

During the International Peace Festival in the Philippines (IPFP) which was held last 4 to 17 September 1991 at the University of the Philippines in Los Banos, Laguna, Philippines, a workshop on Socialism and Feminism sponsored by the Asian Women's Human Rights Council was held from 10 to 12 September. Following are the resolutions at the conclusion of the three-day workshop.

Realizing that the oppression of women persists in varying degrees in all countries of the world,

While it is recognized that gains have been achieved by women in all countries where strong women's movements exist and in socialist countries, patriarchy still manifests itself in the family, in religion, in traditions and customs and in the economic and political structures,

Whereas the multiple oppression of women is determined by factors of class, gender, nationality, race and ethnicity,

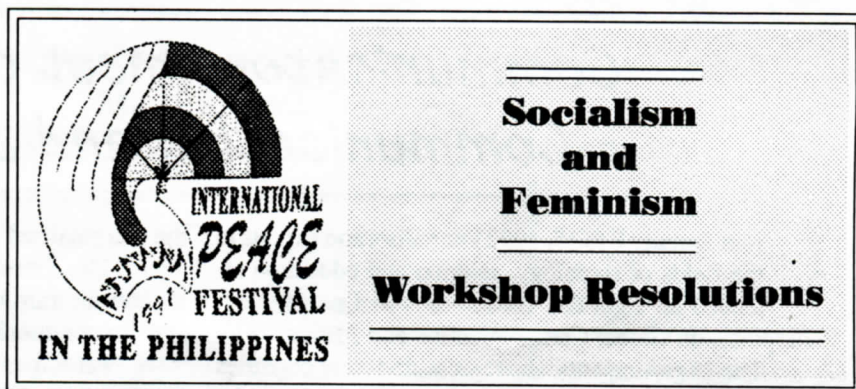
Recognizing that the "new world order" has exacerbated the poverty and oppression of Third World women giving rise to new forms of slavery such as the sex trafficking of women,

Realizing that the bodies of women have become the raw materials for big business in their bid to amass more profits,

While this "new world order" is slowly taking back the gains achieved by the women's movement in the First World through the cutbacks in budgets for women's support services, denial of women's reproductive rights, worsening unemployment and the feminization of poverty,

Whereas under this situation of worsening poverty, injustice and inequity, violence against women is intensified and continues to present itself in the home, the workplace, and in the society in general,

Recognizing that violence



against women in the form of rape, incest, domestic battering, political repression and sexualized torture of women,

Realizing that in socialist countries in which substantial gains for women have been achieved through legislation and the provision of the state of support systems for women, socialization of housework and childcare, there is a noticeable trend towards bringing back women to the confines of the home and remolded within the patriarchal traditions and culture,

Whereas with the magnitude and persistence of problems and issues confronting them, women have organized and developed their own distinct movements dictated by conditions obtained in their respective countries,

While from this wealth of experience, the women's movement in the Third World has synthesized its vital and integral role in the struggle for national liberation while maintaining its distinct character,

Whereas the imperative for national liberation movements to carry as its own the agenda of women for liberation is slowly being recognized,

Firmly believing that socialism remains a genuine alternative for the oppressed as long as it comprehensively addresses the issues of women,

Realizing that socialism is perceived as an important phase in bringing about women's liberation, it is likewise imperative for the women's movement to continue to protect the gains achieved for women and further push the goal of women's emancipation,

Noting with sadness, however, that sexism persists even within progressive and revolutionary movements which urges us to continuously challenge our brothers, and to a certain extent our sisters as well, to rid themselves of this. We would like to underscore the fact that even in international conferences of progressive movements such as the one we are holding today, sexual harassment and molestation of women happen,

With great courage and high hopes that we bring the women's agenda to this historical gathering of women and men from different parts of the globe,

Taking into account that peace is a noble goal for which every human being should strive, and,

Yet, cognizant that peace would remain an elusive goal for women, as long as the conditions for women's oppression exist and the particular women's problems are not addressed,

We, the participants of the International Peace Festival in the Philippines 1991:

1. Urge each other and every delegate to seriously take up the cause of women in every sphere of our lives: in our relationships, in our homes, in our workplace, and in our political work,

2. Urge socialist states to continue advancing the cause of women's emancipation by equally addressing concerns of women in the productive and reproductive spheres,

3. Call on our sisters to continue to build solidarity based on common issues even as we respect the particularity of each other's struggles because of our different cultures, historical conditions and experiences, and,

4. Call on all delegates to continue and build mutual support and solidarity and bring to completion the goals of women's emancipation and to continuously thwart any attempt at subverting whatever gains have been achieved by the women's struggle.

The IPFP conducted 36 workshops for the 169 foreign and 206 local delegates who attended the event. The workshop on Socialism and Feminism was geared specifically towards the needs of women, but other issues such as trafficking of women, women and children, ecology and development, the plight of the indigenous peoples were equally important to the women delegates.

It was recognized that the women's struggle is part of the broader struggle for global peace, justice and sovereignty among all the nations.



Source: Documents of the Peace Festival in the Philippines 1991. Publisher: BAYAN. IPFP '91 Proceedings, P.O. Box 190, 1099 Manila, Philippines. Telefax: (632) 999-437; 922-02-17.

Health Meeting scheduled in October

An Asia regional meeting on *Women's Perspectives on the Introduction of Fertility Regulation Technologies* will be held in Manila, Philippines from 5-9 October 1992. It is sponsored by World Health Organization (WHO).

Preparatory to the October meeting, Isis International Manila helped organize and facilitate consultations with Philippine women's health advocacy groups to discuss the country paper presentation of the Philippines. Aside from the host country, Bangladesh, India and Indonesia will also be represented at the meeting.

The topics will include:

- Users' perspectives on the appropriateness of particular methods of fertility regulation for particular settings in Asia.
- Women's reproductive health in the context of their broader realities of life: linking health rights to general status, including aspects such as violence, prostitution, employment and political rights. Women's perception of reproductive health services, problems, needs and possibilities.
- Policy considerations taken into account in a government's elaboration of its population policy and program, including goals, resource allocation, priorities in research and the relationship between the public and private sectors.
- Policy maker perspective on the selection and introduction of fertility regulation technologies into family planning programs in some Asian contexts, and on the participation of women in those efforts.
- Providers' perspectives of service-related issues, including quality of care, training, counselling and information.
- Description and analysis of the experiences in introducing fertility regulation methods into a country.

Aside from the plenary sessions and country paper presentations, working groups will prepare recommendations and proposals in order to be able to address priority areas for research and program implementation and consequently women's concerns and realities in fertility regulation technologies.



The Second Asian Women's Conference

by Belinda Giron Arcilla and Cristina Bontuyan

AWRAN (Asian Women's Research and Action Network) together with several women's groups in Asia organized the Second Asian Women's Conference with the theme "Recreating Women's Asia 1992." The conference opened on April 2, 1992 at the National Women's Educational Center Auditorium in Japan. Hema Goonatilake of Sri Lanka, Irene Santiago of UNIFEM and Kuniko Funabashi of the Organizing Committee opened the conference.

Aside from AWRAN, making the conference a reality were: International Women's Studies Association; Women's Studies Association of Japan; Women's Studies Group; Women's Studies Society of Japan; Yokohama Women's Forum; Sakai Women's Organization; Sendai City; Hiroshima Asian Women's Conference; Kitakyushu Forum on Asian Women; Asian Women's Conference in Osaka.

Participants to the conference were approximately 300 Japanese women and 20 overseas participants from Australia, Guam, Korea, Thailand and the Philippines. Most of the participants were women's studies students, women's organization members, labor party members, local government officials, writers, artists, housewives, etc.

Isis International Manila participants to the conference were Belinda Arcilla and Cristina Bontuyan.

At the opening ceremony, there were 14 resource persons from 12 different Asian countries. Each of them

presented sociopolitical profiles of their respective countries and their insights on the women's movement in Asia.

The speakers were: Teresita Quintos Deles (Philippines), Anjana Suvarnananda (Thailand), Shumeng Ng (Laos), Duong Thi Duyen (Vietnam), Prabha Thacker (Nepal), Tati



(Left to right): Cristy, Kuniko and Belyn.

Krisnawaty (Indonesia), Jiraporn Chimpimai (Thailand), Farecha Zafar (Pakistan), Rohana Ariffin (Malaysia), Manju Baroi (Bangladesh), Rita Monteiro (India), Connie Jan Maraang (Philippines), Ku Yenlin (Taiwan), and Zeng Bi Jun (China).

Twelve workshops were offered during the conference: women and politics, women and education, women's studies in Asia, women and labor, sexuality, patriarchy and violence against women, women in media, women and representation, war and

women's sexuality, and prostitution in Asia.

Highlights of the draft resolution cited by the participants at the end of the conference:

- they recognize the great advancement of women's consciousness and the expansion of women's movements and solidarity in Asian countries;

- they recognize the fact that women are not treated equally despite their important contribution to the histories and cultures of Asian countries, and

- they recognize that they are deprived of the right of living by the triple oppression of race, class and gender that is often concealed by socio-cultural structures;

- they recognize the fact that Japan has neglected the Asian perspective with its orientation towards the west, and

- they recognize that Japanese economic prosperity is deeply interrelated with the life of other Asians.

The resolution also recognized that the participants valued the historical significance and benefits gained from the conference. They shared a common Asian perspective for the future, and agreed that something should be done in order to find the direction in which Asian women can advance together and promote the movement as one unified group. □

For more information about the conference, write: Asian Women's Conference Organizing Committee
22-17 Nishikubo-cho, Tokiwadaira,
Matsudo City, Chiba 270, Japan.
Telefax: 81-473-87-7800

"Recreating Women's Asia 1992"

H *Heart Link* was written for the Second Asian Women's Conference in Japan by Ochiei Keiko. It was the theme song of the conference and was sung by the participants (right photo) on opening day and throughout the conference.

Below are the lyrics of *Heart Link* in three languages: the first was translated by Sarah Pradt; the second is the original text by Ochiei Keiko and the third version was translated by Malee Benyagusal.



Heart-Link

Heart-Link

*Our lives intersect,
Yours and mine
The joy of this occasion
The dreams we can't fulfill alone,
You and I can fulfill together
All of us can fulfill together
Heart-Link Heart-Link*

*Our lives intersect,
Yours and mine
This rich diversity
We go beyond words
We draw together
In Sisterhood
Heart-Link Heart-Link
A time for minds to open*

*Our lives intersect,
Yours and mine
We share the excitement
See one another for what we are
Meet without the barriers we have
known
Heart-Link Heart-Link
A bridge reaching tomorrow*

こころをつながるとき 落合恵子

1.
あなたがいる
わたしがいる
ここに在るよろこび
ふたりのできること
みんなでできること
ひとりでしたいこと
Heart-Link Heart-Link
こころをつながるこのとき

2.
あなたがいる
わたしがいる
ここにいま集う充実
言葉を超えるとき
思いが寄り添うとき
In Sisterhood
Heart-Link Heart-Link
こころ深まるこのとき

3.
あなたがいる
わたしがいる
いま分かち合うときめき
あなたのあるがまま
まるごとであうとき
Heart-Link Heart-Link
明日に架ける橋になる

มีเธอ
มีฉัน
อินสตีที่ได้รวมกัน
ที่เราทำได้
ที่ทุกคนทำได้
ที่ฉันอยากทำ
heart-link, heart-link
ความสัมพันธ์ขยายขึ้น

มีเธอ
มีฉัน
อิมเมปที่ได้มารวมกัน
ข้ามพันปีหวาวัฒนธรรม
นำใจมารวมกัน
In sisterhood
heart-link, heart-link
ความสัมพันธ์ฝังลึกขึ้น

มีเธอ
มีฉัน
คืนแดนที่ได้มารวมกัน
ตัวตนของเธอ
ตัวตนของฉัน
ความเป็นจริงที่ได้พบกัน
heart-link, heart-link
เพื่อจะอยู่ร่วมกันในอนาคต