

Stones
That
Shape
Us

Annual Learning Report July 2024 - June 2025

WRITTEN BY
Michelle Reddy
Caroline Lambert

CONTRIBUTORS
Ruth Maetala
Fotokalafi Ledua
Tavai Baleinayavutoka
Karen Edwards

ART DIRECTION & COPY EDITING
Tavai Baleinayavutoka

ILLUSTRATION & GRAPHIC DESIGN
Veshalini Naidu

PFF BOARD OF TRUSTEES
Afu Lia Billy
Dr. Fiona Hukula
Merewalesi Nailatikau
Virisila Buadromo
Professor Yvonne Underhill Sem

PFF TEAM

Carolyn Jalal
Resource Mobilisation
Enabler

Fotokalafi Ledua
Resource Mobilisation
Enabler

Gec J-an Borlongan
Finance Enabler
Organisation

Karen Edwards
Strategic Finance &
Operations Enabler

Lillian Delana
Grants Enabler

Litiana Coriakula
Finance Enabler
Grants

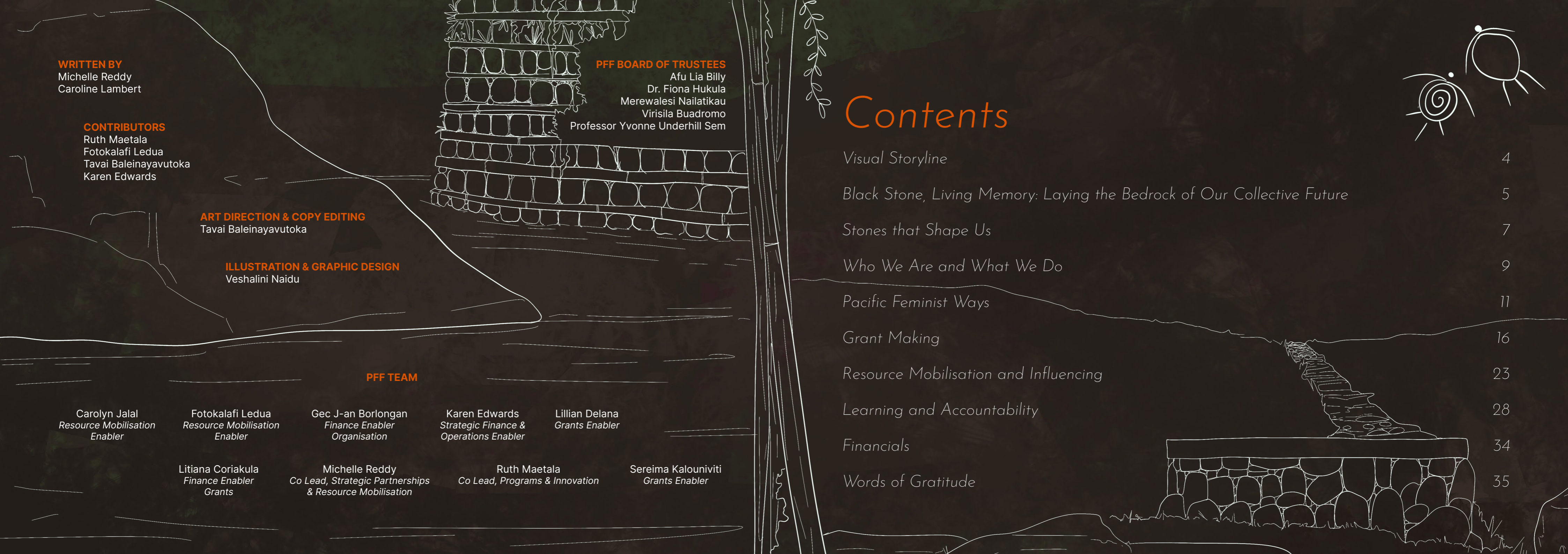
Michelle Reddy
Co Lead, Strategic Partnerships
& Resource Mobilisation

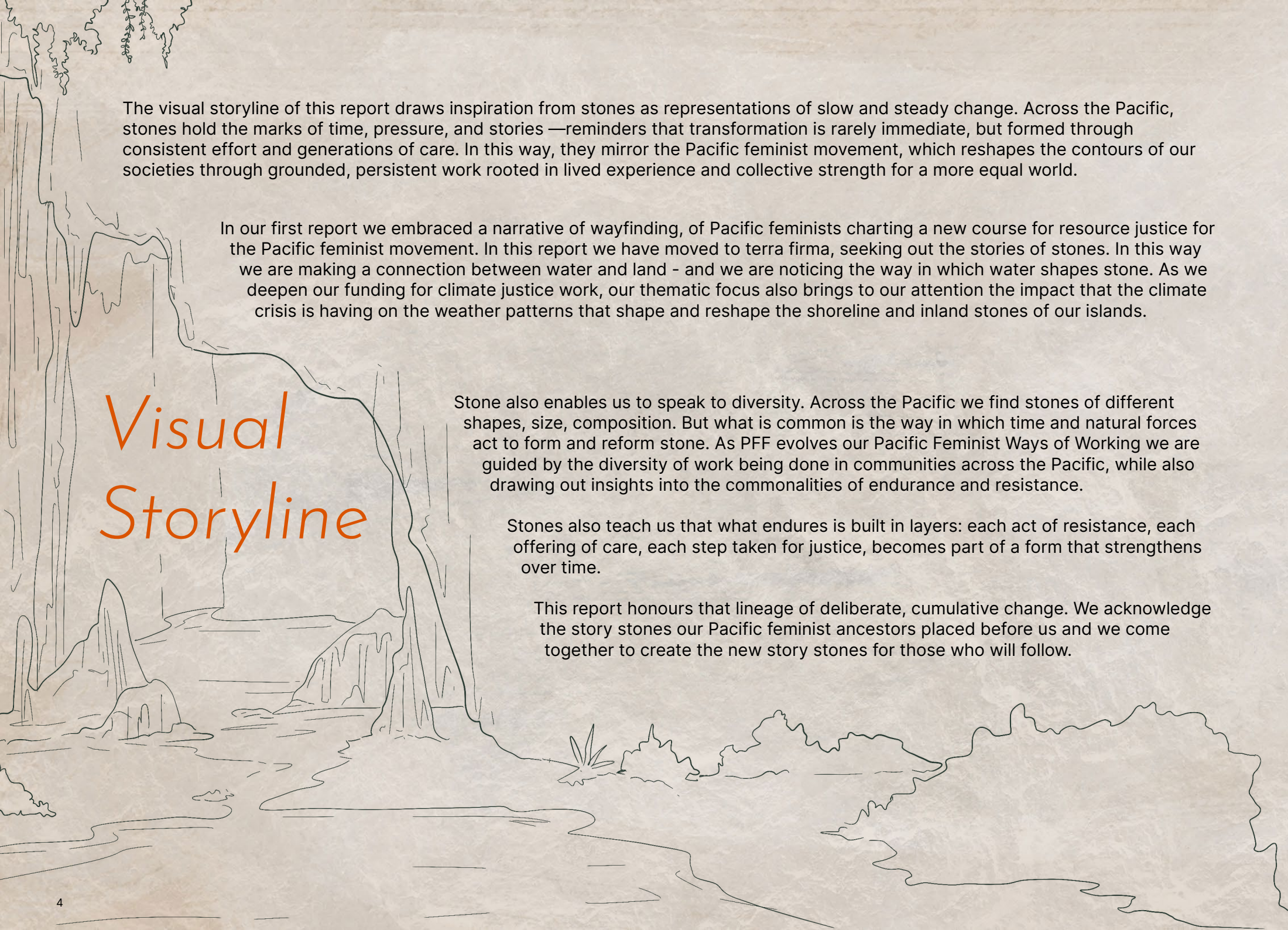
Ruth Maetala
Co Lead, Programs & Innovation

Sereima Kalouniviti
Grants Enabler

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The visual storyline of this report draws inspiration from stones as representations of slow and steady change. Across the Pacific, stones hold the marks of time, pressure, and stories —reminders that transformation is rarely immediate, but formed through consistent effort and generations of care. In this way, they mirror the Pacific feminist movement, which reshapes the contours of our societies through grounded, persistent work rooted in lived experience and collective strength for a more equal world.

In our first report we embraced a narrative of wayfinding, of Pacific feminists charting a new course for resource justice for the Pacific feminist movement. In this report we have moved to terra firma, seeking out the stories of stones. In this way we are making a connection between water and land - and we are noticing the way in which water shapes stone. As we deepen our funding for climate justice work, our thematic focus also brings to our attention the impact that the climate crisis is having on the weather patterns that shape and reshape the shoreline and inland stones of our islands.

Visual Storyline

Stone also enables us to speak to diversity. Across the Pacific we find stones of different shapes, size, composition. But what is common is the way in which time and natural forces act to form and reform stone. As PFF evolves our Pacific Feminist Ways of Working we are guided by the diversity of work being done in communities across the Pacific, while also drawing out insights into the commonalities of endurance and resistance.

Stones also teach us that what endures is built in layers: each act of resistance, each offering of care, each step taken for justice, becomes part of a form that strengthens over time.

This report honours that lineage of deliberate, cumulative change. We acknowledge the story stones our Pacific feminist ancestors placed before us and we come together to create the new story stones for those who will follow.

In Yap, there are remarkable limestone disks known as *rai* stones. Carved by the Indigenous people of the island, these stones were used in ceremonies and as a store of value. Ownership was not written in ledgers, but carried in collective memory — recorded and transferred through oral history. The stones themselves often remained in place; what changed was the shared understanding of who they belonged to. Their value existed because the community agreed it did.

In Aotearoa, there are special stones placed symbolically by contemporary Pacific migrants onto the lands of indigenous peoples. The stones represent the solidity of distant homelands and their acceptance onto the lands in Aotearoa. They represent another layer of building respectful relationships with distant kin.

In much the same way, the Pacific Feminist Fund is shaped and sustained by shared belief — belief in feminist leadership, in collective power, and in the transformative value of our work. As we close our second year, we pause to reflect on what that belief has enabled us to build.

This year marked an important governance transition. We moved from a steering committee to a formal trustee board of four members, including your Co-Chairs and two extraordinary feminists: Ofa Guttenbeil-Likiliki of Tonga and Teretia Tokam of Kiribati. As their terms concluded, we welcomed three new extraordinary feminist trustees — Mere Nailatikau, Dr Fiona Hukula, and Afu Billy — with two additional members set to join in the new year. This evolution strengthens our foundation and ensures diverse Pacific leadership continues to guide our path.

In this spirit of renewal, we also welcomed the wonderful Ruth Maetala of Solomon Islands as Co-Lead alongside the exceptional Michelle Reddy. Ruth brings a distinct pace, perspective, and depth of experience that will help guide the Fund into its next chapter.

Like the *rai* stones, what gives this Fund its value is not just structure, but shared commitment. Together, we continue to shape something enduring, and remind ourselves of the depth of our existence, and the strength of our connections.

Black Stone, Living Memory: Laying the Bedrock of Our Collective Future

Yvonne Underhill - Sem
& Virisila Buadromo

Co Chairs

Black stone
molten lava
solidified.

Solid
jagged forms
starkly
awe inspiring.

Black Stone
Core of creation
Basis of being
Demi god.

Black Stone
flowing free
from depths
Unknown
a vicious form
coagulated.

Jet black
sleeping fortress
weather rock
come wind or shine.

Black Stone
Hard
and obstinate
Indelible
solidity.

Black Stone
bird of wealth
solid bedrock
dwelling of death.

Eternal essence
of immortal soul's
steadfast fixture
founding Man's
physical cosmos.

Threshold
of the spirits
transfixed
to the stable
equilibrium
of constancy
and permanence.
Black Stone
Immovable
Immobile
Black Stone.

BLACK STONE BY GRACE MERA MOLISA (1983)

From Black Stone: poems Grace Mera Molisa, MANA publications, (Suva, 1983).

Certain stones sit with a quiet weight in our hands, their surfaces shaped by the persistence of time and nature. Trace their markings and feel the shifts in texture, the softened edges, parts shaped by pressure and change. No two stones carry the same story. Each is formed by different forces, different environments, different moments. They show us that change is often slow - formed by subtle transformations that accumulate over time - and that it is inevitable.

The Pacific feminist movement is like stone.

Our movement carries weight—the accumulated responsibilities of care, resistance, leadership, and survival. This weight is not a burden to be shed, but a presence that anchors our movements in lived realities. Like stone, the Pacific feminist movement holds firm, creating stability in environments shaped by inequality, extraction, and ongoing colonial pressures. Its strength emerges in steady change, shaped by years of commitment and constant, intentional pressure.

Like stone, the movement remembers time, it holds memory and meaning. Nothing in stone is rushed; endurance is its language. Across the Pacific we use stone to mark places of gathering, ceremony, navigation, and return. It is both ordinary and sacred. Similarly, the Pacific feminist movement holds ancestral feminist memories that live long and true in each of us. While the imperative of change is urgent, our Pacific feminism is not hurried; it has been formed through pressure, persistence, and collective memory. Its strength comes from knowing the forces that have shaped it, the people who have held it, and the faith that in passing our story stones from one generation to the next, change will continue. This is a slow, steady transformation - the kind that lasts.

Stones that Shape Us

Michelle Reddy
& Ruth Maetala

The movement is layered like stone. What is visible—advocacy, organising, leadership—rests upon deeper foundations of emotional labour and knowledge. These layers hold grief and joy, fracture and repair, reminding us that resilience is not smooth or singular, but built over time through care and connection. Stones teach us that strength is not sudden, it is built in layers that hold firm even when the surface shifts.

The transformation of stone teaches patience and collective strength. The Pacific feminist movement draws its endurance from relationships—from working across differences, sharing power, and holding space for many forms of leadership. It endures not because it resists change, but because it strategises for its inevitability. As the Fund for Pacific feminist activism, we are working to uplift this slow and steady progress.

These are the story stones of our movement.

They hold the memory and meaning of our lineage, they carry the weight and substance of our work,

and they power the momentum of the change we collectively envision.

The Pacific Feminist Fund (PFF) – proudly Pacific, feminist, and independent – is based in the Pacific and led by feminists in the region. Our work is grounded in Pacific contexts and movements, and shaped by long-standing relationships across the region.

Purpose

Our purpose is to secure funding to support and amplify the work of Pacific feminists and the Pacific feminist movement, contributing to conditions that allow this work to be sustained over time.

Vision

Our vision is that Pacific women, girls and people of gender non-conforming Pacific identities in all their diversity, advance their human rights and gender equality achievements in a time of climate crisis.

Our Key Strategies

Grantmaking and accompaniment to support and amplify the work of Pacific women, girls and people of gender non-conforming Pacific identities in all their diversity, recognising that sustained support and care are essential for movement strength and continuity.

Cultivating Pacific feminist practice to nourish Pacific ways of being, knowing and doing – including governance, organisational development, learning and accountability, influencing, grantmaking and accompaniment practices that are grounded, relational, and responsive.

Influencing and disrupting the funding ecosystem in the Pacific to increase the flow of flexible resources to women's groups and feminist movements in the region and to shift how power, risk, and responsibility are understood and shared.



Who We Are
and
What We Do

Where We Work



Now, more than ever, we are convinced that nourishing Pacific feminist ways of being, knowing, and doing is a powerful antidote to persistent inequalities. Cultivated with care, these ways of working form the foundation for resourcing solutions that are of, by, and for Pacific feminists and the Pacific feminist movement. They are the steady stones laid beneath our work - shaped over time, carrying the quiet strength of slow and deliberate change.

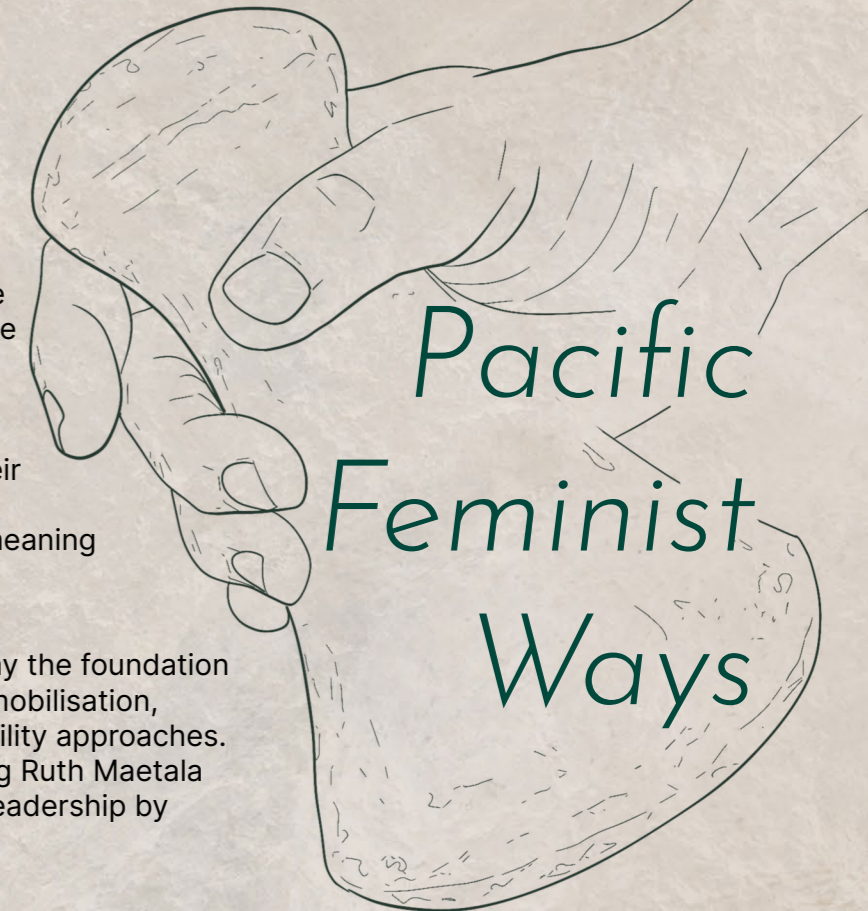
Exploring Feminist Co-Leadership

From the outset, feminist co-leadership has been an aspiration for PFF. Feminist co-leadership offers an alternative leadership model grounded in a shared practice of power and vision for social justice. Rather than concentrating authority in a single person and role, co-leadership is understood as something built collectively from the strengths of many, like a foundation formed from many stones, each one distinct, each one contributing to stability and strength.

Individually and together, feminist co-leaders work to transform themselves and their organisations by using power, resources, and skills in ways that are accountable, equitable, and rooted in care. Co-leadership recognises that greater strength and meaning emerge when different perspectives are held together.

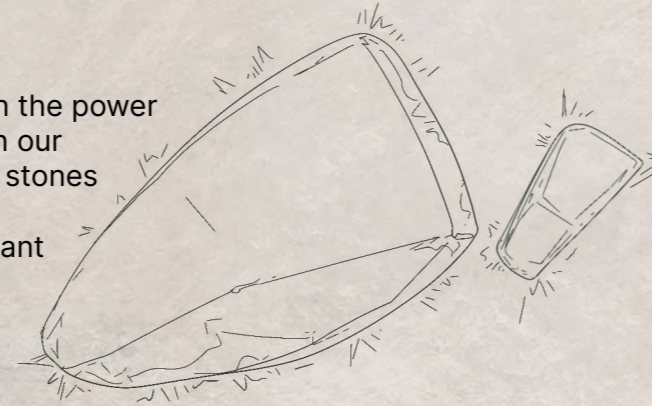
In April 2022, PFF appointed its first Co-Lead, Michelle Reddy (Fiji), who began to lay the foundation stones of the organisation. Her work focused specifically on registration, resource mobilisation, partnerships, and early iterations of PFF's grant making and learning and accountability approaches. Between 2023 to 2025, the PFF Board searched for the second Co-Lead, appointing Ruth Maetala (Solomon Islands) in October 2025. Simultaneously, the Board initiated its own co-leadership by appointing Co-Chairs to guide its governance work.

It is no easy feat to bring together two individuals with very diverse backgrounds, personalities, experiences and knowledge to lead a feminist fund. This is even more so when one Co-Lead has been working with a team for a longer period of time. It takes time to build new relationships, and changing working habits to adapt to the evolution of the co-leadership can be difficult. This continues as a work in progress for PFF.



Learning from other feminist co-leaders, we invested time and resources into consciously building our relationship with the support of individual and collective coaching. With our coaches, we identified and appreciated the vastly different styles, experiences, knowledge and skill sets that resource our co-leadership, discovered our commonalities of approach, and determined our leadership vision.

Towards the end of the first six-months of our co-leadership, and following a frank reflection on the power of accumulated knowledge, we decided to extend the probation period for our co-leadership. In our revised approach we spent more time as a co-leadership team exploring all of PFF's foundation stones - learning more about their politics and intention. We also embraced accompaniment as a core practice of the onboarding period. This approach was undertaken specifically in the areas of grant making, finance, human resources, strategic leadership, and governance. The benefits of this longer term onboarding can be seen in the way that the team is engaging in the co-leadership journey. It is not a finished process: there are still areas of exploration that are emerging.



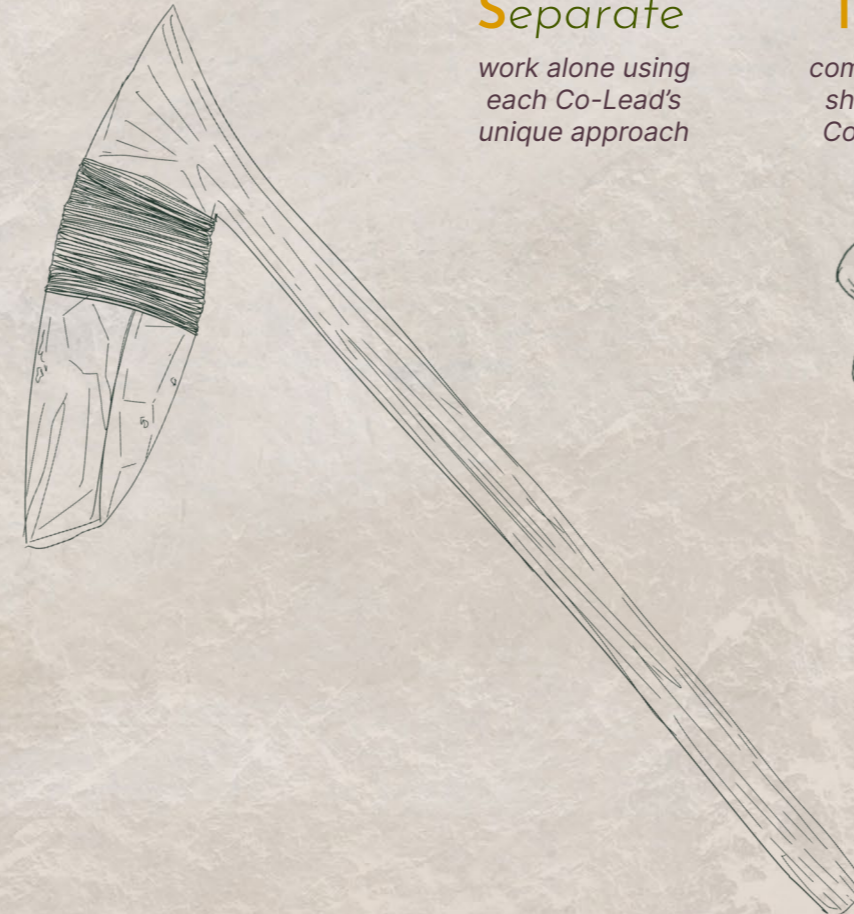
In our first six months, we also recognised how much more our own life stories show up in co-leadership, as opposed to solo leadership. Working with a coach is critical in this moment, and was instrumental in us, individually and collectively, picking up the story stones of our lives and understanding how they played out in our co-leadership. We found it helpful to see our co-leadership as a separate entity - and to consciously build our co-lead persona in a way that our individual strengths were leveraged and our areas of challenge were supported or buffed out by the other.

Two key insights have emerged: one, our co-leadership is more powerful when we enjoy and celebrate our differences rather than allowing them to frustrate our ways of working. And two, it is vital that we provide a space for individual growth if our co-leadership is to grow and flourish. Following the theme of this report, our co-leadership journey has enabled us to construct a necklace that brings together many different stones and shapes and buffs them to find the beauty and strength of our shared leadership.



By drawing on the collective wisdom of our team and peers we have been better able to identify which aspects of our co-leadership require further development. With our coach, we developed rituals and ways of working that would support our primarily virtual organisation. Practices included weekly virtual check in points, distinct areas of work, and ensuring a consolidated update for our monthly team meetings and quarterly Board meetings. But we also learnt that in person meetings were valuable for connection and advancing more complex areas of work.

Importantly, we developed a unique working rhythm, our STAGED methodology, to problem solve and be able to make a collective decision on specific areas such as grant making and data management.



Separate

work alone using each Co-Lead's unique approach

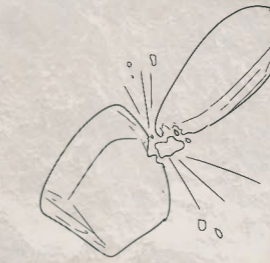
Together

come together and share what each Co-Lead created individually



Agree to disagree

opportunity to ask and learn, establish shared understanding, augment or support each other's work, link to PFF's purpose and strategic priorities, and look at what is humanly possible



Evolve

co-create a solution




Decide

use the solution to inform decision-making




Our co-leadership is a work in progress but our first twelve months together has been rich in learning which has contributed towards the evolution of our Pacific Feminist Ways of Co-Leading.



Evolving our Pacific Feminist Ways: Valuing and Honouring Diverse Forms of Pacific Feminist Expertise

Pacific feminist expertise is collective and layered, shaped by multiple forms of lived experience and responsibility. The story stones each Pacific feminist carries are formed through different physical, emotional, cultural, and spiritual labours. When we share these stories we begin to make evident how these different forms of knowledge are essential to how Pacific communities function. Expertise is not limited to formal or academic credentials, but includes those who hold wisdom through care, practice, and the ways they bring that to their service.

In particular, Pacific feminist ways of working value emotional and cultural labour as core forms of expertise. Knowledge lives in hands that weave, carve, and plant; in voices that sing, chant, and tell stories; and in relationships sustained by leaders, caregivers, organisers, and community spokespeople. This approach intentionally makes room for expertise rooted in lived realities and the roles that hold communities and movements together over time.



Our work embodies these values and we allow them to shape how we work. We fund wellbeing and self-care as foundational aspects of feminism in the region. Additionally we socialise our work through finding solutions through collective wisdom rather than pre-set frameworks. This shapes our ways of working and grounds convenings in cultural and feminist protocols. We prioritise relational accountability over extractive reporting, trust partners to define success in their own terms, and recognise storytelling, art, and healing practices as legitimate strategies for ongoing learning. By engaging feminist cultural knowledge holders as advisors and facilitators, we ensure that our work is grounded in Pacific knowledge, wisdom and expertise. In this way we are evolving our Pacific Feminist Ways of knowing, being and doing.

Our Curiosities Going Forward

In the context of our co-leadership, our key interest going forward is to continue to expand the opportunities for collective feedback on our co-leadership as Pacific Feminists. As we think about our Pacific Feminist Ways of being, knowing and doing we are cognisant that these ways of working are not fully understood by the system that is resourcing us. Our ways are rooted in care, reciprocity, culture and collective strength. The traditional funding system is shaped by different manifestations of power, of colonialism, historic and current. So a key curiosity is how we, and our allies within resourcing bodies, can reshape the structures around us (slowly, steadily in the same way that change forms within stone). We want to explore how intentional decisions about how and where we resource, and when and why we resist, can carve out space for resourced, transformative Pacific Feminist futures.

As we think about evolving our Pacific Feminist Ways we are also mindful that the ways that feminism is understood, embraced, weaponised, and rejected in different Pacific communities is a core part of contributing to gender equality and human rights in a time of climate crisis. Running alongside this is also the importance of reclaiming Pacific Ways in the face of colonisation, which requires careful and considered excavation and evolution of ways of Pacific Ways of knowing, being and doing that have been silenced, shamed and sidelined over time. We are ever alive to the power dynamics - both constructive and harmful - that are engaged in change processes. What is PFF's role in resourcing the slow and steady transformation of the story stones that are the foundations of the gender inequality and human rights violations that are so evident in our communities in this time of climate crisis? And how do we accompany partners as they disrupt these foundations? What are the peacebuilding strokes we can carry forward into the future of our feminist grant making and accompaniment and creative and innovative resource mobilisation? And how do we carve out the time for collective learning and resultant shifts of strategy and practice amongst the ambitions of our daily operations?

In 2024, our grant making began in shallow waters, where the first stones can often be reached by hand. This was a formative period in which we carefully shaped our grants strategy, selecting the initial stones that would create our grant making practice. From these foundations emerged our first round of grant making—with its intentional, responsive and political focus on women’s rights groups in the Northern Pacific, specifically across eight countries and territories: the Federated States of Micronesia, Guam, Kiribati, the Republic of the Marshall Islands, Nauru, the Northern Marianas, Palau, and Tuvalu.

Through consultations with feminist and women’s rights organisations, women’s funds, regional partners, and allies, we repeatedly heard that there are too few resources, particularly flexible, long-term funding channeled directly to both registered and unregistered feminist groups and collectives in the Northern Pacific. This absence has narrowed pathways for Northern Pacific feminists to engage meaningfully within their own contexts, across the wider Pacific feminist movement, and in global feminist spaces.

Grant Making

30 Grants
12 Countries and territories
NZD 1,827.317.71

Our rationale for prioritising the Northern Pacific is anchored in our belief that, as a feminist funder, we have a responsibility to resource movement building through grant making. We envisioned that by offering financial resources, as a form of shared weight and trust, we could contribute to strengthening women’s rights and feminist movements within the Northern Pacific, across the Pacific region, and globally. With 30 grants totalling NZD 1,827.317.71 in 12 countries and territories, each was a deliberate stone setting the base for supporting the Northern Pacific and other parts of the Pacific.

Evolving strategy through practice, reflection and learning

As part of our internal reflection processes, we paused to examine the stones we had already placed. We asked ourselves what we were learning from this first set of grants: whether our internal grant making processes were supportive foundations or whether they were uneven terrain? We asked how intentionally we were documenting and reflecting on our learning, and how we were adapting our practice to better meet the aspirations of the Pacific feminist movement?

In our discussions it was clear that our grant making needed to evolve. We needed to give a clearer voice to the political purpose of our grant making—to understand not just what grants we were placing, but why.

We came to articulate our grant making as contributing to:

The nourishment of feminist movements, enabling them to thrive through funding that is nurturing rather than extractive—stones placed to strengthen growth rather than weigh it down.

The enabling of connection between and among feminist movements, social movements in the Pacific, and global feminist spaces. These connections bring together those who already walk alongside one another and those who may be meeting for the first time. Each encounter is another stone added to a widening shore, increasing the reach, stability and depth of the Pacific feminist movement.

We recognise that the Pacific region bears the layered presence of territories and inherited colonial names. Through engagement with grantee partners, allies, and social movements, we have been reminded that many Pacific communities name their lands in ways deeply embedded in ancestral *mana*¹. We are committed to adopting these names where possible, guided by consultation with Pacific feminists in each context.

¹ A concept referring to spiritual power, energy or force.

Honouring the richness of Pacific languages, all our grant names are in the vernacular, carrying meanings that are relational and place-based. From Samoa, the Federated States of Micronesia, Kiribati, Tuvalu, Guam, the Northern Marianas, and Vanuatu, our grantee partners shared the stories and significance held within these names. These are not labels, but carefully markers of intention, relationship, peace and place.

Our first grants by invitation focused on individuals, as well as registered and unregistered groups or networks. Grant values ranged from NZD 2,000 to NZD 300,000. The shortest grant term was three months, and the longest was two years.

As we learned from these beginnings, we began to have a better understanding of the needs of the Pacific feminist movement which re-shaped our grant making. We evolved our grant types, duration, and values, refining how they contributed to our goals and strategies. Grant terms now range from a minimum of one year to a maximum of three years, with amounts starting at NZD 50,000 and reaching up to NZD 300,000.

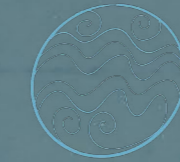
We moved away from offering individual grants. Through reflection, we recognised that our internal capacity and processes did not allow us to provide individual grants in ways that were responsive or sustainable. We also acknowledged other women's funds within the ecosystem, such as the Urgent Action Fund Asia & Pacific (UAF A&P) and its sisterhood who have long-standing experience in this area. Rather than duplicating efforts, we chose to set our stones alongside theirs, discontinuing individual grants and instead using referral pathways to connect Pacific feminists and human rights defenders with UAF A&P and global women's funds.

Our grants support Pacific women, girls, and people of gender non-conforming Pacific identities, in all their diversity, who are part of registered or unregistered networks that are linked to us. Individually and collectively, these partners implement initiatives that cultivate Pacific feminist ways of knowing, doing, and being (through the Tausiga Grant), and advance human rights and gender equality in a time of climate crisis (through the Fotuki Grant and Wanwan Taem Grant).

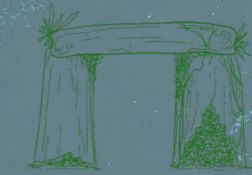
As grant making progressed, we identified internal processes that required strengthening—from developing core manuals for internal grant management, to creating a grant manual for grantee partners; from establishing an online grants management system as a central repository, to enabling participatory processes such as online applications and collective assessment. These were the structural stones needed to hold the weight of participatory grant making.

Mandated by the Pacific feminist movement, we committed to participatory grant making as a non-negotiable practice.

This led to the formation of two key anchor stones in our grant making:



Grants Appraisal Committee (GAC)



Movement Validation Advisors (MVA)

Comprising rotationally diverse Pacific feminists from across the region, the GAC brings grounded insight from selected countries and territories in the region. The MVAs are strategically based across the region to provide advice on contextual nuances, grantee partners and validate initiatives. They make contributions to the grant making process, offer recommendations for improvement, and hold us accountable to the political purpose of our grant making. Supported by PFF's online grants management system, they are able to access applications in real time, ensuring transparency, shared stewardship, and collective responsibility.

Our Curiosities Going Forward

Climate change impacts all of the Pacific island countries, territories and states. This calls for action and hence our move to deepen our work on climate and environmental justice. We are anchoring our work as resource justice advocates, supporting the courageous labour of Pacific climate and environmental defenders who have shaped global discourse—from the 1.5-degree threshold to the landmark International Court of Justice opinion on states' obligations.

As we prepare to engage, for the first time, in Kanaky (New Caledonia), Maohi Nui (French Polynesia), and Uvea mo Futuna (Wallis and Futuna), we continue to explore how social movements intersect across gender justice, climate and environmental justice, and indigenous rights, and how these movements might stack their stones together.

Born of the Pacific feminist movement, we know that there are distinct Pacific feminist ways of knowing, being, and doing. We seek to harness the collective strength of multidisciplinary Pacific actors—from academics and artists to scientists, human rights defenders, and dreamers—to further shape PFF's understanding and practice of these ways. In doing so, we continue the slow, deliberate work of gathering and placing stones with intention, each one adding to the strength, stability and direction of the movement we are part of.

Spotlight on PFF's Evolving Grant Making



Tausiga Grant

Tausiga (Samoan)

This grant is available to Pacific women, girls and people of gender non-conforming Pacific identities in all their diversity who are part of a registered or unregistered network who on their own or in collaboration with others, want to implement an initiative that would contribute to cultivating of Pacific feminist forms of knowing, doing and being. The interpretation of this would entirely depend on the applicant.

The Tausiga Grant is a grant for core support and for activities that require an implementation period of 1 year.

Maximum Grant of up to NZD 50,000.



Fotuki Grant

Grant for initiatives that would advance human rights and gender equality in a time of climate crisis.

Fotuki (Chuukese)

This grant is available to Pacific women, girls and people of gender non-conforming Pacific identities in all their diversity who are part of a registered or unregistered network who on their own or in collaboration with others, want to implement an initiative that would advance human rights and gender equality in a time of climate crisis.

The Fotuki Grant is a grant for core support and for activities that require an implementation period of 3 years.

For a deeper explanation about our Grants, please visit our website www.pacfemfund.org



Wanwan Taem Grant

Grant that responds to specific needs and priorities and is by invitation only.

Wanwan Taem (Bislama)

Currently, PFF is currently giving out Wanwan Taem grants to support Pacific Islands Diverse (PIDSOGIESC+) and the Pacific Feminist Sexual Reproductive Health and Rights (SRHR) Coalition and its members. Below are descriptions of the grants we give out under the umbrella of Wanwan Taem grants.

Nuanua Grant

Nuanua (Tuvaluan)

The Nuanua Grant symbolizes unity across the Pacific, to advance human rights and gender equality for people of gender non-conforming Pacific identities in all their diversity.

Nuanua grant is a core grant that requires an implementation period of 3 years.

Sinangan Grant

Sinangan (Chamoru)

A core grant that can be used to undertake community SRHR programs and projects contributing to increased access to SRHR including but not limited to family planning information services.

Maximum grant amount is NZD 19,900 for an implementation period of 3 years.

Mauri Grant

Mauri (Kiribati)

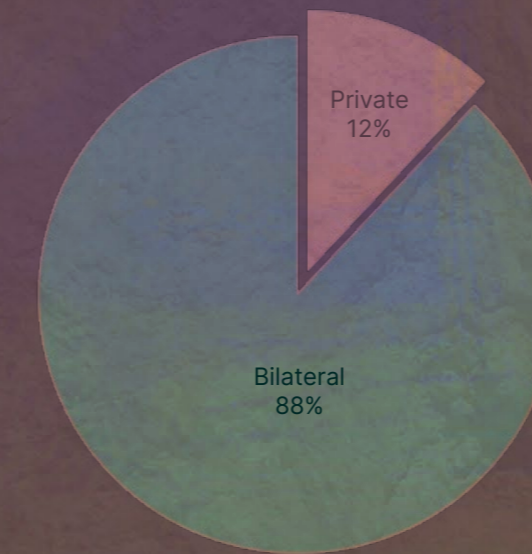
A core grant that can be used to influence and increase access to SRHR services and information, contributes to lobbying and advocacy for policy, legislative and behavior change activities at national, regional and global spaces.

Maximum grant amount is NZD 100,000 for an implementation period of 3 years.

As our grant making lays the stones that form the ground we stand on, resource mobilisation and influencing determine how we expand and strengthen that ground. Together, they form a continuous practice, with our grantmaking being recognised, supported, and reinforced through shifting the landscapes of power and resourcing.

Our approach to resource mobilisation and influencing is grounded in the power of movements—in shared purpose, passion, and commitment to the realisation of the rights of women and people of gender diverse Pacific identities. This approach is not abstract. We have learned the importance of being intentional, grounding reciprocity, bringing care into every place and space we enter, and remaining deeply relational in our partnerships and collaborations.

From this way of knowing and being, we engage as feminist resource justice advocates walking with conviction into rooms and decision making spaces where resources are shaped and contested. We are intentional in our presence, understanding that where we stand—and how—directly influences how resources flow for the Pacific feminist movement.



NEW FUNDING FY 24/25

Bilateral	
DFAT	1,312,742.24
	1,312,742.24
Private	
Fondation Chanel	172,794.38
	172,794.38
TOTAL	1,485,536.63

Resource
Mobilisation
and
Influencing

In this period, we have slowly built our reserves from **NZD129,479 to NZD199,076**.

The Pacific has always held a culture of sharing. From Fiji's indigenous practice of *solesolevaki*, to Samoa's *fa'alavelave*, to Guam's *inafa'maolek*, these practices reflect a deep ethic of making good for everyone. These collective acts are built from the understanding that our lives are interconnected, and that sharing is an expression of care, responsibility, and continuity.

This ethic shapes how we show up in feminist coalitions and partnerships. As part of the **Amplify – Invest – Reach (AIR) Partnership**, the **ResourceFULL Collective**, and the **Equality Collaboration**, our shared commitment to moving resources to feminist movements is what binds us. Through difficult conversations, sustained negotiations and long term engagement with funders, philanthropists, and the wider ecosystem, we have strengthened the stonework of our collaborations.

In the current context—marked by the resurgence of conservative and authoritarian governments and the growing strength of anti-rights movements—these coalitions matter more than ever. They allow us to stand together when pressure is applied.

Over the past year, we have seen how social movements can reshape and transform how funders can engage with and support feminist work. A clear example is the Equality Collaboration, a six-year commitment by the Australian Government to support LGBTQIA+ civil society organisations and human rights defenders in the Pacific and Southeast Asia. Pacific LGBTQIA+ movements chose PFF as their partner of choice—trusted to act as feminist funder and grant maker for the Collaboration.



From advocating for long-term funding, to embedding participatory grant making mechanisms, to providing leadership and strategic advisory support, this shift reflects what becomes possible when movements choose who sets stones with them, rather than having stones placed upon them.

When we reflect on our Pacific Feminist Ways of being, knowing and doing, we recognise that behind every strategic win is something quieter but even more enduring: the feminist friendships that sustain the work. Some of these friendships stretch back over two decades, shaped by shared struggle, laughter, disagreement, repair, and the long arc of movement building. Others are newly formed, tender and bright with possibility. Together, they form a living stone network—held not by mortar, but by care.

These feminist friendships—grown, tended, and strengthened have built the deep trust we rely on. This trust is not transactional; it is woven through *tok storī*², reciprocity, and the quiet, consistent act of showing up. It honours the *mana* of each sister, sibling, and community. It allows us to move with clarity, courage, and collective purpose.

Within the Pacific Feminist Fund, these friendships are not an afterthought; they are the architecture. They are load-bearing stones. They are the reason our coalitions hold under pressure, our partnerships deepen over time, and our movements continue to rise. They remind us that feminist work is not only strategic—it is relational, intergenerational, and grounded in radical love for our peoples and our region.

² A term meaning to converse, sharing stories.

Our Curiosities Going Forward

As we deepen our work and understanding in resource mobilisation and influencing, we remain attentive to how movements navigate shifting political, economic, and environmental contexts. Our approach to resource justice stays anchored in movement priorities while adapting to changing contexts that surround us.

Increasingly over this year, PFF has been identified as a partner and funder of choice by the movement that we serve and interested funders. This affirms the trust in PFF and also the political vision for the establishment of a regional feminist fund. We are grateful, and also mindful of the tension of growing our resource base while building our Pacific Feminist Ways of grantmaking and accompaniment. We want to bring care to our expansion, to ensure that growth does not hamper our ability to decolonise our ways of working. As such, going forward, it will be critical to reflect and document how we make decisions as a team and Board, in particular to explore our ability or inability to meet the aspirations of the movement, and how we are able to negotiate funder obligations to reflect feminist funding principles.

Another central curiosity for us is how both visible and less visible spaces can be intentionally created as shared ground—places where different shapes and weights of experience, analysis, and ways of knowing can sit together. It is imperative that the invisible story is told and stories of our hiccups are told. When these stones are gathered and held with care rather than forced into uniformity, they form a stronger base. From this base, a wider range of strategies can emerge. This, in turn, expands our collective ability to influence how resources are mobilised, held, and redistributed across the Pacific.

Spotlight on PFF's Partnerships

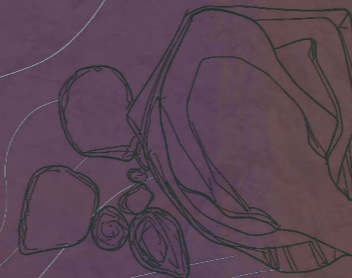
Amplify - Invest - Reach (AIR) Partnership



The AIR Partnership brings together four Women's Funds: Women's Fund Asia, Women's Fund Fiji, UAF A&P, PFF and the Australian Government to increase the volume, quality, and accessibility of funding reaching women's rights organisations and human rights defenders in the Pacific and Asia regions.

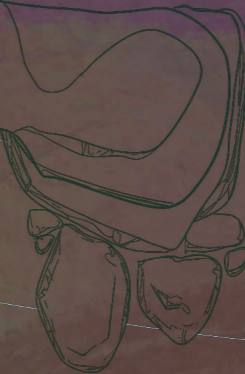
The partnership is designed to reinforce locally led development by strengthening the operational foundations, visibility, and fundraising capacity of Women's Funds so they can deliver more flexible, responsive, and sustainable support to movements advancing gender equality and human rights across the region.

The Equality Collaboration



Launched in 2025 and supported by the Australian Government, the Collaboration supports LGBTQIA+ civil society organisations and human rights defenders in the Pacific and Southeast Asia. Pacific LGBTQIA+ movements chose PFF as their partner of choice—trusted to act as feminist funder and grant maker for the Collaboration.

The ResourceFULL Collective



A collaboration between the PFF, UAF A&P, and the International Women's Development Agency (IWDA) that work towards the expansion of the pool of resources available to feminist movements in Asia and the Pacific, drawing on their complementary strengths, regional knowledge, and networks.

Whether a small collection of stones that create a tidal pool or a larger stone structure that guides the way, intentional consideration as to how a stone will strengthen the form is critical. Stones must be collected, weighed in hand, considered from all angles. They must be placed, and placed again and then again, to feel and observe the expected and unexpected alignments between one edge and another. We must hold the tension of both learning and unlearning: "I thought this stone would hold this space in this way, and yet it didn't - it needed to be positioned here, like this, in order to do the job."

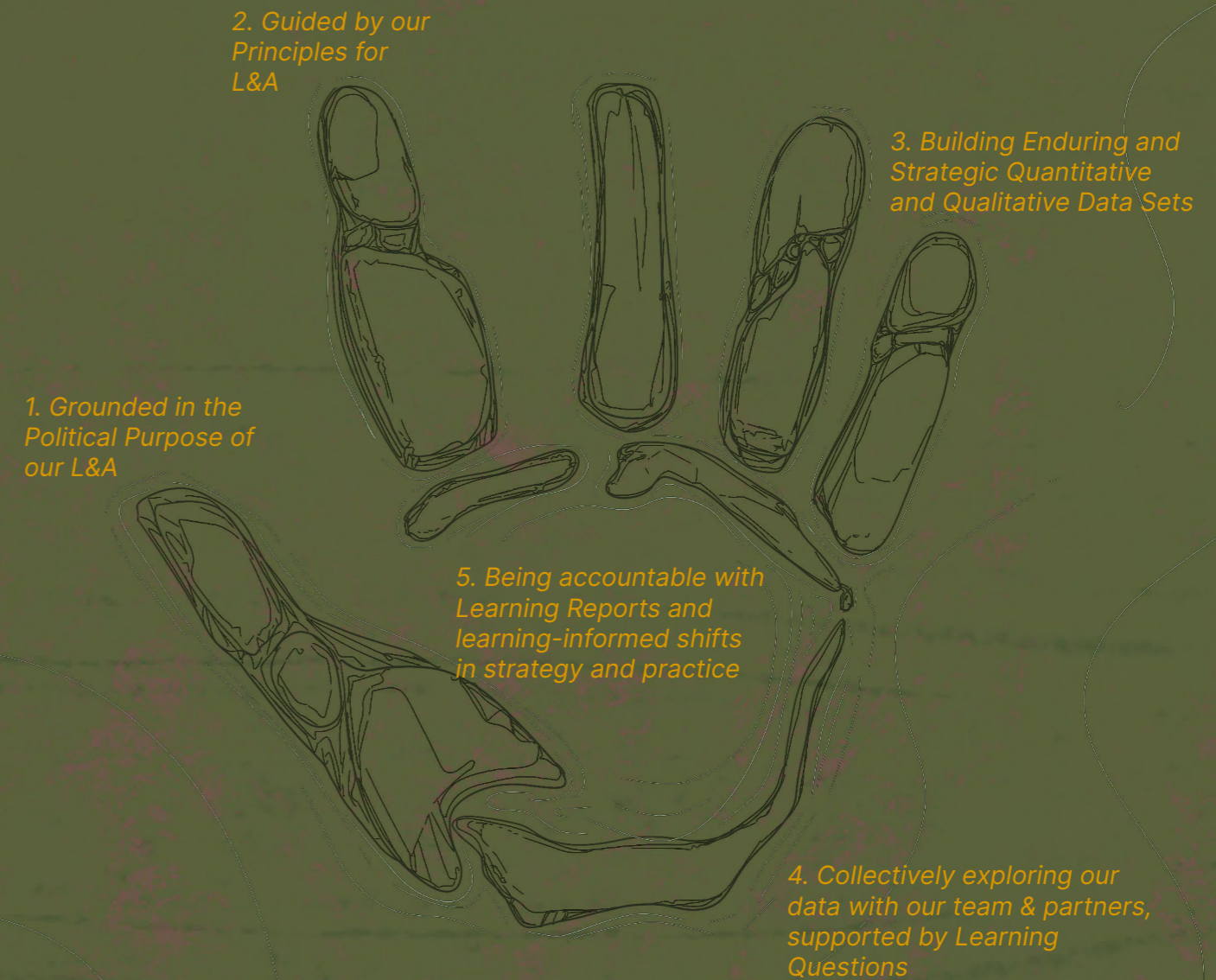
In a similar vein, in PFF's learning and accountability work this year we have realised just how much unlearning work we have to do if we want to truly embrace a Pacific Feminist Approach to Learning and Accountability. From how grantee partners share their reflections on their work, to the organisational data platforms we use to collate data, to how we work within our team and with grantee partners to collectively make sense of the data: at every step we are realising how crucial it is to keep our political objective in site. We can't rely on "business as usual" approaches if we truly want to put the power of stories and the power of Pacific feminists and the Pacific feminist movement at the heart of our learning and accountability.

Learning and Accountability

Visualising our Pacific Feminist Approach to Learning and Accountability

As our grantmaking increased and new colleagues joined PFF, our growing team came together in two organisational reflection and learning sessions. These gatherings enabled us to collectively sharpen our understanding of our Pacific Feminist Approach to Learning and Accountability, honing our data sets and methodologies, and mapping out our processes. We also realised that it would be helpful to create a visual summary of our Pacific Feminist Approach to Learning and Accountability, to make the pathway clearer and simpler, and enable visual learners to absorb information more easily.

The five "stepping stones" ground us in our purpose and principles, establish the idea of enduring and strategic data sets, affirm collective learning, and spotlight accountability through shifts in practice and strategy (more so than donor reporting).



Reflection with Grantee Partners

In our first round of grants we experimented with a more-open ended approach to grantee partner reporting, eschewing templates and set questions for a more organic approach which put the partner in the driving seat of what they wanted to tell us. While in some instances partner reports went beyond a “what” account of activities into the “so what” reflections on what changed as a result of their work, for the most part (and with a few notable exceptions) the reports were activity based.

As we reflected on the variations in reporting, we recognised that, of course, the power dynamics were still at play, and in a sense we had made them even more opaque and difficult to navigate by providing no structure to reports. We also undermined our own objective of being able to reflect on how change happens and the role of feminist-led funding as a driver of disruption in Pacific cultural, political, economic, and social norms. To that end, we have recognised that we need to provide clearer questions in our partner reporting templates. We also realised that as a feminist fund we need to work together with partners to create self-directed cultures of curiosity and reflection within the Pacific feminist movement. For many years, external donors have told organisations in the Pacific how to report - very often based on the donors’ own priorities and strategies - and it will take time to disrupt the dominance of this approach. In line with this experience and thinking, we also appreciate the lessons we have learnt during the first three years of the inception phase drawing learnings from our experiences of success, relationship management, grant management, resource mobilisation in new and innovative ways and the opportunity for accompaniment, learning and accountability.

Enduring and Strategic data sets and learning questions

Our discussions during the first and second Reflection and Learning Sessions have led to us distinguishing between enduring data sets and learning questions, and strategic data sets and learning questions.

Enduring Data is collected year-on-year, to deepen insights into emerging trends in grantmaking, accompaniment, resource mobilisation and Pacific feminist activism, and the Enduring Learning Questions support PFF and partners to draw out year-on-year insights and patterns from the enduring data.

Strategic Data is collected annually and is grounded in our annual strategic learning focus and its associated learning questions. Our intention in setting an annual strategic learning focus is to deepen our insight into a particular aspect of Pacific feminist activism and/or PFF’s Pacific Feminist Ways.

As part of our reflection we have also nuanced our qualitative indicators and sharpened our quantitative indicators, aligning them more clearly to our learning questions and ensuring that the data insights can drive both shifts in our strategy and practice, as well as providing the framework for our accountability to movements and donors.

Data Infrastructure and Systems

PFF has been working to set up its internal operational and data infrastructure. We have learnt that an effective organisational data infrastructure approach requires clarity of purpose (what data do we need, why, how?) as well as a whole-of-organisation strategy. While we have made progress on a piecemeal basis, we have struggled to articulate this comprehensive approach, retreating to internal siloes and areas of expertise. Resolving this matter is now on our radar and we are working across teams to ensure that from application to partner reporting to collective sensemaking, our processes ensure that we are gathering the type of data we need to evolve our Pacific Feminist Approach to Learning and Accountability.

Despite these challenges we have embedded organisational infrastructure systems and accounting software in our day-to-day practice. And PFF has been internally developing a bespoke Grant Management System while also exploring the best ways to collate, code (where necessary), and analyse quantitative and qualitative data. Reflecting on the presence of organisational siloes, bringing these two streams of work together is now a focus of our work.

We have also come to realise that one of the challenges of centering storytelling is that even innovative MEAL data management platforms in the funder space tend to be weighted towards quantification - including a tendency to quantify qualitative data rather than enable exploration of its nuance. So finding a system and process that enables us to fully explore patterns and outliers in qualitative data has been more difficult than we anticipated.

Collective Sensemaking: Laying the Groundwork for a Pilot

While our intention remains to convene annually with selected partners to engage in a collective sensemaking session, we have been delayed in implementation. We have held preliminary discussions on what it means to prioritise the Pacific strength of storytelling in our accountability and learning process. We plan to experiment with individual and organisational storytelling, as well as practices to support collective sensemaking and learning, exploring how creative approaches might hold our ruminations. We also hope to trial approaches to bring in selected quantitative and qualitative data from across the full grantee partner cohort.

Embedding Reflection to Strengthen Strategy & Practice

Since inception PFF has held three staff reflection and learning sessions (one online, two in person). While each session has enabled the team to generate new collective insights into the work of PFF, and ad hoc changes to strategy and practice have been made, it is also true to say that some of our more significant shifts to strategy and practice (i.e., the changes to our grantmaking strategy) happened outside of our Learning and Accountability approach.

Regardless of the forum for reflection, the critical piece for PFF is that we are evolving a culture of curiosity and reflection. The question that remains is how to ensure the evolution of a more cohesive and intentional culture of learning and accountability. As part of this we are trialing an Actions Arising spreadsheet which, using the three Inception Strategies (of evolving our Pacific Feminist Ways, Grant Making and Accompaniment, and our Resource Mobilisation) as an organising schematic, provides a structure to ensure that recommendations from the reflection and learning will be actioned, including through integration into subsequent year Annual Work Plans.

Our Curiosities Going Forward

As we look ahead we have four driving curiosities:

At an operational level, how will we systematise our processes for ensuring learning insights, shift strategy and practice - in particular, what tools will we need to develop to ensure accountability within the team, and to the board and broader movement? At a practical level, what tools and systems will best enable us to ground our learning and accountability in the storying tradition of the Pacific, particularly in a context where so many of the existing platforms in the market are skewed towards quantitative data?

At a relational level, what will we learn as we sharpen our reporting questions to genuinely engage with the disruptive agenda set by PFF, and how will we do this in a way that doesn't revert to burdensome donor reporting requirements?

And at a political level, how can we build data collection, analysis and sensemaking tools that ensure that PFF's political project to decolonise learning and accountability - in particular, how will our collective sensemaking sessions evolve in a way that manages power inequalities and different starting points across the movement?

Statement of Financial Position

	2025 (NZD)	2024 (NZD)
Assets		
Current Assets		
Cash and short-term deposits	4,084,363	3,064,462
Debtors and prepayments	9,941	4,082
Term Deposits	354,247	0
Total Current Assets	4,448,552	3,068,544
Non-current Assets		
Property, plant and equipment	9,465	9,328
Total Non-current Assets	9,465	9,328
Total Assets	4,458,017	3,077,872
Liabilities		
Current Liabilities		
Creditors and accrued expenses	57,572	20,512
Employee costs payable	59,156	18,345
Deferred revenue	4,128,526	2,877,059
Total Current Liabilities	4,245,254	2,915,916
Total Liabilities	4,245,254	2,915,916
Net Assets	212,763	161,956
Accumulated Funds		
Accumulated funds	212,763	161,956
Total Accumulated Funds	212,763	161,956

Statement of Financial Performance

	2025 (NZD)	2024 (NZD)
Revenue		
General grants	3,303,471	1,145,393
Interest Income	47,988	30,291
Total Revenue	3,351,458	1,175,684
Expenses		
Employee Remuneration and other related expenses	930,830	543,423
Expenses relate to core activities	592,876	409,936
Grants and donations made	1,827,315	34,947
Currency Gains/Losses from grants	37,023	22,365
Other Expenses	5,556	3,542
Total Expenses	3,393,600	1,014,212
Surplus/(Deficit)	(42,141)	(161,472)

Financials

As at 30 June 2025

It is difficult to name everyone we wish to honour, and so we offer this gratitude set with care, humility, and love.

Meitaki, Vinaka Vakalevu, Kam Rabwa, Fakaaue Lahi oue tulou, Fa'afetai, Mālō 'aupito, Fakafetai, Tenkyu, Tagio tumas, Tankyu

Words of Gratitude

We honour our feminist ancestors—those who came before us, who sparked the fire in our bellies and laid the foundational stones upon which our feet now stand. Stones shaped by courage, resistance, care, and imagination. Their bones, memories, spirits, and visions live on—embedded in our ways of being, carried in our movements, and held firmly within the fibre of who we are.

We honour our feminist allies and friends, across distances, spaces, and places—those who were willing to extend a hand, share an idea, offer a hug, or simply sit beside us. Each gesture was a stone placed alongside ours, strengthening the ground beneath us and reminding us that no stone is ever meant to stand alone.

We remember those who encouraged us to be audacious when hesitation crept in, who invited us to dream bigger when our vision narrowed, and who gently reminded us to slow down when we were moving too fast. These moments of care are stones too—set not for display, but for endurance.

We thank you for the community of love and care you have helped to build. A community made not of single monuments, but of many story stones—gathered, placed, and tended together—forming a foundation strong enough to hold our past, our present, and the futures we are still shaping.



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