly-Hanku 2013, Jolly, Stewart and Brewer 2012, Eves 2006). Current efforts to minimize violence against women in Papua New Guinea are largely driven by a rights based framework, which seeks to influence the government and communities to create and support enabling legal environments for prosecution, while at the same time increase access to specialist services, as evident with the Family Support Centers. Rarely have programmes been designed and supported to engage men onsite for intervention by addressing their individual and col-

lective behaviors and attitudes toward gender based violence and hegemonic masculinity (Connell, 1995). Although it is accepted that attitude change is not sufficient to bring about gender equity, such attitudes provide critical insights into understanding changes needed in the structural inequalities that exist in a given society (Gibbs, Vaughn and Aggleton 2015; Kelly-Hanku et al, 2016), paving the way for more equitable gendered relationships and peaceful families, communities and societies.

Bougainville has a history of conflict, including the Japanese invasion in the Second World War, and then more recently with the Bougainville Civil War, which lasted 10 years, ending in 1998. As post-conflict societies, the two communities of Bougainville discussed here, District 1 and District 2,¹ like other areas, continue to live with the trauma of the Civil War, commonly referred to as ‘the Conflict’.

This conflict was etched into the psyche of the people. It taught men to take up arms and fight in ways not previously known to them. Women suffered as well, but in different ways. This conflict has had lasting effects.²

¹ District 1 and 2 refer to the two districts in South Bougainville where the intervention took place and for reasons of research ethics their receptive identities are not disclosed.

² For a powerful, intimate and gendered reflection on the Bougainville Civil War and the work for peace see Tankunani Sirivi, J. and Taleo Havini, M. (Eds) (2004) ...as Mothers of the Land: The birth of the Bougainville Women for Peace and Freedom. Canberra, Australia: Pandanus Books

But armed conflict is only one part of the culture of violence that has been produced, and re-produced, in Bougainville. Research from the UN Multi-country Study on Men and Violence (Fulu et al. 2013) highlights extremely disturbing rates of gender based violence, particularly that by an intimate partner.

Rather than reinforce these bleak figures, Sister Lorraine Garasu, the Director of the Nazareth Centre for Rehabilitation (NCFR), (profiled in *Pawa Meri*) took the initiative in her own community to address the trauma of the Conflict as well as gender based violence. By bringing about more equitable gendered relations and resolving ongoing trauma, Sister Lorraine has worked with the belief that building and sustaining peace is possible. *Planim Save Kamap Strongpela*, in essence, is the outcome of her work. Through an important collaborative partnership with UN Women, *Planim Save Kamap Strongpela* has formalized her previous work, and intensified the support and resources needed for the programme.

The intervention was conceptualized as participatory community conversations and community based counselling services. Additionally, shelter was available in a safe house for participants who needed it. The community conversations consisted of four separate modules: (1) gender based violence; (2) gender and human rights; (3) trauma education; and (4) peace building and conflict resolution. It was intended that two facilitators and one counsellor would work as a team in each village assembly (VA). Approximately 50 community members (both men and women) were trained over four weeks as facilitators and counsellors for the *Planim Save Kamap Strongpela* intervention. In addition, a one week refresher training was held for the facilitators and counsellors (46 attended). The intervention was implemented in 19 VAs across two districts (8 VAs in District 1 and 11 VAs in District 2) in South Bougainville.

A QUALITATIVE ENDLINE STUDY OF PLANIM SAVE KAMAP STRONGPELA

Planim Save Kamap Strongpela was born out of local realities in PNG, with a keen sensitivity to, and understanding of, the people of Bougainville. But like any programmatic intervention, fundamental questions remain, and this qualitative endline study provides important insights for bringing about change. For UN Women, which strives to bring about equi-

table gender relations and fundamental community change toward the elimination of violence against women and girls, this intervention is both important and timely.

UN Women will use this qualitative endline study together with the quantitative pilot study, project evaluation and lessons learned to continue refining the intervention and strengthening it to prevent gender based violence and bring about peace and equitable gender relations in South Bougainville.

Questions that qualitative studies can contribute to answering include:

- To what extent has it worked and brought about the changes it was designed to achieve?
- What, if any, did other more unexpected (and possibly unwanted) changes occur and why?
- Why did some changes/impacts occur for some and not for others?
- What can be learned from the programme implementation and its impacts thus far?



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METHODOLOGY

The research team used in-depth interviews and focus group discussions, with participatory action research tools, to facilitate discussion and elicit sensitive, in-depth insights and stories of change. Participatory tools used included the “Before and After” tool, which facilitates group discussion on what a community was like before and after an event or an intervention (see Appendix 1 for examples) and a creative exercise where participants were asked to develop poems, songs, drawings and dramas to explore the most significant changes. This allowed the team to explore, in-depth, the impacts of the *Planim Save Kamap Strongpela* intervention through the voices of the participants, facilitators, counsellors and other key informants.

At the same time as this qualitative endline study was being undertaken, the Partners for Prevention UN Joint Programme³ implemented a separate endline quantitative study (a complement to the baseline study administered prior to the start of the intervention) to measure the extent to which *Planim Save Kamap Strongpela* brought about change in behaviors and attitudes among intervention participants (Gevers et al, 2017).

This smaller, qualitative endline study was designed to provide more nuanced, in-depth stories of change. It was informed by recent thinking in the field of monitoring and evaluation, where interpretative and ethnographic approaches are afforded an important place in monitoring and evaluation of social and health programmes (Bell and Aggleton 2016; Kelly-Hanku 2016).

Qualitative work is important to contextualize any numerically driven approaches as well as to allow for unforeseen and unexpected changes and impacts to be documented that could not be envisaged prior to the design of the intervention. (See, for example, Kelly-Hanku 2016.) It is also an approach that is far more participatory and that values the insights, opinions and perspectives of all involved. Together with the baseline and endline surveys supported by Partners for Prevention, these studies will provide a complementary picture of the impacts of *Planim Save Kamap Strongpela*. No qualitative baseline was undertaken prior to the intervention, so it is not pos-

sible to compare in-depth stories across the life of the intervention in the way that the baseline/endline survey will be able to do.

During focus group discussions, one researcher led the discussion and the other took notes. Participatory methods involved one or more participants from the group to document their ideas and those of the group. Detailed notes were also taken during all in-depth interviews. All focus group discussions and in-depth interviews were digitally recorded as a backup if there was a need to cross reference any of the notes. As much as possible, notes were written in English, with *Tok Pisin* phrases documented. All notes by researchers, as well as those written on paper by participants, were transcribed in full.



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³ Partners for Prevention (P4P) is a regional joint programme of the United Nations Development Programme (UNDP), the United Nations Population Fund (UNFPA), the United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) and the United Nations Volunteer Programme (UNV), working for the prevention of violence against women and girls (VAWG) in Asia and the Pacific.

STUDY LOCATION

Planim Save Kamap Strongpela was implemented in districts 1 and 2 of South Bougainville. District 1 is a patrilineal society while District 2 is matrilineal.

District 1 is located at the southernmost end of Bougainville. It is primarily rural townships with shops, an administrative center and a town market that operates on Thursdays and Saturdays. The town has a police station and several guesthouses. Upgrading of main feeder roads was underway during fieldwork, yet the Digicel network, which usually services the area, was out of service during our visit, making communication impossible. In District 1, the team visited five separate communities to undertake this qualitative study of the impacts of *Planim Save Kamap Strongpela*.

District 2 is located approximately one hour from District 1 by four-wheel drive and the area does not have a central market. There are several primary schools, roadside market stalls, stores, churches and a District Office. Here, the team visited seven separate communities to undertake this qualitative study.

POPULATION AND SAMPLE

Participants were drawn from 11 of the 19 village assemblies where *Planim Save Kamap Strongpela* was implemented. Village assemblies were chosen for sampling if the village had completed all four modules of the *Planim Save Kamap Strongpela* community conversations. Participants were recruited using convenient sampling from the communities where the *Planim Save Kamap Strongpela* intervention was implemented.

Each participant was requested to fill out a simple demographic and personal information form. This enabled the team to capture the age, marital status and other data of all participants. All names used in this report are **pseudonyms** and are only ascribed to those involved in in-depth interviews.

In addition to the 11 focus groups with communities, the team conducted two more focus groups with facilitators and counsellors, one in each district.

Researchers selected one man and one woman for in-depth interviews from each focus group based on their contribution of in-depth knowledge, or if the researcher felt they had a story to tell about the changes and impacts in their life. Where possible, participants were selected based on their participation in the community conversations and on whether or not they received community counselling provided by *Planim Save Kamap Strongpela*. Key informants who had privileged knowledge and information about the intervention were invited to participate in in-depth interviews as well.

The team completed 13 focus group discussions (11 with communities and 2 with facilitators/counsellors); 10 in-depth interviews with participants (5 men and 5 women); three in-depth interviews with facilitators; and three in-depth interviews with key informants. In total, 166 participants (87 men and 79 women) shared their stories over two weeks (one week in each location). All participants were Bougainvilleans, except for three women from other areas in Papua New Guinea who had married Bougainvillean men. In total, 716 men and 814 women participated in *Planim Save Kamap Strongpela*. This sample of 166 participants is not intended to be representative of all people who were exposed to the intervention, but to solicit information from rich stories of change, as exemplified in qualitative methods.

DATA ANALYSIS

As participants spoke, a note taker recorded them verbatim in a field notebook. Upon return to the Papua New Guinea Institute of Medical Research (PNG IMR) in Goroka, note takers then typed up and submitted notes to UN Women.

All interviews and focus groups were digitally recorded, with the verbal consent of the participants, as back-up. Notes of the interviews and focus groups were then subject to thematic analysis based on the terms of reference provided by UN Women.

The team debriefed everyday as well, to explore issues and themes as they arose in the field. Data analysis was both inductive and deductive, in order that unexpected themes and unforeseen changes could emerge.

ETHICS

For this study, P4P, PNG IMR, UN Women and NCFR sought ethics approval from the PNG IMR Institutional Review Board and the Medical Research Advisory Committee of the Papua New Guinea National Department of Health. All participants recruited into the study were given a participant information sheet written in either English or *Tok Pisin*, for them to read and understand why the team was doing the research. They were then given informed consent forms to sign before they joined the study. A clear explanation was given in *Tok Pisin*, and where possible, a participant who spoke a local language translated the explanation into the local language (*tok ples*). Participants were given the opportunity to ask questions before signing the consent forms.



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FINDINGS

As an intervention designed to bring about change in the attitudes and behaviors that lead to, or are part of a culture of, violence and gender inequity, a deductive and inductive analysis of the data resulted in the identification of a number of important social as well as individual changes, mostly, but not only, relating to attitudinal changes. Working at the level of attitudes is an important first step to engendering behavioral change in Papua New Guinea, particularly with men and boys (see Kelly-Hanku et al 2016).

The results are presented in four sections:

1. Acceptability
2. Domains of change
3. Most significant change stories
4. Sustainability and feasibility

Reasons for and against the acceptability of the intervention are presented followed by an analysis of the domains of change. The most significant change stories are presented at the end of the discussion of these changes.

These changes, while an extension of those presented in Domains of Change, are presented separately. They were identified by the groups themselves as most significant, were discussed in greater detail, and therefore warrant being presented as such.

ACCEPTABILITY

Change is coming, slowly

Many different peace building interventions have been implemented in Bougainville post-Crisis and in preparation for the referendum on independence. Some of these interventions have been criticized by participants of *Planim Save Kamap Strongpela* because they did not result in any sustained changes.

In contrast to these other interventions, *Planim Save Kamap Strongpela* was viewed by those who participated in it as bringing about meaningful change, albeit, as people said, ‘*senis kamap isi, isi*’ (change comes slowly over time). It is surprising that change was possible given the short period of implementation, as any personal change takes time. The change that did occur happened unevenly and *isi, isi* (slowly).

This shows that the *Planim Save Kamap Strongpela* intervention is acceptable and people are taking on board the lessons and issues raised. These changes are outlined below.

“Healing of Memory” workshop

The Healing of Memory workshop is an initiative of NCFR where participants fund their own attendance and undergo an intensive spiritual retreat. In District 1, the experiences of attending the Healing of Memory workshop were dominant and at times some people were slipping between describing the impacts of that workshop and describing those from *Planim Save Kamap Strongpela*. In District 1 there were communities that had already attended the Healing of Memory workshop prior to *Planim Save Kamap Strongpela*, as well as the reverse, where people first attended *Planim Save Kamap Strongpela* and then went on to attend the Healing of Memory workshop. In District 2, the Healing of Memory workshop was not mentioned. There were contrasting opinions shared in District 1 on the order in which participants should attend these different initiatives to maximize impact.

Influential modules and concepts

Planim Save Kamap Strongpela is an intervention of four different modules, and within these modules there are different sessions, each introducing new concepts. While most modules were acceptable to most participants, there were a few participants who said that some ideas, such as gender equity, were against traditional practices and beliefs, and having been introduced, these ideas were reported to be causing issues in the community.

The participants who said this felt that *Planim Save Kamap Strongpela* was a threat to social cohesion and social identity. One man in District 2 was particularly aggressive and outspoken, sharing his disapproval of the intervention for “isolating and marginalizing men”. He was angered by the focus on women’s human rights and by the “accusation” made by intervention facilitators in a module on family and sexual violence that “98 percent of Bougainvillean men are rapists.” He said, “this undermines and threatens us. There is no space for us men and it’s against our custom.”

That said, by far the most common view was that the modules and ideas presented were important, new and life changing, touching the lives of people, families and communities. Learning these new concepts (and implementing new knowledge) was seen as important preparatory work to a peaceful and successful referendum. People spoke highly of the module on gender equity and human rights in particular.

Another concept repeatedly mentioned in the focus groups as resonating with individuals and their communities was the **Seven Pillars of Human Security**. People reported becoming more conscious of human security in more complex ways than simply *the absence of violence*. Learning about these pillars led participants to important individual, family and community changes, as outlined below. These changes would not have been possible had these modules not been acceptable.

According to participants, the seven pillars transcended any one module in particular. In doing so, they formed the basis of all modules from which to build people's critical reflective thinking (a process called '*luk save*') and therefore bring about actual change. They touched on core issues in people's lives, such as ensuring food for their families.

These were not abstract ideas, but locally relevant and pressing issues. *Luk save*, as it was called by the participants, meant that people were supported through time, space, conversation and counselling to think about how they could do things differently in order to prevent particular types of human insecurity in their lives. To see, for example, how communities initiated activities to ensure greater food and economic security for their family, see domains of change below.

"Too Catholic"

There were some critiques that the intervention was viewed as "too Catholic", and this came from the Catholic participants themselves. Most facilitators were Catholic as well, likely a reflection of the dominance of the Catholic Church in the region.

This is a complex issue: the Autonomous Region of Bougainville is predominately Catholic, and the local UN Women partner for *Planim Save Kamap Strongpela* was the Nazareth Centre for Rehabilitation, a Catholic organization founded and coordinated by

a nun. The Centre, and the nun, Sister Lorraine (see above), are well known for initiating locally driven interventions to bring peace and reconciliation to the people of Bougainville since the Conflict. Some members of other churches (and their religious representatives) believed that the intervention was only for Catholics because the intervention has been led by NCFR and most of the facilitators are Catholic. The *Planim Save Kamap Strongpela* Coordinator, Benson (a pseudonym), shared the following tensions about the intervention being implemented by a Catholic organization and therefore perceived as only for Catholics:

"When we first came, the other churches said it was only a Catholic programme and they were not willing to let their people (church members) to come and join the programme. But the people themselves saw what was coming out and they came themselves."

Some church leaders were also reported as forbidding their congregation to attend. However, seeing the changes brought about, and learning that it was an intervention for everyone, not just Catholics, people of other denominations started to attend, even against their pastor's instructions. In District 2, this was reflected in several of the focus groups, where some attendees identified as members of other churches, including Pentecostal congregations. And only one participant mentioned that *Planim Save Kamap Strongpela* was the work of "666" – (the devil). So this was by no means the dominant critique offered about the intervention.

In order for the intervention to be more acceptable moving forward, it was suggested by the participants, most of whom were Catholic, that more non-Catholic facilitators and counsellors should be trained and included.

One key informant also suggested, however, that the intervention should not apologize for being Catholic. While the research team agrees that this intervention should not apologize for being implemented by a Catholic agency, it is important that it is viewed as open and inclusive of all people rather than just those who profess allegiance to a particular denomination. The clear and growing tensions between new Pentecostal churches in South Bougainville and the Catholic Church generally, and between these new Pentecostal churches in and *Planim Save Kamap Strongpela* specifically, are acknowledged. The par-

ticipants in the focus groups strongly shared the perception that the intervention needed greater preparation to mobilize community participation and to try and dispel any potential misconceptions about the intervention and for whom it was intended.

Calls for Planim Save Kamap Strongpela to continue

There were repeated calls for ongoing support and learning from *Planim Save Kamap Strongpela*. In the creative exercises (poems, songs, drawings, dramas), several groups talked about creating a union/partnership with *Planim Save Kamap Strongpela* in order that the changes already made possible from the intervention are supported in the future - *yu mas sapatim mi, na bai mi kamap gutpela sindaun* (you must support me and then I will progress to have good quality of life).

There were also calls for *Planim Save Kamap Strongpela* to return to communities and continue with the work thus far as well as to expand to those communities that had not yet been included, and therefore not afforded the opportunity to develop *gutpela sindaun*.

DOMAINS OF CHANGE - IMPACTS

A number of domains of change were identified from the stories shared in focus groups and in-depth interviews. These have been summarized using an ecological approach ranging from the spiritual to the building of an independent and peaceful Bougainville. (See Figure 1.)

The stories of change reflect one or more of these domains simultaneously. Rather than present them in terms of domains, and therefore, artificially limit the breadth and intersection of the impacts, the themes of change are presented.

The themes in the stories of change include:

- alcohol and home-brew
- family and sexual violence
- parenting and child abuse
- tanim bel (repentance and change)
- rights and responsibilities
- care and gender equity in the home
- community cooperation



Figure 1: Ecological perspective of the domains of change and impact from *Planim Save Kamap Strongpela*

Alcohol and home-brew

Alcohol was identified as an area of change in a number of different ways in relation to both the family and community. Although alcohol consumption is an individual behavior, in terms of change, it was only discussed at the level of the family and community. Prior to *Planim Save Kamap Strongpela*, alcohol was a serious and widespread issue, according to the participants. Community chiefs, leaders and “even women” (as some participants described) drank, suggesting that drinking was highly gendered and that women were transgressing gender norms by doing so. Participants said that “cutting” or killing others in alcohol induced violence was normal and that community peace was frequently disturbed by those who drank and played music loudly on their boom boxes and swore and cursed, using offensive terms. In District 1, alcohol was the largest social issue, and was destroying the younger generation.

At the time of the team’s visit, one community that did not produce home-brew was drafting a letter to their chief to request his support to approach other chiefs, to restrict their drunken members from entering their community and causing disruptions as well as theft. In another community, a curfew was set at 9pm and unacceptable noise was banned, and the Chief could impose a fine.

Gradual changes in the consumption, manufacturing and impacts of alcohol were notable in all communities visited. There was little evidence of the absolute elimination of alcohol. However, there was an important reduction in its consumption, and subsequently its negative impacts.

The burden of alcohol-induced injuries on local area health services had reduced in a number of the communities. One healthcare worker in District 1, herself a participant in *Planim Save Kamap Strongpela*, said that she was no longer tending to boys and young men with wounds from alcohol induced violence. Elsewhere, a man said that, prior to *Planim Save Kamap Strongpela*, the “youths drank with knives” (District 2), and similarly, another said that previously, “when they drank, they cut and killed each other” (District 1).

Highlighting the limits to change at this stage of the programme cycle, one community spoke of the ten-

sions between the participants who had attended the intervention and those who had not. The participants who had attended were personally drinking less and wanted to bring further change to their communities around the production and consumption of alcohol, namely home-brew, which is commonly referred to as “JJ” (Jungle Juice). Those who made “JJ” (and who had not participated in community conversations) were not prepared to stop making it because they would lose important income.

These people who brew “JJ” are feared. They are ex-combatants, and therefore participants in the community feared approaching them. It was notable that there were some ex-combatants who participated in the intervention, however, and this illustrates an important degree of willingness and desire for change.

In another community, the story was similar, but with a different outcome. Frustrated by the production of “JJ” and the lack of efforts by chiefs to stop its production, a group of women joined forces to address it themselves:

“District 2 women got together and told the Chief, ‘You aren’t doing anything so we will go and smash the cylinders (tanks) if you don’t have the guts.’”

- Monalisa, key informant interview, District 1

But evidence suggested that young men were understanding the impacts of their drinking, and were developing respect for others in the community, leading them to drink and fight less. At the community level the benefits of this reduced consumption could be seen in less noise and disruption, particularly in the evening. Some described the youths as more respectful now of others and said that they were even attending church on Sundays with their families and communities.

At the level of the family, the benefits of reduced consumption (rather than outright elimination of consumption) included less domestic violence and less destruction of household items. Having been exposed to training on roles and responsibilities, one

woman in a focus group discussion in District 1 said:

“Previously he had been the boss and had all the rights (in every context). But now we understand our rights and our roles and responsibilities. And I have the right to control my family as well and make decisions. Now my husband drinks less and he helps me.”

-Female participant, FGD, District 1

Another woman said:

“Before the community conversation he would go into town and come home drunk and start to abuse me. This has dropped.”

- Joanne, in-depth interview, District 1

While there was some evidence that there was collective support and action to help people stop drinking alcohol, the discussion was mainly generalized (not individual stories) with people reflecting on the destructive nature of alcohol on families and what families were doing, or could do, to make a happier and safer home. As a whole, all participants in this study were supportive of this.

Men drinking less also meant more money was available to the family for other activities. For example, one of the male participants in the intervention was the owner of a large cocoa plantation. But he would go drinking from morning to night and all his money went to alcohol. After attending the intervention, however, he was encouraged and supported to stop drinking. He then started saving his money, and as a result he has been able to purchase a truck to transport both his family and his cocoa from the plantation to market. The family can now move freely and readily too, and they have economic security.

Family and sexual violence

When participants described their communities prior to *Planim Save Kamap Strongpela*, many talked of widespread family and sexual violence. Both men and women across District 1 and District 2 also men-

tioned incest, including fathers impregnating their daughters, as a form of family and sexual violence that had been common prior to the intervention. There was no mention of incest occurring after the intervention, however, so it is possible that there has been change. It is also possible that it is still happening, however, but that stories of it have been more difficult to share and expose. It was beyond the limits of this small study to determine this.

Although women talked of abusing their children (see below), mostly men were blamed for family and sexual violence:

“Men used to give a lot of problems to the women and kill them.”

- Male participant, FGD, District 2

“Family and sexual violence is happening in the family and community, where people are forcing their intimate partners to have sex without their consent. Husbands are saying that they paid their wife’s bride price and they own their wives and can hit and beat their wives.”

- Tyson, in-depth interview, District 1

Hearing about family and sexual violence (physical, sexual, emotional and economic IPV) in the community conversations women would cry and say, “it is my life you are talking about.” (Monalisa, Key Informant, District 1)

Another participant, Evelyn, in District 2, shared a personal story, where before *Planim Save Kamap Strongpela*, her husband severely abused her when he was drunk:

“My husband speared me in the breast with a fishing spear and I almost died. He came home drunk and demanded food and money, but I didn’t give it to him. So he became angry and beat and speared me.”

Evelyn said she now understands the causes of violence more fully:

“After attending Planim Save Kamap Strongpela training, I realized that I was part of the problem and to blame as well.”

While the intervention did not support victim blaming, Evelyn’s reflection shows that there are many different triggers for violence, and that the solution must include working with couples and not just individuals. Despite this awareness, and describing herself as ‘humbled’ as a result of the intervention, she said she is resistant to reconciling with her husband and would rather continue to “recover and forget about the ordeal”.

Planim Save Kamap Strongpela is giving her the opportunity to heal. It was also in this intervention that she spoke of learning, for the first time, about marital rape:

“I heard that if a woman refuses to have sex but her husband forces her to have it, it is rape. For me this was the first time I heard that.”

- Evelyn, in-depth interview, District 2

Thus, after attending the community conversations supported by the intervention, people came to know and understand the impacts of family and sexual violence more fully, particularly the impacts on children. The intervention has been able to effect real change. One such story was shared by a community counsellor, Joanne, who was able to support a 25-year-old woman who was the victim of severe family violence by her biological mother and stepfather.

Previously, this woman had been raised by her adoptive mother but had returned to Bougainville to live with her biological mother. Joanne found this woman with a broken arm and a severe wound on her leg. She provided her with counselling, referred her to the hospital for medical attention and then on to a safe house. From there, Joanne described how she was able to support the repatriation of this young woman back to her preferred home, Port Moresby,

to live with her adoptive mother.

Being able to do this, and ensure the young woman was safe, provided Joanne with much satisfaction that she could support this young woman and others. Joanne now takes great pride in describing herself as a human rights defender.

Parenting and child abuse

One eye-opening module was the one on the way that people parent their children. Most participants had never considered that the way that they parented was abusive and violent, and as a result of the module on child abuse, scores of parents began to reflect on their own parenting techniques.

Stories of participants learning to view their actions toward children as abusive were prolific. One community counsellor in the intervention, Joanne, from District 1, had always thought of herself as the victim of her husband’s violence, but never once thought of herself as a perpetrator. Her involvement in the intervention led her to reflect on how she treated her daughters and on the type of adults that they had become. Joanne told of how one of her daughters is now an abusive woman, and she blames herself for that. Yet having now been afforded the necessary training to develop critical thinking about her own actions, she is trying to ensure that her grandchildren are not subjected to the same.

“I was abusing my own children and they grew up and became abusers. I’m sorry about this. What I didn’t do for my own children, I’m making up for it with my grandchildren now so they grow up to be good.”

Like Joanne, Noelene, a health care worker in District 1, shared that, from attending the community conversations intervention, she learned that her actions and behaviors were violent.

“I used to mistreat and beat my children. I used to take my anger out on my child. But in this training they told me, ‘If you beat your child for any mistakes, he will become worse.’ This was new to me.”

Having developed *luk save* (critical reflective thinking), Noelene has since learned to control her anger and now limits swearing at her son, and no longer strikes him. In District 2, Evelyn had a similar *luk save*:

“Reflecting on my wrongs and weaknesses, I thought I was right, but I realized my failures. I used to be irritable and angry and used to call my girls names like ‘pigs’ and ‘dogs’. Now I’m calm and no longer swear. And I’m more controlled. I’m ashamed now and I have reconciled with them.”

Attending sessions that explored issues of children, child abuse and child rights, others reflected on the new-found knowledge that even the behavior of a pregnant woman can affect an unborn child. One participant said that:

“When a woman is pregnant, she must try and practice and exercise good attitudes and behaviors in order for her child, when born, to become a good person”.

- Salome, in-depth interview, District 1

Evelyn, from District 2, also said:

“I never realized that the small things we do to our kids are trauma. Trauma happens inside the uterus when a woman is pregnant. It starts from the inside.”

Another interesting point here is that no men in the focus groups or in-depth interviews discussed coming to terms with their abusive behaviors and attitudes toward their children. To them, this was the domain of women only.

Tanim bel

One of the major spiritual transformations of individuals involved acts of repentance and change (*tanim bel*), and a return to church (*lotu*). Previously, before *Planim Save Kamap Strongpela*, many of the youths

had left the church. With the Healing of Memory workshop and *Planim Save Kamap Strongpela*, youths were attracted back to church. The children born and raised during the Crisis - now young adults - were blamed for the ills of the communities and families. Now these young adults are changing and church and prayer were described as strengthening the transformations brought about by the intervention.

“Children born and raised in the crisis are the problem generation.”

- Doris, in-depth interview, District 1

Such children were referred to as “crisis-minded”, meaning that violence has been normalized for them. The extent of this normalization was repeatedly commented upon, particularly in relation to killing. People described a situation where these youths had no remorse for taking the life of another. These same people had high rates of illiteracy, leading to other social problems in the community.

While the youth were systematically blamed in all the communities, some of these crisis-minded youth were participating in *Planim Save Kamap Strongpela* as both facilitators and participants. Some of them also shared profound stories of change in attitudes and actions toward the killing of another, of learning to value human life. One example of this was shared by Randy, who, in an in-depth interview, drew and wrote the following:

“Before I could use a gun and think nothing about it, but now I have changed, have become a carpenter.”

Another example was Tyson, a crisis-minded youth who spoke about how, after the Crisis, he had badly wounded several people and had felt no remorse for it. He simply said, “I was a bad person”.

He was involved in other criminal activities too, such as holding up people and setting up road blocks in order to steal. But from his involvement as a facilitator in *Planim Save Kamap Strongpela*, Tyson said:

“When I first became a facilitator, I saw and felt that it was a challenge to me. My friends and peers saw me involved with the PSKS intervention and they were so confused with me. It raised a lot of questions amongst themselves about how I was taking part in the intervention. I really liked PSKS, as it made me change some of my lifestyle that I used to practice in the community. I’m able to learn and understand a lot about child abuse and also about the rights of other fellow human beings.”



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Rights and responsibilities

Having been exposed to the module on gender equity and human rights, many participants had a new understanding of the relationships between parents and children, between husbands and wives and among family members. For many this was the first time they had thought about and reflected upon their own roles and responsibilities, let alone those of someone else. At the most basic level, this module resulted in reflection on past practices and attitudes, particularly of men, on and about women, and informed an important attitudinal change:

“Families understand and know their roles and responsibilities.”

- Female participant, FGD, District 1

“We men used women as our slaves and we thought of ourselves as being superior and not needing to do any work. Before, men were the boss and women were underneath us. But now we understand that we are equal.”

- Male participant, FGD, District 1

“I am a mother and didn’t understand my roles and responsibilities. I am happy to learn this new skill.”

- Salome, in-depth interview, District 2

“Men are open to change and supporting wives and children. Women also realize their rights to speak and contribute to the management of their families and running of the family’s life.”

- Male participant, FGD, District 1

A similar experience of learning to value human life was shared by a community counsellor, who said that one of the women she counselled had learned to respect herself and others, and that “each person was a human being who had the right to live”. Learning she had human rights, a female participant in District 1 shared the following about learning this, and as part of those rights, now knows where to go for support and protection:

“Men used to say, ‘you have no rights,’ and chase us. But now they know that we have rights. I didn’t understand about rights and didn’t know where to seek help. Now I know where to go if my husband beats me. I can go to the police or the Safe House.”

- Female participant, FGD, District 1

But with rights come responsibilities, and some men and women (participants and key facilitators) raised concerns that women were now “abusing” their rights and taking them to “the extreme”, like taking up activities that only men previously did and that caused them harm, like drinking and flirting. Some also reported that young girls were now “talking back to their parents”, leaving home and going out.

In another story, the issue of alcohol was more peripheral, and issues of greater understanding and

sensitivity to respect, rights and responsibilities were dominant. The story was of an older man, a chief, and how he approached and negotiated issues with a group of young drunken and disorderly boys.

One night, as drunken and disorderly youth walked up the public road, the Chief got out of bed and spoke to them. He called out to them to be quiet. The youth responded saying, "It's a public road. You have no right to say what we can and cannot do". He replied, "You are right, and you have a right to use the road. But my family also has a right to a good night's sleep." The youth agreed and went on causing less of disturbance. (Monalisa, Key Informant, District 1)

Having learned that every person has their own rights and responsibilities, this chief was thus able to communicate in a more respectful (and productive) way with the youths. This has led to greater respect between the elders and the youths in this community.

Other participants also shared stories of more respectful relationships between chiefs and youths. Previously, during the Crisis, chiefs were "emasculated" by the gun, whereby they lost their traditional power to those who held guns, one key informant said. But with *Planim Save Kamap Strongpela*, the role of the Chief has been revived, but with a focus on building respectful and healthy families and communities. This has resulted in youth becoming more respectful. And chiefs are taking up their responsibilities in new and equitable ways.

Care and gender equity in the home

There have also been attitudinal changes around care and gender equity in the home. Sharing his own insight into gendered relationships, one male facilitator said, "The programme changed me too and now I am more humble and help my wife' (Anton, in-depth interview, District 1).

Another male participant said that gender equity "enables men and women to cooperate and work together" (FGD, District 1).

Although one male participant in a focus group discussion said that there was only gradual change across all areas, where "men are sharing work with wives" (District 1), examples of this change were many, such as on sharing of household chores, making

decisions together to discuss family planning, budgeting of family income, educating children and sharing in the care of children.

Examples from the in-depth interviews and focus group discussions are exhaustive and only a few are selected here to highlight the extent and nature of the impact in sharing of family responsibilities:

"Parents are paying school fees where before they didn't think that sending children was an investment for their future. Kids will come back and look after you and pay you back."

- Joanne, in-depth interview, District 1

"Men are helping their wives to look after their children and bring children to hospital when sick."

- Female participant, FGD, District 2

"Before, the men never helped their wives to fetch water or carry babies, and saw those as 'wok bilong meri' (women's work). But now they do these simple chores to help their wives. Couples are sharing."

- Anton, in-depth interview, District 1

"Families work together, doing gardening and in the cocoa gardens."

- Male participant, FGD, District 1

"Mothers are more considerate when allocating duties to children, for example cooking the meals or doing heavy chores around the house."

- Female participant, FGD, District 1

"Families now support each other to carry out heavy work like building a house, cleaning gardens or cutting down bushes."

- Female participant, FGD, District 1

In addition, men were now sharing their incomes with their wives, and letting them take leadership and responsibility to manage the family income in ways that are supportive of the family unit, and not wasted on other "unnecessary things", including alcohol. Moreover:

"The programme has broadened and made me understand money security. We mostly spend money unnecessarily on our wants. Now I know how to budget and spend money wisely on my needs."

- Male participant, FGD, District 2

Perhaps the best description came from a female participant from District 2, who said:

"Now there is respect between husbands and wives and there is family unity."

Community cooperation and cohesion

Building on equity and care in the home is community cooperation. Community cooperation always existed within the communities where *Planim Save Kamap Strongpela* was implemented, referred to as 'work bung wantaim'. This was listed as one of the strengths and positive attributes of communities in the "Before and After" activity that facilitates group discussion on what a community was like before and after and event or an intervention. But some comments also suggested that it was not as widespread as others said. Nevertheless, people shared that cooperation was evident at important times of the year including marriage and funeral ceremonies, as exemplified in this quote:

"Whenever there was a death or bride price ceremony in our community, every individual in our community used to come and contribute. Whenever there is a ceremony, people gather and sing. We love singing our traditional songs together, as it is our stronghold."

- Male participant, FGD, District 2

With *Planim Save Kamap Strongpela*, this feature of community life has strengthened and developed in new directions, above and beyond the traditional events such as marriages and deaths. In fact, one key informant shared that his aunt said that what *Planim Save Kamap Strongpela* was doing was what Bougainvilleans did in the past, where "people supported and looked after each other". In this way, it may be possible to suggest that community practices of support were disrupted by the Conflict and ongoing trauma, and through *Planim Save Kamap Strongpela* - a healing intervention - previous strengths of community life are being restored.

While cooperation exists for these important moments, communities were now coming together to form collaborations and *wok bung wantaim* to develop plans for community activities. People were now coming together to participate in competitive sports programmes like volleyball and soccer. And because of these sports, and other activities, people were interacting more. Other activities include church work, helping clean villages and looking after local schools.

At least two villages have also allotted time for community activities one to two days per week, including cleaning the village, tending to gardens and pruning the cocoa trees. For one community in District 1, every Tuesday is now the agreed time for people to come together and undertake communal activities. It was notable that with these community activities there has been an increase in youth participation. Additionally, as a result of increased cooperation, many people reflected that there was increased care and consideration for others, mostly those in need and the elderly.

In this way, people have become motivated to effect change. One male participant in a focus group dis-

cussion in District 2 said that the intervention, “motivated and strengthened the desire in me to help others and share information learned with others”. Another said:

“The programme enables me to control myself, be patient and motivates me to participate and cooperate with others in my family and my community.”

- Male participant, FGD, District 2

Having previously isolated herself from others in her community, Evelyn, from earlier quotes, spoke of her changes after participating in *Planim Save Kamap Strongpela*:

*“I used to isolate myself from other people, but after *Planim Save Kamap Strongpela* I got involved with the community and now work together and participate in community activities. I am the secretary of the Catholic Women’s Group and we are doing fundraising for the Methodist Church centenary celebrations. We work together in looking after chickens and planting peanuts to sell.”*

Not only is Evelyn participating in her own community and church group, her story shows that cooperation and community cohesion is extending out to others from different church denominations. This is an important example of community cohesion and *wok bung wantaim*. In District 1, people have even rotated and gone to parishes other than their own. This is only possible with peace.

Another example where the outcome of this motivation for community cooperation is exemplified is in the area of agriculture. One community formed a cocoa cooperative, and while its cooperative members started out only as participants from the *Planim Save Kamap Strongpela* intervention, other community members not originally in the intervention asked to be involved and the cooperative has been accommodating. This highlights not only cooperation between intervention communities and individuals, but wider cooperation.

Joanne, mentioned earlier, also spoke of needing to cooperate and share with others. She shared her hope for communities:

“We should live with one another, share resources. It’s hard to share everything, but you can share if people need help. I am Catholic and think about being charitable and maybe because of this trauma counselling, I realize that there are people who need our help. People with surplus need to help others, otherwise we are wasting our resources.”

MOST SIGNIFICANT CHANGE STORIES

At the end of the focus group discussions, participants engaged in a creative exercise to focus and reflect upon **the most significant change** that has come about as a result of *Planim Save Kamap Strongpela*. In most focus groups, the participants divided into two groups, often leading to two different types of change stories, while at other times it was the same story, but shared or told in a different way. By far the most dominant, significant story of change related to reduced family and sexual violence. The second related to peace building and reconciliation.

Reduced family and sexual violence

The various creative exercises (poems, songs, drawings and dramas) illustrate how pervasive family and sexual violence was before *Planim Save Kamap Strongpela*. In turn, they illustrate how, with *Planim Save Kamap Strongpela*, this dominant feature of family and community life underwent enormous change. The impacts of these root causes were physical violence, divorce, additional marriages, child abuse, incest and other sexual violence, and even death.

The causes and effects of family and sexual violence were vividly portrayed by the focus group participants. They described the root causes as: gender inequity; not sharing of roles and responsibilities; drinking excessively (especially home-brew); arranged marriages; having too many children close in age and without the financial resources to care for and feed them; and financial insecurity. They described home-brew as the major, root cause of vio-

lence and said that men and male youths spent the family money on it. They would then come home drunk and demand food and more money from their wives and mothers.

This last one - death - was most vividly illustrated in a poem written about a member of the community whose wife had committed suicide (see below). Since her suicide to escape his violence, the now-widower and father of 11 has attended one session on peace building and reconciliation. He was reported to have sobbed throughout the module and was remorseful for his violent ways. He now goes around in the community and talks to those who drink alcohol and are violent, about changing their ways, in order that, like himself, change does not come too late. He is reported to have said: '*Planim Save skulim mi tu late*' (*Planim Save* came and educated me too late).

Tommy you are my mirror
 You are my haven
 you made me cry
 Where shall I go?
 Today I pack my bags
 I put my baby in the bilum
 I tried to go away
 Where shall I go?
 I cannot go back home to my family
 I cannot leave you
 But you keep beating me
 Where shall I go?
 Eleven shining eyes are watching
 Filled with fears and tears
 No room in the house
 Where shall I go?
 Gone forever
 Never to return
 I shall love you and the children
 Where shall I go?
 Angela, you are gone forever
 The kitchen is empty
 I have closed the door
 Where are you?
 I accept the responsibility
 To care for the children
 To raise them up
 Where are you?

Abuse of children was an important domain of change too. Prior to *Planim Save Kamap Strongpela*, child abuse was described as "common" and involved swearing at children, beating children and even forcing children into marriage. After *Planim Save Kamap Strongpela*, people now say that parents are no longer abusing their children - "*dispela pasin i pinis*" - and children are happier, sharing in food and attending school.

Nor are children are being forced into arranged marriages either. Having developed *luk save*, parents have learned that children need to be provided with more than food ("don't give us food only and leave us"), they need to be educated and raised with good thoughts ("when we eat, give us good guidance"). Indeed, it was their primary responsibility, described as "*nambawan wok bilong yu*"; to teach and guide children. This suggests enormous potential of *Planim Save Kamap Strongpela* to break the intergenerational cycle of violence.

The pain of a forced marriage and subsequent domestic violence was illustrated in a song by one of the focus groups in District 2.

Violence between a husband and wife

Mother you come
 Father you come
 Mother you forced me to marry
 Father you forced me to marry
 He married me and now he fights me all the time
 Return the traditional shell money she says
 Return the money
 Remove my tears
 Wipe away my blood

Pait namel long tupela marit

*Mama yu kam
 Papa yu kam
 Mama yu posim mi long marit
 Papa yu posim mi long marit
 Em maritim mi na paitim mi olgeta taim
 Bringim misimis igo bek Meri tok
 Bringim money igo bek
 Rausim aiwara blong mi
 Rausim blut blong mi*

As a root cause of violence, many groups noted the consumption of home-brew in their creative exercises (poems, songs, drawings, dramas). With the reduction or elimination of alcohol, they said that people were reported to repent, change (*tainim bel*), return to church and reconcile with their spouses. In dramas acted out by the participants the effects of alcohol before and after *Planim Save Kamap Strongpela* were shown. Previously, husbands returned home drunk and fought with their wives and children, destroying pots and other household items. After *Planim Save Kamap Strongpela* husbands are now more caring and supportive of their wives, sharing responsibilities and drinking less, some important features of more equitable gendered relations. *Tainim bel*, while evident in a reduction in family violence, is the result of reconciliation.



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Reconciliation, community cohesion and nationhood

The second most common significant story of change related to peace and reconciliation. Reconciliation happened in a number of different ways, including formal and informal processes, each with the same outcome - the building of cohesion and peace. While the participants used the term, “reconciliation”, others used “peace or harmony”. One group spent its time showing the process of reconciliation - “act of reconciliation cycle” - while another showed the process of compensation with traditional shell money and cash to end personal and familial conflict and bring about peace. One story showed how even the victim of violence had to share something in return to show that they were happy/satisfied with the reconciliation/peace offering.

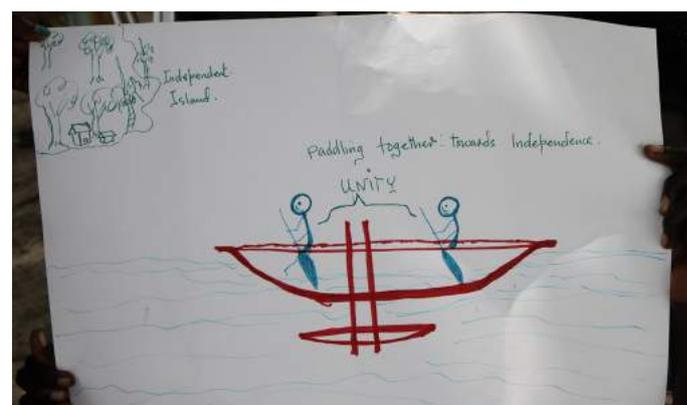
Reconciliation was sought for violence between husbands and wives; between youths; between families and communities and among other unspecified relationships in which conflict had been present. Conflict

related to physical violence, family violence, land disputes, gossip and other ill treatment. The outcome of reconciliation was common: peace and quality of life. One group described the outcome of reconciliation between a fighting husband and wife as, “now we are happy and enjoy life together as a family” (*nau mipela stap hamamas na enjoy life wantaim ol famili*). As a result of this reconciliation, peace and cohesion are possible at the level of the family and therefore the community.

A longer-term outcome of this reconciliation, cohesion and peace, as suggested by the participants, is the building of an independent and peaceful nation. In order to build an independent and free nation state, the Bougainvillean philosophy (as a key informant said) is that, in order to reach this endpoint, one must get their home and then community in order first. In this sense, from a Bougainvillean perspective, the *Planim Save Kamap Strongpela* intervention, works to support the “re-building” of individuals, families and communities, which results in peace at the level of the family and community. This would have a follow-on effect to the claim for nationhood, or at the least a peaceful referendum.

It also relates, in part, to the violence that has marked contemporary Bougainville. One example of this notion of nationhood was shared in a community in District 1, which, when asked to reflect on the most significant change that *Planim Save Kamap Strongpela* brought about, drew an image of building unity by “paddling together toward independence”.

Such unity is only possible after having reconciled past differences and conflict, and from the building of peaceful coexistence. Many participants reflected that once a Bougainvillean family was at peace, community peace was possible. A follow-on effect from community peace is a peaceful society, from which to enter a free and peaceful referendum.



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CONCLUSION

The solution to violence and bringing about equitable gender relationships will never be found in one place or one intervention alone. Nor will this happen immediately. And neither will such changes be found in the law alone. Attitudes are critical to altering behavior, but attitudes alone will not end the violence felt by people in Papua New Guinea and Bougainville in particular. This is where *Planim Save Kamap Strongpela* is working.

Changes to deeply entrenched attitudes and practices that breed violence will require sustained and long term programmatic efforts. The approach must work at all levels, addressing all attitudes and behaviors. As this qualitative endline study of *Planim Save Kamap Strongpela* has shown, the changes need to extend beyond the individual and delve into the complexity of social life from the spiritual to the family and community. And in the context of Bougainville, where the upcoming referendum is a pressing issue, linking such changes to building an independent and peaceful society is appropriate and timely.

This qualitative endline study of the impacts of *Planim Save Kamap Strongpela* has highlighted a number of important results and changes, as well as lessons learned.

Spiritual life was clearly identified as an important part of “the person” in District 1 and District 2. As the team was visiting southern Bougainville, the Statue of the Lady of Fatima had just completed her journey to the South and was on her return north. People had gone to great lengths to beautify their homes and roads for the procession.

While merely coincidental that the pilgrimage was occurring during the study, the efforts and festivities associated with the religious programme provided an important backdrop to the values of the people in District 1 and District 2 as well as to contextualizing the importance of the spiritual and religious changes brought about by *Planim Save Kamap Strongpela* as evident in a number of the narratives. This intervention was viewed as “God’s work”. As a secular intervention to reduce violence and bring about gender equitable relationships, transformation was not envisaged at the spiritual level, although this was always likely since it was being implemented by a Catholic organization through facilitators and counsellors who like the participants, are themselves deeply in-

fluenced by religious teachings. The tensions with other faiths have been a constant challenge for this intervention, as shared by the participants in this study. But Sister Lorraine is viewed as a peace builder for all people of Bougainville and not just for those of the Catholic Church. The same is true of *Planim Save Kamap Strongpela*.

Most of the stories of change and impact occurred at the individual level. And while some of these stories involved behavioral change, most of the changes related to profound attitudinal transformations as well as the acquisition of new civic knowledge. This qualitative study shows that, rather than skills, participants learned new ways of thinking and understanding their own behaviors and actions (and those of others). People learned to think differently about roles and responsibilities, about rights and about family and sexual violence. People learned to think about security and about peace and reconciliation in new ways. They also learned to value human life. This critical reflection - *luk save* - is a skill that will endure long after the intervention and beyond any specific knowledge learned during the intervention.

Leading on from individual changes, transformations in family and community life were evident in each of the communities visited. These changes were only possible after changes first transpired at the individual level. That said, it was once changes were felt at the level of the family and community that individuals were supported to sustain the often dramatic changes in their own personal lives. Describing the change in her community, one woman shared how she was now free and safe saying, “*I am a dancing queen*”.

The attitudes and behaviors of the people involved in *Planim Save Kamap Strongpela* took many years to form, and as such, change can only be expected to come little by little (*isi isi*). But the change is coming in areas that were expected and others that were not. One area where change is taking place, and where it is likely to have profound impacts for the prevention of violence, is in the domain of parenting. Much attention was afforded to the violent behaviors of Bougainvillean men in the UN Multi-country Study on Men and Violence (Fulu et al. 2013), but most overlooked the quality of these men’s childhoods where primary prevention should start (Kelly-Hanku 2013).

This is something that the participants, facilitators and community counsellors in *Planim Save Kamap Strongpela* realized themselves, particularly the women. This realization, if followed throughout with better parenting techniques, offers an important area of primary prevention. The change in parenting attitudes and behaviors appears to be somewhat organic in this intervention, so an area of strengthening would be to have a follow-on intervention that specifically focuses on parenting. This is supported by international evidence on the importance of parenting to prevent intergenerational violence (Knerr, Gardner and Cluver 2011; Mercy, Butchart et al. 2008; Shields, Nadasen and Pierce 2008; Capaldi and Clark 1998). But this primary prevention is not possible without first bringing about change in the parents, and therefore the adults, of the communities. This includes dealing with remaining issues of the crisis, of realizing rights and responsibilities of all, and for respecting and valuing human life.

As an intervention designed to reduce gender based violence and bring about gender equitable relationships, the impact of working towards nation building was important and somewhat unexpected. *Planim Save Kamap Strongpela* was not designed to build a sense of **nationhood** and prepare the people of southern Bougainville for the referendum. However, this is precisely what some identified as an important, if not the most significant, change brought about by the *Planim Save Kamap Strongpela* intervention. The last of the intervention's modules focused on peace building at the level of families and communities, but its impacts are positively affecting the call for an independent and peaceful referendum. That people were reconciling with their enemies, taking part in community activities and worshipping in their neighbors'

parishes exemplify building community cohesion, transforming social relationships and building peace.

It is inevitable that, in a post-conflict society, an intervention that supports people from the individual to the family and community levels, to end violence and build respectful and cohesive relations, is now building peace. With peace and cohesion comes the unity that people of Bougainville value as necessary for building a peaceful and harmonious society after the Crisis. This dividend of the intervention is significant.

There are calls for *Planim Save Kamap Strongpela* to continue, from both district and provincial levels. The District Administrator for District 2 has formally requested funds to support *Planim Save Kamap Strongpela* through the 2017 Autonomous Region of Bougainville budget. In addition, the Member of Parliament for South Bougainville has formally requested support from UN Women to enable the intervention to continue.

These calls, and actions to support *Planim Save Kamap Strongpela*, are only made possible through the actualization of real and profound change. These changes are bringing stability and peace to areas historically marred by violence, conflict and unrest.

The stories here show that change is happening, in all communities, to different degrees. It is also happening to women and men. Intervention staff should be proud of the changes they have brought about in such a short time. With more time, awareness raising, additional support, training and supervision, as well as a more diverse group of facilitators, *Planim Save Kamap Strongpela* holds great potential for building more equitable gender relations, reducing violence and building peace and solidarity among the people of Bougainville.



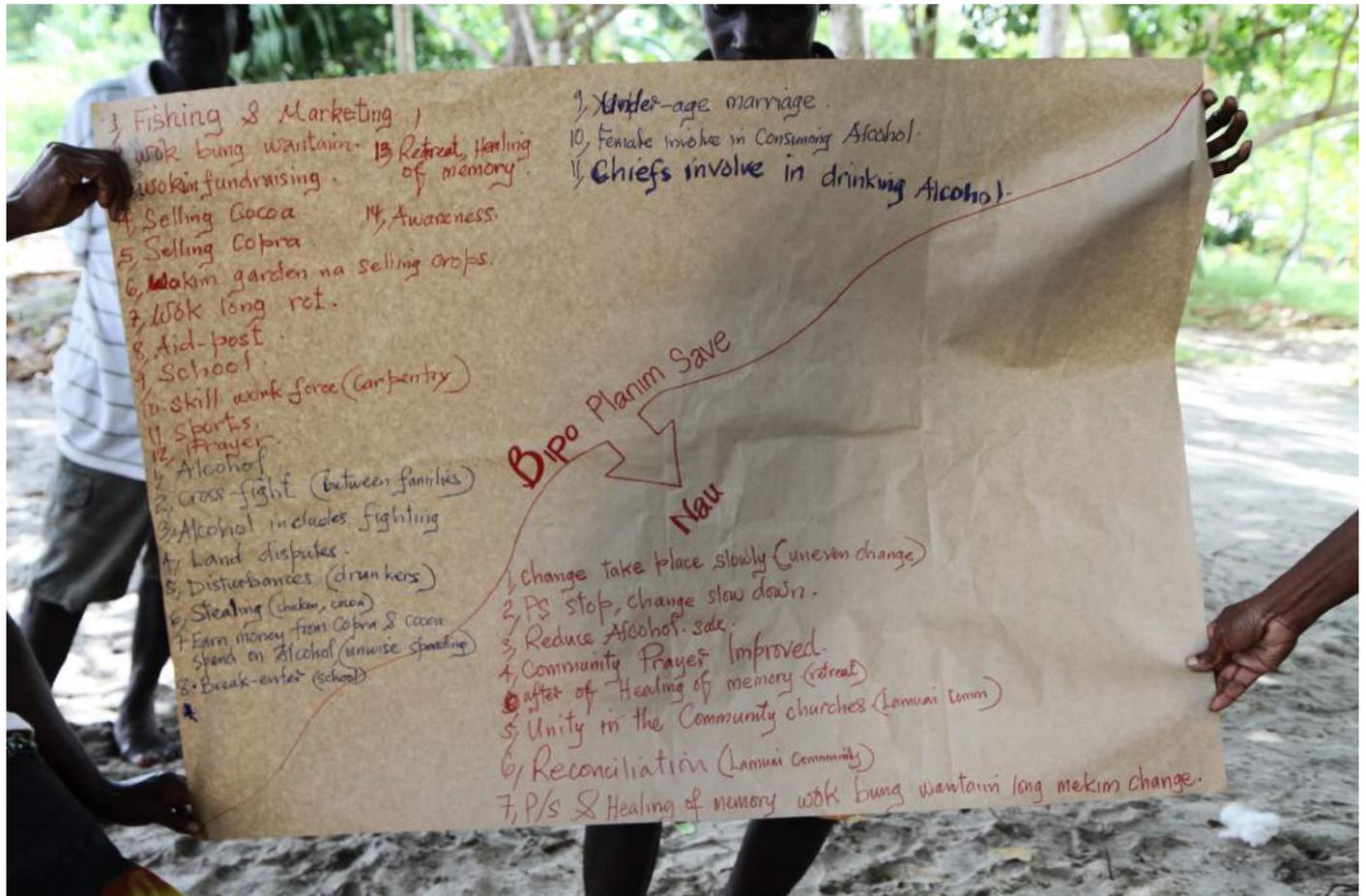
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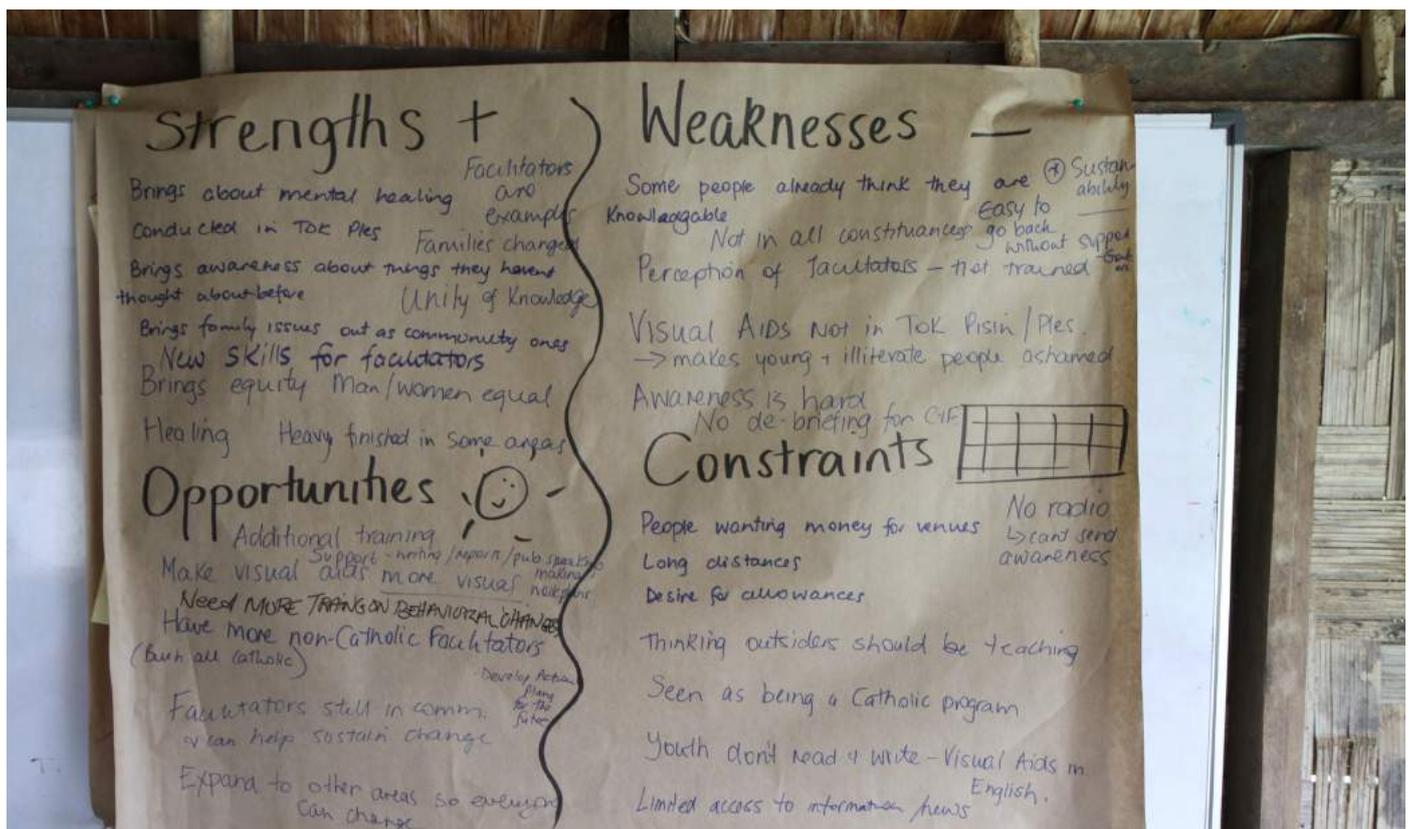
APPENDIX

Examples of "Before and After"



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Examples of strengths, weaknesses, opportunities and challenges



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