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MALE ROLES AND MALE INVOLVEMENT IN THE PROMOTION OF GENDER EQUALITY IN A CHANGING WORLD

Mr. Joelson ANERE

C/-Anere Institute of International Studies (AiiS) trading as ONLINE DIGITAL WEBSITE ISU-ISU OSIRI BLOG,

P.O. Box 617, Vision-City MegaMall, Waigani 131, Port Moresby,
Independent State of Papua New Guinea

ABSTRACT

The PNG National Public Service Male Advocacy Network (PNG PS MAN) is one of the few uniquely home-grown initiatives of the Government of Papua New Guinea in 2013 as outlined in the **2013 KOKODA COMMITMENTS** agreed to by Central Government Agencies and Line Agencies at the Kokoda Motel, Sogeri, outside Port Moresby, Papua New Guinea.

The PNG Public Service Male Advocacy Network was the initiative of the Department of Personnel Management (DPM) under the able leadership of former Acting Secretary Mr. John Kali, with funding from the Government of Papua New Guinea and co-financing support from the Australian Government funded Economic and Public Sector Program (EPSP).

The Department of Personnel Management was particularly keen in enforcing Section 55 of the Constitution of Papua New Guinea, ***“calling for equality of citizens in all areas of social, economic, and political development irrespective of race, tribe, place of origin, political opinion, colour, creed, religion or sex”***.

The Department of Personnel Management proceeded to launch the Gender Equity and Social Inclusion Policy or GESI in 2013 at the Parliament State function room.

The GESI Policy was developed in support of a number of National policies and priorities as well as international agreements including the National Constitution; the Vision 2050; numerous National policies which support gender equity; the Public Service Code of Business Ethics and Conduct as well as International commitments including the Universal Declaration of Human Rights, Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) and others that concern gender equity, social inclusion and development.

The GESI Policy of 2013 infused renewed spirit, enthusiasm, and energy to enforcing Section 55 of the Constitution of PNG and re-affirmed the strong stand by former Acting Secretary, Mr. John M. Kali, OBE of the Department of Personnel Management that ***“the PNG National Public Service is committed to encourage and support the principles of ‘equality’ in every aspect of the Public Service work place”***.

The then Minister for Public Service, Hon. Dr. Sir Puka Temu KBE CMG MP, and Former Acting Secretary, Mr. John M. Kali, OBE including the Former Minister Counsellor of AusAID, Mr. James Hall (prior to its incorporation into the Australian

Department of Foreign Affairs and Trade - now known as “Australian AID DFAT”), witnessed the launching in the company of other fellow representatives of various Multilateral, Bilateral, and UN Bodies including the first pioneer thirty male advocates of the PNG National Public Service Male Advocacy Network or MAN.

The objective of the project is to continue the implementation and mainstreaming of the National Public Service GESI policy into public sector workplaces (at national provincial and district levels) and into service delivery both internally (within the public Service) and externally shaping services provided to the community. This is guided by a Gender Equity and Social Inclusion (GESI) Matrix.

Seven years on since preparations began in 2012 for the Launching of the GESI Policy of 2013 and the KOKODA COMMITMENTS of 2013, the benefits of these policies have yet to be realized and felt equally across the entire Public Service machinery.

This is despite partial evidence of the establishment of Gender focal points in designated in-line positions in the PNG National Public Service. This is recorded in the Department of Personnel Management sponsored **National Executive Council Decision Number 172 NG/2012**.

The implementation of the KOKODA COMMITMENTS and the GESI POLICY of 2013 can not be successful without the support of all agencies of Government - Central Agencies, Line Agencies, State-Owned Enterprises, and Provincial Governments.

How well these lesson is learnt in the PNG Public Service machinery of Government remains to be seen, now, and into the future?

One answer and perhaps a temporary solution to that question lies in the delicate hands of all **“Public Servants”** in Papua New Guinea. Why? Because our identity and the union of all 22 provinces in Papua New Guinea, dependes on it.

This still doesn't answer the key question: **“Who do we blame for the lack of IMPACT and success of these Policies 43 years after independence and Why???”**

Key words: GESI Policy 2013, Kokoda Commitments 2013, Male Advocacy Network (MAN), PNG National Public Service, Male Advocacy Network.

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Mr. Joelson ANERE

C/-Anere Institute of International Studies (AiiS) trading as ONLINE DIGITAL WEBSITE ISU-ISU OSIRI BLOG,

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1. Introduction

This paper is born out of my long standing involvement in the PNG National Public Service Male Advocacy Network (PS MAN) since its inception in 2013. The program has since that time grown and evolved as a sub-component of the PNG Public Service Gender Equity and Social Inclusion Policy of 2013.

In this concise introduction, I outline the exegesis of this paper by placing it within the context of my own development as a Male Advocate for Women's Human Rights or a more apt terminology is as a Gender Justice advocate, provides the theoretical rationale for this paper and clearly outlines this paper's key foci.

2. Overview

The general area touched on in this paper concerns the practical politics of challenging sexism within the PNG National Public Service inclusive of the Sub-National level of Government.

Dr Stephen Fisher (2014:12) quoted Critical Sociologist Buechler, recognized that one key area of structural disadvantage and oppression is the area of gender relations. Dr Stephen Fisher further quoted Brookfield (2014:12), that critical theory aims to *"illuminate the ways in which people accept as normal a world characterized by massive inequities and systemic exploitation of the many by the few"*. Dr. Stephen Fisher reminded us further in quoting Brookfield (2014:12) that *Critical Theory provides a rationale for freedom and justice in society*.

The PNG Public Service Male Advocacy Network (PNG PS MAN) is the result of growing influences of the field of Critical Theory in academia. This resulted in this field being much studied across the globe in many reputable Universities such as the University of the South Pacific, the University of Otago, and many others. It is academics in this area such as Dr. Stephen Fisher PhD that pioneered the concept of the use of the Male Advocates for Women's Human Rights Handbook.

This Handbook, the Male Advocates for Women's Human Rights Handbook has influenced the development of the PNG Public Service Male Advocacy Network in two ways. First, Critical Theory influenced the publication of the Male Advocates for Women's Human Rights Handbook. This Handbook provided the policy intervention initiative now known as the PNG Gender Equity and Social Inclusion Policy and also the Public Service Male Advocacy Network (PNG PS MAN) now being implemented by the PNG Department of Personnel Management (DPM).

This PNG Public Service Male Advocacy Network (PNG PS MAN) is a sub-component of the Gender Equity and Social Inclusion (GESI) Policy of 2013.

The PNG Gender Equity and Social Inclusion Policy (GESI) of 2013 was launched by the then Minister for Public Service, Honorable Sir Dr Puka Temu, KBE, CMG, MP and the then Secretary for the Department of Personnel Management, Mr. John M. Kali, OBE, at the Parliament State Function Room in May 2013.

The GESI Policy 2013 was influenced by the guiding principles articulated in the National Policy for Women and Gender Equality in 2011 - 2015, the White Ribbon Day Activities in 2011, and the commitment made as part of the launch of the “*Kirapim Wok GESI*”. This policy aims to address directly or indirectly, those who are being disadvantaged and discriminated against. This includes people living with disabilities, HIV/AIDS, Discrimination on the basis of race, sex, gender, or other personal attributes.

Similarly, Section 55 of the National Constitution of Papua New Guinea, whilst promoting equality of citizens. This also allows for the laws and policies to be developed to address the needs of groups of people including females, children, young people, members of the underprivileged or less advanced groups or residents of less advanced areas.

3. What is GESI?

GESI is the acronym for Gender Equity and Social Inclusion. **Gender** refers to the biological aspects of a person as either being Male or Female.

Throughout time since the beginning of men, gender in most societies including traditional societies allocate different roles, responsibilities, and activities to women and men. These allocations or categorization are not by virtue of the physical sex of an individual (ie. Whether they are male or female). However, these were social constructs which translate into learned behaviours and general patterns of social and economic roles¹.

Equity is a process of being fair. It is ensuring that everyone is treated in a fair manner, according to their individual needs and circumstances in the workplace and includes the concept of equal employment opportunities (EEO). Equity is about creating a work environment where employees are recruited, promoted and treated on the basis of their individual skills and abilities. Equity requires fairness and impartiality. But not necessarily treating everyone the same way. There are occasions when equity involves a decision made in good conscience to treat a person differently according to their circumstances²

Equity leads to **Equality**. Equality means that all people enjoy the same status. All people have equal conditions for realizing their human rights and their

¹ National Public Service Gender Equity and Social Inclusion Policy, 2013.

² *ibid*

potential to contribute to national, political, economic, social, and cultural development and to benefit from the results of their labour³.

Gender Equality is when the roles of women and men are valued equally. The definition has three aspects which are: equal opportunities, equal treatment, and equal entitlements. This is indirectly as well as directly linked to the on-going efforts of the Government of Papua New Guinea in translating resource development into human resource development. Designing initiatives that respond to and take account of the different needs and roles of women and men makes our community more effective and sustainable⁴.

4. **The Public Service Male Advocacy Network (PNG PS MAN)**

1. The importance of mainstreaming

While the application of the GESI Policy of 2013 has taken many approaches, the most common approach that the Government of Papua New Guinea has adopted is that of a cascading logical approach from ensuring harmonization to existing principles and strategies such as the Vision 2050, the PNG Development Strategic Plan 2010 - 2030 and the Medium Term Development Plan 2018 - 2022 to on-going efforts with a more focused approach through the practice of mainstreaming activities in two different areas:

- a. **Internal** - This focuses on creating, enabling and sustaining an equitable and socially inclusive working environment, which in turn contributes to a highly functioning and well-respected organization. GESI Principles must be considered and taken into account when developing and implementing legislation, corporate, and strategic plans, agency programs, policies, guidelines, codes of conduct and behavior, performance management systems, leadership models, reward and recognition, recruitment practices, complaints processes and feedback mechanisms, conditions of employment, training, budgets and expenditure and organization and salary structures⁵
- b. **External** - This concentrates focus on ensuring equity and social inclusion considerations are extended across the National Public Service goods, services, and programs delivered to the community. This not only ensures equity for all when accessing Government services, but allows us to role model best practice to the community in the way we conduct ourselves and our business. This in turn encourages change in the community and establishes our image and leadership in this area. This can be further reinforced when selecting our partners, service providers, ensuring they exhibit similar principles and values and a recognized best practice approach. GESI Principles must be considered and taken into account when designing and delivering programs and services to the community. Typical considerations include ease of physical and practical access to services, style of community consultation, personal security, communication strategies,

³ Ibid

⁴ Ibid

⁵ Ibid

monitoring and evaluation of services, openness to feedback and change and commitment to best possible GESI practice.

These Mainstreaming activities acts as a counter-culture particularly in the sense that this activities challenges the established prevailing perception of Macho-Power and Masculinity as a centre of power in the workplace relationships between men and women.

Moreover, it would be remiss of me not to mention that one such mainstreaming activity is the introduction of Male Advocates as Gender Justice Advocates for Women's Rights as Human Rights.

II. The key components of the Male Advocacy Program

The Papua New Guinea Public Service Male Advocacy Network (PNG PS MAN) was in its genesis a partnership collaboration initiative of the Government of Australia (GoA) and the Government of Papua New Guinea (GoPNG). This resulted in the first batch of training to be conducted at the Kokoda Motel at Sogeri, Port Moresby, in 2013.

The training of thirty (30) male advocates from the perspective of government agencies and the culmination of the Kokoda Motel Agreement. This agreement records signatures entered into this agreement on behalf of the respective Heads of Department gave meaning to the Eight Directive Principles and the Constitution of Papua New Guinea on Equality for all.

The introduction and roll out of the Public Sector wide Gender and Social Inclusion (GESI) Policy, has meant that there is a high level of government endorsement for the rights based approach. This approach of seeking gender equity through the following action areas:

- i. Women in Decision Making
- ii. Gender Based Violence (Domestic Violence)
- iii. Education and Training
- iv. Health & Well being
- v. HIV/Aids
- vi. Economic Empowerment

Clearly, the first and second of these are the most relevant to the intention of training men to advocate for women's rights. However, the sixth item is an important aspect of structural change towards the greater independence for women who ultimately will undermine the material basis for women's entrapment and coercion by men.

This program continues to expand with increased membership coming from all agencies of government. In recent times, the male advocates have realized the need for a Clear Terms of Reference (ToR) to guide their roles hence efforts were made to develop the Job Description for Male Advocates, Guidelines for PNG PS MAN Code of Conduct.

There are three components to the program:

- a. Training of Male Advocates which comprises of two stages of week-long training which are provided by recognised International Human Rights Trainers.
- b. The establishment of the public sector male advocacy network and bi-monthly meetings.
- c. On-going advocacy work in the public sector agencies and community outreach work by individual male advocates.

Over 50 male advocates are working across the national agencies in NCD, 2 in West New Britain and 1 in Simbu Province. This program is being delivered with the support of the Fiji Women's Crisis Centre and the oversight of the PNG Women's rights movement.

While the overall program objective of the program is -*“working with men and under the guidance of women's groups to promote gender equality including women's human rights in PNG”*⁶.

It's primary objective is train and support men to support women's equality, human rights, access to justice, and support services. This involves gaining insights and skills that mean that the advocates make positive changes in their personal lives, as well as community and professional environments.

The secondary objective of the program focuses on how men can be used as advocates for change in the workplace and community. This is enacted to address Family Sexual Violence (FSV) and structural gender inequalities. The program will use men as advocates for change only after they have demonstrated real change in their own attitudes and behaviors towards women. This personal change is a critical hurdle for male participants and emphasizes the importance of working in a way that is accountable to women's rights.

III. Male Advocacy Principles

The Public Sector Male Advocacy Network is guided by the following principles:

- a. **Women and men are equal** and are entitled to same human rights as ratified by the PNG government and its constitution. In recognition of this, the program clearly works to support women and women's groups in advocating for gender equality and women's access to legal and other support services.
- b. **Supports women's human rights and gender equality.** The male advocacy reaffirms the principles and articles of the Rights enshrined in the PNG

⁶ While women's rights can cover a range of areas, the best working document for this policy is the Convention on the Elimination of Discrimination against Women (CEDAW) attached this paper.

Constitution; the Universal Declaration of Human Rights (UDR), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Declaration on Violence against Women. The program supports the women's equality recognizing that gender inequality is the cause and consequence of violence against women. It recognizes that gender inequality exists at: (i) *individual level/within a relationship*, (ii) *in a family, in the community or village, and in the institutions*.

- c. **Based on a thorough understanding of women's rights critique of power relations** that acknowledges male privilege and power within a relationship, community and work cultures, and institutions/structures. In recognition of this principle, the program will hold men accountable for their actions and inactions that perpetrate or perpetuate inequality, violence, controlling behavior and discrimination against women.
- d. **Acknowledges, recognizes and values women's struggle, work and effort in advocating for equal rights and women's rights to a life free from violence** at the global, regional, national, provincial, and ward levels. The program will be based on women's experiences of violence, inequality, and discrimination. Global best practice and evidence shows that the most successful programs addressing VAW have been led, designed, and implemented by women advocates and groups.
- e. **Works with and accountable to women's groups/organizations** that promote women's equality, human rights, and work on addressing violence against women and girls. This is to avoid the possibility of advocates unintentionally (or intentionally) colluding with male behaviour that undermines gender equality or prioritizing of resources over women's groups. The involvement of women at various stages of the program is essential. **The program will not encourage in any way the perception that men will listen to men.** The program is not exclusive to men, it encourages women's participation at all levels.
- f. **Supports unequivocally victims/survivor's access to justice.** In view of the of supporting women's access to justice, the male advocacy program supports and does not interfere with the legal responses whether through law enforcement agencies or/and the Courts that address violence against women. If a survivor has been treated in a way that is discriminatory or unfair by legal agencies or support services, then it is the role of the male advocates to make formal complaint against such treatment. FSV is a criminal offence that violates the rights of survivors to a life free from violence. The program recognizes that any assault against a woman is an offence against the State and should a survivor decide to make a complaint to the Police, that decision should be respected and supported. The program also emphasizes how men could be used to provide and generate support towards survivors when they access the justice system. The program does not encourage mediation between victims and perpetrators in any way or form by male advocates.
- g. The program is primarily about **men giving up power and privilege** to achieve equality with women. Men seeking to be part of the program for Male

Advocacy programs should never substitute community work focused on raising awareness with women on their human rights, FSV, legal literacy and access to justice and support services. Specifically, it is crucial that women be the first to receive training, support, and recognition for work on women's rights. Educational programs and services for women at all levels are of primary importance and should never be substituted for male advocacy training. Male advocacy complements community awareness focused on women and is only one component of an array of strategies in ending FSV. Thus, male advocates will not take opportunities (financial or other) to expand their work without the full knowledge and consent of women's rights organizations.

- h.* **Holds perpetrators accountable for their actions of family and sexual violence.** This means that male perpetrators should not be offered support by advocates. They may however speak to perpetrators to encourage them to accept accountability to the criminal justice system, and discourage their excuse making.
- i.* **Recognizes that all men benefit from unequal power relations.** This includes men who might not be perpetuating violence. The program acknowledges that men's failure to speak up or take action against FSV collectively in itself is a contributing factor to VAWG and gender inequality. This requires men to recognize their role as perpetrators and provocateurs without putting blame on women.

IV. Governance of Male Advocacy Network

- j.* The Public Service Male Advocacy Network (PNG PS MAN) consists of men who have been trained and are undertaking roles described below on an individual basis and at times as a group.
- k.* Selection of male advocates for training will be dependent on all of the following requirements:
 - a)* Written recommendation from a female colleague, GESI focal point and women's groups;
 - b)* Written recommendation from the head of the department, institution and community organization, church or institution;
 - c)* Demonstrated personal commitment to learn and change their own attitude and behavior on the issues of gender inequality and GBV.
- l.* Following their nomination to be male advocates the men are taken through different stages of training beginning with gender sensitization to teaching different skills to effectively communicate, challenge other men, and implement structural changes on issues relating to gender inequality, FSV, and discrimination against women. Selection for further training will be dependent on how the men have been able to utilise and apply what they have learnt from the initial training at a personal, community, or institutional

level. The 2nd stage selection will be based on written organizations. The male advocacy program does not intend to train the men to become trainers, but rather emphasizes the importance of men using their current form of employment or roles in the community to advocate for change to other men.

- m. A male advocate is not a formally designated position in any organization. But rather a voluntary role undertaken based on compassion and concern for Papua New Guinean women. Male advocates working in the public service should conceptualize the PSMA responsibilities in terms of both their substantive paid positions and also outside of their formal work. They must strive to ensure alignment with the Papua New Guinea (PNG) Public Service Gender Equality and Social Inclusion Policy (GESI). See listing below:

a) Within a Paid Position:

- i. Implement the GESI in their work processes.
- ii. Assist focal points in ensuring other PS men are understanding and implementing the GESI.
- iii. Ensure there are effective policies and procedures in place to support women Public Servant (PS) staff who are being subjected to men's violence and sexual harrassment. This means that the help desk is able to process complaints correctly.
- iv. Ensuring that their agency, where relevant, is providing effective services to women's survivors of men's violence.
- v. Organize training events for men within their department on women's rights with focus on violence.
- vi. Informally educate other men about myths related to mens violence against women.

b) Outside their paid position:

- i. Informally educate other men about myths related to men's violence against women through incidental conversations and challenges.
- ii. To employ mass media opportunities to support positions on women's rights and challenges examples of sexism in media.
- iii. Facilliate women's access to formal justice system, particularly for survivors of violence., example, assisting in reporting perpetrators to Police.
- iv. Demonstrate he is acting in accordance with women's rights within his personal and public life. This means by way of example, absence of abusive behavior, willingness to decrease inequality in division of labour within the household, no sexaully inappropriate behavior, no

illegal activity. This last point is essential bottom line which if breached will result in the said man being removed from the Male Advocacy Network and asked to stop referring themselves as Male Advocates.

5. Challenges and Weaknesses of the Male Advocacy Program

V. Weaknesses of the PNG PS MAN

- i. The importance of the program can not be under-estimated given that much of the program design thinking is based on practical experiences in the women's movement across the globe and in the Pacific region. Dr. Stephen Fisher from DEAKIN University pioneered the introduction of the **Male Advocates for Women's Human Rights Hand-book**. This Hand-book has guided the development of various modified program interventions throughout Pacific Island State's. It has been effective in the Republic of Fiji Islands and has been modified significantly to suit the local Fijian context through the Fiji Women's Crisis Centre.
- ii. However, the program lacks a Theory of Change due in a large part to the size of the program. The Gender Equality and Social Inclusion Policy of 2013 is a very large program focused on the PNG National Public Service Machinery of Government.
- iii. A Theory of Change is a specific type of methodology for planning, participation, and evaluation that is used in companies, philanthropy, not-for-profit, and government sectors to promote social change. Theory of Change defines long-term goals and then maps backward to identify necessary preconditions⁷
- iv. The long range result of such a intervention program such as the Male Advocacy Program would be, what impact the program will have on men in the PNG Public Service of Papua New Guinea? Importantly, at the heart of this investigation is the lingering question - "Does culture matter? "
- v. Importantly, the monitoring and evaluation frameworks of the program should enable all stakeholders to conduct a Impact Assessment of the program. This will include a clear evaluation in terms of how money for this program is spent, the timing and the size of the program, how beneficiaries of the program fared after the program was delivered and whether the program has delivered on the program development objective.
- vi. Given the Lack of a Theory of Change in the Male Advocacy Program for the PNG National Public Service across the country. This also raises questions about the coherence in implementation mechanics of the program between National and Provincial levels of Government. This is because male advocates are required to support their Gender Focal Points in

⁷ Google Search Engine, "Definition of Theory of Change": www.google.com

influencing raw policy formulation, management, implementation, and delivery across the public service spectrum. Is this happening?

- vii. Unfortunately, the PNG National Public Service of Papua New Guinea has yet to culture and cultivate a tradition or culture of growing leadership through the Male Advocacy Network initiative. This should be done to really impact the relationship between male leaders and female leaders now and into the future. Much of this failure is partly attributed to the way the PNG Public Service is organized as a institutionalized trickle-down management cultural creature of the Post-independence era. While much changes have been built into this large machinery of government. A lot more could have been done to make the machinery of government more robust. This is a sentiment not lost on current Prime Minister Honorable Jame Marape given his public address to the nation when taking office.
- viii. Michels (1999), writing on “*the iron law of oligarchy*”, stated that even in democratic organizations, the leadership, once elected, would entrench itself in power, undermining the democratic principle of a level playing field. If traits such as talent run in organizations, this may yield persistent advantages to some organizations that are not due to their already occupying positions of authority. The question is then: “do political appointed public servants exist because some organizations are somehow more politically able or talented than others or is political power self-perpetuating?” Political appointed public servant leaders who are part of a political dynasty culture have been an important feature of the political landscape throughout history.

VI. Challenges of the PNG PS MAN

- ix. The implementation of the PNG Public Service Male Advocacy Network (PNG PS MAN) has continued to experience challenges partly due to a lack of consistent, constant, and sustained funding support from the National Government of Papua New Guinea. This challenge is being met head on by the Department of Personnel Management under Ms. Taies Sansan, Secretary for the Department of Personnel Management with support from the Whole-of-Government Manager for Gender Equality and Social Inclusion, Mr. Emmaual Ginis.
- x. The introduction of Gender budgeting to better capture the needs or wants of the PNG PS MAN endeavors towards implementation at the various levels of government has been very well received by Gender focal points and male advocates for each agency of government. This success is due to a well coordinated public diplomacy campaign and a well coordinated persuasion strategy from the Department of Personnel Management. This took the shape of a well planned GESI awareness and sensitization workshops to provincial governments and state-owned enterprises. So, what’s lacking???
- xi. Gender mainstreaming is a central strategy for advancing gender equality and equity. It refers to the consistent use of a gender perspective at all

stages of the development and implementation policies, plans, programs and projects. Gender mainstreaming involves simultaneously:

- (a) bringing about institutional change to ensure the empowerment of both men and women through equal participation in decision making on issues which affect their lives,
 - (b) analysing government policies and practices to examine the different impact they have on men and women,
 - (c) providing training and capacity building to enhance gender management skills and raise the general level of gender advocacy awareness.
- xii. However, when a impact evaluation assessment is conducted on the program in terms of the program impact. There is a real concern that Gender and Work in terms of impact is fragmented across the PNG National Public Service of Papua New Guinea.
- xiii. While some agencies have implemented the GESI Policy of 2013 and its associated Instructions from the Department of Personnel Management. There is no evidence of improved financial performance, a healthy talent pipeline, retention and development of the best talent; deeper insights into customer and market opportunities; a enhanced reputation and corporate brand.

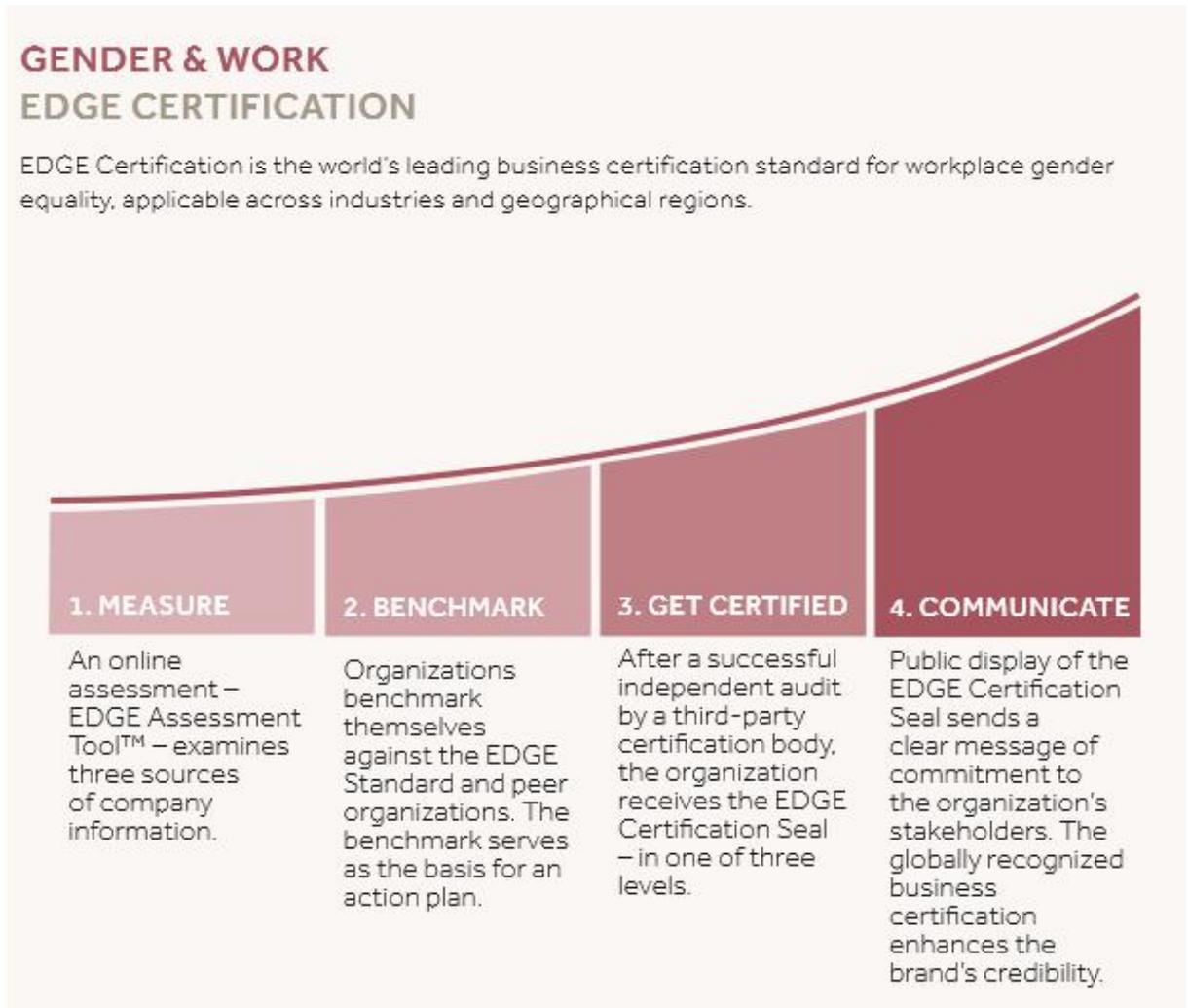
6. Conclusion and Recommendations

VII. Recommendations

- xiv. The PNG Public Service Male Advocacy Program (PNG PS MAN) is a outstanding initiative that continues to work under the leadership of women's rights groups including under the Gender Equality and Social Inclusion Policy of 2013. But the program could be re-scoped and expanded under the GESI Policy of 2013 by simply embedding the world class Global Business for Gender Equality Certification or EDGE as a Annex to the GESI Policy of 2013.
- xv. Gender equality is increasingly a focus of the Government of Papua New Guinea as it is for the private sector in the country. This has compelled business leaders in Port Moresby and Lae to address the key issues involved in running a large organization. This include: *(a) A lack of women in senior leadership; (b) A stubborn pay gap; (c) A disconnet between advancement opportunities and the demands of daliy life in Port Moresby and other provincial centers in Papua New Guinea; (d) A deeply-entrenched stereotypes of men and women at work and at home.*
- xvi. EDGE assessment methodology and its global business certification standards is uniquely built around the following four pillars. The first two are quantitative and out-come driven and the last two are qualitative and process-oriented: *(a) strong gender-balance at all levels of the organization;*

(b) proactive management of pay equity in the organization; (c) a solid framework of effective gender equality policies and practices; (d) a inclusive culture, as reflected in employee’s high ratings in terms of gender equality.

- xvii. EDGE assessment methodology and global business certification standards is designed to capture an organizations most important opportunities to attract, develop, motivate, and retain a gender-balanced talent of people from across all spectrums of the industry both in the public and private sectors of any country.



VIII. Conclusion

- xviii. The Male Adocacy Network as a intervention initiative of the Government of Papua New Guinea under the flag-ship of the GESI Policy of 2013. This is a very good program given the large scope of the program and its focus on men in the Public Service of Papua New Guinea. The Department of Personnel Management as the key designated implementation agency was another wise decision at the senior mangement level of the Government.

- xix. However, the program could be re-scoped particularly in exploring possible area's in which the PNG PS MAN could impact the area's of Gender Based Violence, Family and Sexual Violence, and Sorcery-related Violence by formulation of a localized version of the Human Rights Toolkit⁸ to be used by all male advocates involved in the PNG PS MAN.
- xx. The other alternatives areas is in understanding the extent to which men's help seeking grounded in theoretical frameworks aids us to formulate responses into the variable ways in which men do or do not seek help from health care professionals following a reported GBV or FSV case to authorities.
- xxi. Additionally, the PNG PS MAN could be of particular help in advocating for a more robust and humane approach to dealing with juveniles who come into conflict with the law especially if its a sexual offenses case. The stigma by association is a pervasive problem and children are the most affected by this during their early years right through to adulthood.
- xxii. Importantly, the embedding of EDGE as a annex in the GESI Policy of 2013 as well as the 2013 Kokoda Commitments goes a long way to strengthening the PNG PS MAN as a superb home grown initiative with world class content both in theory and in practice. This enables the PNG PS MAN to grow the leadership soil within its ranks in order to influence and at some point, make government policy that draws attention to the rights of women, children, and people living with disabilities. This will lead to a more inclusive and vibrant Papua New Guinea National Public Service now and in the future.

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⁸ The Human Rights and Gender Justice Toolkit was developed as part of the project "**From Gender Based Violence to Gender Justice and Healing**", which is being implemented by the Nazareth Center for Rehabilitation (NCfR) in partnership with the International Women's Development Agency (IWDA) and funded by the Australian Aid DFAT via the Pacific Women Shaping Pacific Development Program.

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