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# Women's Empowerment for a Culture of Peace and Non-Violence in the Pacific Consultation Meeting Proceedings



Nadi, Fiji, 13-15 June 2013

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## I Executive Summary

The *Consultation on Women's Empowerment for a Culture of Peace and Non Violence in the Pacific* was held in Nadi, Fiji, from 13 to 15 June 2013. The consultation was an interagency collaboration between the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations Entity for Gender Equality and the Empowerment of Women (UN WOMEN) and the United Nations Development Programme (UNDP) Pacific Centre as part of the United Nations strategy "Delivering as One". This collaboration focused on efforts to design, promote and strengthen a culture of peace in the Pacific at the country and regional levels. The consultation brought together 30 senior representatives, including development professionals and community members, from governments, regional organizations, women's organizations, faith-based groups, academic institutions and development partners from the Cook Islands, Fiji, Kiribati, Palau, Papua New Guinea, Samoa, Solomon Islands, Tonga and Vanuatu.

The overall objectives of the consultation were to improve understanding of the place of culture in relation to gender and gender-based violence (GBV) in the Pacific; to develop a shared understanding of how culture can support efforts aimed at addressing gender-based discrimination and violence rather than using culture as an excuse perpetuating such practices; to strengthen and generate an active network for gender issues in the context of culture in the Pacific; and to reach agreement on a range of actions that could be adopted at the national and regional levels to promote increased dialogue between policy makers and government and community leaders on the contributions culture and heritage can make to addressing issues of gender inequality and reducing GBV.

The meeting included panel presentations from representatives of regional and international organizations, government ministries, non-governmental organizations (NGOs) and academics highlighting global, regional and national initiatives to empower women to address GBV, increase women's participation in decision-making structures at all levels, and acknowledging and recognizing women's various roles in promoting a culture of peace and non-violence in the Pacific. Participants in the consultation also had the opportunity to share experiences, challenges and lessons learned from across the Pacific region and to have discussions to identify some of the key issues and ways forward.

The consultation ended with an agreement on a range of actions that could be adopted at the local, national and regional levels to promote increased dialogue between leaders and policy makers on the contributions that culture and heritage can make to addressing issues of gender inequality and reducing GBV. These were included in a draft statement, which was finalized through electronic consultations.

The outcome statement identifies the importance of building positive cultural models, using a range of key factors, including female leaders, faith-based leaders and traditional leaders as well as political leaders and parties. The statement also emphasized education as a means of promoting a culture of peace and non-violence.

The consultation's outcome statement noted that the school curriculum should place a stronger emphasis on values, gender equality, sexual and reproductive health and rights, and the building of positive cultural models. The follow up actions identified include increasing public awareness on achieving equality for Pacific women, including women at the grassroots level, in bringing peace to conflict-affected communities; targeting young people as the next generation of leaders; using the arts and cultural and sports events to break down gender stereotypes; actions relating to economic empowerment, access to justice and service delivery; and intangible cultural heritage capacity building incorporating substantive gender equality components.



Caribbean  
Celebrates  
50 Years of  
Independence  
2010

## II Summary of Consultation Proceedings

### Opening Session

Knut Osby, United Nations Resident Coordinator for the Fiji Multi-Country Office, delivered the opening speech on behalf of the United Nations (UN). He introduced related international frameworks and treaties, recognizing the critical role that women play in the promotion and strengthening of peace worldwide. He noted that a culture of peace and non-violence is a commitment that will generate a particular mindset that serves as a prerequisite for dialogue and peace. He then highlighted key efforts of the UN in the Pacific. He concluded by emphasizing the importance of the “Pacific Regional Action Plan on Women, Peace and Security” and the contribution of the consultation to achieving the Action Plan.

Sue Vize, representing the UNESCO Office for the Pacific States, presented opening remarks on behalf of UNESCO. She introduced the key priorities of UNESCO, including building a culture of peace and culture for development, noting that intercultural dialogue is key to achieving and building peace. She then reminded the participants of the goal of the consultation, which was to create a space for dialogue in which views can be exchanged on how women’s empowerment might be achieved in the Pacific context.



## Session 1

### Gender, Intangible Cultural Heritage and Violence against Women in the Pacific

Yvonne Underhill-Sem, Director of Development Studies at the Centre for Development Studies of the University of Auckland, made a presentation in which she explained the purpose of the Convention for the Safeguarding of the Intangible Cultural Heritage and discussed how the convention might contribute to gender equality through transforming unequal power relations and overcoming cultural barriers that perpetuate actions of violence against women (VAW) and gender inequality. Her presentation also highlighted the existing regional instruments, frameworks and strategies for addressing gender inequality in the Pacific. She also explored the links between the key concepts of gender, culture and peace and noted ways in which intangible cultural heritage, gender, the Convention for the Elimination of All Forms of the Discrimination Against Women (CEDAW) and the Millennium Development Goals (MDGs) can be mutually reinforcing. She also presented an analysis of UNESCO's safeguarding measures from a gender perspective, following which she asked the workshop participants to discuss the implications for VAW.

#### Summary of the Q & A

*Regional institution for gender equality:* The presenter highlighted the lack of a regional institution to work on gender equality, noting that at the regional level this role was previously undertaken by the Pacific Women's Bureau (PWB), which provided technical advice to ministries and departments to conduct gender analyses, mainstream gender in their policies, plans and programmes, monitor and evaluate them from a gender perspective and work with Member States to remove structural and policy impediments to the advancement of women. The PWB was merged into the Human Development Programme of the Secretariat of the Pacific Community (SPC). Participants noted that there are various instruments and institutions at the regional level to take on the work previously performed by the PWB, monitor progress and hold Member States accountable to their commitments and obligation to advance gender equality.

*Understanding gender equality:* Discussions also focused on understanding the meaning of gender equality from each country's perspective in terms of the opportunities, outcomes, rights, obligations, distribution of power and influence, access to education, and opportunities for financial independence through work or setting up businesses for both sexes. The discussions raised critical questions regarding the actions countries are undertaking to address some of the gender inequalities they face and the potential roles that various stakeholders in a country can play in identifying and redressing power imbalances and giving women more autonomy to manage their own lives.

*Implementation of the Intangible Cultural Heritage Convention in the Pacific:* The discussion pointed to the need to promote understanding of the dynamic and transformative nature of culture and intangible cultural heritage (ICH) as living heritage in implementing the Intangible Cultural Heritage Convention in the Pacific, with special attention to gender equality and consistent with international human rights instruments such as CEDAW.

## Session 2

### Defining Culture, Gender and Violence and Empowerment

This session consisted of small group discussion around key questions. A summary of the discussion is provided below.

*Culture and what it means:* Participants at the workshop recognized that culture is not static; that it is always changing. According to the participant responses, culture can be defined as a way of life, clarifying who we are, our identity, religion and shared history. Culture ascribes the roles that each member in a community plays and the roles that men and women play. It provides a sense of belonging. Culture includes arts, dances and sports. The participants also agreed that land and identity are interlinked, and together define the governance system in communities, the relations between members of communities and between men and women.

*Understanding gender equality:* Participants recognized that gender equality is achieved when a society provides the same opportunities, outcomes, rights and obligations in all spheres of life to both men and women. Equality exists when men and women are able to share equally in the distribution of power and influence, have equal opportunities for financial independence through work or through setting up businesses and enjoy equal access to education. To empower women there must be a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. Women's empowerment is vital to sustainable development and the realization of human rights for all.

*Exploring gender roles and gender inequalities in family, community and workplace structures. At the family level:* There are different layers of discrimination and inequalities in all spheres of family life, which commonly results in a dictatorship within the family. **At the community level:** The opinions of women and young people are generally not given much consideration; communities reinforce traditional gender roles through the use of consensus, hierarchical structures and maintaining the status quo. Women often maintain community peace and harmony. **At the workplace:** Women often have inferior roles in the workplace. **At all three levels** the abuse of power occurs. Coverage of women in sports was another area discussed: it is minimal, but can be quite positive.

*Women's empowerment (definition and as it relates to culture):* Women's empowerment focuses on identifying and redressing the power imbalance between men and women. Participants noted that not only is gender equality a human right but a focus on equality and women's empowerment also fosters sustainable development. It was recognized that women's empowerment is cross-cutting and therefore requires interventions across a range of sectors, from choices about reproductive health and stewarding of natural resources, through to economic and political empowerment.

*CEDAW's Principle of Substantive Equality:* CEDAW requires two types of action by the state to achieve substantive equality in all spheres: (1) actions to achieve equality of opportunity between men and women and (2) actions to correct the inequalities of power between men and women.

The concept of substantive equality arose out of the recognition that formal equality may not be sufficient to ensure that women enjoy the same rights as men. CEDAW therefore demands that to achieve substantive equality it is necessary to take into account not only the biological differences but also the conditions generated by the social construction of gender that produce inequalities or disadvantages for women.



## Session 3

### Women's Empowerment for a Culture of Peace and Non-Violence in the Pacific

Hon. Baklai Temangil, the Minister of Community and Cultural Affairs of Palau, made a presentation on initiatives for gender equality and support for CEDAW being implemented in Palau. Six main activities have been initiated in Palau, as follows.

- Cultural mapping to assess and map Palau's cultural sector and its various dimensions. This was undertaken with stakeholders from government, the private sector, civil society, traditional leaders, professionals and community members.
- A gender policy stock take to assist in finalizing the design of a national gender policy.
- Baseline research and survey on VAW (to be completed by the end of June 2013).
- Childcare baseline research for Palau (launched in June 2012).
- Approval of the Palau Family Protection Act in 2012 and the setting up of the implementation process and structures.
- Inclusion of a gender component in the Palau Sustainable Land Management Policy.

Hon. Tabai Ieremia, a member of parliament and the first president of Kiribati, made a presentation highlighting key areas for women's empowerment, such as economic activities, education and decision-making. He noted challenges in each area, for example limited employment opportunities in the island context, and social norms that contribute to gender inequality. He mentioned the low level of representation of women at the Kiribati parliament (four women out of 46 members) and unsatisfactory access to sexual and reproductive health services, in particular among young girls in the country. He identified the promotion of women's empowerment and equality as a key factor for society's progress and a culture of peace and non-violence in the Pacific.

Rev. Francois Pihatae, the General Secretary of the Pacific Conference of Churches (PCC), shared with participants the PCC's current approach in addressing GBV, which is through engaging men in prevention of violence and conflict activities from a faith-based perspective. The PCC recognizes that GBV is a justice issue. His presentation also explored the root causes of GBV in the Pacific, and called for re-examination and repositioning of the cultural values that perpetuate GBV.

Elise Huffer, Human Development Advisor (Culture) at SPC, was the final panellist. She discussed the role of the arts and culture sector, and that of SPC's culture programme, with regard to addressing perceptions that aspects of culture inhibit the rights of women, and noted that the arts and culture sector encourages the development and dissemination of information, research and knowledge about women's fundamental roles in culture, production of cultural expressions and history. Women's stories, traditional knowledge and dynamism in culture and arts, all elements that provide meaning to individuals and communities, have not been insufficiently promoted – the vast majority of books on Pacific cultures, traditions, history and even contemporary arts

have been written by men and focus on the roles of men. She noted that it is important that organizations and policies defending women's rights also emphasize and promote women's cultural rights, hand in hand with their other human rights: civil, social and economic. This message was also conveyed by the United Nations Special Rapporteur in the Field of Cultural Rights, Farida Shaheed, in her report on "the enjoyment of cultural rights by women on an equal basis with men", in which she writes: "The realization of women's cultural rights is closely dependent on the enjoyment of other rights. The reverse is also true. Situated at the juncture of civil and political rights, on the one hand, and economic, social and cultural rights, on the other, women's equal cultural rights are transformative: they are empowering rights, providing important opportunities for the realization of other human rights" (UN General Assembly, Report A/67/287, paragraph 5).

## Session 4

### Women, Peace and Security in the Pacific.

Sharon Bhagwan-Rolls, Executive Director of FemLINK PACIFIC, made a presentation in which she shared FemLINK PACIFIC's experiences in advocacy and their development and launch of the Pacific Regional Action Plan (RAP) on Women, Peace and Security (WPS). The development of the RAP WPS, which was informed by the efforts of various Pacific activists belonging to the Pacific Women's Media and Policy Network, specifically addresses UN Security Council Resolution (SCR) 1325. The presentation also shared FemLINK PACIFIC's approach to using community media as a platform to communicate and integrate SCR 1325 into the regional and national peace and security architecture.

This session also afforded the opportunity to participants to explore the various aspects of culture that are barriers to women's access to decision-making structures, aspects of culture that can be used to overcome some of the barriers identified, and identification of aspects of culture that may contribute to preventative action and enhancing human security.

### Summary of the Q & A

*Culture as an opportunity to enhance women's leadership roles:* Participants noted that culture should also be viewed as an opportunity to support women's leadership roles. This requires an understanding of culture and exploring the options for using culture to support women. It also requires that aspiring women leaders keep communication lines open and frequently update their constituencies on their community activities. *Use of existing structures to advance gender equality:* Participants agreed that it is important to use existing women's networks to drive gender equality work forward.

## Session 5

### Women, Peace and Security in the Pacific (Case studies)

Gesa Bent, Gender Coordinator of the Global Partnership for the Prevention of Armed Conflict (GPPAC), provided an overview of the GPPAC initiative. She noted that the GPPAC supports civil society led networks that are active in the field of conflict prevention and peacebuilding across the world. The network is organized around four key strategies: Action Learning; Public Outreach; Policy and Advocacy; and Regional Action and Network Strengthening. She provided a global perspective on women's roles in the prevention of conflict and in building sustainable peace and how these can be developed with regional networks. The presentation also shared the GPPAC's experiences in integrating gender into a culturally diverse global network of peacebuilders.

### Summary of the Q&A

*Clarity on UN SCR 1325, Track 1 and 2 Diplomacy:* Track 1 and 2 diplomacy are conducted by official representatives of a state or state-like authority and involve interaction with other state or state-like authorities: heads of state, state department or ministry of foreign affairs officials, and other governmental departments and ministries. Track 1 is official diplomatic efforts. Track 2 is the unofficial interaction between private citizens, non-governmental organizations or businesses. A brief outline of UN SCR1325 is available at <http://www.un.org/womenwatch/osagi/wps/>.

*Arms Trade Treaty (ATT):* The GPPAC network members are also members of the International Network on Small Arms (IANSA). IANSA is the global movement against gun violence, linking CSOs working to stop the proliferation and misuse of small arms and light weapons. GPPAC's approach has been to find niche areas, therefore not duplicating any efforts aimed at reducing gun violence. In this case the GPPAC niche is conflict prevention, gender and UN SCR1325. GPPAC networks provide a platform for local human security issues to be reflected at the regional and global levels through drawing on the practical experience of its members to campaign for policies that will protect human security.

*Release of the High Level Panel Report on the Post-2015 Development Agenda:* The Post-2015 Development Agenda examines the repositioning and strengthening of the Millennium Development Goals as the world moves beyond 2015. There has been some emphasis on adding Peace, Security and Prevention into the new Sustainable Development Goals, but the topic of Peace, Security and Prevention is still not as prominent as GPPAC would like it to be.

Janet Murdock, Programme Specialist at UNDP Pacific Centre, and Sister Loraine Garasau, Coordinator of the Nazareth Centre for Rehabilitation in the Autonomous Region of Bougainville, made a joint presentation of the results and preliminary analysis of Capacities for Peace and Development in the Pacific (CPAD) case studies that explore women's role in peacebuilding in the Pacific, and the accompanying recommendations for governments and CSOs when supporting

or implementing peacebuilding programmes with a focus on the empowerment of women. The presentation explored the link between gender and conflict, and emphasized recognizing, valuing and understanding the important formal and informal roles that women play in building peace. The presenters also provided practical examples of the roles that women played to build peace in Bougainville.

## Summary of the Q & A

*Reflections on the role of senior women in building peace:* Some of the key lessons learned from the experiences in Bougainville include the use of existing networks to mobilize women to a large enough scale to ensure women's perspectives were taken into account in the spaces available for discussions on peace. Educated women, because of their better written and oral communication skills, played a very prominent role as they acted as the liaison with military personnel. These women were also able to engage with traditional leaders. Peace education and capacity building were considered important for critical actors, including traditional leaders and women leaders. The Bougainville Women's Federation was launched to provide this service and has female members from churches, women parliamentarians and women in communities. It acts as a platform to mobilize women to undertake public outreach, policy and advocacy, for sharing of experiences and learning. The use of "Melanesia diplomacy" was identified as critical to the success of these activities; this enables women to use cultural constructs in a smart and positive way to meet their needs for achieving peace.

*Competition for representation:* Reflections from Bougainville indicate competition among the issues to be prioritized and the calibre of women to represent women's perspectives in the peace process discussion could result in women being sidelined in the discussions due to a perceived lack of coordination among women's groups and a lack of interest. Recognizing this, the Bougainville Women's Federation focused on addressing this gap by coordinating the efforts of women's NGOs, church groups and women from the community across a range of areas.

*Role of churches and culture in prevention conflict and peacebuilding:* When designing responses to conflict, it is important to understand the environment in which the conflict is occurring – understanding what divides and unites a society. The women of Bougainville understood that the local people shared a common belief system – Christianity. Therefore the churches played a critical role in building peace in Bougainville. As part of building peace, inter-denominational sermons were organized, bringing together many church leaders, conflicting parties and the communities in a shared space.

## Session 6

### Representation and Participation of Women

Neomai Marakuavula, Human Rights Training Officer with the Fiji Women's Rights Movement (FWRM), presented on the "Participation of Women in Decision Making at All Levels", drawing on the experience of the FWRM (as a co-convenor of the Fiji Women's Forum) in the lobbying for Temporary Special Measures (TSM) and the inclusion of women's participation at all levels of decision-making in Fiji. Four women's organizations came together to form a coalition called the Fiji Women's Forum (FWF) in recognition of the lack of women's access to decision-making structures, not only at the national level, but also at the local government and provincial administration levels. Two models for TSM were highlighted in the presentation: (1) reserved seats for women and (2) compulsory party quotas. The FWF has developed a strategy to encourage the inclusion of women in the 2014 Fiji national election.

This was followed by a presentation by Luisa Apelu, representing the Ministry of Women, Community and Social Development of Samoa. She noted that the role of women in Samoa in the various spheres of life is influenced by the legacy of two legendary women, Nafanua and Salamasina, as reflected in the local proverb, "The legacy of women is one of total achievement". The presentation shared some key measures undertaken by the Government of Samoa (GoS) to improve women's representation in the national parliament. Measures to date include the development of a National Policy for Women and National Plan of Action for Women. Priority areas within the policy include increasing the participation of women in public life and decision-making; a Constitutional Amendment guaranteeing 10 percent reserved seats for women in parliament; and surveys to improve the evidence base on women's access to chiefly titles. The GoS is also trying to improve its advocacy for women's equality and women's issues. These efforts are targeted at reducing the barriers to women's equality of opportunity.

Lawrence Kalineo, Secretary of the Attorney General's Department of Papua New Guinea, shared some of the key national developments on policy and law relating to gender-based violence in Papua New Guinea. Most topical of these is the push to revise and enforce the 299A Criminal Code Act, which now recognizes sorcery- and witchcraft-related killings as wilful murder, to which the death penalty applies.

Steven Percival, Director of the Tiapapata Arts Centre in Samoa, shared two documentaries on perceptions of gender in Samoa: "Exploring Gender Equality Issues in Samoa" parts 1 and 2. The documentaries featured views of Samoan people from many walks of life, but in particular from community elders. They showed that within the Samoan community there are many different views on gender equality in Samoa, and illustrated the existence of barriers to achieving gender equality. The documentaries were followed by a presentation that shared a summary of key statistics collected over the past 15 years covering many aspects of gender differences in leadership and daily life in Samoa.



*Summary of the Q&A: Examples of the use of legislation in addressing cultural barriers to gender equality:*

In PNG, some customs that have perpetuated gender inequalities have been banned by law, including customs in relation to death and bride exchange payments, checking the virginity of women, and polygamy. The mapping of “good” and “bad” custom was highlighted as an option for other Pacific Island Countries (PICs) to consider.

*Reforms to laws on homosexuality and prostitution shelved:* In PNG an amendment to the law, aimed at decriminalizing homosexuality and prostitution, has been shelved. The amendment was championed by the former Minister of Community Development, who has now retired. There is hope that the current Minister will take the law amendment forward.

*Restorative justice systems as alternatives to the death penalty:* Under current systems in PNG, violent and brutal crimes do not qualify for consideration under the restorative justice system. Under recent reforms, mandatory death sentences will be imposed and enforced. To ensure that the system does retain checks and balances, physiological evaluation for offenders will be undertaken before they receive the death penalty. Offenders also have the right to appeal their conviction before the death penalty sentence is issued.

## Session 7

### Policy, Laws, Customs in the Pacific

Gina HOUNG LEE, representing the Secretariat of the Pacific Community Regional Rights Resource Team (SPC/RRRT), provided background on the work of the RRRT in the area of advocacy and support for legislation reform to address violence against women and also provided an update on the progress of VAW legislation in the Pacific. She noted a number of shortfalls in the law in securing justice for women – legislation with very narrow definitions of rape, not adequate to address the multiple forms of violence that women face, and weak enforcement of existing laws. She also shared a case study with the participants to illustrate the nature of the challenges women face when affected by domestic violence (DV) and when considering options for accessing services for DV. In addition, she described RRRT's recent work in adapting the “UN Good Practice for VAW” guidelines. The guidelines take a human rights-based perspective and clearly identify the state as the responsible party in addressing the issue of VAW. Two critical questions were posed to participants to begin to think about ways to address the root causes of violence and design preventative strategies.

### Summary of the Q&A

*Legal literacy for students and communities:* The need to integrate advocacy materials on gender related issues, including justice, into the school system and the larger community was identified

as a priority to underpin change. Efforts to raise awareness of women's rights and the laws which affect them need to be stepped up. This can be achieved through creating community advocates who undertake legal literacy training and then act as community outreach officers for their local communities. Fiji has a project to establish this and Palau is currently commencing a similar project.

*Women's access to resources when separated or divorced:* It was also highlighted during the session that family law should ensure that during a separation there is recognition of women's contributions to marriage so that these are taken into account when making any settlement.

*Bride price as a gender issue:* Bride price payment is a gender issue with implications for gender relations in various socio-cultural contexts. It also impacts on the sexual and reproductive health and rights of many women and girls. There are different views on bride price. One perceives it as indicating that a woman was "bought" into the man's household, which reduces her household decision-making role, limits women's independence and perpetuates unequal gender power relations, especially regarding health-seeking behaviour. Others view that the bride price is a demonstration of a man's commitment to the marriage and a way to honour the parents of the bride.



## Session 8

### Culture and Violence against Women in the Pacific

'Ofa-ki Levuka Guttenbeil, representing the Women's and Children Crisis Centre (WCCC) in Tonga, shared a presentation on the work of the WCCC in the elimination of violence against women, girls and children using a human rights framework. She illustrated how the human rights-based approach is different from religious-based or traditional approaches. The WCCC provides support services to victims and survivors with a primary focus on the victims and their right to determine for themselves how they want to be helped. She also presented a video to highlight the work of the WCCC and its approach with victims and survivors.

This was followed by the presentation of Christina Bakolo, Solomon Islands National Commission for UNESCO and Ministry of Education. The emphasis of her presentation was to showcase the progress in the development of the Gender Equity Policy of the Solomon Islands Ministry of Education. She presented the results of a gender analysis of the education sector in the Solomon Islands, the links between the issue of gender equality and other existing national frameworks and strategies, taking forward into 2013 and beyond the issue of gender equality and the goals of the National Gender Equity in Education Policy Guidelines.

Mia Rimon, representing the SPC Solomon Islands Country Office, presented a summary of the frameworks, strategies and tools available at the regional level to promote gender equality, particularly assessing their roles in promoting culture to empower women and ending GBV. She also highlighted key recommendations that were put forward to address the issue of gender equality and pointed out that addressing gender equality requires a multi-pronged approach that engages actors from various parts of the community. She noted that while there are many frameworks, strategies and obligations at the regional level to promote gender equality and address VAW, advocates need to continually promote and bring these to the attention of decision-makers at the local community level to strengthen national responses.

### Summary of the Q&A:

*Using a cultural approach of reconciliation for cases of VAWG:* Participants acknowledged there is value in the use of reconciliation processes to mend relationships in communities affected by violence against women and girls (VAWG). They noted, however, that reconciliation processes should not be used as a barrier to anyone seeking legal justice nor to remove victims' choices in how they want to deal with a situation. Reconciliation therefore should not be forced upon people; the timing of the reconciliation process is also critical.

*Access to services for victims and survivors from outside urban centres through community focal points:* It was noted that in the Pacific most services for victims of GBV are limited to the main urban areas, due to limited resources. Experiences in Samoa and Vanuatu have shown, however, that some services can be made available through community facilitators, village committees or traditional leaders who have undergone training to be able to provide such services. This type of approach can greatly expand the services available for victims and survivors.

*Gender equality in the education sector:* A question was raised regarding the extent to which the lessons learned from the work by the Solomon Islands Ministry of Education on the development of Gender Equity in Education and addressing violence has been reflected in the development process of National Action Plan for Women Peace and Security, and whether the policy being developed takes into account the TRC report's recommendations and the lessons learned from the peacebuilding work regarding gender equality. Education plays a critical role in addressing some of the cultural barriers to strengthening the achievement of gender equality. The Ministry of Education (MoE) of Fiji highlighted some of the work that is in progress to improve gender equality in its education sector. The MoE works with the ILO, UN WOMEN, UNESCO and UNICEF to integrate gender equality and the empowerment of women in its education curriculum, particularly through the Family Life Education course. A key performance indicator of the MoE's Annual and Strategic Corporate Plan is gender equality and empowerment of women.

*Strengthening national ownership and holding governments accountable to commitments made for gender equality:* The participants agreed that governments need to take ownership of the commitments made to advance gender equality at the international and regional levels. More effort needs to be dedicated to the implementation of actions that ensure progress is made in achieving gender equality. In addition, citizens must actively hold their governments accountable to the commitments made at the international, regional and national levels.

*Reaching a larger group of stakeholders through creative arts and sports to address gender equality:* Formal education is one of the means to reach a large audience to advocate and raise awareness on the issue of gender equality. A large audience can also be reached through the use of creative arts as a way to communicate this important message, including through writing, music and paintings. Sports are a further area that, due to their popularity, can be harnessed to promote gender equality.

*Linking education strategies to broader peace education strategies to bridge the cultural barriers and address some of the issues relating to the empowerment of women:* Participants proposed that the Pacific should explore ways in which peace education can address some of the cultural resistance to actions against gender-based violence and empowerment of women.

## Session 9

### How to Document Change and Transformation

Reuben Lilo, Director of the Peace and Reconciliation Department of the Solomon Islands Ministry of National Unity, Reconciliation and Peace (MNURP), provided an overview of the activities of civil society organizations (CSOs), faith based organizations (FBOs) and structures within MNURP relating to women's issues and gender equality. He shared some of challenges faced by these actors in addressing women's issues and emphasized the importance of documenting women's roles and responsibilities. He ended by providing some directions for organizations working on these issues to consider so as to improve the effectiveness of their programmes, most specifically: the need to document women's roles and responsibilities in cultural settings; women's inclusion in local community justice processes through provincial legislation and other policy programmes; gearing empowerment and strengthening of existing traditional structures towards gender balance; consultation, training and coding of custom bylaws (separated but complementary); and consolidating the networking strategies of women's organizations to continuously lobby support from men, political leaders and the Government of the Solomon Islands to recognize the importance of women's roles and value in advancing peace and reconciliation in Solomon Islands culture and tradition.

Lalita Shama, University of the South Pacific, focused on the lives of seven Indo-Fijian women, who are wives, mothers and workers from the Volivoli cane area in Rakiraki, Fiji. The presentation explored the changing roles of Indo-Fijian women from the time of indentured labourers in the late 1800s to the era of smallholder sugarcane farms run by families, through to the recent decline of the cane industry. She highlighted some of the challenges that these women have encountered and their achievements as they transitioned from cane farming to working as casual workers at nearby tourist resorts.

This was followed by a presentation by Nami Kurimoto, Research Officer with the Nossal Institute for Global Health at the University of Melbourne. She used a case study to demonstrate the application of participatory technique called Photovoice, a visual data collection tool that encourages community members to identify, record and reflect on their own perceptions about a specific issue. The case study demonstrated the use of Photovoice to document cultural messages about gender equality.

### Summary of the Q&A

*The importance of collecting and documenting women's narratives* to reflect the historical realities and experiences of women was noted. This was illustrated by both the case study of the transition from the indentured labour system in Fiji and the case study of the Solomon Islands peacebuilding process. It was agreed that women's roles and responsibilities in the cultural setting are crucial.

*Use of media to narrate women's stories:* Participants acknowledged that a range of media need to be used to share women's stories and experiences to enable them to connect with wider audiences. It was noted, however, that attention must be paid to the issues of confidentiality, the cost of using the various media and the accessibility of some of the media (TV, radio, Internet, print) within the Pacific. It was suggested that organizations use existing media or share resources in order to address some of the concerns regarding the cost of setting them up.

The participants worked through the final session of the workshop to develop an outcome statement reflective of the depth of the discussions and focusing attention on clear priority areas for future action.

## Annex 1: Outcome Statement

*The Consultation on Women's Empowerment for a Culture of Peace and Non-Violence in the Pacific* was held in Nadi, Fiji, from 13 to 15 June 2013, with the objective of: 1) improving knowledge of the place of culture in relation to gender and gender-based violence in the Pacific; 2) developing a shared understanding of how culture can support efforts aimed at addressing of gender-based discrimination and violence rather than using culture as an excuse perpetuating it; 3) strengthening an active network for gender issues in the context of culture in the Pacific; and 4) reaching an agreement on a range of actions at national and regional level that could be adopted to promote increased dialogue among leaders and policy makers on the contribution culture and heritage can make to addressing issues of gender inequality and reducing gender-based violence.

Organized by the United Nations to design, promote and strengthen a culture of peace at the country and regional levels in the Pacific, the consultation was an interagency collaboration between the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations Entity for Gender Equality and the Empowerment of Women (UN WOMEN) and the United Nations Development Programme (UNDP) Pacific Centre.

The consultation was attended by 30 senior representatives, including development professionals, community members and government officials, from women's organizations, academic institutions, ministries of women, community affairs and education, and development partners. Delegates at the meeting were from the Cook Islands, Fiji, Kiribati, Palau, Papua New Guinea, Samoa, Solomon Islands, Tonga and Vanuatu.

The consultation included panel presentations from representatives of regional and international organizations, government ministries, non-governmental organizations and academic institutions highlighting global, regional and national initiatives to empower women to address GBV, increase women's participation in decision-making structures at all levels and acknowledging and recognizing women's roles in promoting a culture of peace and non-violence in the Pacific. Stakeholders also had the opportunity to share experiences, challenges and lessons learned from across the Pacific region.

The participants of the consultation recognize and support the existing international, regional and national instruments, strategies and frameworks that promote women's empowerment and a culture of peace and non-violence, which include:

- United Nations Security Council Resolutions 1325, 1820, 1889, 1960
- The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)
- The Convention on the Rights of the Child (CRC)

- The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage
- The Beijing Platform for Action
- The Commonwealth Plan of Action for Gender Equality (WAMM – CPoA/2005–2015)
- The UN Secretary General’s Seven Point Action Plan on Women’s Participation in Peacebuilding
- The UN Declaration on a Culture of Peace
- The Pacific Regional Action Plan on Women, Peace and Security
- The revised Pacific Platform for Action on Advancement of Women and Gender Equality 2005-2015
- The Pacific Leaders Declaration from the Pacific Forum meeting of 2012

## Key Messages

Achieving gender equality requires:

**1. That key actors take leading roles** in the process to work towards building positive cultural models and challenging entrenched behaviours and views to enable the achievement of women’s empowerment. The key actors are listed below.

- **Individual women in Pacific communities:** Women’s acceptance of the status quo in relation to existing gender inequalities and culture barriers to achieving gender equality makes them implicit in upholding patriarchal systems. Even if opportunities for achieving gender equality are enhanced, they will not be effective without widespread and consistent raising of awareness and understanding in Pacific women, especially in those rural and remote villages where women have less exposure to such concepts, lower levels of education and more traditional systems of village governance. Grassroots women’s involvement in the Bougainville Peace Process, the awareness work undertaken through key women’s leaders supported by the churches, and the use of “Melanesian diplomacy” are models for how large-scale awareness can be organized in remote locations.
- **Traditional leaders:** Traditional leaders hold enormous influence in their communities and this influence remains strong, even with young people. These leaders are in a position to challenge stereotypes, entrenched behaviour, views and prejudices, and champion the need for positive cultural evolution. Structures vary across Pacific countries and therefore the ways that such leaders can collaborate must be tailored to the situation in each country. The Council of Chiefs in Vanuatu, supported by the Vanuatu Cultural Centre, is a model of traditional leaders starting to create dialogue on challenging cultural norms and making changes that support women’s empowerment.
- **Church leaders:** As with traditional leaders, church leaders are holders of great influence in Pacific communities, which have high levels of church membership. Church leaders also bring the strength of moral guidance, which upholds the principles of caring and non-violence. Church leaders can champion gender equality through biblical teaching and pastoral care. Capacity needs to be strengthened within church organizations, however, to build greater understanding of gender equality amongst the clergy so they may become leaders in this field. The model under development by the Pacific Conference of Churches on building responsibility in men is an example of how churches can lead in this regard.



- **Political leaders and parties:** High level commitment is necessary to underpin change. Temporary Special Measures to increase women's participation in national parliaments have proven effective in areas such as French Polynesia. Many Pacific governments are considering such measures to encourage political parties to support and endorse women candidates and increase the numbers of women in Pacific parliaments. This process of change must be supported by men.

**2. Improved education, both through increased access to education and through a stronger emphasis on values, gender equality and building positive cultural models as content areas within formal education systems.**

Though the Pacific has achieved very high rates of access at the primary level, there are lower rates in post-primary education in some countries. Increasing the total number of years of education provided to each Pacific girl and boy will increase their understanding of complex social issues and improve their opportunities for economic empowerment. The introduction of specific content on gender equality, positive family and community relationships, legal literacy, human rights and peace would further strengthen young people's understanding and ability to become equal partners as men and women. Complementing this through community education programmes would further empower women.

**3. Improved economic opportunities for women that enable a greater degree of economic independence.**

Women are involved in both formal and informal economic activities, but opportunities vary considerably depending on women's locations and education levels. A substantial amount of the work contributed by women is unrecognized, particularly within the domestic sphere. Mechanisms to protect and empower women operating in the informal sector are of particular importance as these livelihoods are less secure and lower paid. Women's economic security is not well addressed through current development assistance and needs to be strengthened.

**4. A more gender responsive system of justice.**

This involves supporting women's opportunities to access justice services and systems of support for victims. These are currently not well developed in the Pacific, particularly outside capital cities. Legislative changes are required to ensure that women have equal rights in all spheres of life, raising awareness among women and the wider community about these rights and providing legal, physical and emotional support to women who have suffered abuse and violence.

**5. Improved understanding of sexual and reproductive health and rights and access to sexual and reproductive health services.**

Poverty, low education levels and experiences of family violence are correlated with larger family sizes. Providing women with a better understanding of their reproductive rights, access to reproductive health services and an environment in which they can exercise these rights can contribute positively to building greater equality within families, communities and at the national level.

**6. Better understanding of the dynamic and transformative nature of culture and intangible cultural heritage as living heritage in the Pacific.** In promoting and implementing the Intangible Cultural Heritage Convention in the Pacific, it is of critical importance to pay special attention to gender equality and to be consistent with international human rights instruments such as CEDAW. In particular CEDAW Article 5: States parties shall take all appropriate measures to “modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women”. This can be done by ensuring women’s and men’s participation in key cultural heritage safeguarding measures, in particular inventorying, in order to create spaces for women and men to capture and record the differences in their knowledge, practices and traditions.

## Proposed Actions

Proposed actions that can be taken to achieve the above are as follows:

### 1. Across all areas and supporting all actions:

- Harmonization of regional (e.g. peace and security regional action plan) and national plans.
- Continued support and strengthening of efforts to improve gender equality, peace building and non-violence.

### 2. Supporting the key actors of change and closely related local, national, regional and global initiatives:

- Increase efforts to raise awareness among rural women, through targeting women’s leaders and networks in villages.
- Support targeted capacity building on human rights, peacebuilding and gender equality for: traditional leaders (chiefs, elders), contemporary leaders (MPs, judiciary), and church and women’s leaders through a range of methods including peer-to-peer education and South-South cooperation.
- Utilize a range of different strategies and media to ensure that awareness-raising efforts reach women and men from all walks of life and living in both urban and remote locations.

**3. Education:** Governments, UNESCO, UNICEF, UNFPA and SPC work in these areas but more can be done. A key area already under development in all Pacific countries is Adolescent Sexual and Reproductive Health Education (Family Life Education) in schools.

- Further support the development of peace education, including the integration of positive cultural norms within peace education.
- Improve monitoring of student sex ratios.
- Document and promote comprehensive models for integration of gender equality within whole education systems (policy, infrastructure, curriculum, teacher training).
- Improve financial and legal literacy in the formal curriculum.

#### **4. Economic opportunities:**

- Strengthen and expand programmes on women in the informal sector, including markets and creative and cultural industries.
- Develop a strategic approach to supporting women's economic empowerment.

#### **5. Social protection, including both sexual and reproductive rights and access to justice:**

- Strengthen legislation that protects and promotes equal rights of men and women in all spheres of life.
- Strengthen service provision, particularly access to justice and access to protection.
- Improve access to services in remote and rural areas and in countries where these are less developed.

#### **6. Use of cultural institutions, the arts, cultural activities and sport events to break down cultural barriers:**

- Develop capacity of women and men field workers involved in documentation of cultural practices and expressions.
- Build capacity in cultural institutions (e.g. Council of Pacific Arts and Culture) and regional and national authorities on culture and sports (e.g. Pacific Games Council), to integrate themes on EVAW and gender equality into their art and sports events.
- Strengthen gender equality aspects of existing programmes, including Voices of the Athletes, the Festival of the Pacific Arts, and the Council of Pacific Arts and Culture.

#### **7. Cultural mapping and ICH inventorying**

- Document the roles of women and men and interpretations of culture and traditional practice and expressions that promote respect for women and girls and can counter VAWG.
- Ensure free, prior and informed consent of communities in inventorying processes.
- Engage communities and traditional and religious leaders in identifying and making decisions relating to transmission of intangible cultural heritage to future generations based on the principles of human rights and gender equality.

#### **8. Target young people as the next generation of leaders and key actors that cut across all actions above.**

#### **9. Capacity building for ICH safeguarding**

- Incorporate substantive gender equality components and progress reporting into UNESCO.
- Countries to share experiences through region-wide information and networking activities as well as periodic reporting of the ICH Convention.

## Annex 2: Opening Remarks

### Opening Remarks by Knut Ostby, UNDP Resident Coordinator, UNDP in Suva

**Fellow speakers:**

Representative of UNESCO, Susan Vize,

Representative of UN Women, Doreen Buettner,

Senior Government Officials,

Civil society organizations representatives,

Colleagues, Ladies and Gentlemen

It gives me great pleasure to welcome you all here today to the **Workshop on Women's Empowerment for a Culture of Peace and Non-Violence in the Pacific**. This workshop, which has been designed to promote and strengthen a culture of peace at the country and regional levels in the Pacific, is an inter-agency collaboration between UNESCO, UN WOMEN and UNDP.

The United Nations was founded after the Second World War by countries committed to maintaining international peace and security, developing friendly relations among nations and promoting social progress, better living standards and human rights. Today, more than six decades later, these goals remain equally relevant.

But peace is not merely the absence of war. There are many threats to peace and security, emanating from mindsets of intolerance and hatred, greed, terrorism, abject poverty, food insecurity and climate vulnerability.

As all of you are aware, the Pacific has had its share of violent conflict. And in these conflicts, women and children constitute a disproportionate number of those affected. Women and girls are also at greater risk of other threats to human security, such as sexual exploitation, disproportionate financial hardship in difficult economic times, and in some cases trafficking and prostitution. While many of these risks occur at the time of the conflict or instability, because of dislocations within the community, there is also increased domestic and family violence in post-conflict situations. Also in times of natural disasters, women and girls are more prone to sexual violence, for example related to displacement, due to the loss of their homes or traditional protection mechanisms through family or clan structures.

The UN is very aware of the high vulnerability of women and girls in these situations. In response, the UN, at the global level, has adopted and passed several declarations and resolutions

aimed at world peace and recognizing the critical role that women play in the promotion and strengthening a culture of peace worldwide. These international commitments and obligations include the United Nations Security Council Resolution 1325, 1820, 1889, 1960; the Convention on the Elimination of Discrimination Against Women (CEDAW), the Convention on the Rights of the Child (CRC); the Beijing Platform for Action, the Commonwealth Women Affairs Ministers Meeting Commonwealth Plan of Action for Gender Equality (WAMM – CPOA / 2005 – 2015); the UN Secretary General's Seven Point Action Plan on Women's Participation in Peacebuilding and the UN Declaration on a Culture of Peace. I should also mention N-Peace, which is a multi-country network of peace advocates in Asia seeking to advance Women, Peace and Security (WPS) issues.

The UN Declaration on a Culture of Peace recognizes that “the fuller development of a culture of peace is integrally linked to promoting democracy, development and universal respect for and observance of all human rights and fundamental freedoms; strengthening democratic institutions and ensuring full participation in the development process”. The declaration also challenges the UN system to continue to play a critical role in the promotion and strengthening of a culture of peace worldwide.

UN Security Council Resolution 1325 formally brought global attention to the unrecognized, underutilized and undervalued contribution women make to preventing war, building peace and engaging people to live in harmony. Resolution 1325 calls for greater participation and incorporation of women's unique perspectives in conflict prevention, peacebuilding and reconstruction; and protection of women's and girls' human rights during conflict. It stresses the need for prevention of conflict and all forms of violence against women and girls in conflict and post-conflict situations. Also, it highlights the need to meet women's and girls' specific relief needs, and to ensure that women's capacities to act as agents in relief and recovery are reinforced and recognized. Even in member countries that have not experienced recent violent conflict, UN Security Council Resolutions 1325, 1820, 1888, 1889 and 1960 provide a useful framework, ensuring that due consideration is given to gender equality and addressing violence against women, girls and boys.

In its essence, the culture of peace and non-violence is a commitment to peacebuilding and mediation; to conflict prevention and resolution; to peace education and education for non-violence; and to tolerance, acceptance, mutual respect, intercultural and interfaith dialogue and reconciliation. A culture of peace will generate a mindset that is a prerequisite for the transition from force to reason, from conflict and violence to dialogue and peace.

Global efforts towards peace and reconciliation can only succeed with a collective approach built on trust, dialogue and collaboration. We need to recognize the fact that women have a major role to play in promoting the culture of peace, particularly in strife-torn societies, and in bringing about lasting peace and reconciliation. Bringing women to the forefront of this culture of peace will help create long-term solutions. Women in the Pacific have proved again and again that it is often they who foster the culture of peace in a myriad of recognized and unrecognized ways. The Leaders of the Pacific Islands Forum recognized the importance of women's equality in their 2012

Declaration on Gender Equality and called for “new determination and invigorated commitment to efforts to lift the status of women in the Pacific and empower them to be active participants in economic, political and social life”.

The United Nations system in the Pacific has been involved in creating a culture of peace and non-violence and, in particular, supporting and promoting the empowerment of women. Some of the key current efforts are as follows.

- The **United Nations Development Assistance Framework (UNDAF)** for the Pacific Sub-Region for the period 2013 to 2014 outlines the collective response of the UN system to development challenges and national priorities in 14 Pacific Island Countries and Territories (PICTs). For the first time, the Pacific UNDAF has a dedicated gender outcome area. Under this outcome, the UN system will support the development of national policies and strategies to advance women’s political participation, and will support endeavours to implement regional and international commitments, such as CEDAW and UN Security Council Resolutions 1325 and 1820, among others. To reduce and respond to violence and abuse against women and children and other vulnerable groups, the UN will also address the enabling environment through upstream policy and legislation, and through using an integrated approach across social welfare, justice and the legal systems, health and education.
- **Elimination of violence against women and girls:** The UNDP, in partnership with UN Partners for Prevention (UNP4P), initiated an action research on GBV and masculinity in post-conflict Bougainville. The qualitative data collection component was completed in 2011 and the quantitative data collection by the end of 2012. The findings of this research will provide insights into why men engage in violence against women and will be used for preventive programming in Bougainville. The findings will be discussed with the government later in the year.
- The **Pacific Regional Action Plan for Women, Peace and Security** provides a framework at the regional level for PICTs to advance the implementation of UN Security Council Resolution 1325. It helps in enhancing women’s leadership in conflict prevention and peacebuilding, mainstreaming gender in security policy-making, and ensuring women and girls’ human rights are protected in humanitarian crises and post-conflict situations. The UN system is supporting the newly established Pacific Islands Forum (PIF) Reference Group on Women, Peace and Security to oversee, support and monitor implementation of the Regional Action Plan, and the development of National Action Plans (NAP). The Solomon Islands has a draft NAP and Bougainville is in the process of developing one.
- **Strengthening Capacities for Peace and Development**, otherwise known as CPAD, is the flagship peacebuilding project of the UNDP Pacific Centre and is designed to build a community of peace practitioners in the Pacific region, strengthen regional and national peace and security architecture and support peacebuilding interventions. CPAD has been supporting peacebuilding efforts in Fiji, Solomon Islands, Tonga and Papua New Guinea, including in the Autonomous Region of Bougainville. CPAD’s approach to capacity-building includes: 1) Workshops for governments and civil society leaders to foster constructive engagement on peace and development issues; 2) Technical and financial support for national-level initiatives that foster cross-sector engagement on peace related issues; 3) Moderation of an on-line Pacific Peace Community, which enables resource-sharing and ongoing discussions of peace related issues in the region and, finally, 4) a small grants initiative to support strategic, innovative and catalytic peacebuilding projects.

We hope that over the course of the next three days this workshop will be an opportunity to engage in focused discussions that enhance the understanding of the place of culture in relation to gender and gender-based violence in the Pacific and how culture can support efforts to end gender-based violence. The approach must recognize that culture is not static, but ever changing over time due to many variables. The workshop also provides a forum to have frank and robust conversations about challenges and opportunities, and to hear about the experiences of other countries from around the Pacific region.

We hope that these discussions will inform existing and future plans of action, and will be a means to enhance the opportunities and quality of dialogue among leaders, policy makers and key stakeholders from the region. In particular, we hope that the results of this workshop will help with the implementation of national and regional action plans associated with the Pacific Regional Action Plan on Women, Peace and Security and with reflecting the ideas of culture emerging from this workshop.

To conclude, ladies and gentlemen, I hope that you will be able to use this week to network with your peers to advance gender issues through culturally-sensitive approaches. These networks will, I am sure, become a source of strength and motivation to succeed. I also look forward to the policy statement and action plan that will be developed in the course of the next three days. We trust this will be of help to all participants, and expect that it will guide the UN system in assisting your efforts to empower women for a culture of peace and non-violence in the Pacific.

I wish you a fruitful meeting.

Thank you very much.

## Opening Remarks by Sue Vize, Officer-in-Charge, UNESCO Office for the Pacific States

### Your excellencies

Government Ministry Representatives

UN and Regional Agency Representatives

Civil Society Partners

Our Steering Committee members

And especially those who have travelled far to be with us today

I wanted to tell you how this meeting came about and what we are expecting from the next three days, to set the scene.

We have lots of meetings where issues relating to culture arise, and as we are the UN you can be sure there are **lots** of meetings! Culture normally comes up in one of two ways: firstly as something that we must integrate into our approach to sustainable development; and secondly as a barrier to achieving some aspect of sustainable development – this may be good governance, human rights and very often in relation to achieving gender equality. These can often be seen as incompatible with traditional systems.

These are often set to the side. They are not easy to deal with. What we wish to do in this meeting is reposition these discussions back in the centre and explore how we can go about progressing these within our sustainable development work, and especially in relation to achieving gender equality and ending gender-based violence.

Of course culture is fluid and constantly changing. Culture responds to globalization, often creating a meld of the old and the new. Just because culture is a barrier now does not mean it must stay that way. The integration of Christianity into Pacific cultures is perhaps the best example of culture's ability to adapt. In the last 200 or so years since the arrival of the first missionaries in the Pacific, an entirely new form of Pacific culture has emerged. The Pacific without Christianity would indeed seem so culturally inappropriate to most islanders!

So culture can and does take on new, sometimes external, ideas. This happens when those ideas are seen to offer something to the local communities. We from the UN think, and there is a substantial body of evidence to show, that gender equality has something to offer the Pacific. The evidence strongly supports the view that gender equality benefits the whole community; it can be directly linked to better education, better health outcomes and improved economic opportunities.

UNESCO works at the global level in this area through two key priorities: building a culture of peace and culture for development. We promote intercultural dialogue as a means to achieving better



understanding and building peace. This essentially involves creating a safe space where different views can be exchanged, dialogue can occur and a consensus can be built.


So the meeting this week is about creating such a space for dialogue. We believe that this dialogue can help to create understanding of the cultural issues impeding the achievement of gender equality, as well as a space to explore possible responses developed with the input of many views from government, communities and partners working in the fields of cultural heritage and gender equality.

The outcomes we are seeking are therefore somewhat fluid. These will come from the dialogue. We do not have a set requirement to produce an action plan or a specific type of document. What we want is an idea of how we can start and continue to work together to tackle these barriers and develop models where the best aspects of culture can be used in positive ways to address gender inequalities and create the conditions of empowerment of women while breaking down some of the negative aspects that are used as barriers to achieving this.

We very much look forward to you sharing your experiences and ideas through the workshop so that culture and gender equality may become mutually supportive as we move forward to achieving women's empowerment.

# Annex 3: Presentations

## 1 Yvonne Underhill-Sem: *Gender, Intangible Culture Heritage and Violence Against Women in the Pacific (PTT)*




**Gender,  
Intangible  
Culture Heritage  
and Violence  
Against Women  
in the Pacific**

Yvonne Underhill-Sem  
Centre for Development Studies,  
University of Auckland

Image is part of painting by Aloï Pilioko, Vanuatu, 2010


1



**Outline of Presentation**

- Background & objectives
- Institutional contexts
- Key concepts
- Links between ICH, gender, CEDAW and MDGs
- UNESCO Safeguarding measures
- Implications for VAW
- Key questions for discussion

2



**Background & Objectives**

“... the subordinate status of women in the Pacific is mandated by cultural, traditional and religious practices and norms”

How might the Convention on ICH contribute to transforming unequal power relations?

How do we overcome cultural barriers to VAW and gender inequality?

3



**Institutional contexts 1**

For addressing gender inequality in the Pacific?

- Revised Pacific Platform for Women 2004
- Triennial Conferences of Pacific Women
- Pacific Women's Bureau

Then, in 2012

- Pacific Leaders Gender Equality Declaration
- Pacific Conference of Churches
- Pacific Forum Reference Group to Address Sexual and Gender Based Violence

4




**Institutional contexts 2**

For addressing ICH and gender in the Pacific  
UNESCO

For addressing culture and VAW?  
MANY AGENCIES

To cover legislation, education, services, public awareness

5



**Linking Key Concepts**

**Culture ....**

... in its most coercive, simplistic form: a way of drawing us in, ready or not, sensible or not

culture in the abstract, as a dynamic process, always changing

6


1 Yvonne Underhill-Sem: *Gender, Intangible Culture Heritage and Violence Against Women in the Pacific (PTT)*



Linking Key Concepts  
... Gender ...

as constituted and reconstituted  
in every domain of our lives,  
from our most intimate relationships to  
relations in the workplace and  
more broadly in the  
political and  
economic spheres”

7



Linking Key Concepts  
... Peace ...

to have the ability  
to absorb transgressions of  
what individuals and  
groups consider to be  
their entitlements

8



Linking  
... Culture ...  
... Gender ...  
... Peace ...

The need for a  
complex cultural awareness


9



A complex cultural awareness  
requires

more detailed attention to the  
fluid networks of influence at the  
global, national and local levels and  
engagement with  
a multiplicity of  
actors, interests and practices

10




Links between IHC, CEDAW  
and the MDGs

ICH

- Some efforts: ratifications, mapping projects, Women's Culture Project in Vanuatu
- But generally too few in number and too limited in scope
- Mostly in the public realm
- Little reference to culture in MDGs

11



UNESCO Safeguarding measures

- Pacific ICH Mapping Toolkit: but not gender sensitive
- From equity to equality: importance of recognising multiple structural inequalities that support gender inequalities
- Contextualise: what are the gendered power relations
- Mapping differences between men and women


12



### Towards a gendered approach to IHC in the Pacific

- Defining genuine culture
- Identifying gendered issues
- Recognising politics
- Understanding the development context
- Recognising power in community participation


13



### Implications for VAW

Need to understand the nature of gendered power relations and the nature of the responses to transgressive behaviour

14



How do we deal with the inequalities in our daily lives?

15



Can we be enraged about violence?

Can we be enraged about inequality?

16



Do we understand the power dynamics behind how social relations are negotiated?

17



Addressing this requires

a complex cultural awareness

and

a recognition of the politics of gender

18

## 2 PNG Update: *Development on Policy and Law Relating to Gender Based Violence (PTT)*

**PNG Update**  
**Development on Policy and Law Relating to Gender Based Violence**

Laurence Kalineo  
 Secretary to the Justice and Attorney General Department  
 Papua New Guinea

1

**PNG Update: Development on Policy and Law Relating to Gender Based Violence**

1. Family Protection Bill 2012 – now before Parliament for enactment (was for May)
2. Criminal Code (Amendment) (People Smuggling and Trafficking in Persons) Bill - now before Parliament for enactment
3. Sorcery and Witchcraft related killings – now a new category of willful murder – 299A Criminal Code Act – enacted May 24 2013. Death Penalty now applies. Sorcery Act now repealed. (Serious and Brutal Crimes - O' Neill Government Response 2013)
4. New crime of "Aggravated Rape" specifically created under Section 347A Criminal Code Act on May 24 2013 – involving gang/pack rape; rape with violence either before, during or after the commission of the crime; rape under treat of weapons, or rape of a child 10 years or below. Death Penalty crime. (Serious and Brutal Crimes – O' Neill Gov' t Response)

2

5. Armed Robbery – Death Penalty – amendments of 24 May 2013 (Serious and Brutal Crimes - O' Neill Government Response 2013)
6. Implementation of the Death Penalty for those tried and convicted of "Violent and Brutal Crimes".
7. Juvenile Courts Act – repealed and replaced by a new Juvenile Justice Bill – to provide stronger community and CBO, FBO, involvement in diversion and community based corrections and rehabilitation programs for juvenile offenders;
8. Village Courts (Amendments) Bill 2012 – before NEC for re-endorsement – strengthen village courts management and administration. Generally on target to increase appointment of women magistrates and officials to 2000. Allowances to be increased and a new payroll created for this purpose.

3

9. Reserved Seats for Women in Parliament. Constitutional Amendment passed in 2011 put enabling amendments to the Organic Law on National and Local-level Governments Elections Act outstanding.
10. Reforms to law on homosexuality and prostitution shelved.
11. General comment on "good customs" and "bad customs" – Schedule 2 Constitution and Underlying Law Act 2000.

4

3 Samoa

The LEGACY OF WOMEN IS ONE OF TOTAL ACHIEVEMENT!

Louisa Apelu  
Ministry of Women, Community and Social Development, Samoa

1

Government Women Representatives



Community meeting©MWCSD

2



Weaving Samoan fine mat©MWCSD

3

Women leaders network at community level



Group photo at leadership workshop©MWCSD

4

Governance & leadership workshops with women leaders



Leadership workshop©MWCSD

5

Measures:

- Legislation & Policy
- Multi sectoral approach and working with the community
- Availability of data/Research/surveys
- High level forums and Village Focal points
- Training Workshops/exchange programs
- National youth Forums
- National Programs, production materials, documentaries etc

6

## 4 Pacific Congregation of Churches

### Men as Partners in eliminating Gender Based Violence

Pacific Conference of Churches  
ACT JUSTLY: STOP GENDER-BASED VIOLENCE

1

### Men As Partners In eliminating GBV

1. **Respect** all women everywhere and demonstrate love and support for women and children in their family.
2. **Challenge** other men by speaking out to their friends and colleagues about ending violence and negative attitudes towards women.
3. **Join** the cause and make a personal pledge never to commit, condone or remain silent about violence against women.

2

#### **FRIEND**

- Recognise the power you have to be a positive role model and challenger to your friends (both male and female)
- Challenge sexist and inappropriate language and jokes
- If you have a partner, always speak respectfully about her with your friends
- Raise awareness about the issues of violence against women with your friends
- Be willing to challenge any friends who are abusing or controlling their partners
- Be aware of the types of activities your friends want to do

What TV programmes are you watching?  
 Avoid or refuse to go to social settings that denigrates women, e.g. strip clubs etc

Refuse to engage in the objectification of women on stag nights

3

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What TV programmes are you watching?  
 Avoid or refuse to go to social settings that denigrates women, e.g. strip clubs etc

Refuse to engage in the objectification of women on stag nights

4

#### **FAMILY MEMBER (SON, BROTHER, UNCLE etc.)**

- Recognise the power you have to be a positive role model and challenger to your family (both male and female)
- Be supportive to your mum and other female relatives and encourage your male relatives to do the same
- Unconditionally support any relatives you have who are experiencing abuse
- Challenge and hold to account any relatives who behave abusively or in a derogatory manner

5

#### **WORKER**

- Recognise the power you have to be a positive role model and challenger to your work colleagues (both male and female)
- Encourage your work place to practice equal opportunities
- Challenge and advocate for women who are being treated badly by the workplace
- Ask your employer to take up a domestic abuse workplace policy
- Challenge sexist and inappropriate language and jokes
- Recognise that any of your work colleagues could be experiencing domestic abuse, or choosing to abuse their partner
- If there is pornography displayed in your work place, ask for it to be taken down

6

**HUSBAND/PARTNER**

- Accepting of who she is and what she wants to do
- Have equal responsibility for the finances
- Equality of jobs in the home (this is individual depending on own circumstances)
- Willingness to help
  - Don't use language like 'I help her with the housework'
- Supportive and encouraging of your wife/partner in achieving everything she can
  - Don't use language like 'I let her go out'
- Welcome her friends and family
- Take responsibility and admit to being wrong
- Sexually respectful and loving
- Actively 'Listen' to her

7

**CHRISTIAN**

- Pray about your own attitudes and beliefs about women
- Ask God to challenge and change you where it is needed
- Reflect on God's heart for women, and the abuse of women
- Consider Jesus' example of being a man. He always treated women as equals and condemned abuse and violence
- Spend time reading the passages in the Bible that deal with violence against women

8

**BOYFRIEND**

- Accepting of who she is and what she wants to do
- Supportive and encouraging of your girlfriend in achieving everything she can
- Don't use language like 'I let her go out'
- Accept her right to end the relationship
- Take responsibility and admit to being wrong
- Sexually respectful
- Actively 'Listen' to her

9

**NEIGHBOUR**

- If you see or hear abusive/violent behaviour be willing to challenge it and if necessary to call the police
- Ignoring him is the same as encouraging him
- Never ignore the behaviour, he may hurt her!

10

**CHURCH MEMBER**

- Raise awareness about violence against women in your church
- Give your church the 'Church Pack' and ask them to implement it
- Challenge the leaders responsible for pastoral care to ensure they are effectively supporting those who are experiencing abuse
- Challenge the leadership to be regularly mentioning and raising awareness about violence against women in sermons, small groups, notice sheets etc.
- Recognise you are a role model to others and endeavour to always behave in a way that honours and empowers women
- Organise childcare for women's events, so women without partners, or other support can still go. This enables you to provide positive male role models to children without a supportive father and is a practical way of showing women in the church how valuable they are
- If you are a father, volunteer to help in Sunday School showing that children are not just the mother's responsibility
- Encourage and challenge your church to donate money to a local/national/international service supporting women who have experienced violence
- Recognise that any woman within your church could be experiencing domestic abuse, and any man choosing to abuse their partner. Be willing to support the women and ready to hold the man accountable for his behavior

11

**FATHER**

- Be an equal parent
- Support your wife/partner's/girlfriend's decisions and actions with the children
  - Don't undermine her
- Know your children
- Be a good role model to them
- Treat boys and girls equally appreciating their differences
- Encourage the children to treat boys and girls equally
- Challenge and correct 'sexist' or unequal language and actions
- Support your wife/partner/girlfriend and be an example to the children about how they should treat her
- Challenge and correct the children if they are disrespectful to their mother/step-mother/guardian/partner
- Recognise you are an example/role model to your children's friends/their parents/school staff and children

12



#### 4 Pacific Congregation of Churches

**CONSUMER**

- **Shopping**  
Avoid buying clothes that have offensive/sexist language written on them  
Consider whether the products you are buying are advertised in a way that degrades women
- **Media**  
Consider whether the magazines/TV programmes/films/music/games you buy are respectful to women; do they encourage the objectification and degrading of women? Consider what you are saying by purchasing/owning items that do this  
Consider what internet content you view. Using or viewing pornographic material degrades and objectifies women, regardless of whether or not they are choosing to participate in it. Other content may not be pornographic, but it may use images which are highly sexualised.  
Challenge those who send you emails which are sexist or derogatory towards women.

13

**STRANGER**

- Recognise that you may be the first non-abusive man a woman or child has ever met and realise the potential you have to show them a new way  
A kind word or encouraging smile is so powerful
- If you see abusive behaviour be willing to challenge it and if necessary to call the police
- Never ignore the behaviour, he may hurt her!

14

**GIVER**

- Be willing to pray for the issue of violence against women
- Give your time, either to provide practical support to services supporting women, or to fundraise for organisations
- Give money to organisations supporting women who have experienced abuse

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Conclusion

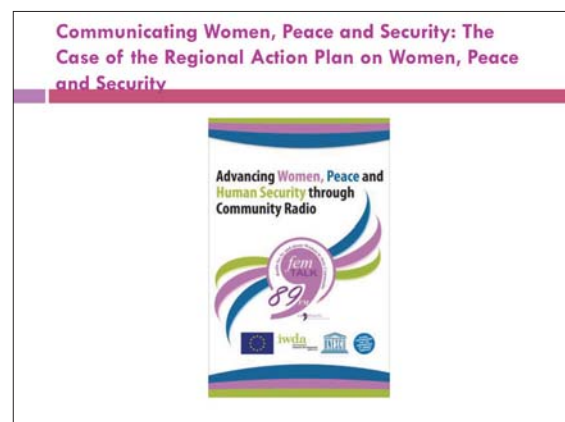
“Do to others as you want to be done onto you”

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Thank you - vinaka

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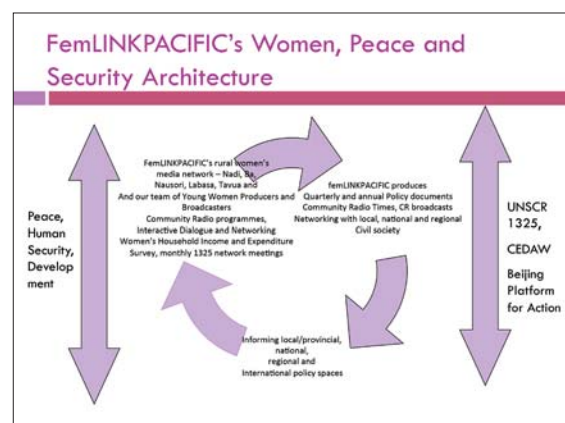
## 5 FEMLINK: Communicating Women, Peace and Security: The Case of the Regional Action Plan on Women, Peace and Security



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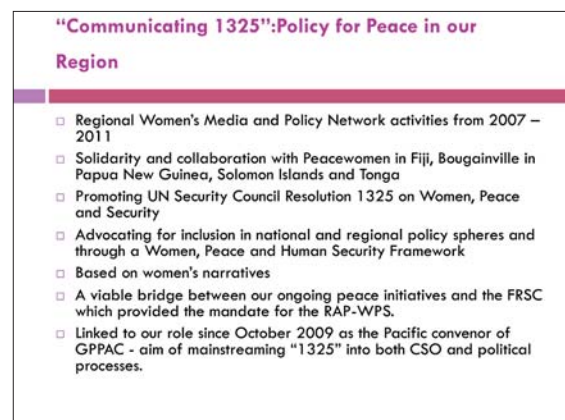
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5 FEMLINK: Communicating Women, Peace and Security: The Case of the Regional Action Plan on Women, Peace and Security

### Communicating in Policy Spaces

- Available documentation through the "1325" network including Policy for Peace in our Pacific Region report
- Collaboration between women's CSO networks working on 1325, together with government and RIGO and UN counterparts throughout 2011 and into 2012 brought about the Pacific Regional Action Plan on Women, Peace and Security launched on October 18, 2012.
- Opportunity to identify broad priorities, initiate strategic actions, and determine responsibilities among different actors
- Ensures that Women, Peace and Security activities are not seen as standalone efforts but an integral part of regional peace and security discussions, in line with regional efforts of promoting gender equality

7

### The Regional Action Plan

- Linked to 4 core goals of UNSCR1325:
  - Prevention:** Prevention of conflict and all forms of violence against women and girls in conflict and post-conflict situations;
  - Participation:** women participate equally with men and gender equality is promoted in peace and security decision-making processes at local, national, regional and international levels and;
  - Protection:** Women's and girls' rights are protected and promoted in conflict-affected situations and;
  - Relief and Recovery:** highlighting the need to meet women and girls specific relief needs and to ensure that women's capacities to act as agents in relief and recovery are reinforced in humanitarian crises and conflict and post-conflict situations.
- broad framework at the regional level to assist Forum Members and Pacific Territories to accelerate implementation of existing international, regional and national commitments on women, peace and security
- a substantive step towards mainstreaming gender and bringing more women and young women into official peace and security processes at the regional level, as well as creating a supporting mechanism for regional and national efforts on Women, Peace and Security
- Includes a Reference Group on WPS at PIFS to advance implementation

8

### Implementation Strategies:

- Enhanced participation of women in decision making including in matters relating to Security Sector Governance
- Effective and regular gender inclusive assessment and analysis for conflict prevention particularly through a human security lens
- Ensuring the protection of women at all times
- Ensuring that peacekeeping and peace support operations, as well as dialogue and mediation efforts are informed by women's peace and security expertise and experience

9

### Implementation....

- Requires investment in women's civil society engagement and communication
- Facilitate the enabling environment we need to improve women and young women's leadership in conflict prevention and management, peacekeeping, security policy decision-making
- Ensure women's and girls' human rights are protected and
- Strengthen civil society, women's groups, including young women and gender equality advocates engagement with regional security and conflict prevention policy and decision-making.

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### Implementation of the Regional Action Plan:

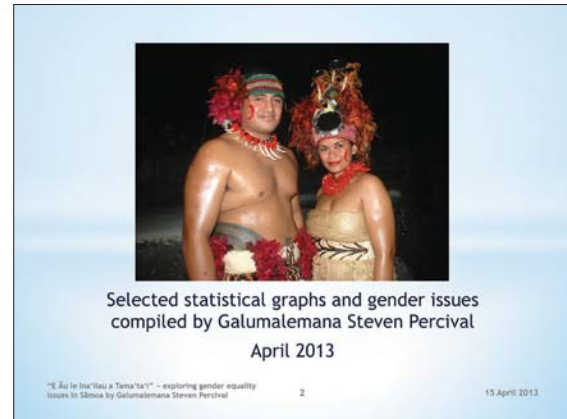
- Focus Area 1: Gender mainstreaming and women and young women's leadership in conflict prevention and management, political decision-making and peacebuilding and peacekeeping**
- Focus Area 2: Gender mainstreaming and women and young women's participation in security sector oversight and accountability**
- Focus Area 3: Protection of women's and girls' human rights during humanitarian crises and in transitional and post-conflict contexts**

11

## 6 Steven Percival: A Profile of Gender in Samoa



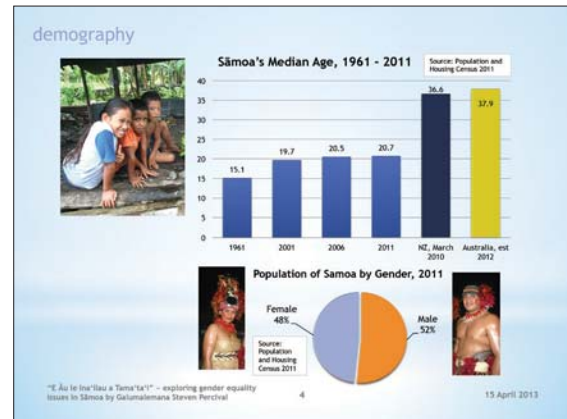
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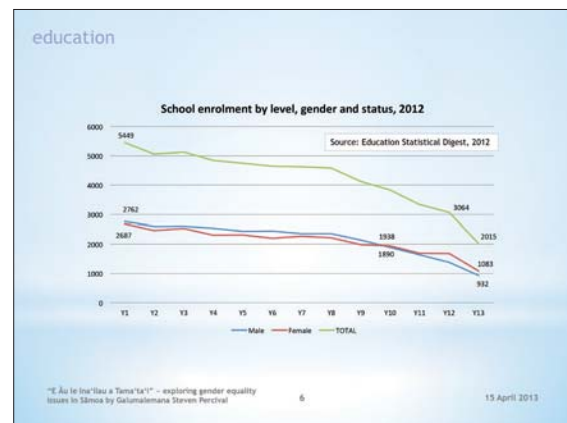
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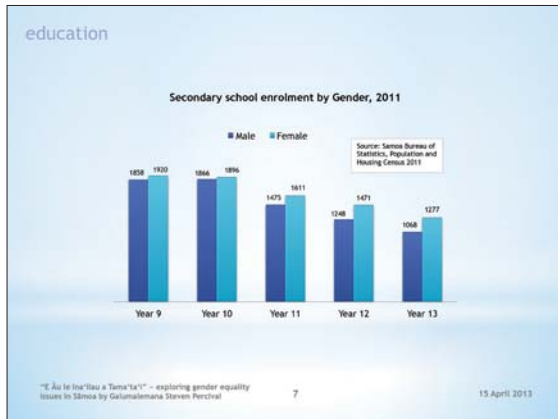


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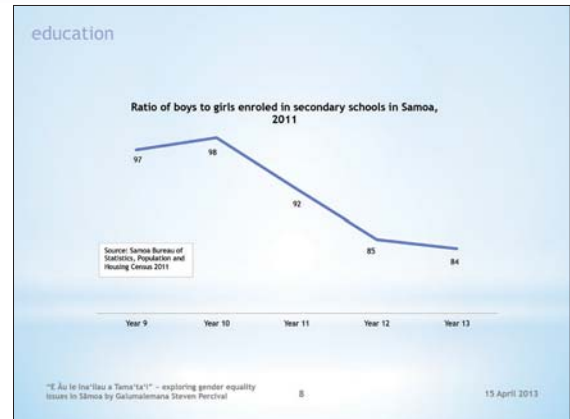


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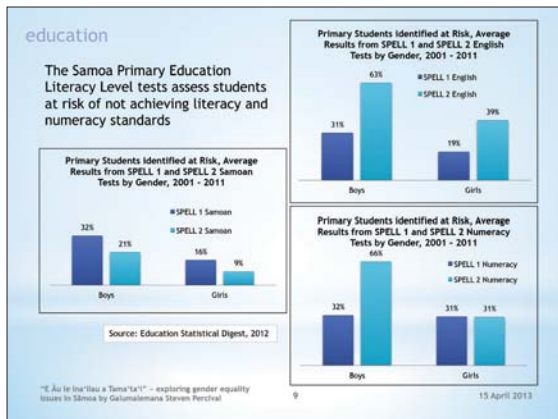
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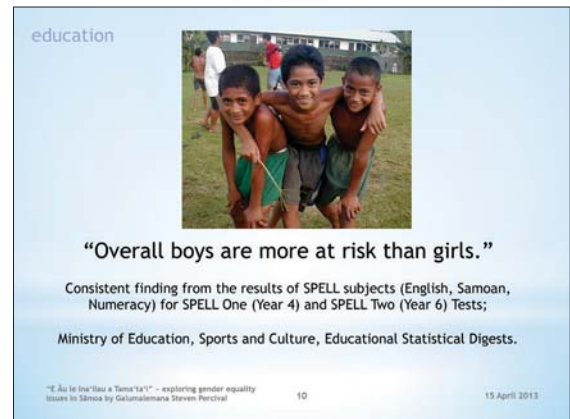
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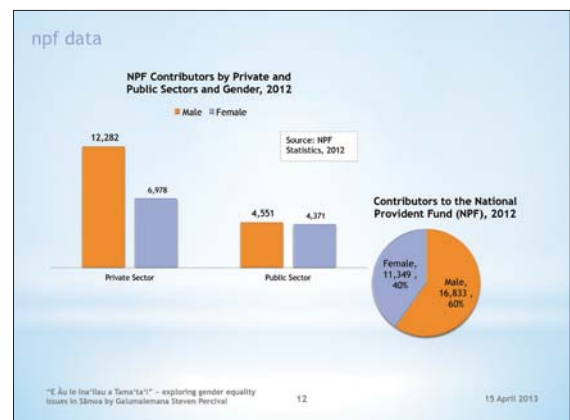
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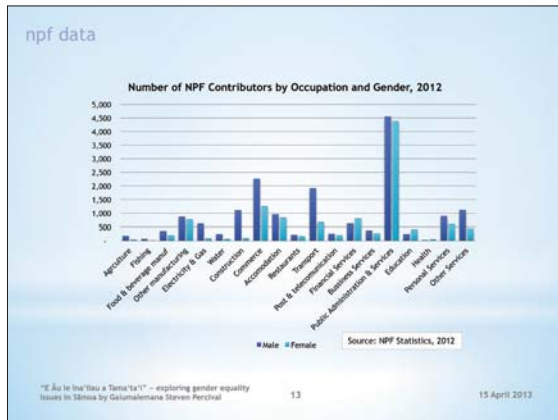


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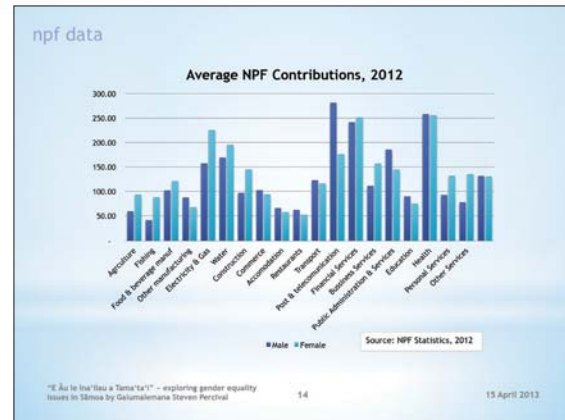


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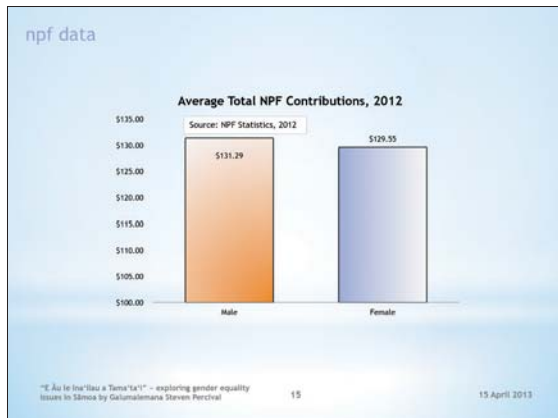
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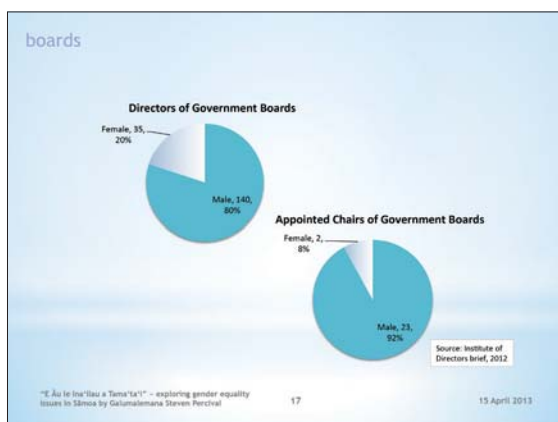
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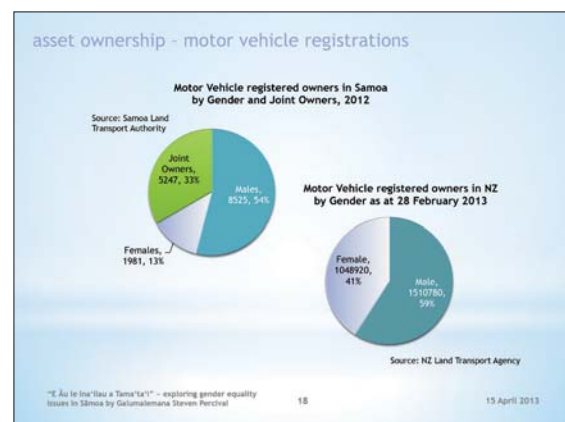
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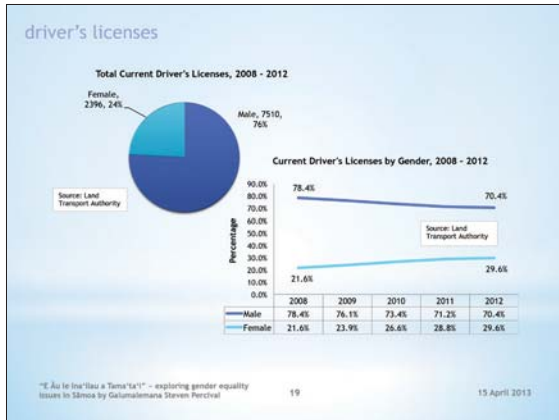


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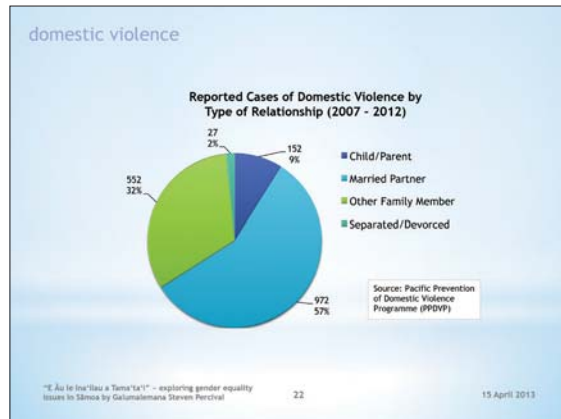
gender-based violence

Gender based violence	
What?	Action restricting a person's will or freedom Negative impact on physical or psychological health Negative impact on the identity of a person Exploits distinctions between male and female, among males, and among females
Against whom?	Everyone, but it affects mainly girls and women
How?	Violence may be: • physical • sexual • psychological • economic • sociocultural
Who does it?	Everyone can. Common perpetrators may include: • family members • community members • those acting on behalf of cultural, religious, state, or intra-state institutions, or free to act because of their disregard

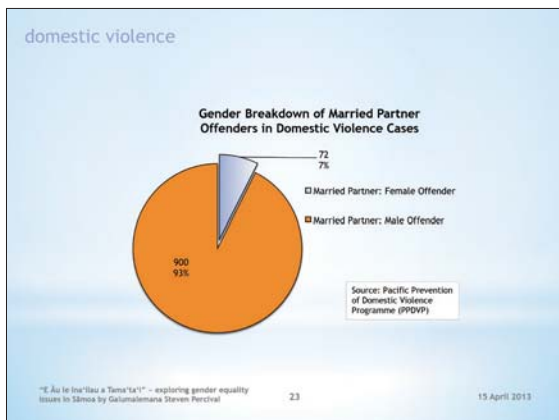
Source: Gender Matters - a manual on addressing gender-based violence with young people - Council of Europe.

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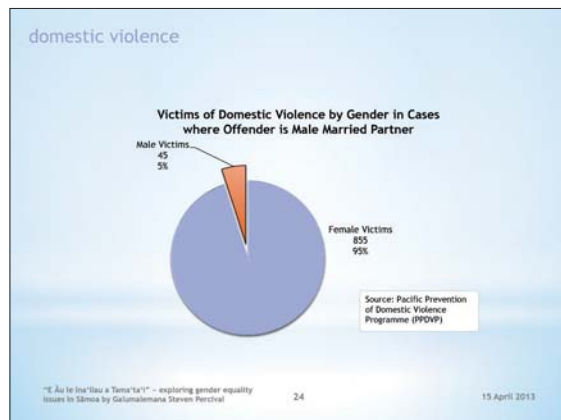
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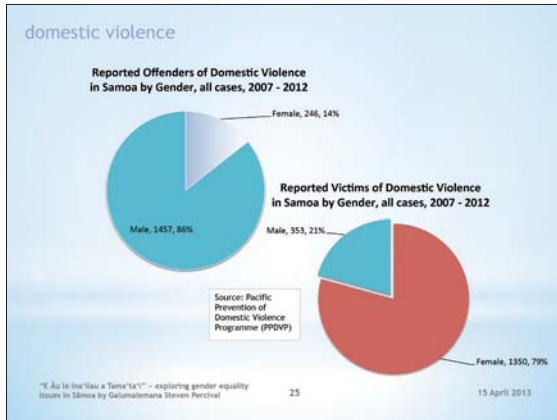


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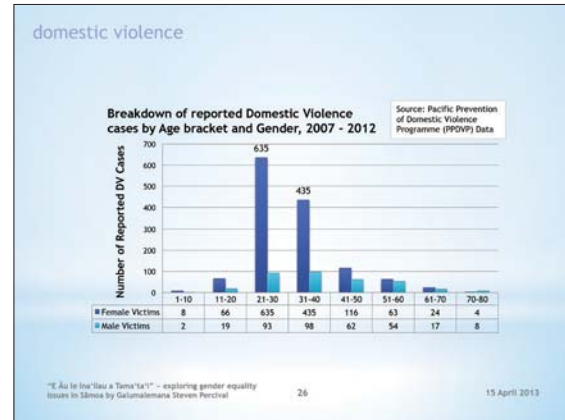


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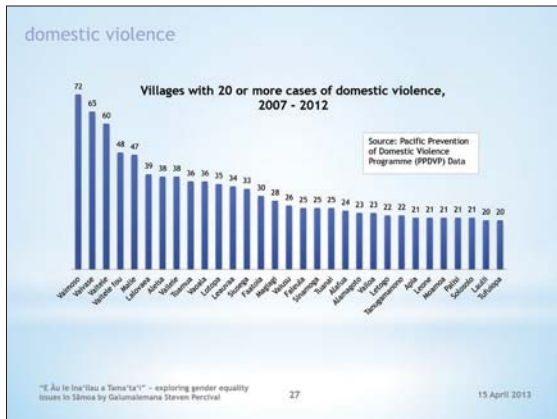
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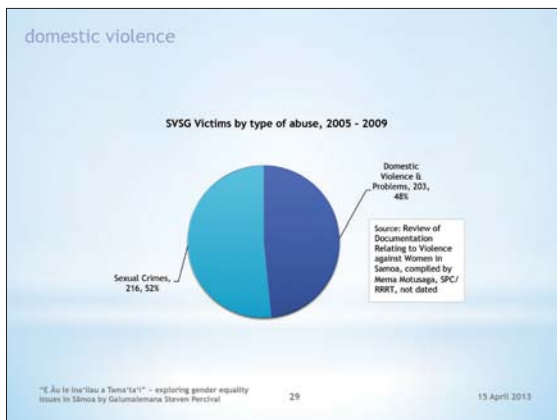
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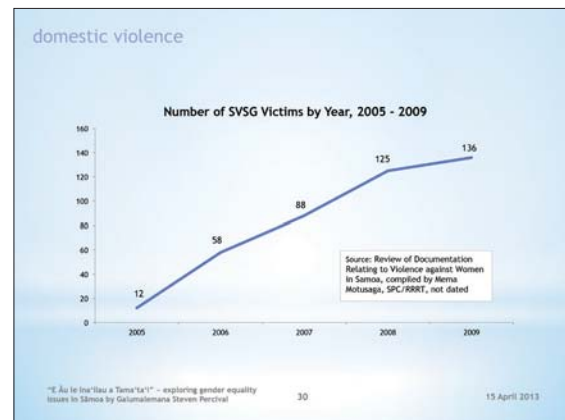
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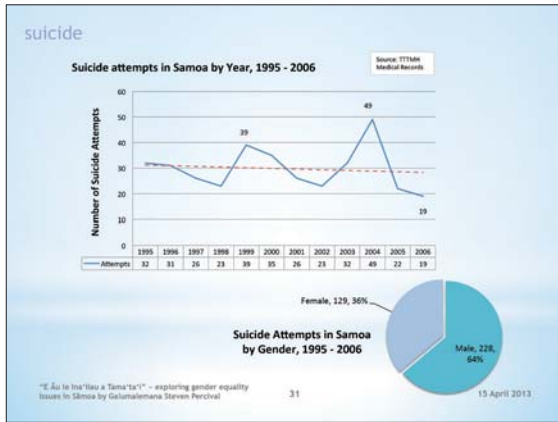
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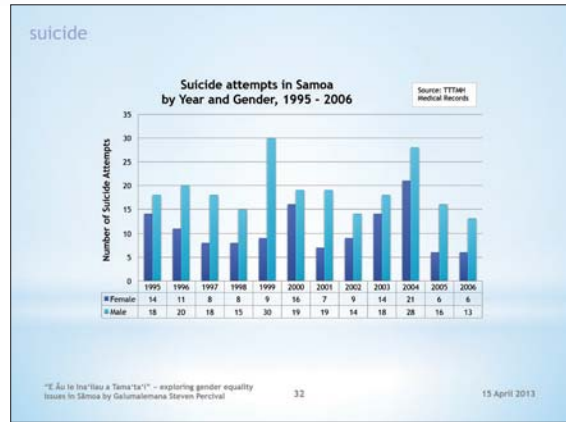
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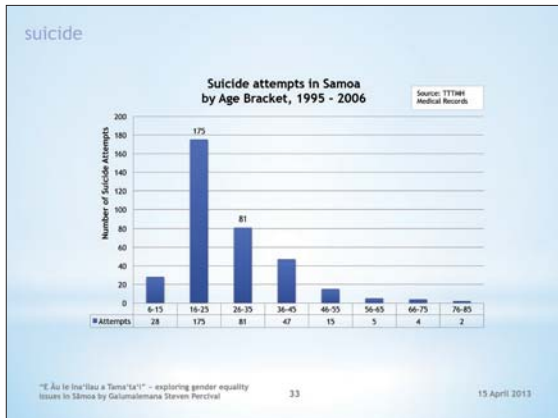
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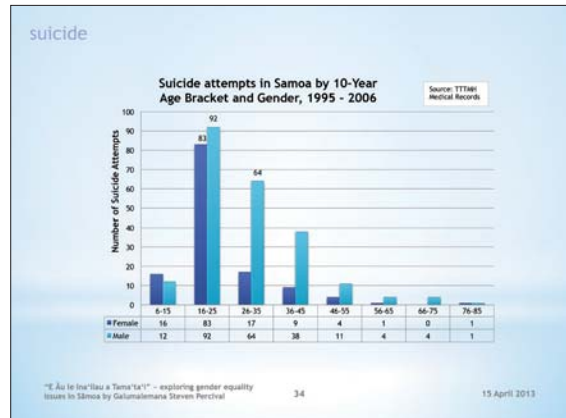
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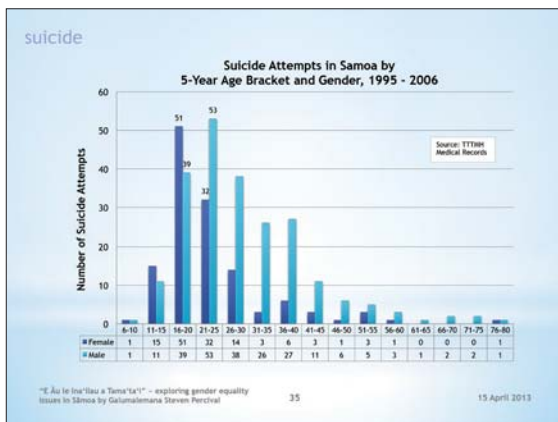
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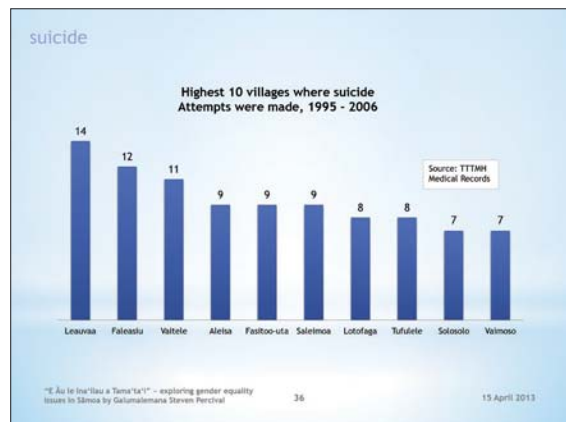
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## 6 Steven Percival: A Profile of Gender in Samoa

suicide

“We need to instruct them in ways that cannot hurt their feelings. Samoan parents are used to the way of smacking the kids and speaking in harsh tones and words, which hurt them.”

Assistant Police Commissioner Fauono Talalelei Tapu, quoted in Newsline, 10 April 2013, headlined: “Parents Blamed For Suicide Spike”, page 5.

“E. Au le Ina’i’au a Tama’i’a’i” - exploring gender equality issues in Sāmoa by Galumalemana Steven Percival 37 15 April 2013

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traditional governance

Pulega mamalu a Ali’i ma Faipule  
Exalted rule of the Council of Chiefs

Aualuma  
Daughters of the village  
(sisters of high chiefs reign)

Aumaga: The untitled men and women (the workforce)

“E. Au le Ina’i’au a Tama’i’a’i” - exploring gender equality issues in Sāmoa by Galumalemana Steven Percival 39 15 April 2013

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traditional governance

Pulega mamalu a Ali’i ma Faipule  
Exalted rule of the Council of Chiefs

Faletua ma Tausi  
In-marrying wives

Aualuma - daughters of the village

Komiti a Tina  
Combines all women in one grouping

Aumaga  
Untitled workforce

Autalavou  
Church youth groups

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traditional governance

Matal title holders by Gender, 2011

Gender	Count	Percentage
Male	15,021	89%
Female	1,766	11%

Source: Population and Housing Census 2011

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traditional governance

Matal Titles registered for Savaii, 1957 - 2012

Gender	Count	Percentage
Male	25,019	93%
Female	1,864	7%

Matal Titles registered for Upolu, 1957 - 2012

Gender	Count	Percentage
Male	33,204	94%
Female	2,267	6%

Registered Matal Titles in Sāmoa, 1957 - 2012

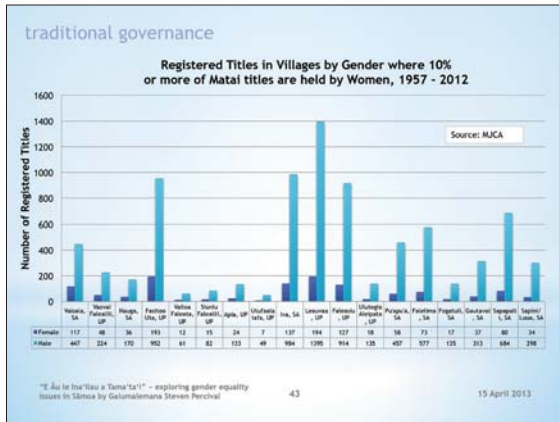
Gender	Count
Male	58,223
Female	4,131

Source: MICA

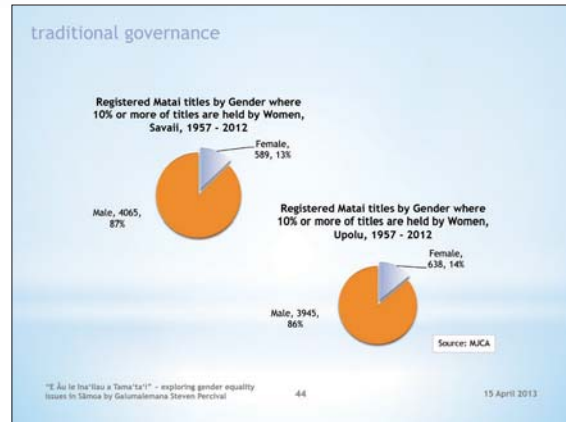
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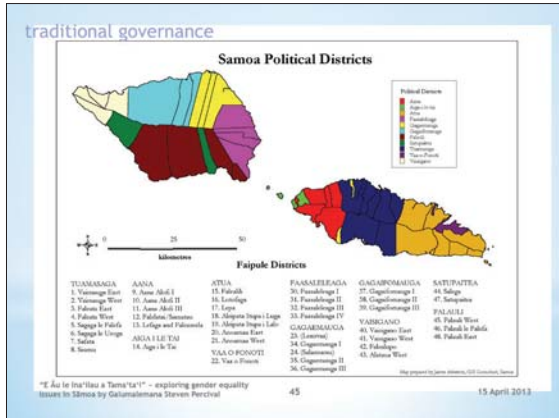
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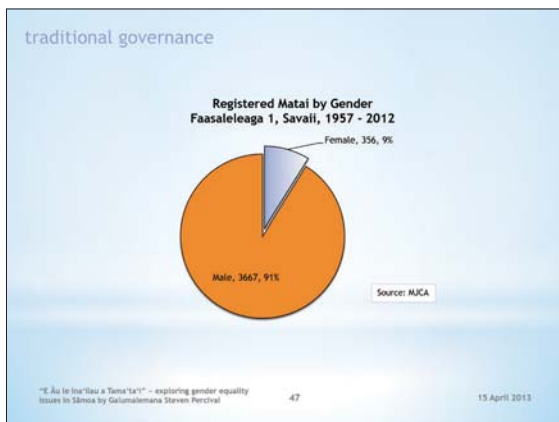
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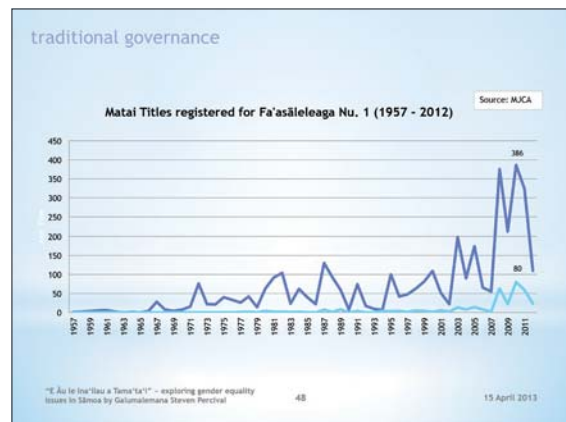
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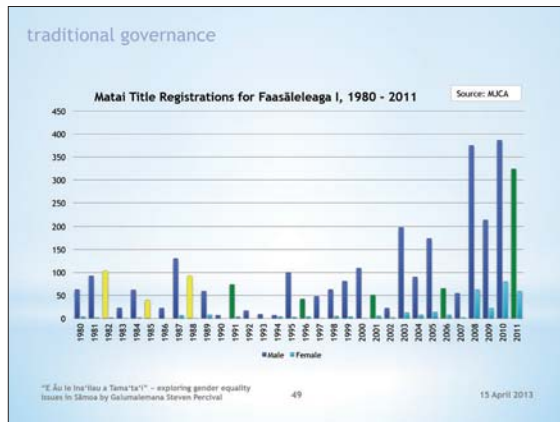


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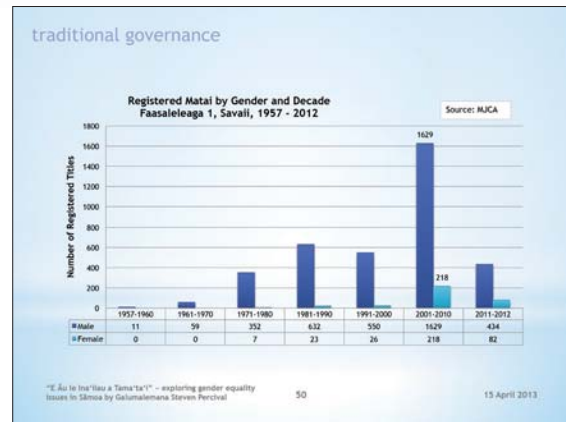


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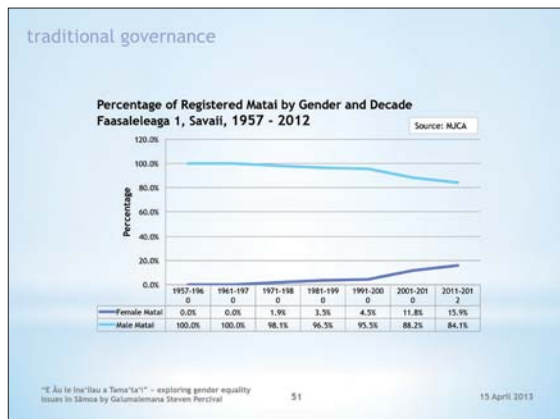
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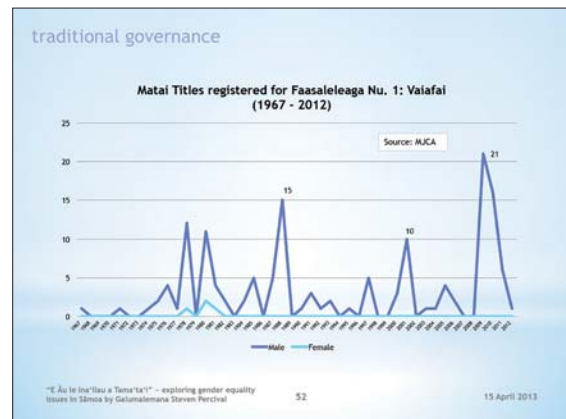
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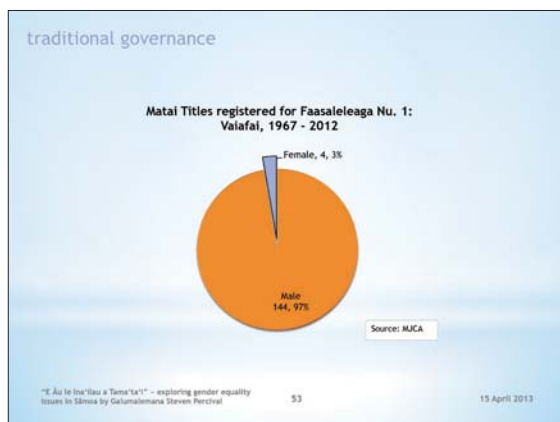
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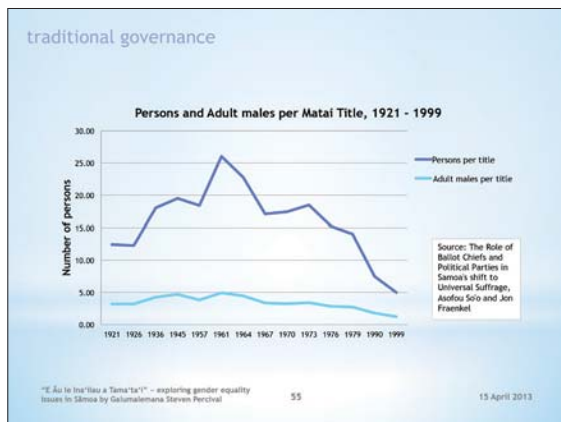


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traditional governance

**Choosing males as family Matai (chiefs)**

**Normalisation:**

The emergence of standards and norms that may not be written in law, but are practised in reality, reflected in opinions, attitudes and behaviour and existing as the informal unspoken, unwritten informal 'rules' of society. All people experience pressure to conform to the norms or abide by them.

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traditional governance

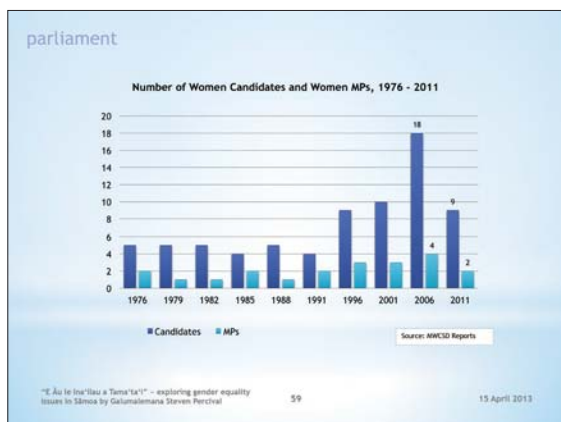
**REFLECTION**

**NORM:** Matai = chief's titles are held by men  
**NORM:** Parliament = chiefs are members (institutionalized by the 1963 Electoral Act, s.16)

If there are linkages between the democratically elected parliamentarian-chiefs serving in Sāmoa's centralized government and the selection by families of predominantly male chiefs (matai) to serve as traditional village leaders, can these links be broken to allow for more women in village and parliamentary leadership roles?

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human rights and Samoan culture

"Customary law as administered by the Pule'u'u and Village Fono traditionally recognizes community and group-based entitlements, whereas the formal system has introduced fundamentally new concepts of individual 'rights' recognized in the Constitution and upheld - often with totally different and divergent consequences - by the courts. It is largely for this reason that leaders of the law and justice sector recognize an imperative to adopt a global view to law and justice which encompasses both the traditional and current modern approaches."

Samoa Law & Justice Sector Plan, 2008-2012

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## 6 Steven Percival: A Profile of Gender in Samoa

human rights

### Human rights in the context of Culture

Anecdotal evidence suggests a commonly held belief that human rights undermines or weakens the efficacy of Samoan culture to influence proper behavior or good citizenship.

This view is partly generated by the Samoan translation of the phrase “human rights” as “āiā tatau” (mandatory rights).

Another translation: “mana’oga fa’avae” (literally: basic needs or wants)

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human rights

### Clash of cultures

Perception that “human rights” represents an alien concept or a foreign value system:

- Individual vs. communal rights
- Human rights more focused on promoting rights than promoting corresponding responsibilities to the community
- What is best for the individual is not necessary in the best interests of the community

“‘E Au le Ina’lasi a Tama’u’i” – exploring gender equality issues in Samoa by Galumalemana Steven Percival 62 15 April 2013

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human rights and Samoan culture

“The proud authority of the village chiefs, as the corner stone of stability is collapsing. Pressure from a western concept of universal rights of the women and children is wreaking havoc.”

“This would sum up the observations by the Commissioner of Police Lilomaiva Fou Taioalo, based on firsthand experience of reactions in the villages to the proposed Village Fono Act [review].”

Quoted from “Police Boss Blasts Alien Values” front page article, Newsline, 3 October 2012

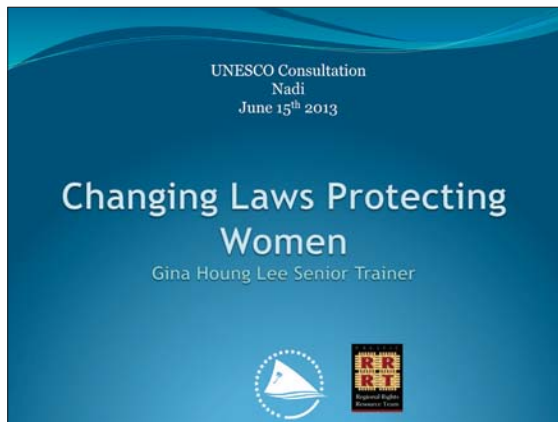
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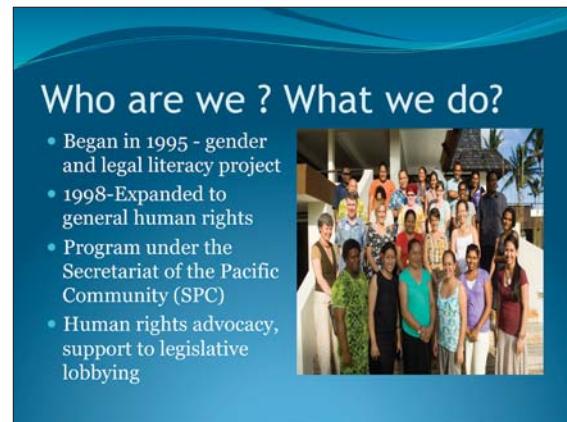


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7 RRRT/SPC: Changing Laws Protecting Women



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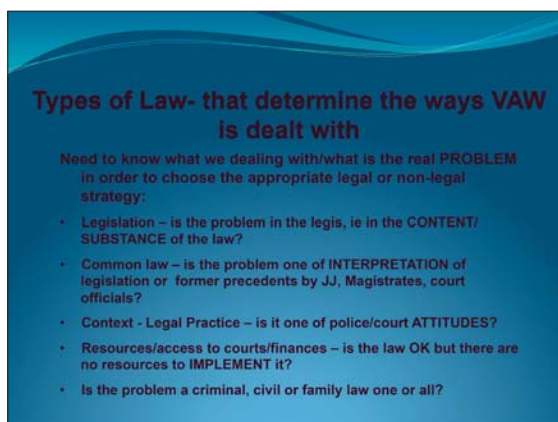
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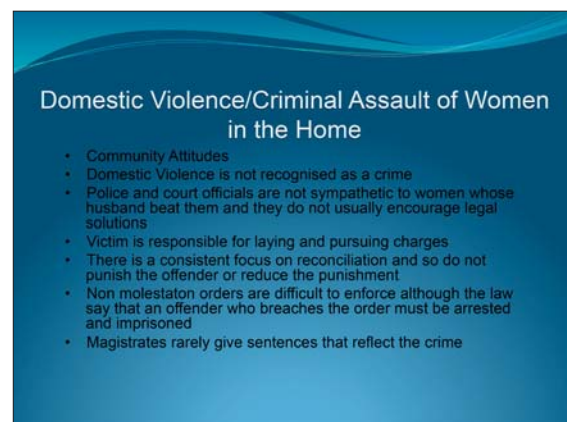
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6

## Domestic violence/criminal assault against women in the home

Only ¼ UN countries have legislation which cover VAW  
No specific provision on DV in any criminal, civil or family law legislation or Penal Code of the Pacific Countries except for Cook Islands, – only one provision; Van FPA; Fiji DV Decree and Family Law recognises it as basis of PO)

No comprehensive stand alone legislation ( now Vanuatu Family Protection Act, Fiji, Palau, Samoa, RMI) except for Vanuatu

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## No Gender Specific Crimes

No gender specific crimes (except for Cook Islands and FPA Vanuatu, Fiji, Palau, Samoa, RMI)

Domestic violence covered under common assault

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## Vanuatu Family Protection Act

1) A person commits an act of domestic violence if he or she intentionally does any of the following acts against a member of his or her family:

- (a) assaults the family member (whether or not there is evidence of a physical injury);
- (b) psychologically abuses, harasses or intimidates the family member;
- (c) sexually abuses the family member;
- (d) stalks the family member so as to cause him or her apprehension or fear;
- (e) behaves in an indecent or offensive manner to the family member;
- (f) damages or causes damage to the family member's property;
- (g) threatens to do any of the acts in paragraphs (a) to (f).

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## Vanuatu Family Protection Act

- recognises dv as a specific offence
- Makes dv both a criminal offence punishable by imprisonment and a civil offence attracting protection orders
- All forms of marriage is implicitly recognised so any person in a domestic relationship is entitled to a protection order (de facto and custom marriage)
- remoteness of place – allows for "authorised persons" to give special temporary protection orders to women who are beaten
- Illegal to use bride price as a defence in prosecution
- Removes legal impediments which prevent successful prosecution – police have extensive powers to arrest without a warrant. Can investigate and charge on the basis of a specific DV offence. Police required to bring an arrested person to court within 48 hours of arrest.

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## Purpose of the guidelines and model framework

- **Purpose:**
  - to serve as a tool for the development, adoption and amendment of legislation which prevents violence against women, punishes perpetrators, and ensures the rights of survivors of violence against women everywhere
- **To this end:**
  - recommendations on the content of legislation on violence against women, and good practice examples
- **The full text of the guidelines and model framework are available in the following report:**  
[http://www.un.org/womenwatch/daw/egm/vaw\\_legislation\\_2008/Report%20EGMGPLVAW%20\(final%2011.11.08\).pdf](http://www.un.org/womenwatch/daw/egm/vaw_legislation_2008/Report%20EGMGPLVAW%20(final%2011.11.08).pdf)

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## Guidelines for developing legislation

- When drafting legislation it is important to:
  - Define the legislative goal
  - Consult with all relevant stakeholders
  - Draw on reliable data and research
  - Adopt a human rights perspective, including by:
    - addressing violence against women as a form of gender-based discrimination and a violation of women's human rights;
    - making clear that violence against women is unacceptable and that eliminating it is a public responsibility; and
    - ensuring that complainants/survivors are not revictimized through the legal process

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7 RRRT/SPC: Changing Laws Protecting Women

### Recommended content of legislation

What should be included/addressed in the law

- Legislative preamble
- Implementation
- Monitoring and evaluation
- Definitions
- Prevention
- Protection, support and assistance to complainants/survivors
- Investigation and legal proceedings
- Protection orders
- Sentencing
- Family law cases involving violence against women
- Civil law suits
- Asylum law and violence against women

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### Changing Laws Protecting women Project - ONIT

Funded - 3 years 2009-2012 (USD\$750,000)/ AusAID Support

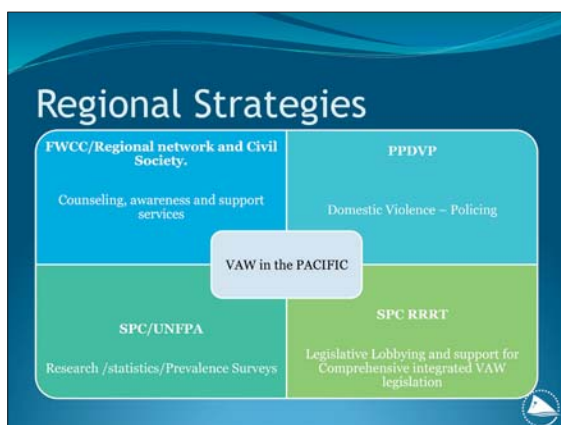
Activities	Outputs	Outcomes
National consultations.	5 x National Task forces established	Demand for legislative reform on VAW
7 x Country focal officers	8 x National Actions plans developed 4 x Cabinet papers on law reform	Informed advocates in 6 PICs. Task forces planning .
4 x sub regional consultations	Feedback on RMI DV Bill/Solomon Islands National plans and strategies initiated.	Lessons learnt/strategies supported and built on
Data collection	Training material /info kits	Peopled informed on VAW law reform.
Information sharing	5 x VAW Drafting options with PIC adaptation	3 x Draft legislation (Kiribati/Tonga/Tuvalu)

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### RRRT's Approach

- Consultation**
  - Regional
  - National
- Partnerships**
  - Regional partnership
  - Task Forces –nationally
  - Training potential "champions"
  - Capacity to national women's machinery
- Evidence Gathering**
  - Good practises legislation- Pacific Adaptation
  - Literature Reviews
  - Critiques of draft legislation

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### Status of Legislative Reform

Gains and outcomes	Countries
Task forces established and progress movement on law reform where there was none .	Tonga, Tuvalu, Solomon Islands, Kiribati, Samoa, Nauru
Cabinet approval and progress to drafting legislation	Tuvalu , Kiribati and Tonga, Solomon Islands
Stand alone legislation is passed and requires implementation and monitoring	RMI, Vanuatu and Fiji, Samoa, Palau
Draft Legislation prepared	Cook Islands, FSM (Pohnpei/Kosrae). Tuvalu, PNG, Tonga, Kiribati, Solomon Islands
5 drafting instructions on comprehensive VAW	Tonga, Samoa, Tuvalu, Kiribati and Solomon Islands
EVAW policies and National Plans	Solomon Islands , Kiribati

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## Key success


- Government approval to draft legislation – Tonga/Tuvalu/ Kiribati /Solomon Islands
- CFOs are an important link in the strategy – local capacity
- Demand for legislative change in targeted countries. (Ownership)



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## Lessons learned

- Research
- Partnership
- Use of CEDAW and Human rights instruments
- Gender equality law reform is a long term process
- National led process and ownership / capacity built



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## Challenges

- Legislative change – 10+ yrs process– where to now?
- Low level of women in parliaments.
- Political instability / change of key ministry officials/staff retention



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## Next Steps

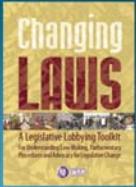
- Additional countries request support for VAW Legislation (including Family Law support)
- Support to countries who have passed and are implementing the legislation- support to the development of Implementation M and E Plans
- Links in with legislative lobbying (for passing and implementation)
- Awareness material and IEC – public awareness



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## Thank You

- Pacific Regional Rights Resource Team (SPC RRRT)
  - Gina Hoang Lee
  - Website: [www.rrrt.org](http://www.rrrt.org)
- Pacific Regional Rights Resource Team of SPC



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## Paper by Ms Nami Kurimoto

### **Prevention of Violence against Women and Girls: Application of Photovoice to define cultural messages about gender equality**

#### ***Summary of the proposed case study that uses Photovoice***

Women are the backbone of family and society. Violence against women and girls (VAWG) poses life-cycle threats to their productive participation in social and economic development in a nation. Although various international, regional and national prevention strategies have been developed, there has been slow progress in ending VAWG across countries.

Unbalanced gender-oriented power relations and limited practice of human rights for all create barriers against implementation of the prevention strategies, diminishing equal access to resources for women. Effective strategies employ a participatory approach, which encourages people to express their perspectives and concerns about gender equality and VAWG. Such strategies promote critical thinking and dialogue among people, to stop them internalizing VAWG as normal and legitimate.

The analysis of VAWG in the Pacific region needs to apply a ecological (holistic) framework, considering the various predictors of violence that are interrelated at the individual, interpersonal, household, community and society levels.

This case study describes the use of Photovoice for part of data collection relating to VAWG. Photovoice is a participatory technique that encourages community members to identify, record and reflect their own perceptions, strengths and concerns about a particular issue – cultural messages about gender equality, the roles of women and men in a community – through photography (Wang and Burris, 1997). As a visual data collection tool, Photovoice can equally include the opinions and emotions of all participants regardless their linguistic abilities.

Providing visual images and stories, the implementation of Photovoice aims to promote dialogue among participants and community members to define cultural beliefs about gender equality towards stopping VAWG. In addition, the use of Photovoice presents an opportunity to develop reporting networks for identifying potential risk behaviours towards VAWG. These actions can be organized across various sectors, including education, health and social protection. The results of the case study can provide necessary information to policy makers and programme managers for reforming VAWG prevention strategies.

## Background and problems

Global attention to prevention of VAWG has emerged as such violence often creates barriers to full participation by females in productive activities for the social and economic development in a nation (UNSD, 2005; WHO, 2002). The forms of violence vary over the lifetime of females, ranging from sex-selective abortion to abuse of widows and elderly women. In addition, there are many perpetrators, including intimate partners, family members, teachers, employers and others (Watts and Zimmerman, 2002).

Rooted in sex and gender inequality, VAWG serves to maintain an unequal balance of power between women and men (Watts and Zimmerman, 2002). The social and economic status of women is considered lower than men in many countries – both in developed and developing countries – and VAWG can happen to any females but, at the same time, an increasing body of literature suggests some common patterns of VAWG and its predictors.

VAWG is frequently perpetrated by a husband or an intimate male partner, termed often as domestic violence or intimate partner violence (Watts and Zimmerman, 2002). Women who have experienced intimate partner violence are more likely to be young (Abramsky, et al., 2011; Schuler, et al., 2008), less educated – particularly without secondary education – (Abeya, et al., 2011; Abramsky, et al., 2011; Jewkes, et al., 2002; Schuler, et al., 2008; Vung, et al., 2008), not in a formal marriage (Abramsky, et al., 2011), and have experienced childhood abuse (Abramsky, et al., 2011; Jewkes, et al., 2002; Shamu, et al., 2011; Vieira, et al., 2011). In addition, partner's backgrounds, such as his lack of education (Abeya, et al., 2011; Djikanovic, et al., 2010; Schuler, et al., 2008; Vung, et al., 2008), alcohol consumption (Abeya, et al., 2011; Abramsky, et al., 2011; Djikanovic, et al., 2010; Shamu, et al., 2011; Vieira, et al., 2011) and exposure to family violence as a child (Abeya, et al., 2011; Abramsky, et al., 2011; Djikanovic, et al., 2010; Vieira, et al., 2011) appear as risk factors for perpetrating VAWG.

A main concern remains that VAWG is almost universally underreported (Watts and Zimmerman, 2002). Women who have experienced violence do not seek help until the severity of the violence becomes unbearable or unless they are encouraged by their family and friends (Schuler, et al., 2008). At the same time, formal support services – including legal assistance and healthcare – are limited, especially in rural areas (McCleary-Sills, et al., 2013).

The sensitivity and limitations in reporting VAWG are related to women's shame and fear of negative consequences. These include separation from children, lack of support from family members and lack of economic means (Schuler, et al. 2008). In addition, some women and men accept violence by justifying it as "normal" and a form of "discipline". Literature suggests that such perceptions are based on social and cultural norms about gender roles and attitudes in society (Abramsky, et al. 2011; McCleary-Sills, et al., 2013; Schuler, et al. 2008).

But, while all men are exposed to cultural messages, why do only some of them use violence against women and girls, while others do not? An analysis of VAWG would need to first identify

how cultural messages about gender roles and behaviours are constructed in a particular country. Second, it would be necessary to recognize how consistently or differently people translate these messages into their activities. Third, it is necessary to explore how some translations drive negatively unbalanced power relations and lack of access to resources among women compared to men. The results of such an analysis would be essential for policy makers and other stakeholders to identify appropriate strategies or to reform existing strategies to end VAWG.

### VAWG and contexts in the Pacific region

Although the Pacific islands face growing concerns about VAWG, there are limited numbers of studies. Some countries, such as Kiribati, Samoa and Solomon Islands, recently conducted Demographic and Health Surveys (DHS) or Family Health and Safety Studies (FHSS). The results of these studies have revealed that the prevalence of physical, sexual and emotional violence against women is quite high – often affecting more than half – among women aged 15 to 49 years who have ever been in a relationship. For example, 68 percent of women in Kiribati have experienced physical and/or sexual violence, and 64 percent in Solomon Islands (SPC, 2010; SPC, 2009). In addition, most of those women have never told anyone about their experience of violence (SPC, 2009; SPC, 2006).



Consistent with other regions of the world, experience of violence and underreporting of VAWG tends to be related to the lower social and economic status of women compared to men. Men are the heads of households in many countries in the Pacific region; married women lose their autonomy and are expected to obey their husbands (UN Women Pacific, 2011). Such norms can lead to situations in which men feel justified in beating their wives as a form of discipline, if they are not behaving as a “good” wife (UN Women Pacific, 2011; SPC, 2010). Women who have experienced any types of violence can be blamed for stepping out of their prescribed gender roles. In addition, domestic violence is considered to be something that is kept private and that is shameful to speak of. Bride-price makes it difficult for a wife to divorce or leave a husband (UN Women Pacific, 2011). These circumstances have created barriers towards prevention of VAWG in the Pacific.

Lack of sexual and reproductive health education at schools and limited medical and psychosocial support services for women who have experienced violence remain concerns in the region (UN Women Pacific, 2011). In fact, when women who suffer from violence seek help, they talk to their own family or friends (SPC, 2010; SPC, 2009) rather than service providers. At the same time, few women ask for assistance from formal services – including legal assistance (SPC, 2010; SPC, 2009; SPC, 2006). The limited use of formal services suggests lack of availability of and/or lack of capacity or lack of trustworthy and good quality services.

Some promising approaches towards prevention of VAWG have been reported in the region. For example, some countries, including Fiji, Cook Islands, Tonga and Vanuatu, have implemented “Male Advocacy Network Programmes”. These programmes, by advocating gender equality, encourage men to become positive non-violent role models in their communities (UN Women Pacific, 2011). Also, some activities use media and entertainment education to raise public awareness on ending VAWG (UN Women Pacific, 2011). It would be timely to extend these types of activities by reflecting voices of females and males to policy and programme strategy development for VAWG prevention in the Pacific.

## **Objectives of the study**

The study aimed to report on the transformation of gender-oriented power relations within a particular social and cultural context in selected countries in the Pacific region. Providing information on such transformation addresses the gap in research, and the findings of the study contribute to the design and reform of VAWG prevention strategies in the region.

The study employed the implementation of Photovoice at schools and youth centres for data collection by linking with existing educational activities. Conducting a Photovoice project provides an intervention towards social change to end VAWG by promoting dialogue about gender equality among young girls and boys, and among community leaders. Mobilizing community members as a part of data collection provides a means by which their voices can be reflected in the VAWG prevention policy and programme strategies in their countries. This study draws on the Photovoice stories to illustrate the transformation of gender-oriented power relations by documenting perceptions, discussions and outreach activities.

The specific research questions include:

- What are the prescribed gender roles in the country/ies (e.g. what makes a “good” wife)?
- How do community members –females and males – translate these norms about gender into their activities (by age, ethnic groups/tribes)?
- What positive and negative consequences about the activities are identified by the members?
- What can people do to diminish negative consequences and promote positive ones in a society?

## Method

### **1. Conceptual and theoretical framework**

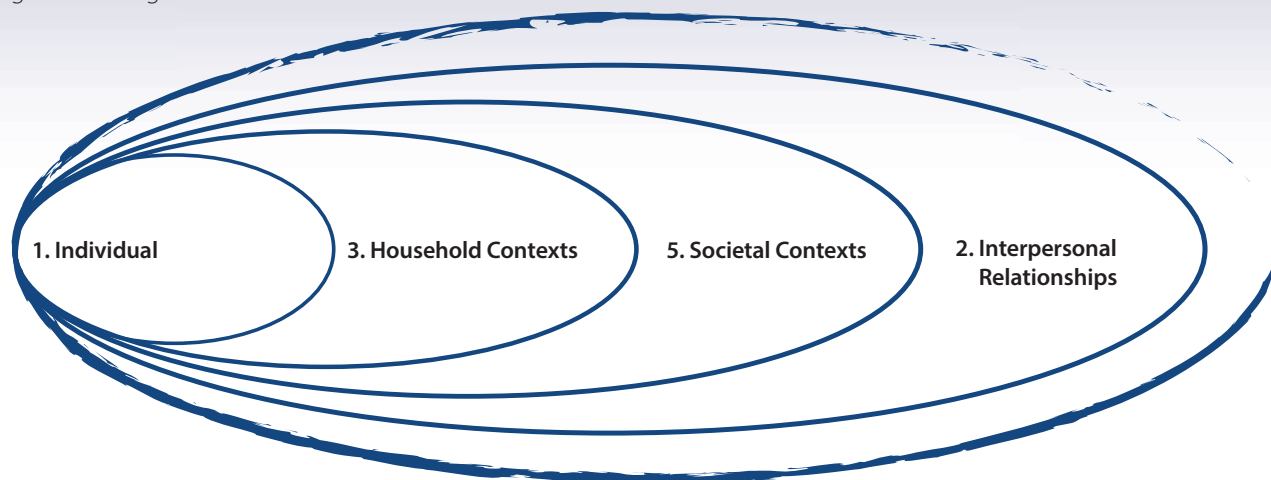
The analysis of VAWG should consider various predictors at the individual, interpersonal, household, community and society levels. Since a single factor cannot be enough to explain association with VAWG, it is necessary to examine how the various factors are interrelated. Adapted from Heise (1998), Figure 1 shows an ecological (holistic) framework in which the original second level of relationships factor was further divided into two: interpersonal and household (family) levels. This aims to capture differences between individual interactions with close family members and friends as well as the family background, including childhood experiences, within a small and immediate social unit.

The ecological framework was built based on many disciplines, including anthropology, psychology and sociology (Heise, 1998), treating interactions among factors at the different levels as follows:

- Individual level: Demographic, social and economic characteristics, knowledge and attitudes towards VAWG.
- Interpersonal relationships: Talks and actions with an intimate partner, individual friends and family members.
- Household (family) contexts: Childhood experiences, parental and partner's backgrounds at home.
- Community contexts: Talks and actions at schools, youth centres, work places, social activities.
- Societal contexts: social and cultural beliefs, customary law vs. constitutional legislation, education and health systems in a nation.

The framework should enable us to identify where and how we should diminish negative interactions by reforming strategies of prevention and reporting of VAWG, as well as establishing support systems for the victims to allow them to fully return to productive social and economic activities.

Figure 1: Ecological framework



Source: Adapted from Heise, 1998

## **2. Study setting**

A Photovoice project should be organized by collaborating with existing entertainment education activities at schools and youth centres. Implementation of Photovoice includes the following steps: 1) Key facilitators are selected and trained for coordinating activities among participating photographers; 2) participants are given a camera to take photos that represent their perceptions of gender-oriented power relationships and the female and male roles in a society; 3) the facilitators, who guide the progress of each activity, and the participants collect, select and discuss the photos by articulating the visualized issues; 4) they develop narratives to go with the photos; and 5) they conduct outreach and other actions to address the issues in a community, including exhibitions of the photos.

There are some optional action plans for having the Photovoice project as an intervention for social change to stop VAWG. First, targeting girls and boys as participating photographers at schools and/or youth centres, the Photovoice project could be a means to develop their critical thinking to stop internalizing gender-based violence as normal and legitimate. Second, both youth leaders and teachers, selected as key facilitators, could be a focal point of reporting networks to identify potential risk behaviours for VAWG. Third, for the photo exhibition, participating young people could invite their parents and other family members. These visitors could provide their own narratives about the photos at the exhibition. After the exhibition, photos could be displayed not only at schools or youth centres but also at health centres.

## **3. Data collection and analysis**

It is necessary to keep ethnographic field notes throughout the implementation of a Photovoice project. It is also helpful to conduct focus group discussions and/or in-depth interviews with both facilitators and participants to reflect their activities and observations. All qualitative data should be coded in a selected thematic analysis, applying the five levels identified in the ecological framework.



Use of visual methods involves particular challenges about confidentiality of the subjects and ownership of the images. Acknowledgement and permission from the subjects and participants have to be obtained along with their clear understanding about the purpose and use of the case study.

### **Results and dissemination**

The results of the study will lead to recommendations for policy makers and programme managers to reform VAWG prevention strategies at the individual, interpersonal, household, community and society levels. It is necessary to also examine interactions across these levels and to promote gender equality through the lens of cultural beliefs. Aligned with the commitment of the Pacific states in women, peace and security (Pacific Regional Action Plan, 2012-2015)<sup>1</sup>, the study can present a window of opportunity to reflect voices of community members in policy.

Using visual images and narratives produced by young people, the Photovoice project can provide an opportunity to link with professional media and information networks for the dissemination of the photo-stories. Such an opportunity encourages the media and information sector to develop gender mainstreaming plans. This contributes to the achievement of the strategic plans (2008-2013)<sup>2</sup> for UNESCO in the Pacific region.

### **Notes:**

1. Background documents for the consultation in Nadi, Fiji, e.g. "Pacific Regional Action Plan: Women, Peace and Security (2012-2015)" and "Joint PIFS-SPC Regional CSO Dialogue on Conflict, Peace & Security" were considered.
2. The link with the next five-year strategic plans should be considered when the plans are discussed. The strategic plan for UNESCO in the Pacific states can be accessed through the following link:

[http://www.unesco.org/new/fileadmin/MULTIMEDIA/FIELD/Apia/pdf/UNESCO%20Apia%20Office%20Strategic%20Plan%20\(approved\).pdf](http://www.unesco.org/new/fileadmin/MULTIMEDIA/FIELD/Apia/pdf/UNESCO%20Apia%20Office%20Strategic%20Plan%20(approved).pdf)

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# Annex 4: Outputs of Small Group Discussions

## Session 4

### Women, Peace and Security

#### **What are the cultural barriers to women in decision-making?**

- Women are not in decision-making positions. Men are expected to be decision-makers. Thus, women are taught to be uncomfortable speaking in public settings and men are speakers. Women therefore often don't have the mind-set for leadership.
- Cultural perception that men are leaders is a stereotypical view that men are protectors.
- Gender roles are taught in school and reinforced over eight years in school. Gender roles are taught in schools on what a boy/girl should behave and/or do. This transcends into adulthood.
- Senior women can have influence. Senior women often influence twenty-first century women to conform into cultural norms and practices.
- Stereotypical views of women as nurturers, not decision-makers.
- Women who challenge the status quo are often victimized for their activism.
- Hierarchy structure in the community - Chiefly system.
- Internalization.
- Gender roles.
- Space and representation of people and certain issues.
- Cultural norms: think, say and do.
- Women contribute to the barriers and maintenance of norms. Don't want to move away from comfort zone.
- Voting systems.
- Are women listened to?
- Women leaders have economic means and social networks of support that enable them to stand up and speak for their communities.
- Cultural relationships and gender roles are often confusing.

## How can we use culture to overcome the barriers?

- Pacific culture is passed down orally through music, dance and tattoos. We can use song and dance to empower women. For example, a Pacific stage production using original Pacific songs and dance to empower and encourage women to participate in decision-making at all levels.
- Gender groups.
- Using women leaders.
- Maternal leadership for decision-making.
- Melanesian Diplomacy.
- Polite language works both angles of the situation.
- Traditional respect for family.
- Tauvu system – teasing and joking with serious message that comes behind the statement.
- Traditional respect between provinces that can be used.
- Focus on young people and their tendency to listen to their elders; use young people for community projects and they respond as young respectful people.
- Using the structures of the cultural setting to demonstrate women's power and leadership. Women go and inform traditional leaders after meeting.
- Power of verbal words: tools and culturally susceptible?

## How can we use culture for Preventive Action?

- Awareness programs that are informal.
- Media in local dialects.
- Workshops and professional development.
- Engagement.
- Dance, song and drama.
- Church members to pass the message.
- Decrease segregated activities: weddings, birthdays and funerals – change the responsibilities.
- In some cultures, women eat last in the division of roles and they eat leftovers – not nice. Culture of service and culture of respect makes it hard for women to eat with others.
- Adopt a culture of inclusiveness.
- Community customs like using elders committee.
- Improve effective of village courts.
- Lack of care for the elderly. Not being looked after properly.
- Consensus on definitions: right.
- Role of the family to solve problems.
- Through individual identity of connection to land, natural resources, traditional values at home community is a preventive mechanism and creates security and a safety net.
- Brother and sister relationship. In some cultures, brothers should serve the eldest sister. Up to the eldest sister whether she shares that authority (Samoa, Tonga).

## How can we use culture to enhance human security?

- Acknowledge women's contributions.
- Family needs.
- Advocacy by women.
- GBV treated as a crime with severe penalties.
- Create/strengthen a network.
- Put in safety systems at all levels, everywhere.
- Women's conscience needs to be built – otherwise status quo is maintained.
- Male leaders need to be receptive to change.
- Using school systems to resolve problems.
- Support girls who step out of stereotyped activities.
- Curriculum changes to give equal opportunities.
- Men need to recognize women and support women's participation in leadership and decision-making.
- Women need to be more confident.
- Strengthen villages.
- Melanesian Diplomacy is how to do things in Melanesian cultures without breaking the rules.
- Confirming commitment to women through legislation.

## Annex 5: Agenda

Thursday 13 June 2013		
8:30	Registration	
9:00	MC introduction Opening Prayer	Dr. Akatsuki Takahashi, UNESCO in Apia Rev Francois Pihaatae
	<b>Opening</b>	Mr Knut Ostby, UN Res Rep Dr Sue Vize, UNESCO Office in Apia Ms Doreen Buettner, UN Women
10:30	<i>Group Photo and Coffee Break</i>	
11:00	Session 1: Gender, Intangible Cultural Heritage and Violence against Women in the Pacific (Objectives 1, 2, 3, 4) <i>(Presentation of working paper followed by discussions)</i>	Session Chair: Dr Sue Vize Presentation 1: Dr Yvonne Underhill-Sem (Auckland University)
12:30	<i>Lunch</i>	
13:30	Session 2: Defining Culture, Gender and Violence and Empowerment (Objectives 1, 2) <i>(Small group discussion followed by presentation by group)</i>	Session Chair: Doreen Buettner
15:00	<i>Coffee Break</i>	
15:30	Session 3: Women's Empowerment for a Culture of Peace and Non-violence in the Pacific (Objectives 1, 2, 3, 4) <i>(Panel discussion)</i>	Facilitator: Mia Rimon Panelist: Hon. Baklai Temengil (Palau) Hon. Tabai Ieremia (Kiribati) Rev Francois Pihaatae (PCC) Dr. Elise Huffer (SPC)
19:00	<i>Light Cocktail</i>	

Friday 14 June 2013		
9h00	Session 4: Women, Peace and Security in the Pacific (Objectives 1, 2) <i>(Presentation of paper followed by discussions)</i>	Session Chair: Janet Murdock Presentation 2: Sharon Bhagwan Rolls (FemLINKPACIFIC)
10:30	<i>Coffee Break</i>	
11:00	Session 5: Women, Peace and Security in the Pacific: Case Studies (Objectives 1,2) <i>(Panel discussion)</i>	Facilitator: Doreen Buettner Panelists: Sister Lorraine Garasu (Bougainville, PNG) Gesá Bent (GPPAC, Netherlands) Janet Murdock (UNDP Pacific Centre)
12:30	<i>Lunch</i>	
13:30	Session 6: Representation and participation of women (Objectives 1, 2, 3) <i>(Video presentation followed by panel discussion)</i>	Facilitator: Akatsuki Takahashi Panelists: Steve Percival (Samoa) Luisa Apelu (Samoa) Neomai Marakuavula (FWRM, Fiji)
15:00	<i>Coffee Break</i>	
15h30	Session 7: Policy, laws and customs in the Pacific (Objectives 1, 2, 3) <i>(Panel discussion)</i>	Facilitator: Yvonne Underhill-Sem Panelists: Laurence Kalione (PNG) Gina Houng Lee (RRRT/SPC)
Saturday 15 June 2013		
9:00	Session 8: Culture and Violence against Women in the Pacific (Objectives 1, 2) <i>(Panel discussion)</i>	Facilitator: Isorua Tapora Panelists: 'Ofa-ki Levuka Louise Guttenbeil (Tonga) Christina Bakolo (Solomon Islands)
10:00	<i>Coffee Break</i>	
10:30	Session 9: How to document change and transformation (Objectives 3, 4) <i>(Presentation followed by discussions)</i>	Session Chair: Doreen Buettner Presentation 3, 4, and 5: Ruben Lilo (Solomon Islands) Lalita Sharma (USP) Nami Kurimoto (Australia)
12:00	<i>Lunch</i>	
13:30	Session 10: A Way Forward – Policy Statement and Pilot Projects (Objectives 3, 4) <i>(Panel discussion)</i>	Facilitator: Yvonne Underhill-Sem Panelist: Mia Rimon (SPC, Solomon Islands)
15:00	<i>Coffee Break</i>	
15:30	Session 11: Wrap up <i>(Rapporteur report)</i>	Session Chair: Sue Vize
16:30	Closing	



## Annex 6: List of Participants

	Name	Organization	Area	Contact
1	Dr Yvonne Underhill-Sem	Centre for Development Studies, University of Auckland	Culture, gender and development	y.underhill-sem@auckland.ac.nz
2	Rev. Francois Pihaatae	General Secretary, Pacific Conference of Churches, Suva	Role of religion	pihaatae@pcc.org.fj
3	Mr Steve Percival	Director, Tiapapata Arts Centre, Samoa	Women's participation and representation in Samoa	steven.percival@gmail.com
4	Ms Luisa Apelu	Ministry of Women, Samoa	Women's participation and representation in Samoa	lapelu@mwcsd.gov.ws
5	Ms Sharon E. R. Bhagwan Rolls	Executive Director, FemLINKPACIFIC, Suva, Fiji	Communicating Women, Peace and Security: The Case of the Regional Action Plan on Women, Peace and Security	Sharon@femlinkpacific.org.fj
6	Ms Gesa Bent	Gender Coordinator of Global Partnership for the Prevention of Armed Conflict (GPPAC)	Women, peace and security	g.bent@gppac.net
7	Ms Neomai Marakuavula	Human rights training officer Fiji Women's Rights Movement	Women's participation and representation	fwcc@connect.com.fj
8	Ms 'Ofa-ki Levuka Louise Guttenbeil	Women & Children Crisis Centre in Tonga	Experience in Tonga	ofa.guttenbeil@gmail.com
9	Ms Gina Houng Lee	Senior Trainer Secretariat of the Pacific Community Regional Rights Resource Team (SPC/RRRT)	Review and progress on violence against women legislations in the Pacific	Ginal@spc.int

	Name	Organization	Area	Contact
10	Ms Lalita Sharma	University of the South Pacific, Suva	Negotiating Local Subjectivities on the Edge of Tourism Development: The Volivoli Cane Grower Wives in the Hotel Industry	lalita.sharma@usp.ac.fj
11	Ms Nami Kurimoto	Research Officer, Health Policy and Health Finance Knowledge Hub, Nossal Institute for Global Health, The University of Melbourne	Prevention of violence against women and girls: application of Photovoice to define cultural beliefs about gender	nami.kurimoto@unimelb.edu.au
12	Vikashni Wait Lal	Mulomulo Secondary School, Fiji		nehalal2004@yahoo.com
13	Eqaline Bolaitamana	Nadi College, Fiji		eqalinebolaitamana@yahoo.com
14	Sister Lorraine Garasu	Coordinator, Nazareth Center for Rehabilitation, Bougainville, PNG	Role of women in peace-building in Bougainville	Sisterlorraine.garasu@gmail.com
15	Abhilesh Seema Narayan	Mahanshi Sanatan College, Fiji		pnarayan@001firca.org.fj
16	Seema Naidu	Pacific Island Forum Secretariat (PIFS)		seeman@forumsec.org.fj
17	Basundra Kumar	Deputy Permanent Secretary, Ministry of Education, Fiji.		basundra.kumar@govenet.gov.fj
18	Mr Uate Tamanikaiyaroi	USP student in law	Gender and youth	utamanikaiyaroi@gmail.com
19	Sereseini Bula	Nadi Airport School, Fiji		bulavesoka@yahoo.com
20	Losalini haweia Ratugolea	Votualevu College, Nadi, Fiji		lohaweia@gmail.com
21	Mr Polly McGoon	Member of the National Youth Council's Executive Committee	Gender	Psexy53@yahoo.com
22	Mr Ruben Lilo	Director - Peace and Reconciliation, Ministry of National Unity, Reconciliation and Peace Solomon Islands	Women, peace and security, and documenting changes	wamarejova@gmail.com

	Name	Organization	Area	Contact
23	Ms Mia Rimon	Coordinator, SPC Solomon Islands Country Office	Recommendations for actions	miar@spc.int
24	Mr Lawrence Kalineo	Secretary to the Justice and attorney General Department, PNG	Sorcery related violence: background, laws, perspectives	Lawrence_kalinoe@justice.gov.pg
25	Hon. Baklai Temengil	Minister of Culture and Community Affairs, Palau	CEDAW, etc	pnoc@palaunet.com
26	Hon. Ieremia Tabai	Member of Parliament, Former President, Kiribati	Violence against Women in Kiribati	tbetene@gmail.com
27	Ms Elise Huffer	Advisor, Human Development Department, SPC	Gender and culture in the Pacific	EliseH@spc.int
28	Ms Christina Bakolo	CEO, Solomon Islands National Commission for UNESCO and National Education Board	Gender policy development	siunesconatcom@mehrd.gov.sb

## United Nations representatives

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3	Mr Knut Ostby	UNDP Resident Coordinator, UNDP in Suva	knut.ostby@undp.org
	UNDP Pacific Centre		Email
4	Ms Janet Murdock	Programme Specialist – CPR, UNDP Pacific Centre	janet.murdock@undp.org
5	Ms Nanise Saune	National Officer, UNDP Pacific Centre	nanise.saune@undp.org
6	Mr Reem Ghuniam	Intern, UNDP Pacific Centre	reem.ghuniam@undp.org
	UN Women		Email
7	Ms Doreen Buettner	Regional Human Rights and Programme Advisor, UN Women	Doreen.buettner@unwomen.org
	UN OHCR		
8	Marion Sandner	UN Office for High Commissioner for Human Rights, Regional Office in Suva	sandner.marion@gmail.com

Women's Empowerment for a Culture of Peace and Non-Violence



United Nations  
Educational, Scientific and  
Cultural Organization

Apia  
Office