

Our Rights! Our Voices! Our Resources!

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Our Rights! Our Voices! Our Resources!

Regional Feminist Participatory Action Research Report

APWLD Breaking Out of Marginalisation Programme 2012-2014



Kyrgyzstan
Shazet (Public Association)
'The Impact of Unregistered Marriage to Rural Women in Kyrgyzstan'
 Shazet PA conducted the FPAR from Sept 2012–Sept 2013 in 5 villages and a small town in Ysyk-Ata district and 2 villages and a small town in Sokuluk district. Shazet worked together with the rural women's association, Alga, and with women leaders in rural Kyrgyzstan.

Nepal
Women Forum for Women in Nepal (WOFOWON)
'Life of Women Working in the Entertainment Sector: Rights to decent work and a living wage in Kathmandu, Bhaktapur and Lalitpur'
 WOFOWON led the FPAR from August 2012–September 2013 in Kathmandu, Bhaktapur and Lalitpur, working together with 400 women who work or have worked in the entertainment sector, 69% of whom are from ethnic groups.

Thailand
The Indigenous Women's Network of Thailand (IWNT)
'Rights and Political Participation of Indigenous Women in Hmong and Karen Communities, Northern Thailand'
 IWNT conducted the FPAR from June–November 2013 in Ban Huay E-kang Village and Ban Pa Pai Villages in Mae Wang District, Chiang Mai Province, with women from Karen and Hmong communities.

Vietnam
Centre for Social Research and Development (CSRD)
'Access to and Control over Resources: Women's Rights Violations in Resettled Communities in Phu Loc District, Thua Thien Hue Province'
 CSRD researched in Phu Loc District from August 2012–July 2013, together with resettled women in 5 hamlets.

Pakistan
Community Healthy Advocacy Network At Nation (CHANAN)
'Domestic Servant to Domestic Worker: Decent work and a living wage'
 CHANAN conducted the FPAR from Aug 2012 – July 2013 in 5 Punjab districts: Lahore, Multan, Faisalabad, Sialkot and Kasur. CHANAN worked together with SATH Pak Lahore, PDF Multan, Meesaq Foundation, SHADO Sialkot, Lok Vehar, AWAM Faisalabad, Itihad Foundation and CRC Kasur.

Bangladesh
Kapaeeng Foundation
'Justice Delayed, Justice Denied: Sexual violence against indigenous women and girls in the Chittagong Hill Tracts and their access to justice'
 Kapaeeng Foundation led the FPAR together with Khagrapur Mahila Kalyan Samity, Ananya Kallayan Sangathon, Bangladesh Indigenous Women's Network, and Bangladesh Legal Aid and Services Trust. The study looks at cases from Jan 2007–July 2013 in Chittagong Hill Tracts.

Philippines
Cordillera Women's Education Action Research Center (CWEARC)
'Indigenous Women in the Struggle Against Chevron's Geothermal Project in Western Uma, Lubuagan, Kalinga'
 CWEARC conducted the FPAR from August 2012 – July 2013, working together with Innabuyog Uma, the Uma tribe women's organisation and Ag-Agama Community Organisation (AGCO).

Indonesia
Seruni Pangalengan
'Women Reclaiming Land: Access and control of Sampalan women tillers to land in West Java, Indonesia'
 Seruni worked together with women farmers from Margamekar and Sukamanah villages from September 2012–October 2013.

The many people who supported this journey

Who Participated? The organisations that participated in the FPAR are varied, ranging from health advocacy organisations to women's indigenous rights groups.

What they say about this FPAR Journey

“The FPAR has been a deep learning process and an emotional, analytical journey. I had this amazing opportunity to get to know women who have endured lots of discrimination, violence and marginalisation: imposed due to deep rooted discriminatory structures and practices, in the name cultures, religions, customs and ideologies; but despite of all, they have come out strong, broken out of one level of marginalisation and restriction, and chosen a road of independence by means of migration and working in the entertainment sectors. Yet, the state has not given recognition and value to their work. The change-making women workers have led an organised movement against this injustice and the FPAR has made this movement even stronger. Entering WOFOWON through the FPAR and being a part of this continuous movement makes me feel very proud and optimistic for the future with social transformation upholding justice for women.”

-AnishaLuintel, Young Researcher, WOFOWON, Nepal



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“Being a mentor-trainer, I found it empowering and inspiring as we were conscious in breaking gaps between the trainers and mentors with the young women researchers and created an open sharing of knowledge and experience. The design of the training was prepared in such a way that the varying levels of experiences of the participants are bridged. Some are new in research and some are more experienced. The establishment of respect and rapport provided a comfortable environment of learning.”

- Vernie Yocogan-Diano, FPAR mentor and trainer, CWEARC, Philippines



“FPAR has been a very personal journey for me. SERUNI grew together with FPAR and our diverse groups became unified the moment FPAR was introduced to us. Our journey empowered the communities, especially the women, building their capacity and raising their voices. Our young researcher also gained capacity in research and leadership. The journey of our FPAR is unforgettable - rich in knowledge sharing that helped build bond between us. It taught me how strong women can be, collectively and also individually. Go go go FPAR and let the journey continue!”

- Dewi Amelia Eka Putri, APWLD Breaking Out of Marginalisation Programme Organising Committee Member, and from SERUNI, Indonesia



“I am very proud that I was part of this research. I learned so many new things, I discovered so many hidden issues about which I even did not have any ideas earlier and now I know how much we have to do change the situation for the better.”

- Nazira, local researcher, young activist and volunteer, Kyrgyzstan



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Philippines

Indigenous women in the Philippines want to know why 'development' always involves soldiers defending 'development projects'.

As Chevron threatens to move in to build a geothermal energy plant in Kalinga, Philippines, state armed forces are expected to be deployed to secure company assets. Women have been threatened, harassed and intimidated by military personnel in the area recently. During the operation of the Batong Buhay Mines in the 1970s, the military raped and sexually harassed women - women who are wary of this significant problem repeating. The tactics scare and repress people and discourage them from resisting – all in the name of 'development'.



Vietnam

Women in Vietnam want to know why 'development' means they were forced to leave their homes, without receiving promised compensation.

Construction of the Ta Trach Reservoir in Vietnam forced 3,978 people (Van Kieu minority groups and Kinh people) to resettle to other areas of Phu Loc District in central Vietnam in 2004. They have struggled to rebuild their lives. One resettlement site is a hillside with 20-40% incline. Agreements that each household would be given at least one hectare of land for accommodation and agriculture, as well as some forested land, have not been met 10 years later.



Nepal

Women in Nepal want to know why 'development' is so slow to extend to them.

The sectors women work in are unregulated by the state, meaning that employers can get away with paying them little or even nothing for work they do, and can get away with perpetrating physical and sexual violence in the work place. In 2008, the Supreme Court of Nepal issued a verdict and procedural guidelines giving protection against sexual exploitation to women and girls in the entertainment sector. The directive has not been implemented. This must change.



Bangladesh

In Bangladesh indigenous women want to know why the attempt to 'civilise' them and 'develop' their area has led to sexual violence by the 'civilised' outsiders.

In the 1970s calls for regional autonomy in the Chittagong Hill Tracts (CHT) were rejected, and the government started a trans-migration programme that settled 400,000 Bengali people in the region, displacing indigenous people from their land and aiming to assimilate them into Bengali society. 96% of perpetrators of sexual violence in the CHT are Bengali settlers.

For the past 30 years, women have been asking why.

Their questions have added up, multiplied, and led women's forums, rallies, and advocacy movements throughout the Asia-Pacific region to ask one fundamental question:

Why has 'development' been co-opted to benefit a wealthy few, when it should have led to the full realisation of all human rights and fundamental freedoms?

When governments think of development, they think of economic growth. Unfortunately this kind of 'development' has led to the growth of the bank accounts of a few rich people.

The dominant development framework focuses on economic growth. But the UN Declaration on the Right

to Development recognises development as a process that is not only economic, but also social, cultural and political. Development should lead to the full realisation of all human rights and fundamental freedoms. Too often we see that economic growth does not lead to human development.

In an entire year a Bangladeshi garment worker will make less than the Walton family make in one single second.¹

The Walton family own the world's largest retail store, Wal-Mart, and have a collective net worth of \$150 billion.² Their wealth is derived from the work of poor people. Women garment workers in places like Bangladesh work for poverty wages, forgo health and safety standards and risk their lives to make cheap, disposable clothes for companies like Walmart.

Women particularly feel the **chain of effects from unjust development models:**



¹ Only 62% of Bangladeshi garment factories surveyed pay the new minimum wage of USD68/month. Many garment workers still earn the previous minimum wage of USD39/month, which equals USD 468/year. 'Bangladesh Garment Factories Failing to Pay Minimum Wage' 24 January 2014, The Express Tribune with the International New York Times, accessed 8 October 2014, <http://tribune.com.pk/story/662841/bangladesh-garment-factories-failing-to-pay-minimum-wage/> The four Walton heirs make USD 25,000/minute each, so together the family makes USD 1,667/second, The Walmart 1%, accessed 28 October 2014, <http://walmart1percent.org/how-rich-are-the-waltons/>

² Ibid.

³ FAO, 2014, 'Men and Women in Agriculture: Closing the gap', accessed 15 September 2014, <http://www.fao.org/sofa/gender/did-you-know/en/>

To create an economic model focused on growth of production, growth of consumption and growth of profits, most governments have agreed to create rules that benefit multi-national corporations, that privatise public resources and public goods, and that push down real wages for workers.

This profit-focused global economy has caused two global crises: a crisis of deepening inequalities between people and a global environmental crisis.

Inequalities between the rich and poor have grown in almost all countries.⁴ In fact NASA-funded research found that inequalities are so high that they have become a threat to the very existence of civilization.⁵

The bottom half of the world's 7 billion people collectively own the same as the richest 85 people in the world.⁶ And 80% of the world's population still live on less than \$10 per day.⁷

We have a system of governance that secures profits for billionaires but not a global system to secure human rights, economic justice, environmental justice and accountability to peoples.

The global environmental crisis means that in Bangladesh, tides are rising 10 times faster than the global average yet the country only produces 0.3% of the emissions driving climate change. By 2050, 50 million people from Bangladesh will have to flee the country.⁸ Will they go to the countries with the most historical responsibility for climate change?

Rich countries try to compensate for the huge and growing inequality and climate gaps by giving aid to poor countries - about 130 billion dollars each year.⁹ But why does the wealth gap keep getting bigger?

One reason is that large corporations are taking more than 900 billion dollars out of poor countries each year through a form of tax avoidance called trade mispricing.¹⁰ On top of this, each year poor countries are paying about 600 billion dollars in debt service to rich countries on loans that have been paid off many times over.¹¹ And then there's the money that poor countries lose from trade rules imposed by rich countries to get

access to more resources and cheaper labour. This costs poor countries about 500 billion dollars a year.¹²

All together that's more than 2 trillion dollars that flows from some of the poorest part of the world to the richest, every year. **Who is developing who, here?**

Women consume the least, are paid the least, and own the least yet they pay the highest price.¹³

Women want to know why more than 80 million hectares of land in developing countries has been grabbed by corporations and governments.¹⁴

Women want to know why for every \$1 of 'development' aid that a developing country receives, over \$25 is spent on debt repayment to rich countries.

⁴ UNDP, 2013, Human Development Report 2013, accessed 28 October 2014, http://hdr.undp.org/sites/default/files/reports/14/hdr2013_en_complete.pdf

⁵ Guardian, 14 March 2014, Nasa-funded study: industrial civilisation headed for 'irreversible collapse'? accessed 28 October 2014, <http://www.theguardian.com/environment/earth-insight/2014/mar/14/nasa-civilisation-irreversible-collapse-study-scientists>

⁶ OXFAM, 2014, Working for the Few: Political Capture and Economic Inequality, OXFAM Briefing Paper 178, <http://www.oxfam.org/sites/www.oxfam.org/files/bp-working-for-few-political-capture-economic-inequality-200114-en.pdf>

⁷ A Shah, Poverty Facts and Stats, Global Issues, accessed 28 October 2014, <http://www.globalissues.org/article/26/poverty-facts-and-stats#src1>

⁸ B Harris, 28 March 2014, Borrowed Time on Disappearing Land, New York Times, accessed 28 October 2014, http://www.nytimes.com/2014/03/29/world/asia/facing-rising-seas-bangladesh-confronts-the-consequences-of-climate-change.html?_r=1

⁹ OECD, QWIDS, accessed 28 October 2014, <http://stats.oecd.org/qwids/#?x=1&y=6&f=3:51,4:1,5:3,7:1,2:262&q=3:51+4:1+5:3+7:1+2:262+1:1,2,25,26+6:2003,2004,2005,2006,2007,2008,2009,2010,2011,2012>

¹⁰ D Kar, S Freitas, 2012, Illicit Financial Flows from Developing Countries: 2000-2010, Global Financial Integrity, Accessed 28 October 2014, <http://www.gfintegrity.org/report/illicit-financial-flows-from-developing-countries-2001-2010/>

¹¹ World Bank, 2014, International Debt Statistics, World Bank, <http://data.worldbank.org/data-catalog/international-debt-statistics>

¹² R Pollen, 2005, Contours of Descent, London: Verso.

¹³ Women are 14 times more likely to die in disasters. IUCN, Fact Sheet: Disaster and Gender Statistics, Accessed 28 October 2014, http://cmsdata.iucn.org/downloads/disaster_and_gender_statistics.pdf

¹⁴ That is equivalent to the size of Indonesia.

Our Solution

So what's the answer? We believe the answer is movements – social movements of people most affected by 'development'. It is clear that we need to transform approaches to development but transformation cannot come from another top-down process determined in the boardrooms of Washington. Real, lasting and transformative change comes from social movements. These must be movements that reflect the voices of the majority, not a tiny minority, and movements that are feminist and provide leadership space for women.

We firmly believe **feminist movements, grounded in local struggles and experience, are the key to making real change.** Based on their knowledge of what is happening (or not happening) in their communities, women throughout the Asia-Pacific Region are calling for changes, holding leaders, corporations and development actors accountable, and in many cases simply taking matters in their own hands and making immediate change happen. They are building local feminist movements.

Women's voice and participation in decision-making is essential not only for true democracies to flourish but also for women to ensure that decisions made in households and at the highest levels of government benefit rather than harm them. Persistent inequalities—including economic, social, cultural, and political—prevent women's full and meaningful participation in policy making, development programmes and implementation.

Feminist Participatory Action Research (FPAR) is rooted in movement building. Through FPAR women collect evidence about what is happening in their communities, and they act on it - together. When they do this, they create a movement. When they do this over and over again, alongside women from many countries, movements make waves.

FPAR shakes power relations in our daily lives and society. It ensures research is done by and for women (this is not the norm!). With good research and documented evidence, women challenge rights violations and gendered power imbalances. FPAR is a potent tool for enabling women to take control of development agendas and programmes that are affecting their lives, and that for the most part are developed without their input.



**Section I:
Reclaiming
Our Rights!
Our Voices!
Our Resources!**

Development in Asia-Pacific

- At least 1.6 billion people in Asia live in poverty¹⁵, a disproportionate amount of whom are women.
- In South Asia 44.4 percent of the population, around 730 million people, live on \$1.25–\$2.50 a day.¹⁶
- \$18.4 billion spent on agricultural aid between 2002 and 2008, only 6% included a gender focus.¹⁷

The global model of development is not working for rural, indigenous and migrant women. Women and girls continue to face discrimination and inequality.

An analysis of the ultra-high net worth individuals (UHNWIs) in the region shows that persons with a net worth of \$30 million or more accounted for 30% of the region's income in 2012-2013. This implies that wealth concentration is a major characteristic of income inequality. The region had around 49,000 persons (0.001% of Asia-Pacific population in 2013) classed as UHNWIs, with about \$7.5 trillion of net wealth in 2012-2013. In some countries UHNWIs' net wealth is half that of the GDP.¹⁸

Interestingly, the net wealth of the Asia-Pacific region's UHNWIs is 17 times more than the combined GDP of the Asia-Pacific least developed countries (\$0.44 trillion in current prices in 2012).

The wide gap in national income held by the ultrarich and the poor is striking. It has been observed that the wealth-income ratio is rising due to the growing share of capital in national income, which is further exacerbating the inequality gap between the top 1% of the population and the poorest 20%.¹⁹ A high and increasing ratio of wealth to GDP also illustrates growing concerns regarding concentration of political/business power linked to asset ownership in these countries, as well as financial systems that have lax regulatory and tax structures.

While men and women are both affected by the dominant development models, their experiences are different because of differing gender roles and inequality. Further, in Asia, women are affected by development programmes that lack a gender focus. Only 6% of agricultural aid has a gender component.²⁰ Women in this FPAR came together to document and make change happen in areas of their lives that they most acutely feel injustice.

¹⁵ G Wan and I Sebastian, 2011, Poverty in Asia and the Pacific: An update, Asia Development Bank, Accessed 19 September 2014, <http://www.adb.org/publications/poverty-asia-and-pacific-update>

¹⁶ UNDP, 2014, Human Development Report, accessed 17 September 2014, <http://hdr.undp.org/sites/default/files/hdr14-report-en-1.pdf>

¹⁷ UNWomen, 2011, Key Messages: Gender Budgets, accessed 17 September 2014, http://www.gender-budgets.org/index.php?option=com_content&view=article&id=815:busan-key-messages&catid=347&Itemid=790&showall=&limitstart=1

¹⁸ Wealth-X and UBS (2014)

¹⁹ Piketty (2014)

²⁰ UNWomen, 2011, Key Messages: Gender Budgets, accessed 17 September 2014, http://www.gender-budgets.org/index.php?option=com_content&view=article&id=815:busan-key-messages&catid=347&Itemid=790&showall=&limitstart=1



1. Access to and Control Over Resources

- Women constitute 70% of the rice cultivation work force in some countries in Asia.²¹
- 5% agricultural holdings held by women globally.²²
- The number of malnourished children averages 60 percent higher in countries where women do not have the right to own land and 85 percent higher in countries where women lack any access to credit.²³

Women's control over land leads to development for families and communities, decreased malnutrition, increased food sovereignty and sustainable farming practices.

Land ownership provides a source of income, and collateral for credit. But, the value and function of land for rural and indigenous women is not only about economics, it is also important for social, cultural and even spiritual rights, as some of the case studies show below.

In many countries women's access to and control over land is negatively impacted by inheritance, succession, customary and/or family laws and marriage-related practices.²⁴ In addition to those threats, land grabbing partly for 'development' and global warming are diminishing the land available to small land owners and causing displacement.

Globally, companies and governments have acquired at least 203 million hectares of land in developing countries, mostly in the past 3 years.²⁵

Rural, indigenous, and migrant women are demanding secure access, control over, and the protection of land, water, soils, biodiversity, and other resources on which they are dependent. **They are demanding land tenure reform that gives women equal rights to land and property ownership.** But they do not only want equal rights to men: **because the land available to poor people is decreasing rapidly, women also are demanding that more land is available to small land owners.**

In the FPAR women from Indonesia, the Philippines and Vietnam specifically documented histories of land struggles; the importance of land for livelihoods and for the maintenance of culture and spirituality; and the threats to their land from gender-discriminatory practices as well as large-scale 'development'.

21 FAO, 2011, *The Role of Women in Agriculture*, ESA Working Paper 11-02, accessed 22 September 2014, <http://www.fao.org/docrep/013/am307e/am307e00.pdf>

22 FAO, *Women, Agriculture and Food Security*, accessed 22 September 2014, <http://www.fao.org/worldfoodsummit/english/fsheets/women.pdf>

23 UNDP, 2014, *Human Development Report*, accessed 17 September 2014, <http://hdr.undp.org/sites/default/files/hdr14-report-en-1.pdf>

24 Asia-Pacific Human Development Report Background Papers Series 2010/10, *Women's command over assets: Addressing gender inequalities*, Preet Rustagi, Rajini Menon

25 International Land Coalition, 2012, *'Land Rights and the Rush for Land'*, http://www.landcoalition.org/sites/default/files/publication/1205/ILC%20GSR%20report_ENG.pdf.

a. Land is Essential for Livelihoods

In the old land, my family had nearly three hectares of productive land. Here we have no productive land area at all... I do not know what to eat. –Woman in resettlement site, Ben Van 4 Hamlet, Vietnam

Productive land is so essential for women, that in Vietnam, women, who were forcibly resettled in 2004 for the development of the Ta Trach Reservoir hydropower dam, walk 3 hours a day from the resettlement site to their old land to cultivate it.

They know that at any moment the hydropower plant authorities may release water and drown the crops.

But the land they were resettled to is not productive land. One resettlement site is not suitable for livestock and is on a hill with an incline of 20-40%. Part of it is rocky. The streams are unreliable, often leaving the community without water. The plots of land that resettled peoples received was also not large enough (and not as large as promised) so that when they plant on the parts of the land that are productive, they are not able to let the land lie fallow to regenerate the soil, but need to plant continuously.

Unable to use the land to fulfill their needs, people work on big farms as day labourers, which is poorly paid and infrequent work. Men migrate for work, leaving women in care roles and dependent on remittances. Poverty in the communities has increased greatly, and all people in 4 of 5 resettlement sites are now classified as poor or near-poor.

In the Philippines, women from the Uma tribe in the Kalinga Province rely on communal forests and rivers.

These are under threat from a multinational company wanting to develop a geothermal plant. Women rely on the communal lands for cultivation of tiger grass. They use it to make soft brooms - their major source of cash. That cash allows children to go school. The community

also relies on swidden farming, an indigenous practice where indicated land areas within the community territory are cultivated and planted with variety of vegetables and legumes. The Uma women use rivers communally as well, growing watercress, which they call "emergency" because they can harvest it any time of the year. It is a reliable vegetable and source of cash particularly during lean months..

The communal practices among the Uma tribe in the Philippines ensure that landless people also have a livelihood, as they are able to participate in swidden farming on communal lands.

Salamay, a member of the organisation Innabuyog Uma knows that her family and the entire tribe will struggle to survive should the geo-thermal energy project push through. The land has sustained them for centuries:

"Maiparit to ti mapan aguma ken agala ti iwoy. Pagalaan mi ngay ti pagbiag mi? Matay kami a," (They will prohibit us to cultivate swidden farms and gather rattan in the forest. How are we going to live? We will surely die)

In an entirely different situation, peasant women in Indonesia have not had access to or control over land since the 1960s when the military gave the land to rich farmers and landowners. For the last ten years, however, they have 'reclaimed' some of it, and have seen a marked increase in their livelihoods.

On 10 July 2004, 270 Indonesian peasants began collectively planting corn on more than 35 hectares of land in West Java that had just been harvested, just to show that the land now belonged to the people, but there were other benefits. Every year, they similarly planted on land that was not theirs. At times both the peasants and a company found themselves planting on the same land. The company planted potatoes, and the peasants planted corn, causing the potatoes to thrive.

26 Ti Daga ket Biag *Land is Life*, Cordillera People's Alliance, 2009, p 35

b. Cultural and Spiritual Ties to Land: 'Land is Part of our Soul'

Women who were forcibly resettled in Vietnam's Phu Loc District lost not only their land and their source of water, they also left behind links to their ancestors and many aspects of their spiritual life.

Indigenous women in Western Uma, Philippines, will also lose ancestral lands if pushed off their land by developers of a geothermal plant. They argue that they have rights to 'ancestral domains' as indigenous people, and they talk of 'cultural displacement' where they would not be able to perform their cultural life as a result of the change in the natural and social environment that changes community values. In their culture as Kalinga people, land is where life comes from. Ancestors are buried on their land. "...[L]and is a grace that must be nurtured. To enrich it and make it bear fruit is the eternal exhortation of Apo Kabunian [the Great Creator] to all his children. Land is sacred. Land is beloved. From its womb springs our Kalinga life".²⁶



Land and Culture: They ask who I am? My umbilical cord is attached to this land. It is where I was forged. It is where I was born. And so it shall be my burial grounds- Beatrice Belen, community leader, Uma Tribe in Lubuagan, Philippines

Uma women particularly worry that the social practice of communal support and sharing of work and goods will be disrupted in relocation. As stated in the section above, landless people are able to sustain themselves off communal land. The community also has intricate cultural practices of sharing not only food, but also work. They know they would lose this practice of sharing if they are dispersed and forced to resettle to a new location. At the moment they practice *innabuyog*, a traditional practice of cooperation and reciprocal labor.

Lim-ay Bommosao shares:

"We work our farms from 6:00 in the morning to 6:00 in the evening (essentially the community's reference from day- break to twilight). We do not only think

about our farms but we also think about the farms of our villagemates. We think of how to help our neighbour or relative who lags behind from the farm timetable. Hence the importance of innabuyog. Each one reciprocates the labor shared by a villagemate. This self-help mechanism reduces the pressure for cash. We do not need to pay cash to those who helped us in our farm work. The practice of innabuyog indisputably strengthens camaraderie among us.”²⁷

c. Threats to Women’s Rights to Land and Resources: Land Grabbing and Development Programmes

Between 2000 and 2010, companies and governments globally acquired at least 203 million hectares of land in developing countries. The land acquisition is driven by market demands for food, biofuels, raw materials and timber.²⁸ In South-East Asia, 75% of land acquisitions are made by regional players as a part of growing regional integration.²⁹

Case studies from the research show both governments and companies as culpable for taking land from rural and indigenous peoples. Governments in many Asia-Pacific countries are not only the main landowners, but they also control decisions over most of the lands traditionally owned and used by their citizens.³⁰

Through the FPAR, women documented and are fighting to challenge both governments and companies that are claiming rights to their lands.

In the Philippines, companies began prospecting for the development of a 120 megawatt (MW) Geothermal Project in 1976. In 2010, Chevron signed an agreement to develop the plant with Guidance Management Corporation-Aragorn Power Corporation (GMC-APEC), which owns concession rights, covering

25,682 hectares. Chevron’s project covers an area which consists of 11 ancestral domains.

Many of the affected communities notionally gave their consent, however, some Uma tribal peoples have not, and they are strongly contesting the project with evidence that the required Free Prior and Informed Consent process has not been conducted properly.

In Indonesia, the struggle is older. During the Dutch colonial era, part of West Javan Sampalan Land was controlled by Dutch farmers for livestock. After Indonesian independence, Barisan Tani Indonesia, a revolutionary peasant movement, distributed the land to the people. Rural people cultivated all of Sampalan Land until the 1960s, when the Suharto military conflict with the Indonesian Islamic Army (DI/TII) forced people to migrate.

After the conflict, the military did not return the land to the peasants and farmed it in cooperation with rich farmers and landowners. In the 1970s local government companies³¹ gained control of large land monopolies.

Present-day ‘land grabbing’ in Indonesia is regulated under the 2012 Presidential Regulation No. 71 on Land For Public Interest, which forces people to surrender land that has been identified for infrastructure development.

There is an old law that peasants are relying on to get their land back. Law Number 5/1960 on Basic Agrarian Principles guarantees farmers access and control over resources and land.

In Vietnam, the government and private developers are trying to use hydropower to meet Vietnam’s growing energy needs. In December 2012, Vietnam had 239 hydropower plants in operation; 217 under construction; and 658 in planning stages. Aside from impacts on people, 47 of Vietnam’s 128 special-use



forests have been impacted, as each megawatt of hydropower has destroyed 62.63 hectares of national park or other protected forest area.

People have been resettled without promised compensation. On 4 December 2001, the Chairman of Thua-Thien-Hue Province People’s Committee approved a package of compensation equivalent to 9 million USD, which was to provide the resettled people with productive land, property equivalent to what would be lost, and appropriate support to re-establish their economic and socio-cultural lives to at least the level at their original site. The project management board agreed that each household would be given at least one hectare of land for accommodation and farming, as well as some forested land.

Ten years after resettlement, the community is waiting for the nearly 1,000 hectares of land they are due.

d. Threats to Women’s Rights to Land and Resources: Gender Discrimination

Throughout the world, women also face unequal access to or control of land because of customs or laws that discriminate against them particularly. Inheritance, succession, customary and/or family laws and marriage-related practices³² throughout the Asia-Pacific region leave women empty handed.

Rural women in West Java, Indonesia, documented this well, showing that they experience multiple discriminations. They lack access to:

- Land ownership, as titles are in men’s names because they have ‘head of household’ status,
- Agricultural capital from banks and the government, which require permission from a woman’s husband or parent, and
- Agricultural produce and earnings, which are controlled by men.

This is changing with land ‘reclamation’ (see ‘Land is Essential for Livelihoods’ section above), as women see their earnings and control over resources increasing.

Women in Kyrgyzstan also showed clearly that the customary discriminatory practice of men not registering marriages means that men control much more property in the country than women do. Kyrgyzstan’s independence in 1991 led to an economic crisis, which left many people unable to afford to pay bride prices. As a result 40% of marriages post-independence are from kidnappings, which enable men to avoid the payments. They also get away with not registering the marriages.

In cases of divorce in these marriages, women and their children are not entitled to social services, welfare, payments from former husbands, or an equal share of property.

In conclusion, women’s access to land and resources is threatened from gender discriminatory practices in addition to land acquisitions from several actors. Access to and control over land and resources are essential for livelihoods and the maintenance of cultural and spiritual practices.

²⁷ Interview with Lim-ay Bommosao, February 17, 2013

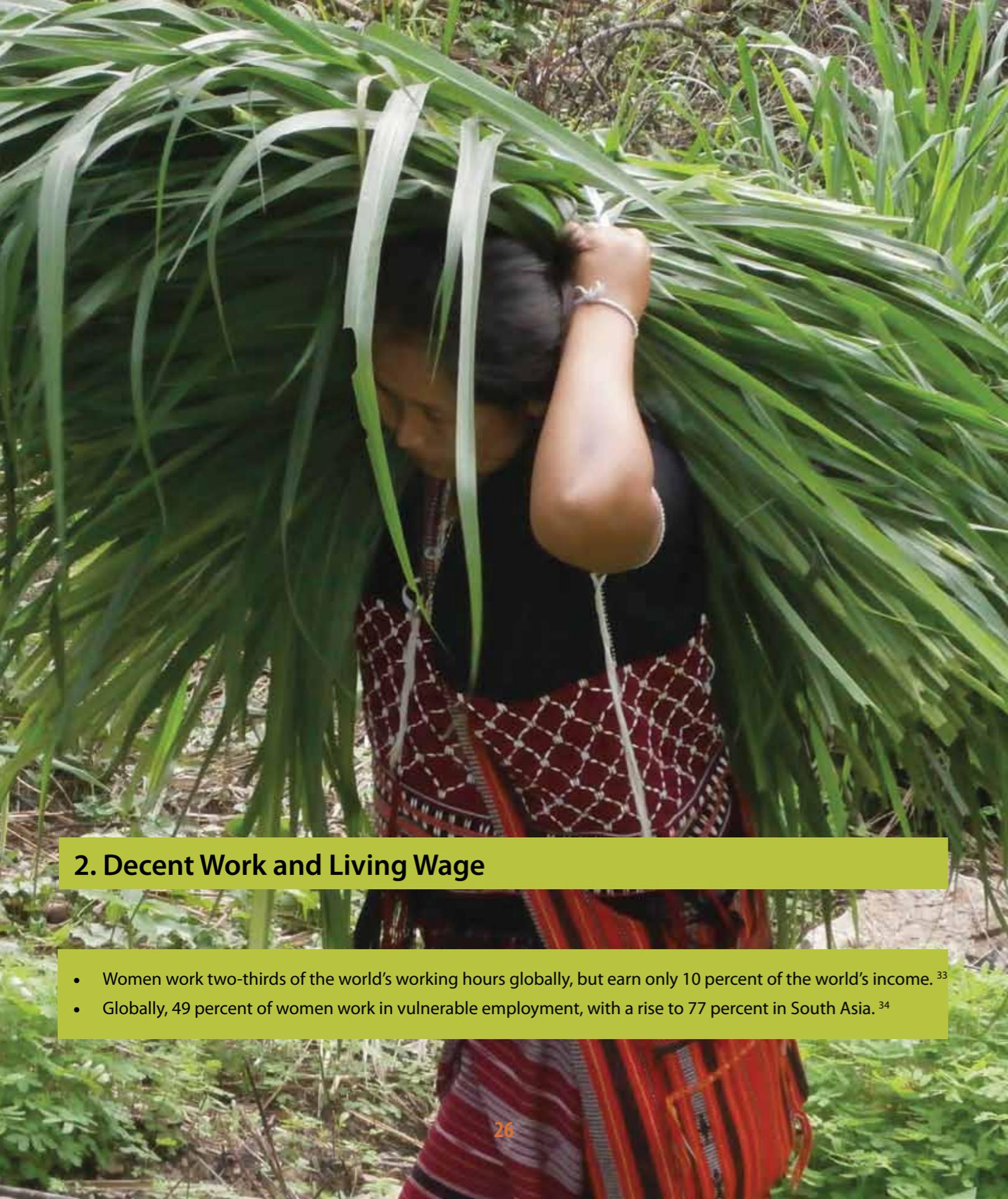
²⁸ International Land Coalition, 2011, ‘Land Rights and the Rush for Land’, http://www.landcoalition.org/sites/default/files/publication/1205/ILC%20GSR%20report_ENG.pdf

²⁹ R Ravanera and V Gorra, 2011, ‘Commercial pressures on land in Asia: An overview’, IFAD contribution to ILC Collaborative Research Project on Commercial Pressures on Land, Rome.

³⁰ International Land Coalition, 2011, ‘Land Rights and the Rush for Land’, http://www.landcoalition.org/sites/default/files/publication/1205/ILC%20GSR%20report_ENG.pdf

³¹ PD Makmin and entities later unified as PDAP.

³² P Rustagi, R Menon, 2010, Asia-Pacific Human Development Report Background Papers Series 2010/10, *Women’s command over assets: Addressing gender inequalities*.



2. Decent Work and Living Wage

- Women work two-thirds of the world's working hours globally, but earn only 10 percent of the world's income.³³
- Globally, 49 percent of women work in vulnerable employment, with a rise to 77 percent in South Asia.³⁴

Transforming development requires transforming labour practices, particularly for women working for poverty wages. Fair and just conditions of work, including fair wages, must be established.

More and more women are entering the paid workforce in the Asia-Pacific region, and women workers make up the majority in many sectors: the garment industry, domestic work, service industries and agricultural subsistence farming.

But wages that the majority of women workers receive are below subsistence.

The majority of women workers in Asia also continue to be employed in 'vulnerable employment'.³⁵ In some countries in Asia vulnerable employment is increasing.³⁶

Global economic growth has largely been achieved by increasing the labour burden on women. Companies demand increased 'productivity' without higher pay so that they can provide cheaper products for consumers globally. Poverty wages force workers to work lengthy hours of overtime, to forgo health and safety standards, to go into debt, to sacrifice education, health and well-being of their families.



³³ World Bank, 2012, Women Business and the Law, Accessed 19 September 2014, <http://wbl.worldbank.org/~media/FPDKM/WBL/Documents/Reports/2012/Women-Business-and-the-Law-2012.pdf>. ITUC, 2009, Gender (In)equality in the Labour Market, ITUC, Brussels, Accessed 29 October 2014, http://www.ituc-csi.org/IMG/pdf/GAP-09_EN.pdf

³⁴ ILO, 2012, Global Employment Trends for Women, Accessed 22 September 2014, http://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/documents/publication/wcms_195447.pdf

³⁵ UN defines this as the percentage of own-account and unpaid family workers in total employment.

³⁶ See figure provided in ILO (2011). Thailand and Malaysia have both increased numbers of vulnerable workers.

³⁷ See 2008 ILO Declaration on Social Justice for a Fair Globalization: http://www.ilo.org/wcmsp5/groups/public/@dgreports/@cabinet/documents/publication/wcms_099766.pdf

"Everyone who works has the right to just and favourable remuneration ensuring for [her]self and [her] family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection."

- Universal Declaration of Human Rights Article 23(3)

a. Decent Work

The right to Decent Work includes:

- **Available employment**
- **Rights at work** (including, freedom of association, right to collective bargaining, freedom from forced labour, freedom from child labour, freedom from discrimination in the workplace);
- **Social protection** (guaranteeing a minimum living wage, safe working conditions, and essential social security to all in need)
- **Social dialogue** (between workers' and employers' organisations).³⁷

'Decent work' is a critical element in the international development agenda. Yet it is rarely implemented in policy and practice. The mainstream development model assumes economic growth will lead to more jobs and higher wages, but instead women have seen it decrease wages. Corporate push for profits means that cuts are made to social protection for workers.

In Nepal, women working in 'entertainment sectors' documented the struggles they face in an industry that had mostly been un-unionised and where patriarchal social and religious views exacerbate discrimination and abuse at work. Women are working in dance bars, duet restaurants, cabin restaurants, massage parlors and open restaurants in urban areas.

The research found that 96% of women working in entertainment sectors migrate from rural areas in Nepal. Their workplaces are not regulated or inspected. Women are not given contracts or appointment letters. This creates many problems as employers are often not held accountable.

Ritu worked at a dance bar in Teku. The bar owner owed her 3 months' salary (13,000 Rupees, or 133 USD). When Ritu took her attendance sheet to the owner, the owner took it and prepared a new fake attendance sheet. WOFOWON (Women Forum for Women in Nepal) and the trade union NFHCRLU succeeded in making the owner pay 8,000 Rupees, as his faking of Ritu's signature was evident on the attendance sheet. Without the regulation that comes with 'decent work' it is difficult for women workers to fight for their salaries, as in Nepal's entertainment sector when they are not provided any document agreeing on salary and conditions.

Among the 200 respondents to the survey in Nepal, 86 women said they did not receive their salary on time, while 55 respondents were not given any monthly salary at all (like in Ritu's case above).

In Nepal, 66% of women working in entertainment said that they face physical and sexual violence. Employers as well as customers and police are perpetrators.

One woman spoke about her employer threatening her with a gun. Another said that the employer regularly beats women employees with a pipe. One participant talked about resisting a customer and not being supported by her employer:

"Once when I was serving food to a customer, he caught my hand and pulled me towards him. It was so quick that I didn't grasp what was happening for a moment. Then he touched my breast. I was so offended that I hit his head with the tray I was holding. The customer got ferocious, tried to beat me and complained to my owner."

The owner scolded me instead. He said, it was my duty to face such "small" behaviors. Otherwise why would he keep me as a worker? I felt so bad but helpless. I didn't go to work for a week after that incident"

The 2008 Nepal Supreme Court verdict and procedural guidelines for the prevention of sexual harassment against workers in dance restaurants, dance bars, etc. states that customers should be informed that verbal and physical sexual abuse is not tolerated. Women workers are not to be forced to do any work against their will.

Entertainment Workers want Dignity and a Regulated Workplace

Only a few woman workers would want to leave their job and look for alternative job options. Most of the women workers want this sector to be managed and well regulated so that it will be a place to earn a livelihood not only for them, but also for the generations to come. The work has provided women workers with an immense sense of economic independence and a level of satisfaction as well. They want to get recognition of their work and to work with dignity.

- Women Forum for Women in Nepal (WOFOWON)

b. A Living Wage

Poverty will never be eliminated without women being paid a living wage.

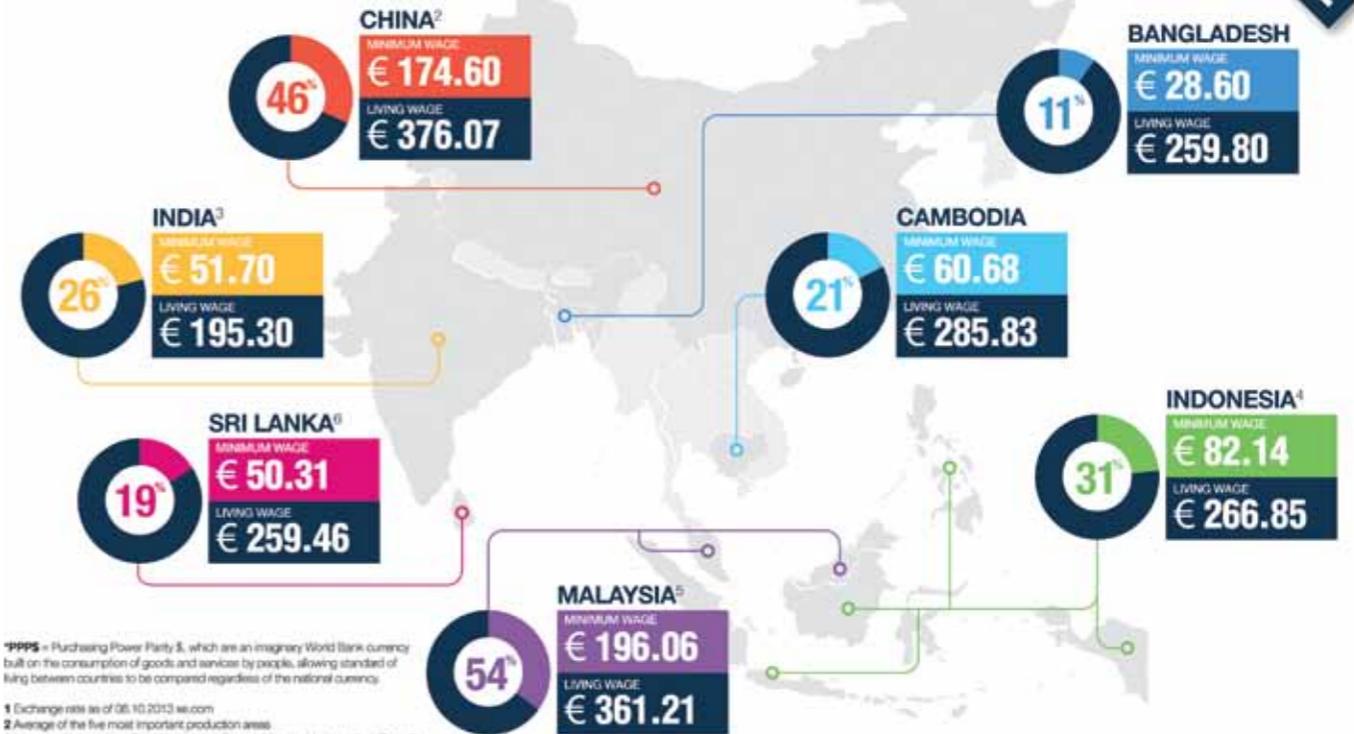
A living wage is rarely available to workers in Asia Pacific. Only one major textile producing country in the region, Thailand, has legislated for a minimum wage, but it is only 79% of a living wage.³⁸ And unfortunately, many garment workers are denied even the legal minimum wage.³⁹

³⁸ The Asia Floor Wage calculations updated in 2012 do not include the increase in the minimum wage in Thailand which came into force on 1 January 2013, applicable to garment workers but not domestic workers. The reality in Thailand, however, is that some women do not actually receive minimum wage of 300 Thai Baht (USD 9.5) per day. Clean Clothes Campaign, Broken Promises to Thai Migrant Workers, Accessed 22 September 2014, <http://www.cleanclothes.org/issues/migrants-in-depth/stories/broken-promises-to-thai-migrant-workers> See living wage comparison at: Labour Behind the Label: What is a Living Wage? Accessed 29 October 2014, <http://www.labourbehindthelabel.org/campaigns/item/1172-what-is-a-living-wage?>

³⁹ In Bangalore alone, research found that at least 125,000 workers were paid below minimum wage and denied almost £10 million in wages by unscrupulous employers in the garment industry. Action Aid, ASDA: Poverty guaranteed, 2010, Accessed 22 September 2014, http://www.actionaid.org.uk/sites/default/files/doc_lib/asda-poverty-guaranteed.pdf

MINIMUM WAGE VS LIVING WAGE

The difference between the minimum wage¹ and a living wage.
To say instead - The Living Wage is based on the Asia Floor Wage 2013 figure of PPP\$725.



*PPPS = Purchasing Power Parity \$, which is an imaginary World Bank currency built on the consumption of goods and services by people, allowing standard of living between countries to be compared regardless of the national currency.
¹ Exchange rate as of 06.10.2013 w.com
² Average of the five most important production areas
³ Average of key regions: Tamil Nadu, West Bengal, Maharashtra (unskilled, Zone B)
⁴ Average of all provinces
⁵ In July 2012 the Malaysian government announced that workers in Malaysia would receive minimum wages of RM 900 (USD291) for Peninsular Malaysia and RM 800 (USD258) for Sabah and Sarawak
⁶ Lowest entrance wage for first year, grade IV and without any bonuses

www.cleanclothes.org

A living wage is a wage that can support a family to live in dignity. A living wage should be calculated on the costs of food that provides sufficient calories for a family (as per local diet) and a similar amount for housing, and clothing, energy and material goods.⁴⁰

A global consensus to provide a living wage would prevent companies from threatening to relocate to lower paying countries in search for the lowest possible labor conditions.

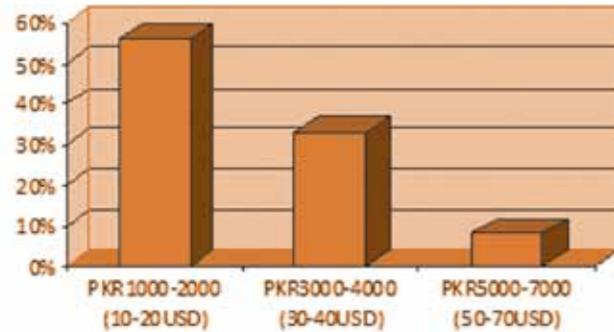
In Pakistan the FPAR team found that the majority of domestic workers earn less than one dollar a day. Their survey data from Punjab Province shows 56% of domestic workers earn PKR 1000-2000 (10-20USD) per month. This is one third of the minimum wage of similar wage earners, and between one tenth and one twentieth of a living wage.⁴¹

Entertainment work in Nepal has not been formally recognised as work. If it was, the 2013 law establishing minimum salaries of 8,000 rupees (82 USD) per month and 8 hour work days would apply.

⁴⁰ The Asia Floor Wage campaign has developed an equation that provides for both food and non-food costs for a family. Asia Floor Wage, 2009, *Stitching a Decent Wage Across Borders*, Accessed 22 September 2014, <http://www.cleanclothes.org/resources/publications/afw.pdf>

⁴¹ The Purchasing Power Parity Conversion Factor for Pakistan is 28.99 (the number of units of a country's currency required to buy the same amounts of goods and services in the domestic market as U.S. dollar would buy in the United States). The 2013 Asia Floor Wage or Living Wage is USD725. Therefore the living wage per month in Pakistan should be 28.99*725, which equals 21,017 Rupees. If workers are getting 1000-2000 Rupees, they are getting one tenth to one twentieth of the living wage. See World Bank, PPP Conversion Factor, Private Consumption, Accessed 29 October 2014, <http://data.worldbank.org/indicator/PA.NUS.PRVT.PP> See Clean Clothes Campaign, *Calculating a Living Wage*, Accessed 29 October 2014, <http://www.cleanclothes.org/livingwage/calculating-a-living-wage>

Domestic Workers' Monthly Wage in Punjab Province, Pakistan



Owners verbally agree on salaries of typically 1500-6000 rupees (15-62USD) per month, far below the 8000 rupee minimum. In practice, 28% of women do not receive their monthly salary, and 79% of those who do, do not receive it on time.

The gender pay gap

- Asia has a gender gap, with women earning 70%–90% less than men (50% in Bangladesh and 80% in Mongolia).⁴²
- Domestic workers suffer the largest gender pay gap.⁴³
- Women in unionized workforces are less likely to suffer large gender pay gaps.⁴⁴

Women often do not receive a living wage because they receive far less pay than men do.

Industries that employ large numbers of women are amongst the lowest paid, most insecure and most exploitative. Women's work is not valued, and it is assumed that men will support women, who then do not need to be paid much. Employers often deliberately

employ women because of beliefs that women will not complain, are less likely to unionise, and are only working to make 'supplementary income'.

A new development framework should acknowledge the multiple forms of family, the reality that women provide for children, extended family and other dependents. A new model of employment is needed where both women and men can share in caring responsibilities.

c. Women Domestic Workers

Domestic workers face exploitation and abuse, most particularly in developing countries. Up to 90% of domestic workers are women⁴⁵, and domestic work is one of the largest drivers of women's labor migration in the world.⁴⁶

Domestic work is now the most common occupation for women in the Asia Pacific region - around one-third of all female employment in Asia.⁴⁷

However, the labor laws in most countries do not recognise domestic workers as workers, resulting in the denial of even the most basic labor and human rights.

Domestic workers in Asia routinely work 16-18 hours a day every day of the week, are often denied holidays, are underpaid or not paid at all for long periods, are abused, harassed, confined to the house, are restricted from contact with family members and friends, and may find their employment terminated without notice.

Migrant domestic workers are particularly vulnerable to exploitation and abuse, given language barriers, discriminatory labor laws, predatory recruitment agencies, the withholding of documents by employers, and threats of deportation.⁴⁸

The lack of legislative protections for domestic workers allows recruitment agencies and employers to exploit women with impunity.

Because they are denied the status of workers, many domestic workers are also excluded from national welfare systems, pensions, health insurance and unemployment benefits. Several countries also prevent domestic workers from unionising or using labor courts and tribunals.

In Pakistan, 58% of the domestic workers surveyed in the research get 2 days off a month, while 9% do not get a day off. When women domestic workers demand unpaid wages, they are often humiliated.

The FPAR researchers in Pakistan found that in Punjab Province 80% of domestic workers are Christian, and 23% report forced religious conversion or other discrimination. Many women refuse to convert to Islam when pressured, and as a result face allegations of theft or threats. Some Christian women are labelled as

"blasphemers" against Islam. Others who are raped by employers are forced to marry them and convert to Islam. Some who are forced to convert and marry employers are women who are already married. Their husbands often refuse to allow them to see their children.

In Pakistan, 23% of domestic workers reported sexual harassment, while 45% report abusive language/violence and insecurity at the workplace.

Younger women are harassed more often, and rape is not uncommon. Many domestic workers also take their daughters to work. The girls are rarely paid (only 18% receive additional income) and the risk of rape is high.

Complaints are often met with dismissal. As women work in people's private homes, there is a lot of room for impunity. Women are lobbying for a registration system as well as a complaint and follow up mechanism, hoping they will be a first step in providing meaningful access to justice for women.

Women Domestic Workers Speaking about Working Conditions Punjab Province, Pakistan

Naheed Baji: *I left for a day and went to see my ill mother. When I came back, my employer falsely blamed me for theft.*

Razia: *If we reach the employers' home late, they abuse us. Sometimes they deduct from my salary. Each day I spend Rs 50 on travel, and earn Rs 500 (USD 4.8). It's very difficult to manage my daily life.*

Kiran Baji: *My employer's driver always harassed me, singing different kinds of harassment songs. One day he tried to rape me. I immediately informed my Baji (Female Employer). When Baji asked him, he denied it and threatened me.*

Anytain Bibi: *My employer said: If you change religion, we will support you fully. I said that I love my religion and can't change; you can change your worker.*

42 ADB, 2012, Gender Equality and Discrimination in the Asia and the Pacific, Accessed 22 September 2014, <http://www.adb.org/features/12-things-know-2012-gender-equality>

43 ITUC, 2012, Frozen in Time: Gender pay gap remains unchanged for 10 years, Accessed 22 September 2014, <http://www.ituc-csi.org/frozen-in-time-gender-pay-gap,10763?lang=en>

44 Ibid.

45 National Domestic Workers Movement, 'About Domestic Workers' 2010, available from <http://www.ndwm.org/> viewed 24th March 2010.

46 United Nations Population Fund, "The State of world population 2006: A Passage to Hope: Women and International Migration," (2006), 25.

47 Ip Pui Yu, Asian Domestic Workers' Network, 'Asian Domestic Workers' Network' 2010, available from <http://en.domesticworkerrights.org/?q=node/3> viewed 24th March 2010.

48 Asia Pacific Forum on Women, Law and Development (APWLD), The Right to Unite, 2010.



3. Violence against Women

- 70% of women in the world experience violence .⁴⁹
- Military budgets represent 2.6% of global GDP⁵⁰ which diverts money from social services and sustainable development and fuels militarization.
- Only 1% of the global military budget would allow every girl to go to school. ⁵¹
- VAW is used as a deliberate tactic of war while perpetrators act with impunity.
- Many Asian women report experiencing physical violence from their intimate partners - 30% of women in Vietnam; more than 40% in Bangladesh, Samoa, and Timor-Leste; and more than 60% in Kiribati, Solomon Islands, and Vanuatu. ⁵²

Violence against women at home, in the community, by the state and in conflict are major impediments to development. Yet violence against women has been missing from development frameworks. Violence displaces women, makes them homeless, creates long term health problems, impoverishes survivors and is a fundamental denial of women's human rights.

Some groups justify militarisation, saying it will bring peace and development. The reality is that it fuels conflict in communities and leads to higher rates of violence against women. Violations against women's human rights and violence against women result from conflict over natural resources, military defense of natural resource extractions and militia of corporations hired to secure the interests of profit over women's human rights.

Increasing military expenditure (from USD 1,119 billion in 2000, to USD 1,747 billion in 2013)⁵³ diverts money from social services and sustainable development, aside from also fueling militarisation.

The cost of one Single B-2 Stealth Bomber is **USD 1 million**; this could provide:

1,150,510 clean water wells, or
 31,446,541 adult cataract operations, or
 285,714,286 blankets for displaced people, or
 3,876,720 literacy classes for women, or
 106,951,872 mosquito nets, or
 713,318 Houses for family's currently living in slums, or
 1,000,000 Landmines removed from the ground.⁵⁴

Women in the Asia-Pacific region know this money could be better spent.

⁴⁹ UN, Ending Violence Against Women and Girls: Briefing Paper, Accessed 22 September 2014, <http://www.un.org/en/globalissues/briefingpapers/endviol/>

⁵⁰ Stockholm International Peace Research Institute, 2014, Trends in World Military Expenditure 2013, Accessed 22 September 2014, http://books.sipri.org/product_info?c_product_id=476m

⁵¹ 1% of military spending is USD 17.5 billion. Stockholm International Peace Research Institute, 2014, SIPRI Military Expenditure Database, Accessed 22 September 2014, http://www.sipri.org/research/armaments/milex/milex_database/milexdata1988-2012v2.xls. According to the OECD, the cost of achieving the universal primary education is USD 8.8 billion. V Atisophon, et al, 2012, Revisiting MDG Cost Estimates from a Domestic Resource Mobilisation Perspective, Working Paper No. 306, OECD, Accessed 8 October 2014, [http://www.oecd.org/officialdocuments/publicdisplaydocumentpdf/?cote=DEV/DOC\(2011\)14&docLanguage=En](http://www.oecd.org/officialdocuments/publicdisplaydocumentpdf/?cote=DEV/DOC(2011)14&docLanguage=En)

⁵² ADB, 2012, Gender Equality and Discrimination in the Asia and the Pacific, Accessed 22 September 2014, <http://www.adb.org/features/12-things-know-2012-gender-equality>

⁵³ Stockholm International Peace Research Institute, 2014, SIPRI Military Expenditure Database, Accessed 22 September 2014, http://www.sipri.org/research/armaments/milex/milex_database/milexdata1988-2012v2.xls

⁵⁴ Share The World's Resources, Cost of War Calculator, Accessed 22 September 2014, <http://www.stwr.org/special-features/cost-of-war-calculator.html>

They experience sexual and physical violence as well as displacement when military groups are present in their communities. But peace is not only about a lack of military conflict and military presence, it is also more generally about the elimination of all violence against women. Women in the FPAR documented physical and sexual violence perpetrated by police, perpetrated by employers (see sections 'Decent Work' and 'Women Domestic Workers'), and perpetrated by non-indigenous settlers.

Governments are yet to meet their obligation to exercise due diligence to eliminate all forms of violence against women and provide reparations for women survivors of violence.

a. Militarisation

In Nepal, the decades-long Maoist armed revolution from 1966 to 2006 left many displaced. The militarisation caused displacement of many women from their villages.

"The situation started getting tense around 2002 and 2003. We were a group of 4 friends who were being searched by both the army and rebels. We decided to escape and go to Kathmandu to save our lives. We thought we could find jobs in Kathmandu and live there, at least survive. My grandmother would always torture me when I tried to study. So I couldn't study after class 8. When we came to Kathmandu, we could not find work since we didn't have academic certificates or professional skills. After days of living on one meal a day, sometimes hungry, I found a job at a cabin restaurant through one of my friend's friend"

– Leader in Nepal's entertainment sector

In Bangladesh, one-third of the Bangladeshi army is deployed in the Chittagong Hill Tracts. The army was deployed there to counter armed elements of the Indigenous movement after Indigenous people called for regional autonomy in the 1970s. After a long period of relative peace, the military have not left. Rates of sexual violence in the area are high, and a not insignificant proportion of perpetrators are military personnel (see next section).

In the Philippines militarisation is also ongoing, and is partly justified as necessary for 'development.' During the Macapagal-Arroyo government (2001-2010), the Armed Forces of the Philippines (AFP) and Philippine National Police (PNP) were tasked to secure and protect national priority development projects. The government formed the Special Civilian Active Auxiliary (SCAA), an AFP-trained paramilitary unit which can be directly employed and managed by private corporations. In 2008, the administration of Gloria Macapagal Arroyo instructed the AFP to form the Investment Defense Force (IDF) where regular military forces can now be employed by private companies such as large-scale mining and agro plantations to protect their operations. While both military formations are under the supervision of and supplied with firearms and ammunitions by the AFP, private companies provide the budget requirements of SCAA and IDF.

Women in the Philippines are acutely aware that presence of the military in their community has led to various human rights violations in the past, including rape and sexual harassment.

During the operation of the Batong Buhay Mines in the 1970s, the Philippine military raped and sexually harassed women in their community. Indigenous women are wary of this significant problem repeating with the introduction of a planned geothermal plant and troops sent to protect it. The troops already present in the area disrupt the community's ability to farm and move freely.

In the wider context of human rights violations arising

from 'development', some 30 indigenous peoples have been victims of extra-judicial killings since the assumption of Pres. Benigno Aquino III in 2010.⁵⁵ In the Cordillera region of the Philippines particularly, the killing of indigenous peoples' leaders and activists by state security agents is linked to their involvement in defending land and resources.⁵⁶

b. Physical and Sexual Violence

In Bangladesh, there have been no prosecutions of perpetrators of sexual violence against indigenous Jumma women and girls since the 2008 establishment of formal courts in the three hill districts of the Chittagong Hill Tracts (CHT). Indigenous people now make up half the population of the CHT. In the 1970s when they called for regional autonomy, the government started a trans-migration programme that settled 400,000 Bengali people in the region, displacing indigenous people from their land and aiming to assimilate them into Bengali society. 96% of perpetrators of sexual violence in the CHT are Bengali settlers. Of those, 10% are military personnel. There is provision for traditional courts to operate in the CHT, but they lack jurisdiction over criminal cases.

All cases of sexual violence in formal courts have met significant barriers, and women lack access to justice.

Without justice in this area, there cannot be peace. Barriers to Indigenous Women Accessing Justice in the Chittagong Hill Tracts of Bangladesh include:

- **Medical Certification:** Doctors have refused to give indigenous women physical examinations or have delayed examination so that evidence disappears. Women are not given copies of medical certificates meaning they cannot check accuracy, and their lawyers do not see documents before they are sent to the court.
- **Police Reporting:** Lawyers in CHT regularly report seeing deliberately falsified reports prepared by Investigation Officers at police stations.

⁵⁵ Kalipunan ng Kaututubong Mamamayan ng Pilipinas (KAMP)

⁵⁶ Kalinga pangat (chieftain) Macliing Dulag was killed in his house by a military officer on 24 April 1980 at the height of the Chico Dam resistance. Ama Daniel Ngayaan from Kalinga village Tanglag, Lubuagan has been missing since 1987, and Markus Bangit in Kalinga village Tomiangan, Tabuk was killed in June 2006. In Uma (where the BOOM-RIW research was conducted), Rocky "Ongki" Aboli was killed in 2009 by soldiers.

Case: Justice for Sujata Chakma in Bangladesh

On 9 May 2012, Ms. Sujata Chakma, an 11-year-old Jumma girl in the Chittagong Hill Tracts of Bangladesh, was killed with a machete allegedly after rape by a 32-year old Bengali settler named Ibrahim, who had raped Ms. Chakma's 13-year old cousin previously and was out on bail.

Ms. Chakma and her 5-year old nephew had been grazing cattle. Her nephew reported that a Bengali man forcibly took Ms. Chakma towards Sadachara. Upon arrival, the police recovered Ms. Chakma's body. They arrested Ibrahim within 24 hours. Ms. Chakma's cousin believes Ibrahim mistook Ms. Chakma for her sister, a witness of the previous rape incident.

Ms. Chakma's brother filed a First Information Report at the Longadu police station. He has had difficulty following the case to a final outcome because each time he has travelled from his remote area of Longadu to the court in Rangamati, he has arrived to find that the hearing has been cancelled or postponed. The family cannot afford further travel costs.

The police inspector believes Ms. Chakma was murdered but not raped.

- **Language:** Many indigenous victims cannot speak Bengali, which is used in courts.
- **Legal Aid, Follow Up, Protection:** Poor people are not able to pay bribes during legal proceedings. NGOs struggle to offer legal aid. There is no formal body that follows up on cases. Sanctuary protection is not given to victims' family members or persons who file cases.
- **Weakened Definition of Rape:** Officials often disregard the definition of rape in the Penal Code and only associate rape with forceful penetration, leading to weak documentation in court.

In Kyrgyzstan, women face sexual violence when they are kidnapped for marriage. The research found that 40% of marriages are from kidnappings. Rape is a common element of bride kidnapping, and social stigma from rape forces women to stay with abductors. In some cases, bride kidnapping leads to homicide or suicide.

Rape is a criminal offence, but spousal rape is not specifically included as a criminal offence in the Kyrgyzstan Criminal Code. Rape cases are seldom reported to the police, and very few of those that are recorded are subsequently taken to court.

The researchers found that relevant policy related to rape, bride-kidnapping and child marriage is not enforced. A Ysyk-Ata official stated:

There is no responsibility for regulations. The state does not interfere; nobody reacts to breaking of laws. A lawyer noted: Nobody is accountable. The office of public prosecutor would never be interested in the implementation of marriage legislation.

Case: Bride Kidnapping in Kyrgyzstan

"I was kidnapped at the school graduation. I was 16, had just finished Class 10 and wanted to study to be a teacher. I was in the school yard with friends when 5 young men grabbed me and put me in a car. I was shocked. I remember everything like in a fog. I cried. There were many women around. An old woman said that if I left she would curse me. She lay at the door and said, "If you step over me, your feet will wither." The first night, I was not ready – nobody had told me about sex. I had seen in movies that sex is something good, pleasure. But for me even now sex is like a torture. I am afraid of it, I hate it. I have three children from him now. I have lived with him for 20 years. I do not have job, and I do not know how can I feed my children, but I cannot live with him more. I can't breathe. I am still like in a fog."

- 36-year old woman from Sokuluk district



4. Women's Voice in Decision Making Processes

- Communities develop more rapidly when women have power to make household decisions and decisions over their own bodies and reproductive choices.⁵⁷
- Only 19% of seats in national parliaments in Asia are held by women.⁵⁸

Women's participation and leadership in decision making must be present at all levels, from the home to the highest levels of government. It is essential for women's rights enjoyment, gender equality, sustainable development and genuine democracy.

Women occupy few elected seats at national level and fewer in local governments in most countries in the region. Only 19% of seats in national parliaments in Asia are held by women.⁵⁹ While there have been a number of women heads of state in the region, the overwhelming majority of them were family members of male members of parliament.

Women need women leaders who come with a transformative and accountable agenda, not a feudal one.

Rural, indigenous and migrant women benefit least from economic growth yet suffer the most from loss of sustainable lands, climate disasters and inequality. They are rarely heard or engaged as decision-makers in development. The opportunity for women to meaningfully participate in economic decision-making processes at the household, community, national and international level is a development right that is rarely realised. Increased participation in formal political processes as well as informal decision-making processes on sustainable development are essential.

Further, voice is essential for women at work. Many women in Asia are silenced, fearing that if they voice concerns about workplace conditions, they will lose their jobs. Others are discriminated against or otherwise persecuted for having a 'voice'.

Voice is also central to women's autonomy over their bodily integrity and sexuality. The right to make choices over marriage, the number, timing and spacing of children and sexuality is central to development rights.

a. Political Participation

A proverb in Hmong language says that 'nine moons do not compare to one sun' – meaning that nine women are not as important as one man. Gender inequality remains a large problem among Indigenous communities in Northern Thailand. It is reflected in state and non-state political structures that are not welcoming to women's voices and prioritise men's voices.

The Hmong Indigenous communities in Northern Thailand are generally male-dominant. After marriage, a woman will be called 'a wife of her husband' and restricted from forming friendships. Married men have no responsibilities for household work. After divorce, separation or widowhood, women cannot return to their families, under the belief that they are cut off and the ancestor spirit will no longer protect them. In many Hmong villages, there is no legal recognition of married women's right to a share of property or land. Hmong women have no right to participate in community decision making. Most feel forced to accept this, under the threat of being cut off from society if they do not.

Another Indigenous group in Northern Thailand organises itself differently. In Karen Indigenous communities men move to their wives' homes (and under the protection of her ancestor spirit) after marriage. In the case of an affair, a man must perform an apology ceremony to the wife's ancestor spirit. On a less positive note, a wife has to give her apology to her husband once a year. In the case of divorce, both parties can go back to parental homes. Within the family, a woman can raise and share her own opinion with her husband informally.

As a result of these powerful cultural factors, Karen women tend to have higher levels of economic and political participation.

Increased support is needed for women in politics. When Indigenous women in Thailand have been members of

⁵⁷ Women elected to local government in India found positively affected the provision of services for both men and women. ADB, 2012, Gender Equality and Discrimination in the Asia and the Pacific, Accessed 22 September 2014, <http://www.adb.org/features/12-things-know-2012-gender-equality>
⁵⁸ IPU, 2014, Women in National Parliaments, Accessed 22 September 2014, <http://www.ipu.org/wmn-e/world.htm>
⁵⁹ Ibid.

sub-district political organisations research shows that there was not adequate support or gender sensitisation for the woman member to be effective as an advocate for women's rights.

How can women leaders be effective without this? Beyond support to individual leaders, there are also cultural, structural and knowledge barriers to women's participation in politics:

- The belief that women cannot be leaders (held by 52% of surveyed men and women).
- Lack of understanding of civil politics and duties within democracy (89% of those surveyed).
- Family influence on decisions about political participation (57% of those surveyed said families were involved in their decisions related to political activity).

b. Consultation about 'Development' Plans

Women in the research documented many instances of women's voices not being heard.

In the Philippines, Indigenous women in Kalinga Province DO have a voice in community decision making structures, but NOT in the processes set up to ensure that their voices are heard about 'development' matters. .

'Development' decision-making processes are fraught with corruption and collusion.

Chevron has proposed a geothermal energy project that will cover an area consisting of 11 Indigenous ancestral domains in the Philippines. Many of the affected communities notionally gave their consent under a mandated Free Prior and Informed Consent (FPIC) process, where theoretically Indigenous peoples should be able to give or withhold consent to development projects within ancestral domains.

However, the research found that Chevron and the Philippines National Commission of Indigenous Peoples (NCIP) have tried to undermine or change FPIC rules to gain consent through:

- **Ignoring Indigenous Women's Voice of Disagreement:** The Uma people blocked Chevron officials entering their area on 18 May 2012, strongly indicating their objection to the project, but Chevron issued a press release the next month stating they had secured the FPIC of all indigenous communities within the project area. The Uma people only recall signing an attendance sheet but not a certificate related to FPIC or any other paper. Chevron also announced a Memorandum of Agreement (MOA) between them and the Uma tribe.

According to NCIP's guidelines, a declaration of a failure of the FPIC is to be drafted if there is just a single person in opposition. NCIP has attempted to change the process, calling a vote on the project. This is a violation of national legislation as well as indigenous consensual decision-making processes.

- **Not Disclosing Dangers, meaning women cannot make informed decisions** - Chevron and NCIP only disclosed advantages of the project and not the dangers.
- **Bribery, making women's decisions no longer 'free':** Chevron took advantage of the community's poverty and needs for jobs and schooling/scholarships by offering community members farm equipment and laptops and by promising jobs. Indigenous women think that promised jobs will not be forthcoming since most community members have not finished high school and are not technically trained for work with Chevron.

According to the Uma women, the FPIC process is not 'free' when Chevron distributes money or gifts. The company intends to persuade the people to accept the project, rather than providing rational facts of how it will affect them.

We do not need the geothermal project in our land because it will not only destroy our environment, more importantly, it destroys our unity as a community.
- Ina Alupa, an elder, at a NCIP consultation meeting

c. Voice at Work

In Nepal, the research showed that when women raised concerns at work, they faced retaliation. For some women that retaliation is violence, for others it is losing their job.

'The employer beat me without a reason. When I told him I would leave the work, he forcefully took me inside the office, closed the restaurant, brought out a pistol, beat me and threatened to kill me if I left.'
- Entertainment worker in Nepal

'They (the owners) say that there is a lot of money in this job, you can get a lots of tips. They fix a salary of around 3500 to 4000 [Nepali rupees] and say that we could earn more than 15000 easily. With the hope, we start working. But only later on we come to realise that it is far from the truth. The tips turn out to be occasional from costumers, and the owner can anytime refrain from giving the salary even long after the end of month. If we keep asking, they give us reasons like, you haven't made any sales, or you haven't called any costumers. And if we keep insisting, they tell us to leave the work...'
- Bina Katuwal, working in duet restaurant

In the research 33% of women workers said they did not or could not raise their voice (most often related to wanting employers to pay late salaries) for fear of losing their job, fear of not getting work or fear of getting threatened.

d. Decisions in and about Family Life

Women in Kyrgyzstan are being kidnapped at high rates for marriage. They lack agency and decision-making power about getting married.

In the research, 50% of research participants had been kidnapped for marriage. Statistical analyses show that the practice was nearly non-existent before the economic crisis in 1992. Now it is a way to avoid *kalym*, or the payment of a bride price.

Rape is a common element of bride kidnapping, and social stigma from rape forces women to stay with

abductors. In some cases, bride kidnapping leads to homicide or suicide. Unfortunately some women are encouraging their sons:

"Bride kidnapping is very easy and money saving. I was married through bride kidnapping. I tell my son to kidnap a bride. We do not have money to pay a kalym or keep other traditions."

Because bride kidnapping is illegal in Kyrgyzstan, religious clerics are blessing the marriages in ceremonies without official marriage registration. The research focused on the effects of these non-official and unregistered marriages on women. For instance, in cases of divorce in unregistered marriages, women and their children are not entitled to social services, welfare, payments from former husbands, or an equal share of property.

"My marriage was not registered. Even the women's committee in our village could not help. They talked to many government officials but, because these kind of marriages are not registered, we, all bride kidnapping victims, do not have rights."



Two months ago I had a baby. Hospital officials say that because I do not have a marriage registration, they cannot give her my husband's name. My daughter will take my name. I was told that I am a single mother. How can I be single mother if I have husband? My husband assured me that our marriage has been contracted through Shari'ah, so there is no problem. But I have doubts. Would this happen if I gave birth to a son?"

In Vietnam, women are seeing 'development' projects weakening their voice and agency. They are finding themselves increasingly dependent on men with diminished decision-making power. Nearly 4,000 people were resettled in 2004 to clear land for the development of the Ta Trach Reservoir.

Before the resettlement, men and women worked jointly to grow rice and vegetables and to fish, meeting their subsistence needs.

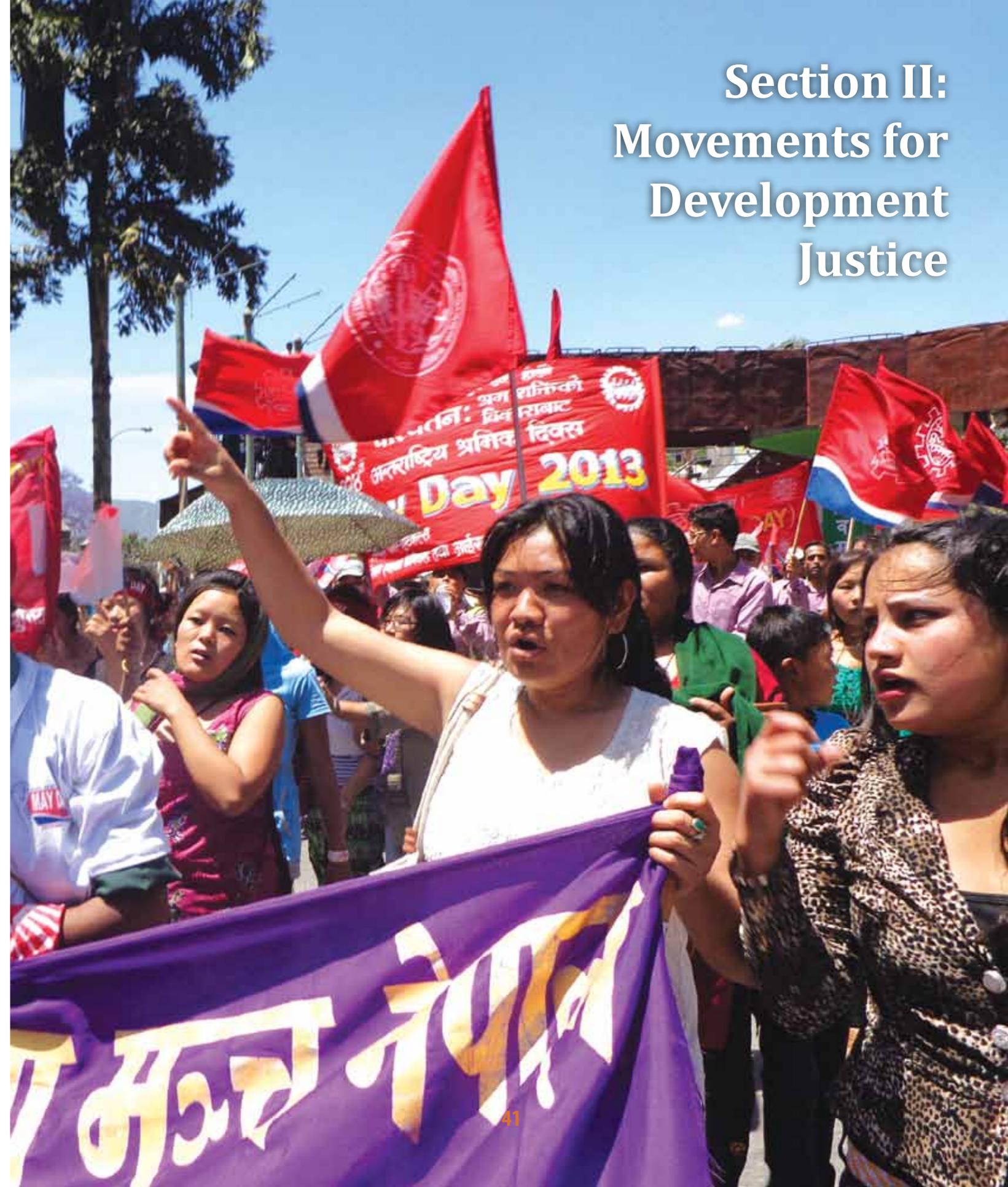
However, in the resettlement location, the community's farming skills are not applicable in the rocky and poor quality soil. Because they cannot sustain themselves off the new land, people are working as day labourers on big farms, which is poorly paid and infrequent work. Men migrate for work, leaving women in care roles and dependent on remittances.

Not able to contribute regularly to family income, women are dependent on men's earnings (men are favoured and paid more).

Women are now seen as unworthy of sharing decisions about how to spend money, whereas they were more equal partners in their households ten years ago.



Section II: Movements for Development Justice





Women's movements in the FPAR have:

- halted large-scale 'development' projects,
- taken land back from large landowners,
- changed policy in several countries and
- ensured women will have more of a voice from now on.

Women in the FPAR documented the building of feminist movements throughout the region and the impact of their struggle at local and national levels.

Together we are succeeding in building an organised collective of committed women who are questioning and challenging development policies and practices, and advocating for our rights.

We join millions of women before us who have made change. Women have been organising for a long time. In the Philippines, women formed the first women's organisation, Asociacion Feminista Filipina, in 1905. In Thailand women won the right to vote in 1932 - the first of Asian countries to grant women suffrage. In Nepal women won the right to apply for a passport without a male family member's permission in 2007.

Injustice still exists and more work is needed, so are continuing to ask why. Why is 'development' working against us, rather than for us? Why are our voices not heard? Why is our work not valued? Why is violence against us accepted? Why does being a woman mean we are entitled to less resources?

Women's movements are making more waves and will not stop until there is true equality, and until development starts working for us, not against us.



BANGLADESH

There have been no prosecutions of perpetrators of sexual violence against indigenous Jumma women and girls since the 2008 establishment of formal courts in the Chittagong Hill Tracts (CHT) of Bangladesh. Promised demilitarisation has not happened, and women are working to reduce violence in the CHT. Kapaeeng Foundation led the FPAR together with Khagrapur Mahila Kalyan Samity, Ananya Kallayan Sangathon, Bangladesh Indigenous Women's Network, and Bangladesh Legal Aid and Services Trust. The study looks at cases from Jan 2007-July 2013 in Chittagong Hill Tracts.

After Kapaeeng Foundation organised FPAR and Violence Against Women (VAW) trainings for Indigenous women leaders in 2012, women have not been able to stop documenting sexual violence in the CHT. The documentation is essential to their movement and fight for rights. With evidence they can make change.

The CHT Commission used the FPAR report to justify policy changes, and the CHT Ministry held a meeting with law enforcers mandating a zero tolerance policy to sexual violence.

Based on the research, sexual violence was highlighted at the 13th Session of the United Nations Permanent Forum on Indigenous Issues, and at the Commission on the Status of Women Sessions 57 and 58, at the last of which the young researcher – Bipasha Chakma - spoke on behalf of Indigenous Peoples.

Following the rape and murder of an Indigenous woman, Sujata Chakma, in May 2012, an informal committee was formed by women-led indigenous civil society. The committee provides Indigenous women and children with legal or direct financial assistance, particularly for VAW incidents. The committee raised money for a legal aid fund, the Indigenous Women's Legal Defense Fund (IWLDF), and is also closely monitoring the legal progress of VAW cases filed. The Bangladesh Legal Services Trust (BLAST) is now also providing legal aid for cases of sexual violence in CHT.

Further, Bangladesh Indigenous Women Network (BIWN) – made up of 21 Indigenous women's organisations in Bangladesh – used the data in the FPAR research to submit a memorandum on VAW to the government.

Other organisations are also joining the movement for women's rights in CHT. One has begun researching political participation of Indigenous women. The media is also on board, with increased reporting on VAW. The largest newspaper in Bangladesh is partnering with Kapaeeng Foundation to write a series of 10 articles on rights of Indigenous peoples in CHT.

The movement for women's rights is organising joint advocacy on VAW. On 5 January 2012 Kapaeeng Foundation, BIWN & Hill Women Federation (HWF) organized a human chain demanding justice for Kalpana Chakma, an indigenous female activist who went missing in 1996 for speaking against the Bangladesh military's harassment of young women. BIWN and HWF rejected the Crime Investigation Department's (CID) final report on the case and demanded independent, impartial and credible investigation into the abduction.



INDONESIA

For 12 years women have been reclaiming and farming land - land that the military and large landowners appropriated through years of war. Law Number 5/1960 on Basic Agrarian Principles guarantees farmers access and control over resources and land. Women are ready for this to become reality. *The NGO Seruni worked together with women farmers from Margamekar and Sukamanah villages from September 2012–October 2013.*

12 Years of Struggle: Reclaiming the Land, 2003-2014

The Sampalan Land struggle was triggered by a small discussion on organic fertilizer with university students who came to Pangalengan village in 2003. Because the peasants had no land on which to conduct fertiliser experiments, discussion turned to look at how to acquire land.

The struggle of the Sampalan Land movement stems from people's day-to-day hardship and an urgent need for change. The peasants formed an organisation, raised awareness and carefully set up plans for a land reclamation campaign. After a year of preparation, in 2004 they formed Forum Tani Pangalengan (changed to AGRA Pangalengan in 2005).

The first reclamation campaign on 10 July 2004 involved 270 peasants and was on more than 35 hectares of Sampalan Land. **The peasants collectively planted corn on land that had just been harvested to show that the land now belonged to the people.**

The second reclamation campaign was on 23 July 2005, after which following every harvest, the peasant organisation planted corn. At times the peasants found themselves planting on the same land at the same time as large agriculture companies. The company would plant potatoes, while the peasants planted corn, causing the potatoes to thrive. The peasants reclaimed 134 hectares of land for 3 years. The movement remains united and has expanded, seeking genuine agrarian reform nation-wide.

During the reclamation campaign, the peasant organisation members faced intimidation, and in 2005 PDAP, a local government company, bulldozed the peasants' crops, with military and police on sight.

The peasants successfully asked the chief of West Java Land Body to come to Sampalan Land. He gave a verbal permit allowing the peasants to cultivate the land. The farmers have actively spoken out in city hearings asking for land rights to Sampalan Land.

Particularly at the beginning of the campaign, farmers faced discrimination and rights violations. The local authority excluded them from government social programs and publicly maligned people in the campaign. For a time traders stopped buying harvests from Sampalan Land.

The FPAR has produced knowledge and evidence that women are using to organise farm workers and push their struggle forward.

Peasant women have submitted public information requests to see Sampalan Land certificates, hoping to prove that the local government company PDAP has a legal and documented claim to the land. This information has not been forthcoming.

Through the FPAR, women also found out that a decree from the governor would be enough to secure their land rights. That is what they demand.

FPAR has strengthened Seruni as a membership-based feminist organisation working with grassroots rural women. Seruni gained many new members through the FPAR, and women have the support of male members of their family who are willing to drive women to meetings, supporting them as they fight for land. Other large networks and democracy groups are also advocating for and supportive of peasant women winning rights to Sampalan land.

Young researchers and local leaders have found FPAR methods so effective that they have planned another FPAR on wage discrimination between men and women farm workers.

In terms of structural changes, women have made the change by farming and reclaiming the land over the years. They have improved their livelihoods immensely (see box below).

Land Reclamation Improved Life in Sampalan Lands

Before Land Reclamation

Basic needs (health, food, clothing) not met
 Women farm workers' wage: Rp.5000-12000(4-1USD)/day
 Supplemental work essential, paid Rp.5000/day
 As parents need several jobs, children left alone at home
 Usurious loans and cycles of debt

After Land Reclamation

People able to grow own food, meet needs
 Wage: Rp.12000-13000(1-1.08USD)/day
 Supplemental work, but can sell own harvest
 Parents with children more, can pay for school
 Less debt and paid through their harvests



KYRGYZSTAN

In Kyrgyzstan, women are working to change a situation in which bride kidnappings and forced and underage marriages are common. Most marriages are not registered, leaving women without rights when things go wrong. Shazet Public Association (PA Shazet) conducted the FPAR from Sept 2012–Sept 2013 in Ysyk-Ata district and Sokuluk district. Shazet worked together with the rural women's association, Alga, and with women leaders in rural Kyrgyzstan.

Shazet trained 15 rural women on leadership, research, advocacy, and women's human rights. In addition to documenting rights violations, these women and others are now organising women's group meetings, community meetings, a 16-Day petition campaign, and public hearings. The community level women's network is strengthened, and the movement for change to bride kidnappings and unregistered marriages now includes other women's groups and women in Kyrgyzstan's parliament.

Women are talking to policy makers about the Post-2015 Development Agenda, Sustainable Development Goals, CEDAW and Beijing +20. With other NGOs, they developed a CEDAW alternative report highlighting research findings: the increasing number of unregistered and underage marriages, bride kidnapping and lack of access of women to legal protection and social welfare.

At a national level PA Shazet sent a petition to the President and joined with other women's groups and women parliamentarians to advocate for change. **Their advocacy was successful when sanctions in the criminal code for bride kidnapping were changed from 1-3 years to 5-7 years.**

Unexpectedly during the process of the FPAR a religious leader, or mullah, gave a statement saying that men are deceiving themselves if they think a religious ceremony frees them from responsibilities. Under Islamic law, he said, husbands are obliged to provide for spouses and children after the marriage [religious rather than state-registered] has ended.

After meetings with local authorities, it was decided that during 2013 local government social workers together with women activists from PA Shazet **will identify girls and young women in early and unregistered marriages and assist them in getting legal household registration, official marriage registration and birth certificates for their children.**



NEPAL

In 2008, the Supreme Court of Nepal issued a verdict and procedural guidelines giving protection against economic and sexual exploitation to women and girls in the entertainment sector. The directive has not been implemented. Women are working to change this. Women Forum for Women in Nepal (WOFOWON) led the FPAR from August 2012–September 2013 in Kathmandu, Bhaktapur and Lalitpur, working together with 400 women who work or have worked in the entertainment sector, 69% of whom are from ethnic groups.

The movement for rights for entertainment workers is gaining ground.

Through the FPAR, women working in the entertainment sector developed respect for the kind of work they do, and who they are as women. They understand labour rights and rights to decent work.

Women are documenting cases of violations against women working in the entertainment sector. They established a cultural campaign, and formed a cultural committee to raise awareness on the issue of violence against women working in the entertainment sectors.

Women are demanding changes to labour laws and regulations - an increase in minimum wage, a 10% service charge, an appointment letter, and attendance sheets to prove they have earned pay and are not cheated by employers.

They report cases of labour exploitation and violence by reaching out to WOFOWON, trade unions and community police. The Nepal Bar Association has

committed to provide legal support, and the National Commission of Women has made decent work for women in the entertainment sector their priority issue. After much lobbying the Kathmandu Central District Office issued a notice to strengthen the enforcement of an anti-sexual harassment directive.

In 2013 women established two area committees of women working in entertainment sector in Kathmandu in affiliation with Nepal Independent Hotel, Casino and Restaurant Workers' Union (NIHWU), an independent labour union under the General Federation of Nepalese Trade Unions (GFONT). Women also established relations between the unions and the police. The police station now assigns women officers to cases related to violations in the entertainment sector.



PAKISTAN

A new Domestic Workers Act in Pakistan will give workers:

- minimum wages
- non-discrimination
- holidays and leave
- maternity and health benefits
- compensation for injury
- written contracts and
- a termination notice period.

The draft Domestic Workers (Employment Rights) Act 2013 is currently tabled and under discussion in Pakistan's Parliament. Domestic workers are lobbying and hopeful that the law will pass.

Community Healthy Advocacy Network At Nation (CHANAN) conducted the FPAR from Aug 2012 – July 2013 in 5 Punjab districts, working together with SATH Pak Lahore, PDF Multan, Meesaq Foundation, SHADO Sailkot, Lok Veihar, AWAM Faisalabad, Itihad Foundation and CRC Kasur.

Women recognize their rights and understand that domestic workers are not domestic servants.

Through learning how to conduct research and map power relations among stakeholders, women say they are now able to better negotiate with their employers about wages. They also developed a sense of leadership within the community.

Women put on a theatre production about human rights of domestic workers and partnered with a television station to make videos about the issues and possible solutions. Women produced an evidence-based document with facts and figures and are joining rallies, walks, and social programmes to raise social awareness about domestic workers' rights.

Domestic workers are now part of the drafting team for a bill in Parliament for domestic workers' rights.

Provincial and regional assemblies are organized to provide space for community stake holders, lawyers, media, NGO and potential domestic workers to meet. **Some CSOs have changed language they use, no longer saying 'domestic servant', but 'domestic worker'.** This changed language is also in the draft bill in Parliament.



PHILIPPINES

The Philippines is the second largest producer of geothermal electricity after the United States. A plan by Chevron to develop a geothermal plant in the Kalinga region would cover 11 Indigenous peoples' ancestral domains. Women continue to fight to keep developers out of their land. Cordillera Women's Education Action Research Center (CWEARC) conducted the FPAR from August 2012 – July 2013, working together with Innabuyog Uma, the Uma tribe women's organization and Ag-Agama Community Organisation (AGCO).

Women's Protests in Western Uma, Kalinga, Philippines

*1976-2012, before the FPAR

*1976 - First geothermal exploration in the Region, met with Protests

*2006 – Free Prior Informed Consent process started. Community opposition to the project was articulated.

*17 May 2012 - Chevron conducted testing without community consent in a rice field along the Bon-ayan River.

*18 May 2012 - A leader asked personnel at the facility to leave because the community was not informed.

*18 May 2012 Late Morning - Indigenous women created a barricade, blocking Chevron officials from entering the community to conduct testing. The community asked officials to remove the equipment.

*18 May 2012 Afternoon - After removing equipment, Chevron tested in Sitio Latawan and was asked to leave.

'Dakami a babbai ti inmuna iti barikada tapno sangoen dagiti tauhan ti Chevron.' (We, the women were in the frontline of the barricade to talk to the Chevron staff.) - Lim-ay

'Most of the women and children did not eat their breakfast before going down the blockade.' Young people and children handwrote statements on bond paper saying 'NO TO GEOTHERMAL' and spread them on the road.

In a raw video taken by the community, Alice Alicog angrily pointed at a politician who came to the protest telling him, 'Inbotos mi sika tapno adda mangilaban iti karbengan mi nga umili ngem sika met ti mangilako kadakami!' (We voted for you so that you will protect our rights as people and as a tribe, but you are selling us instead!)

Indigenous women jointly wrote a position paper based on their FPAR research findings. They had learned to document abuses, map power relations among stakeholders, write petitions, and lobby.

In 2013 they published research findings, and two local newspapers covered their story and published their demands, strongly highlighting the voice of Indigenous women.

Women wrote and submitted two petitions to the local government:

- One articulating their opposition to the geothermal energy exploration with corresponding reasons for indefinitely halting the development.
- The second demanding that military troops be removed and no longer encamped in their community.

On 27 November 2013, women took their evidence-based position paper to the Sangguniang Panlalawigan (SP) office in the provincial capital. When the governor did not meet them, they took their paper to the National Commission on Indigenous Peoples. On 14 December 2013, women leaders from the research area and other communities in Kalinga province marched through Tabuk City, Kalinga, denouncing the human rights violations perpetrated by corporations attempting to develop their land. On 8 March 2014, International Women's Day, 200 women from all over the region affected by corporate energy projects gathered in Baguio City for a summit to restate their position. They drafted a region-wide women's position paper against profit-driven energy projects.

Over 200 women throughout the Kalinga region who are affected by energy projects participated in an Energy Workshop in April 2014. They also participated in a Women's Caucus on Free Prior & Informed Consent.



THAILAND

Women's voices are not prioritized in state or non-state political structures in Thailand. Women are working to make sure their voices are heard and that women in politics are supported. *The Indigenous Women's Network of Thailand (IWNT) conducted the FPAR from June-November 2013 in Ban Huay E-kang Village and Ban Pa Pai Villages in Mae Wang District, Chiang Mai Province, with women from Karen and Hmong communities.*

Karen and Hmong women have been silenced for a long time, so conscientisation was a significant part of the FPAR.

Now Indigenous women are transcending barriers to Indigenous women's participation in decision making at all levels.

The story of how they are doing this is being shared appropriately and sensitively with other communities and partner organisations working for similar outcomes.

Through the FPAR process women gained an understanding of how sub-district political organisation's work, and of what their role can and must be in them.

Women in the FPAR communities are making their voices heard at sub-district community consensus meetings. They are now confident to speak in public spaces as representatives of the Indigenous women's community and are supporting other women to lead local committees.

In previous campaigns for women's rights, some men in Indigenous communities in Thailand felt alienated or threatened by the women's rights discourse. Through the FPAR, women felt in some communities they could involve men in discussions on women's articulation of their rights, especially as rights within the Indigenous Peoples movement.

"The men are walking much faster than us. They just have to understand that our legs need to get stronger, and then we, men and women, can walk better together."

- P Naoaerii

With increased political power, women and men are working more effectively together in the community and in political positions of leadership.

A big win for women in one community - Their lobbying reversed a sub-district proposal to cut Indigenous women's rights projects.

To ensure that women are strengthened, in both FPAR research communities, women organised themselves into women's groups that give them autonomy from men. The women's groups have large participation, and one includes a women's savings group and a child care group. Importantly, all groups can feed information into the main community meetings and decision making processes.

These women's groups provide women needed community support, for example accompanying Indigenous women to the local hospital where they may face racial and gender discrimination.



VIETNAM

Construction of the Ta Trach Reservoir forced 3,978 people (Van Kieu minority groups and Kinh people) to resettle to other areas of Phu Loc District in central Vietnam in 2004. Women are fighting to rebuild their lives on inadequate land. Centre for Social Research and Development (CSRD) researched in Phu Loc District from August 2012–July 2013, together with resettled women in 5 hamlets.

Through FPAR trainings women learned about rights and violations of those. They also started to shout about them. Community women started to realise about the violation of their human rights in the community and the household. They are standing up in village meetings to discuss domestic violence and to challenge the community's acceptance of it

Women are taking initiatives. They asked a representative from the Department of Justice to teach them how to write complaint letters. They then wrote them! They have sent off letters of complaint to the Department of Justice about their lack of productive land in the resettlement area.

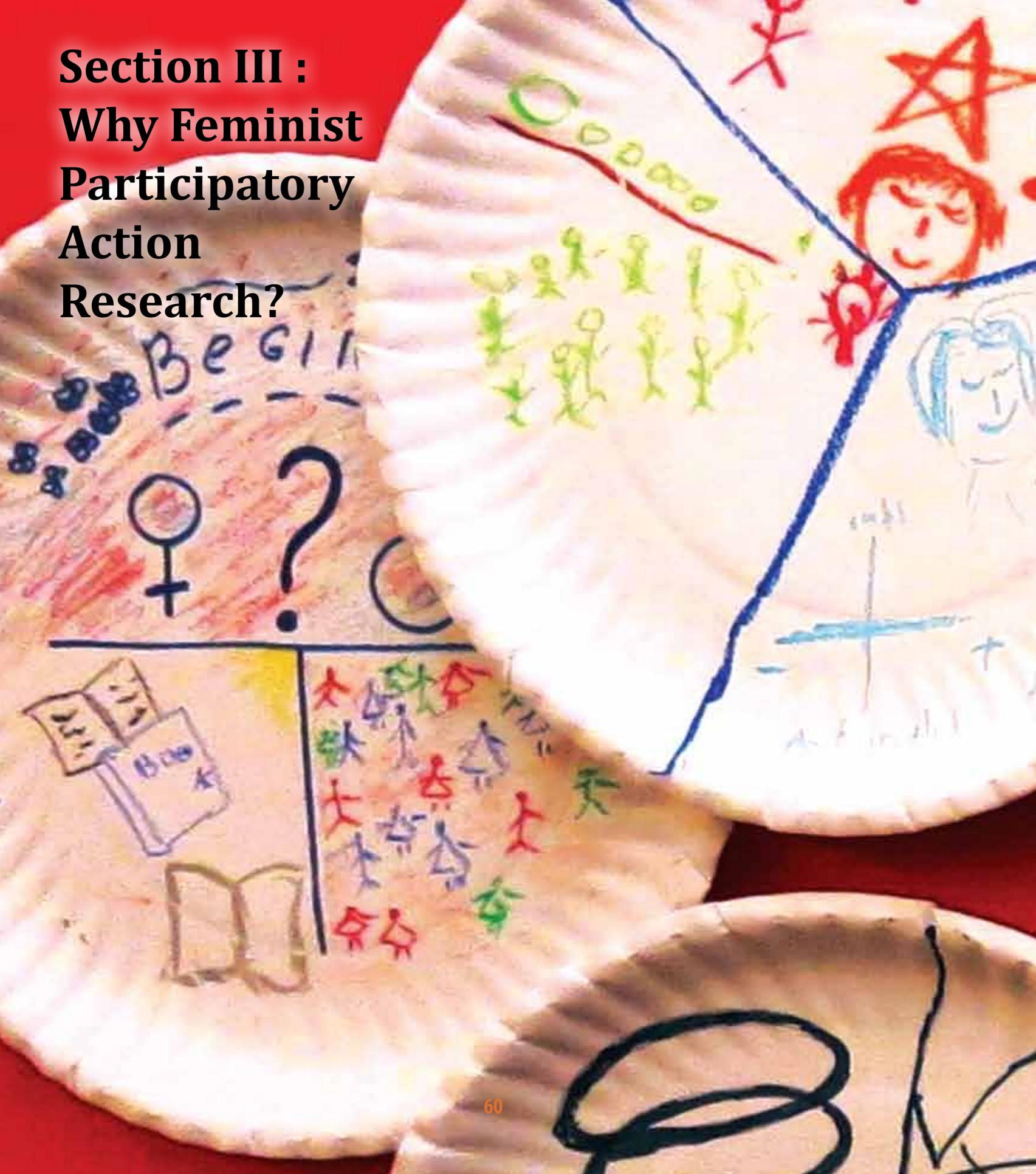
Fortunately, this led to a working relationship between community women and the Department of Justice. Department of Justice representatives attended CSRD's training workshop for resettled people, in order to better understand land issues.

Women in Phu Loc also made posters about the violations they are facing. They are taking these posters to meetings about resettlement and land concerns.

The movement is catching on, and the Women's Union has organised meetings on women's rights.

Resettled communities are involved in a new network of Central Region communities impacted by hydropower plant operations. Women have also joined a new CSRD project as researchers to collect data about the impact of hydro power.

Section III : Why Feminist Participatory Action Research?



A. Our approach to Feminist Participatory Action Research

Research should not be written and left on a shelf. The women who participated in the programme **used** their research. They made their research work and create change. In fact, they never put it on a shelf.

Feminist Participatory Action Research involves all of the Action that we saw in the last section. **Women took their research findings out of their reports and turned it into accessible posters in Vietnam, made documentaries and theatre productions in Pakistan, and used their evidence for petitions and position papers in the Philippines.** Some groups, like women in Bangladesh, have not been able to stop researching and collecting information. Through the FPAR women in the Chittagong Hill Tracts set up an effective system to collect information on sexual violence, and it is meant to be long-term. **The advocacy and knowledge building that came from using their research created policy and structural change, and it strengthened women's movements across Asia.**

"I appreciated this framework being integrated with action. It differs with most academic researches that are only conducted for the sake of increasing knowledge banks."
– Alma B. Sinumlag, CWEARC, Philippines

"The FPAR has strengthened the women's movement in our struggle for their land rights in Sampalan, West Java; and significantly strengthening Seruni as a membership-based feminist organisation working with grassroots rural women. Due to the research, Seruni was able to improve our narrative on women and land rights and expand our campaign at the national level. In some areas, such as Jambi, Riau, Sulawesi and West Java, there were significant improvements and changes in the perspectives of the mainstream farmers' movement which was highly male-dominated."
– Dewi Amelia Eka Putri and Fitri Ramdani, Seruni, Indonesia

We use FPAR because it is a democratic, non-hierarchical mutual learning process and part of our struggle for social transformation. FPAR emphasises local knowledge and not that of outside 'experts'. **It looks at the power relations in women's daily lives and society and challenges gendered power asymmetries.**

"From a feminist approach I became sure that the issue in Kyrgyzstan is not just about marriage or religion, the issue is that structural (or even cultural) practices oppress and discriminate against women. Most threatening is that these patriarchal norms are strengthened by religion. Young women and girls suffer the most from such practices."
– Aizhamal Bakashova and Olga Djanaeva, Shazet PA Kyrgyzstan

B. The F in FPAR

Research is political. It can prioritise or ignore women's voices. But **FPAR does not just prioritise women's voices, it is made up almost entirely of women's voices.** It is led by women, validated by women and used by women.

It has a gender transformative agenda – that starts with the often very socially disruptive act of women (vs. men) setting the research agenda and conducting the research. FPAR aims to empower women as advocates and authors of policy solutions, thus challenging patriarchal systems.

FPAR almost always includes consultations with women in women-only spaces to ensure that discussions of gendered power relations and of issues that may not be easy to speak about in front of men are explored.

- A feminist approach ensures that gendered power relations at all levels are interrogated.
- A feminist approach means that we recognise and validate women's experiences.
- A feminist approach means that we consider the practical barriers to women's participation in the project and take steps to ensure all are able to contribute.

But there are also many women's voices – those of privileged authorities and those of women who are systemically and consistently marginalised. This FPAR has been intentional about giving voice to rural, indigenous and migrant women, and among those, to women who do not usually get a turn to speak.

Researchers asked **why** Indigenous women in Thailand are not participating in politics; **why** politicians in Kyrgyzstan are not willing to change marriage policies that leave women without access to justice; and **why** entertainment workers and domestic workers are not legally categorised as 'workers' with the rights that would entail.

"When I first heard of FPAR, I thought it was all about gendered perspective in research. However, during the Regional (7-country trainings) conducted by APWLD, I came to be enlightened that this framework of research is not just about gender and sex. It also looks at class, and power from the point of view of women peasants or workers. It considers the context of women, and it has a bias in favour of poor, oppressed and marginalized women."

– Alma B. Sinumlag, CWEARC, Philippines

The programme was also set up in a way that helps young women learn from more experienced women activists, and in each country a young woman researcher partnered with a mentor. FPAR creates new forms of collaborative relationships essential to empower women and to amplify their voices and foster agency.

C. FPAR is Democratic

In FPAR the women participating are not passive objects of research. They are the researchers and the researched. **FPAR challenges the idea that communities do not have enough understanding of their own issues and that they don't have enough knowledge for critical analysis. They do.**

"One of features of FPAR that I found intriguing and different from other research methodologies is how it gives agency to the participants of the research instead of treating them as mere subjects. The process empowers the participants to foster movement building and take collective action."

– Trimita Chakma, Kapaeeng Foundation, Bangladesh

In FPAR, any external researchers see their role as 'walking alongside' women and their communities. Both the external and community researchers learn from each other and both 'develop capacity' through trainings and information sharing. As much as possible, external researchers immersed themselves in the BOOM-RIW participating communities (with community permission).

"Immersion removed barriers and apprehension, built trust and partnership, and directed the research effort to movement building. In the community, I am seen as a sister, their daughter and not as an outsider. And so, it became my journey of learning, sharing, understanding and growing together."

– Alma B. Sinumlag, CWEARC, Philippines

Through building trust, women conducting FPAR often find that they are able to present more factual information than would have come out in a traditional survey. Both external researchers living for a time in communities and women researchers from those communities are able to gain more trust from women in the community to find out what is really happening in a place. Women share more with people they trust. Further, because they invest time in a place, researchers are present to hear more aspects of women's stories when women feel ready to tell them. Women also know that the information they share will be used responsibly and for their benefit, since they have been part of setting FPAR plans.

FPAR methods should evolve through participatory processes. Decisions about methods should be made by the community. We recognise that methods need to be flexible to adapt to the context of the community. In some cases, participatory methods may work well with groups of people; in others individual discussion and interviews are more appropriate and ethical. What FPAR methods have in common is that they are designed to give the strongest voice to the community, and marginalised members within it, and to illustrate the experiences and structural barriers they experience.

FPAR methods used this research include focus group discussions (FGD), narration of personal histories and use of diaries, cognitive mapping of problems (or participatory problem structuring), power mapping, and community mapping. Methods were tailored where communities had limited literacy, in which case images, drawing and oral histories were prioritised.



Our FPAR Principles

- **Purpose is structural change:** the purpose of our research is to bring about structural changes that women identify as critical to their enjoyment of human rights;
- **Amplifies women's voice:** the research gives voice to women as the experts and authors of their own lives and policy decisions. It strategically places them as researchers and experts and promotes them into policy dialogue;
- **Owned by the community:** research decisions are made by the community of women who are the stakeholders of the research project;
- **Takes an intersectional approach to identity experiences of discrimination, exclusion and marginalisation:** recognising the diversity of women's experiences, identities and power;
- **Aims to shift power:** the research seeks to reconstruct traditional power imbalances such as researcher / subject and also aims to challenge and shift gendered sources of personal, political and structural power;
- **Fosters movement building / collective action:** the research process itself should be seen as a collective process that strengthens solidarity but in addition the research aims to empower women to work collectively for long-term structural change;
- **Builds capacity of all:** FPAR always involves capacity building but also recognises that capacity building and learning is a collective, political action of all the players involved;
- **Free prior informed consent** of all participants is prioritised in FPAR;
- **Safety, care and solidarity with participants** is essential.



Section IV: Our Recommendations

Women in Asia-Pacific need development justice. They are demanding it, and they are fighting for local, national and regional changes to make it happen.

Through the FPAR women have carefully documented violations related to land and control over resources, working conditions, violence, and silencing of their voice. They make region-wide recommendations for change in those 4 specific areas.

Women know that deep, systemic and transformative shifts need to take place to change the foundation on which they make their demands in the 4 specific areas. Those transformative shifts are:

Redistributive justice which aims to redistribute resources, wealth, power and opportunities to all human beings equitably. It compels us to dismantle the existing systems that channel resources and wealth from developing countries to wealthy countries, from people to corporations and elites. It recognises the people as sovereigns of local and global commons.

Economic justice which aims to develop economies that enable dignified lives, accommodate needs and facilitate capabilities, employment and livelihoods available to all. Economic justice is not based on exploitation of people or natural resources or on environmental destruction. It is a model that makes economies work for people, rather than compels people to work for economies.

Social Justice which aims to eliminate all forms of discrimination, marginalisation and exclusion that pervade our communities. It recognises the need to eliminate patriarchal systems and fundamentalisms, challenge existing social structures, deliver gender justice, sexual and reproductive justice and guarantee the human rights of all peoples.

Environmental Justice which recognises the historical responsibility of countries and elites within countries whose production, consumption and extraction patterns have led to human rights violations, global warming and environmental disasters and compels them to alleviate and compensate those with the least culpability but who suffer the most: women, peasants, indigenous peoples, migrants and marginalised groups of the global south.

Accountability to peoples which requires democratic and just governance that enables people to make informed decisions over their own lives, communities and futures. It necessitates empowering all people, but particularly the most marginalised, to be part of free, prior and informed decision making in all stages of development processes at the local, national, regional and international levels and ensuring the rights of people to determine their development priorities.

For too long women have been ignored as development plans and priorities were made.

Women's movements should have a key role in developing, implementing and monitoring development policies at local, national, regional and international levels.

As the FPAR has shown, women's movements are loudly demanding change. **Women's demands for just and sustainable change throughout Asia-Pacific are clear, and women are ready for 'development' planners to listen.** Their work is inspiring new activism and the blossoming of strong movements.



Women have 4 demands:

1. Access to and Control over Resources

Governments must ensure women have access to and control over productive resources, land, water, food and finance. Women's control over arable land leads to stronger development outcomes for families and communities, decreased malnutrition, increased food sovereignty and more sustainable farming practices.

Land tenure reform throughout the Asia-Pacific region must stipulate women's equal right to land and property ownership. Not only must women have equal access to the increasingly small percentage of land available to poor people, governments must also work to ensure that a just and proportionate amount of land is available to small land owners who have increasingly seen land appropriated by government and corporate developers and wealthy land owners.

INDONESIA. Women peasants in West Java fighting for land rights demand the following changes:

- Women and farmers must have access and control rights to Sampalan Land. The Governor of West Java Province needs to recognise their rights to land titles.
- Public Information Requests must be honoured, transparently showing farmers whether PDAP (a local government company) has land management rights. This will enable conversations on legality of land titling.
- Policy on gender-based wage discrimination needs to be fully implemented.
- The government must work to implement genuine and historically restorative agrarian reform under Indonesian Law Number 5/1960.

PHILIPPINES. Indigenous women in Western Uma fighting for control of their land demand the following changes:

- The National Commission on Indigenous Peoples (NCIP), Department of Energy (DOE) & Chevron must retract the fraudulent Free Informed Prior Consent (FPIC) Certification Precondition and Memorandum of Agreement (MoA), and completely withdraw the project.
- NCIP must fully disclose all information about Chevron's projects and serve as a responsible agency for the protection of indigenous peoples' rights.
- Local government units & officials from provincial to Barangay offices must heed the call of Uma women and their communities to pull out military troops.
- Local government units are called on to investigate human rights violations perpetrated by the Armed Forces of the Philippines and Chevron, violations related to FPIC processes and take necessary actions.

VIETNAM. Women resettled for the development of the Ta Trach Reservoir demand promised land and financial resources:

- More land must be given to households enabling them to grow crops to feed their families and sell excess for income. Agreements that each household would be given at least one hectare of land for accommodation and agriculture, as well as some forested land, have not been met after 10 years in resettlement.
- The government must provide job skills and agriculture training. They desperately need knowledge of what will grow on the non-productive land they are living on.
- Financial assistance and loans should be made available through the creation of a community fund to enable individuals and families to establish businesses.



2. Decent Work and a Living Wage

Governments must work to ensure that all elements of the decent work agenda are met throughout the Asia-Pacific region. Jobs must be available for all women and men seeking work, and governments must ensure that policy *and* monitoring are in place to ensure that labour rights, including workers' representation, adequate and equal remuneration, safe working conditions, and non-discrimination, are guaranteed in those jobs. A legislated living wage should be calculated on the costs of a basket of goods that includes sufficient calories for a family (using the local dietary habits) and a similar amount for non-food costs including housing, and clothing, energy and material goods.⁶⁰

Minimum *living wage* policy must cover 100% of workers, particularly domestic workers, informal sector workers, and migrant workers.

Governments must work to deliver universal social protection (including social security to all in need) with a dignified standard of living regardless of people's employment, citizenship or other status. A government's goal to achieve decent work for all should not overlook an aim to redistribute the burden of unpaid care labour between women and men.

The region's gender pay gap must be reduced to 0%.

Finally governments should encourage the participation of women in trade unions and trade union leadership.

Rights of domestic workers must particularly be fostered in the region, beginning with wide ratification and compliance with the ILO Convention concerning decent work for domestic workers (C. 189) and related Recommendation n. 201.

⁶⁰ Asia Floor Wage, 2009, *Stitching a Decent Wage Across Borders*, Accessed 22 September 2014, <http://www.cleanclothes.org/resources/publications/afw.pdf>

NEPAL. Women in the entertainment sector in Nepal demand the following changes:

- The government must include entertainment work under the Labor Act of Nepal and provide legal and national validation and recognition of the work as decent work.
- The procedural guidelines against sexual violence against women working in the entertainment sector must be fully implemented. District monitoring and action committees must start working effectively in all districts. As per the directive, the government must formulate a law addressing and ensuring labor rights and all human rights of women in the entertainment sector, with principles based on CEDAW and the Universal Declaration of Human Rights.
- The Labor and Employment Ministry, Ministry of Women, Children and Social Welfare, Ministry of Law, Justice, Constituent Assembly and Parliamentary Affairs, Ministry of Home Affairs, District Administration Office, Police Administration, and Women and Children Office must coordinate implementation of laws and programs to ensure rights of women in entertainment work. NWC and NHRC should mediate and apply pressure on relevant agencies, particularly working to change police violations towards women in entertainment.

PAKISTAN. Women domestic workers demand to be treated *as workers*, rather than servants, and demand the following changes from employers and all government entities:

- The draft Domestic Workers (Employment Rights) Act 2013 needs to be agreed with the rights of domestic workers as a central focus and subsequently fully implemented and monitored.
- The government and employers must guarantee that domestic workers receive health insurance, maternity payments, pensions, compensation for unpaid wages or other violations.
- A registration system as well as a complaint and follow up mechanism need to be set up to protect women.
- Women need education centers with human rights trainings, skills centers, counseling and rehabilitation centers. Domestic workers would benefit from awareness-raising including exposure visits to police stations, high courts, women's protection cell and supportive organisations.
- The federal government should facilitate a process whereby every province in Pakistan adopts an Act and Policy mirroring the National Policy on Home-Based Workers. The Punjab Act and Policy must be properly implemented.

3. Violence Against Women

Countries throughout the Asia-Pacific region must be de-militarised, and all forms of violence against women (VAW) must be eliminated. Peace and security of women is a precondition for just and sustainable development.

Governments must prevent militarism and reduce military spending. Militarisation often coupled with the absence of rule of law, insecurity and weak governance, has a significant impact on the rights of women, and states riddled with conflict, internally or across borders experience higher levels of poverty and lower development indicators. Violence by the state, private sector, community and religious leaders or family must be recognised as a major impediment to development. Human rights, gender equality and conflict resolution should be integrated into formal and informal education as well as trainings for peacekeeping and justice and security sector reform, as effective peace building measures.

Each country in the region must have comprehensive, fully funded, national plans of action to eliminate VAW in all forms. Governments must ensure legal and judicial environments that lead to higher rates of successful prosecution of perpetrators, and that protect women human rights defenders. Women survivors and their families must be able to access to justice including services and reparations.

BANGLADESH – Indigenous women in the Chittagong Hill Tracts (CHT) need urgent changes to both militarism and sexual violence:

- The government must implement the 1997 CHT Accord, respecting traditional land rights of indigenous peoples, ensuring punishment of VAW perpetrators, and providing constitutional recognition of the identity and integrity of indigenous peoples.
- CHT must be demilitarised, as per the CHT Accord. While demilitarisation is in process, indigenous officers must be appointed to military camps located near indigenous villages.
- More national-level legal aid providers as well as interpreters are required in CHT. The government and medical service providers must ensure victims receive correct medical procedures and that fraudulent medical documentation is tackled. A robust monitoring group must be formed to follow sexual violence cases.
- More indigenous and female representatives are needed in all levels of the justice system (public proctor, judge, court staff etc.) and CHT administration.
- The government should form a mixed police force (including different ethnic groups and women) at local and national levels.
- Impunity of military personnel who perpetrate sexual violence must not be tolerated.

KYRGYZSTAN. Rural women are facing negative impacts from unregistered marriages. They need changes:

- The government must fulfill obligations in marriage related laws. Indifference to child marriage is unacceptable.
- Temporary measures are needed to support women in local elections and their access to local decision-making bodies. Women's participation would help ensure legislation is implemented.
- Parents and young people must be informed about negative legal and reproductive consequences of early and unregistered marriages.
- Mechanisms for rapid and confidential assistance to victims of abuse should be created, including: hot lines, and a range of medical, social and psychological services.



4. Women's Voice in Decision-Making Processes

Women's movements should have a key role in developing, implementing and monitoring development policies at local, national, regional and international levels. Voice is also central to women's autonomy over their bodily integrity and sexuality. The right to make choices over marriage, the number, timing and spacing of children and sexuality is central to development rights.

Governments and development institutions must ensure that women, especially rural, indigenous and migrant women, are not only present in formal processes, but also contribute their perspectives and recommendations in decision-making at all levels of development issues. This must be done through a bottom up, decentralised process owned by people.

Genuine inclusion must involve more than only political representation, but also meaningful consultative process at all levels of development policy and decision making. Governments must ensure that gender equality and guarantees of free, prior and informed consent are included in decision making over development. Women's participation and leadership starts in the home and must extend to the highest levels of government, ensuring women's rights enjoyment, gender equality, sustainable development and genuine democracy.

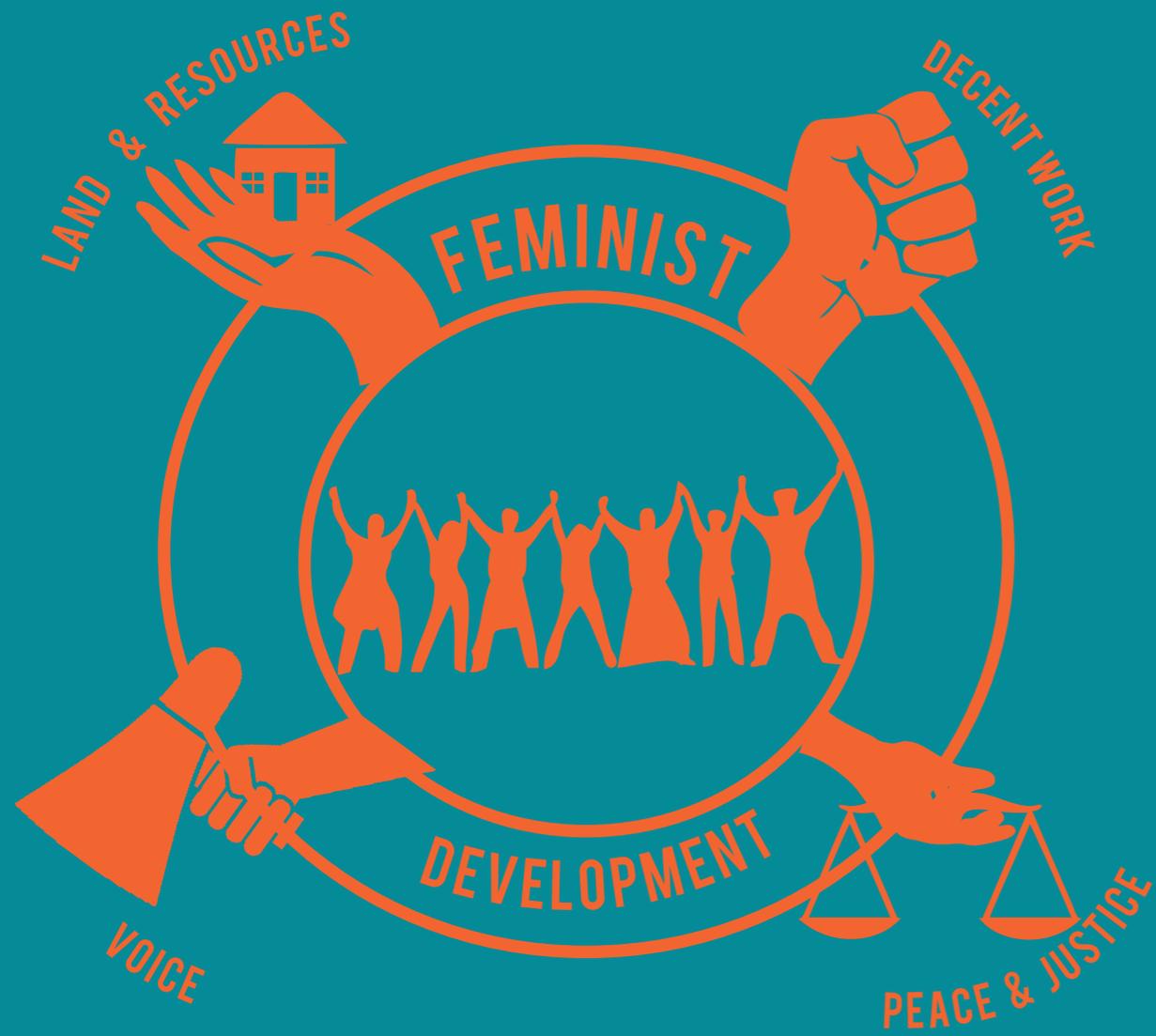
THAILAND. Indigenous women are fighting gender inequality that excludes them from political participation. They demand the following changes to political structures:

- Subdistrict Administrative Organisations (SAO) in Indigenous communities must support women on the executive committee and in the council.
- The SAOs must ensure Indigenous women's participation in the design and implementation of women's development plans.
- Accountability and monitoring mechanisms need to be established to ensure women's development plans are carried through and that women are fully participating in the LAO.
- LAO staff and councilors need to be made more aware of their role with respect to advancing Indigenous women's rights.



photo by Arnab Dewan

Women are asking WHY development is not benefitting them. We must all ensure it does.



Women are demanding development justice!
A model that aims to reduce inequalities, of wealth,
power and resources, between countries, between rich
and poor and between men and women.



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