



New Zealand Women's Watch

[Pacific Women's Watch (NZ)]

Conference

19 September 2015

***Wahine Toa –
the Future for Gen Z Women***

***Dreams, Desires and Decisions
for younger women in Aotearoa
New Zealand***



Conference 2015

Welcome to New Zealand Women's Watch Conference September 19th 2015

Christine King, President



Tena koutu, Tena koutu, Tena koutu katoa;
Talofa lava; Kia Orana; Maloe lelei; Bula vinaka;
Namaste; Salem Alykum; Welcome
A warm welcome to you all to our Suffrage Day conference.

A special welcome to our patron Prue Kapua and to our speakers Soana Pamaka, Louisa Wall and Huhana Hickey and an extra special welcome to the young women of Gen Z who have joined us to participate in the panel discussion and the workshops. Thank you for giving up your Saturday to share your wisdom with us.

Today September 19th is a special day for women of Aotearoa New Zealand – it is Suffrage Day – the day New Zealand women were granted the right to vote in parliamentary elections. Many women worked very hard to achieve the right to vote but we especially remember two leaders: Kate Sheppard and Meri Te Tai Mangakahia. Meri was the first woman to speak in the Maori Parliament, requesting that not only should women be given the vote, but that they should be eligible to sit in the Maori Parliament.



These women encouraged and supported women in the struggle for equality. We follow in their footsteps, acknowledging their wisdom and foresight.

Our theme this year is “Wahine Toa – the future for Gen Z women”.

We – New Zealand Women's Watch – firmly believe that we need to hear from the younger women in Aotearoa New Zealand and to give them support and encouragement as they pursue their dreams and goals in the 21st Century. We look forward to learning how we can move forward together.

It gives me great pleasure to introduce our patron, Prue Kapua, President, Maori Women's Welfare League - Te Ropu Wahine Maori Toko I te Ora.

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Patron's Message:

Prue Kapua, President, Maori Women's Welfare League - Te Ropu Wahine Maori Toko I te Ora

Ka tangi te titi

Ka tangi te kaka

Ka tangi hoki ko au

Tihei mauri ora

I tenei wa ka maumahara a matou te hoa tane o Jane Prichard, ko Owen, kua mate i tenei tau o mua.

Nga mihi ki te Perehitini me nga mema o te komiti o Te Tiro-tiro-a-wa o nga wahine o Moana nui a Kiwa.

E nga wahine toa kua tae mai ki te tautoko ki te kaupapa o tenei hui, ko Soana, Huhana ratou ko Louisa, nga mihi ki a koutou mo to mahi.

E nga wahine katoa o nga hau e wha e huihui ma i tenei ata, tena koutou, tena koutou, tena ra koutou katoa.

Talofa lava, Kia orana, Malo e lelei, Fakalofa lahi atu, Bula vinaka, Namaste, Ni hao, Sawadee ka, Greetings.

I am very proud to stand as President of the Maori Women's Welfare League to continue a tradition of taking on the role of patron which was begun by a former President, Dame Georgina Kirby. It is a tradition that encapsulates the objective of Pacific Women's Watch of recognising the views and expectations of tangata whenua. And we are pleased not only to have this role but to also have representation on the committee.

I want to acknowledge Jane Prichard for her drive and commitment in establishing Pacific Women's Watch as a much needed monitor in this part of the world. And I acknowledge the work of the new President, Christine King and her committee in bringing together a number of women's organisations to work together for the advancement of all women.

Pacific Women's Watch provides an important vehicle for our voices to be heard on the international stage and we certainly look forward to being part of that as we head toward 2016.

We all come from a number of perspectives in the work that we do and the outcomes we actively pursue. Sometimes our priorities may differ but what we have in common is that we are all women passionate about advancing the position of women in the areas we operate in. What we can do is support each other to make our collective voice much louder and our resolve much stronger.

There are many challenges but our role has to be to continue, little by little, to reduce those challenges for the women who follow us, including the Gen Z women.

I look forward to hearing about the dreams, desires and decisions of our younger women and working out how we can support them as we move forward.

No reira, nga mihi ki a koutou katoa.

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Keynote Speaker: Soana Pamaka

Mrs Soana Pamaka, Principal of Tamaki College was educated at Tonga High School and Kaipara College before completing a BA in Education at the University of Auckland. She subsequently completed her Dip.Tchg. at Auckland College of Education.

Mrs Pamaka has been at Tamaki College since 1991, becoming Head of History, a Dean and Deputy Principal prior to being appointed Principal in 2006. Upon her appointment, Mrs Pamaka became the first Tongan woman to lead a New Zealand secondary school and is proud that both she and the school are an integral part of the wider community. Mrs Pamaka was accompanied at the Conference by five senior Tamaki College girl students who took part in the Generation Z Panel Discussion.

Tamaki College is a decile one (see footnote) state secondary school in an area of Auckland of high unemployment and low qualifications. The gender balance at the school is 52% boys and 48% girls with boys clearly outnumbering girls in the senior school. The school is the secondary school in the Manaiakalani Trust (see footnote) cluster in Glen Innes and 75% of the students are of Pacific Island ethnicity.

Academically the girls at Tamaki College fit into one of three broad groups:

1. Willing achievers who know they can achieve and get on with it. Quite often these young women are performing well “under the radar” or
2. Under achievers who have difficulties academically or
3. Confused achievers who can do well but are unsure and lack confidence and often do not achieve well.

The school has support services in the form of a counsellor, nurse and social worker based together within a Health Centre and the girls are comfortable referring themselves. Issues the school deals with are skin health, sexual health and mental health; since sexual health is not discussed in Pacific families, it falls to the school to provide sexual health. Mental health is a major student concern among highly emotional adolescents who have low education emotional intelligence and many of the girl students see suicide as an option when there is stress in their lives. In 2011, two girls committed suicide which is seen as a pathway out of problems but its finality does not register. This is a very important but difficult discussion to have with these young people.

On a bright note: “Girls out-perform the boys at Tamaki College and the senior girls here today are very reliable and high achieving young women.” Mrs Pamaka then introduced the five girls accompanying her and handed the floor to these young women.

The girls shared their visions for their future and the cultural, societal and financial barriers they face to achieve their dreams. Family is a very powerful force for the girls so family is closely involved in the decisions they make about their future. The importance of helping their family, both close and extended, and their community is very strong. While the girls know that they may need to push boundaries and while they are also aware that they may need to adjust their dreams – they are also all determined to not lose their dreams.

Parents’ decisions are important and for girls this may well mean that they cannot study away from home –“You can’t leave home until you marry.” Or if their daughter is the youngest, she is expected to stay at home to care for her parents. Between generations, there is a clash of culture, expectations and dreams and there are also financial limitations to the options open to many girls.

Local Manaiakalani businesses [see footnote] provide opportunities for students to gain work experience and this is opening doors for them. This can result in difficulties and the struggle for the Island students can be *"We are trying to live our parents' dream and make them proud by doing what they want us to do/be"*.

Mrs Pamaka summed up:

Choices are made for girls by parents, so there is discussion by teachers with parents to encourage them to allow their girls to do what they want rather than what parents want. This starts in the junior school with encouraging girls to go on camp and talking with parents about not taking girls out of school early to go to work – in many families, earning an income can be considered more important than study.

Footnotes:

The Manaiakalani Programme: *Living Local, Learning Global*

<https://sites.google.com/a/manaiakalani.org/www/home/about>

Decile rankings of schools are for funding purposes only - they are not an indication of the performance or quality of education delivered at a particular school. A school's decile measures the extent to which the school's students live in higher or lower socio-economic communities; it does not indicate the overall socio-economic mix of the students at a school.

Decile 1 schools are the 10% of schools with the highest proportion of students from low socio-economic communities while decile 10 schools are the 10% of schools with the lowest proportion of students from these communities.

Every school is unique - a decile rating is based on the Census data for households with school-aged children in each school's catchment area. Decile ratings are re-calculated every 5 years, from Census data on household measures such as income, parents on a benefit, occupation, education, and household crowding.

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Panel Discussion: Wahine Toa - the Future for Gen Z Women

Eight young women aged 16 – 18 years from Tamaki College, Waitakere College and Massey High School participated in a lively panel discussion moderated by Hannah Reynolds. The young women came from Pacific Island, Asian and Middle Eastern backgrounds with their own distinct cultures.

Issues around Cultural Challenges: Traditional cultural values are appreciated and admired; however, there are tensions in balancing Gen Z young women's individual dreams with their parents' expectations and also with maintaining cultural integrity.

There are cultural conflicts as shown around clothing – the netball uniform of short skirt and singlet is not acceptable to many parents. Dress requirements for girls provide challenges for most and can reinforce stereotyping.

Participating in “mainstream” culture and leadership roles: Fitting in can be difficult – one young woman with liberal parents finds that she “forgets she is Chinese” but nevertheless she still finds it hard to fit in.

Islanders are not seen in leadership roles – ‘leadership’ is perceived as being the domain of ‘white people’/ pakeha/ palagi. There are worries about leaving school and going on to tertiary studies – a sense of pending isolation as they are likely to be the first in the family to pursue university study.

Dreams and Aspirations for the future: The young women feel that they need to do what their family expects... Their parents have made sacrifices for them and “it’s time to step up”. But family and friends are there in support.

What is not understood about your experience? All of us learn in different ways, but some teachers are not sensitive to this. When a subject is ‘challenging’ many do not ask for help – “we are scared of what they (teachers) will think of us”

Expectations and mind sets: - These are not always easy to deal with – ‘They create struggles within ourselves...’ There is a real need to change New Zealand’s various societies’ stereotypes of other groups and their cultures, also to deal firmly with racism.

Who has influenced you and who do you look up to? Parents are the main heroes – parental sacrifice for their children was acknowledged by all.

Sport is very important but there is some resistance to girls being involved in sports.

Brothers often have considerable influence in what girls can do –

“My brother wanted me to study instead of playing sport”.

On aiming/reaching ‘high’ – Why not think about politics? All agreed that whatever they did they could make a difference and that often it is those who are working behind the scenes who get things done. They question what is ‘high’ and acknowledged that “we restrict ourselves – our passion lies in our dreams”.

Social media and technology:

Negative: Technology is taken for granted and is a part of life.

“This generation is becoming addicted to our phones.” “We’re losing contact with our reality.” “Sometimes it can be distracting”.

Positive: Technology in the classroom helps to open up the world and enables wide involvement. “We see problems from around the world - and stereotypes too...”

“When we reply we can share our opinions and express our concerns”.

“It’s all about learning”.

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Dr Huhana Hickey reflects on Disability, Self-belief, Determination

A disabled person carries multi-layers of identity - s/he is not just a 'disabled person'.

Nobody is equal in this world and we never will be because we don't all begin on an equal footing. What we can achieve in life is EQUITY; social justice.

People on the streets, Māori, youth, LGBT people and all who are without access to unemployment benefits are found among those who are vulnerable on the streets. Try and help one person a day.

When I was born my adoptive family didn't believe I would achieve anything. No one on the adoption panel mentioned marriage and babies! I left school at 15. "I never had expectations and I was suicidal trying to end my life because no one believed (in me)".

Working at UN involves working with all faiths and cultures. Religion has created too much trouble...at the UN religion is the cause of war and intolerance. But faith is when you believe in humanity and something that is better.

Too many young women are too afraid to speak out - take time to encourage them out of their shyness and to stand up for themselves. Teach them that it's OK to pay respect to your elders and also to speak up for yourself if you feel threatened.

We may not be born equal, but we are equal in status and we need to believe that and to feel that.

Racism against Māori is still high and against Pacific Islanders too.

No matter what society tells you, you can still achieve and all you have got to do is have faith, faith to believe in yourself.

If you are born with disabilities, they don't want us. We are given an "Invalid Benefit" and we become invalidated!

We are all interdependent on humanity! Extra people are a part of our cycle.

Biographical notes:

Dr Hickey (Ngāti Tahinga, Tainui, Ngai Tai) has a long standing interest in the human rights of people from marginal backgrounds and the consequences of discrimination and social oppression.

In the New Year Honours list of 2015, AUT University Research Fellow Dr Huhana Hickey was named a Member of the New Zealand Order of Merit for her contribution to people with disabilities, in particular Māori. "This honour is also for my whānau," says Dr Hickey. "There are some limitations to my own disability, and without them, I would not have been able to go out and achieve what I have achieved for people with disabilities and especially for Māori with disabilities." Dr Hickey's goals include increasing the knowledge of indigenous peoples with disabilities alongside increasing their profile and inclusion in all levels of society.

A Lecturer and Research Fellow at AUT's Taupua Waiora Centre for Māori Health Research Unit at the North Shore Campus, Dr Hickey suffers from MS (multiple sclerosis) and is wheel-chair bound, but this does not stop her researching and campaigning for what she believes in. "My work is committed to helping empower others to help themselves. Everyone has the potential and capacity to achieve great things"

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Louisa Wall MP An Update from Parliament

Louisa Wall MP is Co-Chairperson of the Commonwealth Women's Parliamentarians (CWP) New Zealand Group, with Joanne Hayes MP. The CWP New Zealand Group is part of one of the largest international women's organisations and was founded in 1989. CWP is a unique forum for women parliamentarians from across the political spectrum to come together and work for gender equality.

Members of CWP NZ's cross-party grouping are: Louisa Wall, Sue Moroney and Poto Williams [Labour Party]; Jo Hayes and Melissa Lee [National Party] who also acknowledge the work of ex-MP Dr Jackie Blue, Human Rights Commissioner; Metiria Turei, Jan Logie and Denise Roche [Green Party]; Tracey Barnett, Barbara Stewart and Ria Bond [NZ First Party]; Marama Fox [Maori Party].

The CWP New Zealand Group has a specific focus on the Pacific region and is part of a Pacific Women's Parliamentary Partnerships Initiative to help build the capacity of women to participate politically in the Pacific - since 2013 it has met in Sydney, in Tonga and in Fiji. An ongoing focus is the need to fundamentally address the status of women to find women to stand for Parliament across the Pacific.

See: <http://www.pacwip.org/women-mps/national-women-mps/>

Louisa continued:

I have recently talked to Kerryn Smith, NZ Olympic Committee Secretary-General about leveraging off sporting leadership. Women in Sport are not the norm in the Pacific, these women have a different status and therefore an ability to transcend traditional barriers for political representation.

Fiji's Parliamentary Speaker is currently Dr Jiko Luveni who has represented Fiji in the South Pacific Games in golf; while the Pacific Island Forum Secretary, Dame Meg Taylor, has been a track athlete for Papua New Guinea.

CWP's own legislative agenda in New Zealand is comprised of matters we can agree on by consensus and includes:

1. Eradication of Child Brides and Campaign to End Child, Early and Forced Marriage 'We had over 80% of MPs (100% of the Opposition MPs) sign the Parliamentarians for Global Action petition on this topic.'

See: <http://www.pgaction.org/campaigns/cefm/end-child-early-and-forced-marriage.html>

2. An immigration solution to the severe forms of family violence - inter-country Special Category Visa permanent resettlement of women and children.

3. The role that male MPs could play in supporting the objectives of the Commonwealth Women's Parliamentarians (CWP) New Zealand Group.

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Workshop 1: ‘Identity’ is individual – finding it can be scary

“Identity is how I see myself and within that I have several different identities”.

However, others may see only one or two of those identities which can result in stereotyping or ‘pigeon-holing’ and even in discrimination.

A woman identifying as a woman also identifies herself within her ethnicity, her age grouping, her sexuality and possibly also as a mother and/or with a disability. This is a rich and unique mix of identities which grow and develop as we grow and develop and make us who we are.

For younger women in particular the process of finding, understanding and appreciating your own mix of identities is daunting. Stereotypes can add to the difficulties. Stereotyping can mean that other people make decisions about you without really knowing anything about you. It is very important to get to know people, to know who they really are before putting labels on them.

Members of the group discussed an obvious identifier – “colour/race”. This is a hugely important part of who we are and it was agreed that being “colour blind” is ignoring an integral part of a person’s culture and identity. However, colour/race is not always an “easy” identifier. Many people in New Zealand are of mixed ethnicities and often identify across several colour/ethnic groups – blonde Māori or Samoan. All should be encouraged to have pride in their cultural background.

The discussion explored the ‘privilege’ associated with being ‘white’ but the white woman is not so privileged and the white disabled woman is the least privileged. Identifying people according to their race or skin colour fuels racism, which unfortunately is alive and well in New Zealand. As women we must work together to support each other regardless of where we come from - defending one’s identity is exhausting.

It was noted that when one is away from home – overseas – there is a heightened awareness and appreciation of what it means to be a New Zealander or Samoan or Fijian.

Identity comes from knowledge – of your whakapapa, your family history and knowledge, culture and taonga. History provides the foundation for who you are and how you express yourself in the world. The expression of identity, the sense of self is based on knowledge; whakapapa.....

Important points arising from the discussion:

- 1. Bracketing any woman’s range of identity elements into a single identity statement is not respectful.**
 - An individual woman may have multiple intersecting identities depending on time as well as on personal circumstances, external conditions....
 - Disabled women are frequently subsumed under “women”. Previous CEDAW reporting tokenised disability; whereas it is a forefront issue for women concerned.
- 2. Damage is caused by stereotyping/needing to defend your identity or have it called into question.**
 - **Tokenism** in recognition of identity is unthinking, hurtful and damaging to self esteem.

- “To be allowed to identify with what you are most comfortable with, and be accepted by that community is essential for individual well-being.”
- **Racism in NZ:** “You don’t know that there is racism and discrimination unless you are the person being discriminated against. Our decision-makers possibly cannot see this because they are not on the receiving end whereas I often come across people who say “There’s no racism in New Zealand” and I say “That’s because you’re not the wrong colour.”

3. **Championing and showcasing success.**

Profile-raising and acknowledging that women can be successful are not well publicised, so it is important to show-case these aspects of identity.

Factors contributing to the desired outcome are:

- **Starting early:** Make sure that age- and culturally-appropriate messages are conveyed. Organisations such as Girl Guides support girls’ empowerment from five years old.
- **Leadership:** Push for more women to be in leadership roles – encourage women to stand up.
- **Representation:** Women who are in positions of influence have a responsibility to create a platform to allow more marginalised women and girls to be taken seriously and to be given opportunities to succeed and shine.

Celebrate and encourage the success of people who identify similarly

Representation at the highest levels is very powerful

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Workshop 2: Discrimination on grounds of Race and Culture

Discussion began around everyday discrimination that occurs within a family and relates to its members’ traditional roles. Discrimination can also happen within school, work place and wider community environments where often assumptions are made based on race or simply because of a ‘foreign’ or ‘different’ name, eg. house rental denied because of the applicant’s foreign sounding surname. These experiences all rebound onto girls’ and women’s self esteem and confidence.

At home:

Within the family (and outside too) traditional roles may well position or put men against women which may be acceptable behaviour in their homelands but is not in New Zealand. Pacific Islanders also face very strong gender role expectations which are often expressed in domestic violence. Pacific women are generally expected to be submissive and are living within a culture of ‘blaming the woman’. Changing, adapting to New Zealand ways is or can be very difficult for all concerned.

At work:

In the work place employers may make assumptions/judgments based on their accent, their fluency in English, their skin colour and their way of dressing. Being different can make it very hard to 'fit in'.

Correct pronunciation of people's names is important – when a person's name is incorrectly pronounced without any effort to get it right there is immediate exclusion of that person.

In some ethnic communities in particular, their high levels of unemployment seem to arise from their comparatively higher levels of exclusion which do not appear to relate to the actual skill levels of the job-seekers – a daunting situation for these job seekers.

In public places:

Street abuse, jokes and media influence which are negative and from an aspect of ignorance affect self-esteem and confidence especially for teens. Being 'different' can also make it very hard to 'fit in' into the local community.

Media has a very important role in fighting discrimination but may also add to it. A recent documentary "I too am Auckland" centred on some people's experiences whilst ignoring many of the different ethnic groups who now live in New Zealand society.

At school and University:

Racist abuse at school may make some students stronger but it will hurt and break others. Some of the young women expressed being made to feel that "It is a crime to be a Muslim"; there is discrimination against Muslims despite the comparative freedoms of New Zealand society. Participants expressed concern about the atmosphere of racism they can find themselves in, even at University.

Sexism:

Sexism is another area of discrimination faced by women – "always blaming the girl"; be it the way she dresses or looks and even within relationships.

Sexism in sport often puts up barriers to women's participation and enjoyment of sport. Girls and young women may be discouraged from either participating in or attending sports, or both.

Challenges:

1. Safety in public spaces where visibility, media influence and ignorance can lead to negative experiences.
2. Work places are of great importance in integrating people into society. However, there needs to be respect for difference and understanding of individual worth, regardless of racial origins.
3. The education sector has a lead role to take in supporting families and encouraging positive gender roles.

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Workshop 3: Sex, Violence and Consent

This workshop was facilitated by Debbi Tohill, Executive Director of Rape Prevention Education (RPE), Whakatapu Mauri - *working together to end sexual violence*.

The workshop opened with a reminder of the New Zealand statistics that one in four women experienced sexual violence. The aim of RPE is to build a culture where consent is prioritised in any intimate relationship and the development of supportive personal relationships.

Debbi outlined RPE's (and her) approach which is "I am a strong advocate of educating young people to ensure they have respectful relationships and are able to make informed choices around consent."

General discussion around sex and decision making highlighted expectations as a major influence ... It was agreed that expectations definitely do influence how decisions are made. Expectations also included that the sexual experience should be positive for both partners.

Consent v permission:

Discussion drew attention to the differences between "consent" and "permission".

"Permission" implies a power relationship is in place while "consent" implies a free will decision to go ahead with no pressure being applied. Regrettably, power may be exerted in situations such as an older person pressuring a younger one; or taking advantage of the influence of drugs or alcohol or belief.

Communication in a sexual relationship is a key factor.....

A brainstorming session on what 'good communication' is and involves and how it can be used positively resulted in a range of ideas being shared:

Listening to the other person's opinion – this shows understanding toward the other person.

Circumstances may include just chat – and that is OK.

Honesty and maintaining confidentiality – these are most important.

Non-verbal communication – the importance of being aware of the other person and their feelings; also heeding one's own 'gut feelings' about: "Is this intimacy right for me?"

Barriers to good communication include:

Dominating communication – resenting when the other person is talking, acting as if listening but not really listening at all.

Peer pressure - a feeling that you must do the same things as other people of your age and social group do (or say they do) in order to be liked or respected by them.

When you realise that "No" means "No" is not always accepted by the other person.

Steps towards 'consent' were explored :

Consent should be thought of as "an enthusiastic YES"

Ask yourself: 'Am I ready?' 'What am I ready for?'

Ask the other person also and watch for non-verbal cues.

Are we talking about the same thing and expecting the same thing?

Listening to the other person should include 'active listening'

Listen to both the verbal responses and also note the body language...

Respect - Even when an answer is not the answer we want to hear, it is important to value the other person in the relationship and accept their response.

The group looked at the risks and benefits of asking the other person how they feel...

| <u>Risks</u> | <u>Benefits</u> |
|---|---|
| Ruining the mood | Find out what partner is really like |
| Peer pressure (face possible rejection) | Being on same page |
| | Say 'Yes' |
| Judgment that it's your decision | Promote a mutual decision – respect strengthens |
| Regret re | Other person feels respected and free to say "No" |
| Being rejected | Feel valued |

Reflecting is well worthwhile.....

Look back on the situation and ask yourself:

How was the process?

Did I listen to the other person?

Did I listen to myself?

Is there something that went particularly well?

Is there anything I would like to change?

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Workshop 4: Disability and Discrimination

'While discrimination is something that can affect us all - disabled women face the same discrimination that all women face, but to a much larger extent.' A key example is that of body type –“There is a very narrow view of what constitutes an attractive female, and this particularly affects women who are bound to a wheelchair”.

Disabled women are often seen as being a-sexual, and not as women. It is often assumed that they cannot or should not have children.

Other forms of discrimination exist around learning disabilities. Children with learning disabilities are often bullied at school; furthermore, they are frequently also kept separate from mainstream classes and thus miss out on socialisation.

Disability is viewed differently in different cultures eg in Pasifika communities there is often no expectation of achievement for disabled young people.

There is a widespread need to alter our society's thinking on the wide range of skills and abilities that are found among members of the disability community. A lot of jobs today are desk-based and involve using computers for a wide range of tasks, resulting in many more opportunities than existed previously for disabled people to join the mainstream workforce. Sadly, these changes and options are not necessarily being considered by employers.

There is a lot of gender discrimination when trying to access governmental support. Men who have accidents at work and need to rely on ACC (NZ's Accident Compensation Corporation) frequently have no issues or problems when accessing support, whereas women who need to access support because of medical issues often face substantial barriers.

It is also important and timely for us to think more closely on the fact that disabled people are being denied their basic human rights. A key example is the right for disabled women to bear and rear children, which should include being able to access state/ government help if they need extra assistance when raising their children.

There is also discrimination respecting access to community housing. Housing New Zealand has changed its priority policies and it now no longer prioritises the needs of disabled women as has been the practice in the past.

In the public sphere, people often make assumptions about a disabled person's intellectual capabilities. Disabled people are often treated as 'public space' - members of the public seem to feel that they can approach disabled persons unsolicited, and that they need others' sympathy. The general consensus among disabled people is that they want to be treated just the same as everyone else.

Another key issue is discrimination within the care industry. It is often Maori and Pacific Island women who take up these roles and they can be exceptionally under-paid. Wages and conditions are often unstable and careworkers are frequently on casual contracts. When workers are not correctly paid and are insecure and worried about their work situation, they are more prone to making mistakes which can seriously affect their patients.

Little research has been conducted into how disability and sexual abuse of women intersect. Although anecdotally this form of abuse is considerable, information is sparse concerning the number of women affected by this double challenge and the compounding discriminations suffered by disabled women as a consequence.

There are also low rates of reporting of any forms or instances of work-based abuse of disabled people.

Ref: <http://www.health.govt.nz/our-work/disability-services/disability-projects/putting-people-first-quality-review/putting-people-first-recommendations-and-activities#recommendations>

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Acknowledgments:

PWW(NZ) acknowledges with thanks the co-operation of all who contributed to the success of this Conference.

The readiness of all workshop facilitators and rapporteurs to be so integrally involved was very much appreciated – both as discussion leaders and as recorders of the workshop proceedings.

Special thanks to our guest speakers and to Gen Z panelists, senior secondary school students from Tamaki College, Waitakere College and Massey High School.

Your willingness to give up a full Saturday and share your experiences so vividly was very much appreciated by all attendees.

Please note:

The material in this report can be reproduced on condition that its source is acknowledged.

Appendix: About New Zealand Women's Watch

Working for Gender Justice

Internationally, Pacific Women's Watch (NZ) Inc is an organisation in special consultative status with the United Nations Economic and Social Council (UN ECOSOC) since 2010; within New Zealand, PWW(NZ) is also known as New Zealand Women's Watch / NZWW.

Pacific Women's Watch (New Zealand) links with Asia Pacific Women's Watch [APWW], a regional network of women's groups which has five sub-regions (Central Asia, East Asia, South Asia, South-East Asia and the Pacific). At global meetings, eg annual UN Commission on the Status of Women meetings in New York, APWW speaks strongly for all its member 'Watch' groups. It is also joined by representatives from three major international women's networks: Isis International (feminist advocacy), APWLD (Asia Pacific Forum on Women, Law and Development), and ARROW (Asian-Pacific Resource and Research Centre for Women).

Asia Pacific Women's Watch was established after the UN 4th World Conference on Women, held in Beijing 1995. It collaborates with United Nations agencies, national governments and non-government organisations (NGOs) in empowering women and advancing their human rights. APWW works to recognise the universality of human rights as women's rights, forge new thresholds of gender equality, celebrate diversity and build peace through justice.

Pacific Women's Watch (NZ) / New Zealand Women's Watch holds open meetings and annual conferences which complement its aims to:

- Monitor the implementation of CEDAW, the Beijing Platform for Action, UN General Assembly outcomes documents, and other programmes for action in New Zealand.
- Enhance women's leadership and promote gender equality in all decision-making processes.
- Act as an agent of change by monitoring, reviewing and reporting, within New Zealand and to the UN, on the elimination of all forms of discrimination and violence against women eg CEDAW.
- Pursue and uphold gender justice.
- Encourage sustainable rights-based economic development.
- Share information on good practice and lessons learned in advancing the status of women through effective communication.

PWW(NZ) facilitated nationwide workshops for Beijing+10, +15 and +20 Reviews via national longitudinal studies and focused workshops. PWW(NZ) members have participated within New Zealand and overseas in:

- Pacific Trafficking in Persons Conferences, 2009, 2011;
- New Zealand Ministry for Women's Caucus on International Issues – bi-annual meetings;
- Pacific sub-regional Beijing + 10 Workshop, Sydney;
- Asia-Pacific NGO Beijing+10 Forum, Bangkok; Beijing+15 Forum, Quezon City and Asia Pacific Beijing+20 Civil Society Forum, Bangkok;
- Global Forum for Women: Beijing+15, 2010 and the UN Commission on Status of Women, 2010, 2011, 2012, 2013, 2014, 2015, 2016 at UN, New York.

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