

The Role of Women in Addressing Gender based and Sorcery Accusation-Related Violence in Milne Bay and Simbu Provinces of Papua New Guinea

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Presentation Outline

- Background and Context
- Conceptual Framework and Research design
- Findings
- Conclusion

Yuri and Wagawaga context

- The action research projects discussed here included the local storytelling approaches in the context of Simbu and Milne Bay Provinces.
- We examine the gendered dynamics in local activism and the cultural context of the women regarding community well-being and leadership to inform future violence prevention strategies.

Conceptual Framework

Indigenous Framework

Smith (1999) calls for deeper considerations for communities' own priorities and issues, arguing that it “demand[s] an understanding of the ways in which we can ask and seek answers to our own concerns within a context in which resistance to new formations of colonisation still has to be mounted and articulated” (pp. 4-5).

- Using an Indigenous lens also contributed to the way we understood how women worked with men and their tribal affiliations to advance peace initiatives amongst the Yuri tribes.
- The Indigenous framework provided an intercultural lens which allowed for safe inquiry into the Wagawaga community to understand the support for women and families affected by GBV.

Methodology

Methodology

❖ **Indigenous Research (Putt, 2013; L. T. Smith, 1999)**

has principles and values of respect, reciprocity, responsibility, and equal participation that are important to the study

❖ **Action Research (McNiff 2011)**

“involves learning in and through action and reflection” (p. 24).

❖ **Arts-based research (Barone & Eisner 2012)**

“empathy is necessary for it promotes forming of deep meaning in human life” (p.3).

METHODS, LOCATION & PARTICIPANTS

METHODS

➤ YURI

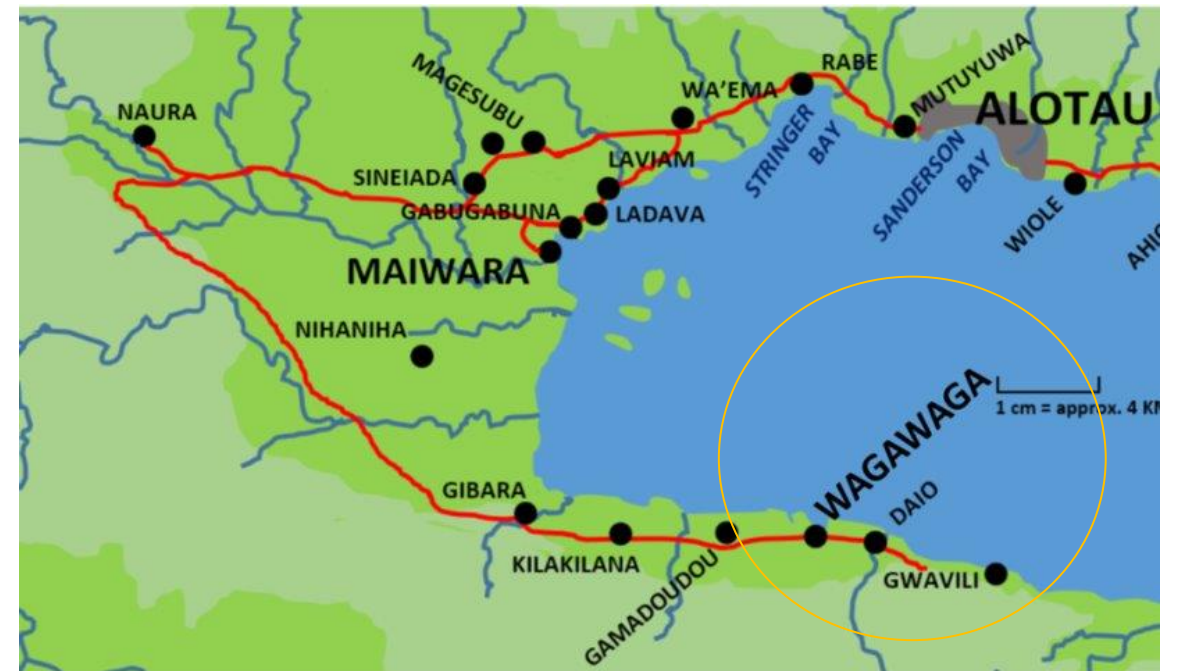
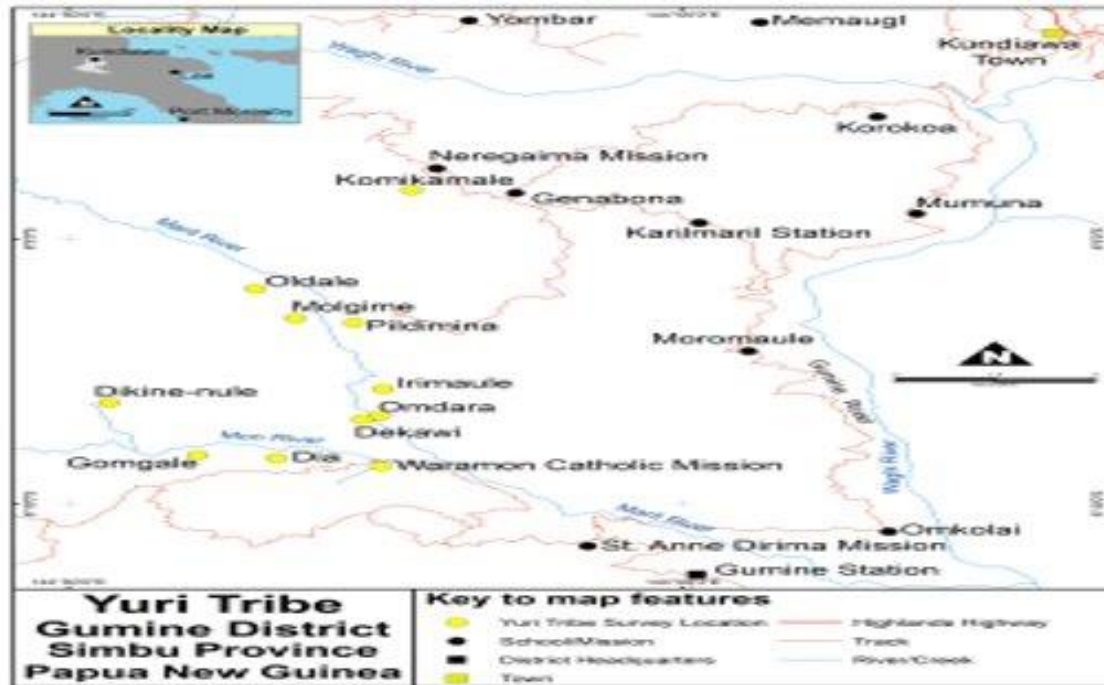
Semi structure interview, Kaporì & Photovoice-40 participants

➤ WAGAWAGA

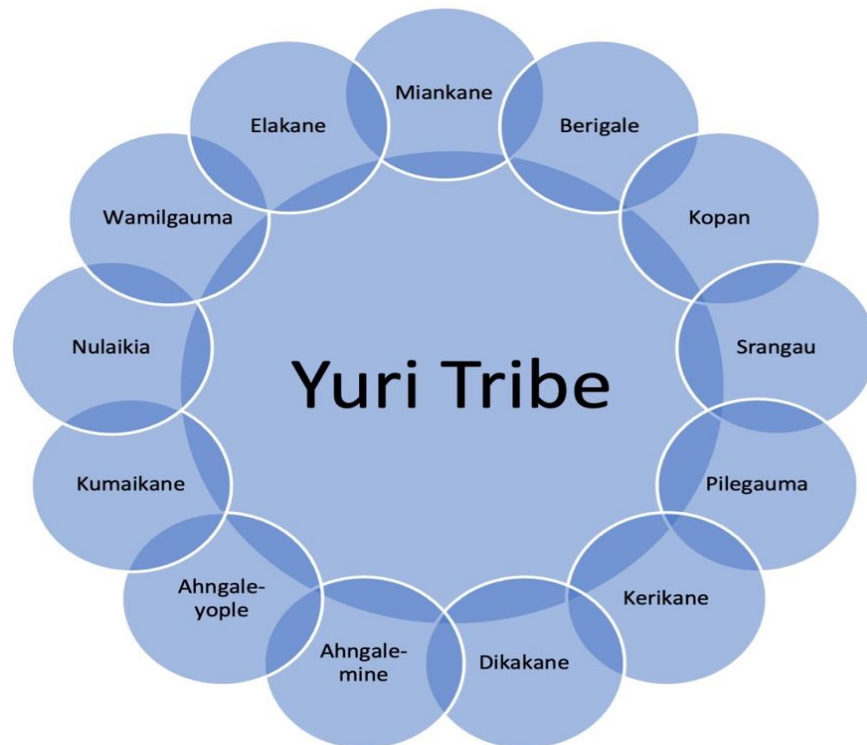
Utu'utu Circles, Weaving, Music, Photography-54 participants

Yuri

Wagawaga



- These are Yuri clans that participated in the research.
- The knowledge, relationships, experiences and stories of Yuri people were privileged in this research.





Findings



Yuri Community

The knowledge, experience, motivations, and actions of women for activism against SARV were inspired by cultural values of caring and sharing for others and strengthening their position in the community.

YAKA



We started YAKA, and they appointed me to be a board member, representing women. I was so happy. We must strengthen our faith in Alaiku. There are many people in our community who felt this pain as I did. The Alaiku Association was like a big light into our community. We must show care and love for each other in our community. Fighting must stop, and we must have peace among us.

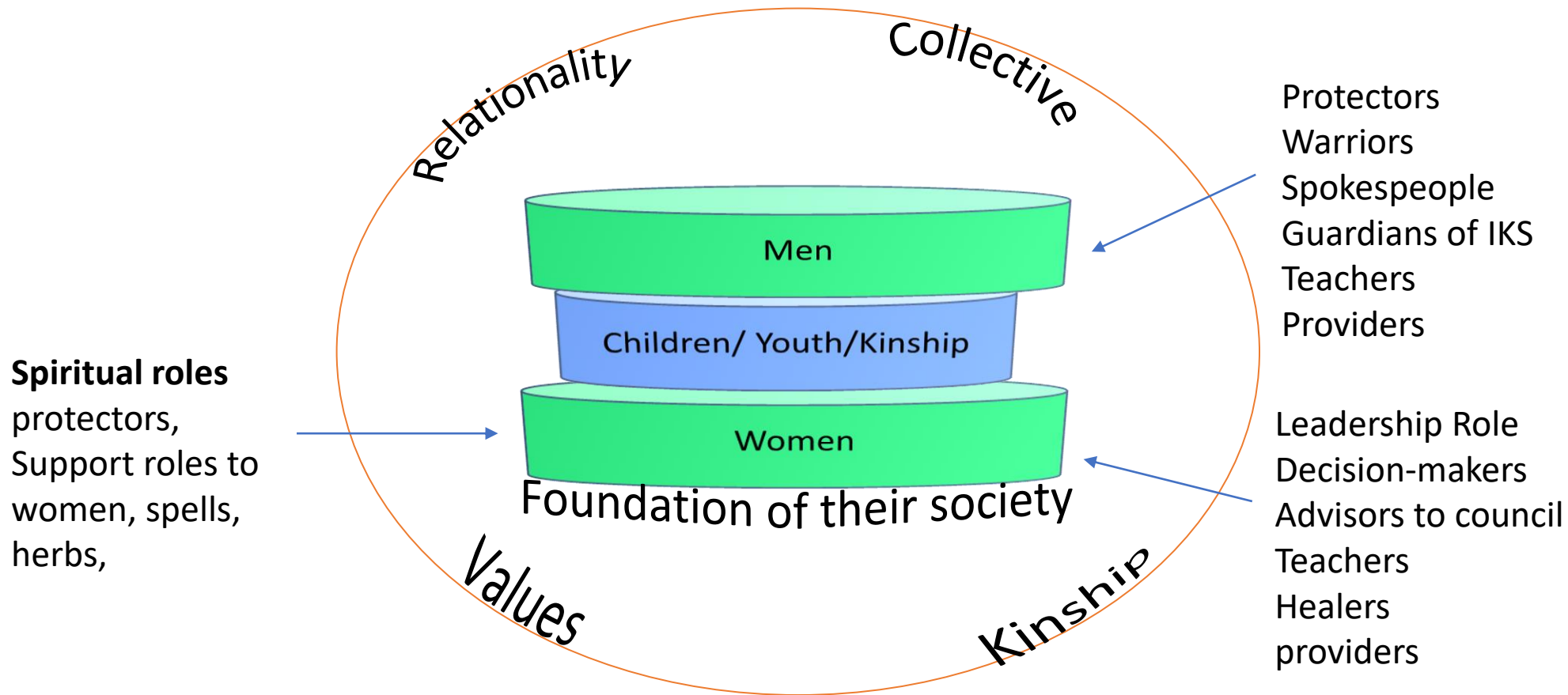
(Veronica Peter, Gomgale Village, Srangau clan)



Storytelling, Women and Leadership in Wagawaga community

The participants shared passionately and proudly about the cultural leadership roles women play in resolving conflicts which are practiced in the Milne Bay province.

Traditional Leadership Structure



Symbol of Peace



<https://tinyurl.com/ah4efkm>

traditionally, the elder women would wear three grass-skirts. When there's a fight in the village the women remove the first layer as sign to stop the fight. If they continue, she will remove the second. The third one is final. The fight must stop. (clan leader)

Conlcusion

- All forms of violence including SARV undermine conventional cultural and human rights of people.
- The role of Yuri women in protecting people from violent accusations and advocacy against SARV has been invisible, partly because of the dominant narratives of women as victims of violence.
- The traditional and cultural roles of Milne Bay women in providing support and mediation of family violence in their communities, highlights the capacity of women being leaders in creating change.
- Thus, in both research, we demonstrated how women enact their agency in both private and public spaces, informed by empathy, traditional and Church values, family, and relational concepts.

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