FIJI WOMEN'S RIGHTS MOVEMENT
Balance
"HELPING TO BALANCE THE SCALES"
October 2019

Solidarity, resistance and revolution at the 2nd Pacific Feminist Forum

Tell me what a feminist looks like!?

THIS IS WHAT A FEMINIST LOOKS LIKE!

THIS was the chant of over 150 women human rights defenders (WHRDs) who had convened for the 2nd Pacific Feminist Forum (PFF) at Pacific Harbour in May. Three years after the ground-breaking Pacific Feminist Charter for Change was drafted at the inaugural PFF, the second convening called for a reflection, re-energised commitment and mapping of the way forward. This reflected strongly in its theme, "Sustaining Solidarity, Resistance and Revolution," which provided an overarching guide for the 3-day forum that took place from 20 to 22 May.

In reflecting back, the inaugural PFF aptly themed, "Mapping Journeys, Building Movements" spearheaded a way forward for Pacific feminists to create and claim a space for themselves. As it is in the Pacific, there are unique challenges faced by WHRDs in strengthening and resourcing a regional movement including bridging the geographical make-up across the span of isolated island nations and coordinating limited resources within developing States.

The Pacific Feminist Charter for Change 2016[1] enshrined the collective principles, issues and commitment of Pacific WHRDs and received over 140 endorsements.

The PFF Charter represented the diverse voices of WHRDs and was taken into multiple negotiation spaces as a guiding text on these issues including to the 13th Triennial Conference of Pacific Women and 6th Meeting of Ministers for Women in October, 2017.

Participants of the 2nd Pacific Feminist Forum 2019. *Photo by FemLink*

By Maryann Lockington

"The Charter sets a framework for feminist organisations and policy work on key gender equality challenges in the Pacific. The process of developing such outcomes statements facilitates negotiation and collaboration within the Pacific feminist movement, while the document itself provides a foundation for shared advocacy and consistent messages on priority women's issues and allows for circulation of strong political language to influence multilaterally negotiated documents," said the Fijian Minister for Women, Children and Poverty Alleviation Mereseini Vuniwaqa at the opening of the 2nd PFF.

The 2nd PFF was critical to strengthen and amplify a collective Pacific voice against the tide of increasing injustices, inequalities, conflict and violence against women, girls and the

Cont'd on page 3

1 www.fwrm.org.fj. (2016). Charter of Feminist Principles for Pacific Feminists. [online] Available at: http://www.fwrm.org.fj/images/PFF/PFF-Charter-Final-2Dec2016.pdf [Accessed 22 Aug. 2019].
2 Oecd.org. (2019). *Aid in Support of Gender Equality and Women's Empowerment: Donor Charts*. [online] Available at: https://www.oecd.org/dac/financing-sustainable-development/development-finance-topics/Aid-to-gender-equality-donor-charts-2019.pdf [Accessed 18 Aug. 2019].

Greetings and welcome to another issue of Balance!

It's been a momentous 6 months for FWRM!

In May, over 130 women human rights defenders (WHRDs) around the Pacific region convened for the 2nd Pacific Feminist Forum. This was one of the main highlights of the year, as it has been 3 years since the inaugural even in 2016. This issue of Balance will be focused on WHRDs: Solidarity, Resistance and Revolution to comemorate this and celebrate the work of Pacific WHRDs. Globally, we are seeing a push back on women's human rights and things are no different here in Fiji.

The 2nd PFF was a crucial time to convene, restrategise and map out a way forward. The urgency of women's rights issues and the climate crisis is seeing a strengthening of solidarity and coming together of diverse women to amplify our issues and push for change. It was amazing to be at the centre of coordinating the organising of the 2nd PFF with the Working Group (list the orgs here) constituted to ensure that we organised a conference for Pacific women by Pacific women's organisations. A key outcome of the 2nd PFF was the PFF Charter Action Plan based on the Pacific Feminist Charter for Change which was drafted in 2016 at the inaugural forum. This issue of Balance looks at the situation for WHRDs and profiles some of the work being done in the Pacific and locally.

Before we continue, I would like to reflect on a few milestone achievements for FWRM that have occurred in the past few months. We marked the end phase for two major projects; the We Rise Phase 2 programme and the EU Balancing the Scales: Improving Fijian Women's Access to Justice project. The We Rise Phase 2 programme is funded by the Australian Government and implemented by four Pacific feminist organisations including FWRM, femLINKPacific, DIVA for Equality Fiji and the International Women's Development Agency (IWDA) in Australia. We Rise is a pioneering partnership steeped in the spirit of feminism and movement building and provided key support for the Pacific Feminist Forum. As we move into Phase 3 of We Rise, we anticipate amazing new work and few changes, which we will be sharing in the Annual Report later this year but we are overall excited to continue the work.

Early this year, FWRM released the final annex that was published as part of the Balancing the Scales: Improving Fijian Women's Access to Justice research project funded by the European Union (EU) and supported by the UN Women Fiji Multi Country Office. Although the project has come to an end, FWRM's work on women's access to justice will continue at the same pace. FWRM will continue its commitments to implement the recommendations highlighted in the research. As part of this, FWRM is continuing its collaboration with the Fiji Courts on the presentation and publication of case data that presents 5-year trends for different types of family law and violence against women and children cases. FWRM is also continuing its gender analysis of High Court and Magistrate Court cases.

Our Girls Inspire Relate Lead Succeed (GIRLS) programme also marked few achievements in this period. The GIRLS Theatre programme put on a spectacular performance of "This is me," a play scripted and written by the GIRLS with support from the Moana Loa team and FWRM. The play highlighted family issues, bullying, parental neglect and colourism and was showcased at the University of the South Pacific (USP) ICT Theatre which was livestreamed and later premiered online. The GIRLS Theatre participants and members of the GIRLS Club (graduates of the previous cohort of the Theatre programme) graduated in June this year. Since then, we have established a second cohort of the GIRLS Club and are looking into the future plans for the GIRLS programme.

The GIRLS Club participated at the 2nd PFF, part of the opening plenary and later facilitated workshops and a PFF side event with the Emerging Leaders Forum Alumni (ELFA). It was a key moment to witness graduates from FWRM's Intergenerational Women in Leadership Programme take the lead to advocate for their issues and concerns.

Their voices and representation on these issues are timely because gender based violence is so pervasive and prevalent in our society. It is taking the limelight of national discussions now after 8 women have lost their lives to intimate partner violence. It's imperative that everyone takes responsibility to promote gender equality and better attitudes towards women and girls. We urge readers to continue sharing research and information from our Access to Justice media campaign which is accessible on our website and social media pages.

In the previous issue of Balance, we focused on decent work and highlighted our continued efforts to strengthen solidarity with women workers and their affiliated Trade Unions. With the World Day of Decent Work coming up in October, FWRM is launching an online campaign to promote workers rights and decent work as we felt that this was important, particularly with the continued intimidation and threats Trade Unionists have been facing recently. We hope the readers look forward to this and continue to support and share this work with their individual networks.

Here I will end my recap of events for the past few months but I'd like to urge everyone to continue following our updates to hear more, as will be having our Annual General Meeting soon.

We hope you enjoy this publication and on behalf of the FWRM team we thank you for your continued support towards our work. If you wish to send us feedback, please email info@fwrm.org.fj

Thank you.

In solidarity,

Nalini Singh

Transitions

FWRM has seen a number of staff transitions in the last 6 months.

Firstly, a warm congratulations to **Artika Singh, the incoming Team Leader- Gender Transitional and Justice (GTJ) Programme.** Ms. Singh has been part of the GTJ team since joining FWRM in 2017 as the Research Officer. Prior to this, she was a participant of the Fiji Young Women's Forum and graduated from FWRM's illustrious Emerging Leaders Forum Programme. She has a Bachelor of Laws from the University of the South Pacific, a Professional Diploma in Legal Practice and a Postgraduate Certificate in Gender Studies. She is a Legal Practitioner by profession and has previously been employed by Legal Aid Commission as a Legal Officer where she extensively practiced Family and Criminal Law.

FWRM also welcomed a new **Human Rights Training Officer** into the GTJ Team, **Asilika Masikolikoli.** Asilika is a former tutor at USP on Leadership Governance and Human Rights and has a Post Graduate Diploma in Governance currently pursuing her Masters in Governance as well. She has extensive experience with the Civil service holding supervisory positions and was recently a trainer at the Elections Office, Civil Service Reform Management Unit.

Another newcomer, **Ms. Dorrin Irvin is the new Programme Support Officer**. Ms Irvin obtained a Bachelor of Commerce, double majors in Human Resource Management & Employment Relations and Tourism Management from the University of the South Pacific. She has a keen interest in learning and working with a team that fights for women's freedom from discriminations. She was previously employed with the Ministry of Defence and National Security for the past 5 months as a Graduate Volunteer where she has obtained a lot of knowledge and experience of administrative work.

FWRM bid farewell to Programme Director Kaushal Sharma and two long- serving staff members, Menka Goundan and Shyana Ali as they move on to newer opportunities. FWRM would like to acknowledge their work and contributions to the organisation and the movement.

Kaushal Sharma joined FWRM in 2017 as the Programme Director. She joined FWRM after completing her MSc in Gender Development and Globalisation as a Commonwealth Scholar at London School of Economics and Political Science. After 5 years of work experience in the tertiary teaching sector, she decided to navigate her career path towards feminist movement building. In her role as Programme Director, Kaushal has contributed significantly to the programmes and teams and represented FWRM at the CSW63. One of the main achievements under her leadership was the establishment of the YFem Rise Project funded by the Fiji Women's Fund. We wish her all the best in her future endeavours.

Menka Goundan first joined FWRM in 2014. With significant experience in the area of peace building and research, she joined as one of its two Research Officers within the GTJ team. Menka was very familiar with the work of FWRM through the Pacific Young Women's Leadership Alliance and was a delegate of the Human Rights Committee. She also attended the Pacific Research Colloquium at the State Society and Governance in the Melanesia Programme at the Australian National University. Her varied experience in research and peace building made her a valuable asset to the team here at FWRM. In 2016, she was selected to become Team Leader for the Gender Transitional and Justice Programme whereby she managed the Balancing the Scales: Improving Fijian Women's access to Justice research project. Menka saw this through to the completion and subsequent launch of the groundbreaking research. FWRM wishes Menka the very best in her future endeavours and thanks her for her valuable contribution to FWRM.

Shyana Ali joined in 2014 as the Administrative Assistant. No stranger to the movement, she was a graduate of ELF and became part of the larger ELFA network. As part of ELFA, Shyana was also engaged with the Fiji Young Women's Forum as a Co-convener and eventually became part of FWRM. Shyana became Programme Support Officer (PSO) in 2016, providing invaluable support to the programmes, project officers and teams with logistics and planning. She's has seen the teams through key regional and national convening including providing support towards the 2nd Pacific Feminist Forum 2019, and supported the Executive Director with Governance Board meetings. We thank Shyana for her contributions and wish her well.

Solidarity, resistance and revolution at the 2nd Pacific Feminist Forum

From page 1

environment. Yet, only one percent of funding for gender equality goes to women's organisations[2]. It is in the face of this scenario that Pacific feminists continue to have to negotiate and combat the increasingly shrinking spaces for CSOs and WHRDs in the Pacific and globally.

"As Pacific feminists we need to come together with strong focused and accelerated strategies as people are suffering, inequalities are growing, 200 species a day going extinct is the new normal. We come together in numbers and strength to show the seriousness and urgency of our work, and that just futures require localiSed feminist strategies."

This was the statement made by the PFF Working Group in the lead up to the 2nd PFF. The working group was made up of representatives from Diverse Voices for Action (DIVA) for Equality Fiji, femLINKPacific, FWRM and the Tongan Leitis Association. The 2nd PFF saw conversations on recognising the intersectionalities of Pacific WHRDs and the inter-linkages between the diverse range of issues they work on. It was about acknowledging the link between climate justice, the work on women's rights and the visibility of minority groups within minority groups.

During the opening address for the 2nd PFF, Joleen Mataele of the Tongan Leitis Association talked about redefining and understanding what solidarity means to Pacific WHRDs.

"We need to do better to uplift all diversities of women in our beloved Oceania region, I reflect in practice because I believe in solidarity and I believe we are stronger as a movement when we back each other up and when we uplift one another collectively."

There were representatives from over 14 Pacific countries including Fiji, Tonga, Vanuatu, Papua New Guinea, Solomon Islands, Marshall Islands, Kiribati, New Caledonia, French Polynesia, Samoa, New Zealand and Australia. The new voices in the space were representatives from the Federates States of Micronesia and West Papua. The participants attended a wide range of parallel sessions and workshops under each thematic day; day one was 'Building Solidarity', day two "Strengthening Resistance" and day three "Revolution."

The event culminated with another rally of solidarity and commemoration of the forum's commitments to the PFF Charter for Change with the key outcomes document; the PFF Charter Action Plan.

"The call to action is based on the PFF Charter. This is an important follow-up step to turn a ground breaking feminist document into a practical plan that can be carried out by diverse feminists in the 2nd PFF," said Noelene Nabulivou of DIVA for Equality Fiji.

The 2nd PFF marks a pivotal milestone in FWRM's herstory towards strengthening and sustaining the feminist movement and promoting intergenerational leadership. It has come a long way from being an idea bubbling in the dream halls of FWRM to the creative, celebratory and momentous event its become now for Pacific WHRDs. Where the inaugural PFF focused on mapping journeys and building the movement, the 2nd PFF established the journey forward.

"It's been another momentous achievement for Pacific WHRDs to come together and create a space that is safe and enriching for strengthening our movement. The PFF will continue to be a platform for fostering diversity, connections and intergenerational leadership within Pacific feminist movements at the national and regional level and we look forward to another amazing convening in 2021." This was the closing media statement from FWRM's Executive Director Nalini Singh ending the 2nd PFF but marking the continued energy and solidarity of Pacific WHRDs in moving forward with the Action Plan.

References

Oecd.org. (2019). Aid in Support of Gender Equality and Women's Empowerment: Donor Charts. [online] Available at: https://www.oecd.org/dac/financing-sustainable-development/development-finance-topics/Aid-to-gender-equality-donor-charts-2019.pdf [Accessed 18 Aug. 2019].

www.fwrm.org.fj. (2016). Charter of Feminist Principles for Pacific Feminists. [online] Available at: http://www.fwrm.org.fj/images/PFF/PFF-Charter-Final-2Dec2016.pdf [Accessed 22 Aug. 2019].

The 2nd Pacific Feminist Forum was held at the Pearl Resort, Pacific Harbour from May 20- May 22, 2019. *Photos by FWRM*

Reflecting on the 2nd PFF:

Genesis

Camari Serau wrote this poem for the 2nd PFF opening

When women choose the way of freedom
We carry the hope of ALL women with us
We wear the names of the women who walked before us
We become the stories
Passed down through generations
Of the matriarchs who were anchors of the lands and the oceans
Of female deities who wielded both fires and flood
Of the blood they aligned to keep our lineages alive
We arrive
Out of bloodlines
Of Goddess-ly beginnings
Warrior women piercing flesh in poetic prophecies for our pacific
Whom when told to remain silent,
did not find the ability.
And since Genesis, we've seen
Of how man refused to speak truth to her story
In fear that her story would be more music than his story could ever be
And yet our voices found their way still onto our descendants lips
And our blaze trail fierce still, from the fire pits we lit
And we, pacific progenies
Carry forth these gifts

Because this we know
That a generation reaps what another generation sows
So we need to sow our stories, so that our stories can be made known.

I offer
These,
As testament of our divinity
As truth of our beginnings,
Our genesis retold:

In the beginning, God created Wisdom
She was created by the Lord before the Lord made anything else
She was by the Lord's side, as divine designer, and the Lord's delight
Together, Wisdom with the Lord hung out the heavens, and gathered the seas into a heap
Together, the Lord with Wisdom created Adamah – Earth
And breathed into Adamah, Life – Eve
And so just as God possessed Wisdom and they were the ultimate team
Adam perceived Eve to be limb of his limb
So if man claim woman is less because is created from the rib
Wisdom says, that it wasn't until
woman was created
that humanity became complete.

In the beginning, there was the great goddess Eurynome
She emerged naked from chaos, and divided the heavens from the sea
She danced lonely upon the waves, and as she danced, she created the winds
She caught the north wind and uncurled it, and it became Ophion, a serpent being
The dancing goddess turned into a dove and with the being she became full
And laid the egg that brought forth all creatures, along with the earth, the sun and the moon
She and Ophion lived on Olympus until the serpent grew proud and rebelled
And thus he was banished - with his teeth broken and his head flattened – into hell

In the beginning, there was a field containing a giant iroko tree
Into that field, descended a table with a great pile of dirt on it
With these came a chair and a very large creation stone
Then, announced by fire, the Goddess Woyengi descended to her throne
She thought to make life, so on the sacred stone she rested her feet
Then she took earth from the table and created the first humans out of it
The first beings needed breath, so Woyengi, into them, breathed
and they were neither male nor female, and were told to choose their gender, which they did.

In the beginning, the great hawk built her nest near the dwelling of Degei
The bird brought forth two eggs, and the god was pleased with them, they say
Degei hatched the eggs themself, and found in them the heirs of the world
For out of the shells were made two humans, an infant boy and an infant girl
He removed them to the foot of a large vesi tree
And placed one on either side of it, where they remained till they were freed
The boy looked around the tree and saw his companion to whom he said,
"As the divine has created us together, together we'll care for the land."
~
with this, I'll end,
that in utterance of our stories we find our strength
And our freedom can truly stand if it is fleshed by our hands
"and If we ourselves do not speak for ourselves,
we cannot expect anyone else to do the same"

And this, we also know
That next generations will reap what our generation will sow
We need to sow our truth, so our truth can live on.

Bernadette Hannets

Nazareth Centre for Rehabilitation, Autonmous Region of Bougainville

"Just now we came out of the young women's programme and I am quite interested in it. Maybe in my village we could start building the girls' confidence, using my work to empower them, instead of them being confounded only by what they learn in school, and then building from there."

Bernadette Hannets

Nazareth Centre for Rehabilitation, Autonmous Region of Bougainville

"It (PFF) has given me a lot of information about what women face in the Pacific. That helps me a lot in my leadership and at the place that I am working; and the issues they have is no different..So I think that it gives me the strength that I am not only a person fighting for the good of women, but it's women as one, women in the Pacific as one. We are fighting and we are sharing these issues in this Pacific Feminist Forum."

Sylvia Elias

Pohnpei Youth 4 Change, Federated States of Micronesia

"For the last two days, the biggest impact I would say is deepening my understanding of solidarity, resistance and revolution. When I go back, I am the first representative from FSM in the PFF, my goal is to connect and provide that bridge and fill that gap because most of the time we are left out of "the Pacific". I am very fortunate and thankful that I am here."

Rosalyn Sidal

FWRM GIRLS, Fiji

"I'm feeling inspired by all these women at the PFF. Today I feel really happy because I got to see the GIRLS (members of the Grow, Inspire, Relate, Lead, Succeed *programme) come in and share their experiences and how the GIRLS programme works and see people getting interested in our GIRLS programme is wonderful. This is intergenerational learning because it's important for us to learn from different age groups and perspectives."*

Solidarity!!

Joelene Brown Mataele, Tonga

The "Pacific Feminists Charter for Change" is a very clear and concise document that outlines how we define ourselves as Pacific feminists, our principles as feminists and as a collective, it is intentional and clear, it was also endorsed by participants of the inaugural Pacific feminists forum in 2016. So since reading over the charter again recently, I reflect and understand this was a document written two years ago, and I asked myself - because remembering that reflective practice is important, that we constantly have to reflect on our movement and update documents as such to ensure we are aligned to the time, environment and contexts, it is a challenge always to maintain relevance, but equally a challenge to remain committed to honouring our feminist practice but also those we serve, after all this document informs our future work, it is the founding document for us all to reflect on and stay aligned too so we aren't compromising the movement but that we are honouring and valuing each other. Which brings me to the point I wanted to highlight as part of my keynote today. We've seen globally the rise of some very radical and exclusionary movements rising against trans women in particular, using some very violent approaches to further alienating and excluding trans women from being recognised as women. I've already heard murmurs of similar echoes among spaces across our region and I want to draw attention to it, for I feel it is not upholding the principles of this movement as Pacific feminists, but it is also not upholding our principles collectively and it would be remiss of me if I did not raise this today. * We already know across the Oceania region poverty for trans communities is at the lowest in all countries across the pacific. * We already know that trans hate crimes exist and we are already seeing in Fiji trans murders * We know that trans healthcare is non-existent in the pacific * We know legal gender recognition is not a reality for trans peoples across the pacific. * We know that employment rates for trans peoples are the lowest compared to the general population in every country across the pacific * We know that there are no trans support services funded by any one government in this region * And we know that there still exist punitive & criminal laws for trans peoples in some countries in the Pacific. We know many things are practically "non existent" for many trans peoples across this region, we know this! These aren't things trans people made up to invisibilise lesbians, we know this because the research tells us so. I pose another question! Are we really ok that trans women are being vilified and represented as men? At a global conference recently, it was brought to the attention of the women's caucus by supposed Pacific lesbian activists - that "Fa'afafine are culturally recognised as men, and therefore they are men" and another statement "Trans women are intimidating to other women in women's spaces" I read an article about UK radical and exclusionary feminists, who stated that one approach they were taking to change the public perception of trans women, was that they were telling gang members that trans women were men pretending to be women, so that trans women could access women's bathrooms to sexually violate young girls! Therefore if they came across trans women, beat the crap out of them because they are paedophiles! Is this really where we are heading as a feminist movement? To mirror what radical and exclusionary feminists In the UK are willing to resort to, to insight harm onto another women? So as I keep reflecting, I think about relationships, the importance and value of "relationships" and I ask myself the question? Are we as a movement truly aligned to our charter? Do we need to be holding one another more accountable and discussing "NOT" the trans women discussion - but holding ourselves accountable to how we treat one another? It alarms me some women have already arrived at this way of thinking! I remind us all here today, this is not us! That is not how we treat one another in the Pacific! Our principles are not to cause harm to any woman! Nor is it to dissect any intersectionality of a woman's identity or lessen it or compare it to another's reality for gain or profit - in any way shape or form! Over and above all and fundamentally relationships are upheld always with the highest of regard, these are not new concepts, these are concepts exemplified to us by our ancestors, we value the importance of how we mirror relationships, but also how to maintain them. The message I am receiving strong and clear is a message to many of us trans women, that places are becoming less and less safe for us and that there are "Feminists" who are very unhappy we exist in feminist spaces. I will leave you with this! There is no LGBTQI movement without Feminism, there is no Feminism without Trans Rights!

Ruth Ohoiwutun

Youth Program, YADUPA (Papuan Child Foundation), West Papua

"Don't be afraid to speak up and start something new. Like in this forum everyone is free to express their rights, gender identity; their rights to be themselves. I think it then starts with ourselves and then I will share that with my community."

Elvira Rosina Rosa Rumkabu

West Papua

"When things got heated in West Papua, women and children were the most victimised because of this conflict. I am very happy that today I can be here with all the feminists around the Pacific to try to connect with the feminist network. This is the first time for West Papua to be involved in this, so it means a lot to us to be here. The lesson that I've learnt in the last few days is the importance of being together and working as a network and practicing solidarity. To be able to x\ continue to raise our issue, but also build our unity as feminists in the region."

Mereseini Vuniwaqa

Minister for Women, Children and Poverty Alleviation

To me, feminist solidarity starts with the decision to hear the other. It is a decision to listen to the experience of the other, to try to hear the interpretation and the values of the others. It means that we have made a decision to understand each other in the context of patriarchal system of hierarchies, to map her, me and us in the context of social discriminations, injustices and privileges. It means we chose compassion, to have consciousness about ourselves and the other at the same time. We choose understanding and not accusation, we choose empathy and not hate. We are linked. We are not ranked. It entails accepting that our struggles and stories are interconnected. We stand together with each other. We sit in circles and share. We move out of our homes and work places into the streets together. We see one another. We hold hands. We see each other's smiles and fierceness. Together we energise, strategise and soothe each other. It is why solidarity is so much fun. We move beyond recognition of problems to working together, to have the common efforts to build that common ground we hope to see.

Sometimes the road to progress can feel like it's two steps forward and one step back, particularly when it comes to advancing the rights, opportunities, and full participation of women and girls. It can seem discouraging, whether you've been on that road for a long time or are just starting out. But think how different the world would be if the people who came before us had just gotten discouraged, and because of that, had given up. Thank you to you all and let's continue in our pledge and strive to further boost the power of feminist solidarity and social change.

Naomi Navoce

Navoce (Programme Officer for Disability-inlcusive Disaster Risk Reduction Network (DiDRRN))

Why are you attending PFF?
I believe that it is very important platform.

Yesterday we were invited by UN women to participate in one of the sessions for women taking leads in humanitarian action, and why women with disabilities leadership involvement is very important around humanitarian work. When any kind of disasters happen women with disabilities are more vulnerable, therefore it is good to have women with disabilities in leadership positions because they know what the best action plan would be, and are able to raise awareness for these women and speak on behalf of the most vulnerable population.

Were you at the first Feminist Forum?
I wasn't at the first forum, but some of my colleagues were.

How has PFF made you feel so far? And what impact has it had on you?
It has grown, brought diversity this year. The visibility of women with disability has been positive, but there needs to be more women with disability in this type of platform when issues are raised. There are different layers of stigma and discrimination that women with disability experience. This is a way that we can make the biggest impact, and this is a platform that we can make sure there voices are being heard. With more inclusion and voice even in the future.

What does solidarity mean to you?
I believe solidarity is about working together addressing common issues.

Working with the women's movement to address certain issues that are cross cutting for women with disabilities.

So solidarity means we need to work together as a movement to address the common issues that address the lives of women with all kinds of disabilities. Including all women within the movement itself working together.

What does resistance mean to you?
I believe that the work we do we need to be resistant for women with disabilities we need the support of the movement to help us to be resistant in the work that we do so that we have the platform and support to voice our opinions safely.

What does revolution mean to you?
It's about mobilisations, about working together. Within the movement to support the disability movement on all levels within the feminist movement so that we allow space for women with disabilities to be able to address the common issues. We need support of the feminist movement for support.

I would like to see more women with disability representation

More inclusion of women with disabilities we would like to see equal representations within the PFF working group.

We need more women with disabilities on this platform to bring forward common goals.

Shina Manmelin

Strong Fiuja, Vanuatu

"It made me feel courageous and super glad to be here. I've learnt a lot from the women in leadership, how they talk about women in other countries. One of the things I've learnt is to promote feminism."

Amaeng Christha Lngoumie

Whitebay conservation association, PNG

"I was thinking that I won't be relevant but when I was in the workshop yesterday, I realised it is true; my interests and everything is relevant to the PFF. Feminism starts from where you feel. The way you experience life and how people treat you is feminism…so yes, it has an impact because also in my life I have faced such things and I feel that I am part of this, with women who shared their experiences…solidarity! Team feminism!"

Niko Naituku

Rainbow Pride Foundation, Fiji

"I've been to workshops and panels and I've learnt a lot. As much as I speak for the LGBTQ community, I've noticed a lot of other narratives happening within the movement; GIRLS, young girls, disability, etc. each day I have had a lot of positive conversations being able to speak on behalf of my community and noticing that it is all interlinked with each other."rity! Team feminism!"

VOU was commissioned to choreograph a special performance for the 2nd PFF opening. *Photo by FWRM*

International and Regional Human Rights Instruments on the situation of Women Human Rights Defenders

By Kaushal Sharma

ACROSS the world, women human rights defenders (WHRD's) have been risking their lives to advocate and fight for social justice issues and protection of human rights with little visibility and acknowledgment of their work and contributions.

This is reflected in the 2017 annual report on defenders at risk, which notes that "defamation, intimidation and threats were more commonly used against women human rights defenders (WHRDs) than their male counterparts and often contained a gendered dimension. Twenty-three per cent of the Urgent Appeals issued by Front Line Defenders in 2017 on WHRDs were related to threats or intimidation because of their work, compared with 10 per cent for their male counterparts".[1]

The latest report by a Special Rapporteur on the situation of human rights defenders was released in 2019 for the fortieth session of the Human Rights Council.[2] The latest report highlights that greater gains for gender equality were met with even greater resistance to the work of WHRDs.

Background

Since 1999, WHRDs have been covered under the UN General Assembly Resolution 53/144 in the Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognised Human Rights and Fundamental Freedoms.[3] However, in recognising the increasing violence against WHRDs in the next few decades, the UN General Assembly adopted an important historical resolution 181 in 2013 that specifically focused on protecting WHRDs. Resolution 181 calls for greater state accountability for protection of WHRD in ensuring that they are able to work freely and safely without intimidation and reprisal.

The Declaration on Human Rights Defenders (HRDs) acknowledges the important role of HRDs, including women defenders, and not only outlines the obligations of States but everyone's responsibility to protect and defend all human rights. The 1999 declaration and the 2013 resolution 181 along with committed advocacy on visibility of the work of WHRDs by civil societies and advocacy groups from around the world paved the way for the inclusion of WHRDs in seven key international human rights mechanisms[4] which include direct and indirect references to women human rights defenders.[5]

2019 Special Rapporteur report

The 2019 Special Rapporteur report mentions the gendered risks, challenges and identifies 8 priority focus areas.

Gendered risks faced by women human rights defenders

- Non-recognition, marginalisation and systematic exclusion
- Public shaming, stigmatisation, attacks on honour and reputation
- Risks, threats and attacks in the private sphere and against families and loved ones
- Physical attacks, sexual violence, torture, killings and enforced disappearances
- Online harassment, violence and attacks
- Judicial harassment and criminalisation
- Denial of participation, restrictions and reprisals for engagement with international and regional human rights systems
- Threats to status
- Physical incarceration
- Attacks against collectives and movements of women human rights defenders

Challenges and risks faced by specific groups of women human rights defenders

- Girl human rights defenders
- Gender non-conforming defenders
- Indigenous women human rights defenders and women human rights defenders from minority groups
- Women human rights defenders with disabilities
- Women journalists and lawyers
- Women human rights defenders in prominent and leadership positions
- Women human rights defenders in conflict and post-conflict situations and living under occupation
- Women human rights defenders on the move
- Women human rights defenders deprived of their liberty
- Women human rights defenders working on land and environment rights
- Women human rights defenders working on women's rights, gender equality, and sexual and reproductive rights, including sexual orientation, gender identity and gender expression
- Women defenders working on sex workers' rights

Priorities

- Priority 1: Publicly recognise the importance of the equal and meaningful participation of women human rights defenders at every level and in every institution in society, devoting resources to achieve this aim in accordance with the principle of substantive equality
- Priority 2: Ensure that women human rights defenders enjoy freedom of movement and have safe spaces and communication channels that enable them to meet and share ideas, experiences, resources, tactics and strategies regularly
- Priority 3: Build a safe and enabling environment for women and all other human rights defenders to promote and protect human rights, ensuring that all non-State actors respect human rights and that all State actors respect, protect and fulfil human rights
- Priority 4: Document and investigate all forms of risk, threats and attacks against women human rights defenders, ensuring that perpetrators – both State and non- State actors – are brought to justice and that these defenders have access to an effective remedy, including gender-responsive reparations
- Priority 5: Develop protection mechanisms and initiatives that incorporate the Special Rapporteur's seven principles underpinning good protection practices
- Priority 6: Recognise that security must be understood holistically and that it encompasses physical safety, digital security, environmental security, economic stability, the freedom to practice cultural and religious beliefs and the mental and emotional well-being of women defenders and their families and loved ones

1 https://www.frontlinedefenders.org/sites/default/files/annual_report_digital.pdf
2 https://documents-dds-ny.un.org/doc/UNDOC/GEN/G19/004/97/PDF/G1900497.pdf?OpenElement
3 https://documents-dds-ny.un.org/doc/UNDOC/GEN/N99/770/89/PDF/N9977089.pdf? OpenElement
4 Apart from HRC resolutions, the key IHRI's includes: International Convention on the protection of the Rights of all Migrant Workers and Members of their Families; Convention on the Rights of the Child; CEDAW; International Covenant on Civil and Political Rights; International Covenant on Economic, Social and Cultural Rights; International Convention on the Elimination of All Forms of Racial Discrimination; The Universal Declaration of Human Rights.
5 Based on data as of September 2018 from Women's Human Rights application by Federal Department of Foreign Affairs FDFA and the Gender Politics Cluster of the Swiss Centre of Expertise in Human Rights (SCHR): https://www.humanrights.ch/en/switzerland/foreign-affairs/foreign-policy/interventions-1040/womens-human-rights-mobile-devices-a-app

According to the author, women's human rights defenders in the Pacific continue to work in unsafe context with little affirmative protection from the State. *Photo by FWRM*

- Priority 7: Recognise that sexism and discrimination against women, girl and gender non-conforming defenders exist in communities and human rights movements and take measures to address them
- Priority 8: Ensure that funding enables women defenders in their diverse circumstances to promote and protect human rights in a continuous, sustainable and effective manner

WHRD in the Pacific

Within the Pacific the receptiveness of Pacific Island Countries (PICs) to the situation of WHRDs has been slow. WHRD in the Pacific continue to work in unsafe context with little affirmative protection from the State. There are only three key regional documents which mention WHRDs: the Pacific Feminist Charter[6]; Pacific Feminist Charter Action Plan[7] and the 13th Triennial Outcomes Document[8]. It is important to note that the 13th Triennial Outcomes document is the only intergovernmental regional document while the other two emerged as outcomes from the first and the second Pacific Feminist Forum.

Apart from the lack of initiative by PICs to acknowledge WHRDs within regional policy frameworks, it is also important to note that in some contexts, the state itself is complicit in perpetuating threats, use of intimidation tactics and imposing legal and administrative requirements that restrict WHRDs work. Some of the notable examples of this include the 2006 intimidation, threats and illegal detainment of some of the Fiji Women Rights Movement staff members in Fiji as well as the recent restrictions imposed on the peaceful protest march by WHRDs in West Papua.

Apart from state-perpetuated safety and security risks, WHRDs face a host of other challenges. These include threats to their families and children, social exclusion, as most women who are human rights defenders are public figures who are outspoken and constantly challenge patriarchal social norms.

International Women's Development Agency's (2018) submission to UN Special Rapporteur on Human Rights Defenders on the Status of WHRDs makes specific reference to the shrinking spaces for civil society, increased government surveillance in the lead up to elections, increased fundamentalism and resurgence of patriarchal values, gender norms and masculine understanding of human rights and rights violation as well as increase role of corporate interests in local politics.[9]

In response to the above-mentioned risks and challenges, during the 2nd Pacific Feminist Forum, many WHRDs emphasised the importance of having a safe space to reflect and share their stories as an avenue to build solidarity and strengthen collective resistance as Pacific feminists. For Nicole Laytuku, resistance is all about, "fighting positively, continuously pushing and having thick skin so that you are not left speechless and so that you can keep going and keep fighting".

Nevertheless, despite the risks, WHRDs in the Pacific continue to forge grounds for solidarity, resist various forms of oppression and lead the revolution for good governance, climate justice, human rights and gender equality.

6 http://www.fwrm.org.fj/images/PFF/PFF-Charter-Final-2Dec2016.pdf
7 http://www.fwrm.org.fj/images/PFF/WEBSITE/PFF_Charter_Action_Plan.pdf
8 https://www.spc.int/sdp/13triennial
9 https://iwda.org.au/assets/files/IWDA-Research-Policy-Advocacy-Submission_WHRD-2018-the-status-of-Women-Human-Rights-Defenders-WHRDs..pdf

The GIRL's Revolution: Empowered Girls Human Rights Defenders

Members of our Grow, Inspire, Relate, Lead, Succeed (GIRLS) Programme also participated at the 2nd Pacific Feminist Forum and led their own sessions. *Photo by FWRM.*

THEIR distinct voices rose to revolutionise an intergenerational dialogue and space at the 2nd Pacific Feminist Forum (PFF). Amidst the celebrations and reflections from over 130 Pacific women human rights defenders, GIRLS were heard.

Aged between 10 and 18, the young participants of the Grow, Inspire, Relate, Lead, Succeed Program (GIRLS) attended the forum where they facilitated a parallel session, participated in discussions, shared their experiences and talked issues.

Girls' human rights are constantly violated and breached, here in the Pacific and around the world. In Fiji, girls and women account for nine out of 10 victims and survivors of sexual violence. (Fiji Women's Rights Movement, 2017)[1]. According to FWRM's 2018 Rape Case Analysis, women and girls were victims of 94 rape cases decided in the High Court. The average age of the victim/survivor was 14 years old, the youngest being only six months old. (Fiji Women's Rights Movement, 2019)[2]

By Maryann Lockington

(Poem by Roselyn Sidal and Abigail Aguilar)

Recognising this challenging reality, GIRLS seeks to reclaim and change the narrative from victims to leaders for change. For the past six years, participants in the program have shared experiences on issues such as bullying, family neglect, body image issues, family violence, gender stereotypes and discrimination. Facilitated under FWRM's Intergenerational Women in Leadership Program, GIRLS has been a defining component towards engaging with girls and recognising their expertise and leadership on the issues they face in daily life.

Roselyn Sidal and Abigail Aguilar are GIRLS graduates who subsequently joined and graduated from the alumni group, GIRLS Club. They collectively shared their experiences from the GIRLS program at the 2nd PFF in a poignant poem narration.

"With no enthusiasm, interest and passion, she joined a program she had no idea about nor any idea on what she was getting herself into. With no confidence, social skills and voice, she walked into a room of 35 other young strangers, unenthusiastic, silent and uninterested just like her. With a low voice, one that only she could hear, she introduced herself, as 'I am she,'" they recited.

The verse is telling of a culture of silence, a common theme and perception around the roles of girls and women in society. According to a 2008 research on children's civil rights, cultural barriers limits children's' participation in different aspects of society and daily life.

"In many cultures children are expected to be silent in the presence of adults. They are not encouraged to express their views at home, in school or in community gatherings. Children in public roles challenge the existing relations between children and adults, and are therefore regarded as 'unnatural' and a threat to the established order. Children are not seen as social and political actors. Adults do not think it

1 Fiji Women's Rights Movement (2017). Balancing the Scales: Improving Fijian Women's Access to Justice. [online] Suva: Fiji Women's Rights Movement. Available at: http://www.fwrm.org.fj/images/fwrm2017/publications/analysis/Balancing-the-Scales-Report_FINAL-Digital.pdf [Accessed 5 Jul. 2019].

2 Fiji Women's Rights Movement (2019). FWRM PR: FWRM Releases Sexual Violence Against Women and Girls Rape Case Analysis 2018. [online] Fwrm.org.fj. Available at: http://www.fwrm.org.fj/news/media-releases/67-all-category/news/press-releases/523-fwrm-pr-fwrm-releases-sexual-violence-against-women-and-girls-rape-case-analysis-2018 [Accessed 5 Jul. 2019].

3 Inter-Agency Working Group on Children's Participation (IAWGCP) (2008). Children as Active Citizens. [online] Bangkok: Inter-Agency Working Group on Children's Participation (IAWGCP): ECPAT International, Knowing Children, Plan International, Save the Children Sweden, Save the Children UK, UNICEF and World Vision. Available at: http://www.savethechildren.org.fj/wp-content/uploads/2015/02/Inter-Agency-Working-Group-on-Childrens-Participation.pdf [Accessed 4 Jul. 2019].

GIRLS at the 2nd Pacific Feminist Forum. *Photos by FWRM*

is appropriate or beneficial to share information or power with children and to involve them in 'politics'." (Inter-Agency Working Group on Children's Participation (IAWGCP), 2008)[3]

Recognising these barriers, the GIRLS Program was targeted at girls between the ages of 10 and 12 and used innovative methods to empower and encourage their participation and sharing on issues they face. As part of the program, the GIRLS conceptualised, developed and performed theatre plays based on the sharing and discussions that were happening in their workshops. It was particularly important for the GIRLS to own their story and reclaim their space as not just victims/survivors and statistics but leaders who had meaningful contributions to decisions that affected them.

Roselyn and Abigail reflected and paid tribute to the women human rights defender who inspired them.

"Little by little, she became familiar with the people surrounding her and comfortable with the atmosphere that filled the room. Many activities, she grew to adore – soccer, touch rugby and so forth."

"One of the many people she met who had influenced her greatly at that age was the late Penny Moore, who had also taught her that serenity and calmness was an important factor in maintaining happiness. Through her morning yoga before every session and the icebreakers she grew to enjoy. In the form of theatre, she told a story, one that she would not have been able to do on her own and with that theatre performance, she inspired many. Throughout these few years of theatre, sports and workshops, she developed skills, not even daily attendance to school would teach her."

Art, theatre and poetry became an important avenue for the girls' self-expression and the results demonstrated their startlingly clear understanding, analysis and break down on a wide-range of issues and experiences. FWRM's GIRLS program has seen two three-year-cohorts since its inception and the usual observation for the first few weeks revealed that majority of the girls were too timid or uncomfortable to share their perspectives.

However, throughout the course of the program their stories took shape through art and it was clear they all had something to share and when given the opportunity, skills and space, they were able to highlight their own perspectives on social issues, which would have otherwise been excluded from wider society and decision-making spaces.

"All she learnt, taught her to stand by her decision, and that was to dress the way she felt comfortable in, to wear her hair in a messy bun and not care about society's perspective on the word "pretty", to not let the world decide if she was beautiful because she already knew that with all that she has gained, the knowledge, integrity, love for those around her, humility, advocacy and independence, she was already beautiful. This was she from 2012 to 2015, and in just a span of time, who knew a lot was going to change within her? Her view of life, her confidence level and a new persona coming out, eager to let the whole world see the true potential of what she could be and will be."

In line with the theme of "Sustaining solidarity, resistance and revolution," GIRLS continued to strategise in other spaces on how to better raise their issues and affect change. Their revolution was further defining girls' meaningful participation beyond expression of their views to national development processes. By consolidating their learnings, issues and experiences, GIRLS developed their submission to the Fiji National Budget 2019/2020 process.

At regional level, GIRLS took their advocacy to the 2nd Pacific Feminist Forum, with Abigail as a panelist on the first plenary discussing solidarity. This was a continuation of the conversation from the 2016 inaugural PFF, which the girls also attended and led a workshop at.

Abigail and Roselyn express this in their poem as an important growth in the program, learning about their rights and being equipped to raise awareness on this in other spaces.

"A transition she witnessed from orange to purple as she stood as a stronger feminist. She was now someone who was fully aware of her rights and responsibilities as a young girl in her society and as a citizen of her country, Fiji. She met different people that taught her new skills and gave her fruitful ideas. All of these trips made her a young girl of courage, a young girl of words, a young girl she had never dreamt to be, a young girl that she is now PROUD to be. This three-year journey has been that life-turning factor in her life which gave her a unique perspective towards her identity, her gender and her potential as a young GIRL."

The GIRLS program is unique in its set up, engaging both with girls and their parents or carers. The program also provides sessions with parents and carers to understand and learn more about GIRLS issues and strengthen engagement with them. As imperative as it was to empower girls, it was just as essential to encourage an environment that was understanding and supportive of this. The culmination of the recent cohort was marked by the graduation of GIRLS and GIRLS Club participants.

Abigail and Roselyn, closed their reflective piece recalling this occasion and acknowledged their power and growth with the program.

*"14th June 2019 her name is called out in front of many, as she now takes a stand to go receive her certificate that would mark her graduation from the GIRLS Program. She smiles and this thought pops up from within that, yes, I am a GIRL and yes I'm seen as a Rose, yes I may have thorns but they are not there to cause me harm but are my weapon in defense. I have **GROWN**, I have **INSPIRED**, I do **RELATE**, I will **LEAD**, and I will help not just me but my sisterhood **SUCCEED**."*

Young Women Human Rights Defenders: Bringing Intersectionality to the Forefront

"If we aren't intersectional, some of us, the most vulnerable, are going to fall through the cracks." – Kimberlé Crenshaw, Civil Rights Activists and Professor.

By **Mamta Chand** and **Kaushal Sharma**

THE term INTERSECTIONALITY was coined by a black feminist scholar in 1989. Today, it still resonates for young feminist movements around the world. Within the Intergenerational Women in Leadership Program, under the Fiji Women's Rights Movement, intersectional challenges continue to be a critical area for dialogue among young women who face multiple persecution as a result of their gender identity and expression, sexual orientation, race, psychosocial disability and other political identities. It is important to note that Fiji, with her post-colonial period, multiracial exquisiteness and political instability, has a direct impact on diverse young women's lived realities.

Using foundational platforms such as the Fiji Young Women's Forum (FYWF) and Emerging Leader's Forum, young Fiji feminists of this decade have created their intersectional revolution as young women human rights defenders. The second-wave feminist slogan "Personal is Political" is at the core of young Fiji human rights defenders' activism and advocacy, as young feminists reclaim their indigenous and Girmitiya identities, reinforce their feminist ideologies and concurrently challenge patriarchal norms within the larger political-socio-economic unequal power structures. The issues which young women human rights defenders are advocating for stems from their own intersectional personal lived realities and everyday experiences.

This comes at a cost. Resistance against conforming is an exhaustingly emotional and physical struggle. Apart from the everyday struggle and challenges of sexism, misogyny, religious and cultural fundamentalism, young women with their visible and/or invisible intersectionalties are also at risk. This is further perpetuated by discriminatory laws and policies that fail to fully recognise and support human rights and/or are not effectively implemented.

The autonomy of diverse young women defenders is at a dangerously high risk when they choose to embrace and express themselves. The bodies of young women become the political battleground when conformists are threatened by identity politics. Yet, young women are taking back the power and, in solidarity, are intensifying their voices on crucial subjects. These include sexual and reproductive health and rights, climate justice, violence against women and girls, rights of lesbians, gay, bisexual, transgender, queer, intersex persons, equal opportunities and representation at all level of leadership spaces and for every young woman to have the freedom to make their choices without fear and coercion.

With strengthened and empowered self-agency, young Fiji feminists fearlessly demanded transformational leadership to address and include critical gender analysis in the existing policies that women and girls are susceptible to. The hierarchical power imbalance needed to be challenged for gender equality and advancement of women's human rights. Young women defenders called for accountability from

Cont'd on page 11

Gender Equality and Social Inclusion (GESI) workshops were carried out at the Fiji National University Campuses in Nasinu, Natabua and Labasa Campus as part of the Young Feminist Rise Project. *Photo by: FWRM*

Women in Trade unions: Defending Workers Rights

By Kris Prasad

OVER the past two years, FWRM has renewed and built new partnerships with organisations from around Fiji as part of the Balancing the Scales: Improving Fijian Women's Access to Justice Project funded by the European Union. One of these organisations has been the Fiji Trades Union Congress (FTUC) Women's Committee (Fiji Trades Union Congress, 2019).

Earlier this year, Camari Kuruwale and Rosalie Fatiaki from the Women's Committee participated in a Training of Trainers workshop in Suva, Fiji on women's access to justice facilitated by FWRM. Following the training, small grants were disbursed to FTUC and four other organisations to implement information sessions on women's access to justice with their own networks and constituencies.

Women have steadily increased their leadership in Fiji's trade unions and currently, there are three women in the nine-member National Executive Board of FTUC. FTUC recognises the importance of women in trade unions who, as per their constitution, have set up a Women's Committee which is tasked with the promotion, participation and integration of women into trade unions (Fiji Trades Union Congress, 2019).

Camari is a board member of the National Union of Workers (NUW) and is also the Assistant Secretary of the Women's Committee. She was employed by the Water Authority of Fiji for seven years and was recently one of 2000 workers who were laid off on May 1 as part of an organisational restructure (Narayan & Turaga, 2019). The NUW, which represents aggrieved WAF employees, is disputing the illegal termination and the matter is currently before the Arbitration Court (Krishna, 2019).

Originally from Kadavu, Camari completed her tertiary studies in Business Management in the United States. She has worked in the manufacturing, retail and service sector and has been involved in union activities since 2006. Through an ethics course at the Fiji National University, Camari was introduced to human rights. She believes her strong Christian background empowers her to be a women's human rights defender (Kuruwale, 2019).

There are many challenges and risks faced by women's human rights defenders. Earlier this year, Michel Forst, the UN Special Rapporteur on the situation of human rights defenders, noted that many women defenders continue to face significant risks in their human rights practice. While they face the same risks as male defenders such as death threats, killings, arrests, detentions, judicial harassment, threat of criminal prosecution and other forms of criminalisation, women defenders also face additional and different risks and obstacles that are gendered, intersectional and shaped by entrenched gender stereotypes and deeply held ideas and norms about who women are and how women should be (Forst, 2019).

Fiji also experiences similar situations in the workplace. According to Camari, masculinist leadership styles are the greatest challenge. Women are faced with resistance and are marginalised when it comes to decision-making processes. Hence, women are viewed as a threat to the traditional norms in culture and religion and, unfortunately, these views persist in a workplace setting (Kuruwale, 2019).

Camari has also been exposed to international human rights mechanisms through her executive role in the trade unions, specifically in relation to International Labour Organisation (ILO) conventions and protocols.

"I use my knowledge to educate workers on their human rights and the avenues of justice available if their rights are being violated. An empowered workforce promotes respect, inclusivity and dignity and increases productivity." (Kuruwale, 2019)

Camari believes anyone can become a women's human rights defender. "Becoming one, in my experience as a woman in the workplace and from my involvement in trade unions, has been my divine calling and a very humbling experience. Knowledge is power, and having knowledge on human rights is a powerful tool in defending human rights especially workers' rights as they are constantly under threat in Fiji." (Kuruwale, 2019)

Camari Kuruwale was part of the Training of Trainers workshop on women's access to justice earlier this year. *Photo by: FWRM*

Bibliography

Fiji Trades Union Congress, 2019. Women's Committee. [Online] Available at: http://www.ftuc.org.fj/committees/womens-committee-2016-2018/ [Accessed 16 June 2019].

Forst, M., 2019. Situation of women human rights defenders: Report of the Special Rapporteur on the situation of human rights defenders, Geneva: United Nations Human Rights Council.

Krishna, K., 2019. WAF submits employees list to union. [Online] Available at: https://www.fbcnews.com.fj/news/court/waf-submits-employees-list-to-union/ [Accessed 19 June 2019].

Kuruwale, C., 2019. Interview with Camari [Interview] (1 June 2019).

Narayan, V. & Turaga, S., 2019. FijiVillage. [Online] Available at: http://fijivillage.com/news/Anthony-claims-WAF-laying-off-2600-workers-while-Patel-says-Anthonys-numbers-are-incorrect-29ksr5 [Accessed 19 June 2019].

The Bougainville Women Human Rights Defenders

Members of the Nazareth Centre for Rehabilitation were also at the 2nd Pacific Feminist Forum. *Photo by FWRM.*

CONFLICT and war have disastrous effects across communities and impacts everyone, however, women and children are the most affected ones. Perceived gender norms in society and patriarchy in majority of the world's cultures limit women and girls participation and rights in daily life, leaving them more vulnerable to situations of conflict. Although they play a key role, women are barely recognised for their contributions towards peace building. (Wunrn.com, 2016)[1]

In the Autonomous Region of Bougainville, women human rights defenders (WHRDs) have continued to be at the front lines, striving for peace and restoration in the face of conflict, discrimination, exploitation and violence.

"During the Bougainville conflict, it was the women who had to pick up the pieces," said Agnes Titus, Advocacy coordinator at the Nazareth Centre for Rehabilitation.

"I remember in 1994, as the president of the Bougainville Provincial Women's Council, I urged the women once again to go out as I did. To ask that our brothers, sons and uncles return and refrain from the fighting and negotiate through peaceful means, a peaceful settlement," she said.

By Maryann Lockington

Article contribution: Agnes Titus

As a founding member and the President of the North Solomons' Provincial Women's Council in 1978, Titus is a mother of the Bougainville Women's Movement.[2] (Tawake, 2017)

"We continued this role with the political leadership as well. From a personal standpoint, I played a leading role in women's organisational level and Bougainville Transitional Government level as the women's representative. Our experience in Bougainville has proven that women must be included at the decision-making table."

The Autonomous Region of Bougainville is situated just North of the Solomon Islands (known as the North Solomons Province from 1975). It is one of the provinces of Papua New Guinea after receiving Provincial Government status in 1975, two weeks before PNG gained political independence. From 1988 to 1998, Bougainville experienced civil conflict which arose from the unequal distribution of benefits from the world's open cut Panguna mine, losing an estimated 20,000 lives directly from the war and from lack of medicine and health services. In the early 1960s, the Australian Government went into Bougainville to conduct an exploration on the development of the Panguna mine and established required facilities such as the wharf, power station and a township. The women at that time exercised their role as custodians of the land by resisting the exploitation that was to happen. They were some of the first Bougainville Women Human Rights Defenders.

It was post-conflict Bougainville when women's civil society organisations began to emerge. Nazareth Centre for Rehabilitation (NCFR) was one of them, headed by Sister Lorraine Garasu.

"She is a very strong WHRD and a peace builder. She is a member of the Congregation of the Sisters of Nazareth who was established in the colonial era to work with women in their vulnerabilities and girls from neighbouring Solomon Islands and Bougainville started joining the order," said Ms Titus.

The nuns were guided by the principle

1 Wunrn.com. (2016). Conflict & Women – 10 Facts about Conflict & Its Impact on Women. [online] Available at: https://wunrn.com/2016/06/conflict-women-10-facts-about-conflict-its-impact-on-women/ [Accessed 25 Jun. 2019].
2 Tawake, F. (2017). Here Are The Women – Pacific (2017): Agnes Titus. [online] Femlinkpacific.org.fj. Available at: https://www.femlinkpacific.org.fj/index.php/en/actions/here-are-the-women/538-here-are-the-women-pacific-2017-agnes-titus [Accessed 25 Jun. 2019]

"Walking on water, breaking new ground" as they worked to promote peace during the Bougainville conflict and post-conflict peacebuilding efforts. Bougainville was experiencing the impact of the conflict, from social disorder, to lack of essential services. Gender-based violence (GBV) was rampant and reached epidemic proportions. The Autonomous Bougainville Government could not provide psycho-social services. NCFR was established to fill that void.

The NCFR works to build capacities of women human rights defenders and one such project, "From Gender Based Violence to Gender Justice and Healing" (2015 – 2018) focused on gender and human rights training, building their confidence to respond to GBV in their village communities.

"In this project, we aimed to reduce family and sexual violence (FSV) by addressing the root causes of gender inequality. Three annual forums were held for the Bougainville Women Human Rights Defenders. Over 200 of them attended each time," said Ms Titus.

The NCFR identify WHRDs who are already working in the different areas and complement their efforts.

"The most obvious WHRDs are those working on a daily basis to protect human rights. Our WHRDs work closely at a local level with the male advocates supporting respect for human rights in their communities. They do different work at different times," said Ms Titus.

Some of the work being done include:

- Collecting information about human rights violation and writing reports, advocacy with public, political leaders and others to protect human rights;
- Supporting victims by taking them to counseling and access to justice; and
- Conducting human right education and training.

Promoting women human rights and peacebuilding in Bougainville is challenging. Bougainville has 13 districts that are geographically located far apart. Many communities are in the interior of rural areas and accessing transport to these areas is a challenge.

"The WHRDs face particular challenges in their work. They have been subjected to ill treatment and threats. Since their work is on a voluntary basis, (the lack of) finance makes it hard for them to move around and do their work," said Ms Titus.

Among the challenges faced by WHRDs is the lack of availability of funding which affects their efforts to support community-based education in their districts. Geographical location affects communication and high transportation costs also have a bearing on their financial status.

According to Ms. Titu, there are a few WHRDs from these areas who are outstanding for the work they do in their communities. Their contribution weighs more than the type of support they provide to the community members. They accommodate women who raise issues relating to gender-based violence by helping them lodge their complaints to police and seeking assistance from safe houses and men's hub.

Women Human Rights Defenders are playing a crucial role in the response and prevention of family and sexual violence. Through this work, the Bougainville Women Human Rights Defenders are making their mark in the history of Bougainville.

Young Women Human Rights Defenders: Bringing Intersectionality to the Forefront

From page 8

the leaders with the re-emphasis on legal responsibilities towards the United Nations commitments further reflected in national policies. Moreover, the 2013 Constitution of the Republic of Fiji preamble firmly declares *recognition and protection of human rights, and respect for human dignity.*

Legislative authorities are answerable to young women, more so, when they have exercised their civil and political rights. FYWF transformed young women's political participation during the 2014 and 2018 Fiji's national elections advocating for the right to vote and a call to action from the leaders with outcome documents in response to barriers to young women's meaningful participation and representation in Fiji's democratisation process.

Young women with resolute took up leadership roles in their communities to advocate on the right and power of voting. As emerging young leaders, ELF provides the stage where young women can better reflect and critically deconstruct the normative female identity politics that is ingrained in the fabric of the society. The space creates transformative change by adopting a feminist, gender and human rights lens to dismantle hegemonic power relations in calling out existing patterns of disparities and discrimination.

Nevertheless, in and with different bodies', young women as defenders and allies have the responsibility to recognise privileges within their intersectionalties. As a young woman, as a young woman of colour, as a young woman living with a psychosocial disability, as an LGBTQTI+ young woman, as a young woman from the rural community, as a young single mother to name few identities, we must create unbiased and equal spaces for all. The power for progression will be stronger when it is for young women by young women.

With the continued discrimination, exploitation and subjugation, it is significant to invest in strengthening young women's programmatic strategies in gender development. Thus, allowing the sustaining spaces for young women's human rights defenders to be able to challenge the resurgence of toxic masculinity and intergenerational challenges. Young women are empowering themselves and other young women in solidarity to strengthen resistance and lead the revolution nationally, regionally and globally.

Members of the Emerging Leaders Forum Alumni at the 2nd Pacific Feminist Forum. *Photo by FWRM.*

The feminist Sista in Vanuatu

Strengthening resistance means taking up space and being unapologetically myself – and I am woman who is a defender of women's rights. And if one woman defends her rights and takes up space, then another and another, the revolution begins and overcomes - Yasmine Bjornum

YASMINE Bjornum is a feminist, women's human rights defender from Vanuatu who is committed to empowering women and girls through arts and media. She was born in Port Vila where she attended public primary school before completing her high school education in Australia.

"When Vanuatu gained Independence in 1980, an influx of immigrants came across the globe to settle in the 83-island state and this included my Swedish father and Filipino mother. As I got older it became more evident to me that I had privileges that many of my indigenous sisters did not," she said.

In 2016, Yasmine founded Sista, a charitable organisation committed to empowering women and girls through arts and communications.

"Our vision is simple – we want to live in a world where women and girls are able to enjoy their rights and participate fully in decisions that affect their lives."

Over the years, Sista has produced online publications and features on women's human rights through thematic and innovative ways such as sports, arts and culture.

As with majority of the Pacific, Vanuatu's society is still very patriarchal and steeped in traditions and religion. Women and girls face barriers accessing their rights and continue to experience discrimination and violence. The Constitution or "Mama Law" is engrained with Christian pillars and deeply rooted with patriarchal discourse.

"It seems that respect is given to women as long as they conform to gender norms – be quiet and know your place. If a woman is not willing to conform, she must prepare to be vilified as someone who has no respect for kastom or as someone who challenges the word of the Bible. These are difficult notions to accept, especially if you are trying to defend the rights of women. And if you are a daughter of immigrants, you are made to feel that you are 'not really Ni-Vanuatu'."

For Sista, a key area of concern is the lack of women's representation in leadership. Only five women have been elected into Parliament since Independence. Today Vanuatu is one of three countries in the world that has no woman represented in parliament.

"Next year is our national elections and the first ever women's party in Vanuatu has been formed to challenge the status quo. On social media, the 21st century's public sphere, the backlash against women contesting reflects the barriers that women face everyday. Not only does the criticism lack critical thinking, it is also

Yasmine Bjournum, founder of Sista, a Vanuatu charity organisation that empowers women and girls through arts and communication. *Photo by FWRM.*

By Maryann Lockington

(interview with Yasmine)

predictable and outdated," said Yasmine.

Women candidates faced criticism online, with comments such as 'a woman's place is in the house', 'kastom says that men are the decision-makers', 'women are their own worst enemy and don't know how to 'unite'', 'the Bible says that a woman is 'man's helper'', and so on.

"These are the regular comments that are used to justify the discrimination of women regardless of whether she is contesting for parliament or is a women's rights defender or a woman trying to leave her violent partner."

The prevalence of violence against women and girls in Vanuatu is also concern and Sista has continuously advocated for the inclusion of women, particularly women human rights defenders in decisions related to peace and security. Unfortunately, this was not a priority at Vanuatu's first National Security Strategy in 2018, where men made up the significant majority of stakeholders at the meeting.

"The issue of violence against women did not come up as a priority despite the fact that 60 percent of inmates are in jail due to sexual violence offences. The statistics also revealed that 90 percent of the victims know who their offender is, and it is often a family or household member. So while women and girls are not safe and secure in their own homes, the security strategy consultation deemed terrorism, transnational crime and other 'issues' as a national priority and this would inform the security strategy plan, which would then be in line with the National Sustainable Development Plan's desire 'to ensure a stable, sustainable and prosperous nation'. But how can a country become prosperous and stable when half of its population's needs are not addressed? And why aren't women's rights defenders part of these critical decision-making spaces?"

These were some of the questions that were raised at the 2nd Pacific Feminist Forum in Suva, Fiji, earlier this year in May. Jasmine represented Sista at the convening and shared her story and strategies with women human rights defenders from across the region.

"I was interested to attend the 2nd Pacific Feminist Forum to understand how other women in the Pacific have overcome similar cultural and social barriers to demand gender justice. By bringing women together at the 2nd PFF, it not only re-energised me to continue to defend the rights of women but it also gave me insight on how to approach the issues we face in Vanuatu."

Sources:

https://www.sista.com.vu/60-inmates-are-sexual-offenders-report/

http://dailypost.vu/news/first-ever-national-security-strategy/article_6b2671e5-8c19-532f-ab95-142c8ae407d6.html

Women in Conservation: Alisi's story

"It is the women, it's always the women who are doing things because they are the most affected by violence and disasters and we must recognise this."

ALISI Rabukawaqa is an advocate and activist for climate justice and indigenous human rights dedicated to raising awareness on protecting the environment.

Originally from Namulomulo, Bua and born in Sigatoka, she initially hoped to follow in her father's footsteps to become a doctor.

"I went to USP Open Day and found out about the Marine Science programme. I wanted to learn about the ocean and that became what I wanted for my dream job. As part of the programme, I started to volunteer and intern at places like WWF Pacific and grew an interest in conservation work," she said.

Later, Alisi was approached by youth from Bua to join the Bua Urban Youth network.

"Someone reached out to me to attend a meeting and this led to me eventually becoming more active in the network. I heard about some of the issues that were being raised and listening to the news, I wanted to do more," she said.

"When you know the people who are living there and talking about how do I save the ocean, how do I save the environment, it's important to understand who they are and everything you need to consider. Particularly, women and how they're affected because women are the ones fishing and providing for their families in different ways."

Alisi, who with other members of her Bua Youth Network, actively advocate against environmental degradation in the form of mining, deforestation and over fishing. The network uses the experience and knowledge of its members to assist the vanua of Bua, particularly with the issue of informed consent over the use of their resources.

"We continue to focus on the issue of free prior and informed consent and how it intersects with all these issues and advocate on it; particularly when looking at it from the perspective of indigenous communities in Fiji whose land and customary fishing grounds are affected and how they can and should be a part of the consultation and implementation in development," Ms Rabukawaqa said.

What began as a social youth group over a decade ago has now progressed to having three of its members included in the Proposed Nabouwalu Town Committee, a mining scoping report that is now included in Fiji Primary Schools Year 8 studies and even a Training of Trainers event for an Oxfam Free Prior Informed Consent translated into the i-Taukei language.

Alisi Rabukawaqa at the 2nd Pacific Feminist Forum, 2019. *Photo by FWRM*

By Maryann Lockington

"It started like any other social youth group in Uni back in 2007 for youths from Bua working and studying in Suva to know each other. There were meet ups, clean ups and BBQs organized. It was only after the mining issue in Nawailevu in 2012 that the group took on a more activism role."

The Bua Urban Youth Network advocate for the recognition of Indigenous people's expertise and inclusion when discussing environmental rights and climate justice.

"Indeginous women especially are vulnerable and at the forefront of climate change and disasters. We cannot emphasise enough the importance of the role of women who do everything; cooking, fishing yet there is a prevalence of gender based violence and women are being killed even," said Ms Rabukawaqa.

Today BUYN also organises intergenerational learning events and tries to engage in spaces to build partnerships and solidarity with other movements. One such space was the 2nd Pacific Feminist Forum, which Ms Rabukawaqa had the opportunity to participate in.

"Sitting and sharing and learning from our mothers, aunties, sister feminists who have walked the path before us and paved the way. Another component of this that may need more attention, may be how can we sustain solidarity with those of our own generation who may have not been in the movement as long as the rest and need to be brought into the fold in a welcoming and engaging way. So there is a component across generations and also, across our own generations across different levels of experience in the feminism work."

The activist acknowledged the support of women and mothers for BUYN and encouraged the inclusion of women in decision making spaces.

"Access to rooms where decisions are being made, then accessibility in the conversations happening, and participating - being there doesn't always mean you have participated. It is more than just the physical access, it is also unlocking the mental holds that people have on how far, or how much a woman can participate in decisions that affect them."

Ms Rabukawaqa said she looks forward to continuing work with the BUYN and empowering the next generation of youth leaders.

"BUYN leadership has also embarked into handing over leadership of the Group to its upcoming youth leaders and also accompany them through the journey to continue land custodianship advocacy, environmental protection, working together and helping out other i-taukei youth groups in Fiji," she said.

PACIFIC FEMINIST FORUM 2019

Sustaining Solidarity, Resistance and Revolution

Pacific Feminist Charter Action Plan

THE second Pacific Feminist Forum took place from 20 – 22 May 2019 in Pacific Harbour, Fiji. The forum brought together over 150 feminists from the Pacific region. Our diversities include; women, girls, lesbians, bisexual, trans diverse people, gender non-conforming identities, ethnically diverse women and girls, indigenous women, women with disabilities, sex workers, women living with HIV and aids, widows, women living in rural and remote areas, young women, older women, heterosexual women, women in sports, women in non-traditional roles, women from faith based communities, women in creative industries and women in the informal sector and others.[1] Part of this call to action is ensuring that process and structures of all future Pacific Feminist Forums continue to work on the representation of this diversity.

The Pacific Feminist Charter was created at the first forum in 2016 as a living document, intended to guide our analysis and practice. This Action Plan reflects our commitment to the Charter principles, and sets a collective pathway to build solidarity, strengthen our resistance and join our feminist struggles in revolution.

As Feminists from Oceania we:

Solidarity

1. Insist and ensure that our feminist movement is reflective of our intersectional and diverse identities and interlinked realities.
2. Build material and structural change for Pacific women and girls and people of all diversities in all areas of life and through their life course.
3. Enhance support for isolated feminists, women and girls including women's human rights defenders and those in conflict-affected areas through ecosystems of support across the Pacific, particularly those in Bougainville, and West Papua. We support and fight for an independent state of West Papua. We urge all nation states to recognise and provide occupied and colonised territories their status as independent nation states.
4. Accompany New Caledonia in the decolonisation process, ensuring the participation of women and the recognition, implementation and advancement of women's human rights.
5. Co-create and build transparent, accountable and new forms of partnerships, coalitions and alliances between Governments, NGOs, community organisations, faith-based groups and others.
6. Create regional platforms for shared action, alliance building, and international solidarity on priority issues of diverse Pacific women.
7. Communicate through appropriate and accessible platforms, the ideas, strategies and opportunities identified at this forum.

Resistance

1. Action to reclaim the nation state in order to secure women's human rights, ecologically sound and pro-poor development, including social protection, public services and infrastructure for all.
2. Re-emphasising the centrality of inter-generational and intersectional approaches to feminism. As Pacific feminists we agree that our feminism is intergenerational and inter-sectional or it is not useful.
3. Commit to a joint call for LGBTQI human rights including actions to decriminalise homosexuality in all Pacific Small Island States, call for recognition of third gender identities, and for a full review of all legislation, policies and procedures toward compliance with universal human rights.
4. Strengthen, recognise, accompany and promote the leadership of women with disabilities and commit to co-resource sharing so to enable participation in all decision-making roles.

1 From here on when we mention 'women and girls' we refer to specific identities and needs of lesbians, bisexual, trans people, intersex people, fa'afafine, leiti, and other non-heteronormative Pacific identities, Francophone women, diaspora women, indigenous women, women living in occupied and colonised territories, migrant women and girls, women with disabilities, and women with psychosocial and intellectual disabilities, sex workers, living with HIV aids, women living in rural and remote places, young women, the girl child, single mothers, women with albinism, older women, heterosexual women, women in sports, and creative industries.

Members of the 2nd Pacific Feminist Forum Working Group. Left to Right – Noelene Nabulivou (DIVA), Viva Tatawaqa (DIVA), Geeta Goundar (Femlink), Joelene Mataele (Tongan Leitis Association), Meghan Cooper (IWDA), Elyse McInerney (IWDA), Nalini Singh (FWRM) and Maraia Tabunakawai (FWRM). Inset: Susan Grey (Femlink) *Photo by FemLink*

5. Reaffirm the commitment of Pacific Small Island States to the Pattaya declaration on decriminalisation of sex work.
6. Commit to creating, enabling and strengthening spaces to collate, document and amplify local feminist movement stories, issues and strategies as tools of resistance.
7. Ensure that corporations and governments are transparent and accountable in all activities in the Pacific region, including a call for a UN binding treaty on corporations and human rights.
8. Support dialogue and actions of grassroots feminist work in order to challenge patriarchy in all its forms.

Revolution

1. Support strategies for feminist knowledge sharing, and education for liberation, including through formal and informal learning and resources for peer support throughout the region.
2. Declare a global and local economic, ecological and climate emergency. We commit to an urgent and just shift from fossil fuels to safe, renewable energy, recognition of loss and damage experienced by climate frontline communities, and for the polluters to take main responsibility, according to common but differentiated historical responsibility for imperial, colonial and other inequalities.
3. Enhance feminist collaboration to learn together and reshape the humanitarian agenda by imbedding women's rights and leadership in humanitarian coordination efforts across the cluster system.
4. Amplify the call for an increase in dedicated, flexible funding to sustain the transformative work of diverse Pacific women. We call for the establishment of an independent Pacific Feminist Fund, and demand that the Green Climate Fund and Global Environmental Facility (GEF) and other climate finance initiatives immediately resource climate emergency work led by Pacific feminist and women led organisers and local front line communities.
5. Break all chains of inhumane treatment of women, girls and people of all diversities, and insist that the State, CROP, UN agencies, civil society and communities adopt practices and use maximum available resources to end all forms of sexual and gender based violence and discrimination.
6. Ensure that Pacific Feminist Forum informed positions and commitments, including the Charter and Action Plan, are carried into all Pacific inter-governmental decision-making spaces, including the 14th Triennial Conference of Pacific Women and the Pacific Leaders Forum, among others.
7. Demand universal health services including sexual and reproductive health and rights, that is free from stigma, discrimination, coercion, violence, with full respect for bodily autonomy, privacy, confidentiality and full and informed consent.

Our diversities include; women, girls, lesbians, bisexual, trans diverse people, gender non-conforming identities, ethnically diverse women and girls, indigenous women, women with disabilities, sex workers, women living with HIV and aids, widows, women living in rural and remote areas, young women, older women, heterosexual women, women in sports, women in non-traditional roles, women from faith based communities, women in creative industries and women in the informal sector and others.

About us

The Fiji Women's Rights Movement is a multi-ethnic and multi-cultural non-governmental organisation committed to removing discrimination against women through institutional reforms and attitudinal changes.

By means of core programmes and innovative approaches, FWRM practices and promotes feminism, democracy, good governance and human rights. We strive to empower, unite and provide leadership opportunities for women in Fiji, especially for emerging young leaders in Fiji, indigenous and locally-born women. The FWRM vision is for the women of Fiji to be free from all forms of discrimination, have equal access to opportunities and to live in a healthy environment where the principles of feminism, democracy, good governance, multiculturalism and human rights prevail.

Join us

YES! I want to support the Fiji Women's Rights Movement

ANNUAL FEE:

Waged - $10 • Organisation - $30

Non-waged/Student - $5

Name: _____

Address: _____

_____

Ph: _____

Email: _____

Fiji Women's Rights Movement
Ph: (679) 3313156 Fax: 331 3466
website: www.fwrm.org.fj
Email: info@fwrm.org.fj
Mail: GPO Box 14194, Suva, Fiji Is

- www.facebook.com/FWRM1
- @fwrm1

From the Editor's desk

Hi everyone!

This issue of Balance was published later than planned as we've had few competing priorities and have been short on staff the past few months. However, we hope you have enjoyed this issue and the stories from women human rights defenders in Fiji and the Pacific.

For this issue of Balance, we reflected on the 2nd PFF and the overall global movement of women human rights defenders. With every Balance, we always try to deliver impact stories and articles that are reflective, well researched and analytical. It has been a great exercise for the team to build our analysis and research skills but it has also been an experience, observing the way Balance has grown as a newsletter.

On behalf of the Balance Committee, I would like to acknowledge all those who continue to follow this newsletter and the work that FWRM is doing. A special thanks to the wonderful women human rights defenders and advocates who were willing to share their stories with us. I would also like to acknowledge the FWRM staff and contributors who have made this publication possible.

Since 2018, FWRM's Communications team has been hosting interns as part of our partnership with the Insight Global Education Programme from Canada. The interns spend 3 months with the team and have contributed greatly to FWRM's visibility work and also the development of Balance. I'd also like to thank the interns that have been working with the Communications team the past few months including, Patricia Chochol and Taylor Blais. Thanks for your hard work!

I would also like to take this time to acknowledge the Balance Committee who worked around tight schedules, deadlines, workshops and meetings to bring out this publication to our followers and readers. We look forward to the next Balance and will continue to identify ways to strengthen our newsletter. We also welcome any feedback or queries on Balance. Please do contact info@fwrm.org.fj.

Thank you.

In solidarity,

Maryann Lockington
Communications Officer

BALANCE TEAM

Communications Officer:
Maryann Lockington
Communications Support Officer:
Serelisoni Moceica
Programme Director:
Kaushal Sharma
Programme Team Representatives:
Nalini Singh
Mamta Chand
Kris Prasad
Balance Committee
Asilika Masikolikoli
Emeli Anise
Litiana Radinitoga
Maraia Tabunakawai
Graphic Designer: **Nemani Lui**
Content editor: **Swaran Lal**
Copy editor: **Samantha Rina**

Feminfocus

- **FWRM will be carrying out a Worker's Rights online campaign on social media throughout the month of October**
- **FWRM is officially part of the Women's Global Strike Campaign in the build-up to International Women's Day, 2020**