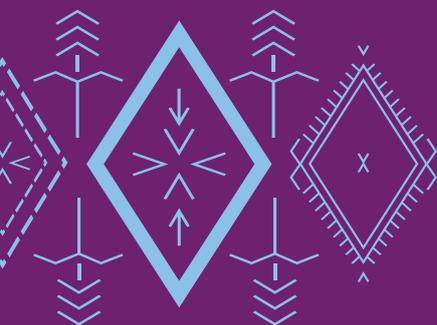


# **The Warwick Principles: Best Practices for Engaging Men and Boys in Preventing Violence Against Women and Girls in the Pacific >>>>**



**Navigating the Pacific Region towards  
Respectful and Equal Societies**



**The Regional Pacific Women’s Network Against Violence Against Women and UN Women Fiji Multi-Country Office (MCO), conceptualised and developed the Warwick Principles, through a series of consultations with key stakeholders from 2016-2019.**

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Imagery inspired by empowering female-specific tattoo motifs used in the Pacific region.

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# The Warwick Principles

The Warwick Principles are developed by and for Pacific communities and are grounded in the lived realities of women and girls in the region. They are:

- 1. BE ACCOUNTABLE TO THE WOMEN'S MOVEMENT IN THE PACIFIC**
- 2. DO NO HARM**
- 3. BE GROUNDED IN A HUMAN RIGHTS-BASED APPROACH**
- 4. BE EVIDENCE-BASED AND EVIDENCE-BUILDING**
- 5. BE INCLUSIVE AND INTERSECTIONAL**
- 6. BE GENDER TRANSFORMATIVE**
- 7. BE INFORMED BY CONTEXT**

# The Context

## Violence against women and girls in the Pacific region

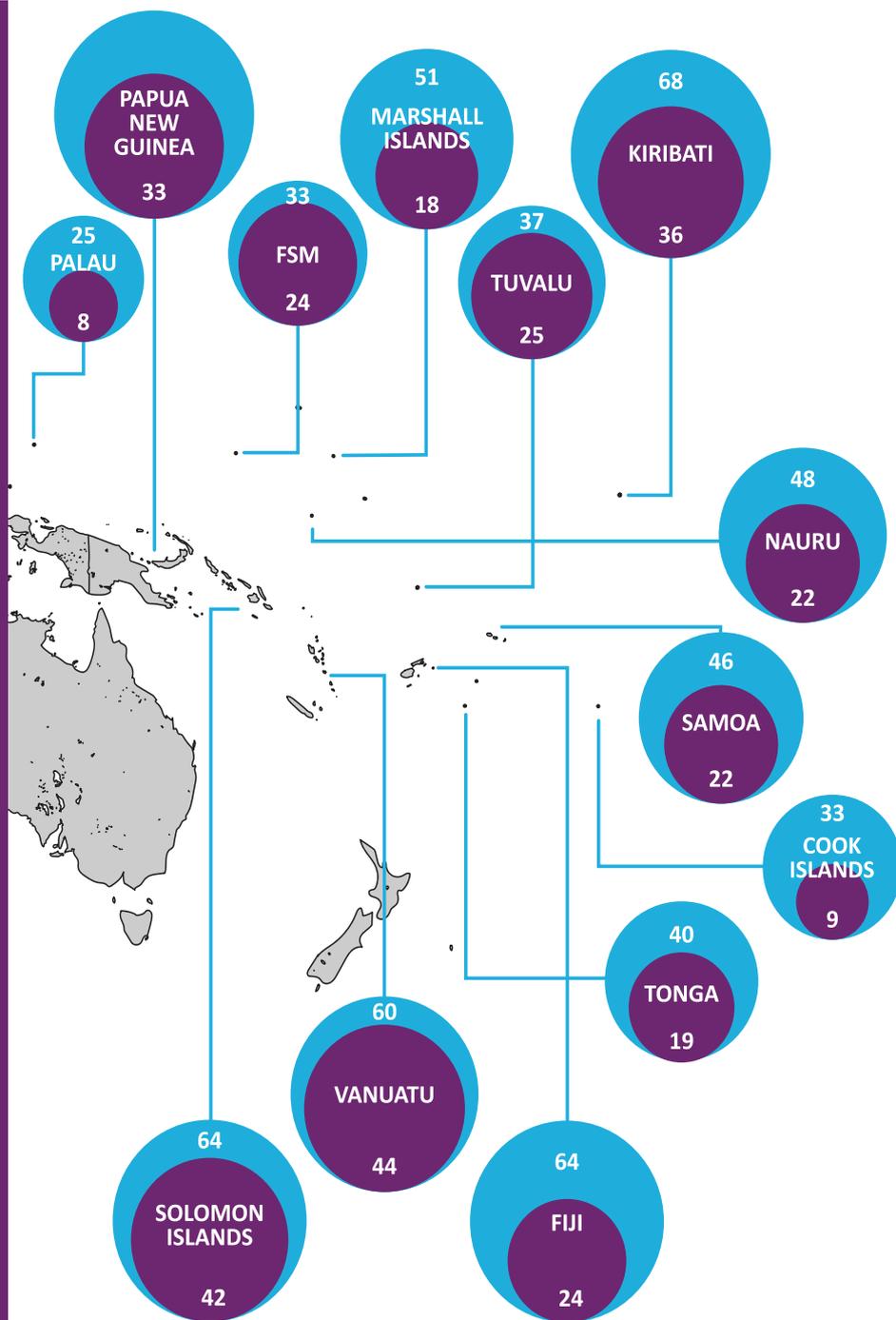
Violence against women and girls (VAWG) is one of the most widespread violations of human rights worldwide and in the Pacific, and a problem with considerable social and economic cost to individuals, communities and countries. The Pacific has some of the highest rates of VAWG in the world, with almost **2 out of 3 women who have been subjected to physical or sexual violence in their lifetime**. This is double the global average (which is 1 out of 3 women) and most cases are perpetrated by an intimate partner (e.g., husband, partner).

Family Health and Safety Studies (FHSS) conducted in 13 Pacific countries draw a compelling picture of the nature of VAWG across the region, including its causes, consequences, and service seeking patterns and behaviours. For example, studies show that **68%** of ever-partnered women in Kiribati, and **64%** of women in Fiji and Solomon Islands, **report experiencing physical or sexual violence from an intimate partner in their lifetime**.<sup>1</sup>



1. FHSS statistics retrieved from <http://evaw-global-database.unwomen.org/en>.

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WORLD**



**LEGEND**



Percentage of women who reported experience of physical or sexual violence, or both, by an intimate partner in their lifetime

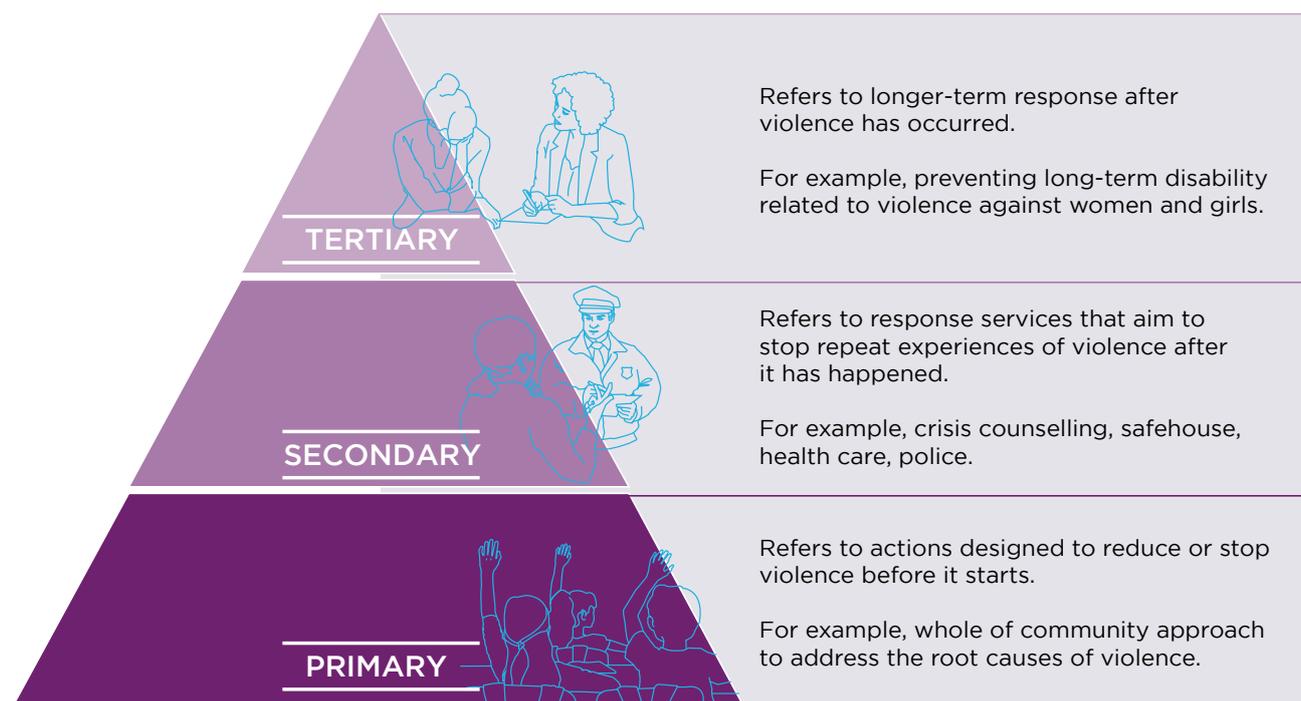


Percentage of women who reported experience of physical or sexual violence, or both, by an intimate partner in the last 12 months

Source: Henrica A.F.M. Jansen. 2016. 'KNOWVAWdata Regional Snapshot: Women Who Experience Intimate Partner Violence, 2000-2016, UNFPA Asia and the Pacific Region'. Bangkok.

# What is prevention of violence against women and girls and why focus on it?

Preventing violence against women and girls (VAWG) requires interdependent and mutually reinforcing interventions across three key levels, described below. All levels of prevention are important for a comprehensive approach.



**Primary Prevention or preventing violence before it occurs** - this level refers to actions designed to reduce or stop violence before it starts, rather than intervening once an incident has already happened. For example, working with whole communities to address the underlying root causes of violence, and the attitudes, behaviours, norms and practices causes violence against women and girls to flourish. This prevention approach requires changing the social conditions that excuse, justify or even promote violence against women and girls, and as a result, preventing violence in the first place.

**Secondary Prevention or preventing the recurrence of violence** - this level refers to response services that aim to stop repeat experiences of violence after it's already happened. For example, crisis counselling, healthcare, police protection and access to justice. These efforts aim to prevent violence occurring again, by supporting survivors and holding perpetrators of violence to account.

**Tertiary Prevention or preventing/limiting the longer-term impacts of violence** - this level refers to longer-term action after violence has occurred. For example, preventing long-term disability related to violence against women and girls.



Engaging men in prevention of violence against women and overall primary prevention is a growing field globally. Since 1992, the **Regional Pacific Women's Network Against Violence Against Women (PWNAVAW)**<sup>2</sup> has pioneered response and prevention approaches, including engaging men.<sup>2</sup> In the region, efforts are underway to advance primary prevention and social norms programmes, including engaging men and boys through community-based approaches, faith-based organisations, the sports sector, and youth.



**Increasing evidence now demonstrates that violence against women and girls is preventable, and preventable within years, not lifetimes through appropriate prevention work, which makes focus on primary prevention key.**

For long-term sustainable change, implementing policies and programmes across all levels of prevention is key to stopping violence before it starts through a whole of population-level change. Secondary prevention, or 'response

services' are critical for women's and girl's healing and recovery, although it's best if response services are paired with primary prevention approaches that aim to address the root causes of gender-based violence. Given the size and scope of this problem across the region, primary prevention interventions to reduce rates of violence are needed more than ever, whilst ensuring survivors have access to quality response services.

## What about violence against men and boys?<sup>3</sup>

Men and boys also experience violence, and all violence is a violation of fundamental human rights. However, men and women tend to experience different types of violence and the majority of violence against men and boys is perpetrated by men.<sup>4</sup> For example, available evidence indicates that sexual violence against boys in the family or community is widespread, and often perpetrated by a male relative or community member, such as a neighbour, or relative.<sup>5</sup> Although violence against men and boys can have gendered dimensions, it does not stem from systematic gender-based discrimination or power inequalities, which is the root cause of violence against women and girls.

As with women's experiences of violence, intersecting factors shape how men experience different types of violence. For example, several studies have found that men with disabilities are more likely to report sexual violence or attempted sexual violence than men without disabilities. And men who have sex with men may be subject to higher levels of violence in some settings because of homophobia.

Ultimately, programmes, services and responses must meet the unique needs of women and girls, and men and boys who are vulnerable to violence.

2. The PWNAVAW has a membership of 129 organisations in 13 countries across the Pacific and is deeply rooted in the principles of feminism, women's human rights, gender equality and the elimination of all forms of discrimination and violence against women and girls.

3. Content adapted from: Coalition of Feminists for Social Change (COFEM), Violence against men and boys, Feminist Pocketbook Tip Sheet 7, 2018.

4. Black, M.C., Basile, K.C., Breiding, M.J., Smith, S.G., Walters, M.L., Merrick, M.T., Chen, J., & Stevens, M.R. (2011). The National Intimate Partner and Sexual Violence Survey (NISVS): 2010 Summary Report. Atlanta, GA: National Center for Injury Prevention and Control, Centers for Disease Control and Prevention.

5. Autesserre, S. (2012) "Dangerous Tales: Dominant Narratives on the Congo and their Unintended Consequences", *African Affairs*, v. 111 (443).

# Why engage men and boys?

There is widespread recognition that ending violence against women and girls requires working with men and boys as allies, partners and activists. There are several compelling reasons for this:

- It is largely men and boys who perpetrate this violence. Men's violence against women, whether emotional, economic, physical or sexual, is a manifestation of men's power over women and a means by which this power is claimed and upheld.<sup>6</sup>
- Constructions of masculinity play a crucial role in shaping boys' and men's violence against women and girls. Not all men are violent, but in many societies, boys are raised to see violence as a legitimate way to exert control over those with less power.<sup>7</sup> Preventing violence against women and girls requires working with those who are responsible for it.
- Intimate partner violence (IPV) is more common where male authority over female behaviour is the norm and where women are disadvantaged in terms of access to land, property, and other productive assets.<sup>8</sup>
- Men who perpetrate violence against women often do not experience any legal consequences. Ending this impunity means working with men and boys, alongside women and girls.

- Preventing VAWG requires significant changes in social norms and gender relations and involves addressing power, patriarchy and privilege, which will require the action and support of men and boys.
- Men continue to dominate leadership positions in political and economic life, and law enforcement. Preventing violence against women and girls requires a supportive legal and policy environment, and this requires advocacy work with men in positions of authority.<sup>9</sup>

Additionally, men are actively involved in response to violence against women throughout the Pacific, in roles as police officers, prosecutors, court clerks, magistrates and in government agencies that provide services and advocacy for survivors. It is important to strategically engage men in these settings and roles, both to improve responses for women, and to shift attitudes and behaviours that condone violence and hinder survivor-centred approaches.

Effective secondary prevention responses, especially from the police and justice sector, can prevent further acts of violence. Men who are well-trained in gender sensitive, survivor-centred responses, and are themselves advocates for women and girls who experience

6. Greig, Alan (2018) Strengthening Prevention Work with Men and Boys in Community Settings. The Prevention Collaborative.

7. Fulu, E., X. Warner, S. Miedema, R. Jewkes, T. Roselli and J. Lang (2013). Why Do Some Men Use Violence Against Women and How Can We Prevent It? Summary Report of Quantitative Findings from the United Nations Multi-country Study on Men and Violence in Asia and the Pacific. Bangkok, UNDP, UNFPA, UN Women and UNV.

8. Heise, L. L. and A. Kotsadam (2015). "Cross-national and multilevel correlates of partner violence: an analysis of data from population-based surveys." *The Lancet Global Health* 3(6): e332-e340.

9. Greig, Alan (2018) Strengthening Prevention Work with Men and Boys in Community Settings. The Prevention Collaborative.

violence, can play a critical role in helping women and girls access justice and services, and holding men accountable for their violence.

The Warwick Principles have wide application to men working both in response and dedicated prevention programmes in the region.

“*The goal is not to take the job away from the women. They [male advocates and allies] are to learn from and build on the existing work by the Pacific Women’s Network. Male engagement programmes that aren’t grounded in women’s experiences or accountable to women tend to be unsustainable.*”

Shamima Ali, Coordinator, Fiji Women’s Crisis Centre, 2019 Meeting Co-Convenor.

## Why is there a need for a Pacific Principles for Engaging Men and Boys in the Prevention of Violence Against Women and Girls?

In the Pacific, women’s organisations and the women’s rights movement have led the work on responding to VAWG over the past 30 years and have played a crucial role in advancing local understanding of women’s and girls’ rights, getting the issue onto the public agenda, and providing much-needed services. More recently governments are taking additional action to advance prevention policies and programmes.<sup>8</sup>

Pioneer women’s activists who first developed service provision for survivors of violence are being joined by newer partners from diverse fields, including the faith, peacebuilding, and sports sectors, in efforts to prevent VAWG. **The increasing number of new actors undertaking efforts to prevent men’s violence against women and girls brings new opportunities, and the need to ensure that everyone is working from a common framework and principles.**

Over the years, momentum has been building around the discussion on engaging men and boys in the work on ending VAWG in the Pacific region. Within this sphere of work, new actors have emerged as donors and implementers for programmes with the intention to work with men and boys to reduce VAWG. At the same time however, a number of concerns and challenges have emerged, including the implications of this work for the rights and empowerment of women and girls, as well as its place among other social and economic justice issues, such as the rights and equality of people with diverse sexual orientations and gender identities.

8. For example the Fiji Government is in the process of developing a 5-year National Action Plan to Prevent VAWG, making it the first Pacific Island Country, and one of the only two countries globally along with Australia, to have an evidence-based approach to preventing VAWG.

The endeavour to work with men in the Pacific was started by the **Fiji Women's Crisis Centre (FWCC)** in 1991. Since then, the FWCC has developed its own programme on working with men as Male Advocates for Women's Human Rights and Against Violence Against Women. The FWCC approach to working with men, aligns to feminist principles and first introduced the notion of men's accountability to the women's movement in the Pacific.



As male engagement programming in the Pacific is becoming more common, there is a concerted and pressing need to examine whether such programmes adhere to both the principles of accountability to the Pacific women's movement, and an approach grounded in the lived realities of women and girls in the region, both of which are required to have a transformational impact in changing men's attitudes and behaviour to end VAWG.

The Warwick Principles were conceptualised and developed by the Regional Pacific Women's Network Against VAW and UN Women Fiji Multi-Country Office (MCO) through a series of consultations and meetings including:

- **September 2016 - Road to Change: A Pacific Regional Consultation on Prevention of Violence Against Women and Girls:** To advance the regional dialogue and action on primary prevention, UN Women, in partnership with the Regional Pacific Women's Network Against VAW, convened a three-day consultation bringing together key stakeholders from the region to discuss current prevention programming practice, and hear from global practitioners and researchers working on violence prevention. Forty-two participants attended from across the Pacific and jointly developed and agreed to the six core principles which form the basis for the Warwick Principles, to guide prevention approaches in the region. These core principles, that were reflected on and further developed in subsequent meetings,

strengthened the collective understanding of what a transformational approach violence prevention includes.

- **August 2018 - Regional Pacific Women's Network Against VAW annual meeting:** Network members analysed progress made towards addressing VAWG as well as identified key priorities for prevention and response to VAWG moving forward in 2018-2019 in the region. The members recognised that VAWG is a complex and multifaceted problem that cannot be addressed by any one sector or agency alone. During the meeting it was widely acknowledged that there is a need to scale up primary prevention initiatives in Fiji, including evidence-based approaches for engaging men and boys in violence prevention and to adhere to common principles for engaging men and boys.
- **September 2019 - A Pacific Regional Dialogue on Engaging Men in the Prevention of Violence Against Women and girls:** The first Pacific Regional Dialogue on Engaging Men in the Prevention of Violence Against Women and Girls was convened jointly by the Fiji Women's Crisis Centre (FWCC) on behalf of the Regional Pacific Women's Network Against VAW in collaboration with UN Women Fiji MCO with support from the Pacific Partnership to End Violence Against Women (Pacific Partnership) programme.<sup>9</sup> Forty-five key participants from civil-society organisations, gender-based violence (GBV) service providers, male advocates, and governments from across the Pacific were in attendance.

It was during this Dialogue that the analogy of the ‘vaka’ was used as a key facilitation tool to understand each other better and reach consensus. For Oceanic people, navigation is an integral part of our past, present and future. Vaka, a traditional twin-hulled canoe, provided a framework for developing the principles for navigating the work to end violence against women and girls in the Pacific in the right direction. As we chart the at-times-rough-waters of this work, the journey using the vaka was to ensure that we were able to regain, rediscover, reimagine key principles of engaging men and boys in violence prevention. It was only when this took place that we were ready to reach the point of agreeing on the principles.

The Warwick Principles, named after the site of the last meeting on Fiji’s coral coast, provide a navigational guide to ensure that we reach our destination in a way that is effective and aligned to feminist values.

It is an agreed set of Principles on best practice to engage men and boys in prevention and perpetrator programming in the Pacific to ensure that all male engagement interventions are **accountable to women and girls; do no harm; grounded in a human rights-based approach; evidence-based and evidence-building; inclusive and intersectional; gender transformative; and informed by local context.** Building on the Principles for prevention in the Pacific agreed upon at the September 2016 meeting, these agreed principles are intended to inform primary prevention – specifically engaging men and boys programming – funding and policy action.



9. The Pacific Partnership to End Violence Against Women and Girls (Pacific Partnership) brings together governments, civil society organisations, communities and other partners to promote gender equality, prevent violence against women and girls (VAWG), and increase access to quality response services for survivors. The EUR22.7million programme is funded primarily by the European Union (EUR12.7m) with targeted support from the governments of Australia (EUR6.2m) and New Zealand (EUR3.2m) and cost-sharing with UN Women (EUR0.6m).

# Pacific Women's Network and the Regional Male Advocacy Programme >>>>

**In 2002, the Fiji Women's Crisis Centre (FWCC) developed the Male Advocacy for Women's Human Rights and Against Violence Against Women programme (commonly known as the Male Advocacy programme) which is designed to work with men in questioning and reflecting on their own individual behaviours on gender inequality and violence against women, before they could support efforts to address violence against women and girls.**

The Male Advocacy programme is a three-stage programme. From the initial group of 30 participants who undertook the programme 18 years ago, 12 are still actively advocating against VAWG. Altogether around 200 men continue their advocacy and remain in touch with the Centre. The programme has expanded to Tonga, Vanuatu, Solomon Islands, Papua New Guinea (PNG) and the Cook Islands and is implemented by members of the Regional Pacific Women's Network to End VAW, such as the Tonga, Vanuatu, and Solomon Islands crisis centres, as a signature programme; and the Family & Sexual Violence Action Committee in PNG. The Cook Islands uses it to promote women's human rights in the country.



## The fundamental principles of the Male Advocacy programme include:

- The use of a human rights framework to increase men's awareness of gender equality as a fundamental human right, which involves challenging traditional and cultural beliefs and practices on VAW and gender relations;
- The importance of men addressing their own violence before they can be effective advocates or provide counseling to other men, and the provision of training and support to facilitate this process; and
- The importance of accountability of men's groups to the women's movement and to the human rights of both women and men.

# The Warwick Principles

## A Common Approach for the Pacific

With the growing interest and demand by practitioners and donors for ending VAWG programming to involve men and boys and address harmful models of masculinity, and concerns by the Pacific feminist community of this engagement being undertaken in a safe and ethical manner, where male allies are accountable to women's leadership, activism and the Pacific women's movement, the Warwick Principles provide the best way forward. These Principles have been expanded to inform and influence specific work on **Engaging Men and Boys**:

1.

### BE ACCOUNTABLE TO THE WOMEN'S MOVEMENT IN THE PACIFIC

*Programmes to prevent and respond to violence against women and girls (VAWG) must remain accountable to; ally with women's rights organisations; and be guided by the expertise of women and girls who have a strong understanding and experience of working in addressing VAWG. Participation and transparency are key elements of accountability, and consultations with women and girls must begin at the earliest possible stage of programme design and continue throughout the programme cycle.*

Work with men and boys on gender equality and the prevention of male violence must not detract from efforts to empower women. For example, the idea that "men learn better from other men" can reinforce harmful gender stereotypes and patriarchal norms. Engaging men programmes should promote women's leadership in activities to engage men and boys, protect women-only spaces, and monitor programmes to prevent them from becoming male-dominated. Checks and balances should be built into programmes to ensure they remain women-centred (i.e. focused on the rights of women and girls).

Self-reflection is key. It is important to strengthen men's and boys' capacity to address their own attitudes and behaviour, and to hold themselves and each other accountable to the goals of gender equality. Male allies have a responsibility to stand up against violence, discrimination and any other harmful behaviour they witness.

**“ ...the culture I grew up in is very sexist about women. Before I was a male advocate, I was part of that culture, and since then have gone through the male advocacy training for over seven years. I ask myself... how do I intervene and tell those men to stop? Will I lose my friends if I try to be different? What are they going to call me? I didn't have the courage to tell them to stop, but over the years I realised they need to be accountable. By saying something I might change something. ”**

Isi Oru, Papa New Guinea,  
2019 Meeting Participant

Accountability goes beyond the individual level. Accountability needs to infuse all levels of work, from the individual, to the institutional, and beyond to broader structural change. For example, organisations working on violence prevention and engaging men should engage in critical action, evaluation and self-reflection, as well as support and build partnerships with women's rights movements. This involves:

- listening to, consulting with, and partnering equally with women's groups;
- centering the voices of women and girls;
- ensuring the work of engaging men and boys is actively addressing gender inequalities and transforming power imbalances between men and women, rather than being a detraction from 'the struggle'.

When male allies do not follow or engage with women-led efforts, they can further perpetuate unequal gender power relations, male superiority and perpetuate gender inequality — the very problem they aim to address. Programmes therefore, should be developed and implemented in partnership with Pacific women's rights' organisations and avoid men's groups working autonomously. This ensures transparency and accountability to women and

the women's movement, and that those most effected by the problem are part of the solution.

Lack of accountability and not putting women or the women's movements' experience at the centre of responding to VAWG can result in programming that is not aligned or contradicts efforts of the women's movement to address the gender inequality that drives violence against women and girls. Men must not be glorified with titles and awards or allowed to take spaces and claim privileges that women leaders have fought hard to achieve. These approaches use, promote or unduly acknowledge men without holding them accountable for the actual change that is required to influence other men and boys or to support women's empowerment and gender equality. It is important to strengthen (and in many cases build from scratch) men's and boys' capacity to hold each other accountable to the goals of gender equality, as well as to hold to account male leaders and decision-makers for their policies and behaviours.

**“ In my experience, when men do wrong and when we are corrected, we have an excuse. In my role in the Police, in the reports of domestic violence, it has never been said by any victim of DV that this is the first time my husband did this to me. I never came across any report that said that, it is always repeated violence a number of times. When we deal with the perpetrator, there is always a defensive approach from the man for the reason for assault - 'I was drunk, I learned what I saw from my father in my family'. This is being defensive, and you are denying the fact that you are using your power over other. ”**

Param Reddy, Fiji Police Force,  
2019 Meeting Participant

## 2.

### DO NO HARM

*In all programmes and interventions, the well-being of survivors, and all women and girls must be prioritised. The focus of the 'do no harm' principle is to take a survivor-centred approach in all activities to prevent and mitigate any negative impact of the intervention on women and girls. Without this principle in place, however right we think our intentions are, we may be doing more harm than good.*

Engaging men and boys in violence prevention is both an opportunity and a risk. To reduce the risks associated with involving men in solving a problem largely driven by themselves, programmes must incorporate a 'do no harm' approach, which includes safeguarding women and girl's human rights.

A strong 'do no harm' approach needs to be based on a clear understanding of the context in the local culture, informed by women's voices and experiences, to ensure the risks of violence do not increase because of the intervention. Developing culturally appropriate programmes and strategies can be achieved by engaging local women's organisations and individuals – both women and men – who have knowledge of the context and outcomes of past programmes. Equally important using rights-based, and community driven approaches that involve all community members in efforts to engage and empower women and girls, and men and boys in decisions that affect their lives, such as when developing campaign messages, communication materials, and other important products or interventions.

**“ From my experience in the work that I do, the first thing is to get men to understand the issues and, in this context...if you do not look at local culture, while our intention is good you can cause more violence indirectly. We advise public servants to contextualise the approach to capitalise on strengths of those societies and respect the way they conduct their relations. ”**

Emmanuel Ginis, Papua New Guinea  
Public Service Male Advocacy Network,  
2019 Meeting Participant.

The 'do no harm' approach starts at the planning stage of the intervention and continues throughout the programme lifecycle. In order to 'do no harm', all programming must include ongoing risk analysis and mitigation, and conduct ongoing monitoring for adverse outcomes by trained staff. Facilitators require intensive training and ongoing support to identify and address the common resistance responses that may come up during interventions with men and boys such as backlash and resistance to addressing violence against women and girls, which may include increased risk of further violence against women and girls. The safety of women and girls (beneficiaries, staff and activists) is the paramount consideration.

Programmes must also consider whether their messages unintentionally reinforce negative gender stereotypes about women and men that contribute to VAWG. Men and boys programmes that involve transformation in gender roles and social norms should also be conscientious about unintentionally generating other gender discriminatory attitudes, such as men feeling that they need to 'protect' women by limiting their freedom, mobility, or

privacy; or anti-equality perspectives, such as homophobia, that sometimes arise.

Furthermore, prevention activities often lead to an increase in survivors disclosing their experiences of violence. It is critical to ensure that prevention programmes are linked to services for survivors, which can respond to their health, welfare and legal needs.

Women's human rights, including their rights to physical integrity, agency and autonomy must be at the centre of all prevention efforts. In working with men and boys, measures to prevent violence must be consistent with other rights of women, e.g. their right to freedom of movement and to full participation in education, employment, entrepreneurship, politics and society more broadly. All interventions to engage men and boys in violence prevention must be designed and implemented with this understanding.

3.

### BE GROUNDED IN A HUMAN RIGHTS-BASED APPROACH

*Violence against women and girls (VAWG) is a human rights violation as set out in the Convention on the Elimination of All Forms of Discrimination against Women, as well as regional human rights instruments. VAWG violates the principle of equality between women and men and persists because of this gender inequality. As such, approaching VAWG from a rights-based approach requires that gender inequality is acknowledged as the root cause of the problem and addressed as such, and that women's rights and freedoms are upheld.*

“ *As male advocates, our work is based on the principles of women's human rights and women's experiences of violence. These principles guide our work and is being led by a strong women's network who work to end violence against women in the Pacific.* ”

Melkie Anton, Papua New Guinea, Fiji  
Women's Crisis Centre, Male Advocate,  
2016 Meeting Participant.

Even though international conventions, and in many places the law, state that all human beings have the same rights, in reality, **all people do not enjoy rights equally.** A rights-based approach requires that interventions recognise that women and girls have different socially prescribed roles from boys and men, which translates into different needs, priorities and the ability to exercise and enjoy human rights. Analysing these social and cultural factors with respect to women's and men's roles and relationships will help ensure that interventions are designed in a more effective manner, so that women's access to resources and opportunities, and their opinions can be realised and heard in the context of prevention efforts and in response to survivors.

Furthermore, working with men and boys on gender equality and the prevention of male violence must not detract from efforts to empower women. **Men and boys can be the targets and allies of programmes to prevent violence against women and girls, but women and girls are the primary beneficiaries.** Therefore, a rights-based approach also requires developing and strengthening the capacities of women and girls so that they can exercise the rights they are entitled, and ensure that approaches are empowering rather than disempowering women and girls.

4.

## BE EVIDENCE-BASED AND EVIDENCE-BUILDING

*Over the last two decades, a range of strategies to prevent VAWG have been developed and tested. While there is no one programme that has ended VAWG completely, various interventions have proven effective in reducing violence.*

Programmes that engage men and boys will be most effective if they are based on evidence that shows what causes violence against women and girls in the Pacific, and what is most effective in addressing it. Programmes and approaches then need to be adapted and optimised for the specific context and respond to the needs and realities of those they are intended to benefit.

The definition of evidence needs to be inclusive. Evidence can include evaluation research and practice-based learning and everyday experiences in designing and implementing programmes and should represent a diversity of voices and perspectives.

At the same time, programming should be evidence-building. We do not have all the answers to what works to prevent VAWG through engaging men and boys, especially in diverse Pacific contexts, with different populations. Evaluation, intervention research, and documenting practice-based learnings from the region is vital. Violence against women and girls is a complex social problem and solving the problem requires an iterative process where failure and experimentation are encouraged as part of a process of continual learning and improvement. At the same time, while learning takes place, all actions must be carried out in the safest and most ethical ways, prioritising the well-being of women and girls.

5.

## BE INCLUSIVE AND INTERSECTIONAL

*All women and girls, and men and boys, regardless of location, sexual orientation, gender identity, or physical ability must be able to participate in or access programming. All work should be intersectional, that is, initiatives should be tailored to meet the unique experiences and needs of communities affected by multiple forms of discrimination, and gender inequality must be addressed alongside other forms of oppression.*

**“ Our work must be relevant and tailored to the context and examine what gender roles and violence looks like in Fiji, in Australia, or in Kiribati and so, our work must be culturally appropriate and based on local knowledge and information. This comes back to how we understand gender, and other things such as ethnicity and class, and by how much money you have, by sexuality, by disability, where you are in the country -rural or urban. For example, the lives of boys in an urban rich school is very different to working with poor boys of a different ethnicity in a rural area. Wherever the audience is, we need to recognise gender, sexuality, class etc. as these impact on what violence looks like, how it’s shaped and how violence is used. ”**

Dr. Michael Flood, Australia,  
Queensland University of Technology,  
2019 Meeting Participant.

While violence affects women and girls across the world, different layers of people’s identities – such as their socio-economic status, ethnicity, ability, sexual orientation, gender identity, class, age, location, and so on – impact the ways in which they are discriminated against, and the types of violence they experience. Prevention efforts must be inclusive of and responsive to these diversities among women and girls, and men and boys, as all of these factors shape expressions of a person’s life and produce differing experiences of power and marginalisation for different groups of women and men.

This requires an understanding of how power and privilege impact men’s use of violence on women in the setting where programmes are implemented. Duty bearers, activists, service providers and implementing organisations should engage in a continual process of reflection on biases to ensure that they do not unintentionally create barriers to women’s and girls’, and men’s and boys’ participation. We must respect, listen and respond to the diverse lived experiences and knowledge of different groups of women and men.

Women, men, girls and boys, all adhere to social norms around gender, power and violence, and evidence suggests that it is most effective to involve all community members in a gender transformative intervention to address these social norms. Programmes that primarily target boys and men appear to be effective in addressing violence against women and girls if they take a transformative approach; involve intense community mobilisation; and take an approach that involves women, men, girls and boys either within the same programme or in coordination with other organisations.

For work with men and boys to be ‘gender transformative’ men need to transform their own personal attitudes, beliefs and behaviours to impact broader social change. This involves recognising and challenging how male privilege, and the power arising from that, shapes male advocates’ and allies’ work. For instance, male advocates’ voices may be given more authority over women’s, reinforcing male dominance and women’s invisibility. Male advocates may receive unearned praise and status and rapid promotion, as well as experience distrust and suspicion. It is important therefore to engage men through the leadership of women.

## 6.

### BE GENDER TRANSFORMATIVE

*Prevention approaches must identify and challenge the different gender norms and roles that affect women and men and contribute to violence and women’s subordinate status in society. This involves understanding and addressing male power and privilege. Where the gender norms are negative and condone or promote violence against women and girls they should be replaced with positive norms, demonstrating respect, balanced power and shared decision-making.*

“ **Doing advocacy [just] by talking doesn’t mean anything. Live the talk. Change your life before you go out to talk about ending VAW.** ”

Iaken Ampen, Vanuatu Police Training College, 2019 Meeting Participant.

Gender transformative work should make room for diverse ways of being a man, as well as question the definitions of being a man that are unhealthy and redefine of what healthy relationships look like. We can demonstrate how transformed gender relationships will benefit men personally, relationally and in terms of their communities.

For work with men and boys to be ‘gender transformative’ it must also look **beyond individual and community behaviour change and promote policy and institutional levels change to address gender inequality and social conditions that fuel VAWG.**

Social institutions play a powerful role in influencing social norms. Religious institutions, for example, can be vital allies in shifting norms around violence against women and girls, but equally can be responsible for defending violations of women’s and girls’ rights. Other ‘culture creators’ include traditional, community and religious leaders who play a powerful role in establishing norms – and therefore in influencing social change. They must therefore be engaged in the change process.

gender equality and violence against women and girls in a specific context, including setting, form of violence, and population affected by the violence. VAWG prevention work must be relevant and tailored to the context and examine what gender roles and violence looks like in different contexts in order to be culturally appropriate and based on local knowledge and information. Tools that can support knowledge of the community include VAWG prevalence studies and qualitative research.

Much work has been done to understand the nature, extent and consequences of VAWG in the Pacific region, with 13 countries having completed VAWG prevalence studies. These studies provide rich information about the nature and drivers of violence at a country level and should be used to deepen understanding about the problem and develop evidence-based programmes and approaches. Qualitative research is as important as quantitative studies because they provide a nuanced and in-depth understanding of women’s experiences of violence, its consequences, as well as barriers to accessing services among other information.

7.

## BE INFORMED BY CONTEXT

*Programming must be culturally appropriate for the Pacific and must recognise the diversity of the region. All interventions, whether Pacific ‘home-grown’ prevention approaches, or international approaches being adapted to the Pacific context, must be based on an understanding of what is driving the violence in the local context. Programming must build on the knowledge and experience of existing women’s rights groups, networks, and services in the Pacific. Interventions must be developed or adapted in a manner that is appropriate and relevant to the community it will be implemented in. All male engagement programming should be grounded in the lived experiences of violence against women and girls in the local cultural context.*

In order to solve the problem of violence, there must first be an understanding of what causes it in the local context. Successful interventions are those that are tailored and based on rigorous analysis of the particular factors affecting

**“ One of the most important things when going into communities is the cultural context and how we enter and exit the community. Secondly, is knowing the lived realities of women in that context -for example, a community that has seven women who have been killed by their partners- as that is an important point to note when dealing with men in that area... Knowing the internal issues of women, and the lived realities of women, and being able to use examples relatable to women and men in that community has more impact. ”**

Tura Lewai, Male Advocate, Fiji,  
2019 Meeting Participant.

The importance of context is also illustrated by work with men and boys, where dominant social constructions (i.e. beliefs relating to and interpretations) of male sexual entitlement and masculinity which perpetuate violence against women and girls may not be identical, or universally shared, within communities let alone across whole societies or beyond. In the Pacific, levels of violence against women and girls are consistently higher in countries where there are more rigid rules which separate women's and men's roles and more strict ideas about what a 'good woman' or 'good man' is as defined by the local culture. Violence against women and girls is often perpetuated by practices defended by some community members based on tradition, culture, religion or superstition.

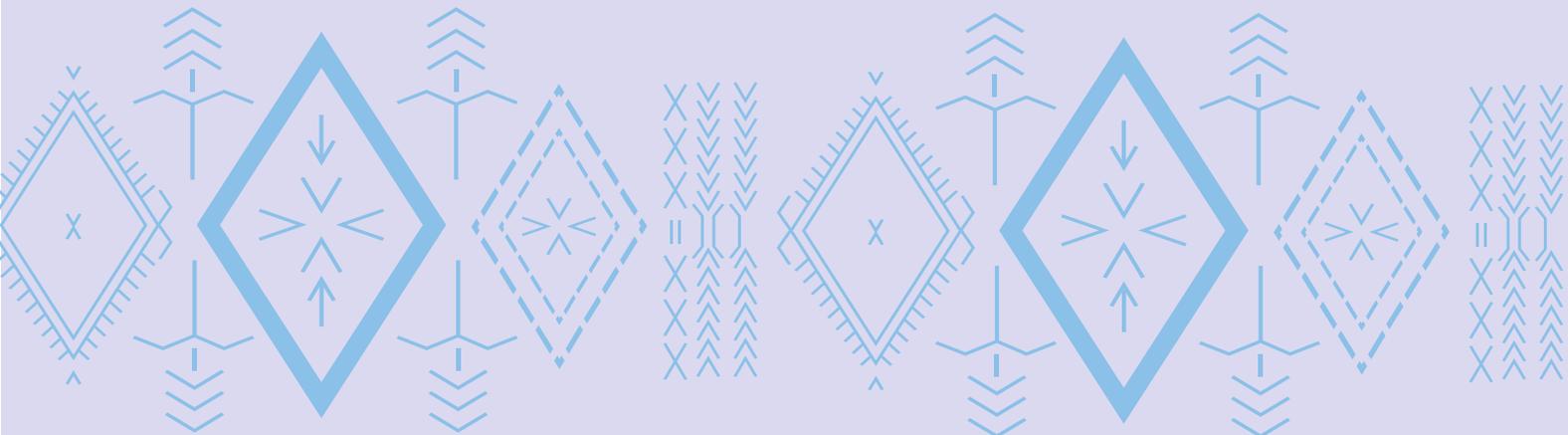
Relevant and effective programming which engages men and boys to prevent violence against women and girls should address the specific social and cultural norms that support gender inequality and drives violence in the particular context. Effective programming combines data and evidence of what causes the problem with the contextual understanding to design programming.





# Recommendations

Key recommendations for practitioners, donors and policymakers, and a list of key participants in the consultation for the Warwick Principles.





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# Recommendations

The Warwick Principles should be used as a foundational guide for prevention and engaging men and boys policy and programming. In addition, the following recommendations for practitioners, donors and policymakers are designed to help ensure that prevention work, especially engaging men and boys, is gender transformative:

## Practitioners:

- Are **accountable to women’s rights organisations** that have strong understanding of and experience in responding to VAWG.
- Ensure that work to prevent VAWG is firmly **women and survivor-centred**.
- Apply a **gender-power analysis to all VAWG programming**.
- **Prioritise feminist-informed leadership and women-led interventions** so that male allies do not detract from the limited spaces for women’s leadership and decision-making.
- **Partner with women’s rights organisations** in men-only interventions throughout planning, implementation and evaluation so that **women’s voices remain the focus of male-led VAWG work**. Develop monitoring indicators to ensure the focus of VAWG programming does not shift to male-dominated activities or priorities.
- Develop **clear women and survivor-centred standards and systems for accountability** to women and girls for GBV work, including criteria for male engagement programming.
- **Cannot be perpetrating VAWG**. A man who used VAWG in the past and has made changes, must be held accountable for his behaviour change by women’s organisations that have a strong understanding of and experience in responding to VAWG. **It is also important that risk and ‘do no harm’ assessments are done to ensure that men in prevention work are not perpetrating VAWG**, this includes domestic violence, controlling behaviours and sexual violence - including sexual harassment.
- Must **support women’s human rights and women’s choices**. Individual cultural and religious beliefs should be examined if they contradict women’s rights to access services, law and justice or sexual and reproductive health and rights. They should align to human rights principles that respect the rights and choices of women and people from diverse backgrounds.

## Donors:

- Ensure all male engagement programmes funding adhere to the seven principles outlined in this document.
- Ensure monitoring indicators are built into programmes to **ensure the focus of VAWG programming** does not shift to male-dominated activities or priorities.
- Allocate time and resources to operationalise standards of accountability in all GBV programmes, including integrating checks and balances so that **projects remain accountable to women.**

## Policymakers:

- Ensure all male engagement programmes funding adhere to the seven principles outlined in this document.
- **Governments need to prioritise gender responsive budgeting** to ensure funding reaches the local-level, and crisis centres in particular who are working at the national-level to keep women and girls safe.

## Developing a Regional Community of Practice:

Of various groups working on prevention in the region including practitioners, researchers, activists and policymakers to end silos and working in isolation, and bridge the disconnect between the work ongoing on the ground, with the policy level. Include a coalition of Pacific experts to facilitate ongoing learning on engaging men and boys (in addition to other thematic areas) in VAWG prevention research and practice with the aim of:

- **Shared understanding and approaches to prevention** strategies among different stakeholders in the Pacific.
- **Elevating, supporting and promoting Pacific leadership** on best practice on effective approaches to prevent VAWG.
- Building a collaborative and supportive community of practice across the Pacific region that **enable more coordinated and connected efforts across the region.**
- Supporting Pacific organisations that seek to strengthen and expand their programming to prevent violence against women and girls.
- Promote Pacific experts who are best able to promote a multi-pronged approach involving mentoring prevention interventions using faith-based, human rights, gender-focused, security and peace building approaches being tested in the Pacific.

# Participants

The Warwick Principles were conceptualised and developed by the Regional Pacific Women's Network Against VAW and UN Women Fiji Multi-Country Office (MCO) through a series of consultations. Key participants in the consultations are listed below.

## 2019 >>>>

*Listed in alphabetical order*

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- **Ajay Amrit**, Man-Up Campaign, Ministry of Women, Children and Poverty Alleviation
- **Albert Seluka**, Pacific Community's Regional Rights Resource Team (SPC RRRT)
- **Joep Tarai**, TEDxSuva Talk Speaker
- **Joseva Maikitu Ravula**, Fiji Red Cross
- **Livai Siga**, I-Taukei Affairs Board
- **Mark Roche**, Homes of Hope
- **Meli K Vakacabeqoli**, Family Court Registry
- **Moses Finau**, Empower Pacific
- **Param Reddy**, Legal Assistant, Police Headquarters
- **Paul Morrell**, Men's Empowerment Network
- **Paulo Baleinakorodawa**, Pacific Conference of Churches
- **Raijeli Mawa**, Ministry of Women, Children and Poverty Alleviation
- **Seema Naidu**, Pacific Islands Forum Secretariat
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- **Tihrani Uluinakauvadra**, Oceania Rugby
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- **Teata Wilson**, Ministry of Women, Youth, Sports and Social Affairs
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### Papua New Guinea:

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- **Donald Willie**, Digicel Foundation PNG
- **Emmanuel Ginis**, PNG Public Service Male Advocacy Network, Department of Personnel Management
- **Isi Oru**, Family and Sexual Violence Action Committee, CIMC
- **Marcia Kalinoe**, Family and Sexual Violence Action Committee, CIMC

## Samoa:

- **Kamu Potogi**, Ministry of Women, Community, and Social Development
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## Solomon Islands:

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## Tonga:

- **A. Polotu Fakafanua Paunga**, Ministry of Internal Affairs
- **Aisea Aholelei**, Kolomotu'a Rugby Club
- **Rev Viliami O. Polota**, Ministry of Internal Affairs
- **Tavake Fangupo**, National Rugby League
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## Vanuatu:

- **Iaken Ampen**, Vanuatu Police Training College
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- **Melissa Scaia**, Director of International Training, Global Rights for Women
- **Melkie Anton**, Male Advocate, PNG
- **Michael Flood**, Queensland University of Technology, Australia
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# 2016 >>>>

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- **Maria Nailevu**, DIVA for Equality
- **Miki Wali**, Haus of Kameleon
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- **Rev. Sereima Lomaloma**, House of Sarah
- **Shabina Khan**, UN Women
- **Shamima Ali**, Fiji Women's Crisis Centre
- **Tevita Seruilumi**, Male Advocate
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## Papua New Guinea:

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- **Eriko Fufurefa**, Kafe Urban Settlers Women's Association
- **Jacqui Joseph**, Equal Playing Field
- **Melkie Anton**, Male Advocate
- **Miriam Dogimab**, FHI 360
- **Ume Wainetti**, Family Sexual Violence Action Committee

## Samoa:

- **Lina Chang**, Samoa Victims Support Group
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## Solomon Islands:

- **Elmah Panisi**, Live and Learn
- **Lynffer Wini-Maltungtung**, Family Support Centre
- **Pauline Soaki**, Ministry of Women, Youths, Children and Family Affairs
- **Samantha Kereka**, Oxfam Safe Families Programme
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- **Ana Bing Fonua**, Ministry of Internal Affairs
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- **Kelianita Pongi**, Women and Children Crisis Centre
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- **'Ofa Guttenbeil-Likiliki**, Women and Children Crisis Centre
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## Vanuatu:

- **John Joe**, Male Advocate
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