

*Pacific Women*  
**What Works for  
Gender Transformative  
Approaches in  
Papua New Guinea**



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## **Cover**

Clockwise: Agnus Titus, Advocacy Coordinator Nazareth Centre for Rehabilitation; Mary Kini, Team Leader of the Highlands Women Human Rights Defenders Movement; Jamie Wartovo, *Sanap Wantaim* male youth advocate, and Jacinta Kasozi, international United Nations volunteer, engaging in discussion with a market vendor.

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*Gender transformative approaches review participants, December 2019. Photo credit: Pacific Women Support Unit.*

## Abbreviations and Acronyms

Bougainville	Autonomous Region of Bougainville
CARE	CARE International in Papua New Guinea
COVID-19	Novel coronavirus 2019
KUSWA	Kafe Urban Settlers Women’s Association
Nazareth Centre	Nazareth Centre for Rehabilitation
Oxfam	Oxfam in Papua New Guinea
<i>Pacific Women</i>	Pacific Women Shaping Pacific Development Program
PGK	Papua New Guinea Kina
PNG	Papua New Guinea
UNICEF	United Nations Children’s Fund
UN Women	United Nations Entity for Gender Equality and the Empowerment of Women

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## I am Geta

*Reflecting back to see what lies ahead*

*A life free of violence*

*There is hope*

*A dream coming true*

*To be told and achieved*

*I work, I toil, I try*

*I am, we are, together*

*Getting through today*

*There is a wonder woman in me*

*Empowerment is fulfillment*

*New me, forward I go*

*Unlearned and relearned, it's the new me, Pawa Meri*

*Bilum! Bilum of life, it starts with one thread*

*I am but one person*

*Connected to my place and my people*

*Change happens when we will it to, not when others will do it for us*

*Change is already happening*

*Families are stronger*

*Samting nogut kamapim gutpela samting*

*Wok bilong gutpela sindaun insait long family mas kamap strong*

*It's my passion, it's my journey to empower people to better themselves*

*Strong women supported by strong women*

*Holding hands we spearhead a path marked by unity*

*Telling of stories raised by voices of warriors*

*Men, women ignite fire to lighten spheres of freedom*

*I fly high and proudly like a Kumul*

*Happy, smiling*

*Healthy women and girls*

*Blow wind down down leaves*

*Sun shine shine give light and life*

*Papua New Guinea - light & life*

The poem *I am Geta* is a collaborative creative product arising from the review workshops. Participants contributed a line of text, reflecting a woman's experience with violence, her strengths and her hope for change. The poem expresses the workshop participants' collective voice and efforts to strengthen the movement for gender transformative change in Papua New Guinea.

## Introduction

Since 2012, the Pacific Women Shaping Pacific Development program (*Pacific Women*), funded by the Australian Government, has worked to support the Governments of Papua New Guinea and Australia to reach their development targets of zero tolerance of violence against women and children; increasing women's economic empowerment; and women's participation in leadership and decision making. As the Papua New Guinea Development Strategic Plan 2010–2030 says, 'the nation cannot reach its potential if [gender] inequality continues to exist'. The disproportionate impacts on women and girls and the challenges resulting from the global COVID-19 pandemic and response make achieving these outcomes even more important.

*Pacific Women's* approach to achieve gender equality is underpinned by global experience. This shows that for sustainable progress towards gender equality, change has to happen at multiple levels: from individual and community beliefs, attitudes and practices, through to structural organisational, policy and legislative change that provide an environment for gender equality to flourish. *Pacific Women* partners work across these levels. They challenge beliefs and attitudes that are harmful to women and girls and engage constructively with cultural values which can promote equality. They increase opportunities for women to take on leadership roles and increase women's access to and control over resources within families and communities. They transform social norms and practices. They implement or shape policies and laws to support women's equality and their contributions to national development.

*Pacific Women* partners with grassroots and national level local organisations led by committed and courageous women and men. Many of these people have been working to bring about safer and more equitable opportunities for women and girls in their communities for many years with limited funding. *Pacific Women* investments in local organisations has strengthened their technical capacity and expanded the reach of activities. *Pacific Women's* partnerships with international organisations and support in fostering networks across Papua New Guinea has enabled national, regional and international exposure and a sense of shared purpose and learning.

As a result of *Pacific Women's* long-term commitment to partners' efforts over eight years, there is evidence that gender transformative change is happening. Families, communities and businesses are exploring gender roles and relationships and how these impact daily life and work. By understanding this better, individuals and groups have identified behaviours which have been harmful to women and girls – along with their costs – and made decisions to act differently.

### Purpose of this document

This document shares the approaches and learnings from *Pacific Women* about what works to transform harmful gender norms in Papua New Guinea.

### Who was this written for?

This document is for local and international organisations that want to develop gender transformative change projects or to bring about gender transformation in any sector in Papua New Guinea.

### How was it developed?

Fourteen of *Pacific Women's* implementing partners developed this document collaboratively. The partners deliver 12 projects and have an average of over 4.5 years' implementing experience each.

Together with the *Pacific Women* Support Unit, these partners conducted a participatory review of gender transformative approaches used in Papua New Guinea. See Annex 1 for a description of the review process.

The projects implemented by these partners provide examples of interventions identified in the National Gender Based Violence Strategy as best practices for reducing gender-based violence.<sup>1</sup>

They include:

- Focusing on relationship-level changes.
- Combining gender transformative activities with access to micro-finance.
- Adopting community mobilisation approaches.
- Improving parenting skills.
- Educating groups of boys and men with groups of girls and women about gender relations, often with the intent of mobilising other peers.

The partners collaborating in the participatory review of gender transformative approaches and the names and locations of projects are listed below. Summaries of each of the projects are in Annex 2.

- Business Coalition for Women (Business Coalition for Women: Port Moresby, Lae and the Autonomous Region of Bougainville (Bougainville)).
- Coffee Industry Support Project (CARE International in Papua New Guinea (CARE): Eastern Highlands, Morobe, Jiwaka, Simbu and Western Highlands).
- Communication Strategies for Social Change against Sorcery Related Violence (Queensland University of Technology and University of Goroka with implementing partners Kup Women for Peace (Simbu), Kafe Urban Settlers Women's Association (KUSWA) (Eastern Highlands), and the Nazareth Centre for Rehabilitation (Nazareth Centre) (Bougainville)).
- Family Farm Teams (University of Canberra: Eastern Highlands, Western Highlands, Jiwaka, Bougainville and New Ireland).
- From Gender Based Violence to Gender Justice and Healing in Bougainville (International Women's Development Agency and implementing partner the Nazareth Centre: Bougainville).
- Highlands Sexual Reproductive and Maternal Health Project (CARE: remote areas of Morobe).
- *Kommuniti Lukautim Ol Meri* (FHI 360: Western Highlands, East Sepik and West Sepik).
- Parenting for Child Development (UNICEF and implementing partner Menzies School of Health Research: Western Highlands, Jiwaka, Madang and Simbu).
- Port Moresby: A Safe City for Women and Girls (UN Women: Port Moresby).
- Responding to Gender-Based and Sorcery-Related Violence in the Highlands (Oxfam in Papua New Guinea and implementing partner KUSWA: Eastern Highlands, Simbu and East Sepik).
- SASA! Pilot (Population Services International: Port Moresby and remote West Sepik).
- Safe Public Transport for Women, Girls and Children, with a focus on the Sanap Wantaim Youth Advocates initiative (UN Women: Port Moresby and Lae).

# 1 Gender Transformative Change in Papua New Guinea

## 1.1 Why is gender transformative change important in Papua New Guinea contexts?

Reducing gender inequality and violence against women and girls in Papua New Guinea is necessary for the economic and social future of the country. The country ranks 161 out of 162 countries in the Gender Inequality Index and 155 out of 189 countries and territories in the 2019 Human Development Index.<sup>2</sup> Gender parity in formal labour force participation alone could increase the nation's economic output by 14 per cent or PGK6,166 million per annum by 2021.<sup>3</sup>

Papua New Guinea is one of the world's most culturally diverse, least urbanised countries. Young people under 25 make up approximately 55 per cent of the estimated population of 8.9 million.<sup>4</sup> Over 85 per cent of the population derive their livelihoods from farming and live in poorly serviced and difficult to access rural and remote areas. Almost all people (99 per cent) identify as Christian.<sup>5</sup> Churches play an important role in delivering services, particularly health and education, especially in remote and rural areas.

Certain cultural norms provide some protection and support for women, for example the social protection aspects of the *wantok* system (kinship network) and the extensive networks of the churches. However, many prevalent cultural gender norms impede the development of women and girls. *Pacific Women's* partners identified the following norms and their impacts as priorities for change because they contribute to high rates of violence against women and children, reinforce women's unequal access to resources, services and opportunities and have negative effects on women's development, voice, agency and power.

- (1) Women and men have distinct gender roles, with men as the family head and decision maker and with women as subservient and with roles that are primarily domestic and nurturing. As a result, women's major contributions to agricultural production, family and community wellbeing, especially in the public sphere, are sometimes undervalued.
- (2) Women's limited household decision making power extends to agency over their own health care and bodies.<sup>6</sup> In addition to poor nutrition and health status of women, declining quality of health services and difficulties accessing health facilities, cultural practices requiring the isolation of women from men during menstruation, pregnancy and childbirth contribute to high levels of maternal and infant mortality rates.<sup>7</sup>
- (3) Women are significantly under-represented in community leadership and national politics. There are no women representatives in the current national parliament and (with the exception of Bougainville) despite legislated quotas, women hold less than two per cent of local level government positions.<sup>8</sup>
- (4) Men generally control the family income, especially from higher value cash crops such as coffee and cocoa. Women generally earn small amounts of money from selling excess garden produce or livestock at local markets. Men may also control the income earned by women, including for use for cultural obligations.
- (5) Approximately half the number of women as men work in wage-earning or salaried positions with the highest representation as teachers and health workers. Women still dominate the informal economy sector; however, the 2018 national audit of the informal economy found that more men are now involved since the baseline was conducted in 2001, particularly in urbanized locations.<sup>9</sup> Only eight per cent of small and medium enterprises are wholly owned by women.<sup>10</sup>
- (6) The monetisation of the traditional practice of 'bride price' is now widely held to confer ownership and control of wives to their husband and his family.<sup>11</sup> In some communities, it is

leading to the marriage of young girls through 'exchange marriages' in lieu of the payment of bride price and acting as an incentive to arrange daughter's marriages at a young age.<sup>12</sup>

- (7) Except in a small number of matrilineal areas, expectations that girls will marry and move to their husband's tribal area limits women's access to land resources. This increases the chances that her education will not be prioritised.
- (8) While access to education seems to be slowly improving for younger women and men, almost one in four women have had no formal education and less than 10 per cent (compared to 15.2 per cent of men) have received some secondary education.<sup>13</sup> Women consequently have lower levels of functional literacy and less access to formal financial products and services.
- (9) Beliefs in sorcery or witchcraft – where an individual is believed to be able to cause harm through supernatural means – vary enormously across Papua New Guinea and there is evidence of its spread into new communities. Empirical data analysis of over 20 years of media reports and court documents indicates that sorcery accusation has led to an average of at least 30 deaths each year since 1996 and that violence against accused sorcerers often takes extreme forms. There is provincial variation in accusations against women and men with many more women accused in the Highlands provinces. Women accused of sorcery are more likely to be tortured and burned than accused men.<sup>14</sup>
- (10) There is a high level of acceptance of violence within Papua New Guinea and these norms contribute to endemic levels of violence against women and girls. The most recent Demographic and Health Survey found that 64 per cent of 15–49 year women who had ever been married reported experiencing violence from a spouse and 54 per cent said it had occurred within the last 12 months.<sup>15</sup> The cost of lost staff time due to gender-based violence is high. Research with three private sector firms in 2014 quantified the cost as between two and nine per cent of these firms' total salary costs.<sup>16</sup>

Laws and policy frameworks have strengthened over the past 10 years to promote gender equality and prevent gender-based violence. In November 2020, the government formed a new Special Parliamentary Committee on Gender Based Violence in high level recognition of the seriousness of this form of violence and how it is hindering the country's development. Laws enshrine women's rights to participate in decision making in local governance bodies, as village court magistrates and within customary landowner groups. The *Family Protection Act* 2013, the National Public Services Gender Equity and Social Inclusion Policy and the National Strategy to Prevent and Respond to Gender Based Violence are in place.<sup>17</sup> While slowly improving, in practice, implementation remains weak. Police, justice, and government officials are often reluctant to enforce relevant laws and the Government of Papua New Guinea has a budgetary and debt crisis that further limits implementation of policies and reforms.

In addition, Papua New Guinea faces externally driven challenges that exacerbate existing gender inequalities. Despite strong growth in the country's large extractive industries, poverty persists and income inequality has increased. Women tend to bear the brunt of negative impacts of the extractive industry while receiving fewer direct benefits – such as employment and compensation for land – which typically go to men on behalf of the family.<sup>18</sup> This is because most women lack land rights and do not meaningfully participate in community decision making. The migration of out-of-area workers into communities affected by the extractive industry further exacerbates the risks of sexual violence against women and girls. As employees within the extractive industry workplaces, women are often disadvantaged or put at risk of violence by employment conditions that typically assume a male workforce, including living quarters, shift times, lack of lighting and the jealousy of their spouses because they work with lots of men and may be away from home for longer periods.

Climate change is exacerbating vulnerability to food shortages and malnutrition. Women's limited access to agricultural training means they have less awareness of climate change, its impacts and

mitigation measures. Climate change will require cultivation of less productive land or in more distant locations.<sup>19</sup>

Increased access to mobile phone and internet technologies offer opportunities to overcome the lack of traditional infrastructure and increase the availability of key services for both women and men. They are already changing the pace and nature of communication (including misinformation). Affordability, low levels of understanding about how to use the technology and safety concerns for women owning and using the technology must be addressed to realise the transformative opportunities.<sup>20</sup>

### COVID-19 challenges

Novel coronavirus 2019 (COVID-19) cases in Papua New Guinea have risen rapidly since July 2020. A nationally representative Socio-Economic Impact Assessment of COVID-19 concluded that Papua New Guinea had been hit hard on the macro, sectoral, household and company levels and that the impact on vulnerable groups has been severe. As a result of the COVID-19 pandemic, 87 per cent of households reported worsening living conditions. Almost one-third of heads of households lost their job and 35 per cent of informal economy workers lost incomes. Overall, 80 per cent of household incomes declined while prices for food and services increased with consequent significant reductions in household food intakes and increase in household debt. Households earning the least pre-pandemic have suffered higher reductions in current incomes.<sup>21</sup>

Women and girls are disproportionately affected in several ways with adverse impacts to their education, food security and nutrition, health, livelihoods and protection. Women are the primary care givers in the family and are the majority of health care frontline responders, placing them at increased risk and exposure to infection and increasing women's workloads. Maternal and sexual reproductive health needs continue in emergencies but risk being de-prioritised or not available, including because women and health workers fear the potential for infection. There is evidence of increasing incidents of gender-based violence.<sup>22</sup> This is consistent with global evidence and is not unexpected where pre-existing rates of violence against women were already very high.<sup>23</sup> Women are more likely to be the head of poorer households and are highly represented in the informal economy where transportation restrictions have resulted in substantial reductions in incomes.

## 1.2 Key concepts

**Gender** is the term used to denote the social characteristics assigned to women and men. These social characteristics are constructed based on different factors, such as age, religion, nationality, ethnicity and social origin. They differ both within and between cultures and define identities, statuses, roles, responsibilities and power relations among the members of any culture or society. Gender is learned through socialisation. It is not static or innate, but evolves to respond to changes in the individual, social, political and cultural environment.

People are born female or male or intersex (sex); they learn how to be girls and boys and then become women and men (gender).<sup>24</sup> Gender refers to what it means to be a girl or a boy, a woman or a man, in a particular society or culture. Society teaches expected attitudes, behaviours, roles, responsibilities, constraints, opportunities and privileges of women and men in any context. This is learned behaviour.<sup>25</sup>

In Papua New Guinea, against the backdrop of social expectations there is little discussion on the rights and needs of people with diverse sexual orientation, gender identity or expression. This includes lesbian, gay, bisexual, trans and intersex people whose identities and experience do not conform to social norms. These people are discriminated against as a result. Gender is typically understood in binary terms and experienced as a social relation embedded in families, kinship groups and communities, which limits self-expression. These relationships comprise multiple layers of mutual responsibilities, obligations and expectations.<sup>26</sup>

**Intersectionality** is a framework to consider how the different layers of a person's identity affects how inequalities manifest. The factors making up a person's identity interact and shape their experiences. While violence affects women and girls across the world, different layers of people's identities – such as their socio-economic status, indigeneity, ethnicity, ability, sexual orientation, gender identity, HIV status, minority status and age – affect the ways in which they are discriminated against and the types of violence perpetrated against them.

**Gender transformative approaches** aim to reshape gender norms and create more gender equitable relationships by seeking to make visible and change the underlying conditions causing gender inequities. These approaches are distinguished from gender neutral approaches (which do not take gender into account, that is, they are 'gender blind') and gender sensitive approaches (which recognise and may adjust to the different needs and constraints facing women and men, but do not aim to transform these power relations).<sup>27</sup>

Gender transformative approaches aim to move beyond individual self-improvement among women toward transforming the power dynamics and structures that serve to reinforce gendered inequalities.<sup>28</sup>

### 1.3 What gender transformative approaches work for Papua New Guinea: key lessons from *Pacific Women*

All the *Pacific Women* projects collaborating for this review of gender transformative approaches are founded on good community development practices. That is, they are committed to safe and ethical practices, based on the do-no-harm principle - which seeks to limit the risk of violence; adopt learning-focused monitoring and evaluation practices; and work in partnership with local groups and with communities to identify solutions. These are essential foundations for successful gender transformative approaches.

The following elements have been identified as key to achieving gender transformation in Papua New Guinea. They are based on available project evaluations and the participatory review of gender transformative approaches used in Papua New Guinea conducted with *Pacific Women* partners:

- Gender transformation is explicit in the project's design
- Long-term commitment
- Working with women as change agents
- Engaging men meaningfully in gender transformation
- Working with credible partners and local change agents
- Working across multiple levels of society
- Building on existing protective customs and practices
- Including tailored gender capacity building

Each of these elements is outlined further below.

# Key elements to achieving gender transformation in Papua New Guinea



Gender transformation is explicit in the project's design



Long-term commitment



Working with women as change agents



Engaging men in meaningfully in gender transformation



Building on existing protective customs and practices



Working with credible partners and local change agents



Working across multiple levels of society



Including tailored gender capacity building

## Gender transformation is explicit in the project's design



Gender transformation is more likely to be achieved when it is an explicit and deliberate aim of projects. The inclusion of specific objectives in project designs with regular reflection points and monitoring processes, with attached budgets, mitigates against the risk of gender targets getting lost or subsumed in sectoral objectives. Regular monitoring is necessary, not only to assess progress and effectiveness of approaches, but to ensure that no harm is being inadvertently caused and to keep a project on track to achieve the gender transformative outcomes.

*Pacific Women* partners refer explicitly to gender transformative or women's empowerment frameworks which make clear that gender transformation is the goal; and which outline the different levels of action required to create the desired change. These frameworks all acknowledge that to achieve gender equality it is necessary to address barriers and strengthen factors that promote gender equality operating at individual, family, community and society levels. They recognise the importance of informal community or social norms and formal laws, rules and policies which govern women's and girls' access to resources, opportunities and choices.

The *Pacific Women* program and several partners, including International Women's Development Agency, draw on the Rao and Kelleher Gender at Work framework.<sup>29</sup> Section 2 provides further examples of successful *Pacific Women* strategies in each of the interrelated domains identified in the framework. CARE's Gender Equality Framework conceptualises the factors and levels in terms of the personal, relational and structural.<sup>30</sup> Population Services International's *SASA!* and FHI 360's *Kommuniti Lukautim Oi Meri* projects draw on the socio-ecological model, which predicts that taking decisive actions to end violence against women and/or to promote gender equality at each of the individual, community and institutional levels will lead to positive changes in behaviours and practices in society as a whole.

Gender transformative work aligns with rights-based approaches as they both seek to effect individual, community and institutional change in line with human rights principles.

## Long-term commitment



Transforming women's and men's attitudes and behaviour to gender relations is a long-term undertaking. It takes time for the discussion and negotiation of power dynamics within a community or organisation to be safely explored, understood, tested and adopted. It requires change at both individual and collective levels. It happens in complex and inter-connected ways. It needs careful and dedicated support to avoid doing harm.

Consistency and repetition of core messages and activities that reinforce the benefits of gender equality enable individuals, families and community leaders to change behaviours sustainably. They become the new norm, rather than exceptional behaviours. Strategic alliances between individuals, communities and civil society organisations supporting transformative change depend on trust and may take years to establish (Box 1).

Global evidence of scaling up development activities indicates that there are no shortcuts to transformative change. *Pacific Women's* experience concurs with the findings that short-term projects are not well-placed to sustain change and maintain fidelity with evidence-based social norm change methodologies.<sup>31</sup>

### Box 1: Changing marital norms over time

The FHI 360 *Kommuniti Lukautim Oi Meri* project worked **intensively over six years** with women and men in communities in four districts in Western Highlands and three districts in West Sepik provinces to reduce violence against women. Negotiating community understanding and support for the project

and the recruitment and training of local community staff was an important early investment. Conducting an ethical baseline survey ensured a deep understanding of the context of violence against women in each of the communities. Monitoring tools were developed, outreach messages and community discussions were framed and capacity building activities for different groups were tailored based on the context.

Activities were layered to increase women's and men's understanding of the causes and consequences of violence against women. Activities were provided on an individual basis, through home-based visits and reinforced through facilitated community-focused activities to enable safe discussions on harmful cultural practices, such as polygamy and bride price.

Ensuring the local community facilitators and project staff had the skills and gender knowledge, and the project had the trust of community members to have these discussions took time. It also required time for women and men, as individuals and within their families and communities and in positions of power and influence to accept, and choose how to act, on new knowledge.

As a result of this sustained and evidence-based approach, the project has measured statistically significant **decreases in intimate partner violence in Western Highlands** target communities between representative surveys conducted in 2014 and again in 2018. The incidence of marital rape reported by women in the previous 12 months decreased from 70.5 per cent in 2014 to 47.4 per cent in 2018. Men also reported a reduction in perpetrating marital rape in the previous year from 35.5 per cent in 2014 to 27.4 per cent in 2018. The proportion of women and men who agreed with statements indicative of harmful gender norms, such as that violence against women was 'sometimes justified', had also declined in both provinces but remained high.

### Working with women as change agents



All the *Pacific Women* projects collaborating for this review of gender transformative approaches prioritise the participation of women and/or girls as change agents. These projects recognise women as equal actors with decision making roles and as implementers, not just as ultimate beneficiaries, or passive participants. *Pacific Women* sought out and partnered with local, women-led human rights organisations and women leaders with credibility within communities (Box 2). Long-term commitment of funding, technical resources and regional and international networking has increased the exposure and confidence of individual women,

expanded the reach and organisational capacity of their organisations and accelerated the achievement of outcomes.

Where necessary, *Pacific Women* partners provided leadership and organisational skills, as well as advocacy and influencing skills, combined with opportunities to exercise leadership skills. *Pacific Women* partners identified that combining practical financial literacy and basic business skills was effective in both building women's confidence to take on and be accepted in community leadership roles. This also helped women earn additional income to sustain themselves and their families.

#### Box 2: Bougainville's Women Human Rights Defenders

The From Gender Based Violence to Gender Justice and Healing project takes a comprehensive and multi-track approach to preventing and responding to family and sexual violence in Bougainville. It focuses on practical and strategic solutions and places women human rights defenders at the core.

Between 2015–2018 the Nazareth Centre nurtured a **network of 2,260 women human rights defenders**, including six women with disabilities and 191 young women leaders. The Nazareth Centre supported women human rights defenders through skills training and regional and Bougainville-wide forums to promote shared learning and networking.

The project also supports the development of male advocates for gender equality, shared power and decision making between women and men. Over the same period, the Nazareth Centre trained **888 male advocates**, including eight men with disabilities and 56 young men.

Women human rights defenders and male advocates are trained as **educators, advocates and activists** on topics including gender equality, peace building, human rights and zero tolerance to family and sexual violence. The Nazareth Centre encourages them to work collaboratively together in and between their communities. Over the five years, 236 women human rights defenders and other women (including church leaders and retired teachers) and 102 male advocates were **trained as counsellors** through the project. Systematically, the Nazareth Centre has strengthened their skills in: counselling; case management and counselling planning; dealing with complex clients; record keeping; reporting; trauma and the cycle of violence; and counselling supervision. These community-based counsellors are substantially increasing the availability and quality of help to women, men, girls and boys.

The project reached almost 22,000 Bougainvilleans (60 per cent women and girls) in this first phase. An independent evaluation in 2019 found **transformative changes in individual and community levels** through the collective action, networking and mutual support among women human rights defenders; and collaboration between women human rights defenders and male advocates. Women report feeling safer, that they are accorded more respect and that there is less acceptance of violence against women. They report reduced alcohol and drug consumption and that improved collaboration with the police has resulted in better responses to cases of gender-based violence.



*Male advocates reflecting on lessons with a women's human rights defender at the Bougainville Male Advocates Forum 2019. Photo credit: Nazareth Centre for Rehabilitation.*

## Engaging men meaningfully in gender transformation



Consistent with global best practice,<sup>32</sup> *Pacific Women* partners have integrated activities that purposefully engage men in awareness and reflection on how unequal gender norms influence their lives. They encourage men to identify more positive ways of 'being' a man that results in sharing power with women and reducing violence against women and girls (Box 3).

Women in Papua New Guinea do not exist in isolation of their social relationships and social contexts. Changes in gender relations require men, as well as women, to change. In *Pacific Women's* experience, this type of change most typically occurs when women and men work together toward shared goals. Projects that focus on women and girls tend to reinforce the perception that gender is about women only, to the exclusion of men and boys. This approach can increase risks of discrimination, stigma and violence against women and girls, especially if male leaders' and men's support for this approach is not negotiated ahead of time. The preeminent status conferred on men in Papua New Guinea means they can wield significant positive influence or block attempts to change practices.

*Pacific Women* partners have found that recognising, respecting and working with existing leadership structures and social networks is an effective strategy, as long as it includes negotiating to ensure women's active participation as change agents, recognising the power structures that disadvantage them. Successful interventions make visible women's existing contributions towards gender equality and create opportunities for collaborating with women and women's groups to ensure that efforts are accountable to women's rights and empowerment and to women themselves. This is important to ensure that the focus of men's engagement is on reducing the harms to, and benefits for, women and girls. The role of male advocates in Bougainville is an example. See Boxes 2 and 18 and the [From Gender Based Violence to Gender Justice and Healing](#) project overview in Annex 2.

### Box 3: Barola communities acting the change

Barola is the section of the Highlands Highway in Eastern Highlands Province that is notorious for roadblocks by gangs of youths, accompanied by harassment, physical and sexual violence. Based on the reputation of the [Kafe Urban Settlers Women's Association](#) (KUSWA) for peace-building, fed-up community members reached out seeking the help of KUSWA's Director to tackle the issue. KUSWA took up the challenge.

The Director and community leaders initiated community intervention meetings calling on gang leaders to discuss the issue of the highway roadblocks and the violence being perpetrated in their communities. Using photos, visual aids and storytelling during guided discussions over several sessions, they encouraged participants to share why they resorted to criminal behaviour. KUSWA assisted gang leaders to **reflect on and articulate the negative impacts their criminal behaviour had on their families, especially their wives, children and female relatives, as well as on themselves**. In many cases, this was the first time for participants to reflect on these consequences. KUSWA worked with the participants to identify changes they could make and sustain within their communities.

KUSWA also used **sports to foster greater sense of community unity**. At sporting events and with sporting clubs, skilled human rights defenders, including male advocates who embrace gender equity, raised awareness on issues of gender-based violence and facilitated critical reflection and discussion on the consequences of violence on their families and communities.

*Pacific Women* partners have worked in commercial sectors where men have the power, own the resources and make the decisions. *Pacific Women* projects transform these spaces to be more inclusive of women's interests and needs. These commercial sectors included the coffee industry, the design of market infrastructure, business and transport services (Box 4).

**Box 4: Setting the conditions to make public sector transport more gender-sensitive to access markets, services and work**

A scoping study undertaken for UN Women in 2014 found that women take more trips and travel more days of the week than men. More than 90 per cent of women reported experiencing some form of sexual violence or harassment when using public transport, or when walking to, from or waiting at bus stops. These experiences of violence inhibit women's and girls' free and safe movement in the city. The public transport system includes privately owned taxis and public motor vehicles almost exclusively owned and operated by men. As a sector, there are very low levels of effective regulation or accountability to users.

UN Women **invested time and energy to build relations with the key stakeholders** to create commitment to work on safety in public transport. Project staff involved the newly established Road Transport Authority in **operationally relevant studies**, including a Gender and Transport Study and a Safety Audit of Port Moresby. UN Women helped the Public Motor Vehicle Association develop **a formal structure and revive its purpose**. UN Women integrated training and **awareness in gender and human rights**, safety on the road and the importance of providing safe transport for women and girls into these activities, along with approaches that built connections between the two organisations.

The research generated evidence on the current infrastructure and systems and their impacts on women and girls. The research report made practical recommendations to make the system more gender sensitive. Combined with the engagement of stakeholders in strategic project oversight and gender training, these interventions **resulted in institutional awareness, opportunities for policy discussions** on how to make the sector more gender sensitive and mobilised owners and operators to provide a safer and more reliable public transport service network serving the needs of women and girls. One **private taxi company even joined the campaign for a 'New Normal'**, declaring their taxis safe havens for women and girls, taking on the orange colour of the campaign and distributing campaign materials in their taxis.

The Safe Public Transport project supplemented these activities with the introduction a women-only, timetable-based bus service, and by training women bus drivers. These initiatives specifically sought to achieve shorter-term objectives of redressing gender imbalances in the sector, providing access to a safe public transport for women and children as well as demonstrating to the sector more broadly safe public transport models in action.

Consistent with the emerging international evidence included in the National Gender Based Violence Strategy, *Pacific Women* partners found that group-interventions provided opportunities to challenge gender inequalities and the power dynamics between women and men. *Pacific Women* projects variously targeted students or youth, included relationship-level interventions (such as with families or parents) and engaged both women and men in group interventions. Partners gave attention to measuring changes in how couples or families interact at relational levels and what changes are reported by each member of the couple or within families.

*Pacific Women* adopted multiple strategies of working with both women and men. These include working with single-sex, and sometimes age differentiated, cohorts to consider issues and then bringing groups back for opportunities to share reflections in safe ways. The family-based approach, which encourages or requires both a woman and a man from each household to participate in activities, has been effective in increasing the shared understanding of new concepts and willingness to try new ways of behaving within the household and family. *Pacific Women* partners also found that this approach relieved individual women of the responsibility of changing men's behaviour. Partners also included modelling women and men working together and sharing leadership roles and responsibilities in the implementation of projects as an important adjunct to their projects. For more detail on the family-based approach, see Box 14 in Section 2.2.

## Working with credible partners and local change agents



Achieving ‘buy in’ to change behaviours is essential whether projects are working with government, the private sector, households or communities; these are the contexts in which behaviours occur. Buy in is needed to mitigate against any harm for women or girls who participate in activities or as a result of the interventions. *Pacific Women* partners have found ‘insider-led’ changes, those led by people or leaders from within government departments, organisations or communities, are effective strategies for transformative change. This means respecting existing

leadership structures and finding common interests with them.

When working with the private sector and government departments, *Pacific Women* partners found it effective to start with companies and departments that were receptive to change; and to take the time to build relationships with a transparent agenda of gender transformation, especially with those that could have an influential impact. Acknowledging the existing expertise and needs of companies and government allowed *Pacific Women* partners to collaboratively develop materials, policies and practices to promote gender equality outcomes with them. With training and monitoring support from *Pacific Women* partners, organisations implement these policies and practices, suited to their needs (Box 5).

### Box 5: Focusing on shared benefits with the private sector

CARE worked with **coffee exporting companies** to address the lack of access of women farmers to training and technical services. CARE and the companies worked together to identify key barriers, along with solutions. These included: increasing the number of women extension officers through an agricultural graduate program; upskilling existing male extension officers’ understanding of gender issues and their impact and facilitation skills; and upgrading training materials and tools to deliver technical services in a way that encouraged and was safe for women to participate.

CARE worked with companies to address organisational barriers, including through policy reforms, such as the introduction of field risk assessments, pay structures to ensure women employees have same opportunities and benefits and actions to ensure that all extension officers were safer. CARE made the process of specialty market accreditation attractive to coffee industry exporters by streamlining processes, addressing a gap in the market and developing tools collaboratively. This increased companies’ earnings while embedding support for gender equality into their supply chains.

Extension staff now incorporate gender empowerment and equity in their work with farming families. They speak with confidence to women and men farmers about good practices for coffee farming and about the value of working as family groups. By 2019 **women farmers made up over 30 per cent of extension training participants**, up from the baseline of less than five per cent in 2013–2014. This has important implications for farmers’ social and economic wellbeing with research finding that households in which women participated in extension training had **higher coffee productivity and their income from coffee was 22 per cent higher** than households in which women did not receive training.<sup>33</sup>



'Talk to me': the motto of community mobilisers educating their communities and changing attitudes in the *Kommuniti Lukautim Oi Meri* project. Photo credit: FHI 360.

When working at community level, *Pacific Women* carefully selected civil society and organisational partners with common interests, local knowledge, experience and credibility. Engagement of local community leaders and government officers is an effective strategy due to their existing status within their communities. There are also tangible benefits for these leaders to participate because they gain knowledge and skills that they can use in their existing roles and positions. Supporting these leaders in personal journeys of change to becoming advocates of gender equality also influences how they act as village magistrates, ward councillors, religious or youth leaders beyond specific project issues-orientated objectives.

*Pacific Women* projects also ensure there are opportunities for new change agents to emerge with further training and experience as advocates and volunteers. In *Pacific Women's* experience, local facilitators often gain credibility and more status within their communities as a result of the skills, knowledge and exposure they receive as a result of being involved in projects. Local facilitators are also able to engage at a pace and at times that suit their communities and respond to issues or needs as they arise in communities.

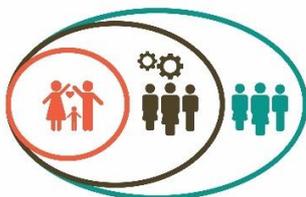
Peer and role model approaches are effective in oral cultures where women and men learn more effectively by seeing and engaging. *Pacific Women* has successfully adopted these approaches in relation to farmers, sports clubs and youth groups as a strategy for disseminating new skills and behaviours (Box 6).

#### Box 6: Developing peers as change agents

Papua New Guineans have described themselves as 'copy-cat' people. It was seeing the positive changes in income, assets and reduced family conflict of village community educator families involved in the Family Farm Teams project that led to the wider community uptake of better agricultural and family farm team practices. The project directly trained 213 women and men farmers as village community educators. These **women and men farmers went on to train 2,541 other farmers**. These 213 village community educators are change agents within their communities and continue as role models for gender transformative change after the project moves on to other areas.

Alignment of change agents' personal values with the values of the project is important in challenging gender norms. Regular training and monitoring of local change agents' understanding of gender concepts and issues is essential. There are risks of unintended harms or undermining gender transformative objectives that project implementers need to consciously mitigate.

### Working across multiple levels of society



It is well accepted that the causes and consequences of gender inequality manifest across all aspects of life. Barriers to gender equality exist at an individual level: in women's and men's expectations of themselves, their personal skills and attitudes. They play out in spousal and family relationships and expectations; and in what is considered acceptable behaviour by others – women and men – in communities and organisations. Such attitudes and expectations, though informal, govern women's and men's lives.

The consequences of gender inequality also manifest in formal structures, such as policies and laws that enable (or not) women's access to resources, services, and participation in political and community decision making.

*Pacific Women* partners found efforts to transform gender relations were more effective when they worked across multiple levels – individual, family and relationships, community and institutional – and when they adopted mutually reinforcing strategies. One example is combining work on individual skills with efforts to promote women's access to resources or services and working with groups to create support for change more broadly within communities. Other examples are creating opportunities and encouraging women to take on greater leadership roles in other areas of their lives; and combining financial literacy with opportunities to practice new skills through small grants or links with other credit providers (Box 7).

#### Box 7: Working at individual and institutional levels

Adopting a multipronged and transformative approach to gender issues and violence against women and girls in the markets resulted in a significant improvement in market management and an increase in the safety, hygiene and comfort of vendors and customers. Incidents of ethnic violence and violence against women and girls inside participating markets declined and women's sense of collective power and ability to negotiate their interests increased.

UN Women's Port Moresby: A Safe City for Women and Girls project worked to **build the agency** of the (mostly women) market vendors in Port Moresby to engage with city authorities in market management and operations arrangements. This was achieved by training the vendors in leadership, advocacy and financial literacy skills. UN Women also provided support and experience to vendors to organise into vendor associations to widen social networks and build relationships.

At the same time, the project **built the institutional environment** by working with city market authorities and gender and youth desk officials to build their knowledge and to encourage them to adopt more inclusive market management practices and infrastructure to meet the needs of women vendors and customers. A **complementary *Sanap Wantaim* 'new normal' behaviour change campaign** targeted existing high rates of violence in public spaces with a positive vision of the city that was safe for women and girls and therefore safe for everyone.

The Government of Papua New Guinea has since adopted the vendor association model as a 'voice strategy' to give vendors a collective and formal voice in government decision making and incorporating the model into the draft Informal Economy Strategy and revised legislation. The National Capital District has incorporated the *Sanap Wantaim* youth activities in their Gender Based Violence Strategy.

## Building on existing protective customs and practices



*Pacific Women* projects ensure that gender dynamics and the implications of unequal gender relations are made visible and included in community and organisational discussions. *Pacific Women* partners find entry points for community discussions through religious beliefs and cultural practices that value women's contributions to the clan, family and to community and church networks. Adapted to the specific context in which they work, *Pacific Women* partners have adopted the following approaches to engaging with customs and practices:

- Identify positive values or common interests.
- Facilitate reflection on the negative gendered consequences of some existing customary practices.
- Demonstrate the benefits of greater gender equality.
- Support communities or organisations identify actions consistent with the positive values and interests that will support women's access to resources and services, promote women's contributions in public and private spheres and minimise the identified harms.

*Pacific Women* partners sometimes challenge negative behaviours, justified in the name of custom, by helping communities consider how some customs or practices, such as polygamy, have changed over time. In its traditional form, polygamy required men to provide equal support to all wives and children. In practice, who could practice polygamy was limited. Today, financial capacity to equally provide has been lost and the practice is more akin to serial marriage.<sup>34</sup> Often wives and their children get left behind or are unprovided for when a man takes a subsequent wife. *Pacific Women* partners facilitate discussions on the values underlying customs and help communities to reconsider how those values can be acted on in the modern context in a way which promotes gender equality.

In some situations, *Pacific Women* partners have found it effective not to judge widely held beliefs or practices as wrong. For example, in the cases of belief in sorcery, the payment of bride price and harsh parenting practices, partners have approached the issues in ways that encourage women and men either to rethink the beliefs and practices and their consequences; or to reflect on more positive or supportive values the practices historically served for families and communities. The projects then support women and men (sometimes in single-sex cohorts) to consider actions to minimise harms and to identify alternative behaviours that would result in better outcomes. Examples include non-violent conflict resolution and parenting strategies, women's increased access to services and resources and decision making and adoption of a family team/business approach (Box 8).

### Box 8: Enabling discussions on cultural norms

As part of the work with coffee farming families, participants consider the **issue of bride price as part of the family business management training** in the context of managing and prioritising household and family business expenses. Family groups typically identify bride price (along with other customary expenses) as a 'want' or discretionary expense. Ensuing discussions on the relative merit of bride price as a discretionary expense provide the opportunity for participants to think about how they value daughters, sisters and women generally in their community, the shifts in meaning through the monetisation of bride price and the negative implications of the payment of bride price, especially for women who experience domestic violence.

These discussions often lead to **reflections on the harm caused by domestic violence** to families and communities and the responsibility for helping survivors. In CARE's experience these discussions

often result in communities wanting to return to the 'true value' of the custom which includes setting monetary limits on cultural expenses.

Similarly, the Family Farm Teams project builds in a discussion of the **merits and challenges of wantok giving**, which often results in families building in an amount of money for *wantok* contributions into the family's budget plan. The inclusion of an amount in the family budget helps ensure that both women and men have a say in setting the amount.

In the case of private sector organisations, common interests that have provided entry points for discussions leading to organisational cultural changes have included: reducing business costs; increasing productivity and effectiveness; accessing speciality markets; meeting international diversity quotas; workplace health and safety approaches; being an employer of choice; and acting as a good corporate citizen (Box 9).

### Box 9: Workplace policies and practices shifting organisational cultures

As a result of the work of the Business Coalition for Women, **more companies are investing resources and leadership in making their workplaces safer and supportive of survivors of family and sexual violence**. The Business Coalition for Women provides technical support to companies as they develop and implement family and sexual violence policies, increase awareness on sexual harassment and implement anti-sexual harassment policies. The Business Coalition for Women has also supported four companies to undertake gender-smart safety audits that seek out women's perspectives on workplace safety; and is encouraging businesses to address constraints to increased participation of women in non-traditional sectors.

An assessment in 2018 identified that 47 businesses or organisations had implemented at least one substantive change based on the Business Coalition for Women's services or products. Seven companies in 2019 developed new family and sexual violence policies and eight companies are adapting anti-sexual harassment policies. Demand for the Business Coalition for Women's Certificate IV in Leadership and Management remains high, with post-training evaluations finding over 70 per cent of graduates have been promoted, given additional responsibilities or earned a pay increase. The Business Coalition for Women has also expanded the leadership pathway for women by offering a Senior Executive Women Program and the first PNG Directors Course, open to both women and men.

Consistent with global evidence, anecdotal **reporting indicates improvements for employers, including staff retention, improved awareness of different forms of violence and increased knowledge of where to seek help**. Companies are not only making these changes internally; more companies are taking public actions on social media, at national summits and participating in ending violence against women campaigns.

### Including tailored gender capacity building



*Pacific Women* partners found that investing in resources and time for staff and local partners to reflect on their own knowledge, skills, behaviours and values pertaining to gender norms and inclusive development was essential. As experts in their context – and as key change agents – staff and local partners are more effective when they are able to use local examples of gender power issues and to develop strategies, provide training and adapt tools to the local context and audience.

It is important that project implementers support local facilitators' knowledge of training materials and project values regularly to reinforce key concepts, continue to build skills and maintain personal commitment. While insider-led changes are effective as a sustainability strategy, it is also necessary to maintain assurance of the fidelity to evidence-based methodologies and gender concepts.

In accordance with good community development practice, *Pacific Women* partners produced and pre-tested training and other materials and implementation tools collaboratively with local trainers. This ensured key messages were accurately described in *Tok Pisin*, well understood by local trainers and intended meanings were conveyed (Box 10).

To take account of low literacy levels, *Pacific Women* partners developed and contextualised picture-based materials and experiential learning tools, such as role plays and games-based training methods. Using learning tools that require few or easily accessible local resources was effective in enabling participants to share the learnings and concepts with others in their family or community.

#### **Box 10: Adaptation of SASA! tools and materials**

The National Gender Based Violence Strategy identifies SASA! as ‘a notable example’ of best practice in preventing violence against women and girls. SASA! was developed in Uganda and has been successfully adapted for use in over 20 countries. The approach takes a very structured and phased approach to community-level change. Key messages focus on the need to address the imbalance of power between women and men, girls and boys. Ensuring fidelity with the evidence-based SASA! approach in the adaptation of tools and materials was a key element of the SASA! Pilot project. Reflecting on the process, the SASA! team reiterated adaptation is complex and iterative.

The cultural and linguistic diversity of Papua New Guinea meant text needed to be translated into *Tok Pisin* and *Motu* languages and tested to ensure that the key concepts can be accurately translated into the language of the target communities (*Tok Ples*). Culturally relevant images (clothing, faces and situations) also needed to be tested to ensure that they convey the intended meaning and do not reinforce harmful gender and power stereotypes.

The integration of issues specific to the Papua New Guinea context was based on local baseline studies which identified key attitudes and norms contributing to gender-based violence – bride price and polygamy.

Technical advice from different local organisations working to prevent gender-based violence meant that the project created tools that can be used more broadly and by a range of organisations. Guidance notes for staff and implementers provide detailed explanations of intended meanings of characters and scenes to support the use of tools in explaining complex scenarios.

*Pacific Women* found tailored interventions targeting young women and men to work as gender equality advocates and leaders was an effective strategy (Box 11). Gender norms and attitudes that drive violence against women and girls are usually established in early childhood. Therefore, it is vital to support children and young people to develop a culture of respect for one another. Building the knowledge and capacity of young people to challenge gender inequality increases the potential for respectful, equitable and non-violent relationships in the next generation of adults.<sup>35</sup>

#### **Box 11: Focusing on youth as individuals and change agents**

UN Women’s *Sanap Wantaim* (stand together) campaign trains young people as peer advocates to promote non-violent conflict resolution to prevent violence against women and girls within their communities. *Sanap Wantaim* advocates work with other young people in communities and schools to identify various forms of violence and harassment and help them take action to create safer communities for women and girls. Participants in **community and youth engagement** sessions discuss sensitive topics about violence and sexual harassment. These sessions provide a safe space to discuss taboo topics.

An independent evaluation of the Safe City program found that the *Sanap Wantaim* campaign created cohesion and shared values of equality and mutual respect among targeted youth. It had a ‘life changing’ impact on its youth leaders and mobilisers.<sup>36</sup> The youth advocates reported **transformational changes** in their own lives and have taken up ongoing leadership roles as gender equality advocates. They are acting individually and collectively to promote new norms that help to address issues of gender-based and sorcery accusation-related violence.

National Capital District officers and the Governor have institutionalised the ‘New normal’ campaign – which advocates for a safe city for women and girls – as the city’s campaign. The National Capital District’s Gender Based Violence Strategy includes the *Sanap Wantaim* youth advocates and activities and youth advocates were active participants in the November 2020 National Gender Based Violence Summit.



Milne Bay netball team players involved in the youth-led Inap Nau campaign. Photo credit: Kedu Seif House.

## 2 Gender transformative change in action

*Pacific Women* approaches are underpinned by global experience that shows gender transformation requires reinforcing changes at multiple levels. The following section provides examples of what worked for *Pacific Women* partners in transforming gender inequalities, organised by reference to the conceptual gender framework used by the *Pacific Women* program. The gender framework was adapted from the Rao and Kelleher Gender at Work framework<sup>37</sup> and is shown in Figure 1.

Figure 1 What needs to change



Figure 1 shows the need for changes in both the informal and formal rules governing experiences and opportunities and at the different levels: individual; within families, communities and organisations; and throughout systems. Figure 1 outlines key domains in which change needs to occur: beliefs, abilities, attitudes and opportunities of women and men; access to and control over resources within families and communities; social norms and attitudes; and the policies and laws that support women's safety, equality and contributions to national development. The diagram also shows approximately how these domains sit within the informal/formal and individual/systems continuum. Changes across each domain are required to sustainably transform gender relations.

Sections 2.1–2.4 provide selected examples of positive changes linked to each of the relevant domains and provides a brief description of the key strategies adopted by each project implementer to effect the change. In all cases, these strategies are samples of multiple strategies used by *Pacific Women* partners working across at least three, if not all, of the domains in reinforcing ways. Section 2.5 provides a case story of one project's approach to working across all four domains.

More information on each project is included in Annex 2. Case stories, project reports and evaluations are also available from the [pacificwomen.org](http://pacificwomen.org) website.

## 2.1 Women’s and men’s individual beliefs, abilities, attitudes and opportunities



Women need to believe they are entitled to and able to enjoy equality with men. Men need to believe there is value and benefit in sharing power with women.

The examples in Boxes 12 and 13 highlight positive changes achieved at the individual level with both women and men from two *Pacific Women* projects. Evaluations of both projects found shifts in attitudes and behaviour in relation to accepting violence by men against women and of violence against children. These projects adopted key strategies that included interventions identified as best practice in Papua New Guinea’s National Gender Based Violence Strategy. They include: educating groups of men and boys with groups of women and girls about key issues, including gender relations; improving parenting skills; and building new practical skills, including emotional self-awareness.

### Box 12: Oxfam’s Community Healing and Rebuilding program

More women are speaking freely in community meetings, participating in decision making, standing up to and reporting sorcery accusation-related violence and supporting others to access support services after participating in Oxfam’s Community Healing and Rebuilding program. More men are performing household duties, communicating better with their families and have the skills to calm themselves when they feel angry. Partners and community leaders report reductions in domestic violence, tribal fighting and sorcery accusation-related violence cases.<sup>38</sup>

The Oxfam Community Healing and Rebuilding program is one of several violence prevention activities conducted within the Responding to Gender-Based and Sorcery-Accusation Related Violence in the Highlands project. Oxfam works with established women-led and community-based organisations to conduct activities. The Community Healing and Rebuilding program builds on formative research by Oxfam that found unresolved trauma was fuelling community and family violence in an intergenerational cycle of violence.

The program facilitates healing by providing women and men with opportunities to explore unresolved trauma safely through peer support circles, grouped by age and gender. Circle members attend weekly sessions for one year. Sessions draw on a range of therapeutic activities, including the use of story and art to support circle members to explore and express their experiences and feelings. The program then works with circle members to develop knowledge and skills to examine their behaviour and their relationships. This includes reflecting on the impact of power disparities and gender inequalities on relationships and community cohesion.

An evaluation found that the peer support circles built a support network and sense of solidarity within groups. Women and girls only groups provided a space to build the knowledge, skills and confidence of individual women to believe they are entitled to and capable of taking on different and leadership roles and participating in income-generating activities. Men and boys only groups provided safe opportunities to explore issues of power and to reconsider how power can be used within their families and in and among communities more positively.

### Box 13: Parenting for Child Development

Parents and carers reduced corporal punishment and verbal abuse of their children after improving their knowledge and awareness of children's development needs and by learning alternatives to harsh and coercive discipline styles through the Parenting for Child Development project. The project also led to reductions in physical violence between couples and increased parents' and caregivers' sense that they were caring for their children well and coping better with the demands of being a parent.<sup>39</sup>

UNICEF partnered with Menzies School of Health Research and with the Catholic Church to develop and deliver the Parenting for Child Development project. Teams of community volunteers, drawn from church, local government and school networks, were trained to deliver the program to parents and carers of children aged three to nine years.

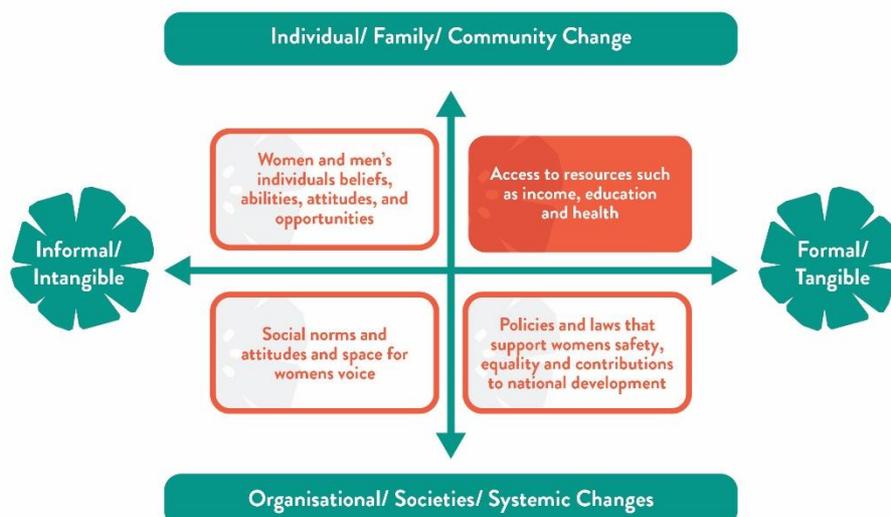
Initial qualitative research by the Menzies School of Health Research found high levels of harsh parenting were the norm. International as well as local research has shown very high rates of maltreatment and traumatic abuse in early childhood among perpetrators of domestic violence. The project seeks to improve parenting skills to enhance family relationships and reduce violence against children and women.

The project team developed content through a series of iterative workshops with local teams. This ensured that the program was based on international evidence of parenting and child development and on ideas, understandings and real-world experiences of parents and families in remote Papua New Guinean provinces. The project team developed training and resources in English and *Tok Pisin*, made use of experiential learning strategies and was provided in either *Tok Pisin* or *Tok Ples* (local language) to facilitate the transfer of knowledge and skills in low literacy contexts. Training used cartoons, role plays and storytelling to connect participants with their own experiences and ensured they could practice parenting strategies at home. Parents attended six one-day workshops held weekly.

The local trainers helped mothers, fathers and caregivers identify the direct and indirect negative impacts of family violence on children and examine their own parenting practices. They promoted positive forms of interaction between parents, carers and children and parental responsiveness to children's development needs. By building empathy and by improving self-monitoring and self-regulation, parents depended less on harsh parenting strategies and violence between spouses was also reduced.



## 2.2 Increasing women's access to and control over resources



Women need opportunities to earn and enjoy the benefits of income and wealth. This requires access to land, markets, wage earning jobs and financial credit, as well as good health and access to training and education. Key barriers to women's access to and control over resources occur within the family and from structural inequities through laws, government and commercial policies.

The example in Box 14 draws from the separate [Coffee Industry Support Project](#) and the [Family Farm Teams](#) project. Both of the projects brought about positive changes in women's economic empowerment, including women's decision making on family income and more equitably shared workloads. Both projects adopted interventions that sought relationship-level changes; combined gender transformative activities with access to micro-finance; educated groups of men with groups of women about gender relations; and used peer educators or role models. Both projects also built practical skills for women and men, including farming techniques and budgeting. These interventions are identified in Papua New Guinea's National Gender Based Violence Strategy as best practice interventions to reduce violence against women.

### Box 14: Family-based approaches to farming

More women have increased economic opportunities and greater control over income and assets; and decreased their acceptance of relationship violence and unequal workloads by participating in projects with family-based approaches to women's economic empowerment. As a result of greater understanding of all the resources available to the family (including everyone's time and labour), setting family goals and sharing spending decision making, farming families are working together more effectively and men are taking on responsibility for household and caregiving tasks. Combined with better farming skills and business management practices, family incomes increased and family wellbeing improved.<sup>40</sup> Research over two years quantified the benefits for households of women's access to project and extension training resources: the result was a 22 per cent higher household income from coffee production.<sup>41</sup>

The focus of the [Coffee Industry Support Project](#) is on enabling women's meaningful engagement and benefit from one of Papua New Guinea's key agricultural exporting commodities – coffee. In addition to work with farming families, the project worked with coffee industry exporters, community cooperatives and government stakeholders to improve policies and practices to increase the potential for scalable and sustainable improvements throughout the coffee industry.

The [Family Farms Teams](#) project focused on improving women's economic development within smallholder farming families in Highlands and Islands region provinces. The project tested the

scalability of the family farm teams approach to improving agricultural and family farming business practices in different cultural settings and with different agricultural commodities.

Both projects developed content based on international and local research and were grounded in the needs and the real-world experiences and challenges of women and men farmers across project sites. Coffee Industry Support Project training was delivered by local project staff, industry extension officers trained and supervised by the project and model farming families recruited through the project as peer educators. Family Farms Teams project training was based on four core family farm teams modules developed through research and testing in Papua New Guinea and then localised with women and men recruited to be village community educators in project sites. Local service providers delivered technical agricultural and financial skills training. The project developed training manuals in English and *Tok Pisin* and training was delivered in *Tok Pisin* or *Tok Ples* (local language).

Both projects encourage a more business-like approach to family farming and gardening activities. Family Farm Teams project feedback found the family business approach appeals to women and men at different levels. Women are more likely to respond initially to the 'stronger family' motivation and men to the idea of 'business' and prosperity. Framing discussions on gender roles and norms in terms of strengthening families – either as a family team or a family business – meaningfully engaged men in discussions about the harms and consequences of gender inequalities. Setting discussions in these terms reduced perceptions that gender equality is a foreign concept, a women's problem or a zero sum experience for men.

Training women and men together in 'family pairs' helped women and men understand more about each other's lives and activities. Whether the family was a single woman headed household, an extended family with three generations of adults, or a husband headed household, training in family pairs made the contributions of all members of household more visible to everyone. Project staff helped family pairs to identify more efficient and productive ways of using the family's collective resources. Young and older men often reported a new appreciation of women's contributions and took on more domestic and child-rearing tasks as a result. Both projects adopted experiential learning strategies with activities that participants could easily practice and use with other members of the family.

The projects combined gender transformative activities with complementary practical skills building activities, such as financial literacy and budgeting, farm planning and income diversification. Both projects increased access to finance. The Coffee Industry Support Project created village savings and loans associations; the Family Farm Teams project facilitated connections with formal microfinance institutions. A review of the pilot of the village savings and loans associations showed that members had increased financial knowledge and confidence, there was an emerging culture of savings among members and families and communities had increased their acceptance of women as money managers and equal decision makers.

The Coffee Industry Support Project trained and mentored industry extension officers to incorporate gender empowerment and equity in their regular work within their coffee supply chains. Extension officers now speak with confidence to women and men farmers about good practices for coffee farming and about the value of working as family groups. As a result, by 2019, women farmers make up over 30 per cent of extension training participants, up from the baseline of less than five per cent in 2013–2014.

Men from both projects reported that their positive behaviour influences other men in their community, despite ongoing challenges of going against deep rooted gender roles and practices. The Family Farm Teams project reported that in some cases men were directly advocating for gender change through groups such as their church, whilst others focused on being a strong father and community role model.

## 2.3 Social norms and attitudes and space for women's voice



The collective nature of Papua New Guinean cultures and the reciprocal nature of social interactions highlight the importance of deliberate strategies aimed at changing social norms and attitudes that act as barriers to women's empowerment. Social norm change takes time but is already evident in communities in which *Pacific Women* partners have worked.

The examples in Boxes 15 and 16 come from projects that are effectively transforming widely held social norms and attitudes that restrict women's agency and empowerment with significant damaging impacts on women's mortality, physical and mental health as well as the security and wellbeing of communities. Key strategies adopted by these projects include leadership by local change agents and engaging men meaningfully in gender transformative change.

### Box 15: Highlands Sexual Reproductive and Maternal Health Project

Communities in remote villages in Morobe Province have prioritised women's safety in childbirth over long held taboos after participating in CARE's Highland Sexual Reproductive and Maternal Health Project. More women have their family's support to access modern contraceptives resulting in increased use without fear of stigma, discrimination or violence following the completion of the project's Community Workshop Series. In Siaka, community leaders agreed to end a customary taboo that previously prevented women from delivering babies in places where a man might go – including the existing health post. They passed a community by-law enabling women to give birth at the health centre. Within nine months, 24 babies had been delivered in the safe environment of the aid post.<sup>42</sup>

Baseline data from target communities revealed that in one quarter of households a mother had died of pregnancy related causes and in 21 per cent of households a baby had died. Only one in ten births occurred in a health facility. Knowledge of family planning and use of modern forms of contraception was low. The baseline identified gender and power issues as key barriers to women not using available health services. Norms promoting male dominance over women and high rates of violence against women limit women's autonomy, which directly resulted in delays in seeking, or not seeking at all, health care. This is especially problematic during pregnancy when life-threatening complications can arise and early intervention is essential. Taboos on discussing women's health needs also affected knowledge of sexual, reproductive and maternal health issues by both women and men.

To create community-wide demand for sexual reproductive and maternal health services, the project worked with community leaders as the primary change agents to break down negative social norms preventing women from accessing health services. The Community Workshop Series is a participatory, human rights-based community mobilisation tool. Communities select female and male

participants based on their roles as local leaders. Spouses of selected leaders are also encouraged to participate. Over the course of 8–12 months, three workshops are conducted to increase leaders' understanding of gender and sexual, reproductive and maternal health issues including family planning, safe pregnancy and birth, antenatal care, and respectful relationships. As a group, community leaders explore the impact of local customs and gender norms on women's health. Practical and transferable skills in leadership, conflict resolution, communication and organisation are integrated into the workshops to increase participants' confidence and capability to personally adopt and advocate with others for new behaviours. Participants develop individual and group action plans to bring about changes within their families and communities to improve women's health and community wellbeing.

The review of the Community Workshop Series showed positive evidence of behaviour change. Over half of the most significant changes reported indicated partners were sharing household workloads more equitably. Almost half indicated that families were discussing family planning and a quarter indicated that instances of forced sex had declined.

### **Box 16: Yumi Sanap Strong initiative**

More young men are intervening when sorcery accusations emerge and are actively engaging with local human rights organisations to create safer communities. As a result of viewing digital stories of human rights defenders, 80 per cent of viewers changed their understanding of the impact and consequences of sorcery accusations on their communities through the *Yumi Sanap Strong* community-led initiative.

Sorcery and witchcraft beliefs are part of everyday life in Papua New Guinea. They are used to explain good and bad things that happen to people and to manage power structures within communities. Some of these traditional systems for managing society are being abused for personal gain and violence related to sorcery accusations often occurs due to structural inequalities. Women are disproportionately affected by sorcery accusations in the Highlands region, and men are documented as the main perpetrators of these forms of violence.<sup>43</sup>

Research through the Communication Strategies for Social Change project demonstrated the need to engage with the different contexts and histories of provinces and community groups to develop suitable solutions to sorcery accusation-related violence. In the Highlands region, this involves the history of tribal fights. In Bougainville, this involved the civil war. In Milne Bay Province, this included strongly embedded and ubiquitous sorcery and witchcraft beliefs.

The *Yumi Sanap Strong* initiative works with four women-led human rights organisations. Each have a history of enabling social change and standing up for women's and human rights through strategic collective peace movements in times of crisis. Together, these groups and researchers from the Queensland University of Technology developed an advocacy model that builds on the context and experience of communities. The model develops empathy and promotes understanding of key laws to support community groups to create safer families and communities.

The project captures the stories and the solutions of human rights defenders developed over many years of resolving community conflicts. Using participatory creative media tools, the human rights defenders and the research team co-produced digital stories and developed a toolkit on Communicating the Law in partnership with the Department of Justice and Attorney General and Oxfam.<sup>44</sup>

The project has generating learning materials that promote human rights defenders as role models, that support peaceful conflict resolution and increase the knowledge of laws, how they relate and why they matter to all women and men, girls and boys. The stories, which include transformed perpetrators and survivors of violence, generate feelings of empathy among audiences and

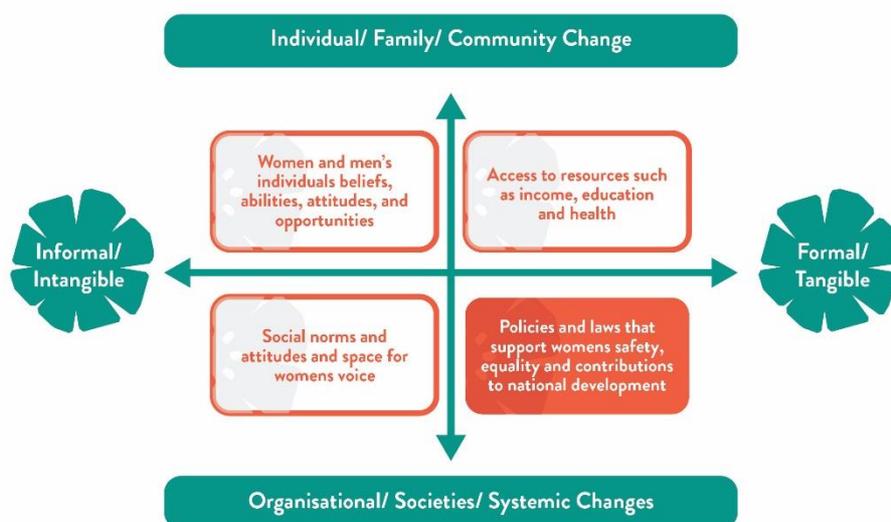
encourage personal reflections. Ongoing mentoring by the local community-based organisations helps communities develop and implement solutions that work for them.

As a result of the project, human rights defenders have increased the impact of their work in the communities, at provincial level and at national level. Training with village court magistrates, community leaders and police is resulting in improved respect for human rights in their mediations.



*Mary Kini with fellow women human rights defenders speaking at the Yumi Sanap Strong Exhibition, Brisbane 2018. Photo credit: Queensland University of Technology / Jake Malpass.*

## 2.4 Policies and laws that support women's safety, equality and contributions to national development



Laws are important statements of a nation's values. Government and organisational policies designate certain actions and outcomes as good and others as undesirable or impermissible. One of the most significant legislative reforms in support of women's safety in Papua New Guinea was the enactment of the *Family Protection Act* in 2013. Despite ongoing challenges with implementation, this reform has increased sensitisation to family and sexual violence, improved treatment of survivors and provided clearer messaging that domestic violence is wrong.

The following example in Box 17 highlights the positive changes occurring in corporate cultures to actively support women's meaningful and safe participation and advancement within workplaces. There are significant opportunities to harness private sector leadership and engagement to influence community gender and social norms through employees and their families and by setting standards and expectations of behaviour.

### Box 17: Business Coalition for Women

Employees who receive training on family and sexual violence at work behave more respectfully toward each other and feel safer at work. Employees affected by violence are increasingly seeking help from within their company or from external service providers. Business leaders and employees are increasingly speaking out, advocating against family and sexual violence in the workplace, at home, within their communities and in national forums including the Gender Based Violence Summit.

The Business Coalition for Women is a locally registered organisation with members ranging from large corporate groups with international connections to small local businesses. Collectively, members of the Coalition have over 55,000 employees. The Business Coalition for Women provides resources and services made for the local business environment to support members to recruit, retain and promote women as employees, customers and suppliers.

Research with three Papua New Guinean firms in 2015 found high numbers of employees affected by family and sexual violence and that the issue resulted in an average loss of 11 workdays for each employee each year. Key areas of focus for the Business Coalition for Women have been helping members to address family and sexual violence through workplace policies and promoting women's leadership pathways.

Leadership buy-in has been important in achieving organisational and cultural changes. When chief executive officers take the time to attend corporate family and sexual violence awareness sessions and put the issue of family and sexual violence policy implementation on key meeting agendas, they

make it clear that the issue of family and sexual violence is legitimately a workplace issue. When they implement policies that support survivors of violence, they are saying this is not a 'private matter'. And when they speak out publicly and act against perpetrators and those justifying violence against women within their organisations, they are saying family and sexual violence is not acceptable and that there are consequences to unacceptable behaviours.

To further deepen ownership of processes within organisations, the Business Coalition for Women tailored briefing sessions for middle management levels. It also targets human resources staff in their contact point training, recognising them as key players in integrating policy adoption, monitoring and reporting into existing management and reporting structures.

The Business Coalition for Women found the use of research on the costs of gender-based violence to business an effective entry-level strategy to engage the private sector on why these issues are relevant to their workplaces. The Coalition uses perspectives and language that resonate with their business audience to express the benefits. This includes: drawing on the global research of the benefits of more diverse and gender equitable companies; encouraging attention to women's perspectives when considering workplace health and safety; and highlighting the benefits of being an employer of choice when competing for the limited talent pool available in Papua New Guinea.

At least 50 businesses have adopted policies or practices based on tools developed and provided by the Business Coalition for Women. This includes workplace policies addressing family and sexual violence, sexual harassment, gender-smart safety policies and investing in female employees' leadership and management skills.



*Evonne Kennedy, Executive Director Business Coalition for Women congratulating Abigayle Maggio from Bank of South Pacific on graduating with her Certificate IV in Leadership and Management in 2019. Photo credit: Pixels Perspective / Dean Arek.*

## 2.5 Putting it into practice: an example of how a project works across all four dimensions



All *Pacific Women* projects participating in the gender transformative change review adopted strategies working across multiple domains in reinforcing ways. This section provides a short case story in Box 18 of one project which works across all four domains.

The project has achieved gender transformative changes evident at individual and community levels. It has increased access to resources including access to safety and justice services; and led to increased access for women and families to economic opportunities. The project advocates with the Bougainville Autonomous Government to provide funding for safe houses and works with other actors to improve the implementation of existing protective laws and links community needs and experiences with policy advocacy.<sup>45</sup>

### Box 18: Community Transformation in Bana

Established by the Nazareth Centre for Rehabilitation in partnership with International Women's Development Agency, the From Gender Based Violence to Gender Justice and Healing project works toward two outcomes:

1. Bougainville Women Human Rights Defenders are leading responses to and prevention of family and sexual violence through work with government and communities.
2. Women and men are preventing family and sexual violence at community level by promoting shared power and decision making between women and men.

In the Toberaki communities of Bana District in South Bougainville, a network of community-based women human rights defender and male advocate teams has grown since 2014.

**Individual attitudes and beliefs:** As individuals, and as teams, these trained women and men are leading responses to and prevention of family and sexual violence in their communities. The Nazareth Centre has equipped these local change agents with skills building and training on gender, gender equality, human rights and family and sexual violence. Some are skilled as trauma counsellors and all are connected into police, safe house, conflict resolution and health service referral networks. They work with their families and clan units, creating awareness on the importance of resolving conflict without violence.

In Bana, women human rights defender and male advocate teams are led by their most experienced members. With mentoring and support from the Nazareth Centre's Director, Bana's team put in place their own mentoring approach. They actively identify and train new women human rights defenders, including younger women, and encourage these new human rights defenders to each identify and

train two new women human rights defenders. The network has grown quickly to include more than 100 women human rights defenders and male advocates with strong and supportive connections.

**Improving access to resources:** The women human rights defenders and male advocates provide counselling and communities respect and acknowledge their skills and seek their mediation services. They mediate relatively minor cases of family violence and disputes over teenage pregnancy and stealing. The Bana human rights defenders network has pioneered the practice of charging for their mediation services. In 2016, they introduced a K20 per person charge, with 50 per cent paid into the team's treasury supporting additional community awareness and other activities. The remainder is split between mediators, allowing volunteers to generate income for their families, sustaining their activities.

Serious cases of family and sexual violence are referred to the police or village courts and sorcery accusation cases are referred to the Nazareth Centre. In this way, the human rights defenders' network is improving access to justice and support services for survivors of violence and mitigating against the escalation of violent incidents.

The education and advocacy for family harmonisation provided by women human rights defenders and male advocates emphasises shared decision making and sharing household responsibilities. Some families have been subsequently motivated to establish market stalls. Toberaki is increasingly becoming a market centre for Bana district, generating income for women and their families.

With support from village chiefs and communities, individual women human rights defenders and advocacy teams have established informal safe house facilities and other community facilities. The Bana network has now set its sights on building a new safe house to further increase the services and resources available for their remote communities within the Bana district.

**Social norms and women's voice:** Transformational change is evident in six villages of the two Toberaki wards in Bana district, including reductions in violence and women taking on community leadership roles. Individuals and communities now express gender equitable and non-violent attitudes and intervene early to prevent violence and family and community conflicts. Although there have been several sorcery accusations against men and women, no killings have occurred and seven lives have been saved since 2016.

Women human rights defenders and male advocates report that wife beating and child abuse and neglect is less frequent. Teenage pregnancies and marriages have been reduced and many couples are sharing childcare and household responsibilities more equitably.

With their increased confidence and skills, women human rights defenders, including younger women, have taken up leadership roles within their communities. All four Toberaki ward members (two women and two men) are Nazareth Centre-trained human rights defenders. Women human rights defenders have joined the boards of the school and health centre. Along with male advocates, women human rights defenders serve on the District Peace and Security Committees.

As other communities see the positive changes in Toberaki, they request the human rights defender teams to provide awareness, training, counselling, referral, and mediation services.

**Advocacy for protective policy and laws:** The Nazareth Centre works closely with other civil society organisations advocating for the Autonomous Bougainville Government to provide funding for safe houses and to improve the implementation of existing protective laws and policies.

The separate annual Women Human Rights Defender and Male Advocate forums organised by the Nazareth Centre provide opportunities to engage with parliamentarians on communities' needs and to inform advocacy and policy priorities. The forums increase awareness of development opportunities and strengthen connections with other civil society organisations and justice and community development departments. The forums provide opportunities to build skills and share experiences and learnings across Bougainville. They are a motivating force and contribute to the increasing momentum for change.

## Annex 1: Story of the Gender Transformative Approaches Review

The Pacific Women Shaping Pacific Development (*Pacific Women*) program in Papua New Guinea implemented a comprehensive monitoring, evaluation and learning strategy documented in annual progress reports. The annual progress reports provide a cumulative assessment of progress from 2012 to date (2020). Learnings and complementary research were also shared in three-day Annual Learning Workshops held 2015–2019. There is considerable interest in learning what works in Papua New Guinea to achieve gender transformative changes and by 2019, up to 300 people per day participated in the annual learning workshops.

With the program due to end in 2022, *Pacific Women* and its partners decided to document the effective and sustainable gender transformative change approaches for Papua New Guinea contexts. The 12 participating projects had gender transformative change as a key focus and had been working with Papua New Guinean communities for sufficient time to have evidence of change.

- The review process was guided by the following principles:
- The process was participatory and engaged the participating *Pacific Women* projects in determining the scope of the review, planning, data collection, analysis and reporting.
- The process was strengths based and drew on the interest and skills of participating partners.
- The process was as important as the outputs.
- The process built on the skills of partners.
- It process supported partners to capture and document local approaches.
- The process explored different approaches and identified emerging lessons learned.

### Phase 1: Planning May–September 2019

The *Pacific Women* Support Unit hosted a partners' planning meeting during the 2019 Annual Learning Workshop to establish the process. A reference group comprising partners and members of the *Pacific Women* Support Unit was established to coordinate review activities. Partners worked together by email to agree on key definitions and to finalise review questions. The *Pacific Women* Support Unit developed a discussion paper and submitted it to the Australian Department of Foreign Affairs and Trade for approval. Once approved, all partners signed a review protocol outlining the scope, process, key questions, roles and responsibilities.

### Phase 2: Implementation October 2019–February 2020

Between October–November 2019, partners responded to a set of agreed questions about their gender transformative approaches and sent their responses, with supporting project documents, to the *Pacific Women* Support Unit for collation. The reference group met regularly via virtual means to keep the project moving.

A consultant was employed synthesise the partner data and conduct a rapid review of national, regional and international literature to position the review findings in good practice. She produced a series of thematic briefs on the key elements of the gender transformative approaches being practiced by *Pacific Women* partners in Papua New Guinea. The briefs covered:

- Community-led approaches.
- Language and context.
- Women and men working together for gender equality.
- Working with families to support change at the interpersonal and household levels.

- Working with change agents and volunteers to promote local leadership, ownership and sustainability.

Partners met together for two co-production workshops. Twenty-six partner representatives attended the first workshop in December 2019. During the two-day workshop, partners explored the commonalities and differences in the approaches they use; identified the ingredients of effective and sustainable approaches for Papua New Guinean contexts; agreed on the audience; and agreed on next steps in the process.

Partners met for a second workshop in February 2020. This workshop validated the key themes and components. Partners further explored evidence and indicators of gender transformative changes in Papua New Guinea and developed a documentation strategy. Twenty-nine partner representatives attended.

Between February–November 2020, working groups further developed and refined the review documents. The *Pacific Women* Support Unit sent the draft document to partners for a final check and signoff in January 2021.

### **Phase 3: Dissemination August 2020–January 2021**

The thematic briefs were finalised in June 2020.

A two-page [Brief on Gender Transformative change in Papua New Guinea](#) was published on the *Pacific Women* website in August 2020.

This document was finalised and published in June 2021.



*Participants in the gender transformative approaches review mapping out what works, December 2019. Photo credit: Pacific Women Support Unit.*

## Annex 2: Project overviews

### Business Coalition for Women

#### Project Partners

Papua New Guinea Business Coalition for Women Inc. is a group of member companies who are working together to drive positive change for women and businesses in Papua New Guinea. It has 55 member companies representing over 55,173 employees.

#### Context

Research in Papua New Guinea has identified the high cost of gender-based violence to companies.<sup>46</sup> Global evidence indicates that higher levels of women's participation in companies are closely correlated with improved business performance.

#### Target Groups

Business Coalition for Women works with private and public sector member businesses and staff across Papua New Guinea. Beneficiaries are women employees of member businesses, the businesses themselves. Coalition members know that gender equality is good business.

#### Gender Transformative Change Strategies

The Business Coalition for Women works with members to introduce workplace policies and practices to encourage the participation and leadership of women in their businesses. It has developed a range of model policies that business can adapt. These include family and sexual violence policies and anti-sexual harassment policies.

Business Coalition for Women has developed gender-smart safety training and audit tools. It trains companies to conduct gender safety audits. Through the use of the audit tools, the Business Coalition for Women encourages businesses to address constraints to increased participation of women in non-traditional sectors.

The Business Coalition provides technical support to member companies as they develop and implement family and sexual violence policies, increase awareness on sexual harassment and implement anti-sexual harassment policies to ensure their workplace are safe, are free from violence and supportive of staff who are survivors of gender-based violence.

In partnership with the International Finance Corporation, the Business Coalition for Women is conducting research to measure the benefits to business of providing active support to employees to address family and sexual violence.

The Business Coalition for Women conducts a Certificate IV in Leadership and Management for women identified as potential supervisors and managers. It also runs two other training programs: through their partnership with the Asian Development Bank, it hosts a Senior Executive Women's program; and in partnership with the Australian Institute of Company Directors, it hosts the PNG Directors Course.

Transformative change in the workplace that makes women in leadership roles a reality requires organisations to back up leadership training with policies and practices that institutionalise a culture of diversity and inclusion. The next area of development for the Business Coalition for Women is to support its member organisations to influence their partners and contractors to introduce gender transformative policies and practices. The Business Coalition for Women plans to stimulate business growth, continuity and loyalty by expanding opportunities for women-owned businesses in supply chains and distribution networks.

## Coffee Industry Support Project

### Project Partners

CARE International in Papua New Guinea implements the Coffee Industry Support Project with coffee industry stakeholders.

CARE's organisational partners include: the Coffee Industry Corporation Ltd; Sustainable Management Services PNG;<sup>47</sup> PNG Coffee Exports Ltd; New Guinea Highlands Coffee Exports; Backyard Farms; Lower Unggai Community Development Foundation; Neknasi Coffee Growers Association Cooperative Society; Kumatega Coffee Development and Management Services; Agra Apo Anga Kange Coffee Cooperatives Limited and Sukupass Coffee Growers Cooperative Society.

### Context

The Coffee Industry Support Project is conducted in the Eastern Highlands, Simbu, Morobe, Jiwaka and Western Highlands provinces.

Coffee is one of Papua New Guinea's most valuable export crops. An estimated 400,000 small growers who grow coffee and nearly 3 million people rely on income from it. Historically, coffee has been considered as a men's crop, since it is planted on land belonging to men and men control the income from the sale of coffee. While both women and men do the work, gender determines the type of work they normally do. Women generally do the labour intensive and time-consuming tasks, such as harvesting, washing and processing. Men take the tasks requiring some knowledge of coffee technology, such as planting, shading, fencing and pruning.

Women farmers experience greater difficulties in accessing extension services and training, banking services and taking up leadership opportunities. Financial exclusion is stark in the Highlands region, where 92 per cent of people do not have a bank account.<sup>48</sup> Of the families that do have household bank accounts, 67.7 per cent are operated by the husband. Only 6.6 per cent of women have their own bank account.

Domestic conflict is common. Conflicts over money are generally over men's inequitable distribution of coffee money or their squandering it on drinking, gambling and other women. Given women's significant role in producing that coffee income, they resent it being squandered and are forthright in querying their spouses' actions.

### Target Groups

The project works with women and men coffee farmers. Project activities and coffee industry partners transform gender roles, alter structures that maintain inequality and promote gender equitable relationships between women and men.

### Gender Transformative Change Strategies

The Coffee Industry Support Project strategies are based on CARE's gender equality and women's empowerment framework, which posits that to achieve sustainable change to gender equality and women's empowerment, there needs to be a holistic approach that addresses barriers within the domains of:

- Agency (woman's confidence, skills and knowledge);
- Relations (the power relationships that woman's ties with her families, husband and community and the power relationship that she negotiates her path); and
- Structures (the societal norms, customs, institutions and policies that shape the woman's choices in life).

The project supports coffee industry stakeholders to mainstream gender equity in their policies and practices to enable women's meaningful participation in the coffee industry and to increase the

potential for sustainable improvements throughout the coffee industry. CARE conducted an organisational gender analysis for each of its private and government partners in the coffee industry and developed a business case for women's economic empowerment in the coffee industry. It supported cooperative partners to strengthen their governance and management systems.

The project provides training in gender, equity and diversity, facilitation skills, family business management, financial literacy and organisational strengthening to Coffee industry extension officers, trainers, advisory groups and employees. It provides mentoring and field support for extension officers as they implement their learning. These activities increase women's access to training and extension services. This practice has influenced other stakeholders in the industry to also support gender equality by being inclusive in their delivery of extension services.

The project works directly with farmers using a model farming family extension approach. The approach aims to increase the pool of skilled community-based trainers. Model farming families are recruited, trained and supported to train and mentor other farmers in their local communities. They provide training to other farmers in family business management, financial literacy and agronomy. This approach enables the project to support communities that are not part of private sector partners' farmers' networks and are not actively targeted by coffee industry extension services.

The project works to increase the financial inclusion of women. This includes increasing their access to education and extension services to improve their farming knowledge and farming skills and by increasing their financial skills and access to banking services. The project uses family-based approaches to improve family business management practices, so that smallholder coffee farming families work together more effectively. This enables the whole family to benefit from increased coffee production and income. In 2018, the project adapted and piloted a village savings and loans association model in Eastern Highlands and Simbu provinces.



*Coffee growers Ken and Karolin Gigmai from Keto Tapasi. Eastern Highlands Province. Photo credit: CARE / Tom Greenwood.*

## Developing Communication Strategies for Social Change Against Sorcery-Accusation Related Violence

### Project Partners

Queensland University of Technology in partnership with the Centre for Social and Creative Media at the University of Goroka, Kup Women for Peace (Simbu Province), Kafe Urban Settlers' Women's Association (Eastern Highlands Province), Kedu Seif Haus (Milne Bay Province), and Nazareth Centre for Rehabilitation (Autonomous Region of Bougainville).

### Context

Sorcery and witchcraft beliefs are part of the fabric of life in Papua New Guinea, maintaining a spiritual system embedded in the social relations of people and communities. Sorcery accusations occur when these social relations break down and people target others as having caused harm to the community. The underlying causes of contemporary sorcery accusations and related violence in Papua New Guinea vary significantly. In recent years, sorcery accusations can be attributed to being motivated by personal gains and broader inequalities within society. It has been documented that predominantly vulnerable people with limited support systems in their communities become targets of accusations. While both women and men suffer from sorcery accusations, men are the most common perpetrators and women and girls face the most horrific violence.

News media frequently reports sensationalist accounts focusing on the horrific nature of the crimes related to accusations, including showing the scarred bodies of female victims, without providing a deeper understanding of the underlying causes of violence. This project sought to capture the causes, impacts and solutions to sorcery accusation related violence as experienced and documented by Papua New Guinea's human rights defenders.

### Target Groups

The project conducted activities with communities in the Eastern Highlands, Simbu, Milne Bay and Bougainville. The project worked with all community members in communities impacted by sorcery accusation-related violence. Project resources are used by local organisations, international NGOs and government agencies throughout Papua New Guinea.

### Gender Transformative Change Strategies

This research project integrates communication for social change approaches to develop communication materials and strategies to prevent sorcery accusation-related violence in Papua New Guinea. It builds on successful models of arts-based advocacy developed by the Centre for Social and Creative Media at the University of Goroka.<sup>49</sup> The project identifies and develops key narratives in collaboration with relevant stakeholders. It uses arts-based approaches (photography, applied drama/theatre processes, digital storytelling and film) and a design process in which both community and technical experts develop communication strategies and material that is locally appropriate and acceptable in order to reduce sorcery accusation-related violence in Papua New Guinea.

The project undertakes activities under the initiative *Yumi Sanap Strong – Laif Em Bikpela Samting* which promotes strength and the value of human life as key components when seeking to address sorcery accusation-related violence. It works with four local human rights defender partners: the Kafe Urban Settlers Women's Association; Kup Women for Peace; Kedu Seif Haus; and the Nazareth Centre for Rehabilitation.<sup>50</sup>

The project develops audio-visual education, advocacy and awareness materials that capture initiatives that break the link between sorcery and violence and demonstrate good practice examples of addressing sorcery accusation-related violence.

The project has developed **digital stories** with and by local partners and 41 are available online. They were distributed on USBs and shared with national media organisations. NBC radio, The

National and *Wantok Niuspaper* have used the digital stories in reporting. The Guardian and BBC have created stories drawing on the digital stories and connections with the organisations and individuals featured.

Local partners screen these stories in their advocacy work with communities to raise awareness of the causes, consequences and impact of sorcery accusation-related violence. To assist, the research team developed a discussion guide and other participatory communication tools. The local partners facilitate community discussions to understand how participants feel, their reactions to the stories and reflections on the issues raised. The screenings and discussions are monitored to assess community responses. A common response to the screenings is empathy, self-reflection and a desire to share these messages and stories with others.

The project team worked with Oxfam, the Department of Justice and Attorney General and local partners to develop the **Communicating the Law Toolkit**.<sup>51</sup> The toolkit includes a resource pack and information about the laws relating to sorcery accusation-related violence, the *Family Protection Act 2013* and the *Lukautim Pikinini Act 2015*. By December 2020, 21 human rights defenders graduated as trainers of the toolkit. Local human rights defender organisations have incorporated the use of this toolkit in their prevention work. In 2019, the first 11 trainers had facilitated 81 modules with 2,690 people (1,384 women and 1,306 men). After the Kafe Urban Settlers Women's Association implemented modules with youths and Eastern Highland provincial community leaders, 10 community leaders reported mediating eight cases using lessons from the training.

The digital stories have increased the visibility of local partners' work. The project has supported local partners to present their stories at home, in Port Moresby and at conferences in Australia and Fiji. The project team has used the stories to engage with national media and journalists to encourage more respectful and less sensational reporting.

The process of developing digital stories through storytelling workshops deepened relationships and strengthened support networks. The *Yumi Sanap Strong website* was launched in early 2019 to showcase the digital stories and initiative activities. Local partners' capacity and commitment to analysis and using data from the discussions and reactions to the screening is strengthening their sense of ownership and understanding of the value of data for advocacy and influence.



Workshop facilitation in Banana Block, Goroka, Eastern Highlands Province 2018. Photo credit: Queensland University of Technology / Verena Thomas.

## Family Farm Teams

### Project Partners

The Centre for Sustainable Communities at the University of Canberra implemented the project through a program managed by the Australian Centre for International Agricultural Research. The project worked with different partners in its five locations: Fresh Produce Development Agency in Eastern Highlands Province; Voice for Change in Jiwaka Province; the Baptist Union in Western Highlands Province; Bougainville Women's Federation in the Autonomous Region of Bougainville; and the Department of Primary Industry in New Ireland Province.

### Context

Women smallholder farmers in Papua New Guinea provide the majority of the labour on the farm and in the home and family where they are responsible for cooking, household chores, care of children and aged family members. Papua New Guinean women smallholders sell their excess produce to raise money for family daily living needs, for store food and for school and health costs. Whilst men are involved to some extent in food crop production, they typically focus on cash crops such as coffee and cocoa.

Women make significant contributions to the informal economy through the production of bilums, baskets, clothes and baked goods and through barter and exchange. They also contribute to cultural events and to the church. Whilst men may position themselves as the head of the family, in Papua New Guinea's agricultural families, women are the backbone.

However, Papua New Guinean women smallholders face significant agricultural and gender challenges. At the agriculture level, this includes limited access to productive resources such as land, water, machinery, seeds and fertiliser, poorly developed transport systems, lack of understanding of and access to markets and, most significantly, unequal gender roles and division of labour. Women also have educational disadvantages due to low school completion rates and low literacy and numeracy, which have a flow-on effect on low banking rates, limited financial skills and lack of access to credit. High rates of gender-based violence, and risks to personal safety and mobility are major concerns for Papua New Guinean women. It was in this context that this agricultural economic empowerment project began in 2013.<sup>52</sup>

### Target Groups

This project involved rural and remote female and male farmers with low levels of literacy. Project beneficiaries are women and their families.

### Gender Transformative Change Strategies

The Family Farm Teams project<sup>53</sup> recognised that to improve women's lives and economic security, it needed to develop a way that women and men could work together for mutual benefit and the benefit of the overall family future. The project team was aware that simply improving women's skills may lead to greater hours of labour and that women's increased income may lead to men's jealousy and violence. Therefore, the project wanted to develop ways that women and men could collaboratively explore the challenges they faced in building sustainable farm futures that were effective and equitable.

The Family Farm Teams project used a participatory action research and development approach to support women's economic development and to improve gender equality, family livelihoods and food security. It was made up of two complementary components: Family Farm Teams training (run by the project team) and Business of Farming training (run by Papua New Guinean agencies).

The project developed and evaluated gender-inclusive learning activities that would build the business acumen, skills and knowledge of semi-subsistence farming families who increasingly need to engage

in the cash economy to improve their family's livelihoods. The research focused on understanding the gender, cultural and regional enablers and barriers faced by farming families.

The resultant Family Farm Teams training program is a gender transformative model that encourages female and male family heads to work together to lead their family to become a team and to collaboratively plan the development of their agricultural activities into a small family business. The training has four modules:

1. Working as a family farm team for family goals.
2. Planning your family farm as a family team.
3. Feeding your family farm team.
4. Communicating and decision making as a family farm team.<sup>54</sup>

One female and one male from a family were invited to attend the training. This could be a husband and wife, or other family types such as a widow and a son or an uncle.

The project trained women and men who undertook the Family Farm Teams modules to work as peer educators,<sup>55</sup> known as village community educators. These village community educators then rolled out the training to their own family, their *wantok* and across their community through their existing networks, such as churches.

Researchers worked collaboratively with the village community educators to develop more effective bi-lingual (English and *Tok Pisin*) materials. Village community educator manuals were adapted to use a restricted and easily translatable vocabulary, to include a glossary and to avoid what farmers described as 'expensive English'.<sup>56</sup> The project team developed a workbook for farmers with low literacy to use during the training. This workbook uses drawings and minimal words. These materials are particularly important for women who typically have low levels of school completion and literacy.

As well as working directly with farmers, the project supported teachers to incorporate agriculture messages and lessons into primary schools. The University of Canberra, in collaboration with the National Agricultural Research Institute, University of Technology, Pacific Adventist University and Sonoma Teachers' College, developed a teachers' professional development package<sup>57</sup> using the Family Farm Teams approach. This was trialed in East New Britain and New Ireland provinces and has been provided to teachers as SD cards to ensure widest distribution.

Papua New Guinean people often say they are 'copy-cat' people, more recently expressed as 'copy-and-paste' people. People are looking for ways of living and working that are more rewarding. When families develop their family goals and their family farm business together, they are creating their own sustainable future. Families that sit down together, talk together and plan together can draw on a rich resource of knowledge from both the women and the men of the family. By living and working as a family farm team, such families are change agents. They model to others the value of peaceful and productive family farm lives. Gender transformation can only happen family by family.

## From Gender Based Violence to Gender Justice and Healing in Bougainville

### Project Partners

Nazareth Centre for Rehabilitation (Nazareth Centre) in partnership with International Women's Development Agency.

### Context

Bougainville is an Autonomous Region of Papua New Guinea that was engaged in a civil war from 1989–1998. The conflict had a disproportionate impact on women, limiting access to basic services including shelter, food, clothing, health and education. During the conflict, rape, humiliation, and forced marriage were used as weapons. In post-conflict Bougainville, women and children continue to experience high rates of physical and sexual violence.

Women played a crucial role in peace building in Bougainville, sometimes at great risk to their personal safety. Today women continue to play a crucial role in maintaining peace. Educating women and men about their rights and developing their knowledge and skills to use non-violent techniques to resolve conflict at an individual, community and societal level is critical to maintaining peace in Bougainville.

The potential reopening of the Panguna mine (which triggered and escalated the conflict in Bougainville) and an increasing number of small-scale extractive sites throughout Bougainville contribute to challenges in women's safety. Anecdotal evidence from extractive industry sites across Papua New Guinea points to increases in family and sexual violence in mine-impacted communities. There is also evidence that the decline of traditional practices and custom, including matrilineal structures of decision making and the influx of a mobile male workforce, result in increased family and sexual violence.

In this environment, the Congregation of the Sisters of Nazareth established the Nazareth Centre to provide holistic rehabilitation services. As the leading provider of rights-based crisis services to survivors of violence, the Nazareth Centre is a key partner of the Autonomous Bougainville Government. The Nazareth Centre has created and maintained strong alliances and relationships with key stakeholders across local, national and regional networks, including the Bougainville Women Human Rights Defenders network.

The project contributes to women's safety and security through building community capacity to prevent and respond to family, sexual and other forms of violence by addressing the root causes of gender inequality. The project pursues the goal of reducing men's violence against women in Bougainville through two key outcomes: that Bougainville Women Human Rights Defenders are leading responses to, and the prevention of, family and sexual violence through working with government and communities; and that men and women are preventing family and sexual violence at community level by promoting shared power and decision making between women and men.<sup>58</sup>

### Target Groups

The project reaches rural and remote communities across the three regions of Bougainville (North, Central and South). Target populations include women and children survivors of violence and male perpetrators of violence to receive support and counselling services. The Nazareth Centre equips women and men as women human rights defenders and male advocates. It develops young women as leaders through ongoing training pathways and support. Youth (girls and boys, young women and young men) in schools are taught respectful relationships and counselled. The project uses community-based learning activities to inform and educate individuals and communities on human rights, gender equality and peace building.

## Gender Transformative Change Strategies

The From Gender Based Violence to Gender Justice and Healing project draws upon informal-formal and individual-systemic approaches to ignite and foster transformational change. Transformational change is the shift made by individuals and communities towards holding themselves and supporting in others gender equitable and non-violent attitudes and behaviours. Underpinning the success of the project is the holist approach in addressing unequal power dynamics and structures that combine practical and strategic solutions.

The Nazareth Centre responds to the needs of women and children survivors of gender-based violence through the provision of four safe houses, three men's hubs and community counsellors covering the three regions of Bougainville. These services include safe house accommodation, counselling and assistance to clients to obtain interim protection orders, case management services and referrals (including escorts) to medical services, welfare assistance, police protection and repatriation and re-integration support.

The Men's Hub team provide counselling services for men and boys, including perpetrators of family and sexual violence, to foster non-violent behaviours. The project team works with communities, families and individual men to raise awareness on subjects including gender-based violence harm, strategies for developing peaceful communities, respectful relationships and men's health.

Strategically, the Nazareth Centre promotes women's human rights, peace and security through a growing network of women human rights defenders and male advocates. These networks are supported through learning pathways designed to equip women and men with the knowledge, skills and confidence to carry out their work. Through these pathways individuals and community are able to critically examine (unlearn) attitudes and behaviours that condone violence and adopt (re-learn) respectful behaviours.

Women human rights defenders are key agents of change who advocate and educate at community level to prevent family and sexual violence and to ensure that women who have experienced violence can access crisis support services. Women human rights defenders are trained to lead initiatives in their communities, engage in community peace and rehabilitation processes, act as a first point of contact for survivors of violence (providing basic trauma counselling and referrals) and raise awareness on gender-based violence, gender equality, human rights and peace building. Male advocates work in partnership with and in support of women human rights defenders.

The Nazareth Centre's School Based Program is a gender-based violence prevention strategy targeting youth. The program focuses on developing non-violent attitudes and behaviours that support gender equality and respectful relationships. Peer educators are trained to implement modules within 10 schools across Bougainville that reach girls and boys, young women and young men in addition to teachers and broader school communities.

The project incorporates innovation and action-learning approaches to adapt to changing contexts and the integration of lessons learned into future work. This has recently included the introduction of a pilot program targeting economic opportunities for women human rights defenders. The Women's Economic Empowerment pilot is a sustainability strategy to support continued volunteerism amongst the Women Human Rights Defenders network. Both the *No Do Harm*<sup>59</sup> research and the Gender at Work Framework<sup>60</sup> inform the project design and it will also incorporate approaches developed through the Family Farm Teams project.

## Highlands Sexual Reproductive and Maternal Health Project

### Project Partner

CARE International in Papua New Guinea.

### Context

In rural Papua New Guinea, where over 80 per cent of the population live, nearly 50 per cent of women birth outside of a health centre. One out of 25 women dies of pregnancy related causes and 52 babies out of every 1,000 born die before their first birthday. For every woman who dies in childbirth or pregnancy, another 30 will suffer lifelong pain or disability from pregnancy-related complications.<sup>61</sup>

These alarmingly high death rates are partly the result of structural problems within the health system. Health centres can be many hours walk away from remote communities and are often rundown and lacking in basic drugs, supplies and suitably trained staff. Provincial health services provide little outreach supervisory and clinical support to staff working in remote health centres and health centre staff are often poorly connected to the communities they serve.

These high rates are also the result of communities not understanding sexual, reproductive and maternal health issues, not using existing health services and not demanding better service. Ingrained cultural norms that support 'big man' male dominance and restrict women's autonomy delay, or even prevent, women seeking health care. Women in rural Papua New Guinea have little control over their own sexual, reproductive and maternal health and face high levels of family violence. This can stop them seeking healthcare.

Discussion of women's health needs remains taboo in communities and within families, meaning knowledge of sexual, reproductive and maternal health issues is very low. These cultural taboos and lack of knowledge mean that women and their families can be unaware of available health services, or unable or unwilling to access these services because they do not have the support of their husband. This dynamic is especially problematic during pregnancy when life-threatening complications can arise and early intervention is essential.<sup>62</sup>

### Target Groups

CARE designed this project to work directly with women and their families to enhance their knowledge and capabilities, work with community structures (which are predominantly male dominated) to address key structural factors in the community and in health services that limit women's access. It also engaged the Government of Papua New Guinea and wider networks of civil society to create the conditions necessary for improved women's and infant health. The impact group of the project was women.

### Gender Transformative Change Strategies

The Highlands Sexual, Reproductive and Maternal Health Project strategies were based on CARE's Gender Equality framework. For gender transformative change to happen; activities must address three key areas:

- **Agency:** a women's aspirations, capabilities, knowledge confidence and hopes. Many women and girls in the target communities lacked basic reproductive and maternal health information necessary for making choices about their health and wellbeing. The project trained Village Health Volunteers to provide education and information that women needed.
- **Relations:** the power relations through which a woman navigates her path. The project worked with community leaders to increase spousal support for women's access to resources and maternal health services. The project also trained couples to be able to make better joint decisions for the betterment of their families.

- **Structures:** the environment that surrounds and conditions her choices. The project worked within the health services delivery mechanism to improve frontline service delivery for maternal and reproductive health services. The project trained community leaders to identify gender social norms that act as barriers for women accessing services and supported them to become role models and agents of change within their communities to work toward breaking down those barriers.

The Community Workshop Series is a participatory community engagement tool adapted specifically to the Highlands context. Communities select female and male participants for the workshop based on their roles as local leaders and CARE encourages the partners or spouses of those selected to attend. Participants attended three workshops over the course of 8–12 months to increase their understanding of gender and sexual, reproductive and maternal health issues, including family planning, safe pregnancy and birth, antenatal care and respectful relationships.

Together the community leaders explored how local customs and gender norms can be harmful to women's health, identified the negative norms and practices and worked toward change within their communities. Participants learned key leadership, conflict resolution, communication and organisational skills that helped them to convert these change ideas into group action plans at the end of each of the three workshop sessions.

The project team followed up with communities after each workshop to track the progress of their action plans. At the end of the workshop series, participants drew up individual role model agreements that outline the actions they would personally take to help increase sexual, reproductive and maternal health knowledge and outcomes within their community. CARE awards participants who completed all three sessions and role model agreements certificates of completion; those who completed two sessions earned a certificate of participation.

The review of the community workshop series<sup>63</sup> showed positive evidence of behaviour change. Over half of the most significant changes reported indicated partners were sharing household workloads more equitably. Almost half indicated that families were discussing family planning and a quarter indicated that instances of forced sex had declined. This aligns with the National Department of Health sector gender policy, which is aimed at enhancing women's decision making and encouraging women and men to support their spouses in seeking healthcare.



Rates of modern contraceptive use following participation in the community workshop series increased by at least three to nine per cent from a baseline of 29 per cent.<sup>64</sup> Health workers estimated that the increase was higher, at around 20 per cent. In Siaka, 24 supervised deliveries had occurred at the health facility by November 2017 from a base of zero. The community attributed this to a change in birthing norms following the community workshop series.

*An outreach patrol visit for immunisations in Siaka village, Morobe Province 2017. Photo credit: CARE / Patrick McCloskey.*

## Kommuniti Lukautim Ol Meri

### Project Partners

FHI 360 with Western Highlands, East and West Sepik Provincial Health Authorities, Western Highlands and West Sepik Provincial Administrations, Mi Bank and Pacific Adventist University.

### Context

In the Highlands regions targeted by the *Kommuniti Lukautim Ol Meri* (communities caring for women and girls) project, violence against women is rooted in social, political, cultural and traditional beliefs stemming from unequal power structures. Violent behaviors are also exacerbated by alcohol and drug use. Adultery and the growing role of compensation to resolve disputes have also eroded women's traditional rights.

A baseline study conducted in 2014 found that intimate partner violence was high in the project areas. Psychological violence was common, forced sex within marriage is high and women reported being physically assaulted during pregnancy. Women with disabilities experienced multiple forms of discrimination and were more likely to experience sexual violence within marriage. The baseline survey also found that women who had their own or a joint bank account with their husband or partner were six times less likely to experience sexual violence in their marriage compared to those who did not have a bank account.<sup>65</sup>

Persistent harmful and negative gender norms demand that women have to marry a man if bride price is paid, have sex when men demand it and receive permission to get medical care. Justifications for wife beating include neglecting children, going out without telling the husband, arguing with the husband, refusing sex or because of payment of a bride price. These are traditional norms regarding what is and is not expected from a 'good' wife.

These combined factors have had a profound impact on women's physical, emotional, psychological and social health and wellbeing. Pervasive sexual violence against women negatively affects their productivity and their capacity to care for themselves and their families and results in a multitude of negative health outcomes, including increased risk of sexually transmitted diseases, HIV and cervical cancer.

In Western Highlands Province, the project is delivered with the Western Highlands Provincial Administration under the Division of Community Development, which manages a network of community mobilisers from seven district communities within the province. FHI 360 also delivers the project with the Western Highlands Provincial Health Authority (Well Women Clinic and Tambul District Health Centre). In West Sepik Province, the project is delivered with the West Sepik Provincial Administration under the Division of Community Development, which manages a network of community mobilisers from four communities in Aitape-Lumi District and five communities in Nuku District. FHI 360 also delivers the project with the West Sepik Provincial Health Authority (Sandaun Province Hospital Family Support Centre) but now only provides support to the Raihu Catholic Hospital as a Church run health facility. In Phase 2, the project expanded to East Sepik Provincial Health Authority (Maprik Family Support Centre). In 2019, the project shifted to work in Nuku District, a rural community of West Sepik Province.

### Target Groups

The project supports violence prevention interventions within the target area by: working with community leaders to address harmful gender norms; supporting service providers deliver gender responsive services to women and girls, and men and boys; and increasing women's and girls' knowledge of and access to services. It supports empowerment of girls and boys within the school setting to prepare them to drive gender transformative change.

## Gender Transformative Change Strategies

The *Kommuniti Lukautim Oi Meri* project aims to reduce the level of violence against women and girls and support survivors of violence in selected communities in East Sepik, West Sepik and Western Highlands Provinces through strengthening community systems and service delivery. The approach is grounded in a socio-ecological model, which predicts that taking decisive actions to end violence against women at the individual, community and institutional levels will lead to positive changes in behaviours and practices in society as a whole. FHI 360 provides financial and technical assistance to improve case management and coordination of these service providers, focused on family support centres.

The projects works to:

- Mobilise, educate, and empower women and men in target provinces to take actions to stop violence against women and girls.
- Improve access to quality services for survivors in target provinces.
- Create enabling environments in schools and communities to support women and girls to exercise choices, access services and participate in decision making processes.

The project trained teams of local women and men community mobilisers from 16 communities to provide gender-based violence prevention outreach interventions and referral services. Community mobilisers conducted outreach through home visits, one-one-one discussions, community discussions, action group discussions and the distribution of communications materials.

The project provided training to health workers, police officers, village court magistrates, teachers, provincial and district administrations and health authority staff and other influential community members. Training focused on gender sensitisation, gender-based violence, safe motherhood, human rights, school-based violence, disability inclusion, child protection and financial literacy.

FHI 360 works to strengthen the referral pathways in each of its project locations and to improve the quality of services provided to survivors of violence. The increased number of referrals from and to police with the health facilities indicates the strengthening of relationships in the referral pathways.

The project provided technical training and hosted gender learning forums. Training focused on issues of inclusive economic development. The gender learning forum topics reflected on results from the Family Wellbeing Survey. One of the outcomes from the Mt Hagen Forum was a call for action for infrastructure and other changes to increase accessibility for people with disabilities, for example, ramps at banks.

The project facilitates men's discussion forums facilitated by men, for men. These forums are held twice a year. They provide an opportunity to discuss ideas relating to violence against women and girls and sexual reproductive health. They encourage men to promote respect and empower women and girls to live a life free from violence. In 2019, three forum discussions focused on the issue of marital rape following the Family Wellbeing Survey results. These men's discussion forums included representatives from the respective District Administrations, community leaders, ward councillors, village court and district court magistrates, youths, church representatives and other interested community members.

FHI 360 is currently piloting a savings and loans model in communities involved in the project in the Western Highlands Province. This aims to create household and community support for women to exercise choice, access financial services and participate in decision making processes. The pilot includes foundational training by the Pacific Adventist University using the games-based financial literacy and business skills trainings developed through the Family Farm Teams project. Following the training, participants are connected to PNG Microfinance Limited (acquired by Mi Bank in late 2019), to open a bank accounts and learn about the loan application processes and responsibilities. These loans are allowing women to start small businesses in their communities.

## Parenting for Child Development

### Project Partners

Parenting for Child Development, known as *Pasin Bilong Lukautim Pikinini Gut*, was developed in a collaboration between UNICEF Papua New Guinea, the Catholic Church's Archdioceses of Madang, Western Highlands/Jiwaka and Simbu provinces and the Centre for Child Development and Education at the Menzies School of Health Research in Australia.

While *Pacific Women* support for the project finished in December 2018, UNICEF continues to implement the project with funding from other sources. It is currently being scaled up, including with funds from the United Nations managed Spotlight Initiative funded by the European Union.

### Context

Social change in Papua New Guinea has created pressures on family structures and community relationships leading in turn to new uncertainties for parents. Research conducted to guide the project design identified important themes, including the breakdown of traditional extended families, polygamous marriage and the pressures of subsistence living combined with the growing role of money in families. The use and misuse of family resources, the need for money for children's education and children's increasing demands for money and associated struggles over compliance were all identified as ongoing challenges.

In the cultural context of Papua New Guinea, public recourse to violence is common as an expression of anger or distress; both in households in cases of family violence and in the wider community. In terms of parenting practices, corporal punishment and harsh parenting of children were widely practiced often in severe forms and were not limited to parents of children, but were also practiced by extended family members. Further, there was evidence of a pattern of escalating severity from early through middle childhood to adolescence that appeared to be associated with antisocial behaviour and problems for some young people who rebelled against parental and community authority.

International research is clear that parenting programs are at risk of failure – or at least of having limited effect – if they do not address both women's and men's interests in parenting.<sup>66</sup> Key informants in Papua New Guinea also suggested that a strategy to engage women would not be likely to succeed without a strategy to engage, inform and, where appropriate, include men. Moreover, recent research has shown very high rates of maltreatment and traumatic abuse in early childhood among perpetrators of intimate partner violence.<sup>67</sup> For prevention of family violence, improvements in parenting to reduce exposure to violence and abuse in childhood are a high priority.

The initial research confirmed both the need for and potential community support for a parenting program focusing on the quality of parent-child relationships and aiming to strengthen positive support for children's social and emotional development. It suggested that the program needed to be grounded in the real experience of people in Papua New Guinea and 'not brought from the outside'. It found that a program should be able to equip facilitators to manage conversations about many of the challenges faced by parents and their families, while retaining a universal focus on what is best for children's development and prevention. The parenting program would need to provide sound basic information about child development for parents and help them to identify and to practice new parenting skills.

The focus on the child's developmental needs helps parents to identify the negative consequences of corporal punishment and the direct and indirect impacts of family violence on children while promoting positive forms of parent-child interaction. By building empathy and by seeking to improve parental self-monitoring and self-regulation the program can help to reduce the need for extreme punitive reactions to disapproved behaviour.

It is unlikely that a program aiming to influence parenting practices will succeed if it simply opposes all corporal punishment outright. It is important to accept parents' need for respectful relationships, while

exploring the reasons for lapses in self-control that lead to physical punishment. This promotes change 'from within' and leads to deeper change than judgmental zero tolerance messaging.

### Target Groups

Parenting for Child Development is for parents of children aged three to nine years. Beneficiaries are parents, families and their children. Participants attend the program in mixed-gender groups of up to 20 for six full days over seven weeks.<sup>68</sup>

### Gender Transformative Change Strategies

The purpose of this project was to enhance family relationships, improve parenting competencies and reduce the risk of exposure of girls, boys and women to family violence. The project aimed to significantly reduce violence against children and women in targeted communities by December 2018.

UNICEF partnered with the Catholic Church in the Archdioceses of Mt Hagen and Madang and the Diocese of Kundiawa in order to develop, pilot and implement the program with technical and implementation support from the Menzies School of Research. The program was delivered by volunteers who could be trained and supported by the church's structures and networks in alignment with its existing family programs. The project began with an initial phase of qualitative research, which explored the views and needs of parents, community members, community leaders, teachers and other service providers. Consultation with key stakeholders informed an assessment of the readiness and capacity of each of the participating provinces to join a pilot program as a precursor to further implementation.

The program and its content were developed through a series of training workshops with leaders and, in turn, with trainee facilitators and team leaders identified to deliver the program. This iterative process ensured that the program was based both on internationally proven evidence about parenting and child development and on ideas, understandings and real-world experiences relevant to parents and families in remote Papua New Guinea provinces.

The model developed rests on proven principles of effective parenting programs, aiming to teach parenting strategies that parents can practice at home. Both the training and the delivery of the program are experiential and involve learning by doing, using cartoons, role plays and story-telling to enable parents to connect with their own experiences. The project team explored and tested key themes identified in the research in English and *Tok Pisin* throughout the training workshops for inclusion in training resources. Parenting for Child Development workshops were designed for delivery in *Tok Pisin* or *Tok Ples* (local language) to facilitate knowledge and skills transfer.

The evaluation of the pilot program<sup>69</sup> found that women and men reported significant reductions in family violence, with improvements in family wellbeing. There were significant reductions in harsh parenting, including verbal abuse and corporal punishment of children.

The project team conducted further training-of-trainers with the support of the Catholic Bishops Conference for Papua New Guinea and Solomon Islands to support a roll-out to more communities. In 2018, over 500 parents participated in the program in 28 communities across all Archdioceses, with continuing strongly positive outcomes in terms of parenting and reductions in family violence. Parental attendance was very high throughout. The project team developed a monitoring and evaluation framework and a trainers' guide to support wide-scale implementation.

The project has worked throughout to strengthen the capacity of the Catholic Archdioceses of Madang, Western Highlands, Jiwaka and Simbu provinces capacities to deliver and effectively support the Parenting for Child Development program throughout deaneries, parishes and outstations. Efforts to build national-level capacity to institutionalise the project within the Catholic Church Family Life Education Program and in the other major churches and to strengthen collaboration with tertiary education institutions are under way.

## Port Moresby: A Safe City for Women and Girls

### Project Partners

UN Women in partnership with the National Capital District Commission.

### Context

Port Moresby is the largest city in Papua New Guinea with an estimated population of nearly one million people. Violent crime threatens the safety and security of all citizens. Women and girls are particularly targeted for sexual harassment and sexual violence, as well as domestic violence. In public spaces, women and girls present an easy target for opportunistic crime and rape. The constant state of insecurity and fear prevents women and girls from leading the normal lives of free citizens - walking in certain parts of the city, travelling at certain times and participating freely in social, economic and political life. Endemic levels of violence against women and girls in public spaces such as markets and buses reflect underlying social norms of gender inequality and acceptance of violence.<sup>70</sup>

The Governor of the National Capital District Commission has conducted a sustained campaign to make Port Moresby a safe city for women and girls for many years. Although the government is working to accommodate this fast growth and manage tensions in the city, the capacity and funding to cope with this growth and provide basic services and jobs for young people remains a challenge. Public authorities struggle to coordinate to address the mounting issues and there are few systems of public accountability.

Markets are public spaces used most frequently by women to earn a living, buy affordable food and network. The program scoping study commissioned by UN Women in 2012 found that market areas, bus stops and parking lots giving access to the markets were Port Moresby's hot spots for tribal tensions and violence and violence against women and girls (including sexual violence and sexual harassment).

An estimated 500,000 young people live in the city, of whom 350,000 are unemployed. These unemployed youth, both girls and boys, experience and perpetrate the highest rates of violence and criminal activity. It is expected that as this group ages, there will be an increase in gender-based violence unless significant measures are taken to intervene and break the cycle.<sup>71</sup>

### Target Groups

The Port Moresby: A Safe City for Women and Girls project worked with National Capital District Commission staff, women market vendors, market duty bearers, contractors, police and health service staff, human rights defenders and community members. The project was conducted in Gerehu, Gordons, Koki and Boroko markets. These were the most challenging, chaotic and violent markets in Port Moresby, with the highest levels of violence against women and girls and in particular sexual violence and sexual harassment.

The project also supports *Sanap Wantaim* youth advocates who work with other young people in Port Moresby. The youth advocates work in public spaces and schools.

### Gender Transformative Change Strategies

The project adopted a multipronged and transformative approach to achieve change. Project strategies were tested, evaluated and disseminated for adaptation and scale-up in similar cities. The project evaluation found that significant outcomes toward accomplishing such transformative change can be achieved within a five-year time frame by partnering with local government authorities, non-government and community organisations and grassroots groups, mobilising community members for social change, and investing in violence-preventive and gender-sensitive market and public transport infrastructure and management.<sup>72</sup>

The project supported the National Capital District Commission to establish a comprehensive markets program that included establishing a Markets Division. It strengthened the institutional environment by working with city market authorities and gender and youth desk officials to build their knowledge and adoption of more inclusive market management practices and infrastructure to meet the needs of women vendors and customers. Building on the formation of a new National Capital District Gender Based Violence Secretariat, the project set up a community referral and mentoring services and a human rights defenders program.

The project provided training to duty bearers, including police, health staff, human rights defenders and security contractors to strengthen their capacity to prevent and respond to violence against women and girls in public spaces. The project supported service providers to develop gender-based violence survivors' referral services and referral pathways.

The program built the agency of the (mostly women) market vendors to engage with city authorities in market management and operations arrangements. This was achieved by training vendors in leadership, advocacy and financial literacy skills. The project supported market vendors to organise into vendor associations. The Government of Papua New Guinea has adopted the vendor association model as a 'voice strategy', to give vendors a collective and formal voice in government decision making. The government has incorporated the model into the draft Informal Economy Strategy and revised legislation.

The project implemented a comprehensive awareness raising campaign to raise awareness and influence norms and values underpinning the acceptance of violence among women and girls. The campaign mobilised community volunteers to help women and girls subject to violence to access basic services and support. The project trained journalists and journalism and public relations students on violence against women and girls and how to report on it.

The *Sanap Wantaim* (Stand Together) campaign began in 2016. A group of volunteer youth advocates lead the campaign, with training and support from UN Women. *Sanap Wantaim* promotes alternative, non-violent constructs of masculinity and influences change in the cultural norms around violence against and harassment of women and girls in public places. The youth advocates conduct school awareness programs, public awareness activities, awareness on the *Meri Seif* (women only) Bus, behaviour change sessions with youth in Koki and Bomana and advocacy through TV and radio.

*Sanap Wantaim's* impact has been to create a movement of change, led by young people. Importantly, this includes young men who are advocating for women's rights to safe public spaces. The campaign has shown that engaging with men and boys is an effective approach in influencing other young people to change their behaviour.

The combined evaluation of the Safe City and Safe Public Transport projects found that introducing inclusive market governance arrangements had increased safety, hygiene and comfort of vendors and customers. In Gerehu market, for example, police statistics show that there have been no incidents of sexual violence or major criminal activity in the market since it was renovated.<sup>73</sup> Vendors report a decline in ethnic violence and violence against women and girls inside the markets and an increase in women's sense of collective power and ability to exert influence and negotiate their position and interests.

## Responding to Gender-Based and Sorcery-Related Violence in the Highlands

### Project Partners

Oxfam International Papua New Guinea with Kafe Urban Settlers Women's Association (KUSWA) (Eastern Highlands Province), Highlands Women Human Rights Defenders Movement (Highlands Provinces) and Family for Change (East Sepik Province).

### Context

Rigid gender roles, social norms and cultural practices, including early marriage, frequent childbearing, polygamy and bride price cause vast inequality and high rates of violence in Papua New Guinea. Belief in sorcery and sorcery accusation-related violence is widespread. While not the most common form of violence, sorcery accusation-related violence is one of the most horrific.

This pervasive violence makes violence prevention and response programming essential. It also makes violence prevention dangerous. When men's positions of power are threatened, it is common for violent men to use violence to regain their power. Violence against women, including project staff or those in local civil society organisations, is more likely to be condoned when women do not behave according to prescribed norms, such as when they challenge men's power in public.

Violence is compounded by a lack of access to police and courts. Male perpetrators of violence against women and girls are often not punished because many police, justice, and government officials are unwilling to enforce relevant laws.

The lack of basic services and support for women experiencing violence, particularly in rural and remote areas makes partnering with local organisations to implement activities in remote communities essential. The effectiveness of the project depends on partner knowledge of the local context and their ability to overcome the complex challenges of working in Papua New Guinea.

### Target Groups

The project works with provincial and district level service providers and women, youths, children and men in remote, rural and regional areas. At the community level, the project targets community leaders, youth, women and church leaders to build their capacity.

### Gender Transformative Change Strategies

The Responding to Gender-Based and Sorcery-Related Violence in the Highlands project is structured around three interlinked and interdependent pillars of work: primary prevention; crisis support services; and advocacy and influence.

**Pillar 1: Primary prevention** activities include awareness raising campaigns, training and capacity building of community leaders and behaviour change programs, which all aim to transform gender and cultural norms that foster family and community violence. At the beginning of the project, Pillar 1 activities were centered on funding partners' general awareness raising activities. The project has since worked with partners to develop and implement the *Inap Nau* (Enough Now) campaign, the Community Healing and Rebuilding program, and the Communicating the Law Toolkit, each of which is described below.

The **Community Healing and Rebuilding** program is a violence prevention initiative.<sup>74</sup> It builds on formative research undertaken by Oxfam which found that unresolved trauma fuels community and family violence, which in turn is creating an intergenerational cycle of violence. The program aims to facilitate healing by providing participants with a safe space where they can explore unresolved trauma and have their experiences of violence and trauma acknowledged and validated.

Oxfam and partners deliver the initiative through peer support circles, grouped by age and gender, which provide an opportunity for circle members to build a peer support network and a sense of

solidarity with their peers. Circles are limited to 30 members. Members attend weekly sessions for one year.

Sessions draw on a range of therapeutic activities, including the use of story and art to support circle members to explore and express their experiences and feelings. The initiative then works with circle members to develop knowledge and skills to examine their behaviour and their relationships, including the impact of power disparities and gender inequality on relationships and community cohesion.

Phase two is being rolled out in 2020. It will support communities to identify factors that contribute to violence and other issues in their community and to develop strategies for addressing these issues.

The ***Inap Nau (Enough Now)*** campaign is a violence prevention campaign that aims to challenge the normalisation of domestic violence among young people and promote non-violent conflict resolution. Oxfam supports partners to develop their own campaign strategies, theories of change, and implementation plans to achieve the campaign's objectives. Oxfam also supports partners to map stakeholders to identify leaders of influence to engage with through their campaign. Strategies used by partners include training young people as youth champions to promote non-violent conflict resolution within their communities; and building capacity of stakeholders and influencers to support non-violent conflict resolution to prevent violence against women and girls.

The **Communicating the Law Toolkit** developed in partnership with the Queensland University of Technology, University of Goroka's Creative Social Media Centre and the Department of Justice and Attorney General, aims to raise awareness of human rights and the laws and policies relating to family and sexual violence, child protection and sorcery accusation-related violence. Trained human rights facilitators use the toolkit's drama and other interactive activities to explore the meaning and application of the laws with communities, government agency staff and others. The toolkit was co-developed with local partners. It was informed by key government agencies and the Family and Sexual Violence Action Committee and underwent a thorough testing process. Partners use activities from the toolkit within their violence prevention activities, including the *Inap Nau* campaign.

**Pillar 2: Provision of quality crisis and reintegration and repatriation services** aims to foster a whole-of-system approach that coordinates quality crisis services and strengthens referral systems at provincial and district levels. Oxfam supports local partners to deliver crisis services, including repatriation and reintegration of survivors of violence, including those from sorcery accusation-related violence. Between July 2014–December 2019, partners funded by *Pacific Women* provided crisis support services, such as repatriation and relocation, counselling, paralegal support, mediation and safe house accommodation to 3,606 people (2,561 women and girls and 1,045 men and boys). To support survivors to re-establish their lives, the project provides small amounts of welfare support and income generating activity funds for clients to buy, for example, seedlings or tools for gardening or stock to be resold.

**Pillar 3: Influencing policy and legislation reform / implementation and responsive budgeting** aims to influence duty bearers at local, district, provincial and national levels of government to increase resources; and to develop, reform, and implement policies and legislation to prevent, respond to and address violence against women and girls.

Local partners have received additional resources from local members of parliament to improve responses to gender-based and sorcery accusation-related violence. The Member for Henganofi District in Eastern Highlands Province has donated a vehicle to KUSWA and the provincial police to support sorcery accusation-related violence and tribal fight responsiveness. The Member for Obura Wonenara District in Eastern Highlands Province has also committed funds for KUSWA's work to address sorcery accusation-related violence. These two members of parliament co-funded four peace mediations by KUSWA between July–December 2019.

## SASA! Pilot: Creating a movement to end violence against women in Papua New Guinea

### Project Partner

Population Services International.

### Context

The SASA! Pilot project worked with three urban locations in the National Capital District – Hanubada, Kaugere / Sabama and Morata. Population Services International had begun working with communities in the Bewani District, West Sepik Province to pilot the project in a rural location. Changes in the funding landscape for Population Services International shifted significantly in 2018 and 2019. While there was a collective desire that the pilot should continue with an alternative implementing partner, by March 2020 with no commitments in place and the global COVID-19 pandemic declared, the pilot was closed early. Contributions to this review were based on experience from set up and Start Phase and the baseline study.

### Target Groups

The project worked with community leaders, provincial administrators, local civil society and faith-based organisations. It recruited and trained community volunteer activists. Project beneficiaries are women and girls, families and communities in target communities.

### Gender Transformative Change Strategies

SASA! is an innovative primary prevention model that enables communities to rethink and reshape social norms and behaviours that perpetuate gender inequality, violence and increased HIV vulnerability for women. The key message is on the need to address the imbalance of power between women and men, girls and boys.

The SASA! approach was developed by Raising Voices, a Kampala-based non-profit organisation. It is used in more than 20 countries by 60 different organisations. *Pacific Women* supported Population Services International to test SASA! Together through a pilot in Papua New Guinea.

SASA! is a community mobilisation approach that supports communities to create positive and sustainable changes around community norms that perpetuate violence against women. It aims to address the root cause of violence against women: the power imbalance between women and men at both the individual and community levels and in doing so spark community-wide transformational change.

The project team undertook an extensive consultation process to identify communities interested in participating in the project. All community leaders signed partnership certificates, committing to working together to own the project. The project team trained and supported more than 388 volunteer community activists in three pilot communities. Volunteer community activists make use of everyday opportunities to talk about the different types of power at different stages to spark lively, reflective discussions about experiences in their communities.

‘SASA!’ is the acronym for its four phases: Start, Awareness, Support and Action. ‘Together’ emphasises that change is possible with collaboration, support and solidarity.

SASA! is implemented through four phases of change:

- Start: Foster personal reflection about power and nurture **power within**.
- Awareness: Deepen analysis of men’s **power over** women and the community’s silence about it.
- Support: Build skills and encourage community members to join **power with** others to prevent violence against women.

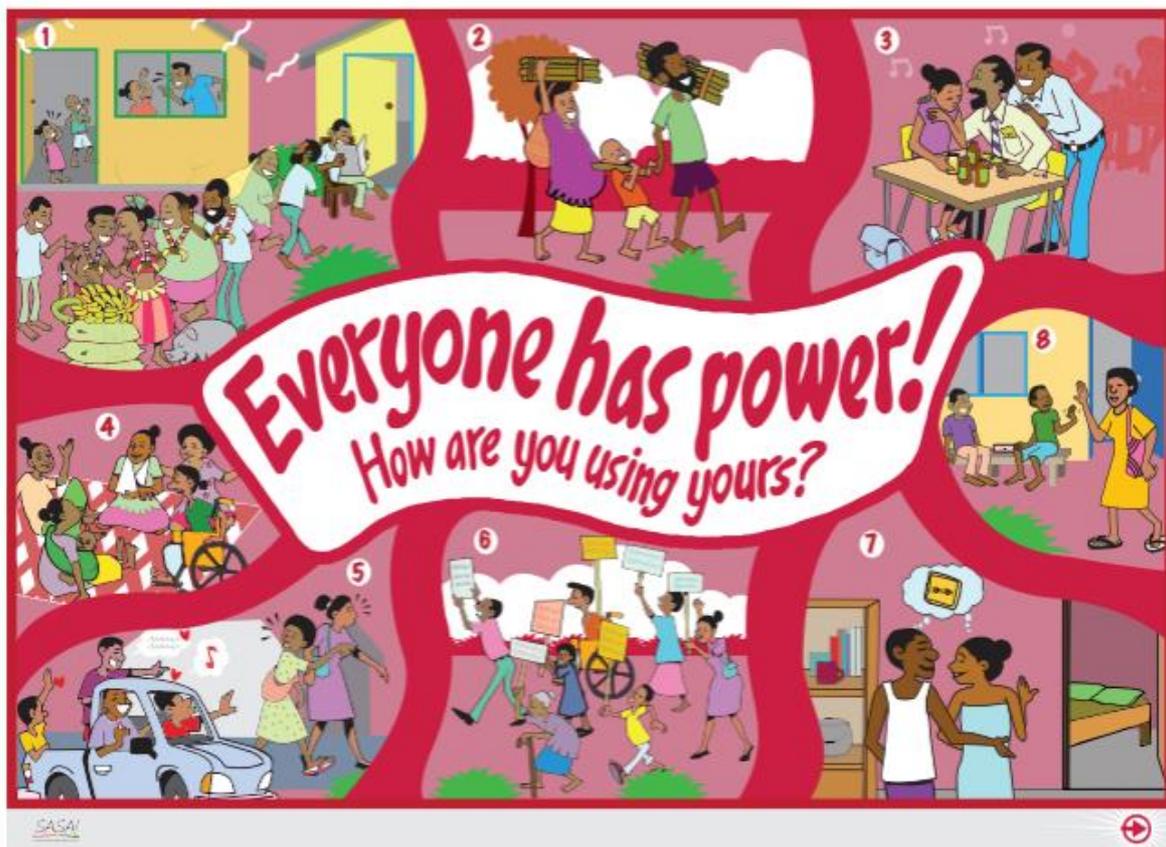
- Action: Use collective **power to** formalise and sustain change that prevents violence against women.

**Start phase:** Community activists, community leaders and institutional allies are identified, spend time exploring community norms about violence against women, begin their journey of deepening their power within to make changes in their own lives and start speaking out in the community.

**Awareness phase:** Activists, leaders and allies – through their respective strategies of Local Activism, Community Leadership and Institutional Strengthening – use a variety of provocative and interactive activities to encourage a critical analysis of men’s power over women and the community’s silence about this.

**Support phase:** More and more people engage with activists, leaders and allies, who are learning new skills and joining their power with others to support women experiencing violence, couples trying to change and activists speaking out and holding men who use violence accountable.

**Action phase:** Activists, leaders and allies lead efforts to support community members’ power to act and sustain that change for years to come, solidifying new norms in which violence against women is never acceptable and women can live safe, fulfilling and dignified lives.



SASAI! Papua New Guinea Power Poster. Photo credit: Population Services International.

## Safe Public Transport for Women, Girls and Children

### Project Partners

UN Women in partnership with the National Capital District Commission.

### Context

Public transportation is an important part of daily life for women and girls in Port Moresby. A project scoping study conducted in 2014 found that 98 per cent of the women and men surveyed used public transport to go to the markets, or for women under 19, to go to school. Yet 97 per cent of women and girls reported feeling unsafe at bus stops.

The study found that women take more trips and travel more days of the week than men. More than 90 per cent of women reported experiencing some form of sexual violence or harassment when using public transport, or when walking to, from or waiting at bus stops. The public transport system includes privately owned taxis and public motor vehicles almost exclusively owned and operated by men. As a sector, there are very low levels of effective regulation or accountability for users.

This situation creates a sense of insecurity that affects women's freedom of movement. Unsafe transport not only causes women and girls to change their ways of moving around; it reduces the trips they make, limiting their access to education and employment.

The Safe Public Transport for Women, Girls and Children project grew out of the Port Moresby: A Safe City for Women and Girls project. The Safe Public Transport project aims to support the provision of safe, reliable and affordable public transport that enables women, girls and children to move freely and safely around Port Moresby.

### Target Groups

At the policy and institutional level, the project worked in partnership with the National Capital District Commission, the National Road Traffic Authority and the Royal Papua New Guinea Police Constabulary (RPNGC).

*Sanap Wantaim* young women and men youth advocates provided awareness activities to young men and women in public spaces and women and girls on the *Meri Seif* (women only) buses. They provided education sessions to youth in schools.

### Gender Transformative Change Strategies

UN Women invested time and energy to build relations with the key stakeholders in creating commitment to work on safety in public transport. The project supported its partners to develop and implement public transport regulations and rules, policies, legislation and procedures to improve women's and girls' mobility on and safety in and around public transport.

UN Women involved the newly established Road Transport Authority in operationally relevant studies including a Gender and Transport Study and a Safety Audit of Port Moresby. The research generated evidence on the current infrastructure and systems and their impacts on women and girls. The research report made practical recommendations to make the system more gender sensitive. UN Women helped the Public Motor Vehicle Association develop a formal structure and revive its purpose.

A women only *Meri Seif* Bus service was introduced in 2014 to provide safe transport for women from the markets to the city. UN Women established a formal partnership with Ginigoada Foundation PNG Inc (Ginigoada Foundation) in 2015 and provided technical support and two more buses to enable the expansion of the free-to-ride *Meri Seif* Bus services. Ventura Bus Lines donated four additional busses. Through sustained engagement with the Road Traffic Authority and other stakeholders, UN Women supported Ginigoada Foundation to obtain Public Motor Vehicle licenses to establish six fare-to-ride *Meri* Bus services in Port Moresby. Ginigoada Foundation and UN Women continue to work

collaboratively through separate funding arrangements to sustain a safe public transport system in Port Moresby and to expand women-only bus services to Lae, Morobe Province.

The Safe Public Transport project supported the introduction by Ginigoada Foundation of a women only, timetable-based bus service and trained women bus drivers. These initiatives specifically sought to achieve shorter-term objectives of redressing gender imbalances in the sector, providing access to a safe public transport for women and children and demonstrating safe public transport models in action to the sector more broadly. The evaluation of the Port Moresby: A Safe City for Women and Girls project found overwhelming evidence that the *Meri Seif Bus* and *Meri Bus* services improved women's and girls' safety while on the buses.<sup>75</sup>

The project provided training and awareness in ending violence against women and human rights, safety on the road and the importance of providing safe transport for women and girls to the Road Transport Authority, Public Motor Vehicle Association and private taxi companies. Over 150 Public Motor Vehicle operators, drivers and crew received training.

Following exposure to knowledge and information on ending violence against women and girls, one private taxi company joined the campaign for a 'New Normal' declaring their taxis safe havens for women and girls. They took on the orange colour of the campaign and distributed campaign materials in their taxis. The company has recognised the business case for making their taxis safer for women and girls.

*Sanap Wantaim* youth advocates conduct public awareness activities, including daily awareness on the *Meri Seif Bus*. The young male advocates mobilise support from men and boys throughout Port Moresby to stand with the women and girls as partners and allies in promoting a safer city for all. By 2017, over 100 Public Motor Vehicle and taxi operators were participating in the *Sanap Wantaim* campaign to end harassment of women and girls in public spaces. In 2020 the National Capital District Commission incorporated the *Sanap Wantaim* and the New Normal campaign into its 2020–2022 Strategy to End Gender Based Violence 'Now is the Time: Leading the Change'.



*Jamie Wartovo, Sanap Wantaim male youth advocate and Jacinta Kasozi, international United Nations volunteer, engaging in discussion with a market vendor. Photo credit: UN Women.*

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<sup>46</sup> Darko, E., Smith, W., and Walker, D. (2015). Note 16 above.

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<sup>48</sup> Bank of Papua New Guinea (2013). *National Financial Inclusion and Financial Literacy Strategy 2014–2015*. Port Moresby: Bank of Papua New Guinea cited in Eves, R. and Titus, A. (2018). 'Gender Challenges to Social Inclusion in Papua New Guinea', *DPA Discussion Paper 2017/18*, p 4. Available at: <https://pacificwomen.org/wp-content/uploads/2017/12/Eves-Titus-Gender-Challenge-to-Financial-Inclusion-2017.pdf>

- <sup>49</sup> Examples include the *Yumi Kirapim Senis* documentary series developed for the *Pacific Women*-funded Strengthening National Coordination project.
- <sup>50</sup> Each of these partners, except the Nazareth Centre for Rehabilitation, are also, or have also been, funded local partners of Oxfam under the Responding to Gender-Based and Sorcery-Related Violence in the Highlands project.
- <sup>51</sup> The development of the Communicating the Law Toolkit was funded through the Responding to Gender-Based and Sorcery-Related Violence in the Highlands project but there was efficient leveraging of time and resources between the initiatives. The Communicating the Law Toolkit is designed so that facilitators can use a range of materials, including the digital stories.
- <sup>52</sup> Pamphilon, B., Bue, V. and Wantum, F. (2019). 'Research and Learning from the 'Inside Out': Processes, Practices and Pedagogy of a Women's Agricultural Economic Empowerment Project in Papua New Guinea', *Integrating Gender in Agricultural Development: Learnings from South Pacific Contexts*. Emerald Publishing Limited, pp 135–147.
- <sup>53</sup> For more information see the Family Farms Teams website, accessed at: <https://www.canberra.edu.au/research/faculty-research-centres/csc/family-farm-teams-program>
- <sup>54</sup> Available at: <https://aci.gov.au/publication/books-and-manuals/png-family-farm-teams-manual>
- <sup>55</sup> Available at: <https://aci.gov.au/publication/books-and-manuals/farmer-farmer-adult-learning-manual>
- <sup>56</sup> Caffery, J. and Hill, D. (2018). 'Expensive English: an accessible language approach for Papua New Guinea agricultural development', *Development in Practice*. Available at: DOI: 10.1080/09614524.2018.1530195
- <sup>57</sup> Available at: <https://www.canberra.edu.au/research/faculty-research-centres/csc/family-farm-teams-program/teachers-resources>
- <sup>58</sup> For more information on the project see: *From Gender Based Violence to Gender Justice and Healing: End of the Project report (April 2015–March 2018)*. Available at: <https://iwda.org.au/resource/from-gender-based-violence-to-gender-justice-and-healing-end-of-project-report-iwda-ncfr-july-2018/> and *A learning paper Leading Change in Bougainville: Experiences of Nazareth Centre for Rehabilitation and Women Human Rights Defenders*. Available at: <https://iwda.org.au/resource/leading-change-in-bougainville-learning-brief/>
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- <sup>60</sup> The Gender at Work Framework is available at: <https://genderatwork.org/analytical-framework/>
- <sup>61</sup> CARE International in Papua New Guinea. (2018). Note 7 above, p 1.
- <sup>62</sup> CARE International in Papua New Guinea. (2018). Note 7 above, p 1.
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- <sup>65</sup> FHI 360 (2019). *Kommuniti Lukautim Oi Meri: Survey on Family Wellbeing in Western Highlands and West Sepik Provinces, Papua New Guinea*, pp 45–49. Available at: <https://fhi360.org/sites/default/files/media/documents/resource-png-klom-survey.pdf>
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