



KEY LESSONS FOR THE DEVELOPMENT OF YOUNG WOMEN'S LEADERSHIP FOR GENDER EQUALITY AND THE ELIMINATION OF VIOLENCE AGAINST WOMEN AND GIRLS IN VANUATU

BY CARE INTERNATIONAL IN VANUATU

® SCOPING STUDY

November 2017 | Joanna Brislane



Table of Contents

1. Background and Scope	3
2. Overview Leadership for gender equality and the prevention of violence against women	5
2.1 LEADERSHIP FOR DEVELOPMENT IN THE PACIFIC	5
2.2 WOMEN'S LEADERSHIP AND GENDER EQUALITY	6
2.3 SOLIDARITY, COLLECTIVE ACTION AND MOVEMENT BUILDING	8
3. Lessons from research and practice Developing women's and young women's leadership.....	10
3.1 WOMEN'S LEADERSHIP DEVELOPMENT MUST HAVE AN EMPOWERMENT/GENDER LENS AND CHALLENGE SOCIAL NORMS	10
3.2 ENGAGEMENT IN BOTH FORMAL AND INFORMAL LEADERSHIP NEED TO BE PROMOTED	11
3.3 FOCUSING SOLELY ON INDIVIDUAL WOMEN'S AGENCY WILL HAVE LIMITED EFFECTIVENESS	11
3.4 THE LINK BETWEEN INDIVIDUAL AND COLLECTIVE ACTION CANNOT BE ASSUMED AS AUTOMATIC	12
3.5 MEN AND BOYS ARE CRITICAL PARTNERS IN CHANGING GENDER NORMS BUT THEIR ENGAGEMENT MUST BE APPROACHED STRATEGICALLY TO SUPPORT TRANSFORMATIVE CHANGE	13
3.6 LESSONS PARTICULAR TO PROGRAMMING TO SUPPORT YOUNG WOMEN'S LEADERSHIP.	13
4. Pacific young women's leadership development models	15
4.1 FIJI WOMEN'S RIGHTS MOVEMENT EMERGING LEADERS FORUM	15
4.2 FIJI WOMEN'S RIGHTS MOVEMENT GROW INSPIRE LEAD AND SUCCEED (GIRLS) THEATRE PROGRAM	15
4.3 BOUGAINVILLE YOUNG WOMEN'S LEADERSHIP PROJECT	16
4.4 YWCA SOLOMON ISLANDS RISE UP! YOUNG WOMEN'S LEADERSHIP PROGRAM	16
4.5 SOLOMON ISLANDS YOUNG WOMEN'S PARLIAMENTARY GROUP	18
4.6 YOUTH CHALLENGE VANUATU	19
4.7 CARE INTERNATIONAL IN VANUATU LEFTEMAP SISTA WOMEN AND GIRL'S EMPOWERMENT PROGRAM	20
5. Promising leadership development models	22
5.1 ADAPTIVE LEADERSHIP	22
5.2 THE SOCIAL CHANGE MODEL OF LEADERSHIP DEVELOPMENT	24
Summary Developing young women's leadership for gender equality and the elimination of violence against women and girls in Vanuatu	27
References	29

1. Background and Scope

This scoping study aims to capture lessons from leadership programs in Vanuatu and the Pacific region, with a particular focus on key barriers and enablers to developing young women’s leadership. This paper was commissioned by CARE International in Vanuatu as part of the Gender Equality Together (GET) project funded by the Australian aid program. It will inform the development of a Young Women’s Leadership program which will support 20 emerging young women leaders aged between 18 to 30 from Port Vila and Tafea province to take action for gender equality and the elimination of violence against women and girls. As part of this program, 20 experienced senior women’s leaders will be trained and engaged to provide input into program design; act as ongoing mentors to the cohort of young women; and connect the young women to internships and other leadership development opportunities.

This scoping study and the young women’s leadership program build on the understanding that achieving gender equality requires transformative changes across three key domains, as articulated in CARE International’s Gender Equality Framework (Fig. 1) and Theory of Change (Fig. 2). As noted in the Pacific Women Leadership Synthesis Report, this approach is being increasingly adopted by development agencies and practitioners.¹

Figure 1: CARE’s Gender Equality Framework

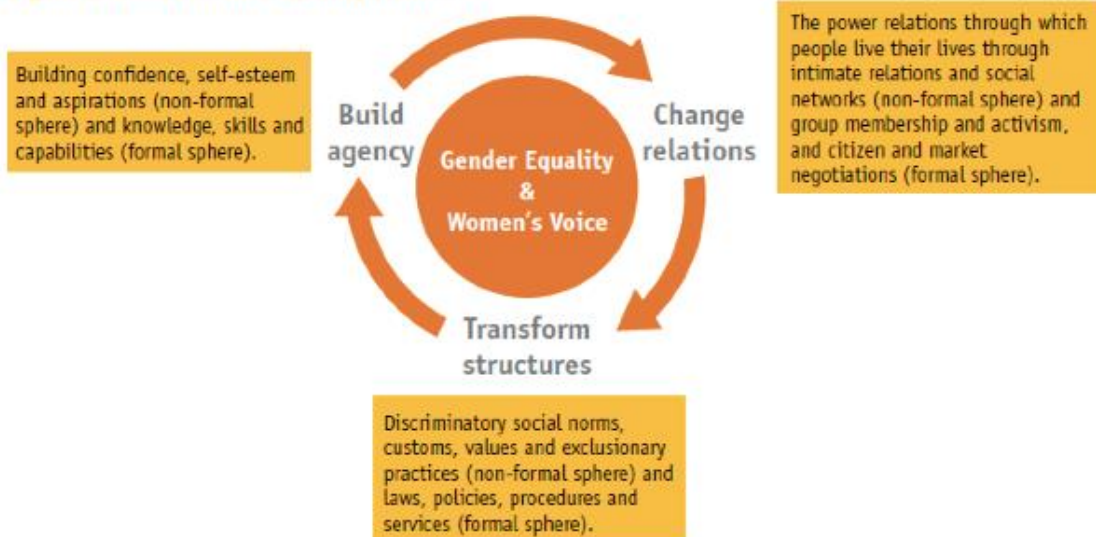
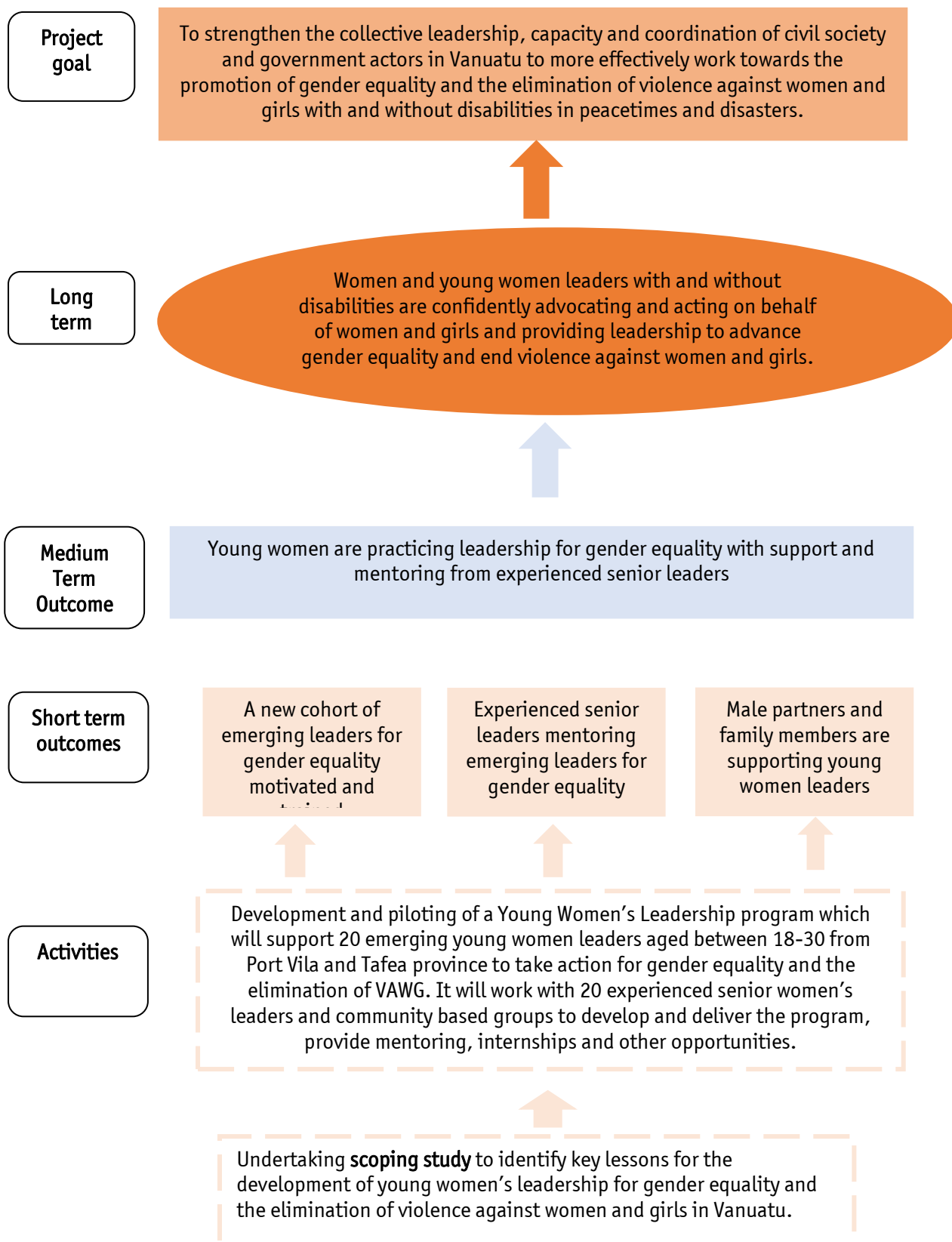


Figure 2: Theory of Change



Figure 3 (below) shows how the Young Women’s Leadership Program links to the wider goals of the Gender Equality Together (GET) program.

Figure 3. Amended excerpt from Gender Equality Together Theory of Change Summary



2. Overview | Leadership for gender equality and the prevention of violence against women

“Leadership is a means, not an end. We build leadership capacity and skills for something, to do something or change something, and not because leadership is a product or service for consumption.”

Batliwala, 2011ⁱⁱ

CARE International in Vanuatu is explicit in its design document for Gender Equality Together! about the goal of developing young women’s leadership being to specifically support gender equality and the elimination of violence against women and girls. This precise focus is important given it is noted across the literature that many leadership programs fail to adequately define what they mean by leadership or what ends they hope to achieve. As Pacific Leadership Program note in their recent study on Pacific Women’s Leadership:

‘In 2011, [Developmental Leadership Program (University of Birmingham)] undertook a review of 67 leadership development programs and individual training programs and highlighted the importance of a clearly articulated theory of change grounded in an explicit definition of leadership. The general conclusion was that leadership training needed to be very specifically designed around the type of participant selected in relation to the change that was required.’ⁱⁱⁱ

2.1 LEADERSHIP FOR DEVELOPMENT IN THE PACIFIC

Globally, the majority of research about leadership has its roots in organizational development and management theory. As such, conceptions of leadership tend to focus on the personal traits of leaders and their ability to individually strive to implement difficult strategies.^{iv} As Barbara and Haley note, *‘this approach is not particularly useful for engagement with the challenges of development and the collective action and agency issues involved’*.^v A number of reports note that, while they are increasingly emerging, studies examining Pacific leadership are scarce^{vi} and in most cases gender blind.^{vii} Research does show there is a variety of leadership patterns evident across Pacific societies. Leadership is being exercised in the context of social group leadership as well as in relation to warfare, gang activity, church, non-government organizations (including women’s groups), youth groups and in formal politics.^{viii}

Anthropological literature dating from the 1960s has had a significant influence on conceptions on leadership in the Pacific, with the characterisation of ascribed leadership (best typified by the Polynesian chiefly system) or achieved leadership (often exemplified by the ‘big man’ leadership of Melanesia) being very common.^{ix} In their exploration of Youth Leadership Models in Fiji, PLP note that *‘youth leadership program providers are responding to modern changes opting for an emphasis on achieved leadership’*.^x ‘Big man’ leadership, although dominated by men is not exclusive to them and is based on the personal power and status gained through the demonstration of skills (i.e. oration, bravery or magic) or the harnessing of resources (such as pigs, wealth for feasting or, as is increasingly common, discretionary funding i.e. MP constituency funds, aid donations or church funds.) and maintained through *‘strategic generosity and politically astute gift giving’*.^{xi}

Just as ‘big man’ leadership is dominant, so too is a culture of earned respect. As Eves and Koredong note in their examination of Melanesian young women’s leadership, ‘*the idea that a person must respect their elders continues to shape expectations and this has the effect of constraining youth participation in certain leadership positions*’^{xiii}. They also cite McLeod to support the assertion that leaders are expected to display traits and characteristics that many young people have not yet developed and which stops them from identifying themselves as leaders, given they are not considered by others to be ‘mature’^{xiii}. Spark notes the young ni-Vanuatu women she interviewed as part of her research on Developing Young Women’s Collective Action in Vanuatu spoke of being dismissed and denigrated by older women and referenced the common assertion they were ‘*pikinini blong yestede!*’ (barely grown up)— i.e. lacking sufficient life experience to make decisions.^{xiv} Young women spoke of being silenced in meetings or berated for being disrespectful when they did speak up.^{xv} As CARE International states in its design of the GET program, there is currently a lack of intergenerational progression and representation of young women in Vanuatu and in many cases, active disincentives for women to work together in coalition.^{xvi}

2.2 WOMEN’S LEADERSHIP AND GENDER EQUALITY

Research undertaken by International Women’s Development Agency (IWDA), as part of its Funding Leadership Opportunities for Women program, notes that the terms women’s leadership, empowerment and representation are often used interchangeably which complicates conceptual understanding and clarity.^{xvii} Furthermore, young women’s leadership is often ‘*subsumed either under the umbrella of youth or of “women’s leadership”*’ which not only implies that all women and all young people are confronting the same issues but thwarts identification of factors that may enable young women’s leadership in particular.^{xviii} IWDA’s research notes:

‘women’s leadership is typically framed in simple terms in relation to number of women elected to national parliament, and assumes that women in office will be motivated and able to influence changes in laws, policies and allocation of resources to advance strategic gender interests. This is a very limited focus, which contains a number of assumptions; it also ignores the range of other spaces for active citizenship by women’.^{xix}

The need to be clear on what is meant by leadership for gender equality is supported by the findings of the 2015 ODI rapid evidence review on supporting women and girls’ leadership which notes that ‘*it may be useful, conceptually and analytically*’ to differentiate between the leadership of women and girls and feminist leadership.^{xx}

Feminist leadership

ODI (2015)

‘Leadership by women who identify themselves as feminists and who have a clear goal to reduce gender and other forms of inequality and potentially a particular style of leadership based on collaboration and inclusiveness’.^{xxi}

Batilwala (2010)

‘Women with a feminist perspective and vision of social justice, individually or collectively transforming themselves to use their power, resources and skill in non-oppressive, inclusive structures and processes to mobilize others – especially other women – around a shared agenda of

social, cultural, economic and political transformation for equality and the realization of human rights for all.^{xxiii}

With regards to having a clear focus on reducing gender inequality and a commitment to collective action, ODI's definition of feminist leadership (above) clearly aligns to both what is sought by CARE International in Vanuatu's GET program theory of change^{xxiii} and what global research shows is necessary to achieve gender equality. This is particularly important in young women's leadership programs given they are often compromised by the failure to consider and address young women's specific needs and by a focus that inadvertently reinforces existing gender roles.^{xxiv} This makes clear the need to ensure programs focus not just on the specific leadership skills young women seek to develop but also on the goal of achieving gender equality and the social transformation necessary to achieve it. The Gender Equality Together program design recommends caution with regards to terminology and notes that stakeholders interviewed as part of the Pacific Women Shaping Pacific Development felt that *'rights based terminology does not resonate with local cultures and there is more acceptance of 'social inclusion and social protection frameworks'*.^{xxv} The report also recommends working to identify ways to promote gender equality using terms and concepts which have local resonance which is particularly important when working with young women who need to be consulted to ensure terminology used and content presented privileges what they want and need rather than reflects what older men and women consider appropriate.

While some question the language used in expressing feminist and right-based concepts, others have more fundamental questions about whether an activist or feminist style of leadership is the best path to achieving gender equality in Melanesia. ODI notes that Wijnen and Wildschut (2015) highlight that *'transformational leadership, whereby leaders are 'seen as catalysts of constructive change' emerged from Western discourse and that research shows 'different countries have various cultural profiles that differ from this transformational leadership model'*.^{xxvi} This is supported by the findings of Spark and Corbett, whose study revealed that some emerging young women leaders in Melanesia do not have supportive views of feminist leadership and action. While not 'avowedly antifeminist', some young women perceived prior effort, particularly that aimed at increasing women's representation in parliament, as divisive and representative of *"advocating for women's liberation and feminism associated with the Western world"*^{xxvii}. For example, young women leaders in Solomon Islands see the need to take a 'fresh approach' that favours cooperation with male leaders, rather than challenging them directly as they do not see the *'more combative style of women in the past'* as effective.

As Spark and Corbett note, the tendency toward a less overtly feminist or activist style of leadership may be a sign of emerging women leaders exercising their agency and being strategic about selecting the sites and modes of leadership that they see as being most effective. As the authors note about young women leaders:

"This new group of urban, educated and employed women seems less inclined to mirror the parliamentary focus of their middle-class counterparts and predecessors than they are to pursue social agendas and programs that reflect a community or "grassroots" development focus... this is partly a response to the backlash against more strident expressions of women's rights... young women tend to emphasize a breadth of activities, signalling the need to look beyond parliamentary representation to consider the spectrum of activities in which they are involved, including in their workplaces, volunteer activities, personal lives and via participation in advocacy forums."

With regards to the development of young women's leadership, it is hence important to promote and support young women's leadership outside the formal or parliamentary sphere. Multiple studies do however caution against assuming an automatic link between women's leadership across society and

progress towards gender equality^{xxviii}. As Spark and Corbett assert the fact that there is no guarantee that women will be '*agents of social progress*' is a fact aid and development practitioners and policymakers sometimes fail to recognise and respond to.^{xxix} This is supported by Childs and Krook who argue that policy-makers should be careful to '*approach increasing women's leadership, on the one hand, and increasing gender equality and women's wellbeing, on the other, as two related but distinct objectives.*'^{xxx} While Childs and Krook go on to assert that advancing gender equality may be better served by engaging men and women of influence rather than just women there are strong arguments for creating safe space for young women to build solidarity and explore ideas without the influence of men and boys^{xxxi}

2.3 SOLIDARITY, COLLECTIVE ACTION AND MOVEMENT BUILDING

In her analysis of Developing Young Women's Collective Action in Vanuatu, Spark notes the potential young, educated Melanesian women to derive solidarity and support from one another.^{xxxii} Referencing the work of feminist scholar Naila Kabeer and Srilatha Batliwala she points to the potential transformative dynamics that can be nurtured by women coming together for a common purpose.^{xxxiii} In consultations to inform the Pacific Leadership Program and World YWCA's Pacific Young Women's Leadership Strategy young women consistently reported that the most valuable and engaging learning experiences were those where young women were able to meet and learn from the experiences of their peers.^{xxxiv}

Quay notes in a Pacific Women's Leadership scoping study that:

'The women's movement and civil society organisations are key places of women's leadership. They are key places for intergenerational learning and offer opportunities to engage and promote the next generation of young women leaders in the Pacific.'^{xxxv}

This link between women's movements and transformative change is supported by global organisations like AWID, which strongly promotes the development and support of women's movements as vehicle to the achievement of women's rights globally.^{xxxvi} In its rapid evidence review on women and girl's leadership, ODI highlight that the evidence is clear that women's coalitions have been critical for advancing gender justice and stress the importance of women's individual and collective leadership to progressively changing harmful gender and social norms.^{xxxvii} Furthermore Eves and Koredong, in their research on young women's leadership in Bougainville highlight the importance of women's groups as they "*enable women to establish bonds and relationships among themselves, which is important in developing trust and social capital*"^{xxxviii}

While the potential positive impact of strong movements and collective action is clear, programs aimed at supporting or catalysing their establishment or growth will have minimal impact if not designed shrewdly. Common across the literature is the warning that the presence of individual women/girl leaders will not automatically lead to the emergence of women/girls' collective leadership and action.^{xxxix} ODI highlights the need for leadership development programs to '*explicitly build connections and solidarity between women, and their ability to act together to change harmful social norms*'^{xl}. There is also caution in the literature about foisting women into positions of leadership without sufficient time and effort being directed at shifting the surrounding environment that can create issues for women.^{xli} As Sinclair notes,

"Women's leadership often involves working within, around and underneath institutional, cultural and societal contexts that may be authoritarian, oppressive and hierarchical, gendered and racist. These contexts in which women work, inevitably constrain and shape the way individual women 'do' leadership."^{xlii}

The degree to which young women can pursue transformative collective action is therefore deeply constrained by the context in which they practice leadership and collaboration. Any successful movement building initiatives in Vanuatu need to balance the need to foster genuine ownership from women of all ages with the need to create safe and supportive space for young women to pursue the social and structural transformation necessary for gender equality. When considering the intent of young women's leadership development programs it is important to invest in strategies that will support movement building in the context of a *'small and sometimes fragmented women's rights and gender equality sector'* where there is *'a small number of gender advocates (organisations and individuals) often operating independently.'*^{xliii}

3. Lessons from research and practice | Developing women's and young women's leadership

Across multiple studies it is acknowledged that evidence on the practice and development of women's leadership in developing country settings, is scarce.^{xliv} The body of evidence to support initiatives on girls' leadership is particularly small, and is largely grey literature written or commissioned by non-governmental organisations (NGOs). There have been several recent reviews of research relating to women and girls' leadership:

- Pacific Women Support Unit (2017) Women in Leadership Synthesis Report- Informing the Pacific Women Shaping Pacific Development Roadmap 2017–2022, Pacific Women^{xlv}
- O'Neil and Domingo (2016) Women and power - Overcoming barriers to leadership and influence Two-year Learning and Evidence Project on Women Voice and Leadership in Decision-Making, Overseas Development Institute (ODI)^{xlvi}
- O'Neil, Plank and Domingo (2015) Support to women and girls' leadership - A rapid review of the evidence, Overseas Development Institute (ODI)^{xlvii}
- Office for Development Effectiveness (ODE) (2014) Women's leadership: evidence review (2014) The Australian Government Department of Foreign Affairs Trade^{xlviii}
- Bishop and Hogan (2015) Funding Leadership and Opportunities for Women (FLOW)- Program Evaluation Final Report. IWDA^{xliv}

The limitation of such reviews are noted as including: a lack of comparative data on women's leadership; data and analysis on the causal relationships between individual leadership capabilities, collective action and women's social change and influence being scarce; a lack of research that deeply considers the role of men and boys in developing women's leadership; and no long-term longitudinal studies having been undertaken to determine the sustainability of outcomes and impact on attitudes, norms and behaviours.^l Despite their limitation, these reviews do draw some conclusions about factors that will enable or impede women's leadership and these include:

- *working with families and communities to change harmful gender norms;*
- *supporting women's political apprenticeship and collective strength, both in feminist and mainstream organisations; and*
- *Enabling reformers and activists to set their own agenda and to decide how best to advance it.*^{li}

This section summarises key themes raised in the above reviews and across other key documents that are pertinent to young women's leadership development in Vanuatu.

3.1 WOMEN'S LEADERSHIP DEVELOPMENT MUST HAVE AN EMPOWERMENT/GENDER LENS AND CHALLENGE SOCIAL NORMS

As Singh notes, '*leadership and empowerment are closely related*' (p.248) – and such concern with identity, gender roles and power relationships provides a link between leadership and empowerment theories.^{lii} Rowlands' dimensions of empowerment provide the analytical framework from which much of the literature on women's leadership capabilities draws, often implicitly. These dimensions are:

- 'power within' (cognitive change, belief in self-worth);
- 'power to' (behavioural change, ability to make choices and influence others);
- 'power over' (ability to control others); and
- 'power with' (acting with others to challenge discriminatory structures).^{liii}

In 2015 ODI published a rapid literature review on supporting women and girls' leadership. In this review, it asserted '*women's individual and collective leadership is important to counter adverse gender and social norms*'.^{liv} According to the review, evidence demonstrates not only that gender and social norms are the main constraint to women and girl's leadership but also that women's leadership can progressively change these norms.^{lv} The review notes that women and girls' leadership programs tend to favour skill development however girls' real-life observation and their experience of gender roles significantly influences their leadership development. In particular, drawing on the research of Gilligan, ODI argues that adolescent girls are often unable to 'hear themselves' in dominant cultural discourses and as such experience '*a conflict between what they feel themselves to know and experience, on the one hand, and what socio-cultural norms permit them to express outwardly, on the other*'^{lvi}

In its well-regarded guidance on *Shifting Social Norms to Tackle Violence Against Women and Girls*, DFID (2016) stressed that norms need to be understood in relation to other influences on people's agency and action in any given context such as economic resources, role models, and employment or education opportunities. It also notes that it is important to be aware that '*the harmful social norms a programme is aiming to tackle may be adhered to by programme and partner staff, and addressing these norms should be an integral part of an intervention*'.^{lvii} Finally, DFID highlights there are various risks associated with programming aimed at shifting social norms including backlash, stigma and discrimination from family and community members and channelling individuals into poorly-resourced or dysfunctional services.^{lviii}

3.2 ENGAGEMENT IN BOTH FORMAL AND INFORMAL LEADERSHIP NEED TO BE PROMOTED

In 2015 ODI women's leadership review also found that formal institutional change is important to shifting gendered social norms.^{lix} According to ODI, pro-active institutional change, such as affirmative action, political party quotas, electoral lists or reserved seats, contributes to women's representation and access to decision-making and leadership positions.^{lx} The review however also notes that informal institutions and spaces are critical for women to be effective leaders.^{lxi} The review cites several studies which support the assertion that strong women's leadership and movements in civil society can support and increase the power/influence of women in formal political leadership positions^{lxii}. Furthermore, it notes that evidence strongly suggests the importance of informal spaces and norms both in the initial development of women's leadership and to women's sustained engagement and growth in leadership roles. With regards to initial leadership development, early exposure to political ideas, debate and connections within the family or university are noted as being factors that foster women's 'political entrepreneurship'^{lxiii}. For those women who are in leadership roles, whether formal or informal, the ability to gain access to, and negotiate within and around, the informal processes and spaces was seen as key to success.^{lxiv} The importance of informal spaces is also underlined by Spark and Corbett (2014) who highlight the desire from young women in Melanesia to exercise leadership in a wider sphere than formal politics.^{lxv}

3.3 FOCUSING SOLELY ON INDIVIDUAL WOMEN'S AGENCY WILL HAVE LIMITED EFFECTIVENESS

A women's leadership evidence review by ODE found the bulk of literature on women's leadership is related to women's and girl's agency.^{lxvi} As multiple sources highlight, agency is, practically speaking, about women having capacity, knowledge and skills to exercise leadership. The central idea of many leadership development programs is that supporting the development of women's agency can prepare them with the confidence to take on leadership roles.^{lxvii} Tadros however summarises what can be problematic about this individual level focus:

'Many programmes aiming to empower women politically share the same approach: the extension of short training modules to individual women on how to be effective leaders and run campaigns. This reductionist approach to capacity support demonstrates weak conceptualisations of how women engage politically and the reasons behind their inequitable participation in politics. Conceptually, it suggests that women rise to power exclusively on account of their individual capacities and practically, that it is their lack of know-how that is preventing them from engaging politically.'^{lxviii}

Plan International similarly critiques this individual focus, noting that '*women's agency is often the primary focus of leadership programs... [However] programs that focus on women 'realising their potential' in fact risk 'calling forth heroic levels of agency without challenging an unfriendly terrain of structures and relations*'^{lxix}

The *Pacific Young Women's Leadership Strategy* suggests that successfully building young women's leadership involves dismantling the barriers young women face and creating environments that enable them to reach their full potential and ODI highlight the need to work with families and communities, rather than solely with women.^{lxx} Indicators of effectiveness for women's leadership programs still tend to focus predominately on participants' increased knowledge or changed attitudes and behaviours of individual women. However, as ODI asserts, '*changes in gender norms and practices do not come from changes in individual attitudes but from changes in shared expectations*'.^{lxxi} It posits the success of programs focused on individual women and girls will always be limited unless entire families and communities, including male leaders, are engaged in critical evaluation of harmful gender norms and practices and work to change them.^{lxxii}

Women's empowerment frameworks are increasingly recognising the need to focus on relational and structural factors that impede gender equality; with many noting the influence of CARE International's gender equality framework. Despite this however, as CARE International notes, '*the way programs are designed implies that changing women's capacity and knowledge changes the situation, but this type of messaging neglects to recognise that cultural, religious, familial, social and relational factors also play a role*'^{lxxiii}. The need to address structural and normative factors that support gender inequality is well documented in the wider literature of gender equality and is highlighted in both the two ODI reviews and the ODE review.^{lxxiv}

In terms of development investments, ODI suggests that it may be wiser to invest long-term funding in supporting organisations which have the potential to nurture future women leaders or working to convince political parties of the advantages of a strong cohort of women members.^{lxxv} Due to women's need to build particular skills and influence over time, ODI also recommends that targeted long-term capacity-building initiatives or mentoring programmes may also be a wise investment, particular if they support the creation of networks between women and consciously aim to address barriers to women's their leadership.^{lxxvi}

3.4 THE LINK BETWEEN INDIVIDUAL AND COLLECTIVE ACTION CANNOT BE ASSUMED AS AUTOMATIC

ODI is clear in stating '*there is also no automatic link between the emergence of individual women/girl leaders and women/girls' collective leadership and action*' and note that few programmes report links between women's individual and collective empowerment and their leadership development.^{lxxvii} Higgitt asserts that the sheer diversity of women means that we cannot assume that individual women leaders will identify with or represent other women and their causes.^{lxxviii} ODI supports this view noting that '*programmes need to explicitly build connections and solidarity between women, and their ability to act together to change harmful social norms*'.^{lxxix}

While this need to build collective action and movements is supported in the literature, the mechanics

of making it happen are less clear. The Association of Women in Development (AWID) has a strong interest in women's movement building and has undertaken research that highlights key elements of effective feminist movement building^{lxxx}. These include:

- Consciousness-raising / awareness-building
- Organizing and building a strong mass base
- Clear power analysis and political agenda
- Spiraling growth through dynamic learning: action-reflection-action-impact
- Building new knowledge and knowledge politics
- Focus on changes at both formal (policy, law, etc.) and substantive (attitudes, behaviour, norms) levels
- Experimenting with changing the practice of power internally and externally^{lxxxii}

ODI highlights that there are limitations to the external organisations can catalyse movement building and assert that more equitable gender relations will emerge only through the actions of the women and men concerned.^{lxxxiii}

3.5 MEN AND BOYS ARE CRITICAL PARTNERS IN CHANGING GENDER NORMS BUT THEIR ENGAGEMENT MUST BE APPROACHED STRATEGICALLY TO SUPPORT TRANSFORMATIVE CHANGE

It is well documented across all reviews that the engagement of men and boys is critical to changing gender norms.^{lxxxiii} According to ODI, men and boys need to be engaged to make sure women have the support they need to practice leadership and that harmful norms perpetuated by men and women are shifted^{lxxxiv}. Men are also critical influencers in society given their predominance in leadership roles so they have significant potential to support change^{lxxxv}. As DFID is careful to underscore however, '*traditional leaders can block as well as catalyse change*', so it is essential to ensure they are supportive of the aims and methods of the intervention, and that any messages they agree to disseminate are monitored'.^{lxxxvi}

When considering the engagement of men and boys, taking a 'gender synchronised' approach that engages men and boys strategically to support the overall aim of gender transformation is salient. This approach, described in the inaugural issue of IWDA's research publication, is centred around harmonising the engagement of men and boys with gender-specific strategies like young women's leadership programs^{lxxxvii}. As such the call for engaging men and boys in programming is supported but only if it approached in a way that does not compromise the transformative logic of gender specific programs and if it presents genuine opportunities for critical exploration of gender roles and identities^{lxxxviii}.

3.6 LESSONS PARTICULAR TO PROGRAMMING TO SUPPORT YOUNG WOMEN'S LEADERSHIP.

While the majority of reviews focus on women and girls' leadership more broadly, an ODI report identifies key factors that are important especially for young women's leadership programming. These include:

- Providing long-term support to a core group of activists rather than ad hoc interventions to large numbers of women (Oxfam, 2013b);

- Supporting locally relevant and led leadership programmes: for example girls and women are able to propose their own understanding of leadership, what problems they face and what inputs they need (Wijnen and Wildschut, 2015);
- Ensuring politically smart programme design and implementation: programmes not only use political analysis but also are designed in ways that enable women leaders, and the organisations supporting them, to work politically (Hodes et al., 2011; Oxfam, 2013b); and
- Flexible programming, which enables programme participants to focus on 'locally determined objectives' (p.57) and on 'what works and why', rather than on problems or deficits (p. 68) (Larson and Tian, 2005), and where funders have a 'goal oriented' rather than 'project oriented' focus (p.30), and appropriate monitoring and evaluation (Hodes et al., 2011).^{lxxxix}

4. Pacific young women's leadership development models

4.1 FIJI WOMEN'S RIGHTS MOVEMENT | EMERGING LEADERS FORUM

The Emerging Leaders Forum is a 'one-year leadership training program implemented by FWRM for young women aged 18–25 years. Through a series of day-long workshops and weekend retreats, participants learn about leadership, gender, human rights, rule of law, democracy, the environment, globalisation, trade justice, SRHR and public speaking.'^{xc} In a tracking study FWRM notes the Emerging Leaders Forum 'has contributed significantly to the development of young women leaders since it was initiated in mid-2003'^{xcii} Graduates of the EFL program join an alumni network and continue to stay connected and engage in advocacy work. Of the 50% of graduates who were consulted as part of the tracking study, 31% are directly engaged with CSOs, 16% work in the area of international development and 36% work for corporate organisations.

The Forum works from the premise of empowering young women with information, creating a safe space for them, assisting them with ongoing support and connecting them to a network of likeminded young women.^{xcii} An evaluation found that one of the strengths of the Emerging Leaders Forum was the strong human and gender rights focus, and that graduates were reported to find employment in CSOs or the private sector, with the ability to apply a gender lens to their work^{xciii}. FWRM is a feminist human rights organisation and the ELF program includes sessions specifically on feminism and women's human rights. With a view to better integrated intersectionality into their work, a recommendation of the 2015 tracking study was to encourage various ways of being a feminist.

A 2015 report from IWDA, which currently funds the program, notes that 'the program uses a series of current issues as the basis for workshops and retreats and includes a variety of external guest facilitators with expertise in those areas. They note however that 'some core perspectives – including material on women's leadership, power analysis and gender analysis - may be overlooked or covered superficially by the presenters and the participants'.^{xciv} This is supported by the ELF Tracking Study recommendation that FWRM strengthen the focus on gender relations, gender power dynamics, power and privilege in the content, and include training on personal leadership or how to apply the knowledge of the issues effectively in spheres of influence.

Of note for leadership training in the Pacific is that FWRM includes 'culture and religion by having sessions that look at how aware the participants are about their cultural and religious beliefs and practices, the origins of these beliefs and past and present practices'.^{xcv} The ELF program aims to create space for young women to explore how culture and religion can impact on young women's leadership in negative and positive ways and make their own judgements about the good and bad aspects of culture and religion in relation to young women's empowerment and leadership.^{xcvi}

4.2 FIJI WOMEN'S RIGHTS MOVEMENT | GROW INSPIRE LEAD AND SUCCEED (GIRLS) THEATRE PROGRAM

In response to a paper from the Fiji Women's crisis centre that highlighted that girls in Melanesian countries faced a high risk of being socialized to see themselves as 'second-class citizens', FWRM began working with girls aged 10-14 in 2016. This work eventually led to the development of a range of programs including the Grow Inspire Lead and Succeed (GIRLS) Theatre Program which was piloted with a group of 35 10-12-year-old girls in 2013.

GIRLS is a three-year leadership training for girls aged 10–12 years, implemented by FWRM in partnership with the Informal Education and Theatre Consultants. Participants are introduced to topics such as gender, human rights, women rights and child rights through regular meetings to articulate issues that are important to them. Their stories are then developed into a script for a theatre production

that the GIRLS participants then perform in communities and schools around Suva, Fiji. Parallel sessions are also offered for parents and carers of participants who attend workshops on topics such as positive parenting, gender, SRHR and the law. ^{xcvii}

A 2015 impact assessment notes a '*definite and recorded change*' in the confidence of program participants and participants themselves reported that they were more confident and taking up leadership roles in their schools. ^{xcviii} The success of the program was linked to the interactive methods of theatre and games, the inclusion of the parent's sessions and long duration of the program. ^{xcix}

Other key findings relevant to building young women's leadership are:

- Safe space- the GIRLS program offered a safe space for the participants to express themselves. Many participants mentioned that this was the only space they had to freely express themselves.
- Keeping the intake to smaller groups of 20-25 allows for greater ability to support, provide mentoring and build skills.

4.3 BOUGAINVILLE YOUNG WOMEN'S LEADERSHIP PROJECT

FWRM's ELF program has informed the BWF young women's leadership training pilot which was undertaken in 2015. ^c According to BWF, the Young Women's Leadership (YWL) Project addresses the needs and ambitions of young women seeking to increase their leadership effectiveness and provides a safe space in which young women can engage and support each other, and participate in decision making for BWF. ^{ci} The project is designed to identify, train and mentor young women leaders from different districts and involves young women using the leadership skills they learn to organise and participate in a Young Women Leaders Forum. The project also works with men and the broader community through awareness raising to support the enabling environment for women to take on leadership roles and supporting the Bougainville Women's Federation to developing into an institution better able to support young women. ^{cii} Following a pilot which worked with 30 young women in 2015, the project involves young women who have previously taken part as trainers and mentors for participants in the expanded project. ^{ciii}

There is no publically available evaluation of the program as yet however, it does continue to receive funding from IWDA, which would require significant monitoring and evaluation. The decision to continue to fund the program after the pilot and to invest in a joint study on young women's leadership in the area seem to be signs that it is having positive impacts. To this point, the following case study is highlighted on the BWF website:

"Before joining the YWLP, I had the knowledge because of my past involvement with the youth and women's activities, but I lacked the capacity to implement. The YWLP has motivated me and given me confidence and courage to come out from my shell and help the young women with issues they face in their everyday life. It has enabled me to reach out to others in terms of providing leadership and planning and budgeting insights to the community. I am now a confident young leader, especially in contributing to decision making in my family and community and making right choices for myself. (Adapted from a story relayed by a 2015 YWL participant from Siara village, Selau)"

4.4 YWCA SOLOMON ISLANDS | RISE UP! YOUNG WOMEN'S LEADERSHIP PROGRAM

The Rise Up! program, created by YWCA Solomon Islands and now being further developed to be rolled

out by other national YWCAs, is in its fourth year of implementation. According to a recent evaluation, it has reached over 700 people in four different provinces of the Solomon Islands^{ciiv}. The program uses a peer-educator model which involves running training-of-trainer sessions for young women who have participated in the program to conduct further training in their own communities. The training run in communities usually consists of three one and half hour workshops and there has been significant demand from communities to participate in the workshops- including from men and older women^{cv}.

The Rise Up! program objectives are:

- Young women are leading positive change in their communities.
- Young women are more confident and identify as leaders in their own communities.
- Community members recognise the leadership potential of young women.
- Young women are knowledgeable and skilled, and are sharing information with their peers in the areas of Human Rights, Women’s Rights, Gender, Public Speaking, and Leadership. ^{cvi}

The 2013 evaluation, conducted by YWCA Solomon Islands with support from an independent consultant, found that 47 per cent of participants reported increasing their leadership skills or becoming leaders in their communities with leadership roles taken up including formal positions in church and schools^{cvi}. The evaluation also found that:

% of participants	Reported:
78%	that they had increased their knowledge in the areas of human rights, women’s rights, gender, public speaking and leadership.
53%	increased confidence after training.
22%	increased self-esteem after training.
49%	speaking out in their communities and families about their views and opinions
47%	increasing their leadership or becoming leaders inside their communities.

There are several key evaluation findings that provide important lessons for the development young women’s leadership programs:

- **The need to make sure goals, objectives and theory of change are specific and robust**
The difficulty of evaluating outcomes against subjective goals and objectives was noted in the evaluation. For example, the terms ‘leadership’ ‘positive change’ and ‘rights’ mean different things to different people so assessing whether these have been achieved or promoted can be problematic. This evaluation also notes the need to ensure there is clarity on which ‘rights’ in particular YWCA aims for young women to advocate for or exercise i.e. is the programing aimed to eliminate violence against women, see young women leading in the workplace or be good mothers and housewives- something may participants described as ‘leadership’.

Likewise, the assumption made by the program’s theory of change were questioned; highlighting the need for deep consideration of the logic that underlies program design. In particular, the assumption that if young women are trained to take on leadership roles and influence positive change then they will be able to do so is called into question. Given the ongoing existence of norms and structures that exclude young women from leadership, it is suggested that there needs to be more deliberate strategies implemented to support the achievement of the goal of *‘community members recognise the leadership potential of young women’*.

- **Community attitudes towards young women's leadership**

24% of participants reported that their communities and families look down on young women and are a barrier to the program's effectiveness. Some participants also noted that families and communities did not believe it was possible or appropriate for young women to take part in leadership inside their communities, exercise their rights or attend the Rise Up! program.

The evaluation report also highlighted that there is an understanding in some communities that 'women's rights' means that women can 'do what they want' or 'women will take power from men' which highlights the need for deliberate efforts to brief community leaders and families about the program.

The need for further consideration of the structural barrier posed by community societal norms and community gatekeepers is further highlighted by the fact that several community leaders suggested the program needs to encourage women to be more obedient to their husbands and become 'good women' or 'good wives and mothers'. This also reinforced the need to be clear what those running a program mean by 'leadership' and sharing this conception clearly with participants and others.

- **The importance of participatory activities**

The participatory approach that Rise Up! takes in workshops was found to be 'very effective'. Participants enjoyed practical activities, games and drama which they said helped them to make sense of the topics which otherwise might have been complicated. Participants also reported that they used the handouts from the training not only to review content themselves but also to share with others and give credibility to discussions they had with their husbands, family members and peers.

- **The need for more deliberate integration of local culture and kastom into the workshop manual.**

The evaluation recommended that YWCA work to update the workshop manual to address Solomon Islands *kastom* as interviewees (38% of participants and 44% of community leaders) saw *kastom* as a major barrier to young women's leadership and rights. The report notes that Solomon Islands *kastom* 'stipulates that men are the head of families and communities and they are the ones to make decisions'.

- **The need for careful consideration of engaging men**

While YWCA SI has included men informally in the Rise Up! program and approximately 15% of workshop participants were boys, there has not been a formal strategy around engaging men and boys in the program. Around 25% of evaluation interviewees wanted men and boys included in the program so that they could support or allow their wives, daughters and female relatives to make changes. The evaluation also that 36% of participants reported their men or their husbands were a barrier to women exercising their rights and leadership and some participants described men as looking down on women and regularly speaking to them in an unsupportive or abusive way. As such, the evaluation report recommends that YWCASI consider the engagement of men and boys careful to ensure that their participation in the program would not deprioritise the needs of young women and/or lead to resources being spread too thinly.

4.5 SOLOMON ISLANDS YOUNG WOMEN'S PARLIAMENTARY GROUP

In response to the limited participation of women in formal politics in Solomon Islands, the Young Women's Parliamentary Group (YWPG) was established in mid-2011. The group has approximately 40 young women members and the Prime Minister and Speaker of Parliament are its patrons^{viii}. Established by the Speaker of the National Parliament and supported by UNDP, the group aims to 'identify and develop emerging young women leaders and link them to national leaders and forums'. Several of YWPG's members have worked in the National Parliament Office and have a strong understanding of parliamentary institutions. The Group has been instrumental in tracking and adding to the TSM debate in Parliament^{ix} and has used its membership's knowledge of the parliamentary system and formal policy

process to advocate on several other key issues including improving bus routes and public transport and promoting cervical cancer screening for young women^{cx}. According to a 2014 PLP report the combination of YWPG's strong issues focus, strategic approach to working within the political system, and development of specific campaigns that build momentum within the system are an '*excellent example of effective developmental leadership*'^{cxii}.

Spark and Corbett interviewed members of the YWPG as part of their 2016 paper on emerging women leaders' views on political participation in Melanesia. Interestingly they note the fact that these young women perceive the efforts of their older counterparts to institute reserved seats for women in the Solomon Islands to be counterproductive in that this stigmatizes women and constructs them as being opposed to men^{cxiii}. The group instead see the path to change as connecting with the Members of Parliament in a more positive way by focusing on community issues (health, bus routes, cervical cancer), instead of focusing on politics. According to Spark and Corbett '*indicate a strategic sleight of hand wherein young women's political activities are reconfigured as "community" issues so as not to raise the ire of MPs*' who are thought to resist reforms that are too obviously about gender inequality^{cxiii}. Given resistance to changing gender norms and women's involvement in politics the group, according to their leader, Marisa Pepa, are trying to get people working together instead of against each other '*get everyone to work together instead of against each other*'^{cxiv}. This is a deliberate strategy developed as a counterpoint to members of the group perceive as a more combative style used by gender equality advocates in Solomon Islands in the past. In particular, Spark and Corbett note that the current generation of young women want to distinguish themselves from the Solomon Islands National Council of Women, who some see as advocating for a 'Western' version of women's liberation and feminism. For YWPG, this translates to a strategy that is deliberately aimed at being 'socially acceptable' in order to maintain engagement and contribute to social change, rather than a philosophy that is necessarily consciously antifeminist^{cxv}.

4.6 YOUTH CHALLENGE VANUATU

Youth Challenge Vanuatu (YCV) has been working to support youth leadership in Vanuatu since 2001. They deliver programs to up-skill and empower youth in leadership, employment, education and small business development and the 6-8 month program runs with two cohorts of 45 participants per year. The program includes a two-week life skills and leadership training followed by modules on business and job readiness training, computer skills, facilitation skills and first aid training. Once they complete the program, participants are matched with an internship and supported to complete it. In 2012 an alumnae network was established to provide ongoing support to program graduates.

According to the September 2015 program evaluation stakeholders view YCV programs as responding to two very important but distinct needs:

- Education and training in employment and business skills/ knowledge; and
- Confidence building, encouragement and mentoring'.^{cxvi}

With regards to leadership and confidence building the evaluation found that:

- All stakeholders consistently reported participation in YCV programs had a visible impact on young people's confidence, behaviour and attitude.
- Survey respondents strongly agreed/ agreed that they were more confident in their ability to make life decisions (86%) and to speak in public (91%) as a result of participating in YCV.
- For some young people, there was no change in their uptake of leadership roles, but they nonetheless reported distinct changes in their self-perception and understanding.
- Internships emerged as a highly significant factor for participants' employability, most especially for those who have no previous work experience.^{cxvii}

While young people in the survey stated YCV participation had resulted in greater confidence that they were part of society, many young people and stakeholders highlighted that socio-cultural attitudes towards youth were a barrier to young people adopting leadership roles. Parents who were interviewed as part of the evaluation commented on positive changes, but noted that failure to get work or sustain their small business can mean these changes are 'fragile'. The Future Leaders and Ready for Work programs were seen to have a significant positive impact on young people's confidence and ability to seek work but this was also dependent on the young people's success in gaining work. The report found that young people who don't gain employment following, or soon after, program participation may need further support to overcome barriers. According to program staff, young people were more likely to withdraw early if their internship placement was delayed or unsuccessful and in focus group discussions, young people reported frustration when their internship was in a work area they were not interested in.^{cxviii}

YCV aims for an even division between men and women in its program places and has included some information about GE and VAW but does not have a specific focus on these topics.^{cxix} With regards to young women's engagement in the program, the evaluation including several interesting findings:

- Young women were more likely to strongly agree than young men that the program impacted their uptake of leadership roles in the community (35% of women/ 19% of men).
- Women were more likely to have strongly agreed they got a job as a result of YCV participation (52% compared to 28% of men) and more likely to be currently employed (58% compared to 42% of men).
- Around the same number of women and men currently had a business (11 female survey respondents and 13 male) however, young women reported facing some gender specific barriers to business success. These included:
 - balancing their gender roles and entrepreneurial roles when husbands and/ or family place demands on them (for example, struggling to keep cash flow in the business in face of demands from husbands); and
 - female participant's successful business being encroached upon by male family members in the same industry.
- A small number of young women (2) had to withdraw from YCV participation after getting pregnant.
- Lack of childcare as a barrier to pursuing work was mentioned by several young women.

4.7 CARE INTERNATIONAL IN VANUATU | LEFTEMAP SISTA WOMEN AND GIRL'S EMPOWERMENT PROGRAM

Leftemap Sista is CARE International in Vanuatu's life skills program for adolescent girls and other community members in rural areas. The December 2016 program review found that the program '*offered a promising vehicle for more targeted interventions to coordinate activities and work together across organisations to address violence against women and girls*'.^{cxx} Of particular importance to young women's leadership development are the following findings:

- **Challenge of working with existing women's organisations in Vanuatu.**
A history of competition between women's organisations in Vanuatu has led to a collection of organisations that focus on women's issues rather than a strong 'women's movement'. While CARE aims to work well with many organisations, there is need to build on this collaborative approach and continue to support local organisations to access funding to maintain the trust of local organisations.
- **Openness to discussion of gender-based violence and importance of communication and negotiation skills building**

Gender-based violence was covered as part of life skills training sessions and participants and the review found that is a good approach for opening discussions about relationships, power and violence. Women participants reported that they got the most out of the sessions on communication and negotiation and many women interviewed said they had better communication in the household and community.

- **Importance of considering backlash, disclosure and referral**

CARE staff involved in the Leftemap Sista program reported that they observe violence against women and women disclose to them. They also reported that some of the violence has been backlash against women from men because of attending CARE's programs and life skills training. The review highlights the need for CARE to develop a protocol and train all staff to respond appropriate to disclosure, incidents of violence and backlash.

5. Promising leadership development models

According to PLP, the majority of leadership programs in the Pacific focus on management and project skills, rather than on the development of specific leadership attributes^{cxxi} This is characteristic of studies worldwide which tend to highlight the need for strong leadership and collective action but not detail how it can effectively be developed.

This section outlines two key leadership development models that stood out in the literature as those that could be applicable to developing leadership to support gender equality in Vanuatu. These models were selected as they show promise of being potentially useful if carefully adapted to the context, however the lack of data on leadership development initiatives in Vanuatu mean this assumption needs to be further explored and cannot be supported by research.

5.1 ADAPTIVE LEADERSHIP

The Pacific Regional Leadership Initiative is a nine-month program of adaptive leadership training funded by the Australian Government's Pacific Leadership Program. It is designed to train selected people from the Pacific islands in adaptive leadership to help them lead developmental change by working in coalition with others in their communities and sectors.

Importantly for its application to gender equality in Vanuatu "the adaptive leadership framework redefines leadership as an activity rather than a position of influence and defies many of the traditional premises about leadership and authority. Adaptive leadership is about helping people to mobilise others, with or without formal authority, though the formation of coalitions and joint action."^{cxxii}

According to Social Leadership Australia, Adaptive Leadership is:

"a practical leadership framework that helps individuals and organizations adapt and thrive in challenging environments. It is being able, both individually and collectively, to take on the gradual but meaningful process of change. It is about diagnosing the essential from the expendable and bringing about a real challenge to the status quo."^{cxxiii}

The conceptual framework of Adaptive Leadership involves four core parts^{cxxiv}:

Differentiating between Technical vs Adaptive Challenges.

Most daily challenges are technical and can be easily understood and responded to as they sit in the domain of traditional authority and hierarchies. Adaptive challenges are those for which solutions cannot simply be generated from within existing knowledge and processes. They are characterized by being social (where people have different beliefs & values), dynamic (cause & effect are far away in time and space) and generative (there is uncertainty about impacts) and require learning about or supporting development of a whole system.

Recognising the need for Authority or Leadership.

Authority represents the formal or informal power within a system, entrusted by one party to another in exchange for a service. While authority is important to consider for both Technical and Adaptive challenges, it is best suited to solving technical problems. Leadership on the other hand is about mobilizing a system to tackle adaptive challenges. It is something that is exercised rather than ascribed. Leadership is more orientated to disrupting the status quo in order to make progress.

Identifying and responding to Work Avoidance

Work avoidance is the conscious or unconscious patterns in a system that distracts people's attention or displaces responsibility in order to restore the status quo. It can take many forms:

denial (“we don’t really have a problem”);
scapegoating (“its Marketing’s fault”);
seduction or attack of the person trying to call attention to the challenge; or
reverting to Technical solutions which can temporarily make systems feel something is being done
 (“let’s restructure”).

Work avoidance doesn’t mean people are doing nothing – it is usually very busy. Work avoidance is a natural signal that the system is starting to do some work – the point of exercising leadership.

Creating a Holding Environment.

Adaptive work generates division and a desire for departure from the existing system or reality. A holding environment is the (created) properties of system that keep people working together in spite of the divisive forces generated by adaptive work. They may include rules, procedures, and norms; shared purposes and common values; and most importantly the role of authority. Holding environments contain the conflict, chaos, and confusion often produced when struggling with complex problematic realities.

In relation to the application of the Adaptive leadership framework in the Pacific, the Pacific Regional Leadership pilot evaluation^{cxv} had two key findings:

- **Adaptive leadership training provides an alternative model of leadership training in the Pacific**

The adaptive leadership framework moves the leadership conversation away from a focus on individual leaders and towards collective action and developmental change.

Evaluative findings included comments from the CEO of Transparency International Vanuatu, Wilson Toa, who ran training with councillors at Luganville Municipal Council and noted that they were not focused on ‘*creating an environment where development could occur*’ but adaptive leadership training helped them see that the big picture is ‘*about moving the city forward*’. Reflections on the first module of the training showed that participants valued the opportunity to distinguish different types of challenges, think in terms of systemic (rather than individual) issues and, get on the balcony (take a big picture view) to spot patterns.

- **Adaptive leadership training has resonance for women leaders and gender advocates**

The evaluation noted that the adaptive leadership framework is interesting for minorities and groups that are isolated from the traditional power structure; women, the disabled and young people. This is given it defies many of the traditional premises about leadership and authority. This assertion is supported by literature which shows that women leaders are particularly suited to the adaptive leadership framework because they are more likely to:

- embrace a collaborative and flexible approach;
- surrender the authoritative stance of an external expert; and
- recognise and manage stakeholder emotions around loss and fear of the unknown.^{cxvi}

The evaluators assert that women’s experience of inequality in the Pacific means that they are more open to mobilising support in creative ways and exercising ‘soft’ (more adaptive, subtle) leadership as well as ‘hard’ (more formal) leadership to progress their agenda. A regional gender consultant said that the facilitation methods used in adaptive leadership training reminded her of “how we work in the women’s movement”. A Tongan professional who is working to eliminate violence against women noted interesting synergies between the human rights framework, the principles of feminism and the adaptive leadership framework. She commented that adaptive leadership is “*a skill that’s adding on to what I have learnt and worked with for almost twenty years on issues on violence, on women, on gender and now it’s almost like complementing me as a leader, as a person who’s leading and doing this work.*”

Further to these findings on the appropriateness of the model, the PLP evaluation also found that the

follow factor should be considered when rolling out adaptive leadership programs in the Pacific:

- **Careful consideration of participant selection and the training format is essential for adaptive leadership training**

The evaluation found that the success of adaptive leadership training is dependent on careful selection of participants given it is designed to help people connect with a purpose and put change into action. It is best suited to those actors working through specific challenges or a time of change, with a legitimate stake in the problem and the solution.

The evaluation also noted that the participants who found the Pacific Regional Leadership Initiative the most useful were those who:

- *'were able to balance competing work priorities and/or travel schedules with a commitment to the training modules and homework/strategic coaching between modules;*
- *volunteered to attend the training (rather than being selected by a manager);*
- *had a deep investment in a change process in their countries or organisations;*
- *were part of a country grouping with strong cultural, geographical and/or professional connections to enable them to share experiences and support each other (create a holding environment⁶) between sessions;*
- *had managerial support (where relevant) to implement an adaptive change.'*

- **Adaptive leadership training at the national and local level should be contextualised to the Pacific**

According to the evaluation report:

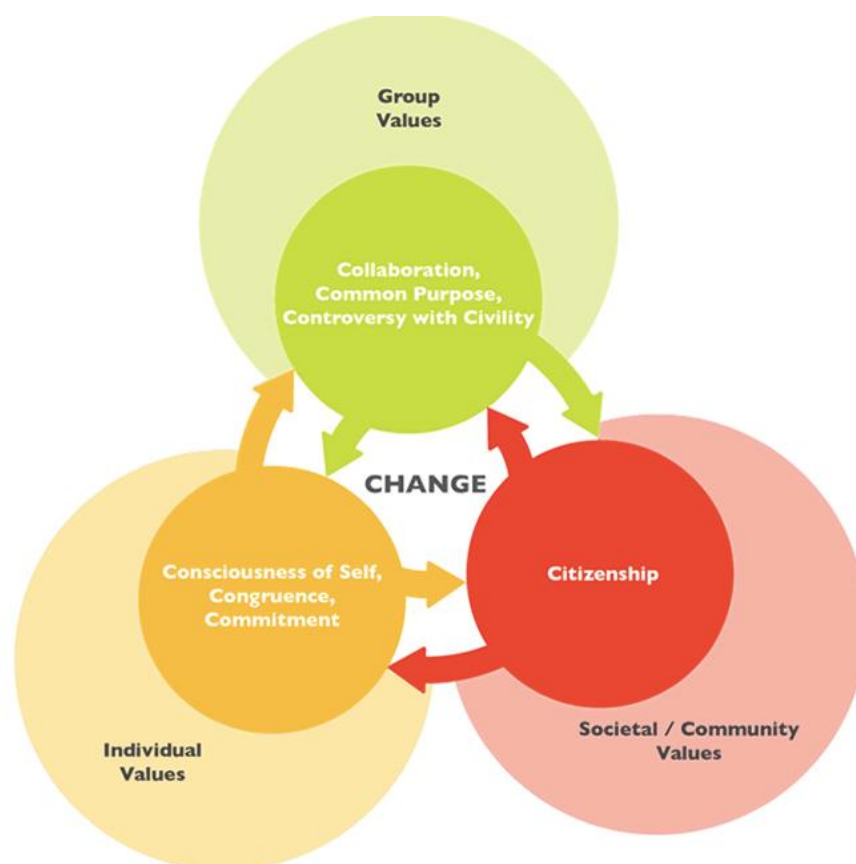
'Overcoming an adaptive challenge involves confusion and loss for the individual and a period of uncertainty and discomfort (disequilibrium) for the group of people involved. A person using the framework to overcome an adaptive challenge must keep this disequilibrium at a productive level, above the threshold for change but below the limit of tolerance. This limit of tolerance may be lower in a Pacific Island country; research on Pacific cultures emphasises the importance of harmonious relationships within communities and organisations. A preference for group coherence was also reflected in Pacific Regional Leadership Initiative participant feedback, including one Samoan who said that the training injured interpersonal relations and the "methodology tends to focus more on creating factions/tensions among participants". It is therefore advisable for adaptive leadership facilitators in Pacific countries to be sensitive to different capacities for conflict in the Pacific. Facilitators will need to use adaptive leadership techniques to recognise and manage change within a group's limit of tolerance.'

5.2 THE SOCIAL CHANGE MODEL OF LEADERSHIP DEVELOPMENT

While not focused specifically on women and young women's leadership, the Social Change Model of leadership development has the potential to guide considerations for effective programming. The model was developed by in 1993 by the Higher Education Research Institute of UCLA and is being widely used by universities to support the development of student leadership and referenced by feminist organisations as a key model^{xxvii}.

According to the Monash University, the Social Change Model, presented below, *'prescribes highly participatory, non-hierarchical leadership'*^{xxviii}.

Figure 4: The Social Change Model



Source: Higher Education Research Institute [HERI]. 1996. A social change model of leadership development (Version 3). University of California Los Angeles, Higher Education Research Institute.

Academic literature to date seems to focus on describing the model rather than evaluating its efficacy. While exploration of the impact the model can have is necessary, it is clear that the below described values promoted by the model could provide a framework for building young women’s leadership for gender equality.

According to Monash University’s guide on social change^{cxix}, the seven values promoted by the social change model of leadership include these four key areas:

Collaboration

Leadership as a group process; relational.
Encourages groups to transcend individual goals, interests and behaviours with group members exploring differences in individual values, ideas, affiliations, visions and identities.
Collaboration multiplies group effectiveness by capitalizing on the multiple talents and perspectives of each group member and on the power of that diversity to generate creative solutions and actions.

Common purpose

To work with shared aims and values.
Enable groups to engage in collective analysis of issues and share building a collective in the vision.

Controversy with civility

Personal differences can be accepted and resolved through open and honest dialogue between trusting group members.

Implies respect for others, a willingness to hear each other's views, and the exercise of restraint in criticizing the views and actions of others.

Citizenship

Active engagement in community and civic responsibilities working towards positive social change.

Summary | Developing young women's leadership for gender equality and the elimination of violence against women and girls in Vanuatu

Much has been learnt and documented in recent years about women's and girl's leadership globally and, increasingly, about leadership development in the Pacific. As such, there are clear lessons that can inform the design of Care International in Vanuatu's Young Women's leadership Program. These include:

1. The program must clearly define what is meant by leadership and what the ultimate purpose of leadership development is – i.e. to support gender equality. This must be clear not just in program documentation but to participants in the program and stakeholders who are engaged in or informed about the program.
2. Women's leadership development must have an empowerment/gender lens which means that transformative change and challenge existing gender unequal social norms should be central to program and curriculum design.
3. Young women's leadership programs should promote engagement in both formal and informal leadership rather than focusing on political leadership as many young women need to be empowered to make their own choices about the kind of leadership they wish to exercise and may make deliberate strategic choices not to engage in politics.
4. Program design must take into account that research shows that a focusing solely on individual women's agency will have limited effectiveness. This does not mean that young women's leadership programs will not have positive impacts, but rather that their effectiveness will be limited unless concurrent initiatives work to engage communities and families in supporting young women's leadership and shifting unequal social norms.
5. Collective action and women's movements show promise as vehicles for bringing about lasting change however programs that aim to support or catalyse them need to understand that the link between individual and collective action is not automatic. Deliberate efforts need to be made to foster and support collaboration and collective action.
6. Men and boys are critical partners in changing gender norms but their engagement must be approached strategically to support transformative change. While there are wide calls for men and boys to be engaged to support women's leadership it is important to note this does not always equate to engaging them as participants in existing programs. Rather, this calls for careful consideration of the parallel or complimentary initiatives that can be undertaken with men and boys to support the ultimate aim of transformative change.
7. Young women's programs in particular must be flexible and, while open to women and girls defining leadership for themselves, should always be clearly goal oriented. It is also recommended that providing long-term support to a core group of activists rather than ad hoc interventions to large numbers of women will increase the ultimate positive impact of programs.

A review of existing women's leadership development programs in the Pacific unfortunately showed there are still few robust independent evaluations of women's leadership programs that track change over the long term and draw conclusions about the effectiveness of programs in terms of transformative change. Furthermore, many programs have not clearly documented their program model and/or the content and training curriculum utilised within their programs. While this does make it difficult to draw specific conclusions about what will and will not work to develop the leadership of young ni-Vanuatu women, the fact that program evaluations show participants and communities responding positively to these programs is a good sign. Likewise, the fact that evaluations existing women's leadership

development programs in the Pacific do not contradict those outlined above mean that these recommendations are still salient.

Finally, being mindful of emerging leadership development models, such as social change leadership and adaptive leadership, and reviewing them in light of the above outlined evidence on supporting women and girl's leadership may provide some pathways to robust and impactful young women's leadership program design. Following these models may not be necessary for effective programming, but considering these leadership development models have been designed specifically to support development and social change they may include values and principles that could enrich curriculum design and the formulation of key learning outcomes.

References

- ⁱ Pacific Women Support Unit (2017) Pacific Women Leadership Synthesis Report - Informing the Pacific Women Shaping Pacific Development Roadmap 2017–2022. Pacific Women Support Unit. Suva, Fiji. Available at: <http://dfat.gov.au/about-us/publications/Documents/pacific-women-roadmap.pdf>
- ⁱⁱ Batliwala S (2011) Feminist Leadership for Social Justice: Clearing the Conceptual Cloud. Creating Resources for Empowerment in Action (CREA). New Dehli, India. Available at: <https://justassociates.org/sites/justassociates.org/files/feminist-leadership-clearing-conceptual-cloud-srilatha-batliwala.pdf>
- ⁱⁱⁱ Pacific Women Support Unit (2017)
- ^{iv} Barbara J and Haley N (2014) Analytical framework to engage with developmental leadership in the Pacific. Pacific Leadership Program. Suva, Fiji. Available at: http://www.plp.org.fj/wp-content/uploads/2016/05/PLP_DL-Scan_Report.pdf
- ^v P Barbara J and Haley N (2014)
- ^{vi} Vakaoti P and Mishra V (2011) An Exploration of Youth Leadership Models in Fiji. Pacific Leadership Program. Suva, Fiji.
- ^{vii} Eves R and Koredong I (2015) Bougainville Young Women’s Leadership Research. International Women’s Development Agency. Melbourne, Australia. Available at: https://www.iwda.org.au/assets/files/BWF_Report.pdf
- ^{viii} Vakaoti P and Mishra V (2011)
- ^{ix} Kenway J, Lokot M and Bradley C (2014) Women’s leadership: Evidence Review. Office for Development Effectiveness, Department of Foreign Affairs and Trade, Australian Government. Canberra, Australia. Available at: <https://dfat.gov.au/aid/how-we-measure-performance/ode/Documents/evidence-review-womens-leadership.pdf>
- ^x Vakaoti P and Mishra V (2011)
- ^{xi} Eves R and Koredong I (2015)
- ^{xii} Eves R and Koredong I (2015)
- ^{xiii} Eves R and Koredong I (2015)
- ^{xiv} Spark C (2014) Developing Young Women’s Collective Action in Vanuatu. State, Society & Governance in Melanesia, Australian National University. Canberra, Australia. Available at: http://ssgm.bellschool.anu.edu.au/sites/default/files/publications/attachments/2015-12/SSGM_IB_2014_28_Spark_Print%26Web.pdf
- ^{xv} Spark C (2014)
- ^{xvi} Care International in Vanuatu (2017) Gender Equality Together! Program design- Phase 1, January 2017 – 31 December 2018.

-
- ^{xvii} Bishop A and Hogan L (2015) Funding Leadership and Opportunities For Women Program Evaluation Final Report. International Women’s Development Agency. Melbourne, Australia. Available at: <https://www.iwda.org.au/assets/files/FLOW-Program-Evaluation-Final-Report-20160315.pdf>
- ^{xviii} Eves R and Koredong I (2015)
- ^{xix} Bishop A and Hogan L (2015)
- ^{xx} O’Neil T, Plank G and Domingo P (2015) Support to women and girls’ leadership: a rapid review of the evidence. Overseas Development Institute. London, United Kingdom. Available at <https://www.odi.org/publications/9500-support-women-and-girls-leadership-rapid-review-evidence>
- ^{xxi} O’Neil T, Plank G and Domingo P (2015)
- ^{xxii} Batliwala S (2011)
- ^{xxiii} Care International in Vanuatu (2017)
- ^{xxiv} Pacific Women Support Unit (2017)
- ^{xxv} Molony T (2013) Desk Review- Women’s Empowerment Program. Care International in Vanuatu. Port Vila Vanuatu.
- ^{xxvi} O’Neil T, Plank G and Domingo P (2015)
- ^{xxvii} Spark C & Corbett J (2016) Emerging women leaders’ views on political participation in Melanesia, International Feminist Journal of Politics DOI: 10.1080/14616742.2016.1189680
- ^{xxviii} O’Neil T and Domingo P (2016) Women and power- Overcoming barriers to leadership and influence. Overseas Development Institute. London, United Kingdom. Available at <https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/10293.pdf>
- ^{xxix} Spark C & Corbett J (2016)
- ^{xxx} O’Neil T and Domingo P (2016)
- ^{xxxi} O’Neil T and Domingo P (2016).; Spark C & Jack Corbett J (2016)
- ^{xxxii} Spark C (2014)
- ^{xxxiii} Spark C (2014)
- ^{xxxiv} World YWCA (2011) Safe. Respected. Included. Connected. Skilled. A Pacific Young Women’s Leadership Strategy 2011–2014. World YWCA. Geneva, Switzerland. Available at: <http://pacificwomen.org/wp-content/uploads/2017/09/YWCA-booklet-final.pdf>
- ^{xxxv} Quay IL (2012) Pacific Women’s Leadership Scoping Study. Pacific Leadership Program. Suva, Fiji. International Women’s Development Agency. Melbourne, Australia. Available at: <http://pacificwomen.org/wp-content/uploads/2017/09/Pacific-Womens-Leadership-Scoping-Study-Final-Report3.pdf>

xxxvi Batliwala S (2011) *Movements & Why They Matter*. Lecture presentation as part of Building Feminist Movements & Organizations (BFEMO) Initiative. Association for Women's Rights in Development. Toronto, Canada.

xxxvii O'Neil T, Plank G and Domingo P (2015)

xxxviii Eves R and Koredong I (2015)

xxxix O'Neil T, Plank G and Domingo P (2015)

xl O'Neil T, Plank G and Domingo P (2015)

xli O'Neil T, Plank G and Domingo P (2015)

xlii Sinclair A (2012) *Not Just 'Adding Women In': Women Re-making Leadership in Seizing the Initiative: Australian Women Leaders in Politics, Workplaces and Communities*. eScholarship Research Centre, The University of Melbourne. Melbourne, Australia. Available at: http://www.womenaustralia.info/leaders/sti/pdfs/02_Sinclair.pdf

xliii Care International in Vanuatu (2017)

xliv Bishop A and Hogan L (2015); O'Neil T, Plank G and Domingo P (2015)

xlv Pacific Women Support Unit (2017)

xlvi O'Neil T and Domingo P (2016)

xlvii O'Neil T, Plank G and Domingo P (2015)

xlviii Kenway J, Lokot M and Bradley C (2014)

xlix Bishop A and Hogan L (2015)

l O'Neil T, Plank G and Domingo P (2015)

li O'Neil T and Domingo P (2016)

lii O'Neil T, Plank G and Domingo P (2015)

liii O'Neil T, Plank G and Domingo P (2015)

liv O'Neil T, Plank G and Domingo P (2015)

lv O'Neil T, Plank G and Domingo P (2015)

lvi O'Neil T, Plank G and Domingo P (2015)

lvii Alexander-Scott, M, Bell E and Holden J (2016) *DFID Guidance Note: Shifting Social Norms to Tackle Violence Against Women and Girls (VAWG)*. VAWG Helpdesk, Department for International Development, British Government. London, United Kingdom. Available at: <https://www.gov.uk/government/publications/shifting-social-norms-to-tackle-violence-against-women-and-girls>

lviii Alexander-Scott, M, Bell E and Holden J (2016)

-
- lix O'Neil T, Plank G and Domingo P (2015)
- lx O'Neil T, Plank G and Domingo P (2015)
- lxi O'Neil T, Plank G and Domingo P (2015)
- lxii O'Neil T, Plank G and Domingo P (2015)
- lxiii O'Neil T, Plank G and Domingo P (2015)
- lxiv O'Neil T, Plank G and Domingo P (2015)
- lxv Spark C & Corbett J (2016)
- lxvi Kenway J, Lokot M and Bradley C (2014)
- lxvii van der Gaag, N (2011) Because I am a girl –The state of the world's girls 2011: so, what about boys? Plan International. Surrey, United Kingdom. Available at: <https://plan-international.org/publications/state-worlds-girls-2011-so-what-about-boys>
- lxviii Tadros, M. Women engaging politically: beyond magic bullets and motorways, Pathways policy paper, Brighton, October 2011. p.10.
- lxix van der Gaag, N (2011)
- lxx O'Neil T, Plank G and Domingo P (2015); World YWCA (2011)
- lxxi O'Neil T, Plank G and Domingo P (2015)
- lxxii O'Neil T, Plank G and Domingo P (2015)
- lxxiii Care International in Vanuatu (2017)
- lxxiv O'Neil T and Domingo P (2016); O'Neil T, Plank G and Domingo P (2015); Kenway J, Lokot M and Bradley C (2014)
- lxxv O'Neil T, Plank G and Domingo P (2015)
- lxxvi O'Neil T, Plank G and Domingo P (2015)
- lxxvii O'Neil T, Plank G and Domingo P (2015)
- lxxviii O'Neil T, Plank G and Domingo P (2015)
- lxxix O'Neil T, Plank G and Domingo P (2015)
- lxxx Batliwala S (2011)
- lxxxi Batliwala S (2011)
- lxxxii O'Neil T, Plank G and Domingo P (2015)

-
- lxxxiii O'Neil T, Plank G and Domingo P (2015)
- lxxxiv O'Neil T, Plank G and Domingo P (2015); Kenway J, Lokot M and Bradley C (2014)
- lxxxv Alexander-Scott, M, Bell E and Holden J (2016)
- lxxxvi Alexander-Scott, M, Bell E and Holden J (2016)
- lxxxvii Quay IL and Crawford J (2011) Towards transformation- Synchronising work with women and men for gender equality. Gender Matters Iss. 1 (Aug 2012). International Women's Development Agency. Melbourne Australia. Available at: <https://iwda.org.au/resource/gender-matters-1-2/>
- lxxxviii Quay IL and Crawford J (2011)
- lxxxix O'Neil T, Plank G and Domingo P (2015)
- xc Pacific Women Support Unit (2017)
- xcI Laqeretabua A (2015) Emerging Leaders Forum Tracking Study. Fiji Women's Rights Movement. Suva, Fiji.
- xcii Pacific Women Support Unit (2017)
- xciii Pacific Women Support Unit (2017)
- xciv Bishop A and Hogan L (2015)
- xcv Reddy M (2009) Personal communication (June 19, 2009) cited in Pacific Women Support Unit (2017)
- xcvi Reddy M (2009) cited in Pacific Women Support Unit (2017)
- xcvii Pacific Women Support Unit (2017)
- xcviii Bernklau S and Tuivanualevu F (2015) GIRLS - Grow, Inspire, Relate, Lead, Success - Impact Assessment Jul-Aug 2015. Fiji Women's Rights Movement. Suva, Fiji.
- xcix Bernklau S and Tuivanualevu F (2015)
- c Bishop A and Hogan L (2015)
- ci Bougainville Women's Federation (n.d.) YOUNG WOMEN'S LEADERSHIP PROGRAM (web page) Available at: <http://www.bougainvillewomensfederation.org/?q=projects/young-womens-leadership-program>
- cii Pacific Women Support Unit (2017)
- ciii Bougainville Women's Federation (n.d.)
- civ Lomasia A and Burns, R (2013) Evaluation Report 2013 Rise Up! Young Women's Leadership Program. YWCA of Solomon Islands. Honiara, Solomon Islands. Available at: <http://www.plp.org.fj/wp-content/uploads/2014/11/Rise-Up-Evaluation-Report.pdf>
- cv Lomasia A and Burns, R (2013)
- cvi Lomasia A and Burns, R (2013)

-
- cvi Lomasia A and Burns, R (2013)
- cviii Barbara J and Haley N (2014)
- cix Quay IL (2012)
- cx Barbara J and Haley N (2014); Spark C & Jack Corbett J (2016)
- cxii Barbara J and Haley N (2014)
- cxiii Spark C & Corbett J (2016)
- cxiv Spark C & Corbett J (2016)
- cxv Spark C & Corbett J (2016)
- cxvi Kelly S (2015) Youth Challenge Vanuatu Evaluation Final Report. Youth Challenge Vanuatu and Oxfam in Vanuatu. Port Vila, Vanuatu.
- cxvii Kelly S (2015)
- cxviii Kelly S (2015)
- cxix Kelly S (2015)
- cxx Care International in Vanuatu (2016) Leftemap Sista Women and Girl's Empowerment Program Review December 2106. Care International in Vanuatu. Port Vila, Vanuatu.
- cxixi Vakaoti P and Mishra V (2011)
- cxixii Holbeck L and Makutu A (2017) Pacific Regional Leadership Initiative Evaluation Report. Pacific Leadership Program. Suva, Fiji. Available at: http://www.plp.org.fj/wp-content/uploads/2017/08/PLP_Pacific-Regional-Leadership-Initiative-Evaluation-Report.pdf
- cxixiii Social Leadership Australia (n.d.) Explainer: Explainer: The Adaptive Leadership model. Social Leadership Australia. Sydney, Australia. Available at: <http://leadership.benevolent.org.au/sites/default/files/explainer - adaptive leadership 0.pdf>
- cxixiv Social Leadership Australia (n.d.)
- cxixv Holbeck L and Makutu A (2017)
- cxixvi Holbeck L and Makutu A (2017)
- cxixvii Bishop A and Hogan L (2015)

^{cxviii} Monash University (n.d.) Student Leadership Development - The Social Change Model of student leadership development (web page). Monash University. Melbourne, Australia. Available at: <https://www.monash.edu/students/leadership/social-change-model>

^{cxix} Monash University (n.d.)