The Scream No One Heard: Gender Equality, Relocation, and Environmental Decision-Making in Fiji

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Education level: Undergraduate- introductory level, Undergraduate- upper level

Topical areas: Gender, Relocation, Sociology, Environmental Decision-Making, Climate Change Policy, Climate Change Adaptation.

Concepts students should be familiar with: Climate Change in Fiji, Environmental Justice, Women's Rights, Climate Change Adaptation, Sex, Gender

Case Type/Method: Discussion and problem solving

Learning Objectives

At the end of this case, students should be able to:

1. Describe how environmental risks impact women and men differently depending on how social relations shape rights and responsibilities in production and decision-making.
2. Compare and contrast perspectives of diverse stakeholders according to
3. Illustrate how global, national, and local views of gender equality differ or compare.
4. Describe how climate change exposes existing gender inequalities.
5. Develop an action plan solutions-based approach to equitable (in regards to gender) climate change adaptation.
6. Describe the complexities associated with equitable climate change adaptation projects.

Modules

1. **Stakeholder Analysis - Expert Groups**
2. **Jigsaw Clusters**
3. **Make a Plan/Reflection**

Key Message
This case study is based on the government-sponsored relocation of Vunidogoloa Village in Vanua Levu, Fiji, a coastal community that shifted their village a mile inland as a response to shoreline erosion and coastal flooding. The overall goal of this case is to introduce students to the gender considerations regarding community-based relocation efforts in Fiji. The themes represented here address issues associated with gender equality, gender and climate change adaptation, and the importance of women's representation in environmental decision-making processes. We place gender at the center of this analysis to illustrate the substantial role gender has played in the relocation of the Vunidogoloa Village, including how cultural expectations associated with gender shaped the way in which women participated in the decision to relocate to Vunidogoloa.

Introduction
All over the world women spend more time on household labor than men. As the primary caretakers of the household, women are responsible for food production in subsistence communities and nearly all of the unpaid domestic labor. Consequently, environmental degradation places a heavier burden on women than men, particularly in developing regions, where households rely heavily on natural resources, but often lack access to basic amenities. For example, nearly half of the population living in developing regions has inadequate access to drinking water, with women shouldering the responsibility for collecting clean water (Sorenson, Morssink, and Campos 2011). Similarly, while only seven percent of the world's total energy supply comes from fuelwood, nearly 76 percent of this total is in developing countries (Trossero 2002). In South East Asia alone, it is estimated that women spend on average 374 hours per year collecting fuelwood (Das, Pradhan, and Nonhebel 2019). This is equivalent to approximately 15 consecutive days. In addition, there are gender disparities in poverty rates which often equates to women lacking access to resources that can offset the cost associated with environmental degradation. Despite the fact that women are disproportionately impacted by environmental degradation because of an unequal share of household responsibilities, they still remain marginalized in public and private decision-making spheres. Simply put, women are key actors in household production that is reliant on ecosystem services, but they are not key decision-makers when it comes to decisions about the environment. Fortunately, strides for gender equality in environmental decision-making is gaining traction with policy makers and women's

rights organizations who recognize that for adaptation to be truly sustainable, women must be included in decision-making process.

The tactic of placing gender at the epicenter of politicized concerns is not nuanced. In 1995, at the Fourth UN Conference on Women in Beijing, attendees expressed frustration that, globally, there had not been a significant shift in women's status in the last 20 years. Demanding a different approach, UN Women released a Platform of Action calling for a more active approach to gender inequality, one that actively incorporated gender into policy making. The platform referred to this as *gender mainstreaming*: "the process of incorporating gender perspective to any action, policy, legislation or action in order to ensure that the concerns of all are addressed and that gender inequalities are not perpetuated through institutional means" (Alston 2013, 287). This seemingly inconspicuous demand was radical in that it shifted women's empowerment from a strictly women's issue to a politicized concern (Alston 2013). While we see evidence of the gender perspective deeply embedded in global sustainable development goals, such as poverty reduction and access to education, it is still lagging in the climate change arena.

Climate change is a relatively new challenge for governments around the world. This poses a unique set of challenges associated with its unprecedented nature, but it also provides unique opportunities for gender mainstreaming. In response to global climate change, adaptation strategies are being created and implemented across a variety of fronts and contexts creating a space to further expand on gender equality in respect to sustainable climate change adaptation. This is not to say that gender mainstreaming is not occurring in climate change adaptation efforts. On the contrary, women's rights organizations at the local, national, and international level all agree that gender equality in respect to decision-making power is critical to sustainable climate change adaptation. However, there is little consensus about how to operationalize an *inclusive* decision-making process. This is for a number of reasons. First, value laden terms such as justice, fairness, and equality are subjective and there is no socially shared understanding of these terms (Roberts and Parks 2006). Second, cultural restrictions placed on women may come into conflict with globalized expectations associated with inclusive decision-making. Thus, ambiguities associated with terminology alongside contextual factors lead to a common default, women are merely *added into* climate change adaptation discussions often without paying attention to how the local context shapes the way in which women are *allowed* to participate. Consequently, gender equality in climate change adaptation is often reduced to mere "lip service."

Drawing upon materials gathered from interviews, policy reports, and archival data regarding the Fiji Women's Rights Movements, our case study provides specific insight into the gendered dimension of climate change adaptation from the local level to the international decision-making arena. In this case study we pose some complicated questions: What does it mean to have a fully inclusive decision-making process that situates gender at the epicenter? Is it even possible? How do people reconcile traditional restrictions placed on women when they come into conflict with globalized ideas of gender equality? What does a gender inclusive decision-making process look like in practice?

Case Examination

In 2009, the local Provincial Office, Fiji's National Disaster Management Office (NDMO), the Ministry of Local Government, Urban Development, Housing & Environment, and Vunidogoloa village leaders began discussion around relocating the coastal village of Vunidogoloa. While conversations regarding relocation, the project actually gained momentum in 2010 after Cyclone Tomas, a Category 4 tropical storm left Vunidogoloa Village underwater forcing the residents to evacuate to Nabua Primary School, which is located approximately two miles from the coastal village. After a week at the school dormitories, village residents returned to a decimated scene—houses were flattened, livestock was gone, and boats drifted out into the sea. Even more damaging and difficult to repair was the psychological ramifications caused by the storm. Men and women, the elders and the youth, all agreed they were "lucky" that the village did not flood in the middle of the night. Had it done so, they may have not had the forewarning to evacuate. Interestingly, the village had been experiencing the consequences of slow onset coastal erosion and shoreline flooding for years, but the cyclone acted as the catalyst for relocation efforts to move forward.

Prior to the relocation occurring, the government mandated 100 percent consensus of the village. This meant everyone in the village—men and women alike—had to agree to the move. According to residents, the village held a meeting in which they voted for the relocation. Some village women were present, but they did not vote. Other women did not attend, for various reasons. Some were not in the village when the vote took place and others were not invited. A discussion with a young woman illustrates the latter:

> A: Did you attend the meeting?
> I: I wasn't invited.
> A: Were you told not to go?
> I: You are not told not to attend, but if you are not asked to attend then you do not go.

Another exchange illustrates the socially organized role of women in the village setting. In 2012, UN Women paid for a female representative from rural villages to attend Barefoot College in India for eight months. Barefoot College's mission is to empower rural communities and simultaneously alleviate poverty by "bringing the value of community knowledge and skills into mainstream thinking in modern technology, engineering, and architecture" (Roy and Hartigan 2008:70). As part of the College's outreach, it selected Vunidogoloa and nine other rural villages in Fiji to take part in its solar initiative, a program that donated every household in the ten villages with three solar lights and trained a woman from each village to assume the role of community solar engineer. According to a representative from UN Women, the program had a dual purpose: (1) to provide sustainable electricity to rural villages and (2) to provide an opportunity for women to become financially independent. The intention was for the women to charge households five Fiji dollars to install the lights, conduct any future repairs, and train the other women in the village to be solar engineers. When I inquired about the project, a Provincial Officer commented, "She [the solar engineer] came back and trained her husband." He went on to explain the tension between the goal and the outcome, positing, "You know lifestyle, attitude, so she thought it was safer to first share the knowledge with her husband." The brief narratives above point to the existing tensions between the socially organized rights of women at the local level and the global expectations associated with women's empowerment.

Interestingly, the government was well aware of the limitations regarding the role of women in the relocation and continued to move forward with the project. Again in 2012, Fiji's Prime Minister, Voreqe Bainimarama, sent the Fiji military to Vunidogoloa to begin excavation at the site suggested by village leaders. The project briefly stalled when an environmental assessment was conducted *after* the logging took place and researchers found that the sediment was too loose to sustain any buildings. Consequently, more land had to be cleared. The following year the government solicited laborers from the National Employment Center to work with the village men to begin construction of the houses at the newly relocated village site.

Although women did not partake in the decision-making process, they were active participants in the relocation project and contributed in the form of unpaid domestic labor. Village women discussed their long days of engaging in domestic duties. As one woman pointed out, "The women everyday they bring lunch and breakfast from the old site to the new site. We couldn't even come by road. With the rainy weather we crossed the road." The young mother went on to discuss the hardship of having to make the mile-long trek from the coastal community to the village along the hillside numerous times a day. In addition to domestic labor, the women raised funds by making *sasa brooms* (broom made out of coconut leaves), and selling fish, crab, and surplus crops in the neighboring town of Savusavu, which is approximately an hour drive from the relocated village site.

After two years of long days, the relocation was complete. In 2014, Prime Minister Bainimarama commemorated the relocation project with a publicized ceremony in which he delivered the following speech:

> Lest anyone doubt the impact of climate change on coastal communities in Fiji, let them come to Vunidogoloa.
>
> Today, we launch the first project in Fiji to save an entire village from the rise in sea levels caused by climate change.
>
> It is real. It is happening now. And this is just the first community in Fiji to be so seriously threatened that it has to be moved.
>
> We're already planning to do the same at Narikoso in Kadavu, which will be the second of the Government's pilot relocation projects. But unfortunately, this is just the start. Many more communities and ordinary families in Fiji will also have to be relocated.
>
> I'm delighted to be here today and want to express my warm thanks to the people of Vunidogoloa for the wonderful welcome they have given me. The message I bring on behalf of the rest of the Fijian people is that we are with you all the way as you face this challenge.
>
> As I keep saying whenever I get the opportunity, people like us in Small Island Developing States around the world are bearing the brunt of climate change through no fault of our own.

We are the victims of a planet that is warming and ice caps that are melting, pushing sea levels higher and swamping the land that we've traditionally occupied.

The scientists tell us that this warming is taking place because of the high levels of carbon emissions being pumped into the earth's atmosphere by human activity, especially the factories of the industrialised nations.

We don't have any control over this but keeping urging these countries to take the necessary steps to address this global phenomenon. And while we wait for them to do the right thing, we must do what we can. We know that God helps those who help themselves.

We've identified 676 communities around the country that are threatened in some way. This includes the loss of coastal land and infrastructure due to erosion or flooding and the threat of storm surges. We don't need the scientists to tell us – although they do – that the frequency and severity of the cyclones we experience in Fiji has increased. This poses a risk to our homes and our lives. In the last cyclonic event – Hurricane Evan – we were spared any loss of life, largely because of the preparations we made.

Of these 676 affected communities, we have identified 42 that have the potential to be relocated in the next five to ten years. The project that we are launching here in Vunidogoloa today and the other in Narikoso, Kadavu, are pilot projects – benchmarks - for the rest. The lessons we learn here as we relocate your village will help us deal with this crisis at a wider national level and the threat to other communities.

Here in Vunidogoloa, we realised the urgency of taking drastic action in 2010 after Tropical Cyclone Thomas. The village was flooding during heavy rain and high tides and the intrusion of seawater was undermining your houses, softening the ground below them and rotting your posts.

A high level Government team came here to inspect the situation and – working with you - concluded that only the most drastic action – moving the entire community – could meet the challenge you were facing.

The total cost of preparing the new site, building 30 new houses and putting on a new water supply is just under one-million dollars. 240-thousand dollars of this has come from your community through your existing arrangement with a Labasa company to log the forests that you own around you. That company will provide timber for your new houses based on the value of the logs extracted from Vunidogoloa. So the community has a real stake in this initiative, working in partnership with Government, and I want to pay tribute to you all for making that partnership succeed.

The point is that instead of just sitting around and playing victim, we Fijians are banding together to fight back against the rising seas and the devastating effect of extreme climate events on our communities.

I have made this a national priority. While we fight in international forums to get the industrialised nations to face up to their responsibilities on carbon emissions, we will battle the encroaching sea here in Fiji in places like Vunidogoloa. In launching this project, I want to assure all Fijians that my Government will ensure that together, we will face this challenge. And together, we will succeed.

Vinaka vakalevu. Thank you.

Conclusion

The relocation of Vunidogoloa is critical to analyze primarily because it is Fiji's pilot project. As the first village in Fiji to be relocated, Vunidogoloa sets a precedent, however it also provides learning opportunities. As Bainimarama stated in the above speech, "The lessons we learn here as we relocate your village will help us deal with this crisis at a wider national level and the threat to other communities." As sea level erosion continues, with no indication of subsiding, coastal communities throughout Fiji will be faced with the difficult decision to shift their village inland. Not only is it imperative that women are integrated into the environmental decision-making process, this case study shows how relocation an adaptation to climate change is providing an opportunity to move general discussions on gender equality in Fiji forward. In order to maximize the full potential in relocation efforts, stakeholders must acknowledge the local hierarchy and gender roles that rural men and women occupy.

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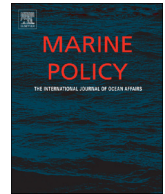
Raising the voices of Pacific Island women to inform climate adaptation policies

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ABSTRACT

Policymakers and natural resource managers are increasingly recognizing the importance of broader geographic and gender participation in assessing climate vulnerability and developing effective adaptation policies. When such participation is limited, climate mitigation and adaptation polices may miss key opportunities to support vulnerable communities, and thus inadvertently reinforce the vulnerability of marginalized groups. This paper reports rich qualitative data from women leaders in conservation, development and climate adaptation projects to support local communities across seven Pacific Island nations. The results indicate the following priorities to support climate adaptation policies in the Pacific: (1) increased recognition for the importance of traditional knowledge; (2) greater support for local women's groups, including strategic planning and training to access climate finance mechanisms; and (3) climate policies that consider alternative metrics for women's empowerment and inclusion, formalize women's land rights, and provide land for climate refugees. Existing evidence is discussed which supports the importance of these priorities in the Pacific. Their input identifies research gaps in climate adaptation and provides important guidance for governments, non-governmental organizations, and development agencies leading climate adaptation efforts.

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1. Introduction

The Pacific Islands are on the front lines of climate change [33]. Often, they are characterized by perceived fragility, high vulnerability to climate change, and lack of adaptation options [53]. Such perspectives deny the agency of people at risk to define climate change in their own terms, to apply their own systems of knowledge, and to implement locally relevant solutions [7]. Specifically, the perspectives of Pacific Island women are not included in the extensive literature on climate change. Excluding the input of Pacific Island women results in less robust and equitable climate change programs and policies, and may miss the significant contributions of women. For example, women hold valuable traditional knowledge gained from their individual experiences adapting to environmental changes over generations [17]. Women also face equity and justice obstacles that prevent them from expressing, sharing, or applying their knowledge [16,24]. Therefore, gender is a key factor driving climate vulnerability and opportunities to respond (in addition to age, race, class, caste, indigeneity, and (dis)ability; [63]). Gender refers to the socially constructed roles and responsibilities of women and men. Specifically, it refers to "power relationships and the practices through which what is a 'man' or 'woman' get defined in different environmental contexts" [5]. Climate programs and policies, therefore, must consider and address such power relationships to support sustainable and resilient communities and ecosystems and to avoid exacerbating gender inequalities [48,56].

The lack of attention to the voices of Pacific Island women in climate research reflects a broader pattern of underrepresenting the importance of indigenous people,[2] gender, and traditional knowledge. Some researchers have criticized the Intergovernmental Panel on Climate Change (IPCC) for prioritizing western science and technological solutions [2] and for underrepresenting indigenous issues: "the coverage is general in scope, limited in length… and the historical and contextual complexities of indigenous experiences are largely overlooked" ([20], p. 349). Similarly, gender and traditional knowledge are rarely explored in detail in climate research (e.g., [10,43]). A recent United Nations Women report discussing the interface between gender equity, climate change and disasters in the Pacific failed to mention traditional knowledge [23], despite its critical importance in the region [19]. The lack of research applying a gendered lens is noteworthy because traditional knowledge is itself gendered (e.g., due to different social roles, ethnicities, age, access to ecosystems, and gendered divisions of labor; [17]). Thus, there is an urgent need to explore the intersections between indigenous peoples, traditional knowledge, and gender as it relates to climate vulnerability and adaptation.

To contextualize the discussion, the gendered impacts of climate from across the globe and the importance of traditional knowledge and indigenous participation in adaptation are highlighted.

1.1. Gendered impacts of climate change around the world

Climate projects have been criticized for adversely impacting marginalized people, by undermining tenure rights, disempowering local decision making, and limiting local livelihoods in the name of conservation and development [38]. Recent work in agrarian settings highlights how gendered patterns of labor and responsibility produce differentiated (i.e., different members of a population experience and/or respond to the impacts of the same event differently; or are exposed to different events; [6,63]). For example, research in the Arctic and India highlights how climate change impacts have disrupted traditional male roles which have led to problems of male identity and loss of men's self-esteem contributing to alcoholism and higher suicide rates in some communities [55]. Research in Mali demonstrates how women's

workload increased as livelihoods shifted from water to forest-based systems [18]. Climate-induced droughts in Ethiopia and South Asia have led to women and children having to walk farther to get firewood and water [58], losing time that could be spent on education, income generation, or putting them at risk of violence [69]. In Vanuatu in 2011, following two tropical cyclones, a 300% increase in new domestic violence cases was reported [14], and research in Samoa showed that people displaced by disaster were at higher risks of gender-based violence than people who stayed in their communities [34]. Similarly, Bradshaw and Fordham [11] discuss how disasters may affect women and girls by leading to increases in violence, loss or reduction in education opportunities, and an increase in their workload. Thus, differences in vulnerabilities to climate change can drive increased violence against some women and girls, reduced opportunities for education, and increasing workloads for women, important aspects that are also reflected in the women's experiences below in the Pacific.

1.2. Importance of traditional knowledge and indigenous participation in adaptation

Indigenous peoples have declared that traditional knowledge is necessary for their cultural survival [44]. Indeed, research has highlighted the importance of indigenous knowledge for understanding climate change and informing adaptation (in the Arctic – e.g., [10,3]; Africa – e.g., [51,52]; and the Asia-Pacific region – e.g., [59,40,43]). Traditional knowledge, regarding how communities have responded to past natural disasters (e.g., droughts), can provide important information to address current and future climate risks [51]. Further, traditional knowledge involves constant learning-by-doing, experimenting and knowledge-building, thus, can adapt to meet changing climate and environmental conditions [9].

Much of the research on traditional knowledge and climate change has focused on the value of local weather and environmental change observations to complement large-scale climate projections [27], and shifting from the colonial view of indigenous communities as "passive victims" of climate change to recognizing their active role in leading adaptation efforts [59]. Despite such progress, some indigenous people suggest that climate solutions proposed by governments and NGOs may threaten their indigenous rights [39,57]. Prevailing biases in environmental policies can marginalize traditional knowledge [19,44] and reinforce the preeminence of science and western views of development, which do not adequately account for different perceptions of what success looks like for different stakeholders in terms of sustainable development [4].

To address these research gaps and explore how these issues are playing out in the Pacific, results from a workshop in Palau in 2017 are presented. The workshop brought together women from Pacific island nations to discuss how they are being affected by and responding to climate change. The paper explores their role in climate adaptation activities, constraints to their adaptation, and their recommendations for developing adaptation policies and projects that better represent their diversity of voices, needs, and priorities, rooted in their cultural contexts. It addresses a key data gap noted in the Pacific [65,60] by providing rich qualitative data on climate change impacts and adaptation from Pacific Island women; and highlights the intersections between indigenous peoples, traditional knowledge, and gender as it relates to climate vulnerability and adaptation.

2. Methods

The Nature Conservancy conducted a workshop from March 29–31st, 2017 in Palau, bringing together nineteen women from seven Pacific Island nations (Marshall Islands, Palau, Yap, Kosrae, Chuuk, Pohnpei, and Papua New Guinea; Fig. 1). The Nature Conservancy is an international conservation NGO that has been working with local partners to lead conservation projects in the region for over 20 years.

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[2] Many Pacific Islanders do not consider themselves indigenous, and while there is no universally accepted definition of 'indigenous,' a key criterion is self-identification [68].
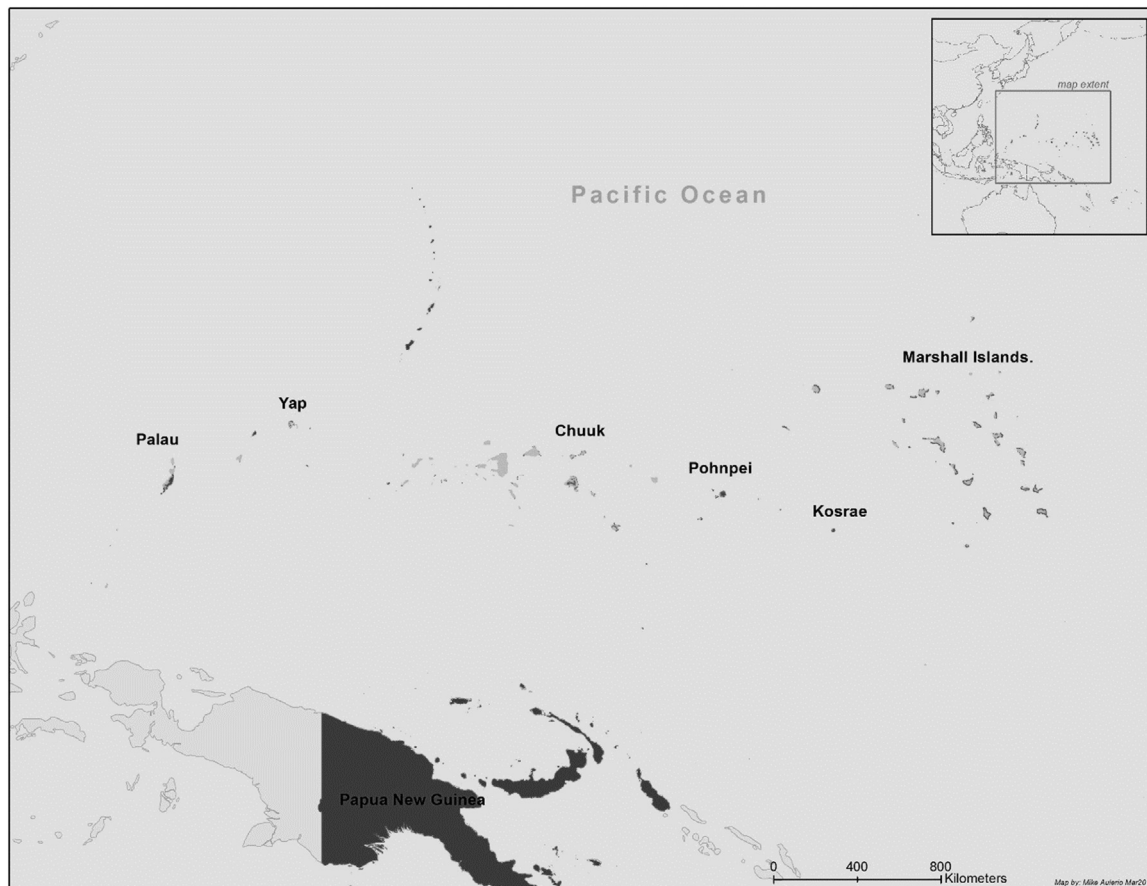
Fig. 1. Map of Pacific Island nations represented in the Women's Workshop in Palau, 2017.

Women were selected using non-probability sampling techniques, including purposive sampling and snowball sampling [29,64]. The Micronesia Conservation Trust and Nature Conservancy staff from Micronesia and Melanesia identified women who are leading conservation, development, and climate adaptation efforts in their communities. These local leaders were then asked to identify women in their communities based on selection criteria. Participants were selected to ensure geographic representation and differences in ethnicity (e.g., Marshallese, Palauan, Yapese, Kosraeans, Chuukese, Pohnpeians, Manus, etc.), socioeconomic status (landowners and non-land owners), education (ranging from no high school education to college graduates) and age (early 20 s to mid-70s). Participants included subsistence farmers, participants of local women's groups, farming associations, and government, traditional and community leaders, and staff of local conservation and development NGOs, including those leading climate adaptation activities.

The workshop was conducted in English, but local translations were provided by native speakers for all represented islands. The workshop participants broke into small groups (4–5 people) and were asked to identify key challenges posed by climate change. These were grouped into broad categories (food security, water security, coastal protection, and human migration) and breakout groups discussed examples of how they are addressing these issues locally. The workshop content was recorded and transcribed by local staff from each island. Video interviews were conducted in Palau with all participants in English or local languages and then translated into English by native speakers. The interviews were semi-structured. Participants were asked how they are being affected by climate change and how they are responding to these impacts. The video footage was requested by the participants prior to the workshop to share the results with their communities. Before participating in interviews, written consent was obtained from all participants, and they were informed how the video footage would be utilized. Copies of all interviews and videos were shared with all participants following the workshop. Thirteen of the authors participated in the workshop and ten are from the Pacific Islands.

3. Results

3.1. Gendered impacts of climate change in the Pacific

Many of the gendered impacts of climate change noted above (e.g., increased violence against women and girls, reduced access to education, increasing workloads for women) were shared in the Palau Workshop. Women mentioned that in Chuuk and in the Marshalls, violence was reported by some women and girls as a result of droughts. In the Marshalls, the head of local women's group stated that during drought "when they don't have enough water, the woman is not able to cook the food, or do the laundry, or prepare the husbands clothes, and she can end up experiencing violence from her partner." She also mentioned that during droughts, the schools often close because there is no water to prepare the food or to flush the toilets, thus increasing climate change impacts on children. The President of the Chuuk Women's Council shared that during droughts in Chuuk, young girls, who must walk farther to water wells, can become victims of assault.

Women from the Marshalls and Papua New Guinea mentioned that while many Pacific countries have policies to eliminate domestic violence, gender departments are often under-resourced and have limited capacity, thus they highlighted the need to raise the profile of these issues in climate change discourse to ensure they are enforced. Four of the women who work with the national governments in Papua New Guinea, Palau, and Pohnpei discussed the need for an analysis of existing climate and gender policies from local to global levels to

determine where they can be harmonized (e.g., integrating climate considerations into the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW); integrating gender equity into national adaptation plans). They also mentioned the need for stronger collaboration between local women's groups, national gender development offices, and CEDAW (although not all Pacific countries are signatories to CEDAW).

Women also discussed how climate change is affecting their workload. A woman from Papua New Guinea stated that "because of climate change, the work that we do has doubled because there is scarcity in our production, we don't produce high yields, reduced soil fertility and erosion." Others highlighted the importance of increasing education opportunities for youth to better prepare them for climate change. A member of a woman's group in the Marshall Islands, said, "I want my daughter to finish school so she can increase her knowledge…And I want her to know what to prepare for, for her and her family in the coming days."

The Director of the Migrant Resource Center in Pohnpei mentioned that projects designed to reduce climate risk by replanting and protecting coastal mangroves to reduce flooding were adversely affecting migrants who depend on cutting the mangrove wood for their livelihoods. She also highlighted the displacement of people due to climate change:

"There are a lot of people being displaced and relocated because of climate change and it is not their choice. Their islands are sinking, their food is scarce and they are being relocated… They become vulnerable because this is not their birth place, they don't know the culture, they don't own the land."

A subsistence farmer from Papua New Guinea highlighted the problem of landownership and reduced food security. She stated that she does not own land in her community because her grandfather came from another province:

"Landowners will not allow us to make gardens on the land or even fish in the sea. And with climate change, with coastal erosion we want to move inland but we are not allowed to move inland. The government has given us a piece of land, and the only food we have is sago and tapioca…But as we use the same soil again and again, the soil is no longer fertile."

Another participant from Papua New Guinea recommended that the government set aside a percent of public land and ensure support for climate refugees to help them resettle and integrate into their new community. Three women from Papua New Guinea also highlighted the need for governments to develop policies that provide land to women (e.g., to plant gardens and farms to support their community). They said that in some Pacific Islands, women are not entitled to land rights due to customary laws and practices; thus, policies that address land ownership inequity are needed as climate change is reducing the available land.

3.2. Importance of traditional knowledge, practices, and leadership

Workshop participants highlighted the importance of supporting traditional practices to cope with increases in erosion, drought, flooding, and changes in crop yields due to climate change in the Pacific. The Secretary from Palau Resource Institute stated that

"Traditional ways are returning because of climate change… Palau's way of dealing with the issue of climate change has helped us… we go back to nature and culture to figure out how we deal with the situation…what my Grandmother used to do when there was not much rain was she would tell us, just cut the grass and leave them where they are, they need to cover the ground [to keep it moist]."

A woman from Yap shared "climate change is not something new to us, it's always been there and we have ways to fight climate change, like with sea-level rise, there are traditional techniques that we could use." In the Marshalls, such techniques include planting local trees traditionally used to prevent coastal erosion (e.g., mangroves, Pandanus). In Kosrae and Chuuk, women are relying on traditional practices for managing drought including drying and fermenting breadfruit to support food security. Increased heat stress on plants is leading to women revitalizing traditional gardening practices, such as in Kosrae, laying palm leaves over the soil to keep it cool, and in Yap, covering young taro plants, transferring young shoots to shady areas, and mulching around taro patches. During droughts in Pohnpei, women's knowledge of the location of traditional wells enabled them to find potable water and build new shallow wells. A Chuukese woman said, "only older women know where the traditional wells are located," highlighting their important contribution to climate adaptation.

Workshop participants also reinforced the importance of women's roles in maintaining traditional knowledge (e.g., "we are keepers and nurturers of knowledge") and expressed fears about traditional knowledge being lost. A woman from Papua New Guinea said,

"there is a danger of it being lost [we need to] bring people together to learn how to hold on to their cultures, to their traditions, and then we can go back and teach our younger generations."

Others shared that women joining the workforce is resulting in a loss of traditional knowledge (e.g., in Palau, many women now work and are no longer cultivating their taro patches and are losing knowledge of how to plant and cultivate taro). A Marshallese woman noted that they are trying to retain traditional knowledge and practices to cope with climate change,

"the Marshallese, like other Pacific islands, have traditionally been an oral tradition culture…we have to make sure we're documenting this knowledge and sharing and passing it on to the next generation…one of the objectives of my organization [local women's group] is to preserve our traditional knowledge and skills to save our environment."

Women noted that the changing climate has affected the timing of when they traditionally plant crops. A woman leading a women's farming association in Kosrae said that climate change impacts including droughts and flooding have forced them to plant at different times. A Palauan woman shared,

"We used to know when to plant, the season… but now we don't know the weather… It's all changing… usually we plant in August, it's like a big planting season… but now, people just don't know… we don't have the information to inform our people…So I think if we have the right information… if we knew El Niño was coming, was coming for six months long… we could prepare the women a lot better."

Such statements highlight the limitations of implementing traditional techniques in the face of climate change, and also the need for a combination of both traditional and scientific knowledge of climate change impacts and natural climate patterns such as El Niño and La Niña.

Another key finding was the relationship between political representation and traditional leadership and the implications of different metrics for empowerment. For example, one woman from Pohnpei shared that women have a lot to contribute to policymaking, but must seek the blessings of their traditional leaders. A woman from a conservation organization in Pohnpei warned that western metrics for empowerment can devalue the roles women play in their cultural setting,

"There is a lot of western imposition in the international space and you can actually devalue the roles women have played in their cultural settings when they did have a lot of power. We would like to see policies revived or written that recognize traditional women

leadership roles…the minute you say, for example, 4 women must occupy seats of Congress, you automatically say their traditional leadership roles are no longer valued because Congress is the one that trumps all of it."

The women also discussed how women in the Pacific can be very influential through their traditional roles, and while significant, their influence may be behind the scenes. A woman working for a development NGO in Pohnpei said,

"I believe in the equal opportunities and equal rights, freedom of speech … however maintaining the custom, the culture, and the respect that each person has in his or her own culture and country."

A young woman from Yap said, "we don't have to get into high positions to have the public hear our voice, but it's us being in action that really counts." A woman from Palau said,

"when it's your culture and when it's your traditions, you know what to do… but when you try to assimilate someone's culture and their ways, it's difficult because your people may not accept that. So I think it's better that we stick with our own culture, try to enhance and strengthen the roles of the women."

Such statements highlight the importance of traditions and valuing traditional forms of leadership, in addition to recognizing the diversity of perspectives surrounding women's empowerment and engagement in decision-making.

Finally, two participants from Papua New Guinea noted that increasing population pressure needs to be addressed in parallel with climate projects and policies because increasing populations can lead to land shortages that result in increased food and water insecurity. The Director of the Nature Conservancy's Papua New Guinea program highlighted the importance of family planning and mentioned that women from Bougainville, Papua New Guinea, reported that while they wanted to implement family planning programs, often their husbands were not supportive. She stated that,

"Climate change policies must integrate population policies if we want to see our women rise out of the hardships brought on by climate change…We must mobilize and raise awareness of the need for a population policy and for the urgent need for our menfolk to understand the importance of planned and improved families."

3.3. Women-led adaptation efforts

The workshop participants discussed how they are leading adaptation activities to reduce their vulnerability to climate change, and their responses demonstrate the diversity of strategies employed by women in these island communities. For example, women in Palau, in partnership with the Palau Community College Cooperative Research and Extension, are experimenting with salt-tolerant varieties of taro (a traditional food crop) in response to coastal flooding and saltwater intrusion, and are moving taro patches inland to less vulnerable areas. A woman leading a climate-focused taro restoration project in Palau shared how such projects can provide cultural benefits as well.

"In the taro patch we transfer the skills, also the way of life for women in Palau… one of the roles of women in Palau should be to try and provide a training to teach the young women how taro culture is so important, that it's not only a food on the table or that its healthy, but it's also a way to connect with your daughters, to teach them the way of life in Palau."

In Yap, women are planting palms in flooded taro patches to provide material for weaving and home building, and also for protection from coastal flooding. They are also developing a nursery of native plants to provide seeds for food and medicine and to help repopulate areas damaged by flooding. A woman working for a conservation organization

in Papua New Guinea shared that

"for us women, we are trying new ways to grow crops, so instead of just having gardens, we are growing crops like taro and cassava and yams in recycled rice bags."

They shared that planting vegetables in plastic bags and raised beds helps to prevent saltwater intrusion and provides planting space where fertile land is limited. To harvest rainwater during drought, women in the Marshalls are braiding Pandanus leaves to guide rainwater into storage containers. They are also planting native plants along the shorelines to reduce coastal erosion and flooding.

What is evident from the numerous examples above is that women across the Pacific are playing an active role in adaptation to help their communities cope with the impacts of climate change. A key lesson is that while traditional practices need to be supported, women are testing innovative strategies building on their traditions, and keeping them alive by modifying them to adapt to current climate conditions. Women mentioned the need for replicable, local-scale projects that can be implemented at the community level; "We women have the responsibility to ensure there's food on the table… we need techniques that are easy to use." Participants also recommended that climate projects led by NGOs and development organizations should build on existing adaptation projects led by local women.

3.4. Greater support for local women's groups

Workshop participants mentioned the need for greater collaboration with, and support for, local women's groups (e.g., Chuuk Women's Council, Women United Together Marshall Islands; WUTMI) in adaptation projects. They mentioned that women's groups in the Pacific are already engaged in climate adaptation efforts, and suggested that NGOs need to provide training for women's groups to help them to develop strategic action plans, establish bylaws and mission, and conduct board training. Women also mentioned the need for increased access to climate funding, such as the Green Climate Fund, and support to meet the funding requirements of climate grants (e.g., requirements for a gender policy and gender action plan). This need was echoed more broadly by Pacific Island Leaders who declared that "there is a need for donors and international organizations to greatly simplify criteria and processes for accessing climate change financing, which is particularly disadvantageous to small states" [36].

Participation in women's groups can allow women the opportunity to speak freely in an all-female setting. A woman from a Yap community-based organization shared, "I'm still young … This is the first time that I've been at a meeting that is only women. I feel I can be open with everyone because it's all women in the room." Another woman from Yap shared that in village meetings, the younger generation may not be free to speak unless called on by the elders:

"in settings like this, where you bring women from across the region… it provides a different atmosphere where we encourage the women regardless of where you came from and what age you are that you can speak and share your perspective. That would be something that would be difficult if you were to do it inside your own community."

The Director of a woman's group in the Marshall's said that she has been to several women's workshops in the South Pacific on climate change and she noticed that:

"Micronesians tend to be silent when we go to those spaces… we're naturally quiet. There might be some intimidation to speak out in workshops in other Pacific Islands, so I definitely would like to see more of this with Micronesian women because I think there's a lot that we can learn from each other."

These statements highlight the critical need for opportunities for women to come together and share their voices, knowledge, and

experiences, and they highlight how age can affect opportunities to contribute their views.

4. Discussion

4.1. Gender integration into international climate policies and financing

The call to harmonize climate and gender policies noted in the Palau workshop is not new (e.g., [49,28,2,35]). Indeed, a recent report reinforced the need to integrate national gender mechanisms and women's departments into governmental institutions addressing climate change (e.g., through appointing gender focal points in relevant ministries and governmental bodies; development of a gender and climate change mainstreaming strategy or action plan to guide governmental action; integrating gender equality into policy mechanisms through gender budgeting) [66].

Over the last two decades, gender has been increasingly recognized as a key consideration in climate policies and programs. In 2001, the United Nations Framework Convention on Climate Change (UNFCCC) mandated that national adaptation programs should be guided by gender equity. The Hyogo Framework for Action 2005–2015, followed by the Sendai Framework for Disaster Risk Reduction 2015–2030, explicitly mention the need for gender perspectives to be integrated into all Disaster Risk Management policies, plans and decision-making processes. In 2014, the UNFCCC called for an action plan to develop a program on gender (Lima Work Programme on Gender). Based on this, the Paris Agreement formally recognized the linkage between climate change and gender equity including the rights of women, indigenous peoples, local communities, among others in vulnerable situations, and required the inclusion of gender-responsive adaptation actions.

Although reference to gender increasingly appears in these policy frameworks, a significant gap remains regarding the implementation of these policies [46]. For example, a review of the Hyogo Framework for Action (2005–2015) showed a complete absence of gender disaggregated data in most Pacific countries [65]. A subsequent review revealed slow progress by Pacific Island Countries in improvements to social inclusion and gender issues in practice [45]. Many reports submitted by Pacific Island nations to the UNFCCC mention gender, but they rarely discuss opportunities for enhancing women's leadership in adaptation planning, or their access to resources, such as land, finances and technologies, [46]. These opportunities are necessary for gender equality, women's empowerment and resilience to climate change. These opportunities were also acknowledged as priorities by participants from Pohnpei, Palau, and Papua New Guinea in the Palau workshop.

Financial mechanisms under the UNFCCC (i.e., Green Climate Fund (GCF), the Global Environment Facility (GEF), and the Adaptation Fund) have gender policies and action plans that seek to mainstream gender across implementing and partner organizations. Such efforts have led to increased integration of gender into climate projects (e.g., following the GEF's adoption of a gender policy in 2011, the proportion of gender-responsive projects more than doubled; [23]). However, a 2017 review of climate-focused GEF projects globally showed that only 22% were rated as gender mainstreamed (i.e., the project did not assess the implications of project activities for women and men and "gender perspectives and attention to the goal of gender equality" were not central to project activities) [22]. A recent review of GCF's Gender Policy and Action Plan highlighted the need for the policy to move from a "gender-sensitive approach" to a "gender-responsive" approach (i.e., moving from mindfulness of gender differences and 'doing no harm' to gender-responsive climate actions that address gender gaps and help to overcome historical gender biases; [32]). Additionally, researchers note a lack of gender-sensitive climate funding; less than .01% of global grants support projects that address both climate change and women's rights [21,67], despite research suggesting that financial policies with gender equity objectives can contribute to improved economic

outcomes and higher social benefits [62].

4.2. Women leading adaptation building on traditional knowledge

Recent research emphasizes the capacity of women globally to design new technologies and adapt existing ones to meet their needs [31] and in the Pacific [1]. The workshop results reinforce this finding and demonstrate how women are leading a diversity of adaptation activities in the Pacific that incorporate innovative techniques and build on traditional knowledge. The implementation of local scale adaptation solutions, noted by workshop participants, is especially important in light of the overemphasis on complex technological solutions to climate change in climate research [2]. The workshop findings also reinforce the important role of local women in supporting, teaching, and adapting traditional knowledge to adapt to climate change (reinforced by [42,40,43,70]). However, limitations of traditional knowledge (e.g., the perception that traditional systems for planting are becoming less effective as a result of climate change) were noted at the workshop and also have been mentioned in research in the Pacific [37,40].

Women in the workshop reported growing up in cultural and social environments that reinforce gendered intergenerational information flows, and reflect the need to bring women together across age groups to support knowledge transfer. The importance of women's roles in supporting and passing on traditional knowledge to the younger generation has been virtually unexplored in climate research, particularly, the role of women's groups in helping to document and preserve local knowledge. Such efforts are likely to increase in importance, as many of the women reported that traditional knowledge is being lost (a pattern noted in the Federated States of Micronesia; [41]). Specific recommendations for increasing support for local women's groups included increasing their access to climate finance opportunities, helping them to meet gender-focused funding requirements, and supporting their strategic planning. The resourcing of local women's organizations is key to supporting women's empowerment and providing a mechanism for them to express their needs and views on climate actions [2]. Moving towards gender-responsive climate actions requires broader geographic and gender participation in climate research and projects, and greater consideration of values and cultural understandings relevant to adaptation to better address needs, potential conflicts, and adaptation choices [15].

4.3. Key steps to support an enabling environment

An analysis of the capacity of governments to mainstream gender across policies and programs in fifteen Pacific Island countries and territories found that despite policy commitment, institutional responsibilities, and gender responsive project design, gender equality and empowerment of women often is not achieved [60]. The analysis identified key enabling conditions to support gender mainstreaming in the Pacific: supportive legislative and policy frameworks, political will to support gender equality, accountability for monitoring gender mainstreaming, and technical capacity and adequate resources to support gender mainstreaming.

Interestingly, participants from the workshop identified a different set of enabling conditions: reinforcing traditional knowledge and leadership, supporting women's groups, and policies that better address their needs and support their adaptation efforts (e.g., those that address the potential for violence against women and girls following disasters, limited infrastructure and support services for environmental migrants, and inequities of land ownership). While these enabling conditions often are not highlighted in the literature, supporting evidence for their importance exists and is discussed below.

The linkages between climate change and gender-based violence are rarely addressed in mainstream climate discourse, yet were noted as a priority in the Palau workshop, and reinforced by data from Vanuatu and Samoa [14,26,34]. Highlighting the potential for climate change to

exacerbate gender-based violence is therefore necessary to ensure that policies designed to protect women are reinforced and can be effectively implemented. Addressing these linkages is particularly important in the Pacific where most gender departments are under resourced, have limited capacity, and are not well integrated with government agencies responsible for the environment and climate change issues [60].

Support services for environmental migrants was another need identified in the Palau workshop. The reality of climate-induced migration in the Pacific has been documented extensively ([8]; Locke 2009; [47]), but the need for support services for migrants is rarely acknowledged. Notable exceptions include [13,50] who highlight the complex land-tenure systems of Pacific Islands and the challenges of finding land to resettle on following climate-induced migration where lands are under customary tenure. The confluence of environmental migrants, land tenure security, and gender and indigenous rights remains an area of intense debate in policy discussions. For instance, while the call for government policies that address land ownership inequity is a positive step, some have warned that increased land ownership for women may increase their work burden and may even jeopardize women's cultural rights to land [54]. There is a clear need to further study and develop equitable policy proposals.

The importance of addressing family planning in parallel with climate adaptation, noted by two participants from Papua New Guinea, is also is rarely acknowledged in climate research. However, the need for improved reproductive health services and outreach by government and NGOs to provide maternal health/family planning was noted in two post-disaster needs assessments conducted in the region - in Samoa following Cyclone Evan [25] and in Vanuatu following Cyclone Evan [26]. Both assessments included input from gender specialists who incorporated gender analysis results into the assessment recommendations [1]. When the link between rapid population growth and climate change is discussed in peer-reviewed literature, it is usually in public health journals and at the global scale (e.g., [12,61]). Such findings reinforce the need to consider family planning approaches in climate adaptation projects and policies, especially where rapidly increasing populations are increasing demand for scarce resources and basic services and weakening the capacity to adapt to climate change.

5. Conclusion

Engaging women from across the Pacific to share guidance for improving climate adaptation policies and projects by better addressing the needs of women is an important first step. This research addresses key research gaps including the lack of empirical data on the gender impacts of climate change, the importance of traditional knowledge in climate change adaptation, and the lack of adaptation research that incorporates perspectives of local women. The research also helps to address the current biases in climate change policies and projects which prioritize western measures of gender equity (e.g., number of women in government) and scientific knowledge over traditional knowledge. It brings to light the need for broader engagement from non-western cultures to develop and shape policies to support gender equity and climate adaptation that also recognize women's traditional leadership roles. Their recommendations also highlight the diversity of perspectives surrounding women's empowerment and engagement in decision-making and reinforce the importance of considering multiple ways of achieving influence that are rooted in one's cultural values and traditional roles. This need is reinforced by feminist scholars who highlight the dangers of assuming non-Western women can, and should, follow the same path to empowerment as Western women [30]. Finally, the results also indicate that examples of climate projects further marginalizing vulnerable communities in Asia, Africa, and Latin America (e.g., REDD+; [38]) are playing out in the Pacific (e.g., increased vulnerability of migrants in Pohnpei). The input from Pacific Island women provides guidance for enhancing women's engagement and leadership

in adaptation planning, and highlights the importance of securing their access to resources, such as land, climate financing, and technologies, essential for gender equality, women's empowerment and resilience to climate change.

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Planned Relocation Guidelines

A framework to undertake climate change related relocation

Living Document

The Planned Relocation Guidelines is a "living" document and the information expressed in this publication represents the Fijian Government's commitment to build a climate resilient nation. The Fijian Government reserves the right to periodically update the Planned Relocation Guidelines, as may be needed, to ensure validity, transparency, and accuracy over time.

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Acknowledgements

Planned Relocation Guidelines

A framework to undertake climate change related relocation

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Foreword

The Fijian Government has long recognized the very serious threat climate change poses to our country, and we will continue to work on behalf of all Fijians to make the nation as resilient as possible to the effects of climate change and to lead efforts to adapt to the realities of climate change when necessary. The effects of climate change are clear to most Fijians. Rising of seas continue to erode shorelines and encroach on coastal communities, and Tropical Cyclone Winston tore through Fiji with unprecedented strength in 2016, causing damages amounting to one-third of Fiji's Gross Domestic Product.

As a part of our efforts to implement measures on the ground to adapt to climate change, we also have long recognized that some communities, structures and infrastructures will have to be permanently relocated as the only way to avoid tragedy, save lives, protect livelihoods, and prevent social disruption. Still, we will only consider relocating communities as a last resort, after all other feasible adaptation options have been explored.

The Fijian Government, with the support of Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ), has developed the Planned Relocation Guidelines to assist and guide relocation efforts at the local level. By doing so, Fiji is one of the first nation States to develop a national framework that guides the relocation process. The process of relocating a community is complex and very costly, and relocation is certainly traumatic for those who must leave their homes, their familiar surroundings and the place of their ancestors behind. The Planned Relocation Guidelines therefore, ensure that the relocation of any local community is carried out in a manner that guarantees its long-term survival, has viable options for economic activity, and provides support and services for those being relocated. The Guidelines also contain provisions to ensure the well-being and safeguard the rights of vulnerable members of any community being relocated.

The Guidelines serve to demonstrate the Fijian Government's commitment to effectively respond to the need for relocation related to climate change, drawing from the latest developments in the area of human mobility, the latest scientific findings, and assessments and studies carried out in the country. We anticipate that the Guidelines will also accelerate Fiji's progress in meeting its Sustainable Development Goals and other national, regional and global commitments. This document does not exist on its own, but aligns with the provisions of Fiji's 5-Year and 20-Year National Development Plan, Fiji's National Adaptation Plan, the National Climate Change Policy and other relevant national, regional and international frameworks.

We have developed the Planned Relocation Guidelines in a holistic and participatory manner through a collaboration between government and civil society, including representatives from gender groups and various communities.

The Fijian Government is committed to undertaking necessary relocations that are well-conceived, efficiently administered and humanely executed. We appreciate the support of our development partners, nongovernment organisations and Fijian civil society as we carry out this challenging but critical programme. Working together, we can ensure that the affected communities will not only feel secure, but can thrive long into the future.

Hon. Josaia Voreqe Bainimarama
Prime Minister of the Republic of Fiji and President of COP23

List of abbreviations and acronyms

The following abbreviations are used throughout this document:

APN   -   Asia-Pacific Network for Global Change Research
CCICD   –   Climate Change & International Cooperation Division
CEDAW   -   Convention on the Elimination of All Forms of Discrimination Against Women
COP   -   Conference of Parties
CRC   -   Convention on the Rights of the Child
CRPD   -   Convention on the Rights of Persons with Disabilities.
GIZ   -   German Agency for International Cooperation
ICCPR   -   International Covenant on Civil and Political Rights
ICESCR   -   International Covenant on economic, Social and Cultural Rights
INGO   -   International Non-government Organisation
IOM   -   International Organisation for Migration
IPCC   -   Intergovernmental Panel on Climate Change
NCCCC   -   National Climate Change Coordinating Committee
NAP   -   National Adaptation Plan
NCCP   -   National Climate Change Policy
NDC   -   Nationally Determined Contributions
NGO   -   Non-government Organisation
NRTC   -   National Relocation Taskforce Committee
PICs   -   Pacific Island Countries
SBI   -   Subsidiary Body for Implementation
SOPs   -   Standard Operating Procedures
SPC   -   Pacific Community
UNFCCC   -   United Nations Framework Convention on Climate Change
UNHCR   -   United Nations High Commissioner for Refugees
UNU   -   United Nations University

Scope and Purpose

This document provides guidance for the Government of the Republic of Fiji and all Other Stakeholders present in Fiji, to consider planned relocation solutions for the affected communities[1] as part of their adaptation strategies in relation to disasters and climate change related slow-onset events occurring on the territory of Fiji.

More specifically, the purpose of this document is:

- To ensure an inclusive and gender responsive consultative and participatory process to strengthen communities' riposte to climate change impacts, and ensure community engagement and ownership in the relocation process;

- To serve as a coordination mechanism to enhance the involvement and collaboration of all range of stakeholders, namely: affected communities, government ministries and agencies, trade unions and employers' organisations, intergovernmental organisations, regional and international organisations, the private sector, civil-society organisations, women's organisations, faith-based groups and academia;

- To facilitate the use of clear, inclusive and comprehensive procedures, while assessing and responding to potential relocation risks, in order to respect, protect and fulfill the needs of the relocated communities;

- To recognise the richness of the indigenous knowledge, the multi-cultural and interfaith composition of the Fijian population, when addressing communities experiencing uncertainty about their future due to climate change.

As planned relocation related to climate change is a State-led process, the Fijian Government will ensure that the values and principles elaborated in Part I of this document, along with the Planned Relocation Stages in Part II, are fully incorporated and applied in the Standard Operating Procedures (SOPs) that represent the *modus operandi* of this document.

Both these Guidelines and the SOPs must be read together.

The SOPs continue to be developed by the Fijian Government and will become available at a later stage.

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1   *Communities* is the generic term used to describe: villages, formal settlements, informal (squatter) settlements, and sub-communities within larger urban areas.

Part I - Overview

1 Background

The development of the Planned Relocation Guidelines was first proposed at the National Climate Change Summit, held in Labasa, in October 2012.

It was acknowledged at the Summit that **planned relocation within Fiji does represent an option of last resort**, however it is expected to become a more common response to climate related events in the future.

Acknowledging the Intergovernmental Panel on Climate Change (IPCC) Special Report on 1.5 Degrees stating that rapid and far-reaching actions are required to limit the consequences of global warming, and in line with the Sustainable Development Goals, the 2030 Agenda for Sustainable Development and the Sendai Framework for Disaster Risk Reduction, this document reaffirms the Fijian Government's commitment to observe all international norms and standards available at the time of elaborating these Guidelines, to ensure an operational, transparent and rights-based response to all climate change challenges Fiji is currently fronting.

Conforming to the National Climate Change Policy (NCCP), and all Fijian domestic laws, the Guidelines build on specific strategies intended to reduce the vulnerability of affected communities and enhance the resilience of these communities to the impacts of climate change and disasters.

Recognising it has the primary duty and responsibility to provide minimum standard protection and assistance to people at risk of, or affected by disasters and environmental change, the Fijian Government intends to initiate planned relocation actions only when all other adaptation options, as provided by the National Adaptation Plan (NAP), are exhausted and only with the full, free, and informed consent and cooperation of the communities at risk, experiencing the process of relocation.

This document provides a step-by-step framework of procedures that will guide the planned relocation process in Fiji. The Guidelines are intended to be an efficiency-based reference for all actors involved in the planned relocation process related to climate change and disasters such as:

- Communities at-risk seeking assistance to relocate;

- Governmental bodies to coordinate and direct the process of relocation;

- All other relevant non-State stakeholders present to assist and support the relocation process.

Due to the close relationship between some impacts of climate change, environmental degradation events and disasters, these Guidelines recognize that evacuation (emergency relocation) may be necessary in the context of sudden-onset events.

It may also be relevant to the wider development of communities in Fiji and in the Pacific region, who may consider planned relocation as an ultimate alternative to adaptation in relation to disasters, and environmental change, by providing helpful insights into identifying communities at-risk, procedural guidelines, and completion of the relocation process.

Consultation in the formation of these guidelines

In the formulation of this guideline the following stakeholders were consulted:

- Affected communities, households, and individuals;

- Government representatives;

- Non- State actors, such as international organisations, INGOs, domestic NGOs, private entities, faith- based organisations, women's organisations, persons with disabilities organisations, donors, and other Pacific countries' representatives and regional organisations.

2. Terminology

Climate Change is a change in the state of the climate, which is attributed directly or indirectly to human activity, that alters the composition of the global atmosphere and is in addition to natural climate variability observed over comparable time periods.

Climate Change Adaptation is an adjustment in natural and/or human systems in response to actual or expected climatic stimuli or their effects, which moderates harm or exploits beneficial opportunities.

Disasters represent a serious disruption of the functioning of a community or a society at any scale due to hazardous events interacting with conditions of exposure, vulnerability and capacity, leading to one or more of the following: human, material, economic and environmental losses and impacts.

Evacuation, as it relates to relocation, means: in situations of urgency where risk is imminent, the rapid physical movement of people away from the immediate threat or impact of a hazard to a safer place. The purpose is to move people as rapidly as possible to a place of safety and shelter. It is commonly characterized by a short timeframe (from hours to weeks) within which emergency procedures need to be enacted to save lives and minimize exposure to harm. Evacuations may be mandatory, advisory, or spontaneous. While evacuations should be orderly, they may not be owing to the prevailing situation, although this does not imply that they cannot be planned.

Hazard is a natural or man-made phenomenon which may cause physical damage, economic losses, or threaten human life and well being if it occurs in an area of human settlement, agricultural, or industrial activity.

Human Mobility is an umbrella term that refers to all aspects of the movement of people: human mobility is understood to encompass involuntary internal and cross-border displacement of populations, voluntary internal and cross-border migration and planned and consented relocation..

As human mobility is increasingly understood as a subsidiary effect of climate change processes, the relation between environmental change (defined here as an inclusive concept including environmental degradation and climate change), disasters, human rights and human mobility becomes an interrelated and interconnected (hybrid) concept, where state practices may not address one without addressing the others.

Relocation is the voluntary, planned and coordinated movement of climate-displaced persons within States to suitable locations, away from risk-prone areas, where they can enjoy the full spectrum of rights including housing, land and property rights and all other livelihood and related rights. It includes: displacement, evacuation (emergency relocation) and planned relocation.

Relocation has occurred, and continues to occur within Fiji, and results from:

1. Sudden-onset disasters, which are increasing in intensity as a result of climate change (e.g. increased intensity of cyclones and associated flooding) may require immediate evacuation response of moving people to a place of safety is often a temporary measure only, undertaken until an improvement in the environmental conditions occurs when the community returns to its original settlement;

2. The gradual and incremental nature of slow-onset effects of climate change which threatens livelihoods (e.g. increased frequency of drought, saltwater intrusion, coastal erosion and salinisation of groundwater resulting from sea-level rise), usually imply a permanent move away from the area at-risk.

Planned Relocation is understood as a solution-oriented measure, involving the State, in which a community (as distinct from an individual/ household) is physically moved to another location and resettled permanently there. Under this schematic approach, evacuation is distinct from planned relocation and does not fall within the scope of this document. Planned relocation may, of course, play a role following evacuations in circumstances where places of origin become uninhabitable.

In addition to the policies and guidelines under the UNFCCC and Protocols, the Fijian Constitution with its guaranteed rights, civil and political, social and economic, and cultural, apply to persons who are resettled, including rights of redress before the courts of Fiji. These rights are mirrored in international conventions which Fiji has ratified including the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Convention on the Rights of the Child, the Convention on the Elimination of All Forms of Discrimination against Women, and the Convention on the Rights of Persons with Disabilities.

3. Principles related to Planned Relocation

The effects of disasters and environmental change, and in particular the adverse impacts of climate change, are increasingly being felt worldwide, and the Pacific region is considered to be on the frontline of combating climate change. Fiji is particularly vulnerable to many of these impacts.

Coastal erosion and inundation, and increased salinisation caused by more intense storms[2] and cyclones, in combination with changing rainfall patterns causing flooding and droughts, are already adversely affecting the livelihoods and lives of many Fijians.

In recent years, Pacific Island Countries (PICs) have started to recognise human mobility as part of the adaptation measures taken by affected communities in response to environmental change and disasters.

As part of the human mobility process associated with climate change, planned relocation will be one adaptation technique to be considered by the affected communities, **ONLY** when all adaptation options have been exhausted. It has been demonstrated, that, over time, the cumulative effects of climate change may render the traditional place of living of some communities uninhabitable, especially when compounded by preexisting pressures such as overcrowding, unemployment, poor infrastructure, pollution and environmental fragility.

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2   Science associated with events where climate change components were identified.

The planned relocation process needs to be structured on three main pillars, to be followed at all stages guiding the relocation process and that are essential in responding to the needs of the affected communities:

1. **Decision:** Making the decision to undertake relocation of groups or communities

2. **Planning:** Developing a sustainable plan for relocation

3. **Implementation**: Implementing the plan in line with all human rights and protection standards available, including, but not limited to, complementary measures such as:

   - Sustainability of the plan,
   - The process of physical relocation,
   - The follow-up and monitoring of the relocation process on a long-term basis.

These three pillars shall be embedded together with the principles enumerated below to ensure that the values and the rights of the Fijian affected communities, households and individuals are always respected in the process of planned relocation.

A Human- Centered Approach that derives from the application of anthropocentric concepts in environmental management, and raises ethical issues when discussing the role of human beings in shaping and accessing environmental resources. This principle is to ensure that the community bottom- up perception is prioritized, that the interests of communities are considered, and the lessons learnt from Fiji's past experiences with relocation processes -- where community movements have been associated with numerous social, cultural, gender, economic and environmental issues relating to tensions over land, dislocation of communities, inadequate resources and unsuitable sites -- are to be avoided in the future application of these Guidelines.

A Livelihood- Based Approach to adaptation (rather than a sectoral approach) is an integral part of many rural livelihood strategies, as opposed to planned relocation being merely a reaction to climate change. This is to ensure that people who have relocated are not negatively affected and contribute to the process of *"migration as adaptation"*. It is also considered to reflect the fact that the planned relocation process needs to be sensitive to the specific needs of communities and households that may be on the move. Characterizing the communities and households' profiles associated with climate related relocation will facilitate developing policy and operational options that build livelihood in respect to those climatic stressors.

A Human- Rights Based Approach, that after the adoption of the Paris Agreement in 2015 becomes more present in positioning rights close to the mobility process, and associates inexorably to the climate change discourse. The Paris Agreement, together with the ICCPR and the ICESCR reflects the countries' rationale to relate climate change triggers to rights belonging to the affected people, ensuring that men, women, elderly and persons with disabilities are meaningfully engaged and participate in the decision-making, planning, and implementation related to the planned relocation.

The human rights–based approach is also the main component of the PARTICIPATION and CONSULTATION processes as stipulated by the Paris Agreement together with the TRANSPARENCY CONCEPT, as stated in Article 13 that established an enhanced transparency framework for action and support, with built-in flexibility which considers Parties' different capacities and builds upon collective experience. The purpose of the framework for transparency of support is to provide clarity on support provided and received by relevant individual Parties in the context of climate change and related displacement actions (as mentioned by Article 8) and, to the extent possible, to provide a full overview of aggregate financial support provided, to inform the global stocktaking under Article 14.

When implementing planned relocation process in Fiji, addressing human rights aspects is unavoidable and important in all three stages of movement, as the relocated people carry their rights at all times, and implicitly the Fijian Government's obligation to protect.

The Preemptive Approach is also considered by these Guidelines when planning, implementing and follow up the stages of the relocation process, both holistically and Fijian specific. This is to ensure that any potential humanitarian crises are avoided.

It is also demonstrated that preemptive action collaborated with country-specific solutions create an efficient response to environmental scenarios and protect the vulnerable groups on a medium and long term basis, contributing *inter alia*, to successful adaptive measures, decreasing potential risks and building resilience at the new destination (site).

These Guidelines also consider a **Regional Approach**, in particular when addressing planned relocation related to climate change, due to high probability of potential cross-border movement or integration of people in hosting foreign societies. The Pacific regional approach proves to be a set of comprehensive integration policies, promoting inter-state collaboration, good examples and preventing xenophobia, discrimination, and/or (violent) prejudice of native population against new–comers (migrants).

Regional Approach refers to bringing domestic policies in accordance with regional existing norms in order to strengthen the societal values and traditions specific to all regions in the world and to address the need for an inclusive approach for all stakeholders, including civil society, and upon the relevance of *"pre-existing cultural and social beliefs about the roles, functions, responsibilities and social standing of different groups within societies, and resulting practices"*.

The normative framework outlined here will guide the work on planned relocation within Fiji to minimise the risk of conflict arising from this procedure. These Guidelines provide a detailed step-by-step approach to the process, demarcate responsibilities for all stakeholders involved, and highlight the continuous support necessary for affected communities.

In particular, these Guidelines emphasise the importance of the involvement and continuous engagement of communities in the planned relocation process, especially in decision-making, site selection, the development and implementation of the relocation plan and in the post relocation monitoring. Following this, the document will also enable the application of consistent procedures to ensure that the planned relocation is sustainable in all phases of its implementation, and that all relevant economic, social and environmental sectors, including protocols (where appropriate) are addressed.

Part II Stages of Planned Relocation and Stakeholders involved

A number of alternative options exist which should be considered before engaging in the often complex and costly process of Planned Relocation. This is also in line with lessons suggesting that Planned Relocation should be a measure of last resort. Alternatives include disaster risk reduction measures and alternative migration-based strategies, which can contribute to reducing the vulnerability of individuals and groups, building their resilience, and reducing their exposure to hazards. There are many examples of successful efforts that have helped populations to reduce disaster risk and build resilience in their local environment, including through mobility and other adaptation strategies.

The planned relocation process requires a fundamental and efficient relationship between all three main actors involved: the State, the affected communities and the non-State actors to optimize the stages of planned relocation and minimalise any negative impact associated with the movement.

This would implicitly apply to all stages of planned relocation, as an interdisciplinary approach where relevant measures should address a variety of factors, such as social, cultural and economic, to avoid gaps in planning, implementation and follow up and create a multidimensional reference to specific scenarios for building resilience, increasing effectiveness of the relocation process itself, and minimize the impact of the environmental stressors.

Based on the mapping exercise reviewed and its findings, the following Guidelines reflect the steps required to be taken by the Fijian Government and Other Stakeholders, if pertinent reflection of planned relocation is desired.

The following stages were identified based on widely accepted and available research regarding the main types of planned relocation, present in literature and State practice. Moreover, the stages formulated below do reflect the stages of the planned relocation process projected in time, constituting:

1. The **PRE - Planned Relocation Process** of planned relocation, when the relocation decision is still pending, and other adaptation regulations are still in place.

2. The **IN - Planned Relocation Process**, when the decision to move is already taken and different elements of the planned relocation process are in motion.

3. The **POST - Planned Relocation Process** stage, where the relocation plan is completed, and further action is required using a monitoring and evaluation process in order to ensure the adaptability process, including but not limited to security, access to human rights, and building resilience.

All three identified stages are fundamentally distinguished, as the affected communities (households), the Fijian Government and Other Stakeholders find themselves in different points of (in)action and different levels of coping with the respective climate triggers.

The stages also distinguish the roles of the Fijian Government agencies, ministries, task-force and divisions (herein: Government Stakeholders) involved in the planned relocation process and the role of non-State actors (herein: Other Stakeholders) as their roles in assisting the planned relocation process are guided by their own objectives and targets (mandates), however complementary both in nature and practice.

An assortment of actors, including but not limited to other non- State coordinating bodies, international organizations, regional bodies, donors, humanitarian, and development communities, trade unions and employers' organisations, where appropriate, academic experts and civil society and multilateral processes have a supporting role in the context

of planned relocation related to climate change. Supporting roles may take multiple forms, including formulation of standards, guidance, and operational tools; providing technical assistance and advice; capacity building; generating funding options; developing benchmarks; and undertaking monitoring and evaluation.

It is essential that the entire planned relocation process involves an inclusive range of relevant sectors and stakeholders including women, elderly, and persons with disabilities, and it represents a cross-pollination of expertise, ideas, and action among a variety of experts and institutions, in the fields of development, humanitarian assistance, human rights, disaster risk management, environment, climate change, and urban and regional planning, as well as affected governments and communities, as all may be involved in planning and undertaking relocation.

PRE - Planned Relocation Process
Guidelines for Government Stakeholders

1.   Government Stakeholders should ensure that an inclusive and comprehensive planning process receives time, as often the time is inadequate, in some cases due to the possibility of imminent harm, but also because issues emerging during the planning process may be more complicated than expected and require time to address.

2.   Ensure that mechanisms have been defined to ensure transparency and accountability, together with a clear timetable and budget addressing the required analysis and planning stage, including costs of human and physical resources as well as of any services to be contracted.

3.   Ensure that the many steps in carrying out planned relocation are understood and anticipated, crucial human and financial resources are assembled, preparatory actions are undertaken, and unanticipated events and circumstances are accommodated and addressed with minimum disruption and delay.[3]

4.   Ensure that the comprehensive, detailed, flexible, and timely relocation plan is in accordance with all other Fijian environmental and climate change policies, including but not limited to, the Bill of Rights in the Constitution of Fiji, the NAP Framework, the NDC Implementation Roadmap 2017-2030, NCCP.

5.   Support plan consistency, promoting coherence with other cross-cutting and intersecting policy areas in Fiji and the Pacific, including disaster risk reduction, climate change mitigation and adaptation, and sustainable development.

6.   The Government Stakeholders should coordinate and contribute to analysing the necessity of the planned relocation process, throughout environmental impact assessments to ensure the planned relocation is conducted in the most possible sustainable manner and would have no (or minimal) negative environmental impacts on the location of relocation and nearby ecosystems.

7.   The Government Stakeholders should coordinate and contribute to analysing the necessity of the planned relocation process, throughout social impact assessments by collecting relevant desegregated data, consider a gender impact analysis, in particular focusing on vulnerable groups, such as women, children, elderly and persons with disabilities.

8.   Collaborate with the affected communities, ensuring the diverse needs of the community are integrated in preparing and elaborating the relocation plan, in accordance with conserving traditions, cultural practices, and human rights standards, by initiating a real dialogue with the affected population and put in place measures to remove obstacles to participation and to capture the views of differently affected groups.

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3   Failure to pay attention to these factors or to implement Planned Relocation in line with a plan can lead to rights violations and socioeconomic and cultural disenfranchisement. Ibid.

Guidelines for Other Stakeholders

1. Other Stakeholders should engage in collaboration with both State actors responsible for the planned relocation process, as well as the affected community, ensuring the views of the affected communities are recognised, and facilitate the communication process with State representatives, if available.

2. The relocation process should include a transparent participation plan to be disclosed as early as possible, to engage all stakeholders, recognizing that different groups will be involved in different ways (e.g. outreach for less mobile groups in the population).

3. The Other Stakeholders together with the Government Stakeholders should ensure that the plan includes the timing and methods that should be employed to engage all actors involved in the process, throughout the life-cycle of the relocation plan, noting that persons' perspectives may change over time, including on-going consultative mechanisms, such as focus groups.

4. With the support of the Other Stakeholders, the plan should also describe the range and timing of information to be communicated to the affected people including women, elderly, other vulnerable groups, the receiving communities (if applicable) and all other interested parties, including the general public, civil society and the private sector.

5. Other Stakeholders should support the Government Stakeholders' efforts to ensure a clear and transparent budget allocation, related to all costs of the relocation planning.

6. Other (relevant) Stakeholders together with the Government Stakeholders should undertake effective measures to ensure the monitoring process is a part of the relocation process and contribute to the active participation of the affected population, as well as all actors serving the purpose and objective of the relocation decision.

7. Support Government Stakeholders' actions to ensure a climate- resilient environment at destination, including climate-proof infrastructure, alternative green energy.

IN - Planned Relocation Process
Guidelines for Government Stakeholders

1. Ensure the planned relocation plan is being implemented as foreseen and changes may be accommodated if necessary, during the implementation process.

2. Ensure continuous communication, (including, but not limited to complaint mechanisms) with parties involved in the process: affected communities/ individuals, non-State actors and targeted relocation communities, if destination is inhabited.

3. Undertake measures to ensure that vulnerable individuals within the affected community are receiving adequate attention throughout the process, including measures to ensure their protection and safety.

4. Ensure that human rights standards are properly respected, protected and fulfilled in regard to the relocation process that is carried out in a safe, dignified and timely manner.

5. All logistical details regarding the destination are clearly and transparently communicated to the involved parties.

6. To the extent possible, Government Stakeholders should ensure accessibility to former areas of residence and adequate transportation of goods and belongings between the site of origin and the relocation site (where applicable).

Guidelines for Other Stakeholders

1. Other Stakeholders should support Government Stakeholders' actions and contribute fully to the planned relocation process, by supporting the affected communities, focusing in particular on vulnerable population.[4]

2. Both the Government Stakeholders and Other Stakeholders should ensure that measures are in place to ensure community cohesion during the period of relocation (where appropriate) and facilitate interaction between relocated persons and other affected persons.

3. Other Stakeholders should contribute to a smooth and less harmful process of relocation, by ensuring a human (individual) oriented approach aligned with human rights access.

4. When applicable, to provide humanitarian assistance and concrete answers to potential crises and special circumstances the affected people may face when relocating.

5. Other Stakeholders should work together with the Government Stakeholders for collecting desegregated data and relevant information in regard to relocation development and support the Fijian Government in processing any learnings and key elements for improving further existing policies.

POST- Planned Relocation Process
Guidelines for Government Stakeholders

1. Ensure appropriate and progressive (improved) standard of living for the affected communities, in accordance with their cultural and basic human rights.

2. Monitor and evaluate the relocation process and update and develop new policies from lessons learned.

3. Ensure access to basic human rights including, but not limited to, the right to water, the right to food, the right to health, the right to work, the right to education and the right to a clean and healthy environment. [5]

4. Continue to support and facilitate new adaptation planning for the new settlement, including but not limited to, accessing financial resources, diversification of livelihood, and new economic opportunities.

5. Facilitate capacity building and trainings for adaptation of the new settlement to diversified livelihood, and/or financial schemes (trust funds).

6. Monitor and develop mobility related adaptation measures, in case of potential unforeseen natural hazards at the new destination.

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4   Ensure that indigenous people, ethnic minorities and those that are landless are able to participate in the political process through elections and other means.

5   Children should be able to register and attend school and benefit of measures in place to provide additional support to those in particularly vulnerable situations

Guidelines for Other Stakeholders

1. Other Stakeholders should support Government Stakeholders' efforts in elaborating new adaptation policies for the new settlement.

2. Together with the Government Stakeholders, ensure that monitoring will continue at determined regular intervals for the relocated communities, host communities and those who choose not to be relocated.

3. Safeguard the continuous application and access to human rights together with the Fijian Government.

4. Both Other Stakeholders and the Government Stakeholders should ensure that services are provided, to prevent negative impacts, including:

    a. **For relocated persons**: supporting the vulnerable groups, such as women, children, elderly and persons with disabilities, with language and educational support, if vocational training is necessary; counselling for persons experiencing trauma related to the planned relocation process; orientations to manage expectations about the resettlement site.

    b. **For host populations** (if relocation site is in a previously occupied area): additional infrastructure development, including but not limited to, shelter, schools, medical facilities and livelihoods; pre-arrival orientation to manage expectations about relocated persons.

    c. **For persons who choose not to take part in planned relocation**: assistance to determine how planned relocation will impact their lives and ensure their continued access to livelihoods, human rights and basic services.

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STAKEHOLDER ANALYSIS
Group 1: UN Women
International Development Organization

Stakeholder Groups:
1. UN Women (International Level Discourse)
2. Fiji Women's Rights Movement (National Level)
3. Fijian National Government (National/UN Climate Discourse)
4. Village Women (Local)
5. Village Leadership (Men) (Local)

Questions for Stakeholders:

1. What is the mission of your Stakeholding group?
2. What does equality look like for your group?
3. Who holds you accountable?
4. How do you implement your mission?
5. What is your ideal relocation plan? Why? How?
6. Based on the concept map, how does your stakeholding group mend those broken feedback loop relationships?

Group 1: UN Women
International Development Organizations

UN Women is the global champion for gender equality, working to develop and uphold standards and create an environment in which every woman and girl can exercise her human rights and live up to her full potential. We are trusted partners for advocates and decision-makers from all walks of life, and a leader in the effort to achieve gender equality.

To ensure that gender equality and women's empowerment are reflected in global efforts to secure a more sustainable planet, UN Women works for women's active participation and the inclusion of gender-specific mandates across negotiated outcomes and agreements. To support advocacy, UN Women prepares technical papers backed by research, communicates key gender equality linkages through high-level events and outreach, and supports the engagements and work of gender equality advocates.

Climate change is making our world more dangerous. Catastrophic storms, of increased frequency and strength, are destroying lives, homes and businesses. Severe droughts are stifling rural livelihoods. Sea level rise have put low-lying areas and island nations at risk. An additional 250,000 climate-related deaths per year are expected between 2030 and 2050 from malnutrition, malaria, diarrhea and heat stress.

A changing climate affects everyone, but it's the world's poorest and those in vulnerable situations, especially women and girls, who bear the brunt of environmental, economic and social shocks. Often, women and girls are the last to eat or be rescued; they face greater health and safety risks as water and sanitation systems become compromised; and they take on increased domestic and care work as resources dwindle.

Through their experiences as early adopters of many new agricultural techniques, first responders in crises, entrepreneurs of green energy and decision-makers at home, women offer valuable insights and solutions into better managing the climate and its risks. Yet, their contribution is often overlooked in humanitarian and climate action; their practical needs forgotten. Building a sustainable future entails harnessing the knowledge, skills and leadership of women in climate action.

A similar initiative to this case study, may be used as a template: Our support for climate change mitigation and adaptation efforts includes assisting the 14 million members of the Vietnam Women's Union in building resilience to the floods and other natural disasters that occur more frequently each year. The initiative marks the first time in Vietnam that a programme has encouraged women to participate in disaster risk reduction. Training sessions in particularly vulnerable localities teach local people to consider how disaster fallout may affect women, men and other groups differently. Women and girls, for example, are less likely to know how to swim than men and boys. Since 80 percent of Vietnamese households have radios, radio soap operas air just prior to the rainy season to stress what women can do to prepare for disasters. The visibility of the project convinced at least one provincial city to make the Women's Union a regular member of its main body for decision-making on natural disasters (UN Women 2019).

From the International Institute for Sustainable Development:

For the first time, in 2015, the Paris Agreement under the United Nations Framework Convention on Climate Change established a global goal for adaptation to climate change. This was a recognition that we are committed to a certain amount of climate change and that investment in adaptation is both necessary and increasingly urgent.

So how do these commitments play out in practice? With limited resources available for adaptation, particularly in poorer countries, how can we ensure that investments reach the most vulnerable women, men, girls and boys? How can we ensure that efforts to respond to this unprecedented challenge eliminate, rather than exacerbate, inequalities?

At the International Institute for Sustainable Development, we are increasingly focused on the gender implications of sustainable development policies and investments. Among other projects, we work with governments to promote planning for climate change adaptation that is gender-responsive. This comes down to three things:

Who matters?
Who decides?
Who benefits?

The right answer to all of these questions is, of course, everyone. Everyone matters when it comes to managing the impacts of climate change, particularly those who are least able to adapt. Everyone should have a say in how climate action occurs, and everyone should benefit from investments in adaptation in an equitable manner.

But when we are thinking about who matters, we need to recognize that people experience the impacts of climate change in different ways. A livestock herder in the Ethiopian lowlands has a much different experience of climate change than a civil servant in Addis Ababa. A woman in a poor rural household has a different experience of climate change than her husband.

People have different adaptation needs, depending on where they live, how they sustain their livelihoods, and the roles they play in their families and communities. There are socially determined differences too— in opportunities, responsibilities and decision-making power—and all of these influence how vulnerable people are to climate change.

Without understanding these dynamics—which are often influenced by gender—there is a risk that the people with the greatest need for adaptation will be left out.

Effective adaptation considers the differing needs of women and men, as well as marginalized groups, to ensure that investments are targeted where they are needed most.

The reality in many countries is that women are under-represented in decision-making in areas relevant to climate change adaptation. For example, in many African countries, the number of women in senior positions in the government is concerningly small. And at the household level, decision-making power still often rests with men.

If women are not involved in decision-making, how likely is it that their interests will be represented?

Effective climate change adaptation brings everyone to the table, recognizing the value of their knowledge and their potential as agents of change. The process of adaptation planning is designed to make it possible to invest in concrete actions that reduce vulnerability to climate change.

However, there is a risk that adaptation investments actually reinforce existing wealth and power structures, rather than benefiting the most vulnerable women and men. Adaptation is effective when it is equitable, providing opportunities and benefits for all people.

The urgency of adapting to climate change has never been clearer. We have an opportunity, through global commitments like the Paris Agreement, to rapidly scale up action in this area. For this to be effective, we need to start from the premise that everyone matters—rich or poor, farmer or civil servant, woman or man.

We need to bring diverse voices, including those that are typically excluded, into decision making to identify the best solutions for adapting to climate change. And we need to ensure that investments in adaptation provide equitable benefits for people of all genders and social groups. This is the only way we can build families, communities and societies that are resilient to the impacts of climate change (IISD 2019).

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STAKEHOLDER ANALYSIS
Group 2: Fiji Women's Rights Movement
National Level

Stakeholder Groups:
1. UN Women (International Level Discourse)
2. Fiji Women's Rights Movement (National Level)
3. Fijian National Government (National/UN Climate Discourse)
4. Village Women (Local)
5. Village Leadership (Men) (Local)

Questions for Stakeholders:

1. What is the mission of your Stakeholding group?
2. What does equality look like for your group?
3. Who holds you accountable?
4. How do you implement your mission?
5. What is your ideal relocation plan? Why? How?
6. Based on the concept map, how does your stakeholding group mend those broken feedback loop relationships?

Group 2: Fiji Women's Rights Movement

Fiji feminist NGO committed to removing discrimination against women through institutional reforms & attitudinal changes.

Urging for a seat at the table.

Over the past 30 years, FWRM has campaigned, researched, lobbied, trained and drafted policy and legislation in many areas that affect women's rights.

The following four pillars form the foundations of the work we do:

- ○ Policy Reform
- ○ Democratisation
- ○ Leadership Development
- ○ Organisational Strengthening

DEMOCRATISATION

Encompasses our work on promoting democracy, the rule of law and human rights in Fiji. Under this pillar, FWRM works to increase meaningful engagement of young women and girls in democratisation, as well as other marginalised groups. We also work with other civil society organisations in influencing the process from a women's human rights perspective.

INSTITUTIONAL, STRUCTURAL AND POLICY TRANSFORMATION

We are focused on promoting policy and legislative reforms towards the realisation of women's human rights and transforming structures that discriminate against women and girls. This includes documenting human rights violations and lobbying to address these violations through the implementation of human rights conventions.

Through key partnerships with national, regional and international organisations such as Development Alternatives with Women for a New Era (DAWN), Diverse Voices and Action for Equality (DIVA), and the Pacific Youth Council (PYC), FWRM also works toward the advancement of sexual and reproductive health and rights (SRHR) regionally and internationally.

INTERGENERATIONAL LEADERSHIP

Intergenerational women's leadership is a key element in counteracting discrimination and raising awareness of women's human rights. It also contributes to strengthening Fijian and Pacific women's movements.FWRM's Emerging Leaders' Forum (ELF) is a one year feminist leadership program aimed at strengthening young women's capacity to advocate for positive change using human rights based training approaches.

Emerging Leaders Forum Alumni (ELFA) are graduates of the ELF who continue to advocate for the meaningful inclusion of young women in the women's rights and feminist movements.

GIRLS (Grow, Inspire, Relate, Lead, Succeed) engages girls aged between 10 and 12 years old to increase their awareness of feminism, gender and human rights. The girls are encouraged to increase their agency because FWRM believes that if the participants can express themselves about the things that matter to them when they are girls, they will go on to be articulate advocates for their rights when they are women.

ORGANISATIONAL STRENGTHENING

FWRM is consistent in its position on how sustainable national development cannot be achieved without the advancement of gender equality, the rule of law and human rights.

The achievement of organisational goals are also attributed to strengthened human resource policies and processes.

FWRM continues its work as a promoter of feminism, human rights, democracy and good governance through the use of media and innovative communication technologies.

Environmental Initiatives of the FWRM

Friday February 11, 2011 | PRESS RELEASE

When girls think green

The environment, climate change, oxygen, trees, ozone layer, marine, pollution, littering, and girl power – were just some of the terms that 19 young girls discussed at a two-day Gender and Climate Justice Workshop organised by the Fiji Women's Rights Movement (FWRM) last weekend.

Known as the Green Girls, these 10-12 year old budding environmentalists helped setup a nursery housing 100 seedlings, which they committed to nurturing for an entire month and eventually planting on 8th March to mark the 100th year of International Women's Day (IWD).

According to FWRM Executive Director Virisila Buadromo, the main objectives of this workshop were to raise awareness about the link between gender justice and climate justice and to encourage young girls to get involved in environmental sustainability.

"Our Green Girls were all so energetic and eager to learn! While all of them had fun on Saturday in activities where they learnt about the environment and climate change, they were especially excited about setting up the nursery and identifying their seedlings on Sunday," she said.

The *Green Girls Project* comes under FWRM's Young Women Leadership Programme. Last year a similar workshop was organised to celebrate International Women's Day, where a different group of young girls were taught screen printing. They printed their own 'slogan' t-shirts depicting the 2010 IWD theme. The t-shirts were then exhibited for three weeks at the Vodafone flag-ship shop in Suva and later returned to the participants.

This year however, with support from the British High Commission, FWRM held an interactive one-day workshop (on Saturday February 5th) where the girls heard from other environmental enthusiasts - former Miss South Pacific Mere Nailatikau and Econesian Society's Sainimere Veitata.

"We acknowledge the support the British High Commission has accorded us in making this project a reality. This is the second consecutive year that the British Government has supported the leadership development of Fiji's young girls. An investment that we at FWRM are grateful for," said Buadromo.

Then on the second day (Sunday February 6th) the young girls helped setup a nursery next to Muanikau Police Post (along the Queen Elizabeth Drive, Nasese).

Buadromo further added that the reason the Muanikau Police Post compound was chosen as the site for the nursery was because it was a safe and accessible place for the young girls to come and water the plants during the next month.

The nursery has 100 trees seedlings which include the following indigenous plants – Yaka, Tadalo, Laubu, Kuasi, Sacau, Dakua, Vesi Wai, Vesi, Yasiyasi, Kavika ni Viti, Velau and Cevuya.

It also includes introduced plants such as Tavola, Kavika ni Vavalagi, Baumuri, Sekoula, Koka, Marasa and Lauci.

During the two-days all the girls were quite vocal when it came to environmental issues.

Green Girls Shakira Keni, 10, and Sarah Best, 10, wanted to be part of the project because *"wanted to help take care of the environment"*.

Similarly, as a Green Girl Ayoshi Nand, 12, hoped to *"stop pollution, take care of plants and animals and plant trees"*.

According to 12-year-old Isabelle Koi, aside from planting trees, people should also save energy (and carpool, for instance) to save the environment.

The Green Girls, along with other interested women volunteers (altogether making up a 100 women) will plant 100 trees to celebrate the 100th year of IWD on 8th March.

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STAKEHOLDER ANALYSIS
Group 3: Fijian National Government
UN Climate Change Framework

Stakeholder Groups:
1. UN Women (International Level Discourse)
2. Fiji Women's Rights Movement (National Level)
3. Fijian National Government (National/UN Climate Discourse)
4. Village Women (Local)
5. Village Leadership (Men) (Local)

Questions for Stakeholders:

1. What is the mission of your Stakeholding group?
2. What does equality look like for your group?
3. Who holds you accountable?
4. How do you implement your mission?
5. What is your ideal relocation plan? Why? How?
6. Based on the concept map, how does your stakeholding group mend those broken feedback loop relationships?

Group 3: Fijian National Government
UN Climate Change Framework

What's the goal here? Taking urgent action to tackle climate change and its impacts.

Why? As greenhouse gas levels continue to climb, climate change is occurring at much higher rates than anticipated, and its effects are evident worldwide. By addressing climate change, we can build a sustainable world for everyone. But we need to act now.

Are people's lives really being affected by climate change? Yes. Severe weather and rising sea levels are affecting people and their property in developed and developing countries. From a small farmer in the Philippines to a businessman in London, climate change is affecting everyone, especially the poor and vulnerable, as well as marginalized groups like women, children, and the elderly.

What happens if we don't take action? What happens if we don't take action? If left unchecked, climate change will cause average global temperatures to increase beyond 3°C, and will adversely affect every ecosystem. Already, we are seeing how climate change can exacerbate storms and disasters, and threats such as food and water scarcity, which can lead to conflict. Doing nothing will end up costing us a lot more than if we take action now. We have an opportunity to take actions that will lead to more jobs, great prosperity, and better lives for all while reducing greenhouse gas emissions and building climate resilience.

Can we solve this problem or is it too late to act? To address climate change, we have to vastly increase our efforts. Much is happening around the world – investments in renewable energy have soared. But so much more needs to be done. The world must transform its energy, industry, transport, food, agriculture and forestry systems to ensure that we can limit global temperature rise to well below 2°C, maybe even 1.5°C. In December 2015, the world took a significant first step by adopting the Paris Agreement, in which all countries committed to take action to address climate change. Many businesses and investors are also committing themselves to lower their emissions, not just because it is the right thing to do, but because it makes economic and business sense as well.

How much would it cost to solve this problem? In total, public and private sector investment in clean energy needs to reach at least US$1 trillion per year by 2030, and more to build climate resilience. This sounds like a lot, but consider that of the US$1.7 trillion invested in the global energy supply in 2016, nearly 70% was related to fossil fuels. But more and more, governments and businesses are finding that investments in renewable energy and sustainability are paying off.

What's more is that the estimated costs of mitigation do not account for the benefits of reduced climate change. These include cleaner air, greater food security, more liveable cities, and better health. Investments of only $6 billion for disaster risk reduction over the next 15 years would result in total benefits of $360 billion in terms of avoided losses over the lifetime of the investment.

What can I do to help achieve this goal? There are many things that each of us can do as individuals. To find out what you can do, go to: https://www.un.org/en/actnow

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STAKEHOLDER ANALYSIS
Group 4: Fijian Village Women
Local

Stakeholder Groups:
1. UN Women (International Level Discourse)
2. Fiji Women's Rights Movement (National Level)
3. Fijian National Government (National/UN Climate Discourse)
4. Village Women (Local)
5. Village Leadership (Men) (Local)

Questions for Stakeholders:

1. What is the mission of your Stakeholding group?
2. What does equality look like for your group?
3. Who holds you accountable?
4. How do you implement your mission?
5. What is your ideal relocation plan? Why? How?
6. Based on the concept map, how does your stakeholding group mend those broken feedback loop relationships?

Group 4: Village Women

Author's Note: you are provided with the same information as the men in your village/same local level. As the village women, pay attention to your leadership roles, or proverbial seat at the decision-making table (or lack thereof).

What are you up against? Beyond relocation stress, what issues such as food insecurity, gender inequality, or lack of participation or acknowledgment in your community are you battling?

What do you want?

How do we get there?

Village Life in Vunidogoloa

Abandoned house in Vunidogoloa Village. Source: Amanda Bertana

Land Tenure Structure
Approximately 90% of all Fijian land is held under a *mataqali* title. The term *mataqali* refers to a Fijian clan (landowning unity) and a land structure system in which *mataqalis* own *mataqali* land. In theory, every indigenous Fijian belongs to a *mataqali*, and is therefore granted land as a birthright. Therefore, it cannot be bought or sold, but is passed down through the generations. Every *mataqali* typically sets aside a portion of their land for the village site, which means that every indigenous Fijian belongs to a village. Despite the tenure system, there are still landless indigenous Fijians and land is also distributed unevenly. For instance,

the village of Vunidogoloa on the island of Vanua Levu has roughly 6,000 acres of land while the neighboring village of Vunisavisavi has 80 acres of land.

*For more information on Fijian village land tenure structure see Overton, John. 1993. "Farms, Suburbs, or Retirement Homes?: The Transformation of Village Fiji." *The Contemporary Pacific* 5(1): 45-74.

Decision Making in Fijian villages

The Fijian village operates under a dual decision-making system that can be dichotomized as "contemporary" and "traditional." The decision-making process in the "contemporary" structure aligns with principles of democracy in that everyone has equal say over village affairs—men, women, and youth. However, the "traditional" hierarchy is socially stratified according to age, sex, and status. Furthermore, decision-making authority is confined to a select few—the Chief, *Turaga Ni Koro*, and the village elders.

Chief- Traditional leader of the village with an ascribed status meaning they inherit their authority. While Chiefs can be either men or women, a majority of them are men.

Turaga Ni Koro- The village headman. The village elects them and they act as the liaison between the village and the Provincial Office (local government office). A local government official described the Turaga Ni Koro's role: "They're there to help us. They are our eyes in the village. If the village wants anything they bring it to us, and we direct it to the government."

Village Elders- The usage of *elder* is ambiguous. There is no age limit that denotes an elder, however, the older a person is the more respect they command. In respect to decision-making, it is elder men that are the primary decision-makers.

The "contemporary" and "traditional" decision-making models are often found in conflict with one another. While the Fiji government and NGOs push the contemporary model, some Fijian villages still operate under the traditional decision-making model, which undermines many of the democratic principles associated with environmental decision-making."

Vunidogoloa Village

Prior to relocation, Vunidogoloa was a remote twenty-six household village that sat on the shoreline of Natewa Bay on Vanua Levu, Fiji's second largest island. Approximately 100-120 people lived in the village at any given time. The community itself is relatively homogenous—village residents are of indigenous Fijian descent, primarily speak iTaukei (Fijian) with English as a secondary language, and identify with the Methodist faith. Religion is incredible important to Fijian villages, so much so that Sundays are reserved solely for attending church. Mobility is a way of life amongst Islanders with households moving frequently between villages or the capital city of Suva on Viti Levu for urban amenities such as school, work, or access to health facilities. As a relatively remote and rural village, village residents operate mostly out of the market economy, relying heavily on subsistence fishing, farming, and gathering. For most villagers a modest income is earned by women selling sasa brooms (broom made out of coconut leaves), woven mats, and coconut oil, while men sell surplus crops and fish to neighboring villages and some households bring in a larger cash flow from yaqona (kava) farming.

The original village site was approximately a mile from the main road and even further from the primary school village children attended, the local health clinic, and the closest urban center, Savusavu. School children used the *bilibili* (bamboo raft) to get to Nabua Primary School on

Monday and would board until the end of the week, coming home on Friday afternoon. If village residents were ill, they took a thirty-minute *bilibili* ride to the closest health clinic. However, if they required hospitalization they would have to go to Savusavu, which is a mile long walk to the main road, and then a forty-five minute bus ride, which only goes to Savusavu twice a day during the week.

Vunidogoloa is a relatively traditional Fijian village in regards to the gendered division of labor. As in other countries, Fijian women are generally responsible for domestic labor—cooking, laundry, household chores, and caring for children. The women fish, gather, and farm, however, the men farm are the primary caretakers of the farming. In regards to decision-making, Vunidogoloa follows the more traditional model with village leaders making decisions for the community. As one young woman stated in respect to the decision to relocate the village: "In communities like these, it doesn't matter what we want. All that matters is what the elders want."

Environmental Changes in Vunidogoloa
The coastal village's physical landscape had been drastically altered due to the impacts of climate change. A dilapidated seawall constructed out of stones and crushed up coral once acted as a buffer between the village and the ocean. The seawall eventually became ineffective, and during high tide the village would flood causing soil salinization and muddying the village. In addition, increased rainfall during the wet months caused the two rivers that flowed through the village, Vusetakala and Nabua Rivers to flood more frequently creating severe riverbank erosion. The impacts of climate change were literally consuming Vunidogoloa villager's land consequently leaving the village physically smaller, and restricting people's ability to build new houses or rebuild houses post disasters.

In addition, more frequent and extreme storm surges put Vunidogoloa villagers in physical danger. For instance in 2010, Cyclone Tomas left the village underwater within minutes, forcing the residents to evacuate inland to Nabua Primary School, which is approximately two miles from the coastal village. Vunidogoloa villagers stayed in the school dormitories for a week until it was safe to return to their homes. When village residents returned back to the village, they were left feeling uneasy and haunted by "What if's?" What if the storm were stronger? What if the village flooded during the night while they were all asleep? These lingering questions acted as the catalyst for the villagers to pursue relocation.

STAKEHOLDER ANALYSIS
Group 5: Fijian Village Men
Local

Stakeholder Groups:
1. UN Women (International Level Discourse)
2. Fiji Women's Rights Movement (National Level)
3. Fijian National Government (National/UN Climate Discourse)
4. Village Women (Local)
5. Village Leadership (Men) (Local)

Questions for Stakeholders:

1. What is the mission of your Stakeholding group?
2. What does equality look like for your group?
3. Who holds you accountable?
4. How do you implement your mission?
5. What is your ideal relocation plan? Why? How?
6. Based on the concept map, how does your stakeholding group mend those broken feedback loop relationships?

Group 5: Village Men

Village Life in Vunidogoloa

Abandoned house in Vunidogoloa Village. Source: Amanda Bertana

Land Tenure Structure
Approximately 90% of all Fijian land is held under a *mataqali* title. The term *mataqali* refers to a Fijian clan (landowning unity) and a land structure system in which *mataqalis* own *mataqali* land. In theory, every indigenous Fijian belongs to a *mataqali*, and is therefore granted land as a birthright. Therefore, it cannot be bought or sold, but is passed down through the generations. Every *mataqali* typically sets aside a portion of their land for the village site, which means that every indigenous Fijian belongs to a village. Despite the tenure system, there are still landless indigenous Fijians and land is also distributed unevenly. For instance, the village of Vunidogoloa on the island of Vanua Levu has roughly 6,000 acres of land while the neighboring village of Vunisavisavi has 80 acres of land.
*For more information on Fijian village land tenure structure see Overton, John. 1993. "Farms, Suburbs, or Retirement Homes?: The Transformation of Village Fiji." *The Contemporary Pacific* 5(1): 45-74.

Decision Making in Fijian villages
The Fijian village operates under a dual decision-making system that can be dichotomized as "contemporary" and "traditional." The decision-making process in the "contemporary" structure aligns with principles of democracy in that everyone has equal say over village affairs—men, women, and youth. However, the "traditional" hierarchy is socially stratified according to age, sex, and status. Furthermore, decision-making authority is confined to a select few—the Chief, *Turaga Ni Koro*, and the village elders.

Chief- Traditional leader of the village with an ascribed status meaning they inherit their authority. While Chiefs can be either men or women, a majority of them are men.

Turaga Ni Koro- The village headman. The village elects them and they act as the liaison between the village and the Provincial Office (local government office). A local government official described the Turaga Ni Koro's role: "They're there to help us. They are our eyes in the village. If the village wants anything they bring it to us, and we direct it to the government."

Village Elders- The usage of *elder* is ambiguous. There is no age limit that denotes an elder, however, the older a person is the more respect they command. In respect to decision-making, it is elder men that are the primary decision-makers.

The "contemporary" and "traditional" decision-making models are often found in conflict with one another. While the Fiji government and NGOs push the contemporary model, some Fijian villages still operate under the traditional decision-making model, which undermines many of the democratic principles associated with environmental decision-making."

Vunidogoloa Village
Prior to relocation, Vunidogoloa was a remote twenty-six household village that sat on the shoreline of Natewa Bay on Vanua Levu, Fiji's second largest island. Approximately 100-120 people lived in the village at any given time. The community itself is relatively homogenous—village residents are of indigenous Fijian descent, primarily speak iTaukei (Fijian) with English as a secondary language, and identify with the Methodist faith. Religion is incredible important to Fijian villages, so much so that Sundays are reserved solely for attending church. Mobility is a way of life amongst Islanders with households moving frequently between villages or the capital city of Suva on Viti Levu for urban amenities such as school, work, or access to health facilities. As a relatively remote and rural village, village residents operate mostly out of the market economy, relying heavily on subsistence fishing, farming, and gathering. For most villagers a modest income is earned by women selling sasa brooms (broom made out of coconut leaves), woven mats, and coconut oil, while men sell surplus crops and fish to neighboring villages and some households bring in a larger cash flow from yaqona (kava) farming.

The original village site was approximately a mile from the main road and even further from the primary school village children attended, the local health clinic, and the closest urban center, Savusavu. School children used the *bilibili* (bamboo raft) to get to Nabua Primary School on Monday and would board until the end of the week, coming home on Friday afternoon. If village residents were ill, they took a thirty-minute *bilibili* ride to the closest health clinic. However, if they required hospitalization they would have to go to Savusavu, which is a mile long walk to the main road, and then a forty-five minute bus ride, which only goes to Savusavu twice a day during the week.

Vunidogoloa is a relatively traditional Fijian village in regards to the gendered division of labor. As in other countries, Fijian women are generally responsible for domestic labor—cooking, laundry, household chores, and caring for children. The women fish, gather, and farm, however, the men farm are the primary caretakers of the farming. In regards to decision-making,

Vunidogoloa follows the more traditional model with village leaders making decisions for the community. As one young woman stated in respect to the decision to relocate the village: "In communities like these, it doesn't matter what we want. All that matters is what the elders want."

Environmental Changes in Vunidogoloa
The coastal village's physical landscape had been drastically altered due to the impacts of climate change. A dilapidated seawall constructed out of stones and crushed up coral once acted as a buffer between the village and the ocean. The seawall eventually became ineffective, and during high tide the village would flood causing soil salinization and muddying the village. In addition, increased rainfall during the wet months caused the two rivers that flowed through the village, Vusetakala and Nabua Rivers to flood more frequently creating severe riverbank erosion. The impacts of climate change were literally consuming Vunidogoloa villager's land consequently leaving the village physically smaller, and restricting people's ability to build new houses or rebuild houses post disasters.

In addition, more frequent and extreme storm surges put Vunidogoloa villagers in physical danger. For instance in 2010, Cyclone Tomas left the village underwater within minutes, forcing the residents to evacuate inland to Nabua Primary School, which is approximately two miles from the coastal village. Vunidogoloa villagers stayed in the school dormitories for a week until it was safe to return to their homes. When village residents returned back to the village, they were left feeling uneasy and haunted by "What if's?" What if the storm were stronger? What if the village flooded during the night while they were all asleep? These lingering questions acted as the catalyst for the villagers to pursue relocation.