The Faith Community Contribution to Ending Violence Against Children is a five-year research collaboration, launched in 2016, with Queen Margaret University (Edinburgh) and Columbia University (New York). The study will collect and collate evidence on World Vision’s Channels of Hope for Child Protection interventions across a range of settings, to gauge the impact of engaging local faith communities’ to end violence against children and strengthen our understanding of faith actors in World Vision’s child protection sector approach and theory of change at sites in Guatemala, Senegal and Uganda.

Channels of Hope for Child Protection
Channels of Hope for Child Protection is a World Vision intervention that motivates and builds capacity in faith leaders and faith communities to engage on child protection issues including abuse, neglect, exploitation, harmful practices, supporting and advocating for children’s rights, promoting positive discipline, combatting all forms of violence against children, and fostering a wider enabling environment to strengthen both formal and informal actors in the child protection system.

Channels of Hope brings together faith and science with personal experience to motivate a sustained and effective response to child protection within the broader community systems. The methodology begins with a facilitative and interactive workshop process, grounded in guiding principles from the participants’ faith tradition and religious texts. It seeks to address the root causes and deepest convictions that maintain harmful attitudes, norms and values to motivate and equip faith communities to respond in meaningful ways to prevent and respond to violence against children.

Study design and timeline
This study applies a mixed-method approach by using qualitative and quantitative data collection tools to hear the views of a range of stakeholders including faith leaders, their spouses, faith communities, child protection actors, and community leaders. A survey tool administered with faith leaders and their spouses explores if and how knowledge, attitudes, practices and theological reflections of faith leaders and their spouses change as a result of project activities. A community norms measure survey tracks any changes on the community values and expectations pertinent to child protection targeted by the intervention.

The study implemented three countries/locations that represent different religious demographics: Guatemala (a Christian majority context), Senegal (a Muslim majority context), and Uganda (a mixture of Christian and Muslim context). In each country, data is being collected at five points over the course of the Channel of Hope for Child Protection implementation starting with the baseline as the first of these. This offers a unique opportunity to explore the impact of the intervention from a longitudinal perspective. Comparison sites where Channels of Hope is not being implemented are used to compare and attribute positive changes in the intervention sites to the Channels of Hope project.
How will this improve our work?
The study will help identify challenges and barriers that faith communities experience in affecting positive child protection change in a sustainable way which will help us understand how local context and sociocultural issues influence faith communities’ abilities to address ending violence against children. In addition, the study will gauge the impact of engaging local faith communities to end violence against children, strengthen our understanding of faith actors in World Vision’s child protection sector approach and theory of change, and build evidence on the effectiveness of the Channels of Hope intervention.

A few early findings
The Senegal midline report was completed in mid-2018 and is the first full piece of work capturing impact. In this report, we’ve found statistically significant improvements in knowledge, attitudes, behaviour and theological reflection of faith leaders and spouses since the project began. This has included changes in views on corporal punishment, birth registration, and early marriage. It is clear that faith leaders and faith leader spouses experienced transformation on a personal level resulting in taking individual action as well as mobilising participants and community member to bring out positive change.

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