



A man and woman in Paiya, Western Highlands Province, PNG, share an intimate moment during the 'Karim Leg' courtship ceremony. Photo Credit: Getty Images.

Gender Transformation in Practice

Opening Doors for Lasting Change

There are no shortcuts. Achieving gender equality is about finding transformational ways of working that respect customs and culture; empower communities; embrace diversity and long-term commitment; find common ground; counter power; and build meaningful community conversations.

Elsie Mongoru, Program Manager, CARE PNG

Pacific Women partners in Papua New Guinea (PNG) have trialed, adapted, and evaluated a range of approaches to gender transformation. Over almost nine years of programming, they have identified **eight elements** that are key to bringing about change in gender dynamics in PNG and across the Pacific.¹

Gender transformative approaches are applicable across all development sectors' policy, planning and programming, and should be incorporated at every stage of the program cycle, from conception through to implementation, monitoring and evaluating.

Recommended Practices



Make gender transformation explicit in project design



Promote gender transformation through long-term commitment



Partner with women as leaders and change agents



Engage men meaningfully in gender transformation



Work with credible local partners and local change agents



Work across multiple levels of society



Build on protective customs and practices



Ground gender capacity development in the local context

What is a gender transformative approach?

Gender transformative approaches challenge the social norms and structures of power and privilege that disadvantage people on the basis of their gender.

They are designed to address underlying beliefs of what makes a 'real man' and a 'real woman' and the power and privilege that give some people an advantage and other people a disadvantage, just because they are women or men.

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

Why are gender transformative approaches important?

Gender transformative approaches are important because after decades of international efforts to improve gender inequality it is clear that more needs to be done to address the underlying causes of inequality: these go beyond individual practice and beliefs and involve social and collective practices as well as institutional and structural reasons why the status of women is not yet equal to that of men.

In Papua New Guinea, some cultural norms provide 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 partners identified ten norms and practices as priorities for change in Papua New Guinea. This is 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, and on the whole family and community.

The following eight key elements can support progress towards gender transformation in Papua New Guinea and the Pacific.



A young woman in Papua New Guinea. Photo Credit: World Bank Photo Collection – Flickr.

Harmful gender norms

When women are subservient to men in their families and their contributions are undervalued.

Most married girls are expected to move to their husband's tribal area. This limits their access to resources and education.

Sorcery-accusation related violence is more severe against women than men.

Men control family income, especially of higher value crops.

Women are under-represented in all levels of leadership.

Half as many women as men work in wage earning or salaried positions.

Women's isolation during childbirth limits access to health care and contributes to maternal mortality.

Almost 1 in 4 women have no formal education and have lower functional literacy than men.

Bride price is now widely used to give ownership and control of women to their husband and his family.

The high level of acceptance of men's violence against women.



Make gender transformation explicit in project design

Frameworks to support gender transformative approaches

Rao and Kelleher Gender at Work Framework: This framework proposes changes in both the informal and formal rules governing experiences and opportunities; and at the different levels of individuals, within families, communities and organisations, and throughout systems.²

CARE Gender Equality Framework: This framework proposes changes at the personal, relational and structural levels, to ensure people of all genders and life stages can realise their full potential in their public and private lives and are able to contribute equally to, and benefit equally from, social, political and economic development.³

Socio-Ecological Model: This model proposes 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.⁴

Include specific objectives, budget and monitoring activities in project designs to stop gender targets getting lost.

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, as well as attached budgets, mitigates against the risk of gender equality targets getting lost or subsumed in sectoral objectives.

Project designs can successfully include an explicit commitment to gender transformation by:

- a. **Using gender transformative frameworks or women's empowerment frameworks that make it clear 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 societal levels. They recognise the importance of informal community or social norms and formal laws, rules and policies that govern women's and girls' access to resources, opportunities, rights and choices.
- b. **Incorporating regular monitoring.** Not only does monitoring assess progress and effectiveness of approaches, but it also ensures that no harm is being inadvertently caused.



Gender transformative approaches make life more balanced for women and men. Farming family from Baiyer Valley, Western Highlands Province, PNG.

Photo Credit: Dr Jo Caffery, Family Farm Teams Project, Centre for Sustainable Communities, University of Canberra, Australia.





Promote gender transformation through long-term commitment

Changing marital norms over time

FHI 360's *Komuniti Lukautim Oi Meri* (communities caring for women and girls) project worked intensively **over six years** with women and men in two western provinces to reduce violence against women (VAW).⁶ The project invested early in negotiating community support and recruiting and training local community staff. An ethical baseline survey ensured a deep understanding of the context of VAW in each community.

Monitoring tools, outreach messages, community discussions and capacity building activities were then tailored to context and the project layered activities to increase women's and men's understanding of the causes and consequences of VAW. Individual activities through home visits were reinforced through community-focused activities to enable safe discussions on harmful practices.

It took time to ensure that the local community facilitators and project staff had the skills and gender knowledge they needed to gain the trust of community members to have these discussions. It also required time for women and men in their various roles within the family and community to accept – and choose how to act – on new knowledge.

FHI 360's sustained, context-specific and evidence-based approach decreased women's self-reported marital rape from 70 per cent to 47 per cent and men's reported marital rape from 35 per cent to 27 per cent. The proportion of women and men who agreed that violence against women was 'sometimes justified', also declined.⁷

It takes time for the discussion and negotiation of power dynamics within a community or organisation to be safely explored, understood, tested and adopted.

Transforming women's and men's and girls' and boys' attitudes and behaviours towards gender relations, and the structures and institutions within which they operate, is a long-term undertaking. 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.

Projects can promote gender transformation through a long-term commitment by:

- a. **Looking for opportunities to establish long-term, strategic alliances.** Alliances between individuals, communities and civil society organisations supporting transformative change depend on trust and may take years to establish (see also the *Small Grants, Big Results Practice Note*, part of the *Pacific Practice Note Series*, by *Pacific Women* and the Women's Fund Fiji).



Simon Kouwa – Chairman of Peace and Good Order addressing the community at Maiva-Fututai, Lufa District, Eastern Highlands Province, PNG. Photo Credit: MAMAYO Project – CARE International in PNG.

- b. **Using consistent and repeated core messages and activities that reinforce the benefits of gender equality.** These enable individuals, families and community leaders to change behaviours sustainably. They become the new norm, rather than exceptional behaviours.
- c. **Not expecting shortcuts.** Global evidence indicates that there are no shortcuts to transformative change. *Pacific Women's* experience concurs with the findings that long-term, not short-term projects are best-placed to sustain change and maintain fidelity with evidence-based social norm change methodologies.⁵
- d. **Providing long-term core funding for staff, organisational development, capacity development, learning, sharing and evidence-building.**

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Partner with women as leaders and change agents

Gender transformative approaches recognise women and girls as equal actors and participants in their development.

Gender transformative approaches work with women and girls as equals through all stages of the project, from concept and design to closure. Women and girls have decision making roles; they are implementors, not only beneficiaries or passive participants.

Projects can work with women as leaders and change agents by:

- a. **Seeking out and partnering with local, women-led human rights organisations and women leaders with credibility within communities.** Community mapping and participatory stakeholder consultation are key at all stages of the project. Long-term commitment of funding, technical resources, and regional and international networking, increases the exposure and confidence of individual women, and expands the reach and capacity of their organisations. Community-based, women-led organisations and movements are the most effective way to build women’s empowerment and equality (see also the *Small Grants, Big Results Practice Note*, part of the *Pacific Practice Note Series*, by *Pacific Women and Women’s Fund Fiji*).
- b. **Providing leadership and organisational management skills, as well as advocacy and influencing skills, combined with opportunities to exercise leadership skills.** For example, combining practical financial literacy and basic business skills can build women’s confidence to take on and be accepted in community leadership roles, and can help women earn additional income to sustain themselves and their families.



Bridgette Mohin participating in the Young Women’s Leadership Forum, Buka. Autonomous Region of Bougainville. Photo Credit: International Women’s Development Agency.



Agnes Titus with loudhailer and Women Human Rights Defenders (WHRD) of the Nazareth Centre for Rehabilitation during 2017 Bougainville WHRD Forum. Photo Credit: Harjono Djoyobisono/International Women’s Development Agency.

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Engage men meaningfully in gender transformation

Barola communities acting for change

Gender transformative approaches encourage men to identify more positive ways of being a man that result in sharing power with women and reducing violence against women and girls.

Changing gender relations requires men as well as women, and the structures and institutions within which both operate, to change. Consistent with global best practice,⁸ *Pacific Women* partners have integrated activities that purposefully engage men in reflection on how unequal gender norms influence their lives. In the experience of partners, this type of change most typically occurs when women and men **work together on shared goals**.

Projects can engage men meaningfully in gender transformation by:

- Working with existing leadership structures and social networks.** The high status of men means they can wield significant positive influence, or block attempts to change. It is important to negotiate male leaders' support at the start, while also ensuring that women are active participants in program leadership.
- Making visible women's contributions towards gender equality.** This includes creating opportunities for men to collaborate with women's groups to ensure that men's efforts are accountable to women's rights and empowerment, and to women themselves.
- Adopting multiple strategies of working with both women and men.** Strategies that have increased willingness to try new ways of behaving are family-based approaches, which require participation by a woman and a man from each household; and modelling women and men working together and sharing leadership.

Barola is notorious for roadblocks by gangs of youths, accompanied by harassment, and physical and sexual violence. Fed-up community members reached out to the Kafe Urban Settlers Women's Association (KUSWA), based on their reputation for peace building, to tackle the issue. KUSWA took up the challenge.

Using photos, visual aids and storytelling over several sessions, the KUSWA Director and community leaders encouraged gang leaders to share why they resorted to criminal behaviour and to reflect on the negative impacts of their behaviour on their families, 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 then worked with gang leaders to identify changes they could make and sustain within their communities.



Women Human Rights Defender, Serah Sapia, from the Nazareth Centre for Rehabilitation with male advocates in a group discussion during the 2019 Male Advocates Forum in the Autonomous Region of Bougainville. Photo Credit: Harjono Djoyobisono/International Women's Development Agency.



Work with credible local partners and local change agents

Sustainable change is ‘led from the inside’. This means working with, and respecting, existing leadership structures and finding common ground programming. It may also involve negotiating with local structures to ensure women’s active participation as change agents.

Achieving ‘buy-in’ to change behaviours is essential, whether projects are working with government, business, churches, households or communities. Local commitment is needed to advance change and to mitigate against any harm for women or girls who participate in program activities.

Projects can work effectively with credible partners and local change agents by:

- a. **Selecting implementing partners with common interests, local knowledge, experience and credibility.** Engagement of community leaders and local government officers is effective due to their existing status within their communities. There are also tangible benefits for these leaders to participate, including gaining new knowledge and skills that they can use in their existing roles. Supporting leaders in personal journeys of change to becoming advocates of gender equality also influences how they act as village magistrates, ward councillors and religious or youth leaders, beyond specific project objectives.
- b. **Providing opportunities for new change agents to emerge with further training and experience as advocates and volunteers.** Local facilitators often gain credibility and more status within their communities as a result of the skills, knowledge, employment and exposure they receive from 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. The financial and opportunity costs of involvement in projects must be understood and factored in.
- c. **Using peer and role model approaches.** These are effective in oral cultures where women and men learn more effectively by seeing, doing and exchanging views, rather than writing or reading.
- d. **Aligning change agents’ personal values with project values.** This is important in challenging gender norms. Regular training, reflection and monitoring of local change agents’ understanding of gender concepts and issues is essential to mitigate risks of unintended harms or undermining gender transformative objectives.

Changes led by people or leaders who are invested, from within government departments, organisations or communities, are more likely to result in transformative change.



The president of Bana Women Human Rights Defenders, and young WHRDs, is leading her group at the Bougainville WHRDs Forum (Siwai, November 2017). Photo Credit: Harjono Djoyobisono/ International Women’s Development Agency.

Bougainville’s Human Rights Defenders

The International Women’s Development Agency (IWDA) through its partnership with the Nazareth Centre for Rehabilitation takes a multi-track approach to preventing and responding to family and sexual violence (FSV) in the Autonomous Region of Bougainville.

For five years between 2015 and 2020, the Nazareth Centre nurtured a network of 2,260 women human rights defenders and 888 male advocates.

Through skills training, regional and Bougainville-wide learning and networking forums, the centre trains Women Human Rights Defenders as educators, advocates and activists on gender equality, peace building, human rights, and zero tolerance to FSV.

Over the five years, the centre also trained 236 women human rights defenders and 102 male advocates, other church leaders and retired teachers as counsellors. These community-based counsellors are substantially increasing the availability and quality of counselling assistance to women, girls, men and boys.

The project encourages male advocates to support the work of, and be accountable to, the Women Human Rights Defenders, rather than working separately.



Focusing on shared benefits with the private sector

CARE worked with local coffee exporting companies to address women coffee farmers' lack of access 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 male extension officers' understanding of gender equality; and upgrading training and technical services in a way that encouraged and was safe for women to participate.

CARE worked with local companies to address organisational barriers, including through policy reforms, such as field risk assessments, pay structures to ensure women employees have the same opportunities and benefits as men, and actions to ensure that all extension officers were safer. CARE also made the process of specialty market accreditation attractive to local coffee industry exporters. 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 best practices for coffee farming and about the value of working as family groups.

Collaboration with the government and the coffee industry increased the percentage of women attending extension service training from 5% in 2014 to 30% by 2019. This had important implications for farmers' social and economic wellbeing, with research finding that women who participated in extension training produced incomes 22% higher than households in which women did not receive training.⁹

'Talk to me': the motto of community mobilisers educating their communities and changing attitudes in the Komuniti Lukautim Ol Meri (Communities Caring for Women and Girls) project. Photo Credit: FHI 360.

- e. **Starting with companies and government departments that are receptive to change.** This includes taking time to build relationships with a transparent agenda of gender transformation with those that could have an influential impact. Acknowledging the existing expertise and needs of companies and government departments can support a collaborative approach to developing materials, policies and practices to promote gender equality outcomes.



Agriculture and model farming family of Timuza, Kainantu District, Eastern Highlands Province, PNG (2020). Photo Credit: Douglas Diave/CARE International in PNG.

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Work across multiple levels of society

As the causes and consequences of gender inequality exist in all aspects of life, changes also need to take place in all aspects of life.

Barriers to gender equality exist at an individual level: in women’s and men’s expectations of themselves, and 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 equal 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 simultaneously across multiple levels.

This includes working for changes in:

- how women and men see themselves
- family dynamics at home
- the behaviour we accept in our communities, schools, organisations and workplaces
- and in the rules, systems and institutions that structure our lives.

Projects can work effectively across multiple levels by:

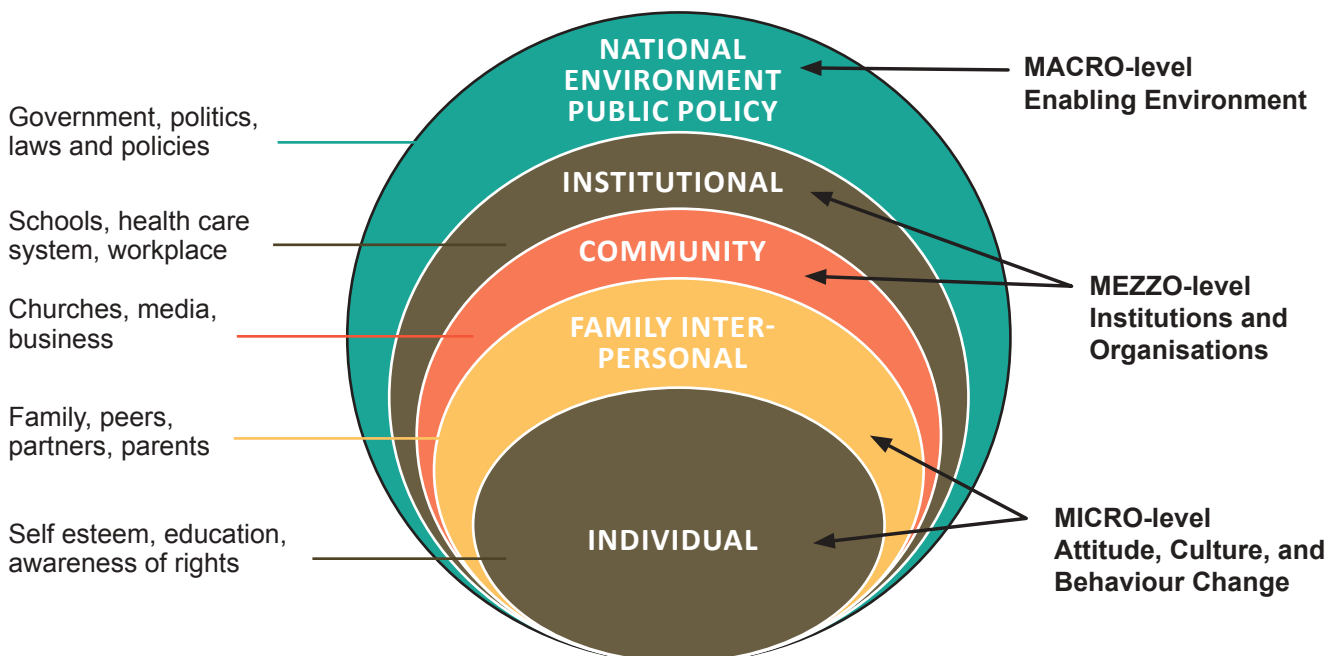
- Engaging leaders and decision makers.** This is needed at structural, community and household levels to change laws, norms and practices that undermine and/or harm women and girls.



Papua New Guinea National Parliament, Port Moresby. Photo Credit: Michael Runkel, Alamy.



Socio-Ecological Model



Working at individual and institutional levels



Adopting a multi-pronged and transformative approach to gender issues and violence against women and girls in local, informal 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. This was achieved by training vendors in leadership, advocacy and financial literacy, and supporting vendors to organise into vendor associations.

At the same time, the project built the institutional environment by working with city market authorities and gender and youth desk officials to adopt more inclusive market management 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 is adopting the vendor association model as a 'voice strategy' to give vendors a collective and formal voice in government decision making. The National Capital District has incorporated the *Sanap Wantaim* youth activities in its Gender Based Violence Strategy.

Coffee farming couple of Sustainable Management Services Farmer Network, Chuave District, Simbu Province, PNG (2014). Photo Credit: Coffee Industry Support Project – CARE International in PNG.

- b. Transforming how women and men see themselves and their roles.** Create opportunities and encourage women to take on greater leadership roles in other areas of their lives and partner with women's groups to create support for change more broadly within communities.
- c. Adopting mutually reinforcing strategies.** This means combining work on individual skills with efforts to promote women's access to resources or services; or combining financial literacy with opportunities to practise new skills through small grants or links with other credit providers.



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, Port Moresby, Papua New Guinea.



Build on protective customs and practices

Enabling discussions on cultural norms

Gender transformative approaches find entry points for community discussion through religious beliefs and cultural practices that value women's contributions to the clan, family, community and church.

Pacific Women projects ensure that gender dynamics and the implications of unequal gender relations are made visible and included in community and organisational discussions. They 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 that promotes gender equality.

In some situations, it has been effective not to judge widely-held beliefs or practices as wrong. In the cases of belief in 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 positive or supportive aspects the practices may have initially served for families and communities. The projects then support women and men to consider actions to minimise harm and to identify alternative behaviours that would result in better outcomes for women, girls, families and communities.

Projects can engage with customs and practices by:

- a. **Identifying positive values and practices.** This involves supporting communities or organisations to 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 harm.
- b. **Challenging negative behaviours, justified in the name of custom.** This can be done by facilitating reflection on the negative gendered consequences of some existing customary practices, by helping communities consider how customs or practices have changed and can change over time, and demonstrating the benefits of greater gender equality.

As part of CARE PNG's work with coffee farming families, participants consider the issue of bride price as part of the family business management training.

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



Pacific Women partners support communities to reflect on positive customs that value women's roles and contributions as equal to those of men. Photo Credit: Oxfam in Papua New Guinea, Highlands Community Healing and Rebuilding program.



Ground gender capacity building in the local context

Adaptation of tools and materials to local context

As experts in their context – and as key change agents – staff and partners use local examples of gender power issues and develop strategies, provide training and adapt tools to local audiences.

Project implementers work with local staff and partners to deliver their programs. It is important that project implementers invest in supporting local facilitators' knowledge of training materials, and to regularly model and promote values that help to reinforce key concepts, continue to build skills, and to maintain personal commitment. While insider-led changes are effective as a sustainability strategy, it is also necessary to maintain commitment to evidence-based methodologies and gender concepts.

Projects can include tailored gender capacity building by:

- a. **Co-creating and pre-testing materials and implementation tools collaboratively with local trainers.** In accordance with good community development practice, this ensures key messages are accurately described in *Tok Pisin*, are well understood by local trainers, and that intended meanings are conveyed.
- b. **Contextualising picture-based materials and experiential learning tools, such as role plays and games-based training methods.** These methods take into account low literacy levels. Using learning tools that require few or easily accessible local resources is effective in enabling participants to share the learning with others in their family or community.
- c. **Designing interventions with young women and men to work as local gender equality advocates and leaders.**

PNG's National Gender Based Violence Strategy identifies *SASA!* as 'a notable example' of best practice in preventing gender-based violence. Developed in Uganda, *SASA!* has been successfully adapted in over 20 countries. It takes a carefully 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. A key element of the *SASA!* pilot in PNG was ensuring that core elements of the evidence-based *SASA!* approach were maintained during the adaptation of tools and materials to the local context. Reflecting on the process, the *SASA!* team reiterated adaptation is complex and iterative.









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

Technical advice from different local organisations working to prevent gender-based violence meant that project staff created tools that can be used more broadly 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.



Family Farm Team's female participants in a group discussion during training in Western Highlands Province, PNG. Photo Credit: Family Farm Teams Project, Centre for Sustainable Communities, University of Canberra, Australia.

Practical Actions to Support Gender Transformative Results

| | | |
|---------------|------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>> 1</p> |  <p>Make gender transformation explicit in project design.</p> | <ul style="list-style-type: none"> ■ Use gender transformative frameworks to identify the interconnected levels of action required to create lasting social change. ■ Budget for activities to achieve gender targets, and regularly monitor progress and effectiveness. |
| <p>> 2</p> |  <p>Promote gender transformation through long-term commitment.</p> | <ul style="list-style-type: none"> ■ Aim to build long-term, multi-stakeholder strategic alliances. ■ Commit long-term funding. Short-term projects are not well-placed to sustain change. ■ Communicate the benefits of gender equality regularly, consistently and clearly. |
| <p>> 3</p> |  <p>Partner with women as leaders and change agents.</p> | <ul style="list-style-type: none"> ■ Deliberately partner with local, women-led organisations and leaders. ■ Support women's leadership and organisational skills, and opportunities to exercise leadership. |
| <p>> 4</p> |  <p>Engage men meaningfully in gender transformation.</p> | <ul style="list-style-type: none"> ■ Counter perceptions that gender is about women only. ■ Work with families to support change at the interpersonal and household levels. ■ Model women and men working together and sharing leadership roles. ■ Ensure men's efforts are accountable to women's rights and empowerment, and to women themselves. |
| <p>> 5</p> |  <p>Work with credible partners and local change agents.</p> | <ul style="list-style-type: none"> ■ Community-led approaches provide the foundation for long-term transformation. ■ Support influencers with position and status to be advocates of gender equality. ■ Take time to build relationships with influential actors who are receptive to change. |
| <p>> 6</p> |  <p>Work across multiple levels of society.</p> | <ul style="list-style-type: none"> ■ Support women's cross-sectoral movement building to widen social networks, solidarity, collective agency and advocacy. ■ Engage support for action at all levels of government and across sectors including churches, businesses and the community sector. |
| <p>> 7</p> |  <p>Build on protective customs and practices.</p> | <ul style="list-style-type: none"> ■ Amplify positive and protective expressions of customs and culture. ■ Facilitate reflection and re-visioning on the negative gendered consequences of some existing customary practices. ■ Engage behaviour change communication specialists to support gender equality messaging that resonates locally. |
| <p>> 8</p> |  <p>Ground gender capacity building in the local context.</p> | <ul style="list-style-type: none"> ■ Support staff, volunteers and community leaders to promote change within their own context and language. ■ Collaborate with local trainers to co-create project materials and implementation tools. ■ Use peer and role model approaches where people learn by seeing, doing and exchanging views. |

Further information

The full *What Works for Gender Transformative Approaches in Papua New Guinea* report can be downloaded from <https://pacificwomen.org>, together with a short video on Gender Transformative Approaches, in English and *Tok Pisin*.

The review of gender transformative approaches grew out of *Pacific Women's* commitment to document and share what works to achieve lasting transformative change. At the request of partners, a participatory review approach was adopted with representatives from projects with evidence of positive changes in the communities and contexts they work in, with the guidance of an advisory group. The review draws on the collective knowledge and experience of the following participants:

Brenda Andrias, Jeanette Ila, Bronwyn Kili and Joanna Oala (UN Women); **Diane Anton and Helen Mark** (Oxfam in Papua New Guinea); **Angela Apa** (Kup Women for Peace); **Veronica Bue** (Papua New Guinea University of Technology); **Roselyn Erick** (Kafe Urban Settlers Women's Association); **Pamela Kamyra, Petrina Lee and Bryan Apa** (FHI 360); **Jackie Kauli, Verena Thomas and Catherine Levy** (Queensland University of Technology); **Evonne Kennedy and Elizabeth Asigau** (Business Coalition for Women); **Sr Josephine Lahio and Agnes Titus** (Nazareth Centre for Rehabilitation); **Elena Leddra and Catherine Fokes** (International Women's Development Agency); **Shannon McVey and Donald Kanini** (Population Services International); **Josephine Mill** (UNICEF); **Elsie Mongoru, Judy Andreas, Manase Sese, Durida Sisire, Lavinia Magjar and Jerry Lauata** (CARE International in Papua New Guinea); **Barbara Pamphilon** (University of Canberra); **Gary Robinson** (Menzies School of Health Research); and **Katherine Lepani** (consultant who developed thematic briefs from review of partner documents).

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Endnotes

¹Through a participatory process during the period 2019–2020, 14 *Pacific Women* partners, delivering 12 projects across the country, collaborated to document the elements of their programming that effectively support gender transformation. This was accompanied by a review of global literature and local project evaluations.

²Rao, A., & Kelleher, D. (2005). Is there life after gender mainstreaming? *Gender and Development*, 13(2), 57–69. https://genderatwork.org/wp-content/uploads/2017/10/Is-There-Life-After-Mainstreaming_Gender-and-Development_Rao_AD_Kelleher_ARTICLE.pdf.

³CARE International. (2019). Gender Equality and Women's Voice Guidance Note https://insights.careinternational.org.uk/images/in-practice/GEVV/GEVV_guidance-note_english_2019.pdf.

⁴See for example: The SASA! activist toolkit for preventing violence against women and HIV, <https://raisingvoices.org/sasa/download-sasa/>

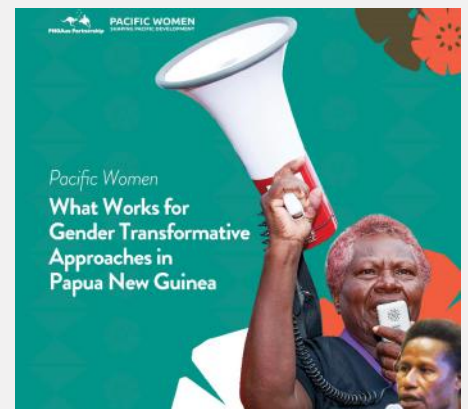
⁵Goldmann, L., Lundgren, R., Welbourn, A., Gillespie, D., Bajenja, E., Muvhango, L., & Michau, L. (2019). On the CUSP: the politics and prospects of scaling social norms change Programming. *Sexual and Reproductive Health Matters*, 27(2), 51–63. <https://doi.org/10.1080/26410397.2019.1599654>.

⁶FHI 360. (2019, March). A survey for the Komuniti Lukautim Oi Meri (KLOM), Communities caring for women and girls project: Survey on family wellbeing in Western Highlands and West Sepik Provinces. <https://fhi360.org/sites/default/files/media/documents/resource-png-klom-survey.pdf>.

⁷FHI 360. (2019, March). A survey for the Komuniti Lukautim Oi Meri (KLOM), Communities caring for women and girls project: Survey on family wellbeing in Western Highlands and West Sepik Provinces, 33. <https://fhi360.org/sites/default/files/media/documents/resource-png-klom-survey.pdf>.

⁸International Center for Research on Women. (2018). Gender equity and male engagement: *It only works when everyone plays*. https://www.icrw.org/wp-content/uploads/2018/02/ICRW_Gender-Equity-and-Male-Engagement_Brief.pdf.

⁹CARE International in Papua New Guinea. (2018). *Business case for women's economic empowerment in the coffee industry* [Unpublished manuscript].



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Gender transformative approaches review participants. Photo Credit: *Pacific Women* Support Unit.

