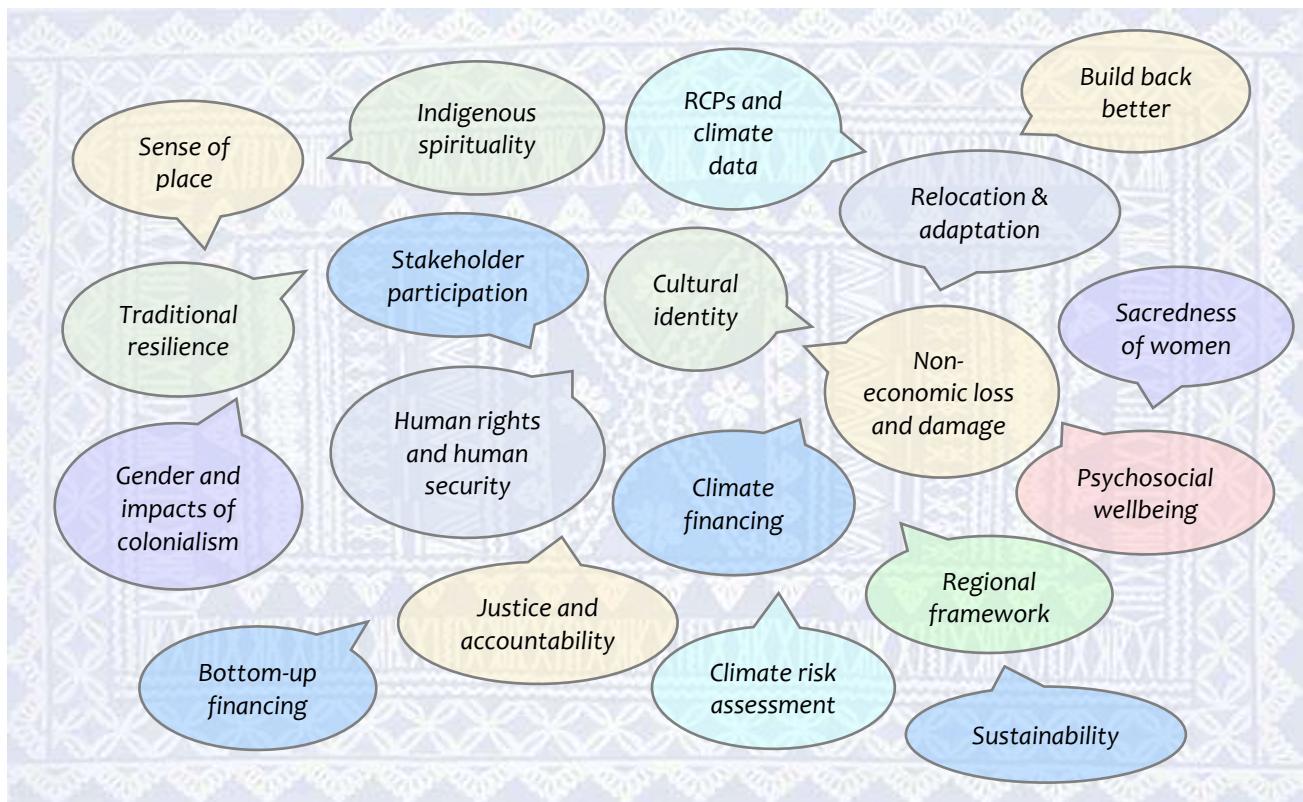


# Regional Talanoa on Climate Induced Planned Relocation

05 October 2023, Suva, Fiji

## Reflections, Insights, Stories



October 2023



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# Contents

<b>1</b>	<b>Introduction .....</b>	<b>1</b>
1.1	Objectives.....	2
1.2	Participants.....	2
1.3	The Talanoa format.....	2
<b>2</b>	<b>Welcome and opening.....</b>	<b>4</b>
2.1	Welcoming remarks .....	4
2.2	Opening statement .....	5
<b>3</b>	<b>The Talanoa sessions .....</b>	<b>6</b>
3.1	Talanoa 1: Climate risk assessments in the context of planned relocation.....	6
3.1.1	Summary.....	7
3.1.2	Plenary questions and feedback.....	8
3.1.3	Key take-away messages from panellists.....	8
3.2	Talanoa 2: The Standard Operating Procedures for Planned Relocation in Fiji .....	11
3.2.1	Summary.....	11
3.2.2	Setting the scene.....	12
3.2.2.1	The Regional Framework on Climate Mobility .....	13
3.2.2.2	Developing Fiji's SOP for Planned Relocation .....	14
3.2.2.3	The community-led Cokonaki Cogea Project.....	14
3.2.2.4	International developments on planned relocation .....	15
3.2.3	Providing regional and country context to international frameworks .....	16
3.2.4	Key considerations for planned relocation .....	17
3.2.4.1	Community approaches - lesson from the Cokonaki Cogea Project .....	17
3.2.4.2	Capacity building on community approaches .....	18
3.2.4.3	Important points for ensuring long-term sustainability .....	19
3.2.4.4	Financing “building back better” under the regional framework .....	20
3.2.5	Stakeholder engagement when developing the SOP.....	21
3.2.5.1	Engagement of stakeholders in the development of Fiji’s SOP.....	21
3.2.5.2	Challenges in undertaking an inclusive and participatory approach .....	21
3.2.6	Financing mechanisms .....	22
3.2.6.1	The Fiji Climate Relocation of Communities Trust Fund .....	22
3.2.6.2	Tapping into multilateral facilities to finance relocation.....	23
3.2.6.3	Bottom-up financing; localised financing .....	23
3.2.7	Plenary questions and feedback.....	24
3.2.8	Key take-away messages from panellists.....	26
3.3	Talanoa 3: The culture – gender - psychosocial wellbeing - relocation nexus .....	28
3.3.1	Summary.....	29
3.3.2	Setting the scene.....	29
3.3.2.1	The history of mobility in the Pacific .....	30

3.3.2.2	Climate change impacting displacement and relocation in the Pacific .....	31
3.3.2.3	Psychosocial wellbeing during crisis.....	32
3.3.2.4	Introduction to the Tukuraki Village experience .....	33
3.3.3	Impacts of climate change and relocation on culture and psychosocial wellbeing .....	34
3.3.3.1	Indigenous spirituality and relocation in the iTaukei context .....	34
3.3.3.2	Climate change impacts on intangible heritage .....	35
3.3.3.3	Social and psychosocial aspects of the Tukuraki displacement and relocation....	35
3.3.3.4	Impacts of disasters on psychosocial wellbeing of affected communities .....	36
3.3.4	Gender and culture in the iTaukei context .....	38
3.3.5	Justice and accountability – Pacific cultural context .....	39
3.3.5.1	Justice and accountability – loss and damage in the Pacific.....	39
3.3.5.2	Defining “Indigenous People’ – the Pacific context.....	40
3.3.6	Cultural aspects of psychosocial wellbeing and resilience .....	40
3.3.6.1	Role of indigenous spirituality in helping communities cope with trauma. ....	40
3.3.6.2	Tukuraki Village - coping and healing from trauma .....	42
3.3.6.3	Psychosocial support and indigenous spiritual wellbeing .....	42
3.3.6.4	Resilience in solidarity .....	43
3.3.7	Plenary questions and feedback.....	43
3.3.8	Wrap up and final remarks .....	47
<b>4</b>	<b>Closing session .....</b>	<b>49</b>
4.1	Closing remarks.....	49
4.2	Vote of thanks .....	49
4.3	Closing prayer .....	50
<b>5</b>	<b>Annexes .....</b>	<b>50</b>

# 1 Introduction

The Regional Talanoa on Climate Induced Planned Relocation took place on 05 October 2023. It was a hybrid event with in-person participation at the Grand Pacific Hotel, Suva, Fiji and virtual via MS Teams.

The Regional Talanoa is in recognition of the climate crisis that we are in and the urgent need to take swift action in addressing the needs of Pacific Island climate vulnerable communities, who with every passing year, are placed under increasing risk of being displaced due to intensifying climate change impacts.

Climate change induced extreme weather events and slow onset processes (like sea level rise) are increasingly driving displacement in all regions around the world, with Small Island States disproportionately affected. This displacement is projected to increase with intensification of heavy precipitation and associated flooding, tropical cyclones, drought and, increasingly, sea level rise and vulnerability will also rapidly rise in low-lying small island developing states and atolls in the context of sea level rise.

*Intergovernmental Panel on Climate Change, 2022*

Planned relocation is identified by the Intergovernmental Panel on Climate Change (IPCC) as a response measure to ongoing sea level rise and land subsidence in low-lying islands. It is also a necessary measure for communities severely and/or frequently affected by sudden onset events, to the extent where their villages and settlements are no longer safe to live in. Planned relocation is also seen as a strategy to anticipate and address any future displacement, to ensure that communities move with dignity and are resettled in a secure environment.

However, planned relocation is a complex and sensitive process. The impacts of climate change and relocation on culture and identity need to be thoroughly assessed to ensure that there are mechanisms in place to avoid or minimise culture erosion. Conversations with affected communities also reveal that they are living with multi-layered traumas, setting in before relocation is carried out. These traumas are often not openly discussed nor is the issue actively pursued and addressed adequately. When psychosocial and culture-related risks are not identified, managed and/or treated, it can lead to a state of increasing vulnerability, creating a barrier to any resilience building efforts. The link between indigenous spiritual awareness and in-built mental resilience against adversities, like the harsh reality of losing one's home, is a topic that needs more discussion. The regional talanoa aimed to promote such discussions.

At the centre of the talanoa is the Standard Operating Procedures on Planned Relocation in Fiji (SOP) and its accompanying document – the Comprehensive Risk and Vulnerability Assessment Methodology (CRVAM). Fiji's SOP on planned relocation was endorsed by the cabinet of the Government of Fiji in March 2023 and officially launched in April 2023. It is one of the first State-developed SOPs on planned relocation in the world.

The event was organised by the Fiji Climate Change Division (CCD) of the Office of the Prime Minister and the GIZ Human Mobility in the Context of Climate (HMCCC) Programme.



## 1.1 Objectives

The overall objective of the talanoa was to present the various dimensions of planned relocation. These include – a) the technical aspects like climate risks assessments of both slow onset events and sudden onset, and non-economic loss and damage; b) key areas for developing and implementing the standard operating procedures for planned relocation and the supporting regional framework; c) cultural aspects of relocation and psychosocial wellbeing of affected communities.



## 1.2 Participants

The Regional Talanoa brought together technical experts, government representatives, civil society organisations, regional organisations, researchers, community practitioners, and community representatives.

The list of participants is under Annex 1



## 1.3 The Talanoa format

The talanoa was a hybrid event with in-person attendance at the Grand Pacific Hotel, Suva and virtual participation on MS Teams. The Talanoa format was chosen to openly and honestly discuss the issues and complexities surrounding climate induced planned relocation, in an informal and respectful way.

The talanoa was a sharing of experiences, knowledge, personal stories, and reflections on the multi-layered and multi-dimensional components of climate-induced planned relocation. Conversations were underpinned by the experiences and lessons-learned from affected communities. There were three talanoa sessions and the audience were given an opportunity to give feedback and ask questions after each talanoa session.

A link was provided for panellists and audience to join virtually while the event was also livestreamed on Facebook.

The agenda can be found under Annex 2.

*It is incumbent upon us to approach this talanoa with empathy, humility, and a genuine desire to learn from each other's experiences*

Hon. Sakiasi Ditoka,  
Minister for Rural and  
Maritime Development  
and Disaster Management



*Kava being served during the talanoa*



## 2 Welcome and opening



### 2.1 Welcoming remarks



Mr Prashant Chandra, Acting Director of the Fiji Climate Change Division, under the Office of the Prime Minister, officially welcomed the talanoa participants and audience.

Mr Chandra said that Fiji was pleased and honoured to be sharing experiences on the development and implementation of its Standard Operating Procedures for Planned Relocation" and that Fiji recognises the importance of sharing and learning from these experiences. Mr Prashant highlighted that it is essential to tackle the complex process of planned relocation carefully and thoroughly "as for

some communities it is a matter of their survival, as the ravaging impacts of climate change threaten their lives, their livelihoods, and their land".

He encouraged the participants to actively engage in the talanoa and to reflect on the stories that are shared in order to learn more and understand better about this important and complex issue of climate induced planned relocation.

The welcome speech can be found under Annex 3.

A short video on the impact of planned relocation on culture was presented to the audience. It can be viewed on the GIZ YouTube channel: [Impacts of Climate Induced Human Mobility on Culture](#)





## 2.2 Opening statement

The Honourable Sakiasi Ditoka, Minister for Rural and Maritime Development and Disaster Management of the Republic of Fiji, officially opened the event by saying that planned relocation is “an intricate and emotional process that requires our utmost attention, compassion, and collaboration”. His speech stressed the fact that Fiji and other small island nations in the Pacific are at the forefront of a global climate crisis and the gravity of this matter cannot be overstated and calls for unwavering attention and collective action.



The minister urged the audience to stay “attuned to the multi-faceted impacts of planned relocation – not only on the physical landscape but on the social fabric, cultural heritage, and emotional well-being of those involved.”

In closing, Hon. Ditoka reminded participants of the true spirit of talanoa, and encouraged everyone to “weave a narrative of resilience, cooperation, and shared responsibility”. He concluded by saying – “may our discussions today be a source of inspiration and a catalyst for action, as we stand united in the face of change, guided by the principles of justice, equity, and a deep reverence for the interconnectedness of our shared home—the Blue Pacific.”

Opening speech can be found under Annex 4.



### 3 The Talanoa sessions

There were 3 talanoa sessions with panellists and moderators representing government agencies, non-governmental organisations, affected communities, regional and international development partner agencies, academia and independent experts. The full biodata of the panellists and moderators is under Annex 5.



#### 3.1 Talanoa 1: Climate risk assessments in the context of planned relocation



##### **Panellists:**

1. Mr Jasneel Chandra, Scientific Officer Climatology, Department of Meteorological Services, Fiji (online)
2. Ms Leba Gaunavinaka, in-country Technical Expert, UNOSAT, Climate Change Division, Fiji
3. Mr Matereti Mateiwai, Provincial Conservation Officer – Tailevu, iTaukei Affairs Board, Fiji
4. Ms Erica Bower, Relocation Specialist, PhD Scholar (Stanford University)/ Consultant, Platform on Disaster Displacement consultant (online)

**Moderator:** Ms Gabrielle, Head of Pacific Subregional Office, United Nations Office for Disaster Risk Reduction (UNDRR)

**Co-moderator:** Ms Caroline Kigira, Advisor, GIZ Global Programme on Human Mobility in the Context of Climate Change (HMCCC), Bonn, Germany.

### **3.1.1 Summary**

This talanoa weighed in on four main issues, namely:

- (i) Collection, analysis, and application of climate-related data e.g., rainfall, temperature, hazards) which inform policymaking,
- (ii) The process and tools of carrying out hazard and risk assessments as well as the Climate Risk Vulnerability and Assessment Methodology (CRVAM),
- (iii) Cultural mapping and village profiling tools and,
- (iv) The metrics of loss and damage reparations at its non-economic level.

After setting the scene of the scientific projections for climatic patterns in the years 2030, 2050 and beyond, the panellists explained the factors and measures taken before a relocation can be determined. Some of those factors are level and extent of exposure, frequency and proneness of flooding, as well as extensive multistakeholder consultations on the threshold for relocation. The role of climate data in making relocation plans was highlighted with deeper explanation given that relocations are carried out as a last resort after all adaptation measures have failed.

Furthermore, it came to the forefront that the communities are in continuous conversation and engagement with the Ministry of iTaukei Affairs, during which the concerns and fears of loss by the communities are made known to the authorities. It was noteworthy to hear about the symbolism and importance of cultural heritage sites, indigenous fauna and even languages nearing extinction for the communities.

This reflection was tied to the notion of non-economic Loss of Damage of indigenous assets that can barely be quantified in cash terms. These would include, the loss of home, loss of culture, loss of traditional livelihoods like fishing. By use of two initiatives – the Cultural Mapping Programme and the Cultural Revitalisation Programme, the iTaukei Affairs seeks to ensure preservation of indigenous heritage and knowledge.

To sum up the discussion, Erica Bower reiterated that the “measure of last resort principle is essential” - even if the CRVAM has been applied and a community has been profiled, it does not imply relocation is the right answer. Voluntary immobility with adaptation measures to stay in place are legitimate potential outcomes of this process.

At the same time, if a community determines that relocation is necessary, the same process of assessing hazards, exposure, vulnerability and adaptation options needs to be repeated for all potential new destination sites, to make sure relocation is sustainable and makes people lives safer. Finally, from an international perspective, it was emphasized that Fiji is undertaking a sobering but pioneering work with the CRVAM. Many other countries are likely to look at Fiji as a leader on comprehensive risk analysis in the decades to come.

### Reflection 1: Valuing intangible assets – the traditional Fijian bure/house



You could put a value to the trees and plants species used for constructing a bure but how do you put a value on the sharing of knowledge and communal effort needed to construct a bure? Not everyone knows how to build a bure. In most cases it is the *mataisau*, the traditional carpenters, of any community that knows how to get this done. A community gathers to build a bure. An owner of a bure does not build it on their own. In relocation, it is maintaining this community cohesion that is important. A bure is built through traditional knowledge and gathering people to work together. A traditional bure is built with communal effort; community cohesion. So how do we put a value on the community cohesion and the traditional knowledge that built the bure when assessing the monetary value of a bure?

*Matereti Mateiwai*

#### 3.1.2 Plenary questions and feedback

*Ms Stephanie Zoll, Regional Disaster Management Coordinator, International Federation of Red Cross and Red Crescent Societies (Pacific):*

Relocation should always be the last reserve. There is a strong need to take an integrated approach to disaster and climate change, climate change cannot be dealt on its own. DRR needs to be part of daily practices at national and community level.

*Mr Josefa Navuku, Commissioner Central Division, Ministry of Rural and Maritime Development and Disaster Management, Fiji:*

Are any targeted communities in this financial year (ending July 2024) where the CRVAM will be piloted. The tool needs to be tested in real live to be further adjusted and improved.

#### 3.1.3 Key take-away messages from panellists

Matereti Mateiwai

*Ten years ago, I attended the national climate change summit in Narewa Nadi with a group from Narikoso Village. At the moment communities are coming to the Provincial Office on an almost monthly basis to bring their concerns regarding climate change*

*impacts. They are asking the same question asked by the group 10 years ago - what's next? I am thankful to be working in this space to help them with their questions.*

*There are few more big hurdles to get over but we have hope and we hold on words of the late Ratu Sir Lala Sukuna - vakusakusa, vakasolosolo; vakamalua (hasten, slowly).*

*We need to get ahead of the curve but we have to be very decisive with our approach and pragmatic in consideration of the communities that will need to be relocated, We need resources for relocation. The bottom line is the financial resources that we need to get this work done.*

### Leba Gaunavinaka

*Pleased that we have a lot of mechanisms and institutional arrangements in place to enable these coordinated efforts to allow Fiji to move forward in this space;*

*Noting that the CRVAM just discussed is one of the subsidiary documents of the SOP. It builds on the principles embedded in the SOP; it builds on key takeaways from previous assessments. A lot of strengths that come from existing processes are embedded in it. Look forward to improving that as the implementation of the activities roll out. Looking forward to what the future holds in light of this work*

### Erica Bower

*Three points - 1) the last resort principle – just because time, effort and energy has taken place it does not mean that relocation has to take place 2) extensive assessment of hazard, exposure and vulnerability of the new site is important. Make sure we know what the new site will look like and its suitability for communities 3) Fiji is taking the lead and many other countries will be looking to Fiji for experiences in CRVAM implementation*

### Jasneel Chandra

*Climate data is of critical importance - accurate, reliable, and accessible data for informing planned relocation decisions and strategies in the face of climate change impacts. Climate datasets is the foundation for understanding current and future risks and trends. This empowers communities, policy makers, and stakeholders to make sound and effective choices when considering relocation as an adaptation measure,*

*You need to know where you are, where you want to go, and what the conditions are along the way. Climate data is like a map - it shows us where we are in terms of climate, where we are headed, and what challenges we might face. So, climate data is very important for making relocation plans that keep our people safe and communities resilient in the face of climate change.*

## Gabby Emery

*Acknowledge efforts of Fiji Government. Fiji has come a long way with, cutting edge work. Everyone is feeling assured that a wonderful bunch of experts are supporting the process.*





## 3.2 Talanoa 2: The Standard Operating Procedures for Planned Relocation in Fiji



### Panellists:

1. Mr Filimone Ralogaivau, Adaptation Specialist, Climate Change Division, Fiji
2. Ms Vani Catanasiga, Executive Director, Fiji Council of Social Services
3. Mr Peter Emberson, PhD Scholar (focus on climate mobility in the Pacific)
4. Mr Bruce Burson, Legal Expert on International Human Rights and Climate Mobility

**Moderator:** Ms Vuki Buadromo, Principal Adviser to the Deputy Director General, Science and Capability for the Pacific Community (SPC), Fiji.

**Co-moderator:** Ms Caroline Kigira, Advisor, GIZ Global Programme on Human Mobility in the Context of Climate Change (HMCCC), based in Bonn, Germany

### 3.2.1 Summary

This talanoa reflected on four main issues, namely:

- (i) The processes and requirements when developing Standard Operating Procedures (SOP) for Planned Relocation in Fiji and linkages to regional and international frameworks,
- (ii) Experiences and lessons on the implementation of the SOPs
- (iii) Stakeholder engagement in developing and implementing the SOP
- (iv) Financing mechanisms to support with planned relocation efforts

The audience got a taste of the challenging but exciting multisectoral and multistakeholder consultations that informed the development of the SOPs which was led by the Climate Change Division under the Office of the Prime Minister. The discussion also outlined the regional discourse around planned relocations in view of the Pacific people for whom collective family cohesion is paramount and maintained across generations.

The talanoa further deliberated on the decision-making and planning of relocation processes as well as the challenges of the long consent process for which 90% is required for a community to agree on undertaking the relocation process. Issues relating to the social and cultural aspects of planned relocation were raised.

The discussions demonstrated that whilst the comprehensive SOP is a pioneering and meticulous work, there are challenges ahead for its implementation. The SOP details many processes and requirements, including ensuring a human-centred, human rights, and an all-inclusive approach. These requirements are linked to the approval processes of Fiji's Climate Relocation of Communities (CROC) Trust Fund, a financing mechanism dedicated to planned relocation activities. To date the Trust Fund is still underfunded having only received amounts through a continuous 3% tax levied on Fiji Nationals and a contribution of NZD 1.5mil from the Government of New Zealand.

### **3.2.2 Setting the scene**



The moderator, Ms Vuki Buadromo provided an overview of Fiji's SOP for Planned Relocation. She highlighted that the SOP required a human-centred, all-inclusive approach and the application of a gender equality, disability and social inclusion lens and other considerations for social and cultural issues. She mentioned that there are challenges ahead for implementation and the talanoa will unpack these issues. Ms Buadromo also provided an

overview on Fiji's Climate Relocation of Communities (CROC) Trust Fund, an innovative financing mechanism focused specifically on the relocation of climate vulnerable communities.



### 3.2.2.1 The Regional Framework on Climate Mobility

– Peter Emberson

The last month saw the Pacific Island Forum (PIF) ministers agree to the draft Regional Framework on Climate Mobility to be presented for the endorsement of PIF leaders in Rarotonga, Cook Islands. Without getting ahead of ourselves, since the leaders will still need to approve, there is an air of cautious optimism and celebration at the same time. This type of framework will become a basis for regional collaboration. This will ensure that the Pacific peoples are future ready and able to anticipate, prepare, learn together, and respond to the hazardous effects of climate change. Including the very sensitive issue of human mobility.

The design of the framework has been 3 years in the making, thanks largely in part to the vision and courageous decision of Pacific member states and civil society alike. The Framework is a very rich tapestry of the concerns and interests of everyone represented in the document. What was once 21 pages has been whittled down to 8 pages. Whittled down

#### How will the Regional Climate Mobility Framework support national actions

*The regional framework will help guide regional efforts to mobilise finance on the ground and to support national efforts.*

Vuki Buadromo

*We hope that with this regional framework, we can catalyse a lot of multilateral funders and partners to come in to the region so that they can not only consider the committed areas under the five areas of action, but also start to see what the specific needs of the different member states are.*

Peter Emberson

with all the sensitivities and the valid issues that have come as a product of very wide consultations with member states and non-State actors and academia, all happening during a difficult time, during COVID. No travelling and happening in the sphere of webinars and virtual sessions. Acknowledgements to the governments of Fiji and Tuvalu in the design process. With their affirmation other countries gained confidence the process. Also acknowledge the implementing partners, especially IOM and other CROP agencies.

The Regional Framework is to “guide Pacific Islands Forum governments,

*communities, non-State Actors, and partners in ensuring rights-based and people- centred movement in the context of climate change including the area of staying place, planned relocation, migration and displacement through a proactive, inclusive, and collaborative regional approach that reflects common Pacific interests in a culturally appropriate manner, whilst respecting national sovereignty, and diversity” – a catch-all purpose of the framework. It is no small feat that the document has been approved by Forum Ministers. There is the caveat that the leaders will be the last testing place for approval and endorsement.*

There are five sections on planned relocation and can be referred to in the presentation under Annex 6. Key points raised included –

- The 1<sup>st</sup> paragraph that emphasises the focus on staying in-place. There will be continual emphasis on efforts to stay in-place.
- Cross border relocation - only used as a last resort. There is a lacuna in this area and in international legal frameworks. Pacific Island government are to determine best practices, to ensure when this is necessary that this is carried out in a safe,

dignified, timely manner and founded on human rights in all stages of relocation respecting the need for an all-inclusive consultation process.

- Planned relocation is defined as a “voluntarily move” or “forced to move”. This is a contested piece of language. The multilateral consultation process saw some countries wanting to put in “force” where States have the prerogative to step in when communities’ lives are at risk. However, other countries may have different views and reflect this differently in their domestic strategies.

The Fiji SOP fits into the regional framework and can demonstrate to other Pacific Island countries how they may wish to consider the issue of planned relocation. Fiji and other member countries are leading the way in this regard.

(Please refer to Annex 6 for details on the five paragraphs on planned relocation in the Regional Framework on Climate Mobility)

### *3.2.2.2 Developing Fiji’s SOP for Planned Relocation*

– *Filimone Ralogaivau*

In Fiji, six communities have been relocated with State assistance and with this emerged a lot of lessons. The establishment of the SOP is to support better coordination amongst various government agencies, and also with supporting NGOs and other partners, for planned relocation efforts in both the iTaukei village and informal settlements setting.

Developing the SOP was not an easy task. Extensive consultations had to be carried out with partners, especially government agencies working on the ground. Lessons from agencies and organisations working with affected communities were an important component.

Planned relocation also includes a displacement setting where displaced communities cannot return to their site of origin and require planned relocation, where basic human rights are respected. The SOP may look good on paper but we recognise that there are challenges. Of utmost importance is assisting communities in the most efficient and humane way possible.

### *3.2.2.3 The community-led Cokonaki Cogea Project*

– *Vani Catanasiga*

The Fiji Council of Social Services (FCOSS) is a member of the Disaster Management Council. Most FCOSS members are community-based organisations (CBO). When Tropical Cyclone Yasa wiped out Cogea Village in Bua in 2021, the Cogea youth council member of the FCOSS district cluster (DCOSS) requested for a quick resolution for Cogea to urgently move. The Bua Urban Youth Council also advocated for Cogea.

Bread for the World (BfdW), an international church organisation, approached FCOSS with an opportunity to support with the Cogea relocation. A community-led 3 phase model, placing leadership of relocation process in the community’s hands, was presented to BfdW. The three phases are - 1) community planning and consensus phase; 2) community build phase; and 3) community resettlement and transition phase. The 3-phase model builds on processes defined during participation in the SOP development and from community lessons. At the

end of 2022, FCOSS managed to secure the partnership with BfdW and the Cokonaki Cogea Project was underway. "Cokonaki" meaning gathering resources to assist.

The Cokonaki Cogea Project considers experiences and stories from other affected communities (collaboration with Transcend Oceania, Climate Tok, and other NGOs) and the processes detailed in the SOP. Joint parallels between the community-led and state-led process were identified. A point highlighted in this regard is the community consent process, that requires time and space.

(Please refer to Annex 7 for further information on the Cokonaki Cogea Project and its alignment to the SOP)

### ***3.2.2.4 International developments on planned relocation***

*- Bruce Burson*

The SOP can be considered as an endpoint and a midpoint. The end point of an internal process and a mid-point of a journey that started back in 2008 at COP15 in Copenhagen. The Copenhagen COP was an upset and there was a sense of lost momentum. We had tried to stress the importance of the issue of climate mobility and to get some text around this into the successor to the Kyoto Protocol, and it was too hard then. There were enough problems talking about land use, bunker fuels, and talking about people moving was way too hard. But what that did was it spurred the international community to work on it from outside the UN process. It was too hard then to do it inside the UN system so what about doing it outside. And that is really what happened.

Through the course of 2010 we had the Cancun Adaptation Framework adopted which talks about planned relocation as a legitimate tool in the context of climate change adaptation. We fast forward then into the Sendai Framework that references planned relocation as a legitimate tool for disaster risk reduction. Fast forward again to the Global Compact on Migration which also references planned relocation as a legitimate tool in the context of migration.

When reflecting on this journey, if you would have said to us in 2007 and 2008 that we would have something like this, the SOP, we would have taken that with both hands. My congratulations to the Government of Fiji and all the people who were involved in doing this and it is fantastic that we are in this space.

### **Discussion wrap-up**

*Moderator Vuki Buadromo wrapped up the discussion with 3 key points –*

- 1. Partnership is key when talking about relocation and mobility in general*
- 2. Leadership is needed at all levels – international, regional, national, community. So many overlaps and things being done so need strong leadership to bring all these together.*
- 3. Participation and Protection are at the heart of the human rights and people-centred approach*



## Reflection 2 – Human security and rights - meaning, language, and compliance

What is a “Human Security” approach? Two main things come to mind – **Participation** and **Protection**. Ensuring the wellbeing of communities’ is the best way to ensure human security. These elements ripple through the pages of the SOPs. There are a lot of international human rights treaties, which is good. These contain many Articles and a lot of language, but they fundamentally revolve around participation and protection

Human rights language - what does it really mean? - how do you validate an SOP? - how do you make it compliant? – what are the things that we need to keep in mind?

I have in mind things they gave to soldiers in the war about the Geneva Conventions. Simple messages like,: “don’t shoot prisoners”; “don’t bomb hospitals”; and “don’t kill civilians”. This hugely dense document was reduced down to something you could put in your pocket.

And that got me thinking about language. How can you distil this huge and dense body of international human rights law down to understandable messages for purposes of guiding planned relocation. I have settled on these -

1. Is the planned relocation **Justified**? This speaks to planned relocation as an intervention of last resort. Can it be justified with the best, up-to-date, hard scientific climate evidence, social evidence, cultural evidence for planned relocation as an intervention as opposed to some more invasive measure.

2. Is it **Legal**? This references the need to anchor planned relocation in legislation which has a mapping of rights, roles and responsibilities. Such legality is clear in the SOP which references relevant other pieces of legislation. It gives a clear sense of who is responsible for what at various levels of government.

3. Is it **Fair**? Are processes in place where affected communities are at the heart of the discussion, where their interests and concerns are listened to, and given way to. The SOP has an elaborate grievance redress mechanism which is absolutely fundamental. Communities are given a safe and appropriate space to address grievances and resolve these.

These everyday concepts are more relatable than a dense body of international human rights treaties and laws, and can assist in ensuring compliance of planned relocation with international law.

*Bruce Burson*

### 3.2.3 Providing regional and country context to international frameworks

- *Bruce Burson*

The SOP and regional framework fill the void in international frameworks in a concrete way. International frameworks are high-level and general and serve to provide high-level statements of the direction of travel at the national level. But that is all that they do. They are valuable in doing this but not on how it is actually achieved on the ground. And that is being done in Fiji and in other countries around the world, and this is vital.

The SOP has a lot of interesting ways in which it reaches into the cultural space; reaches into the particular settings where the communities at-risk see themselves and then designing processes around that. We heard about Provincial councils doing village profiles; there are

reference points to the participation and voting rights of non-mataqali resident members of the village and those who marry in. So, the SOPs are giving, in very granular detail, the cultural hue to these otherwise very general international frameworks.

When I think about the specific context of the Pacific, what the SOPs are doing is providing Pacific leadership in relation to the Blue Pacific setting. In Latin America when a volcano at the border erupts, people can run across the border. That is easy to do in Latin America because they have a land border and they are really good at doing interstate training around ensuring that people who have to cross the border are protected – for example having the consular officials who ensure that they have proper documents and things of that nature. That is really hard to do in the Pacific region. It is difficult to cross a line drawn across a body of water on a map.

What the SOP does is that it specifically recognises the regional context. If you look at the way the SOP is set up, they speak to the regional setting where you could be dealing with communities at-risk that are hundreds, thousands, of kilometres away from their main administrative centre. Where transportation is an issue. There are weather issues. It's just not that easy to say that we have to consult with communities and we just get on a bus and go there. It's not that simple. And so, context is really important - downwards in terms of the operations because it helps manage expectations around time and delay but also in respect to the regional reality.

The work that is being done here is absolutely fundamental to actually breathe life into what would otherwise be just words on paper in these international documents.

### **3.2.4 Key considerations for planned relocation**

#### *3.2.4.1 Community approaches - lesson from the Cokonaki Cogea Project*

*- Vani Catanasiga*

Looking at the SOP and parallels with the community-led approach, there is alignment with the 3 pillars of the SOP and the key stages. We agree to the detailed consent mechanism of the SOP and tried implementing a lot of what needs to be followed. We've done this through the Bose Vanua, though not specifically mentioned in SOP it does provide guidelines on this. One thing that stood out very clearly is that what is on paper and what is reality - what is being practiced, is very different.

When it comes to consent, it is not a process that you can put in a box and allocate say, 6 months. Sometimes the community requires much longer than that. Last week we found out that we had to go back to the community because there was a change in the community layout. While doing the civil works there was a change in the site layout so we had to go back to the community to ask them whether they were okay with the change. We had to carry out the consent process again.

Relaying to government partners on the ground the principles of human rights is not easy. It is difficult translating to our peers in government that this is the approach we are taking because these are principles when working with people. Their process is still more disaster focused where everything is rushed. There is always the sense of urgency that underlies all

efforts when working with rural communities. There is always the tendency to try and rush on how we respond. There is no time given for the proper consent process.

We like that the SOP underscores the various principles and very explicit about it. But translating that to those who will actually use the SOP, those who will interact with communities, that understanding is yet to be relayed. If we don't do that, there will be a lot of harm done to communities - trying to rush them when they are still trying to deal with loss of property and goods that was a result of 25 years of hard work, swept away by the flood. The understanding of loss and damage at the operational level hasn't happened as yet. This capacity building needs to take place as soon as possible.

### 3.2.4.2 Capacity building on community approaches

– *Filimone Ralogaivau*

Most of the agencies dealing with past relocation are mainly in the disaster response sector area. This area of planned relocation is a totally different approach in itself. Agencies on the ground need to be sensitised on how they approach communities and the different groups in the communities. We are trying to build capacity in this area and on the process of implementing with the communities that will be relocating.

*Agencies on the ground need to be sensitised on how they approach communities and the different groups in the communities.*

Filimone Ralogaivau

Additionally, with the SOP, through the consultations, it was agreed that for a community to request for relocation, there needs to be 90% consent and that is not easy given the connection to their land. As said by Vani, this consent can take more than 6 months to a year. This will involve the FPIC (Free, Prior, Informed Consent) process that is integrated within the SOP, and the UNDRIP which consolidates the FPIC process. In the SOP there is a ground truthing process where agencies have to go back and present back to the communities the risks identified - why you have to be relocated; the available adaptation interventions that you can look to.

Capacity building comes with experience, mistakes, partnerships. We need collaboration with NGOs in this space to assist government and having government capacity available to support them, and looking to regional assistance. We need to build capacity on how we approach communities, how we can get their consent, and how we can help communities lead the process. There will be a lot of lessons learnt as we continue this journey.



### 3.2.4.3 Important points for ensuring long-term sustainability

- Bruce Burson

Firstly, learning by doing which was already discussed. Secondly, is by **place-based programming** and **place-based processes**. This really reaches to what was being discussed in the first panel. Whenever a community moves away from its land, it's really undermining its sense of place. When we talk about relocation, we are not talking about rebuilding shelter. We are not even talking about rebuilding settlement. We are really in the business of building place and a sense of place. How do we actually build a sense of place? The first panel talked on diminishing access to culturally important wood to make houses, the gendered impacts around knowledge loss and identity loss around baskets weaving from a particular reed that is being compromised by climate change impacts. These are some of the things that place-based programmes speak to.

*When we talk about relocation, we are not talking about rebuilding shelter. We are not even talking about rebuilding settlement. We are really in the business of building place and a sense of place.*

Bruce Burson

We tend to have this binary measure where we are not going to relocate you now but we are going to adapt you in-situ. But we can have a situation where there are some interim adaptation measures where risks are not sufficiently great but you may have to move in another 10, 15 years. You can foresee in one of the RCP pathways that down the track the situation could change.

I wonder about taking the long-term view. If someone does need to move 10 to 15 years down the track and there is resource available to them, we can find appropriate ways to transplant culturally important plants in a relocation site so that these practices are able to endure. This is what place-based programming speaks to.

In other parts of the Pacific, it's been done where you come from a volcanic island and you go to the mainland. You've got black sand and you come to white sand. Which for people living on a volcanic island is a major disruption to their sense of place. There is work being done where black sand is brought in from their island and placed around their houses in the mainland to reduce their sense of loss of place.

These ideas are embedded in the SOP which is part of the community assessment, the site assessment – looking into how relocation is going to affect the wellbeing of the people.

Third point to highlight in terms of sustainability is **long-term monitoring**. We need to monitor the relocation process over the long-term. Often it is some years down the track when issues start to emerge and often if you don't have that hard wired into your planning from the outset, this can lead to problems emerging downstream and impacting on the wellbeing of people and sustainability of the project.

### Reflection 3: Informal settlements

There are various types of informal settlements, we have farming communities, squatter settlements who stay in high-risk areas. The first thing would be their willingness to leave, their consent. Because from a consultation that we had most of the informal settlements would rather just stay there and have their situation formalised rather than be relocated. But that is something that we haven't got into yet. We have been mostly relocating iTaukei communities and so we don't have much lessons on this.

*Filimone Ralogaivau*

#### *3.2.4.4 Financing “building back better” under the regional framework*

– Peter Emberson

Post Cyclone Winston, Fiji took on the mantra of “Building Back Better” and that became the vehicle upon which our resilience strategy and journey has taken us. We have kept this alive and well in every policy conversation up till now. We see the ambition to be better than what was before.

“Better” comes with a lot of cost and the whole challenge around strategic considerations, around infrastructure that relocated communities will need to have in place. Considerations around critical infrastructure like sanitation, water, education, communication. Have we met the threshold of better than what it was before so that our communities are able to access these services better than before? This segues into challenges like financing.

A section on “financing” in the regional framework was a concern for member states, feeling that we may be getting ahead of ourselves. So financing was moved to the implementation section to allay the fears of some members states that they may be asked to finance the framework. Financing was couched cleverly in the implementation section and that's where it's at.

This does not depart from, nor shirk, the need for fundraising to ensure that the framework is properly resourced. But one thing is for sure – in our aspirations to build back better, there are various standards that we need to be adhering to like ensuring that we are cyclone category 5 and slow onset proofed. There are many gaps in costing and we are still trying to find a working costing tool that will adequately detect impacts on the tangibles. The intangibles costing is another sticky space.

We hope that with this regional framework we can catalyse a lot of multilateral funders and partners to come in to the region so that they can not only consider the committed areas under the five areas of action, but also start to see what the specific needs of the different member states are. How member states are considering the framework in line with their own domestic priorities – the linkages from the framework to domestic action. Hopefully, the framework will catalyse resourcing from existing multilateral partners, like the Green Climate Fund and other non-traditional partners of the Pacific. We see the European churches coming in, in a big way, to the Pacific – Misereor, Bread for the World. Hopefully this will catalyse much more of that courageous resourcing.

### **3.2.5 Stakeholder engagement when developing the SOP**

#### *3.2.5.1 Engagement of stakeholders in the development of Fiji's SOP*

*- Filimone Ralogaivau*

The process of developing the SOP initially was a closed process with government technical agencies. We have the Relocation and Displacement Taskforce which is mandated under the Climate Change Act, and the agencies involved were the technical working group of the taskforce. Through time we opened up to NGOs and development partners who had expertise in this area. Also be opened up for more stakeholder collaboration.

We would like to commend the work of the technical working group who had taken the lead and given their time, late nights, trying to finalise this document. There were various consultations with different divisions and the main implementing partners such as the Ministry of Maritime and Rural Development and Disaster Management, the Ministry of iTaukei Affairs who are dealing with iTaukei communities, and the Ministry of Housing for informal communities.

#### *3.2.5.2 Challenges in undertaking an inclusive and participatory approach*

*- Peter Emberson*

The politics of who you select is going to be a challenge. – mindfully keep people out or mindlessly/inadvertently keep them out. For something as big as a document that affects the nation as a whole, the specific communities, and different sections of communities, we need to recognise as a principle, your endeavour to ensure that everyone is engaged and welcomed in the process to ensure the implementation of a good policy.

That we keep an open mind about the fact that the place for gate-keeping and the politics of gate-keeping may serve to be more harming to the overall betterment of any process. We also have to be mindful of the disabling agency of others. It is a double edge sword.

Sometimes in the short timelines to implement projects, in our quest for expediency, we will say that we have consulted as widely as we possibly could and negating the fact that we can do slightly better. So be mindful of the politics, of the power play of who we include and who we don't include, and to ensure that we are constantly monitoring this for better policy-making.

### **Discussion wrap-up**

*Moderator Vuki Buadromo - There are ways and easier ways for engagement - learning from Fiji experience for engagement when developing these tools like the SOP. There is a lot to be learnt. That is the value of having these regional forums or talanoa it allows us to share those lessons and you not having to repeat mistakes, particularly when resourcing is already limited.*

#### Reflection 4: Giving/surrendering power to the community – Cogea village



The SOP talks about a people-centred approach and human rights-based approach. But sometimes, these are just words. People have forgotten to do this. What can be disempowering is when development workers, everyone, that come into communities and just assume that only they have something to offer in this process.

Two things I would like to see: To have communities sitting at the table so that they don't have to deal with us NGOs speaking for communities. And that we are providing the resources to bring their full capacities to this process.

We went into Cogea Village and began to see what happens when we create space for community leadership. The community has given about \$700,000 worth of mahogany timber for their rebuilding. A mataqali provided 80acres of land free of charge for the new site. The community in-kind contribution could go up to \$1.2mil. That is the power that we tap into when we create a process where communities are brought to the table and are allowed to take part in the decision-making around their relocation. That is the kind of resources that we can actually mobilise from communities when we make them part of the process. We have to be ready to surrender some of that power to communities. Some of us have to learn humility in this process because sometimes we come in thinking that we have all the solutions. We tell them move from here to there – we don't involve them in the process – we don't allow them to.

One of the issues that the advisory committee has been grappling with was how to get to the community build phase because the assumption was that they did not have any building experience. We spent 1 week in Nabouwalu and we found out that the Provincial House, Naulumatua house, was built free of charge by the men of Bua. We got more details and found out that a few of the elders of Cogea, who are in Cogea, camped out in Nabouwalu for 1-and-a-half years to complete Naulumatua House. So, there is capacity for building, even in Cogea. We came in with the assumption that there was none. If we don't take the time to listen to their stories, if we don't take the time to talk to the elders, to talk to them in a language and dialect to mobilise, these are exactly the kinds of things that we miss out on – the opportunities to build on the strengths that are already existing.

Vani Catanasiga

#### 3.2.6 Financing mechanisms

##### 3.2.6.1 The Fiji Climate Relocation of Communities Trust Fund

- Filimone Ralogaivau

Relocating communities is no easy feat. It is quite expensive. The last relocation that Fiji had was Narikoso – a partial relocation of seven houses who were in a high-risk zone, and this cost more than 1milFJD and took over 5 years to complete. Fiji needed to find a way of funding our relocation efforts. So, Fiji enacted the Climate Relocation of Communities (CROC) Trust Fund Act which formalises the contribution of the Government of Fiji or the tax payers of Fiji of 3% from the Environment and Climate Levy which is taxed on luxury items and services that we normally tax our tourists and super yachts and also the plastic tax. The idea behind these tax deductions for relocation is that it gives investors, development partners, encouragement that Fiji is doing something in contributing to the CROC Trust Fund.

The Government of New Zealand recently assisted in contributing to the CROC Trust Fund and we are hopeful that other governments or other financial entities can also contribute.

The CROC Trust Fund is further guided by the Financial Management Policy Guidelines that is an annexure of the SOP and is an SOP in itself on how we can access funds from the CROC Trust Fund. This is also quite an extensive process that we are experiencing trying to access these funds for the relocation of one of our communities.

### 3.2.6.2 *Tapping into multilateral facilities to finance relocation*

- Peter Emberson

We have different capacities in the Pacific to generate such large sums of money required for relocation. We may tend to depend on bilateral partners from outside and multilateral financing. This is where our Ambassadors in New York play a critical role in making cases for small island developing states (SIDS) and least developed countries (LDCs) to ensure that there is special consideration for SIDS. The latest conversations around the operationalising of the Loss and Damage fund, that was first launched into the multilateral space last year, is quite promising.

*The multi-lateral system will need to be visited in a very big way soon to help implement the need of SOPs or climate mobility.*

Peter Emberson

I think the region can be proud of the accomplishments that they have done through the regional framework and to use that as a platform to take it to the multilateral space for more allocated specific funding around SOPs development and implementation. It all comes down to the capacities of the Pacific Island countries and this varies across the different States. But we are comfortable knowing that the multi-lateral system will need to be visited in a very big way soon to help implement the need of SOPs or climate mobility.

### 3.2.6.3 *Bottom-up financing; localised financing*

- Vani Catanasiga

We have yet to see a bottom-up climate financing facility to allow communities to access just as they are. We've gone into communities and communities often ask – do we qualify for this? There is a lot of doubt on whether what they are experiencing is worth government's attention or investment. They see a lot of these discussions at the global, the regional level and at the national level and they are wondering - when will all those resources reach them. I think that CSOs can play that bridging role. But while we play that bridging role, we should ask – what is our indicator for success? Because at some stage we have to tell ourselves - we have done enough for this community, they can stand on their feet. But have we prepared them enough? Are there enough support and services out there? So, one of the things we often thought about is a bottom-up climate financing facility where a particular Bose Vanua or Tikina Council can access that without having to go through the many processes of vetting that many of us have to, in order to access these facilities. I dream of that day when a bottom-up climate financing facility is set up so that they wouldn't have to come to us.

For FCOSS, our work is social work. Why are we working in this space? It's a necessity because no one is creating enough of an enabling space to allow communities to access that

climate financing on their own. We want to use Cokonaki Cogea as a demonstration that rural communities, their urban diaspora, can mobilise finance on their own.

We are counting on government to enable those spaces for them. Other communities are waiting. I know that there is a long line of communities waiting to be relocated. We enable the space for their diaspora, their elders, to bring all those resources together and access the finances that they need. To do that without having to wait for government. That would be great. We are saving lives. That's the dream for me, that at some stage we will start talking about a bottom-up climate finance facility that communities can access on their own.

### **3.2.7 Plenary questions and feedback**

*Mr Robert Carr, UNICEF*

Let's flip the process of relocation and think of it as an opportunity. When we talk about build back better, we can also take it as an opportunity for really vulnerable families to have a little better life. To make sure their kids go to school in the new place if they were not going to school in the old place. To ensure a disable person has better access than what they had in their previous place. There are a lot of opportunities that you can use during this process that can make things better. And they are not all structural. Sometimes it's a birth register, do you have your school records, do you have your parent's permission because the parents are working in New Zealand and the grandparents do not know what is going on.



The other thing was about the monitoring. Having that human rights treaties and language translated into some practical tips so that people will monitor – these are good things to look for; these are bad things. The dos and don'ts that are simple for people who monitor. And monitoring for success and learning from failure. And the whole idea about extended families and really vulnerable families coping in many different ways and that they may be different from families who are doing really well. That's another opportunity.

Moving the services along with people is logical but I've seen places where people are relocated and they are far worse off before they were relocated because the services did not catch up with people in time. So, kids dropped out of school, and some other things happened.

This is a long journey so we are happy to walk along with you, to provide any support and ideas, and brainstorming on other examples around the world. Keeping a Childs Rights lens on this is a very good way forward.

*Mr Josefa Navuku, Commissioner Central Division, Ministry of Rural and Maritime Development and Disaster Management, Fiji:*

At the operational level, for efficient coordination of any planned relocation action plan, having a single coordination platform should be encouraged instead of parallel platforms. The Divisional Platform for Government outlined in the SOP brings together up to 30 line agencies to the coordination table. Just suggesting that implementation partners work together with Government instead of having parallel approaches

Let us test the SOP and CRVAM with real scenarios so we can experience and learn together as well improve accordingly. Team Central stands ready to test the SOP and the CRVAM tools in Vuniniudrovu or Wailotua villages

*Mr Alex Azarov, Director Pacific Programme, Conciliation Resources:*



My question has to do with a scenario where a comprehensive assessment has been conducted and it shows that relocation is more cost effective than continued adaptation. However, the community is not ready to move and has decided to stay. How could this be managed? Would government still provide adaptation support?

Are we even considering that the community could be forced to relocate? It's very worrying that this idea of forced relocation is still in the wording of the regional framework and I'm glad that the criticism of the wording has been highlighted.

**Filimone:** Fiji prioritises planned relocation as an option of last resort. So regardless of how cost-effective it may be, there are adaptation interventions or technologies that are available to allow the community to remain in their homes, that will be prioritised.

On the issue of “forced” relocation, there are situations where communities need to make a decision in just a few hours. We had the experience shared by the community of Tukuraki. They had the issue of a landslide which unfortunately claimed the lives of a family. They were advised by government that they had to relocate because of heavy rainfall that they were experiencing. The communities moved even though it was in a very abrupt manner but 2 weeks later, the entire village was covered by a landslide. This can also be reflected in other areas in the Pacific like Vanuatu who had faced a volcano eruption and they needed to be relocated out of necessity. I think these aspects need to be considered. We need to consider how we can approach communities in a way that they can be informed and also understand the risks that are involved. Also, how quick government agencies can go to do the assessments in the most accurate way possible. What is most important is the protection of human lives.

**Bruce:** “Voluntary” rests in a false premise – is it ever “voluntary” in the absolute sense? Most people would want to stay put but with climate hazards, will need to move to maintain their livelihoods. There is a degree of compulsion in there anyway. To what extent can the State through its SOP process legally require people to move away when they do not want to? That question is still unsettled in international law. People have the human right to choose

their residence. People have the human right not to be subjected to arbitrary interferences with their home. But the question is on “arbitrary interference”. How do you measure this against “risk to life” if the State knows that if there is someone staying, they are going to be swept away by a tsunami or lava flows? The State has an obligation to protect lives. So, there is this tension between obligations with State. It is an unsettled question that will have to be developed within a national setting. There is no one-size-fits-all approach as to where the national setting would land but provided that the process is anchored in law, it responds to good evidence, and is a fair process around explaining why people need to move. I am not sure that the State could compel someone to move away even if they don’t want to. It is a completely unsettled area and there is no clear guidance on this.

The SOP does contemplate partial relocation where some of the communities want to move and some want to stay. The SOP is quite clear in saying that the government does not completely wash their hands. There are obligations to keep them safe. It may not be the full suite of adaptation measures that will be rolled out but nevertheless, it is not a non-intervention just because they have decided to stay. How this plays out we will need to find out in the fullness of time and will be one of the areas we will be learning through situations arising over time and what they actually mean in practice. But the SOP does recognise even now that there could be a situation where some stay and some go. That doesn’t mean that the State washes its hands from all obligations to those who stay.

**Peter:** Given that this is a multilateral document, I think this (forced relocation) is something the members states will continue to dialogue on once it comes into play and implementation will have a large part into how this section, the second core area for action, is actually understood and implemented.

“Forced” connotes a spirit of dislocation and displacement that moves away from the spirit of planned relocation where it’s a considered approach. For Fiji it’s an ambitious 90% of the communities which is a challenge to the process of consultation in itself but also is quite reassuring that that is the benchmark that Fiji had placed on the decision of government to help and assist communities move. But I remain optimistic that whilst this wording (forced) is in the text, this can still be considered while members move towards actual implementation and the kinds of principles and best practice that will inform their commitments and their implementation, once the implementation plan is drawn up.

### **3.2.8 Key take-away messages from panellists**

Bruce Burson

*Keep going as you have been doing. The Government of Fiji and its partners and civil society have landed in a really good space. But we need to carry on as we have been doing in the spirit of openness and partnership, recognising that mistakes will be made and we need to learn lessons to carry on with the journey.*

### Vani Catanasiga

*Thank the Government of Fiji. The SOP is off to a good start. It's a good guideline for government agencies and what roles they play in this complicated and sometimes heart-wrenching process of relocation. While we are with them, we will continue to provide reality checks on how this is done. What might be important for us to remember is that we might design this process but if people are not part of it, it's completely pointless.*

*Acknowledge the kind support of Bread for the World. This is their first loss and damage project anywhere in the world. They took a look at the 3-phase model, they listened to the stories of the young people and the women, and said that we can give this a try. Acknowledge the churches behind the BfdW for their support and belief in the people of Cogea.*

### Filimone Ralogaivau

*Acknowledge key partners in the SOP initiative. GIZ played an important part in assisting the Climate Change Division and the Government of Fiji and for their assistance in organising the regional talanoa.*

*Also acknowledge the community of Nabavatu who are displaced at the moment. We are doing all we can for your relocation and quick return to some normalcy.*

*To our Pacific brothers and sisters who may be listening in, the Government of Fiji is ready to share its experiences and lessons because this is something we will all be doing, not only just in the Pacific, but the world*

### Peter Emberson

*Recognise the opportunity that climate change brings us and the fact that we are able to hold up a lot of the things that are dear to us that we probably would not have held up as important, because of other pervasive forces like globalisation, and other larger metropolitan influences. But climate change is a very real existential issue that is being experienced by all Pacific Island countries and other vulnerable countries around the world. It allows us an opportunity to sit up and take stock of what we are losing, and what we also need in order to position ourselves to challenge our conscience on what possibilities and opportunities there might be to better the circumstances of our natural and built environments.*

*The opportunity that the regional framework and the SOP gives us, I take great affirmation from the opportunity that is before us to build back better and use human rights frameworks and the SDGs as benchmarks upon which we can continue to better our people's existence, and our own lived realities around climate change.*



### 3.3 Talanoa 3: The culture – gender - psychosocial wellbeing - relocation nexus



#### **Panellists:**

1. Mr Simione Sevudredre, iTaukei culture and language specialist, Sauvaka Consultancy
2. Ms Ana Radrekusa, Counsellor/ Clinical Supervisor, Empower Pacific
3. Ms Litiana Tiqe, Community leader, Tukuraki Village
4. Dr Christopher Bartlett, Head of Climate Diplomacy, Government of Vanuatu (online)

**Moderator:** Dr Cresantia Frances Koya Vaka'uta, Team Leader - Culture for Development, Human Rights and Social Development Division, The Pacific Community (SPC)

**Co-moderator:** Ms Caroline Kigira, Advisor, GIZ Global Programme on Human Mobility in the Context of Climate Change (HMCCC), based in Bonn, Germany

### **3.3.1 Summary**

This rather emotional talanoa focussed on culture and indigenous spirituality, psychosocial wellbeing in the context of relocation and experiences of persons who have been displaced and/or relocated as well as on the impacts on gender roles. It displayed that planned relocation of communities has severe and adverse impacts on cultural and psychosocial wellbeing of the affected communities.

Relocations have previously resulted in undesirable changes in cultural norms and traditional practices e.g., men becoming so traumatised that they are no longer able to work and provide for their families, inadvertently transferring the responsibility to the women who already carry much burden to nurture the home. It came out clearly that although the communities had consented to the relocations precipitated by extreme climate-related threatening events, they were never prepared for the inevitable changes, losses and damage of their traditional heritage and burial sites, some plant species, livelihoods, and traditional lifestyle. These losses and damages were described as a loss of the choice of where to stay as well as a loss of one's sense of belonging.

### **3.3.2 Setting the scene**

*Moderator: Dr Cresantia Frances Koya Vaka'uta*

Dr Frances Vaka'uta introduced the session as one that zooms in on the human dimensions of climate relocation – the socio-cultural and psychosocial dimensions of climate relocation, climate migration, and the painful displacement that occurs as a result. She highlighted that conversations on this were really important given that the climate change discourse is predominantly science based and often, not enough time or resources are committed to actually engaging in these conversations, let alone for research. She urged that this should give us pause to think about how we might be able to continue the conversation beyond this panel.

Dr Vaka'uta shared that the recent conversations around culture, culture heritage, wellbeing, and resilience, have extended to the notion of cultural security. What does cultural security look like? The Pacific fusion centre in Vanuatu has been working with SPC to try and unpack what it actually means. Is culture security an important dimension of human security in the Pacific? And if we consider it to be an important dimension, what does that mean, and how is that meant to inform or influence the work that we do. The session with four esteemed panellists will help flesh out some of the complexities in this conversation on culture.

## Reflection 5: Aspects of culture in the Pacific – an introduction

We are acutely aware at the back of our subconscious, and we kind of push back this knowledge, that the impact of colonialism and Christianity has been very deep and has robbed us of our understanding on what it means to be community. We now basically live in dual worlds – not quite this and not quite the other. The lasting impact or legacy is around culture loss and language loss, along with the perception that culture is a barrier to progress and therefore to development. And it is this mindset that has driven development since independence. Not all of our countries are independent yet or autonomous but it's this thinking that has prevailed. You see it in our policies and in our development practice - in education, in research, in every sphere of activities across all of our sectors.

In the region I am very proud and pleased to say that we have seen a shift in this thinking over the last 10 years. You can really see it when you look at the newer regional policy frameworks that are emerging - the 2050 strategy, the regional culture strategy, the sustainable tourism policy framework, the education regional framework, too many to list. But if you go through the more recent ones that have been developed, over the last 5 years in particular, you will really start seeing the shift in thinking and recognition that culture does play, and should play, a more critical or more significant role in our thinking about, in our framing, and in our approaches to progressing and to ensuring that our people are given the best quality of lives that they deserve, and often we don't see that.

When we talk about culture, it is kind of soft science. It is the humanities, the social sciences. It's not hard data. It's emotions and feelings and often unquantifiable and therefore, we do not know to do with it. When we talk about culture, we are of course referring to the ways of life including our languages, our beliefs, our values and practices of particular groups of people.

For indigenous peoples all over the world, their identities are closely tied to place and this translates into spiritual relationships with each other, with generations now passed, and generations not yet born. As well as strong ecological relationships with their environment that are tied to place. There are several aspects of culture that are critical to any conversation about development, including our conversation today around climate relocation and that touches on elements of cultural heritage, cultural wellbeing, and resilience. For many people today when we hear the word resilience we automatically think of that environmental connection – climate resilience. Whereas the concept or notion of resilience expands beyond just ecological resilience. In our panel when we talk about culture, we talk about the socio-cultural dimension, and psychosocial aspects of climate relocation. This is what we are tapping into – tapping into the broader areas of resilience of a people and community.

*Frances Koya Vaka'uta*

### 3.3.2.1 *The history of mobility in the Pacific*

- *Simione Sevudredre*

A Fijian idiomatic expression, a euphemistic way for saying someone who has passed on, is “sa lai tei tarawau”. It means so and so has gone to the land of his tree – the *dawa*, the *tarawau*, to go and plant. That tree according to old stories came from Vanuatu, in addition

to the kava, the yaqona. When it says that so and so has gone to Vanuatu, it's upon a Pacific belief that when we die, we go to the land of our ancestors. When the ancient kings of Tonga died, it is said that their souls travel back to Fiji to Burotu, where Matuku is today. So mobility is nothing new. Our ancestors came from Vanuatu to Fiji. There was also mobility among people in Fiji, particularly in Vanuabalavu, Taveuni, Laucala, where they migrated to Samoa. There are legends in Samoa that talk about Tui Lautala, Tui Funa – these are ancient chiefdoms in Taveuni. There is also migration from Samoa to Tonga; migration from Fiji to Tonga; and from Tonga to Fiji. My grandmother from my paternal side is from the Matapule clan. These are clans of Tongans who live all around Fiji – in Taveuni, in Nairai Island, and also pockets of Tongans everywhere in Fiji. The people called the kai Marata, they came from where today Malaita is and they migrated and settled in Tokaimala in Ra. They moved to Nakauvadra, and then moved to Lovoni.

Linguistically when we talk about mobility, we share these words in the Pacific: vale – fale – fare, meaning house. Waqa-waka-vaka-va'a, meaning canoe. And the ocean: wasa-wasa-wasawasa. And the good old coconut – niu.

Mobility is nothing new in the history of the Pacific. We share lots of commonalities because in terms of mobility our ancestors saw the ocean as pathways to connect to kinship all over the world and the Pacific. There are stories of people who migrated from the old kingdom of Verata to Vanua Levu to all around Fiji and also from Fiji's Olympus in Nakauvadra, Ra Province, going out to populate Fiji. From Nakauvadra to the island of Kabara. The people of Bau Island left in the 1700s and went to live in Levuka. Mobility was a part of life, once upon a time.

*Moderator – Frances Koya Vaka'uta: Remember that we were once navigators, the journeys across the region, and cultural memory of these movements and shifts. But at the same time, we have to be mindful of the impact that colonisation and development has had on us which has now demarcated specific parameters of geographical space where we are now tied to and where our rights reside. So now the conversations about relocation and mobility take on a different aspect because it's beyond our control. It certainly isn't initiated by us, not something that we thought up as we once did as navigators, making their own decision. Now there are all of these other concerns about rights, and what that means if you are displaced, if you are migrants, if you are forced to relocate and some really significant commentary around that in the previous panel.*

### 3.3.2.2 Climate change impacting displacement and relocation in the Pacific

- Christopher Bartlett

It is so clear that climate change has absolutely redefined our context of living here in the Pacific. The context of displacement and relocation and just migration generally which we heard is such an important part of our history. With the devastating category 5 cyclones that we are experiencing, this is practically the new normal every year. Compounded with prolonged droughts, shifting precipitation patterns, ocean acidification – literally dissolving our coral reefs in front of our eyes, and sea-level rise which is taking away our sovereign territories. Climate change is supercharging the issue of migration, displacement and relocation.

In Vanuatu there is no community that has not suffered from what we see as a fossil fuel driven neocolonial effect of global heating. This is a lived reality and it is absolutely forcing the displacement of individual families and indeed entire communities to find new livelihoods and in many cases, new places in which to live. Relocating safely in a well-planned manner, or taking the choice to move has become almost impossible because climate change impacts are stretching all of our resources, all of our budget, all of our capacities. I can say with great certainty that the vast majority of the costs associated with relocation - financial costs, social costs, physical costs, these costs are being shouldered by those who are least responsible for causing this climate crisis - those with the lowest carbon footprints in the world, in our communities, and by of course, the most vulnerable people.

There is a great injustice happening when we are talking about the issue of relocation and climate change. The science has been clear, the scale of displacement and the scale of relocation will grow exponentially here in the Pacific, with every degree of warming that we allow to continue to happen. That is why it is so important that we link explicitly these realities of displacement with the unwillingness, of even our nearest neighbours in the Pacific to stop expanding fossil fuels and to stop subsidising dirty sources of energy which is leading to such overwhelming suffering in the Pacific.

There are things that of course Pacific Island governments can do. There are things that traditional authorities can and are doing to ensure that displacement, relocation and migration are not forced and not linked to devastating social and cultural consequences. But unless serious action is taken to phase out fossils fuels and phase out climate change now and not later, unfortunately, it looks that things are going to be substantially worse in the coming months and years.

### *3.3.2.3 Psychosocial wellbeing during crisis*

*- Ana Radrekusa*

When we look at a disaster, whether natural or manmade, the impact that it leaves with the people is phenomenal. It does affect the mental health of people and their emotional wellbeing. When we look at how communities, how individuals would be working on a daily basis, mental health is very important. It's very important that we understand that psychosocial support for people that are affected by a disaster or crisis is an important part of the help that we give them.

In areas where the communities may be asked to be relocated, we can look at that as a crisis in a crisis. Already they have been emotionally affected by the loss and damage that they have gone through and now they have to leave to go and live in another place. So, we can only imagine how much they would be going through psychologically. A lot of times we may be only looking at the outward physical health but we don't see, don't know, what is really going on inside an individual, inside their thinking and their emotions. Helping individuals psychologically after a disaster or after a crisis, is a really important part of the support that we give to our communities.

### 3.3.2.4 Introduction to the Tukuraki Village experience

- *Litiana Tiqe*

In 2012, a landslide claimed the lives of a family four – a 1 year and a 2-year-old child, their mother and their father. When the landslide happened, we all had to move out of the village. The elderly were put on horseback and elderly women who could not stand had to be transported on wheel barrows. After being told to move out of the village, we went to the roadside, set up a few roofing iron sheets and took shelter under these. Some of us then went to stay with our relatives in other villages, taking only the clothes that we had. I went to live in a village in Yakete District where the village is in the interior and villages are very far apart. Living with our relatives, we felt like we were a burden to our relatives. So, we moved out again. Some of us went to live on the roadside, also to have easier to the markets. Some of us went to live in caves, where we lived for 2 years. When Cyclone Winston (2016) and another cyclone struck, we were living in the cave. I am thankful that we preserved while living in the cave.

An NGO heard about our plight. They came and took photos and shared this around the world. This generated more reports on our situation. The news reached the Provincial Office and Government agencies. Then the Provincial Office, the Provincial Administration (Commissioner's Office), and the village headman began discussions regarding our relocation. The Provincial Council, the Government and Vanua worked together to address our situation. First was to survey a new site where a landslide cannot occur. The different agencies worked on finding a suitable site for the village and then proceeded to request for the land which was then under lease. The government and the Provincial office negotiated for the land. This was out of our hands. We just waited patiently and stood ready, awaiting instructions on when we will be relocated to a new village site where we all can stay together once again.

*We want to contribute to ensure that new guidelines and plans to be developed and implemented consider the issues and oversights that we experienced so that it never happens again.*

*Litiana Tiqe*

I thank Government, GIZ and the SOP development for bringing us together to come and have important and meaningful dialogue. We want to contribute to ensure that new guidelines and plans to be developed and implemented consider the issues and oversights that we experienced so that it never happens again. It's true when they say that with the many international and national meetings, communities are asking - what is being done? We have been relocated, we are now living in our new site but some things were not done properly. Cultural

protocols were not followed. In Tukuraki, there was no 90% applied to consent to relocate because the landslide happened suddenly. The situation will be different according to whether there is time to plan or if there is no time due to no warning. I am glad for the discussions taking place on loss and damage. I know that there will be a lot to learn and am thankful that I get to learn from all these gatherings with different partners and agencies.

**Moderator Frances Koya Vaka'uta:** Regarding what Litiana said about cultural protocols that were not followed, cultural competency is a soft cop-out because it is far deeper. We do know that part of our cultural understanding and awareness and nuances are lost when we use the English language. So, when we say cultural competency, it means something on a

*communicative level. When we talk about these gaps that Litiana talked about, in the approaches and methodologies we use, it is a much deeper conversation that we still have yet to get our minds around. The language around this and also really sitting together to co-design, to really think about what do these methodologies look like? What's culturally appropriate in Fiji may not appropriate for Vanuatu or in the Solomon Islands or in Kiribati for example.*



### **3.3.3 Impacts of climate change and relocation on culture and psychosocial wellbeing**

#### *3.3.3.1 Indigenous spirituality and relocation in the iTaukei context*

*- Simione Sevudredre*

When we are talking about indigenous spirituality and what it means on the ground, it's - that tree, that rock, that stream – our ancestors saw God in all of them. An empty space, a grove of trees, we use the word – “they are *tawa*

When you relocate people, this spiritual, invisible, but important component is left behind. You may just relocate the people but the spirit is still locked and in limbo somewhere. So that is when we are talking about indigenous spirituality. How do we begin to think and address this. How do we move the spirits? If a village has these trees, these rocks, these rivers, they are the connections, the reminders of their ancestors.

This spirituality must be considered when our villages are relocating. We don't just relocate humans; we relocate everything if relocation is to happen. In Tukuraki, there is a lot of African Tulip trees, an invasive tree. But the old village had their totem tree. They miss their totem tree. When we are talking about spirituality, our identity, is tethered to the geography – to the river, to the coast, to the mangroves, to the fruits, to the birds, to the lizard, all that is part of our indigenous spirituality. Our totems are part of our indigenous spirituality. That consideration, all that and more, comes under the ambit of indigenous spirituality.

### 3.3.3.2 Climate change impacts on intangible heritage

- Christopher Bartlett

Some of the worst but least discussed impacts of climate change are very much on these elements of intangible heritage. These are assets that make Pacific lives what they are and they are just not valued adequately in the formal economic systems. So, when we talk about the impacts of climate change, they are just not covered. Our languages, traditional and environmental knowledge, biodiversity, and of course, these aspects of religion, spirituality. You don't often hear about climate change as undermining our right to freedom of religion. But that is what climate change is doing every single day in the Pacific. It's affecting our ability to have and hold and maintain that spiritual identity.

These are the kinds of stories that we need to bring when we are talking about the responsibility of States to act and the harm that we are suffering because of their continued action to prioritise economic development, and greed is really what this is. I hope that this conversation will have legs and take us to not only acknowledge what has been lost and acknowledge the suffering, but also take us to a better future where traditional spirituality is the centre piece of climate action and resilience and solutions.

#### Reflection 6: Cultural loss in Molpoe, Vanuatu

I had the honour to work with a very remote community in Vanuatu called Molpoe. They suffered a rainfall event that triggered landslide which buried in the middle of the night not only the entire area of plantations and gardens and waters source, but also buried the ancestral village that was on the hillside and the site of the sacred grade taking stones. In order to assume a grade or chiefly title, in this particular community it's required that the individual would kill a certain number of pigs and then stand on this formation of stones and call out their ancestral title. Through that process they would assume the power given in traditional society.

When the landslide buried under 30 metres of rock and mud the sites, there is no longer a possibility for individuals of this community to participate in this spiritual grade taking process. And that has now completely destroyed the possibility of this connection with their land, and their title, and their identity. This is a practical tangible example of how spirituality has been directly undermined by climate change.

Christopher Bartlett

### 3.3.3.3 Social and psychosocial aspects of the Tukuraki displacement and relocation

- Litiana Tiqe

In the places that we had stayed after being displaced (cave, roadside), life was lacking in terms of community. We were not living together, not; worshipping together, not able to gather together as a village, as a vanua. During this time of our life, relationships and sense of community had unravelled.

We were thankful when the new village was established in 2017 – 10 houses were built for 10 households. We were together again as it is intended for an iTaukei village. The government, the province, the church, and the vanua all supported. We worship together, we meet as a village, we carry out our vanua obligations, we support the work of government.

When we look back on some challenges, the chief who had consented to the land for the new village died, and his son took over the leased land. There were issues regarding us staying on, on the land. We agreed that if we are faced with hardships, we should pray and take strength in remaining silent, keeping the peace and wait for God's timing. Two months ago, the landowners came and they gave us their blessing to use the village site and in addition, gave another piece of land for our use. We did not have any kanakana (food gardens/foraging land).at the new village site but now we are blessed to receive this from the landowners.

We reflect back on how officers came to take the turaganikoro's report and then separately talk to a Vanua elder (not of the village), resulting in conflicting reports and aggravating disunity. This resulted in difficulties in establishing the new village site. The actual villagers should be involved from the first consultation.

There are challenges in the new site like - the houses built had no kitchens; footpaths were not constructed properly; and during bad weather (heavy rainfall) water gushes down the village and collects at the bottom. This situation conjures up painful memories of when the landslide happened.

When the turaganikoro'and I attend workshops, it's a big learning experience and we take these discussions back to the village. Some discussions about our village where it is said that things were not well followed from the beginning, these are significant experiences that we should learn from. For us to improve on each single step to be carried out before a village is relocated. It is important that everyone comes together for open dialogue, especially with affected communities, and share experiences so that we learn from these mistakes.

#### Reflection 7: Tukuraki trauma

It's now going on to 11 years since we were displaced from our old village but inside us, we still feel the loss. When those who come to interview us ask us to share the events that happened at the old site, we cry as we recall the distressing events. We are still hurting. It is very difficult for us to forget.

*Litiana Tige*

#### 3.3.3.4 Impacts of disasters on psychosocial wellbeing of affected communities

- Ana Radrekusa

We need to understand that as individuals, we are all different. We heal differently. Most of the time we think that we have to hurry up, move here, move there. We don't really listen to what is going on. If I could just take from Litiana her shared experience you can see the emotional trauma that is there. But for her, she said the coming over for workshops and

sharing her experience has helped her to come through this far. Litiana also comes here to help those in the village, who can't share their stories.

When a disaster comes it disrupts and changes the lives of individuals and communities. They have to try and relook at where they have to turn. May be no one is there for them to talk with. Most of the time when support comes, it invades into their space – do this, do that - but not really understanding how much they have been affected psychologically. They may be still grieving the loss that they experienced, their lost loved ones.

When Cyclone Winston hit Koro Island, the community was not prepared. They didn't know what to do, where to run to, what to do next. Inside they were hurting. When we were doing a group therapy, there was one man sitting in the room who was not talking at all. Towards the end, I went to talk with him and during a one-to-one session, he shared with me that he had lost his child in his arms when the tide was coming in. It really affected him. I came in 2 weeks after the Cyclone and that was how long he was not talking to anyone. In his thinking, a man should be strong and expected to cope. During a particular time, they may be going through all these emotions and they want to be left alone. We try to help them engage, to engage in some community work like the Fijian way of solesolevaki – working together. This really helps them to come out from wherever they are at that time (psychologically). A lot of times we think that they are men, they should be strong.

Counselling is a space where affected individuals, including men, can share what they are going through. Normally they think that counselling is only for people who are weak, not understanding that counselling is a space to talk about how you are feeling and someone is there to listen and to support you through it. We really need to provide this awareness to the community and people. Also important is providing psychoeducation to educate them on knowing how can they cope, how they can help themselves when they go through problems like this in the future. If they are helped, they would know how to move on, how to cope with the trauma. But time heals.

#### Reflection 8: Impacts of disasters on Psychosocial wellbeing – an example

There was a man who was complaining of headaches all the time and could not sleep. The family was very worried. We provided counselling support and he was able to share that he worried about his family, the welfare of the family, because he could not get to his plantation to get whatever food is left to feed his family. There were big trees that were lying across the path to his plantation and this overwhelmed him. Men being stressed out thinking of how they can support their families caused physical health problems. Women had to go out of their way to take care of the family because the way the men were coping with trauma incapacitated them.

Ana Radrekusa

Moderator Frances Vaka'uta: We hear so much about gender-based interventions that focus on women and girls. Also, in most of these recovery context, post-Winston, we hear all the time about when disasters happen that the bulk of the burden seems to fall on women. That women are expected to just somehow be able to multi-task, to deal with the trauma, just get on with it and ensure that the family is okay. What we are hearing now in this context of this conversation is that men are deeply traumatised, and in a sense in some context, incapacitated and therefore unable to fulfil the role that they are expected to.

### 3.3.4 Gender and culture in the iTaukei context

- Simione Sevudredre

Our culture values women. They are highly regarded and valued and these are some examples of their value that is in our culture. We refer to our mother's side as our *vasu*. And *vasu* has a lot of privilege and respect and sacredness. My mum's brother, just by extension of him being my mum's brother, the maternal element in him, renders my respect for him as *momo*, which is sacred uncle. My dad's sister by virtue of sister, that's my sacred aunt. We have aunts and uncles but these are sacred. With sacredness comes a lot of prestige. They are like living gods in our presence. We speak to them in the plural, we give them things out of respect. That is the *vasu*,

We extend to the kingship – *veiganeni* – brother and sister relationship. As kids we may frolic and fool about, but as we enter puberty, the demarcations are made more pronounced. Boys are told – that is your sister, she will one day marry and birth. That sacredness of life is with her. The respect is inculcated early on. This is at kinship level.

Then we have protocols of old, before colonialism changed that. When a woman marries from point A to point B, she is gifted a parcel of land and it known by many names – *lewe ni kete ni qele, covicovi ni draudrau, caucau ni lou*, - intentionally it is saying that you are valued. You are bringing life. You will birth children. The notion of life for us is shown when we are born. When we are born, the first mat that we lie upon is the mat that is woven by our mum. Symbolic, when we die the final mats that put us in the grave are the mats woven by our *vasu* to represent mother. The sacredness of the woman is in the protocols and is in the culture in the gifting of lands. When the sacredness of women and sisters is lost that is when we have gender violence. Because we have lost the plot about kinship, sacredness, the customs that pronounces and emphasises this sacredness and the privileges embedded in the custom of *vasu*.

*The sacredness of the woman is in the protocols and in the culture in the gifting of lands. When the sacredness of women and sisters is lost that is when we have gender violence. Because we have lost the plot about kinship, sacredness, the customs that pronounces and emphasises this sacredness and the privileges embedded in the custom of *vasu*.*

Simione Sevudredre

When my *vasu* is with me and I am having kava, even though I am the senior in our clan, I defer it to my *vasu*. Why? That represents mum. That's earth. That's my line. That's my breath of life. I will always defer to mum. The literal mum and by extension, the kinship and everything else that is in nature that reflects mum – the maternal.

These are the customs, the spirituality before they were marginalised or suppressed. First by Christianity and then colonialism. When Christianity came, it not only brought Christian messages, it also brought Victorian ideals of how a woman should behave - like how Victorian woman

in England behaves. They brought in Christian messages but woven into it were the ways of behaving according to Victorian England. Which is why today even though it may be steaming hot, men still wear a coat. When colonialism came, with good intentions perhaps, Sir Author Gordon instituted the British aristocratic system on the Fijian administration. The orthodoxy where the woman's place is now in the kitchen. That's not what our customs says. The customs say that they are valued, not kitchen people. There are actually traditions of men tending to the kitchen. These are a few of examples of how through the 1835 arrival of

Christianity and 1870 arrival of British colonialism, things have changed. How the orthodoxy has changed to what we have today. It is quite a big change. A paradigm shift.

### **3.3.5 Justice and accountability – Pacific cultural context**

#### **3.3.5.1 Justice and accountability – loss and damage in the Pacific**

*- Christopher Bartlett*

What we are experiencing in the Pacific is not unlinked to certain behaviours. And science is clear that the behaviours that are causing these suffering, this loss, this damage, this undermining of gender and women's roles, the undermining of traditional spirituality, is caused by fossil fuel use and expansion.

I just want us to think for a moment. If in a radical case the CEO of a coal mine in say, a country very close to the Pacific, went to their government and got a subsidy of a billion dollars and then with that money came to Fiji or to Vanuatu and threw down the big trees so that people could not go to their gardens. Pulled up the crops by the roots or lifted the roofs off schools or made us sleep in caves or clefts, cause psychological trauma, emasculated our young men, and buried and destroyed our traditional stones, even tearing our children from our arms and pulling them into the sea. That will never be acceptable. All kinds of international laws would say that that is a crime and that there are legal consequences. And that there must be reparations for that harm that was committed to us. But that's not happening with climate change.

*This is what the Pacific is really bringing to this conversation. That we are suffering, we are experiencing harm, yet we know that there is going to be justice and that there is going to accountability as we work in our own way, our own self-reliance, our own resilience and our own traditional capacities. So, we find solutions but we also recognise that more needs to be done by those who are responsible and done to those who are responsible.*

*Christopher Bartlett*

The international community is now saying that loss and damage requires solutions. We need the reparations, we need the consideration of justice, and accountability so that communities are not left silent, and there are thousands of people and hundreds of communities which we already heard who are silent right now and are not receiving this justice and accountability.

What Vanuatu is trying to do is to make it very clear to all States that certain behaviours are contravening international law when it comes to fossil fuel emissions. And that international law is not just about undermining the environment which is clearly breaking international laws. Not

just about living up to the promises of the Paris Agreement. It's also about undermining fundamental human rights which are protected everywhere for every person. This is what the Pacific is really bringing to this conversation. That we are suffering, we are experiencing harm, yet we know that there is going to be justice and that there is going to accountability as we work in our own way, our own self-reliance, our own resilience and our own traditional capacities. So, we find solutions but we also recognise that more needs to be done by those who are responsible and to those who are responsible.

I think that the Pacific are absolutely leading the way - at the UN negotiations on loss and damage, demanding a new fund to be set up that can actually provide the resources to do some of this psychosocial support, to provide the resources to relocate and rebuild and rehabilitate. But we are also ensuring that these behaviours have to stop. These behaviours are not normalised. This is not acceptable. And if countries continue down this path, they will be held accountable and responsible for the harm that we are experiencing in the Pacific.

### ***3.3.5.2 Defining “Indigenous People” – the Pacific context***

*- Frances Vaka’uta*

We are trying to describe the Pacific indigenous cultural context and we are limited by the development language that has been imposed so that everyone else understands. You are trying to be part of a conversation that you know you are entering on the wrong foot already. You are already disadvantaged. It also raises issues around indigenous rights and cultural rights. We currently we do not have any standard global definition of who an indigenous person is. What the UN does have is a description with 7 points. One of the points is problematic for Pacific Islanders because it specifies that indigenous peoples are minorities in their land. Pacific Islanders are indigenous and they are not minority. So, the big question that Pacific Islanders continuously ask is – does that mean that on the global platform, we are not considered indigenous because we don’t meet one of these criteria? What does it really mean when it come to the UN Declaration on Rights of Indigenous People (UNDRIP)? What does it mean about actual participation? What does it mean when you are trying to make a case for the rights of indigenous peoples, who are vulnerable in the Pacific? We know without a doubt that we are indigenous but are we going to be disadvantaged by a technicality when we are trying to secure accountability and justice that our people so justly deserve? These are some of the deeper more complex conversations that we are having in terms of culture at that international level.

Conversations around cultural rights and indigenous rights always come back to the fact that we do not have a standard acceptable definition for indigenous peoples. The UN likes to refer to IPLCs (Indigenous peoples and local communities) and increasing now, ILOCs (indigenous and local communities). And again, no widely accepted definition for local communities either. It becomes even more complicated when we don’t have a common understanding of who we are actually talking about and what their rights are.

## ***3.3.6 Cultural aspects of psychosocial wellbeing and resilience***

### ***3.3.6.1 Role of indigenous spirituality in helping communities cope with trauma.***

*- Simione Sevudredre*

I refer back to our nature-based identity and how culture can be a stabiliser. In our indigenous spirituality - *na vanua, na tuakada* - the land, the fauna, the flora, are our older sibling. Older siblings have their unique way of stabilising us, the younger sibling. That’s understanding who we are - from the indigenous spirituality and our nature-based identify – the rock, the tree, the fish, and others.

In my little village up in the north of Tailevu, our security and assurance are guaranteed if our totem, the trevally fish, is in abundance. Up the river, down to the sea. So therein, when you say intricate close relationship with nature, it's not a relationship. Because when we die, we go back to that. Long before our ancestors knew about decomposition and biology, that's what they understood. We go back – I become the tree, I become that fruit, I become that. So, these are our older siblings. That is the essence of indigenous spirituality. They reassure us.

Years ago, we were having a discussion at the iTaukei Language and Culture Institute, where they were trying to conserve this coastline. The officers planted whatever they could plant. Every month the village did their cleaning, and they cleared all these trees. The officers replanted and the villagers cut again. One officer decided to ask the villagers about their totem tree. They told him and he got the seedlings and planted it along the coastline. During the next monthly clean-up, no one touched the totem trees. They understood the spirituality. It protects us and we have an obligation to protect it.

When we look at these sanctuaries for birds, for lions, we try as much as possible to replicate their natural environment. We do it for the zoos. How can we forget people when we relocate them. We are so friendly towards the lions when we bring a bit of their environment, but we forget to do this when we relocate our people.

#### Reflection 9: A totem tree following its people



When conversing with the village headman (turaganikoro) in the veranda of the community hall, I asked him about his totem bird. He replied, the kula – the collard lownry. And then I remarked how the invasive African Tulip was just all over the place and asked him about their totem tree. He said, it's the mokosoi (ylang ylang). I asked - is it still back in the old village? He replied, yes, but they had noticed seedlings and saplings sprouting around the new site. They just appeared over some weeks ago and were not planted. I told him, this means your ancestors are coming here to reassure you. That totem tree is a beginning, a sign from the spiritual ancestors that all is well - we are here to connect with you, please be reassured that we are here.

Reassurance from international groups, or from where ever, can't hold a candle to that spirituality where the totem tree follows its people.

*Simione Sevudredre*

Moderator Frances Vaka'uta: *These are conversations that not all of us are comfortable with. When we talk about spirituality these are hard conversations because it's on the other end of the spectrum from science. One end you've got hard data. And then you are talking culture and culture is difficult to navigate already but once we go into the space of spirituality, and the unknown and, what some people call, the supernatural, the inexplicable, it becomes very dangerous and tricky territory to navigate. I can only image what a conversation with development partners or donors would be like if we were to put forward a proposal and we want to talk about some these things that we know are very real and tangible and impactful, and will make for meaningful approaches. How do we facilitate these conversations that we know need to happen?*



### *3.3.6.2 Tukuraki Village - coping and healing from trauma*

- Litiana Tiqe

It's true that a lot of challenges were faced and I am thankful that we are talking about solutions to address these challenges. I am grateful that we (Tukuraki) have come together in unity and worked together to improve all our lives. We have a community hall where we gather, we convene meetings, we come together with our neighbouring villages in the district, On the last week of every month, we abstain from drinking yaqona and we hold inter-denominational church services. We cast aside any differences and worship together because we share the same humanity, the same kinship. This is our way of ensuring focus, gather emotional strength, and resolve as a community. We have laid the foundation of our church which is now half way built.

We have a good relationship with the landowners now and have resolved the earlier conflicts relating to the land we are occupying. There were challenges with road access where it was only by carrier costing \$50-\$60 per one-way from Tukuraki to Ba Town (market centre). Today the bus reaches us. Children now go by bus to attend school in town.

Many times, we rely on government to support us. But we also have to remember our traditional roles and responsibilities - to our family, to the community, to the vanua. We should challenge ourselves to move forward and not just sit, waiting for assistance. We should work on improving our lives and progressing. Women have set themselves up to stand strong. Men are also standing strong. Our strength is in our unity as a community and with our neighbouring villages, who are our kin.

I like to challenge myself to help those who are still waiting to be relocated. To help support them to be strong and resilient, and to help themselves. We need to walk the talk.

### *3.3.6.3 Psychosocial support and indigenous spiritual wellbeing*

- Ana Radrekusa

During or after disasters, psychosocial support is one of the first support to be given to the people. With psychosocial support, indigenous spiritual wellbeing is very important. Mental, emotional and spiritual wellbeing all have to be taken care of. If one is missing there is an imbalance in life. The saying "no man is an island" is so true. Solesolevaki, working together,

is one of the ways that we can bring the people back together in moving forward. Looking for that hope. That is something that we want to bring to the people after a disaster. Indigenous spiritual wellbeing, looking at who they are in the cultural sense, should be included as part of the psychosocial support.

### **3.3.6.4 *Resilience in solidarity***

*- Christopher Bartlett*

Solidarity is just so important as we address the increasing frequency of relocation and displacement. That solidarity I witnessed with the community in Vanuatu - at the community and family level. People are not waiting to receive handouts, not waiting for the international community to come down. They are using their self-reliance, their internal capacities, the powerful traditional knowledge to get through each crisis that emerges. As climate change worsens, we are going to need to empower and enable that solidarity. There are now in Vanuatu two networks of communities that have realised that they can probably do more for themselves than any government agency. So, they joined in some cases 40 – 50 communities joined these networks to provide certain solutions.

And more than ever we need to be absolutely unified at the Pacific level as we engage in this international spaces. We are 14 very powerful countries and territories in this world and when our voice is one then the world will listen and we can start to see the kind of support that is required at the island level, at the family level, if we can work that way in the Pacific.

### **3.3.7 *Plenary questions and feedback***

*Mr Bruce Burson, legal expert – International humans rights and climate mobility*

In the previous talanoa, I was talking about this concept of place and space programming. Where we have to move beyond not doing shelters, we are not doing settlement, it does not come near to what we are getting to. We are talking about moving Pacific communities from their traditionally occupied land to somewhere else. I am really intrigued and was musing about totem trees and how we would design a process that will enable us, if possible, to do it in culturally sensitive ways. As an outsider I am just listening and trying to understand how culture mediates these processes.

Is it possible to have a culturally appropriate way to, in advance, move totem trees and other culturally significant totems that are important to the community? Is there a way we can design, over the medium to long-term, a process, if we can get a sense of where site may be. It's like prepositioning spiritual humanitarian aid. We know how to do response right when we know it's coming down the road. Can we apply this same type of foresight, to extend to the cultural space which are some of the dimensions that you are talking about? This is essentially at the heart of place-based programming. We are talking about sustainability; we are talking about spiritual sustainability. If it's not there, then it's really not anything, is what I

am hearing from all of you. Is it possible to do that and how would you say we could do that in this space of the SOPs and broader in the Pacific.

**Simione:** The Nigerian author Chinua Achebe said – *When a tradition gathers enough strength to go on for centuries, you don't just turn it off one day.* In terms of how do we move our totems, historically, when a community or a clan relocates, they do so in piecemeal. Those who scout the land for this, those who go and plant this. It's all done piecemeal by piecemeal, they know what to take, they know what to go and transplant.

When a clan relocates, they also build these shrines. It not a worship thing, it can be just a grove of trees, rocks, it is where in the olden days when they move from point A to point B they ensure there is a space for the ancestor. The spirituality, that tree, that rock, that crustacean, this is their home. If I may draw from the Old Testament text, whenever the patriarch Abraham moved to a new place, he built an altar. It is as old as humanity, there needs to be a space for the spiritual to be rooted, to be grounded.

So, in terms of the totems, we move the totems. Set aside a space for spirituality Maybe a structure, maybe just a garden, it may be just plain land but specifically demarcated. Sir Winston Churchill said the further back you look, the further forward the person can see. So, there are lessons from when we have been moving around and we have been moving around since 1150BC.

On agriculture, part of relocation is introducing livelihoods. So, if they are from the coast and they are introduced something, not entirely from the coast – that is a mismatch. Well intended, but if you understand culture - how can you give these people who are living on the coast and introduce them to something totally differently. It will not be sustainable.

**Frances** – One of the conversations that we are having with our SPC Land Resources Division team is around seedbanks. When we talk about seed banks, we are thinking about disasters; we are thinking about the recovery context. But have we considered the cultural context? Think herbal medicines, think totems. It's a very practical, modern, institutionalised approach. That is one element that we can look into very easily. You are just not capturing the seed (the tangible, physical), but also the stories around it and ensuring that links to the national cultural mapping initiatives. When communities are displaced and certain plants and trees are no longer around them, this poses a risk or a threat, not only to the cultural practices associated with it, but also to the language. If it's no longer in your environment you will no longer use this word. You are losing the language and threatening the depth of culture. A very practical way to capture this would be with seed banks.

The other would be recognising the power of cultural ritual and the potential for there to be a cultural ceremony in relocating our totems. In taking them with us. In having this deep spiritual conversation. For most Pacific Islands we have the 3 totems – the land, sky and sea. You would have the bird, the marine life, the plant.

There are stories from Samoa when the early missionaries first came and a sign of true conversion was your ability to eat your animal totem. If you gagged it meant that the devil was still in you so probably not converted. You went away and cleansed your soul and at the point where you could consume your totem, you were then ready to be welcomed into the

church. That was a very disruptive and violent experience but there is a story of a particular community that gathered in the forest and had a conversation on what to do (also referenced by the writer Sia Figiel her novel, *Freelove*). The owl was their totem. They knew that they had to eat it but many of them were quite upset about this. They then agreed that they would consume the owl, but not for the reasons that the missionaries wanted. They would consume the owl because the owl was an ancestor spirit and by consuming it, the energy and connection to the ancestors would live in them and carry forward into the next generation. So even beyond the physical relationship we no longer need that because we have this internalised connection with it. These are stories of resistance, of resilience.

There are also rituals for communities to be able to have those difficult conversations in asking and seeking permission about relocating to a new space. Of course, it is a much easier conversation when you are in the same country. But when you are talking about climate relocation into another country then that's a whole other ball game in itself.

Your question, is a really nice segue into other potential areas for exploration. What I really like about your question too is it is very practical and asks us - what next? How can we begin to enact, to implement, to facilitate, to address some of the challenges and concerns that have been raised today.

*Mr Alex Azarov, Director Pacific Programme, Conciliation Resources:*

Can iTaukei cultural approaches to managing conflict and reaching consensus be used to help with the relocation process?

**Simione:** When visiting Tukuraki, on the 1st night, it was a very emotional, intimate, talanoa session. The next day talking with the village headman, he was sharing about the landslide and digging up the bodies of the buried family, and the post-mortem being done onsite. In addition to the landslide, there was trauma for not being allowed to carry out the funeral mourning ceremonies. And another level of trauma when later on the same day, the directive came to vacate the village that same day. That's when all the layers of trauma just built up. The turaganikoro said "*Mataqali ke ma a bau mada ga na vesu yaqona, se dua na tabua me kerei kemami vaka Vanua*". Meaning – "if only there was some consideration given to observe a ceremony to present kava roots, or whale tooth, to ask us in the traditional way to get up and go". Because that was not observed, it created layers and layers of trauma and conflict. The question on managing conflict - the Tukuraki case is a good strong story to show that when cultural approaches are not there in the first place, it just adds more fuel to the fire.

With Tukuraki, all that could have been buffered and cushioned if the traditional protocol had been observed. The protocol was the ceremony and the oratory. These are not only directed to the living. They are directed to the unseen, to the trees, to the past, and to the future. Addressing and placating them. It may not entirely solve their trauma, but it begins to make it sit well with those who are being relocated. That's the meaning and the significance of traditional protocols. If it is overlooked it can create a lot of harmful outcomes.

Are there any limitations with indigenous practices and norms in making decisions, especially when it comes to the roles of women and youth?

**Simione:** The indigenous social structure from macro to micro is done in such a way that when information comes in at the macro it is filtered by the traditional herald. That filtering is

only for the decision-makers. We talk about how we customise information, this is the indigenous way of customising information. This is different at the macro level and then customised information is filtered down. This is where our pathways – *matani katuba* - our doorways, where information is customised accordingly. In terms of women and youth, if the information comes in wrong, it will be wrong all the way down - whether it's about women or youth or whether it's about trees or water or governance or hygiene. In the corporate world we just deal with it in the community hall and that's it. This is against the culture where there are various levels of filtering.

To the question - are there limitations with indigenous practices: perhaps, because we have been colonised. We have taken on a different orthodoxy but we can unlearn. Yes, there are limitations but then those limitations are also our opportunities where we can decolonise. Look back and learn and move forward.

**Christopher**. Traditional practices need to be at the centre of climate action. Currently the international framework, if you look at climate finance, getting money from the green climate fund, and global environment facility, it certainly does not allow that kind of bottom-up planning and design which is so critical for effective action. Which is why we are fighting so hard right now as we try to operationalise the Loss and Damage Fund. There must be direct access modalities so that traditional authorities, local civil society, can have access to funding to do what they know how to do best at their level. Using the practices that are very unique to each very different community or island setting.

We have taken this view to really enable community-level planning. We have a system called “community disaster and climate change committees” and they have been given the responsibility to design their own solutions which are then enabled and funded by government programmes. Not the top-down approach which definitely is not working across the region.

**Frances**: We also have to be mindful that because a lot of our systems have now changed and we now see the world, in the same kind of way that the rest of the world does. We have this world view and by trying to apply an indigenous approach or methodology, we also need to be mindful of the mainstream world view that we are applying. If we are for example, applying a new gender lens where we are advocating for equality and equity in a very western way of understanding of what that looks like, of roles and responsibilities, then trying to apply a traditional methodology, this is not going to work. We have to first begin to unpack our basic foundation understandings, concepts, etc. before we can begin to apply these traditional methodologies. There have been some success, not always, in blended approaches, trying to take the best of both worlds. But we do need to be mindful of that square peg-round hole. Are we simply applying mainstream global north definitions, concepts and ideologies, and then trying to bend it to an indigenous method or methodology? The real change is not going to happen and it certainly won't be sustainable. So, there is a limitation in the way we approach this.

One other limitation is that all things indigenous and culture take time. People and relationships are more important than time. In the fast-paced world that we live in, in our development project driven mindset - timelines, deliverables, outputs, other things that we are running towards, sometimes trying to apply these cultural approaches really puts us in a very difficult situation. Many of you would have experienced that because a conversation will take as long as that conversation needs to take. You've now had kava with the chief and the

community 5 days in a row the entire week but you are still trying to resolve issues. On paper the timeline is different. This is another limitation when we are designing and programming. If we are really genuinely interested in applying a contextual and culture inclusive, approach, we need to be mindful of the time element as well.



### **3.3.8 Wrap up and final remarks**

Moderator Frances Vaka'uta

*We all know that this conversation will continue. We are just beginning the conversation. Thank the organisers for providing the opportunity and platform to have this conversation. Much of our climate discourse is science heavy but this is slowly beginning to change but perhaps not fast enough. We do need to provide more support, more investment, more resources to this and more platforms like this for engaging in conversation and for research. Our conversation was so rich and deep but we've only just barely begun to scratch the surface. We can sit around and have these conversations and all the remembering of this very emotional talanoa, but how is it really going to impact or change our ways of working?*

*I would highlight two elements that have not really come through. The first is non-economic loss and the work that is already happening around ecological accounting. We brought the scientists together with the social sciences but we also need to bring our economists and our accountants into this equation and into this conversation. We already have at the global level conversations around ecological accounting but we haven't yet had the in-depth conversation in the Pacific. There is a publication that came out of the Institute of Mission and Research at the Pacific Theological College, in case anyone is interested. It is that attempt to try and support with a model or framework on what it might look like, to begin to think about non-economic loss in terms of monetary value. So, if you are talking about relocation, ecological and environmental degradation, how you might go about framing it or thinking about it in those economic terms that we know the developed world operates in.*

*Secondly are the implications for psychosocial trauma spilling over into, or exacerbating, social ills that already exist. Whether we are talking about crime, substance abuse, violence, we certainly see those correlations. It is critical that we begin to have more conversations and support for the kinds of work that Ana is doing in communities and for the kinds of work that Simi has talked about. Really beginning to weave in contextual meaningful approaches to the work that we do around relocation, around climate migration.*

*I really wanted to highlight the two to give us something concrete and tangible to think about as we go away. Hopefully the panel has given you something to think about with regard to the work that you do. That it will give you pause and think - might we do this a little bit differently, taking into consideration some of the stories and experiences that have been shared today?*



## 4 Closing session



### 4.1 Closing remarks



The Regional Talanoa was officially closed by Mr Collin Yabaki, Director for Culture, Heritage and Arts, Ministry of iTaukei Affairs. Mr Yabaki said the talanoa was a very good platform for everyone to share ideas, enlighten, and to clarify issues. He said that the talanoa session would help us touch the grassroots communities and enhance connection to the modern world, pursuing and integrating other ideas that will help in the operationalisation of the SOP. The talanoa served to enlighten us on how effectively we are connected with ideas and ensuring that the relocation of our people

considers their livelihoods and connection to their culture. He reminded the audience of the connection to place which is part of a community's cultural identity. He challenged the audience saying that – “if we don't address or connect the traditional knowledge and modern world issues, then who will? It is us today”

Mr Yabaki urged everyone to keep actively participating and sharing ideas on platforms like the regional talanoa and to collaborate on working with those who are affected by climate change. He emphasised the need for partnership and for connectivity to our people, to help them and to help the Vanua. The regional uvuale family is also needed in this platform. Mr Yabaki ended by thanking the organisers for putting together the regional talanoa, saying that talanoa is a Pacific way of life and encouraged continuing connectivity using the talanoa platform.

The talanoa was closed with a [short video on impacts of climate induced mobility on gender](#). The moving clip included first-hand narrations of experiences by affected communities.



### 4.2 Vote of thanks



Mr Filimone Ralogaivau thanked everyone for being part of the very special talanoa. He said that the regional talanoa was a first in the region on planned relocation and expressed optimism that there will be more of this type of talanoa where lessons learnt can be shared and on how we can move forward as a region. Mr Ralogaivau thanked the moderators and the panellists who had given their time to share their expertise, knowledge, experiences.



### 4.3 Closing prayer

Mr Matereti Mateiwai delivered the closing prayer thanking the Lord, with content hearts, for everything achieved in the day, for the knowledge, experience and skills shared and for the discussions on how we will take the Pacific forward in the face of all these climate change impacts faced by our communities.

At the end of the event, the participants joined in an informal gathering during which further discussions heartily took place.

## 5 Annexes

1. List of participants
2. Programme
3. Welcome speech by Mr Prashant Chandra, Acting Director, Climate Change Division
4. Opening speech by Hon. Sakiasi Ditoka, Minister for Rural and Maritime Development and Disaster Management
5. Biodata of panellists and moderators
6. The Regional Framework on Climate Mobility – Planned Relocation sections
7. The Cokonaki Cogea community-led Project
8. Talanoa Flyers

## ANNEX 1: Participants

NAME	ORGANISATION	DEPARTMENT/ DESIGNATION
1. Emosi Caniogo	Ministry of iTaukei Affairs	Director - iTaukei Institute of Language & Culture
2. Kaliova Naosio	Ministry of iTaukei Affairs	Administration Officer
3. Matereti Mateiwai	iTaukei Affairs Board	Provincial Conservation Officer, Tailevu
4. Jesoni Kuruyawa	Ministry of iTaukei Affairs	Senior Administration Officer (SAO) Wellbeing
5. Josua Waqanivalu	iTaukei Lands Trust Board	Environment Officer Research & Development
6. Josefa Navuku	Fiji Ministry of Rural and Maritime Development and Disaster Management	Commissioner for Central Division
7. Rauuama Nagatalevu	Fiji Ministry of Rural and Maritime Development and Disaster Management	Provincial Administrator Ba
8. Francis Shackley	Fiji Ministry of Housing and Community Development	Senior Technical Officer Monitoring
9. Fesaitu Mesulame	Fiji Ministry of Housing and Community Development	Senior Technical Officer Projects
10. Collin Yabaki	Ministry of iTaukei Affairs	Director Culture, Heritage & Arts
11. Aporosa Rabo	Fiji Ministry of Fisheries and Forestry	Senior Fisheries Officer
12. Akesa Ravia	Fiji Ministry of Fisheries and Forestry	Assistant Director Central Eastern
13. Mere Bainimarama	Fiji Office of the Prime Minister (OPM) – Department of Environment	Senior Environment Officer EIA
14. Kalikeni Sirivalu	OPM – Department of Environment	Environment Officer EIA
15. Prashant Chandra	OPM - Climate Change Division	Manager Climate Change
16. Filimoni Ralogaivau	OPM - Climate Change Division	Climate Change Adaptation Specialist
17. Leba Gaunavinaka	OPM -Climate Change Division	In-Country Technical Expert CommonSensing Project, UNOSAT
18. Mereani Nata	OPM-Climate Change Division	Climate Finance Officer I
19. Talei Cavu	OPM-Climate Change Division	
20. Denzel Atu	OPM-Climate Change Division	
21. Nacanieli Bolo Speight	Platform on Disaster Displacement (PDD)/Internal Displacement Monitoring Centre (IDMC)	Regional Advisor for the Pacific/Disaster Displacement Project Manager
22. Sumeet Naidu	PDD	Climate Finance specialist, Platform for Disaster Displacement (PDD)
23. Filimoni Tagicakibau	Australian High Commission	Program Manager Climate Change & Resilience
24. Krishneil Narayan	New Zealand High Commission	Senior Development Adviser – Climate Change
25. Anita Edgecombe	New Zealand High Commission	First Secretary (Development)
26. Gabrielle Emery	United Nations Office for Disaster Risk Reduction (UNDRR)	Head of Pacific Sub-Regional Office
27. Lanieta Rokotuiwakaya	UNDRR	DRR Officer
28. Robert Carr	United Nations Children's Fund (UNICEF)	UNICEF Representative
29. Benjamin Wildfire	UNICEF	Child Protection Specialist - Pacific
30. Jocelyn Li	UNICEF	UNICEF Representative
31. Solomon Kantha	International Organization for Migration (IOM)	Chief of Mission- IOM UN Migration Agency in Fiji
32. Nobuko Kajiura	United Nations Economic and Social Commission for Asia and the Pacific (ESCAP)	ESCAP Subregional Office for the Pacific – Economic Affairs Officer
33. Gabor Sasvari	Delegation of the European Union to the Pacific	Programme Manager – Climate Adaptation, DRR and Climate Mobility Development and Cooperation Unit
34. Jennifer Stewart	International Federation of Red Cross and Red Crescent Societies (IFRC)	IFRC Representative
35. Peter Emberson	University of the South Pacific	PhD Scholar – Climate Mobility in the Pacific
36. Martha Manaka	University of the South Pacific	PhD Candidate
37. Vuki Buadromo	The Pacific Community (SPC)	Principal Adviser to the Deputy Director General
38. Cresantia Vaka'uta	SPC	Team Leader – Culture for Development
39. Bruce Burson	Consultant	Legal expert on international human rights and climate mobility
40. Simione Sevudredre	Consultant / Sauvaka Foundation	iTaukei Culture and Language Specialist
41. Vani Catanasiga	Fiji Council of Social Services (FCOSS)	Executive Director
42. Selai Toganivalu	FCOSS	Community Coordinator
43. Ana Radrekusa	Empower Pacific	Counsellor/Clinical Supervisor

NAME		ORGANISATION	DEPARTMENT/ DESIGNATION
44.	Litia Cakobau Nailatikau	Conciliation Resources	Programme Officer, Pacific Programme
45.	Frances Namoumou	Pacific Conference of Churches (PCC)	Ecumenical Animator
46.	Florence Swamy	Pacific Centre for Peacebuilding	Executive Director
47.	Tomasi Jale	Theology of Disaster Resilience in a Changing Climate (TDRCC), the Church Agency Network Disaster Operations (CAN DO) [Fiji] Consortium	Coordinator [Fiji]
48.	Sele Tagivuni	Grace Trifam Ministry	Director
49.	Jeffrey Peni	Sauvaka Foundation	Project Officer
50.	Ilisapeci Raileqe	Rainbow Pride Foundation	Project Officer
51.	Litia Cava	Fiji Broadcasting Corporation	TV Journalist
52.	Mansi Chand	Communications Fiji Limited	Radio Journalist
53.	Apete Rokotarotaro	Vuniniudrovu Village	Village Headman (turaganikoro)
54.	Litiana Tige	Tukuraki Villagr	Community leader
55.	Anina Vontobel	GIZ Human Mobility in the Context of Climate Change Programme (HMCCC)	Head of Pacific Component
56.	Caroline Kigira	GIZ HMCCC	Advisor – HMCCC, Bonn
57.	Christine Fung	GIZ HMCCC	Senior Technical Advisor
58.	Nina Sikiti	GIZ HMCCC	Senior Project Officer
59.	Reshma Singh	GIZ HMCCC	Senior Finance Officer
60.	Losamalia Takayawa	GIZ HMCCC	Intern
61.	Biutoka Kacimaiwai	GIZ Regional Pacific NDC Hub	Senior Communications Officer
62.	Rupeni Vatubuli	GIZ Regional Pacific NDC Hub	Senior Communications Officer
<b>VIRTUAL (known names)</b>			
63.	Jasneel Chandra	Fiji Meteorological Services	Scientific Officer – Climatology
64.	Erica Bower	PDD	Relocation Specialist/PhD Scholar
65.	Christopher Bartlett	Government of Vanuatu	Head of Climate Diplomacy
66.	Adrian Edwards	United Nations High Commissioner for Refugees (UNHCR)	Regional Representative
67.	Stephanie Zoll	International Federation of Red Cross and Red Crescent Societies (IFRC)	Regional Disaster Management Coordinator
68.	Alex Azarov	Conciliation Resources	Director, Pacific Programme
69.	Tammy Tabe	East-West Centre, Hawaii	Oceania Research Fellow
70.	Nunia Vucukula	IFRC	Protection, Gender & Social Inclusion Senior Officer
71.	Shweta Shiwangni	Fiji Meteorological Services	Fiji Meteorological Services
72.	Nicholas Sadhu	Australian Taxation Office	Director – GST Dispute Resolution, Small Business
73.	Suzy Yoon-Yildiz	World Bank	Senior Operations Officer – South Pacific Hub
74.	Mesake Mataitoga	USAID Pacific Islands	USAID Environment and Climate
75.	Zema Semunegus	USAID Pacific Islands	Mission Director
76.	Sia		
77.	Jerry		

## Annex 2: Programme

TIME	ITEM	Moderator
<b>0815</b>	Registration of participants	
<b>0845</b>	<ul style="list-style-type: none"> <li>◆ Welcome - Mr Prashant Chandra, Acting Director, Climate Change Division, Office of the Prime Minister</li> <li>◆ Opening - Hon. Sakiasi Ditoka, Minister of Rural and Maritime Development and Disaster Management</li> </ul>	
<b>0900</b>	<p><b>Talanoa 1: Climate Risk Assessments in the Context of Planned Relocation</b></p> <p>This session will focus on the methodologies for calculating and analysing climate and disaster risks in order to determine the overall risk status of an affected community. The challenges when undertaking risk assessments will be discussed and will include the availability of climate data at community level; the incorporation of measuring risk brought about by slow-onset events; and measuring the loss of cultural assets.</p>	Ms Gabrielle Emery, Head of Pacific Subregional Office, United Nations Office for Disaster Risk Reduction (UNDRR)  Co-moderator: Ms Caroline Kigira, Advisor, GIZ Global Programme on Human Mobility in the Context of Climate Change (HMCCC), Bonn, Germany.
<b>1030</b>	MORNING TEA	
<b>1115</b>	<p><b>Talanoa 2: Standard Operating Procedures for Planned Relocation in Fiji (SOP)</b></p> <p>The Standard Operating Procedures for Planned relocation in Fiji (SOP) was endorsed by cabinet on 14 March 2023 and launched on 18 April 2023. The development of the SOP identified many governance/institutional, economic, social, cultural and technical issues that need to be addressed when undertaking planned relocation. The challenges of implementing the SOP, given the many processes and requirements, will be discussed.</p> <p>In addition, Fiji's Climate Relocation of Communities (CROC) Trust Fund – an innovative financing mechanism for relocation, will be discussed.</p>	Ms Vuki Buadromo, Principal Adviser to the Deputy Director General, Science and Capability for the Pacific Community (SPC), Fiji  Co-moderator: Ms Caroline Kigiria, GIZ
<b>1300</b>	LUNCH	

TIME	ITEM	Moderator
1400	<p><b>Talanoa 3: The culture, gender, psychosocial wellbeing and relocation nexus</b></p> <p>It is undeniable that the relocation of communities impacts culture and psychosocial wellbeing. Affected communities have shared stories on changes in cultural norms and traditional practices and shared their deep-seated traumas, instigated by disaster events that threatened their lives and compounded by the need to relocate. There are stories of both increased vulnerabilities and strengthened resilience. There will be conversations on the role of culture in strengthening resilience and how this role is affected by displacement and mobility – linking this to the impacts of non-economic loss and damage. There will also be a special focus on impacts on women.</p>	<p>Dr. Cresantia Frances Koya Vaka'uta, Team Leader - Culture for Development, Human Rights and Social Development Division, the Pacific Community (SPC)</p> <p>Co-moderator: Ms Caroline Kigiria, GIZ</p>
1630	<ul style="list-style-type: none"> <li>• Keynote/Closing remarks: Mr Collin Yabaki, Director for Culture, Heritage and Arts, Ministry of iTaukei Affairs</li> <li>• Acknowledgements: Mr Filimone Ralogaivau, Adaptation Specialist, Climate Change Division</li> <li>• Closing prayer: Mr Matereti Mateiwai, Principal Conservation Officer, Ministry of iTaukei Affairs</li> </ul>	
	<i>Reception and networking</i>	

### **ANNEX 3: Welcome speech by Mr Prashant Chandra, Acting Director, Climate Change Division**

Honourable Minister Sakiasi Ditoka

Ladies and Gentlemen

On behalf of the Climate Change Division of the Office of the Prime Minister, it is my pleasure to warmly welcome you to this Regional Talanoa on Climate Induced Planned Relocation.

I would firstly, like to extend my gratitude to the Honourable Minister for accepting our invitation to open this talanoa. It is very fitting that the Minister for Rural and Maritime Development and Disaster Management is here to open this important event as his Ministry is the lead implementing agency for planned relocation in Fiji.

I would also like to thank the expert panellists and moderators who have made themselves available to be here today to share their experiences, knowledge, and personal stories on this important topic of climate induced planned relocation.

As you may have seen from the programme, the three talanoa will cover an array of issues. These range from the technical aspects of climate risk analysis - to national and international policy frameworks - to the profound considerations surrounding culture, gender and psychosocial wellbeing.

The issues that will be discussed in the talanoa reflect the complex processes for undertaking planned relocation. But however complex, it is an essential undertaking - as for some communities it is a matter of their survival, as the ravaging impacts of climate change threaten their lives, their livelihoods, and their land.

Fiji is pleased and honoured to be sharing experiences on the development and implementation of its Standard Operating Procedures for Planned Relocation. The SOP was developed with together with partners and stakeholders, and draws from actual community experiences. We recognise the importance of sharing and learning from these experiences and in the talanoa today, you will hear these stories.

I would like to acknowledge our partners from the Solomon Islands and Vanuatu for their willingness and availability to also share their country experiences. These learning exchanges between our Pacific Island countries are especially important for addressing planned relocation and other climate mobility, given that this is still a relatively new area of work in terms of national policy development. I hope that this is the beginning of many exchanges in the future.

The talanoa is all about open and honest conversation. You are encouraged to actively engage in the talanoa or to just quietly reflect on the stories that you hear. But at the end of the day, I hope that we will all learn more, and understand better, about this important and complex issue of climate induced planned relocation.

In ending, I would like to thank the GIZ Human Mobility in the Context of Climate Change for co-organising this event with the Climate Change Division.

With these few words, I again welcome you.

Thank you.

## **ANNEX 4: Opening speech by Hon. Sakiasi Ditoka, Minister for Rural and Maritime Development and Disaster Management**

Esteemed representatives of the diplomatic corps, Government Ministries, UN organisations and Civil Society

Members of the Relocation Taskforce,

Invited guests not forgetting those joining us online,

Friends and colleagues,

Ni sa Bula Vinaka.

I am here today to discuss an issue of utmost significance – the challenges related to relocation and climate-induced displacement confronting the people of Fiji. Fiji, much like other small island nations in the Pacific, finds itself at the forefront of the global climate crisis. The rising sea levels, intensifying storms, and various climate-related catastrophes have put our magnificent nation in a precarious situation, compelling us to consider the necessity of relocating certain communities.

In the Pacific, where the ocean connects our islands and the winds carry stories from one island to another, we find ourselves confronted by the harsh realities of climate change, rising sea levels, and extreme weather events. These challenges force us to confront the necessity of planned relocation – an intricate and emotional process that requires our utmost attention, compassion, and collaboration.

At the national level, the gravity of this matter cannot be overstated, and it calls for our unwavering attention and collective action.

It has been observed through scientific analysis that Fiji is anticipated to witness a notable elevation in sea levels, estimated at approximately 0.4 inches (10mm) per annum. Notably, this rate surpasses the global average. The fundamental driver of this phenomenon is attracted to the planetary warming, which leads to the melting of polar ice caps and the consequential expansion of seawater. (Source: Fiji Meteorological Service, 2011)

Furthermore, we have observed a discernible escalation in the frequency and intensity of tropical cyclones. These climatic events pose a substantial hazard to our critical infrastructure, homes, and the means by which we sustain our livelihoods.

Consequently, this has necessitated the imperative of relocating certain populations from areas prone to flooding and cyclones-related damage. (Source: World Bank, 2020)

The ongoing trend of these climatic phenomena is a matter of great concern, compelling us to take proactive measure to safeguard our communities and the well-being of our nation.

Of particular note is the fact that a significant proportion of Fiji's population, specifically 70%, resides within a proximity of merely 5 kilometres from the coastline. Consequently, our communities find themselves contending with climate-induced displacement, predominantly in low-lying coastal areas. As a pertinent example, we have witnessed the partial relocation of the Narikoso community to higher ground due to the encroachment of rising sea levels and saltwater intrusion. (Source: United Nations Framework Convention on Climate Change, 2019)

This situation underscores the pressing need for strategic and forward-looking interventions to address the challenges brought about by the changing climate to these vulnerable communities.

Ladies and gentlemen, it is imperative to acknowledge that the circumstances I have described are indeed the current realities we confront. Furthermore, it is regrettably anticipated that we will encounter these challenges with increasing frequency in the foreseeable future.

In the spirit of open dialogue or talanoa in local dialect and shared understanding, I am grateful to witness this collective journey of exchange and reflection. Fiji is a communal society where relationships and social connections hold great importance. Talanoa or open dialogue fosters a sense

of community and connectivity by encouraging people to come together, share experiences, and build stronger bonds with each other.

As we delve into the complexities of planned relocation, we recognize that this is not merely an abstract concept but a lived reality for communities. We are in a climate crisis where communities are forced to leave their homes, their land, their Vanua where their elders are laid to rest.

I live across from a village that is living with this stark reality, so this hits home for me as well. It is an issue that touches the core of human existence, intertwining with our homes, identities, and the delicate balance of nature. Also, as part of my responsibilities in the portfolio I hold, I have visited other villages that have been earmarked for relocation. Some have lived in tents for over two years now. The pain facing them being forced by circumstance beyond their control, of leaving their traditional Vanua lands is evident in every painful glance, weak smile, and the intense debates that often last long into the night over every detail.

The Government, in its earnest efforts to address unforeseen circumstances, has implemented Standard Operating procedures (SOPs) and policies to support our vulnerable communities. I believe that this will serve as the central focus of your deliberations today.

Today, our talanoa is not just a forum for discussion but a sacred space where voices are heard, stories are shared, and solutions are sought. It is a testament to our commitment to face the challenges together, acknowledging the inherent dignity of every individual and community affected by the prospect of relocation.

We must be attuned to the multi-faceted impacts of planned relocation – not only on the physical landscape but on the social fabric, cultural heritage, and emotional well-being of those involved. It is incumbent upon us to approach this talanoa with empathy, humility, and a genuine desire to learn from each other's experiences.

In the true spirit of talanoa, let us weave a narrative of resilience, cooperation, and shared responsibility. May our discussions today be a source of inspiration and a catalyst for action, as we stand united in the face of change, guided by the principles of justice, equity, and a deep reverence for the interconnectedness of our shared home—the Blue Pacific.

I now have great pleasure in declaring this regional talanoa on climate induced planned relocation open.

Vinaka vakalevu. Thank you.

## ANNEX 5: Biodata of panellists and moderators

TALANOA 1: Climate Risk Assessments in the Context of Planned Relocation	
<b>Ms. Leba Gaunavinaka</b>	<p>Leba has over 15 years of experience with geospatial applications in climate change adaptation, renewable energy and environmental reporting for government, regional and international entities. She is currently a UNOSAT Technical Specialist with the Adaptation Unit of the Climate Change Division of the Office of the Prime Minister.</p> <p>Strengthening community adaptation to climate change and improving information and decision support systems that help advance these efforts is one of her personal and professional passions. She has worked on risk assessments with the UNOSAT, SOPAC and Ministry of Lands and Mineral Resources and on policy implementation strategies with MWH Global. Her experience comes from extensive work with communities, governmental entities and regional organizations. She has a Master's degree in Environmental Science focusing on Earth System Science from Hokkaido University in Japan.</p>
<b>Mr. Matereti Mateiwai</b>	<p>As a conservation and climate change professional, Matereti adeptly combines his unique skill set and resolute dedication to impactful initiatives addressing both environmental preservation and climate resilience. With a solid foundation in Marine Science (USP) and an impressive track record spanning over a decade, he and other conservation officers like him, have been at the forefront of pioneering efforts in Fiji's conservation and climate change adaptation programs in rural and maritime communities, implementing critical projects that have contributed significantly to sustainable resource management and climate resilience.</p> <p>Matereti's work in climate-induced relocation began in 2013 with Narikoso and he has been an active member of the FRTD– TWG. When not immersed in these vital pursuits, Matereti passionately explores nature through activities such as snorkeling, hiking and travel, continuously seeking fresh inspiration to bolster his contributions to addressing climate change and safeguarding our planet's future.</p>
<b>Mr. Jasneel Chandra</b>	<p>Jasneel is a Scientific Officer in Climatology at the Fiji Meteorology Service. He plays a crucial role in providing professional and science-based advice on Fiji's climate, its variability, and the impacts of climate change. He has a Master's degree and Postgraduate diploma in Climate Change, as well as a Bachelor of Science with a Graduate Certificate in Education where he majored in Mathematics and Physics.</p>
<b>Ms. Erica Bower</b>	<p>Erica has worked on climate change and human mobility for the last decade, with a focus on climate risk assessments, community engagement, and human rights. She is currently finishing her PhD on the outcomes and governance of community-wide planned relocations at Stanford University and is a member of the Platform on Disaster Displacement (PDD) Advisory Committee. She is the author of a Global Mapping on Planned Relocation, commissioned by the Platform on Disaster Displacement and the Kaldor Centre for International Refugee Law at UNSW.</p> <p>She has previously worked on climate displacement in the Protection Policy and Legal Advice section of the UN Office of the High Commissioner for Refugees (UNHCR) and has conducted research on similar themes for a range of organizations, including the Internal Displacement Monitoring Centre, and the Nansen Initiative. She holds an MSc in Refugee and Forced Migration Studies from</p>

	Oxford and a BA in Human Rights and Sustainable Development from Columbia.
<b>Ms. Gabrielle Emery</b>	<p>Ms Gabrielle (Gabby) Emery was appointed to the position of UNDRR Head of the Pacific Subregional Office in January 2022 and is based out of Fiji. As the UNDRR Pacific Representative, she oversees UNDRR support to 15 Pacific Island countries, regional partners and stakeholders in the implementation of the Sendai Framework for Disaster Risk Reduction. Prior to her current appointment.</p> <p>Gabby was the head of the Asia Pacific disaster law programme with the International Federation of Red Cross and Red Crescent for over 7 years. She brings extensive experience working with governments, partners and local actors to develop, revise and support the implementation of climate, disaster and humanitarian laws and policies in the region, including on human mobility dimensions, across the Asia Pacific. Gabby has also served as the policy and advocacy manager for the New Zealand Red Cross, working on issues of international humanitarian law and refugee services in New Zealand. She was also a humanitarian and development advisor for the New Zealand Ministry of Foreign Affairs.</p> <p>Gabby holds a master's in international human rights law (LLM), and undergraduate degrees in Law (LLB) and Arts (BA).</p>

## **TALANOA 2: The Standard Operating Procedures for Planned Relocation in Fiji**

Mr Filimone Ralogaivalu	<p>Filimone is the Climate Adaptation Specialist in the Climate Change Division in the Office of the Prime Minister. He is the national adaptation lead on adaptation policy development, coordination, and streamlining. Major priorities involve the development of Fiji's second National Adaptation Plan, Adaptation Fund concept note reviews, Planned Relocation Arrangements and Financing, Nature-based Solutions, and UNFCCC commitments. He has been closely involved in the development of the SOP for Planned Relocation and is currently engaged in the relocation of Nabavatu, a displaced community, transitioning to their new homes.</p>
Ms. Vani Catanasiga	<p>Vani is the executive director of the Fiji Council of Social Services (FCOSS), based in Suva, Fiji Islands. FCOSS is a sister organisation of the Samoa Umbrella for NGOs (SUNGO). She is the first woman to hold the position since its establishment in 1957. Vani is an accountability advocate and works to leverage community and people's voices into policy and decision-making processes and spaces. As the executive director for FCOSS, she is one of two CSO representatives on the National Disaster Management Council which oversees how climate-induced disaster responses are coordinated and rolled out in the country. In this light, she has worked in climate change mitigation and adaptation and coordinated Fiji CSO disaster responses with Fijian authorities since 2018 when she joined the organisation.</p> <p>FCOSS' latest attempt at placing the community back into the front and centre of climate change adaptation is encapsulated in the ongoing Project Cokonaki Cogea which pilots a community-led climate relocation approach based on indigenous governance structures in Cogea village in the province of Bua, northern Fiji. Much of these experiences have shaped FCOSS's strategic approach to public finance management and social accountability advocacy.</p>

Mr. Peter Emberson	<p>Peter Emberson is currently a PhD N-POC scholar with a strong background in Pacific history, political science, diplomacy and international politics. He earned his Bachelor of Arts degree in Pacific History and Political Science from the University of the South Pacific (USP), where he developed a deep understanding of the complex dynamics shaping the Pacific region. He was a Rotary Peace Scholar at the University of Queensland in Brisbane where he earned a Master's degree in International Politics with a specialized focus on Conflict Resolution.</p> <p>Peter has worked extensively within the Pacific Civil Society space, contributing his expertise to indigenous and faith-based institutions. He also served in the Fijian Government, where he held the role of Director of Climate Change, and later as Director of Multilaterals. Peter recently served two years as a consultant with the United Nations Economic and Social Commission for Asia and the Pacific (SRO), as advisor to the Pacific Climate Change Migration and Human Security (PCCMHS) Programme.</p>
Mr Bruce Burson	<p>Bruce is an international lawyer specializing for almost 30 years in human rights, law and policy in relation to refugees, displaced persons and migrants. He was involved in reviewing the draft SOPs from a human rights perspective on behalf of GiZ.</p> <p>Bruce is the consultant climate mobility advisor to the NZ Ministry of Foreign Affairs and Trade, and an expert consultant of the IFRC on human mobility in the context of disasters and climate change and drafted IFRC's guidelines on planned relocation programming. He is also a member of the International Law Association Committee on Sea Level Rise and the Protection of Persons, a member of the Advisory Committee to the Platform on Disaster Displacement and the PRP Technical Working Group on Human Mobility.</p>
Ms. Vuki Buadromo	<p>Vuki is a Fiji national who is currently the Principal Adviser to the Deputy Director General, Science and Capability for the Pacific Community (SPC), based in Fiji. She has over 20 years of experience in the Pacific, supporting the region's sustainable development agenda. Vuki has experience in regional and national policy development, strategic policy advice, and programme management across a range of sectors, including climate change adaptation, climate finance, food security, and promoting gender equality and women in leadership.</p>

### TALANOA 3: Relocation, Culture, Gender and Psychosocial Wellbeing Nexus

Mr. Simione Sevudredre	<p>Simione is a specialist in iTaukei Language and Culture with notable indigenous approaches derived from his research and facilitation. He established an NGO called "SAU-VAKA Cultural Knowledge, Research, Facilitation, Consultancy And Advocacy Foundation" which is believed to be the first Culture NGO in Fiji. Its vision is to apply and contextualise iTaukei knowledge and customs.</p> <p>In addition to NGO work, Mr. Sevudredre also does consultancies with institutions like the International Research Center on ICH in Japan, GIZ, Intangible Cultural Heritage Center Asia-Pacific in Korea, UNESCO, Australian Museum, Live &amp; Learn Environmental Education, Pacific Tourism Organization and the enculturation seminars for international student exchange programs at USP.</p>
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Ms. Litiana Tiqe	Litiana a 62-year-old widow, living in Tukuraki village. She witnessed the tragic landslide event that buried part of the village in 2012. She also experienced the trauma and hardships that took place as a result of their displacement and relocation. She plays an integral role in the community as an engaged leader and serves as the head of the women's group.
Ms. Anaseini Radrekusa	Anaseini has over two decades dedicated to the counselling profession with a qualification of Diploma of Counselling from the Australian Institute of Professional Counsellors. Her experience includes dealing with a range of cases from various parts of Fiji. She is currently working as the Clinical Supervisor at Empower Pacific where she has served for 14 years and has contributed to the set up of Empower Pacific in Solomon Islands and Vunisea, Kadavu in Fiji.
Dr Christopher Bartlett	Christopher has been living and working in the Pacific Islands for over two decades and is currently managing the Government of Vanuatu's Climate Diplomacy program. He holds a PhD from James Cook University and joined Nobel Prize Laureate Elinor Ostrom focusing on global resource management solutions. Dr. Bartlett has written dozens of climate policy documents, managed the implementation of multiple national climate change projects, and is a lead negotiator on Loss and damage for the Republic of Vanuatu at the United Nations.
Dr Cresantia Frances Koya-Vaka'uta	Frances is the Team Leader – Culture for Development at the Pacific Community (SPC) in Suva. Prior to joining SPC, she was an Associate Professor at The University of the South Pacific and Director of the Oceania Centre for Arts, Culture and Pacific Studies. Frances is passionate about the role that culture can, and should, play as an enabler for sustainable development in the Pacific. She was the Traditional Knowledge advisor on the PIFS OPOC Team of Experts for the BBNJ Law of the Sea negotiations.

## ANNEX 6: The Regional Framework on Climate Mobility – Planned Relocation sections

# Planned Relocation inside the draft Pacific Regional Framework on Climate Mobility

GIZ and Fiji Government Talanoa 2

Fiji's Standard Operating Procedures on the Planned Relocation

Grand Pacific Hotel, Suva

October 5, 2023

## Planned Relocation (Endorsed draft for Leaders Consideration)

23. Though planned relocation, whether internal or cross-border, should only be used as our last resort, we recognise the important role that planned relocations can play both as an anticipatory measure (to avert displacement by assisting people to move to safer areas) and as a remedial measure in the aftermath of a disaster (to provide a durable solution for people who cannot return home safely).

24. Planned relocations are an **organised process in accordance with national laws and policies** in which people **voluntarily move or are forced to move away** from their homes or places of temporary residence, are settled in a new location within their own or another country, and are provided with the conditions for rebuilding their lives and maintaining their cultures, and accessibility to e-resources. **It can be used as a preventative measure** by assisting people to relocate to safer areas, **as well as a corrective measure in the aftermath of a disaster** to provide a long-term solution for people who are unable to return home safely. We recognise, **if not well planned, negotiated, managed, implemented and monitored**, planned relocations can have **long-term, traumatic and intergenerational consequences for Pacific people's identity, sense of belonging, and cultural survival and socio-economic well-being**.

## Planned Relocation

25. Planned relocations should **restore and improve people's living conditions and livelihoods**, including access to health care, adequate housing, decent work, education, social protection, and water and food security other services. They should be carried out with careful planning, according to national laws, and **full and inclusive consultations with affected and receiving communities**. Planned relocations should only be used as a last resort and human rights must be respected at all phases. They should **rebuild a sense of place and well-being in which culture and collective identity are maintained**.

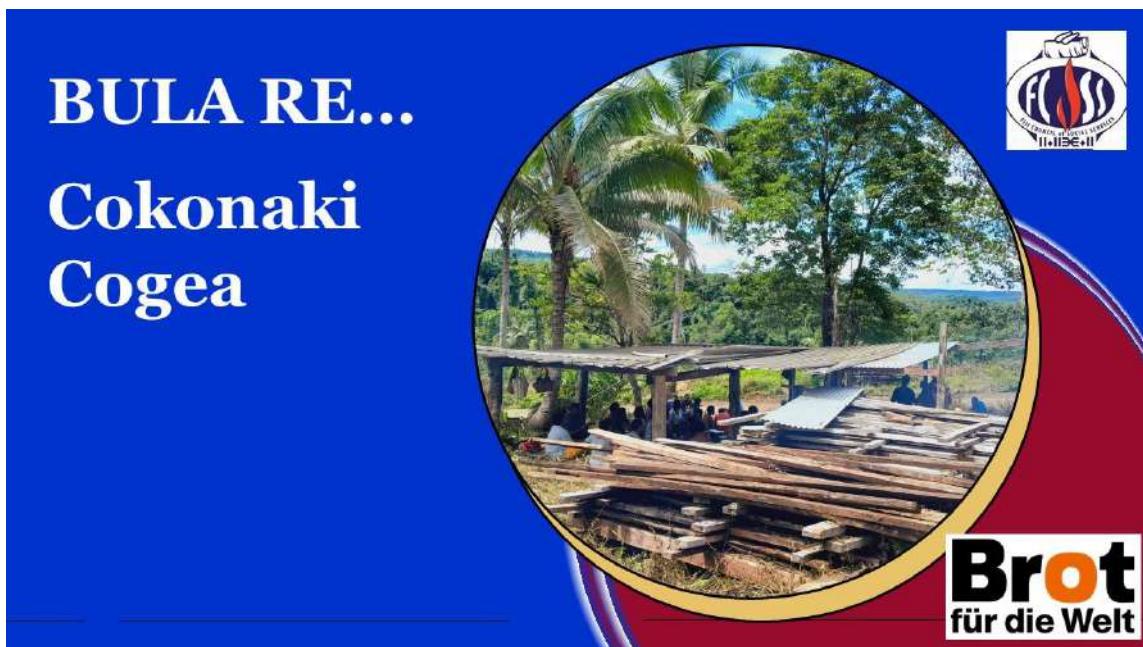
26. The Framework recognise that cross-border planned relocations present unique challenges, and require additional safeguards, which will need to be worked through by States and communities affected. These **challenges** include ensuring **long-term legal status for those who are relocated**; the extent to which relocating communities to **maintain cultural, community, and religious ties and practises**; prioritising **family and community cohesion as well as access to sites of origin**; and **establishing or maintaining traditional governance structures**; and the basis on which individuals or communities may acquire natural assets. Recommendations from key bodies such as the **International Law Commission should be taken into account to guide implementation of international law** in this area.

## Planned Relocation

We are committed to:

- i. Strengthen regional collaboration on cross-border relocations, to determine best-practices to ensure that when they are necessary, they are carried out in a safe, dignified and timely manner and founded on respecting human rights at all stages of the relocation process, respecting the need for full and inclusive consultation with affected and receiving communities, and provision for relocated communities to maintain cultural, community and religious ties and practices and access sites of origin.
- ii. Develop regional planned relocation guidelines in consultation with affected Pacific Island Forum (PIF) members and communities, including chiefs and customary land-holding groups and councils.
- iii. Strengthen regional mechanisms for capturing and sharing lessons learned from past relocations.

## ANNEX 7: The Cokonaki Cogea community-led Project



## Phase 1: Community Consensus and Planning



CO-DESIGN 1	<ul style="list-style-type: none"> <li>Proposed village layout</li> <li>Understanding the house layout</li> <li>understanding the waste water treatment</li> </ul>
CO DESIGN 2	<ul style="list-style-type: none"> <li>Confirm list of households for households and special needs in Naro village.</li> <li>Informing villages on the operations and maintenance system</li> <li>Raise awareness on child protection and community approval on house plan and design plan</li> </ul>
STAKE-HOLDERS BRIEFING	<ul style="list-style-type: none"> <li>Providing Cokonaki Cogea's overview to stakeholders</li> <li>Getting feedback and input into the project</li> <li>Consolidate intersectoral support for Cogea community</li> </ul>
BOSE VANUA	<ul style="list-style-type: none"> <li>Village Plan</li> <li>Build phase</li> <li>Old village site ; Timber</li> </ul>
GROUND TRUTHING	Validation of community layout/ village masterplan/ formalization of consent

## Significant Contributors

### Bua Urban Youth/Bua DCOSS

Suva DCOSS member, Bua Urban Youth Network for conducting the co-design phase. These has helped mitigated risk factors that could delay the project timeline.

### Vanua

Cogea village has contributed immensely through timber and land that is used for relocation. Much appreciation to the landowners and the mataqali that owns the mahogany

### Government

Ministry of Itaukei Affairs  
Ministry of Agriculture  
Ministry of Water Ways  
Ministry of Forestry

Fiji Hardwood Corporation Limited  
Core Builders

NGO  
Transend Oceania

# Project Alignment to FCOSS Strategic Plan 2022 – 2026

Strategic Focus Area 1 . Community inclusion, participation, engagement, leadership and innovation

Strategic Focus 2 . CSO Coordination and Development Effectiveness



Presentation title

2026

## Higher Level Alignments to Planned Relocation Guidelines

Project Cokonaki Cogea affirms PRG's three main pillars, to be followed at all stages to guide the relocation process and to respond 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 (i.e. Geotech and cadastral survey)
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



Presentation title

2026

### **Principles for Planned Relocation in Fiji**

**A Human - Centred Approach** - 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 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. 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** - 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 decisionmaking, 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

**The Pre-emptive Approach** is to ensure that any potential humanitarian crises are avoided. 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).

Source: Planned Relocation Guidelines, 2018

## **COMPARISON BETWEEN SOP AND FCOSS PROCESSES**

Pre- Stage 2: Detailed and Assessment Planning – full scale assessment of the community (including environmental, cultural, socio-economic and livelihoods impact assessments) and detailed planning for relocation once it is reconfirmed that relocation is the last resort. A relocation plan is developed with the community (and any host community) and all relevant agencies.	Community Co – Design 1 Community Co-Design 2 Bose Vanua Ground truthing and consent Free Prior Informed Consent Stakeholders briefing
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## COMPARISON BETWEEN SOP AND FCOSS PROCESSES

Activities	Output	Stakeholder Involved
1. Pre-assessment conducted with support from Bua DCOSS to test the robustness of the project framework with community's needs and reality and applicability of the Fiji Relocation Guidelines and SOP	1. Community endorsed & ownership for relocation plans that is inclusive of women and vulnerable members.	Bua DCOSS, BUYN, PIANGO, RISE Project SSVM Cogea
2. 2 preparatory meetings with the Bose Vanua (Council of Elders) or the Bose Vakoro (village council meeting) to raise awareness and gain consensus on the general approach to all phases of the project and	2. Relocation plan with tasks & responsibilities clearly assigned roles for all members including women, youth and elderly.	Bua Provincial Council, Cogea Bose Vanua PA Bua, PIANGO, Nabavatu community reps
3. 2 action planning workshops for the village and with invitation to stakeholders to formulate detailed plans for the build and transitional phases and to gain consensus and consent from all members of community	3. Relocation plan articulates responsibilities of stakeholders through MTA, MoE, MoF, both phases.	Commissioner Northern, NDMO, MoA, MoT, NGOs: ADRA Fiji, BUY, Global Compassion, TO, PIANGO
4. Nabavatu village representatives and PIANGO are invited to observe activity 1.1 and 1.2	4. Baseline study completed	

## COMPARISON BETWEEN SOP AND FCOSS PROCESSES

### B 2.2 IN - STAGE

Relocation and establishment stage when the decision to move is already taken and steps in motion to prepare the new site for the community and to relocate and establish them in their new home. Relevant agencies, including non-governmental organisation and development partners are engaged in implementation where it is ensured that activities and timeline adhere to the agreed relocation plan.

Logging / training  
Civil Works

## COMPARISON BETWEEN SOP AND FCOSS PROCESSES

Activity	Output	Stakeholder
1. 2 weeks' refresher workshop in preparation for the build phase with stakeholders. Workshop will inculcate the use of local resources, traditional knowledge and approaches for building cyclone resilient homes	1. Increased capacity of community builders to implement build phase efficiently and effectively.	MTA, Commissioner Northern, Ministry of Forestry, NDMO, RISE, Tikina Wainunu Council, MoIT, PIANGO,
2. Community builders and carpenters build at least 70% in 8 months' period	2. Adequate materials for the construction of 40 homes are stockpiled at the relocation sites.	As above
3. Village and district learning exchanges of mataisau/traditional carpenters facilitated at building sites to ensure sharing of hands-on experience, intergenerational learning. Nabavatu and PIANGO are invited to observe and document the processes and outcomes	3. 40 homes were constructed in 14 months. 4. Build progress report.	As above

## COMPARISONS

Stages for Consent – SOP	Project Cokonaki Cogea
1. Community request for relocation	Occurred before receipt of funds
2. Recommendations from scoping exercise to proceed to relocation or to take adaptation measures	Decision for relocation made with government officials
3. Identification of new site including house plans and ground layout	New site: Occurred before FCOSS intervention House plans: initial design submitted with funding proposal and refined over phase 1
4. Relocation of community (Final decision to relocate or not)	Occurred in phase 1 (bose vakoro, bose ni tabagone/marama, bose vanua, community co-design meetings) Briefings by Bua DCOSS and BUY Network to chiefs, eg Tui Bua etc.
5. Community obligations and contributions in the relocation process	Documented in phase 1 \$700K FJD estimated value of mahogany – Mataqali Raviravi, FHCL Homes will occupy 10acres, 30 acres in total allocated by Mataqali Raravula
6. Relocation plan activities, including the mobility plan (movement of the community)	Allocation of houses, placing in community planning, landscaping, waste management, capacity building, trauma counselling (Transcend Oceania) in phase 1 Mobility plan has not been approached

### Box 3: Consent Mechanism

Consent is not the same as consultation and participation. These are necessary precursors to **informed consent**. Consultation refers broadly to the process of soliciting and listening to the opinions and perceptions of affected populations. Participation implies a deeper engagement that may include control over decision-making. Both form part of a process in which key stakeholders influence and share control over initiatives and decisions that affect them.

**Culturally appropriate consultative, participatory, and inclusive structures** need to be in place to enable all sectors of a community to make informed choices and to communicate these in a transparent process. These structures should, among other things:

- (a) Involve all affected stakeholders, including individuals and communities to be relocated, new host communities, and those who remain in situ.
- (b) Involve all factions within stakeholder groups, including minorities and those who have limited access to decision-making processes. In some communities may mean the elderly, persons with disabilities, marginalised women (from another village and married into the clan) and LGBTQI persons.
- (c) Ensure effective consultation with, and participation of, stakeholders at every step of the planned relocation process, including the decision to relocate, site selection, timing, and modalities of relocation.
- (d) Ensure stakeholders can propose alternatives, including different relocation options (note – informal settlements depend on government identified land where land security is provided. They have the option to move to the government prepared site or find their own)
- (e) Be attuned to, and accommodate, social, cultural, and political contexts, hierarchies, and power structures and age, gender, and diversity aspects among stakeholders.
- (f) Ensure a decision-making process which is absent of “coercion, intimidation or manipulation.”
- (g) Provide adequate time for the community to understand, access, and analyse information on any proposed activity or relocation phase prior to making any decisions.
- (h) Ensure that the affected community is in possession of full and accurate knowledge about the activity and its impact on the community (informed). Information should be accessible, clear, consistent, accurate, constant, and transparent. Information should be complete, covering the spectrum of potential social, financial, political, cultural, environmental impacts, including scientific information with access to original sources in appropriate language. Information should be objective, covering both the positive and negative potential of activities and consequences of giving or withholding consent
- (i) Consent is to be a freely given decision that may be a “Yes” or a “No,” including the option to reconsider if the proposed activities change or if new information relevant to the proposed activities emerges
- (j) The entire consent gathering would be done through open ballot system to ensure transparency unless if preferred otherwise (secret voting) by the community.
- (k) Minors (<18y.o) would not be taking part during this process given the general minimum voting specification of Fiji. However, the rights of children need to be respected where their interest and needs will have to be captured during the consultation process. (Ref: Box 2)

Note: (f), (g), (h), (i) extracted from: Free, Prior, and Informed Consent in REDD+: Principles and Approaches for Policy and Project Development, February 2011: <https://www.recoftc.org/sites/default/files/publications/resources/recoftc-0000210-0001-en.pdf>

# Phase 1

## Phase 1 – Civil Works

- Phase 1: Civil Works
- Civil Contractor- Core Builders & Furniture Pte Ltd
- Mobilized- 24/07/23
- -land clearing 100%
- -Constructed 1x 10ft x 10ft Fuel Storage room 1x 20ft x 15ft Storage room 1x 28ft x 24ft house-
- currently used as a camp.
- -These are permanent structures that will be left with the villagers after the project complete.
- -Started with bulk excavation- we have completed 40% of the bulk excavation.

- Iterative approaches to corporate strategy
- Establish a management framework from the inside



Presentation title

20XX

14

Presentation title

20XX

## Village Plan



14

Presentation title

20XX

## ANNEX 8: Talanoa Flyers



*Join us for an exciting regional talanoa on climate induced planned relocation with technical experts, government representatives, civil society organisations, regional organisations, researchers and community representatives!*

### Climate Risk Assessments

9:00am – 10:30am



Risk assessments inform the final decision on whether a community should relocate or not. Let's discuss the assessment of risks on tangible and intangible assets as well as challenges and opportunities!

### Standard Operating Procedures for Planned Relocation

11:15am – 12:45pm



Fiji is the first country to have specific national guidelines for planned relocation. Hear experts unpack these procedures and share community and national experiences.

### Culture, Gender and Relocation Nexus

2:00pm – 3:30pm



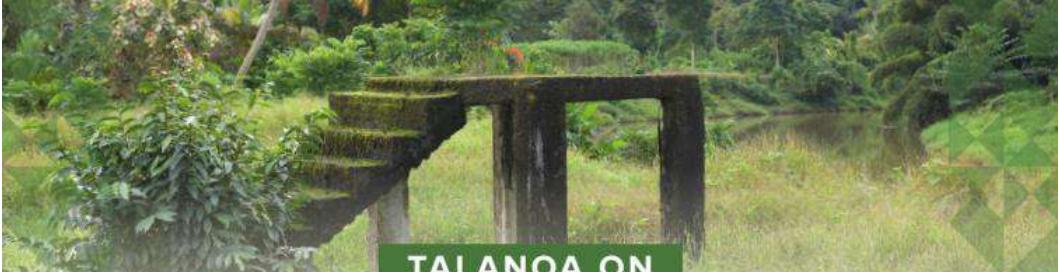
Culture is an integral component in the lives and wellbeing of iTaukei communities. Culture and social experts will delve into how cultural aspects are impacted by relocation and how it affects relocated communities.

[Click here to join the talanoa!](#)

The event will be livestreamed on [facebook](#) and [youtube](#).  
And remember it's Fiji time (GMT+12)



Deutsche Gesellschaft  
für Internationale  
Zusammenarbeit (GIZ) GmbH



## TALANOA ON

# Climate Risk Assessment in the context of Planned Relocation

5<sup>th</sup> OCTOBER 2023

09:00 AM – 10:30 AM

*Join our expert discussion on calculating and analysing risks and vulnerability in the context of planned relocation, measuring non-economic losses, and how these assessments guide decisions on relocation and adaptation*

### PANELLISTS



**MR JASNEEL  
CHANDRA**

Scientific Officer- Climatology,  
Department of Meteorological  
Services, Fiji



**MS LEBA  
GAUNAVINAKA**

In-Country Technical Expert,  
UNOSAT, Climate Change  
Division, Fiji



**MR MATERETI  
MATEIWAI**

Provincial Conservation Officer  
– Tailevu, iTaukei Affairs Board,  
Fiji



**MS ERICA BOWER**

Relocation Specialist, PhD  
Scholar (Stanford University)  
/ Platform on Disaster  
Displacement consultant



### MODERATOR

**MS GABRIELLE  
EMERY**

Head of Pacific  
Subregional Office,  
United Nations Office for  
Disaster Risk Reduction  
(UNDRR)

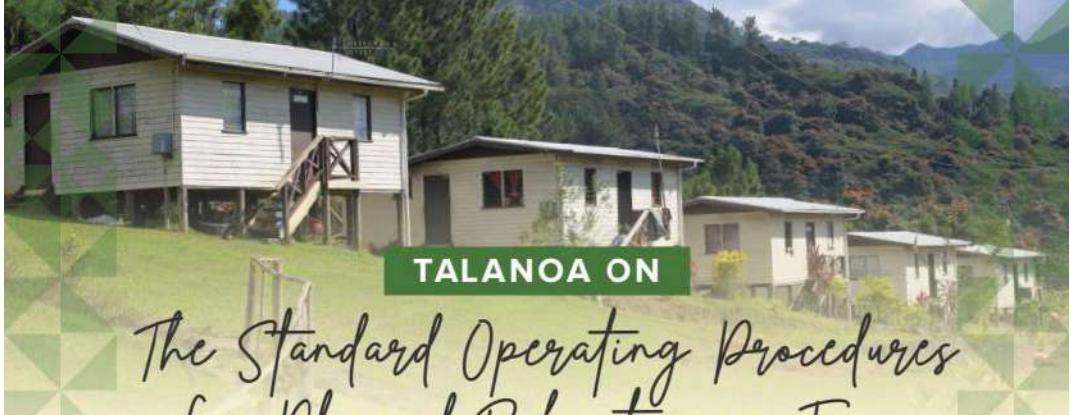
### CO-MODERATOR

**MS CAROLINE  
KIGIRA, GIZ**

Advisor, GIZ Human  
Mobility in the Context of  
Climate Change (HMCCC)  
programme

Join us virtually on **MS Teams**. The event will also be livestreamed on **facebook** and **youtube**.  
And remember: it's Fiji time (GMT+12)!





**TALANOA ON**

# *The Standard Operating Procedures for Planned Relocation in Fiji*

**5<sup>th</sup> OCTOBER 2023**

**11:15 AM – 12:45 PM**

*Let us unpack Fiji's groundbreaking Standard Operating Procedures (SOP) for Planned Relocation. Hear experts discuss national and community lessons from past relocations and challenges for the future, including social and cultural aspects.*

## **PANELLISTS**



**MR FILIMONE  
RALOGAIVAU**

Adaptation Specialist,  
Climate Change Division  
Office of the Prime  
Minister, Fiji



**MS VANI  
CATANASIGA**

Executive Director,  
Fiji Council of Social  
Services



**MR PETER  
EMBERSON**

PhD Scholar (focus on  
climate mobility in the  
Pacific)



**MR BRUCE  
BURSON**

Legal Expert on  
International Human  
Rights and Climate  
mobility



**MR HENRY  
TUFAH**

Acting Director,  
Climate Change Division,  
Ministry of Environment,  
Climate Change,  
Disaster Management  
and Meteorology,  
Solomon Islands



## **MODERATOR**

**MS VUKI  
BUADROMO**

Principal Adviser to the  
Deputy Director General  
(Suva), SPC

## **CO-MODERATOR**

**MS CAROLINE  
KIGIRA, GIZ**

Advisor, GIZ Human  
Mobility in the Context of  
Climate Change (HMCCC)  
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**TALANOA ON**

# *The Relocation, Culture, Gender and Psychosocial Wellbeing Nexus*

**5<sup>th</sup> OCTOBER 2023**  
**02:00 PM – 03:30 PM**

*Let's delve into the relationship between relocation, culture, and psychosocial wellbeing. Discover how cultural identity plays a pivotal role in bolstering resilience and the ways it's influenced by displacement and mobility, all while examining the ripple effects on non-economic loss and damage.*

**PANELISTS**



**MR SIMIONE SEVUDREDRE**  
iTaukei Culture and Language Specialist, Independent Consultant



**MS ANASEINI RADREKUSA**  
Counsellor/Clinical Supervisor, Empower Pacific



**MS LITIANA TIQE**  
Community leader, Tukuraki Village



**PROF. UNAISI BABA**  
Acting Vice Chancellor/Professor of Education, Fiji National University



**DR CHRISTOPHER BARTLETT**  
Head of Climate Diplomacy, Government of Vanuatu



**MODERATOR**  
**DR. CRESANTIA FRANCES KOYA VAKA'UTA**  
Team Leader – Culture for Development, SPC



**CO-MODERATOR**  
**MS CAROLINE KIGIRA, GIZ**  
Advisor, GIZ Human Mobility in the Context of Climate Change (HMCCC) programme

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