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editorial

LOCKING-IN INEQUITIES AND WINDOW DRESSING FALSE SOLUTIONS

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The 26th Conference of the Parties (COP26) to the United Nations Framework Convention on Climate Change (UNFCCC) took place from October 31 - November 12, 2021 in Glasgow, Scotland after more than a year's postponement due to the COVID-19 pandemic. Expectations were high for the conference to deliver real support for communities in the frontlines of the climate crisis, and real action to transform away from polluting systems and dramatically cut emissions in order to keep the goal of limiting average global temperature rise to 1.5°C in sight.

After more than two weeks of negotiations, the conference ended on November 13, with all Parties agreeing on the Glasgow Climate Pact[1] and several other decisions, finalising the rulebook of the 2015 Paris Agreement and setting the frame of international climate policy for the next few years.

COP26 was framed as the 'last chance' to steer climate action back towards meeting the objectives of the Paris Agreement, the 2015 international treaty on climate change that set the goal to substantially reduce global greenhouse gas emissions and to limit the global temperature increase to 2°C and even further to 1.5°C. According to the United Nations Intergovernmental Panel on Climate Change (IPCC) Climate Change 2014 Synthesis Report, global temperatures have almost doubled in the past 100 years.[2] Additionally, if the earth's temperature continues to rise by 2°C it will have a huge impact on the lives of people around the world. It added in its sixth Synthesis Report released in August 2021 that while reductions in emissions of carbon dioxide and other greenhouse gases would limit climate change and be beneficial for air quality, it could take 20 to 30 years to see global temperatures stabilise.[3]

COP26 has drawn criticisms both from developing countries and global civil society as a 'betrayal of people and planet.' COP26 continues to deny the most vulnerable women and girls of their full rights to benefit from real actions and accountabilities from the global emitters and proponents of false climate solutions.

Access to the official negotiations was more unequal than ever before, and delegations and activists from many countries from the Global South were missing in Glasgow.

The climate crisis is impacting progress made towards gender equality, closing of gender wage gaps, maternal health and sexual rights. More destructive disasters may displace women and girls and damage physical infrastructure that caters to their reproductive and sexual health. Studies by the Asian-Pacific Resource & Research Centre for Women (ARROW) show how the climate crisis also increases the incidence of gender-based violence, related to the scarcity of natural resources and how women and girls travel farther distances to secure food and water. Feminists and activists worldwide continue to face the challenges of getting these issues resolved at COP26, where business as usual prevailed.

COP26 has drawn criticisms both from developing countries and global civil society as a 'betrayal of people and planet.' COP26 continues to deny the most vulnerable women and girls of their full rights to benefit from real actions and accountabilities from the global emitters and proponents of false climate solutions. Access to the official negotiations was more unequal than ever before, and delegations and activists from many countries from the Global South were missing in Glasgow. Far from achieving the promise made by the UK government that this would be the 'most inclusive COP ever', COP26 was the most challenging and exclusionary that civil society and social movements have ever experienced.

We Must Not Accept Business-as-usual, We Deserve More From COP26.

The weak Glasgow Climate Pact[4] fails to deliver the action and support needed and does not sufficiently hold to account rich countries that have been polluting for more than a century. COP 26 barely managed to keep the temperature goal alive while promising to go after big emitters who have not stepped up to the plate by next year.

While there have been small advancements regarding several issues, COP26 missed the chance to show real commitment to real climate justice on a multilateral level within the framework

that the UN provides. Many outcomes were from high profile announcements on the sidelines of the COP, including joint pledges and new initiatives made by corporations and governments.

COP26 was billed as the 'Net Zero COP', with many announcements of climate targets of 'net zero by 2050', which mean emissions will continue but will be balanced out through offsets and technological fixes that capture carbon. This allows business-as-usual for more decades with the real risk of dangerous land and resource grabs in the Global South instead of real transformations that bring greenhouse gases down to real zero.

For the first time ever, fossil fuels have been referenced in a COP decision text.[5] What should have been cause for celebration has brought concerns because of the inequities and loopholes contained in the final agreement. Focusing on 'coal' instead of fossil fuels in general left Global North countries untouched to continue extracting and profiting from oil and gas. Neither does the Glasgow Pact make any additional commitments to support developing countries transitioning away from coal and investing in greener energy pathways. Given the lack of finance and the issues of equity, the big question remains on how adequate and fair the language on fossil fuels really is.

The global fossil fuel industry continues to benefit from huge subsidies.[6] Evidence abounds on how the pandemic is being used as cover to advance fossil fuel interests, which runs contrary to the aims of the Paris Agreement.[7] An International Monetary Fund note shows unchanged global policies will have 2030 carbon emissions much higher.[8]

The ugly is the many ways in which climate injustice manifests itself, including in the push towards what corporations refer to as 'nature-based solutions', actions inspired by or copied from nature's processes. This is a greenwashing initiative that enables corporations to maintain profitability while improving their corporate profiles with 'clean, green and sustainable' labels.

Cap and trade is one of the main forms of emissions trading introduced by corporations that allows companies and governments mainly from the Global North to buy credits through carbon offset projects in the Global South. The schemes are mechanisms for carbon offsetting, distracting us from the real job at hand: that of cutting carbon emissions and reparations for ecosystem losses and damages.

Focusing on 'coal' instead of fossil fuels in general left Global North countries untouched to continue extracting and profiting from oil and gas. Neither does the Glasgow Pact make any additional commitments to support developing countries transitioning away from coal and investing in greener energy pathways.

Carbon offset projects in the Global South often come with a huge price. The decline in the use of oil and natural gas has resulted in phasing out of traditional public transport in many countries in Southeast Asia. This has meant massive job losses, and even less access to employment of women and men in low-income communities in favor of new and modern vehicles sold by the very same multinational corporations who are also global emitters. Instead of aligning national budgets to just transition towards a low-carbon, gender-sensitive and democratic public transport system, banks and investors favor the idea of offsetting, as it creates a new sector where they can profit.

Proponents of climate smart agriculture to fulfill Net Zero pledges fall short of reducing pollution from the source. The band-aid solution is heavily influenced by corporate interests and ignores the exploitative situations of farmers and agricultural workers. In Asia and the Pacific, the conversion of large agricultural lands into monocrop plantations for export has become a scourge for farmers in the Global South. Apart from the harm caused by monocropping, farmers are also thrown into slave-like working conditions which keep them in an extremely exploitative cycle of producing solely for the multinational corporations. The transformation needed in agriculture to massively reduce global greenhouse gas emissions should not be at the cost of access to food security and human dignity.

These false solutions violate the principle of climate justice and must be strongly rejected. Those who have done the least to the climate crisis are bearing its worst impacts.

Rich countries' pledges to mobilise resources for gender-responsive mitigation and adaptation actions remains elusive. Failure to deliver the USD100 billion a year in climate finance from 2020 to 2025[9] exacerbates the dire situations in the poorest and most vulnerable countries. Importantly, most of the climate finance delivered so far has been in the form of loans and investments instead of grants, thus raising developing countries' debt burden.[10]

Ahead of COP26, OECD figures indicate pre-pandemic climate finance flowing to developing countries is at USD79.6 billion in 2019, up 2% from 78.3 billion in 2018, still short of what was pledged at COP 15 in Copenhagen more than a decade ago.

Developing countries are increasingly expected to look for ways by which they can come up with their own resources to address climate impacts and fund their COVID-19 response measures by dipping into their own national budgets, looking for foreign and domestic investments or by availing loans.

As the pandemic continues to affect lives and economies globally, it is also affecting women's rights and gender equality. Women's jobs are 1.8 times more vulnerable to the crisis than men's jobs. Women make up 39% of the global employment but account for 54% of overall job losses. Additionally, the pandemic significantly increased the unpaid care burden borne by women.[11]

We Have Seen More Announcements, But We Need Concrete Actions. Addressing climate change is not just a matter of identifying the causes of emissions. It is understanding that rich countries and their corporations are accountable for deep-rooted inequality and injustices. The obsession with economic growth is one of the reasons why GHG emissions are worsening. Neoliberal globalisation, plunder of natural resources and excessive extraction and use of fossil fuel for capitalist production and consumption contribute to degraded ecosystems.

Rich countries are historically the world's largest contributors to global warming. Only about 20 fossil fuel corporations are responsible for 35% of the global carbon emissions, reaching 480 billion tons of carbon dioxide equivalent since 1965.[12] Many countries in Southeast Asia, which are also neo-colonies of the Global North, are heavily reliant on extractive fossil fuel models for exports. Low- and middle-income economies in the region are export-oriented and import dependent with private capital dictating their markets.

Foreign corporations plunder the mineral resources in the region, causing severe environmental destruction and worsening living conditions particularly in the communities of Indigenous Peoples. Land and environmental rights defenders from indigenous communities and marginalised sectors including peasants face very serious risks. The Philippines is the deadliest country for land and environmental defenders in Asia and second in the world, next to Colombia.[13] The following year, the international watchdog reported that a total of 166 defenders have been killed from 2016 to 2020 for protecting the environment.

We Should Hold Global Emitters Accountable. Wealthy countries most responsible for the climate crisis refuse to take responsibility for the losses and damages caused by the climate crisis which is devastating communities in the Global South. Worse yet, they obstruct and delay negotiations to avoid any real discussion about the need to support countries on the frontlines of the climate crisis to rebuild and recover from disasters.

The growing trade rivalry between China and the United States contributes immensely to the climate injustice as both imperial powers struggle for access to resources and control over developing countries.

China has surpassed the US in 2006 in terms of GHG emissions, emitting almost twice the amount, and has become the world's top contributor to atmospheric carbon dioxide. China has gone from no international commitment on climate, to now pledging to peak its emissions," a step that is considered as an historic turning point.[14] This underscores the significance of President Xi Jinping's announcement to peak carbon emissions before 2030 and that China will achieve carbon neutrality by 2060.

China's aggression, its carbon-intensive industries and corporate plunder have caused massive environmental impacts in the global fight against climate injustice. The post-pandemic surge of China's emissions reached nearly 12 billion tons, higher than its total in 2019. China, much like the other global emitters, must effectively transition to cleaner sources of energy, commit to deep emission cuts, and deliver more climate finance to address damages in developing countries amid the pandemic and beyond. The US as the biggest historical emitter has emitted nearly double the CO2 as China since the 1850s. They must be held accountable for the unsustainable production, consumption, distribution, as well as massive poverty and underdevelopment in developing countries.

Killings of environmental defenders are increasing, with 2020 as the deadliest year with 227 documented killings in the Global South. Over a third of the number of victims are Indigenous Peoples. Nine out 10 victims of the lethal attacks are men, while women also suffer gender-specific forms of violence. They are being murdered by states and multinational corporations who announce glitzy pledges and advocate false solutions. Asia Pacific Network of Environmental Defenders note that these are happening in areas where there is opposition to large-scale infrastructure projects that disrupt ecological balance and the lives of people, including large-scale mining, mega-dams and industrial plantations.

COP26' failure to deliver meaningful outcomes only serves to heighten feminist movements, civil society organisations and trade unions' resolve to do the right thing: push for systems change. In the words of Prakriti Naswa, ARROW Programme Manager, "our climate action and solutions need a lens of differential vulnerabilities and justice." Climate action should not be used as a smokescreen for

more climate-disruptive, carbon-intensive pathways that reproduce inequalities existing pre-pandemic. What is needed are systemic solutions that correspond to the intersections and gravity of the ecological, economic, social and political crises.

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spotlight

SRHR IN THE MARGINS OF CLIMATE DISCOURSE

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The Differential Impact of Climate Crises in the Region (Asia and the Pacific). The 2021 IPCC report once again warns that climate change is making extreme weather events more frequent and that they are unprecedented in thousands of years.[1] The changing climate is affecting every region in multiple ways. The Asia and the Pacific region is at the forefront of experiencing the impact of climate change and its related disasters. Many countries from this region are located among the most vulnerable countries in the world.[2] According to the estimates by the United Nations Economic and Social Commission for Asia and the Pacific (UN ESCAP), the Asia and Pacific region has suffered an annual loss of $675 billion due to climate-induced disasters (ESCAP 2019).[3]

While the discourse to address the problem of climate change through science is crucial, addressing it through a gender and social justice lens is equally paramount. The ramifications of climate change also impact food security and trigger conflicts over essential resources. Sustainable development and solutions to the climate crises need to acknowledge that the impact of climate related disasters is unequal and disproportionate especially against marginalised populations. The pre-existing inequalities, including gender inequalities, are exacerbated during the time of crises. In many contexts, the challenge is systemic and structural which means that women, girls and non-binary people, in all their intersecting diversities, are at a higher risk of experiencing the harmful effects of the climate crisis. People who experience multiple and intersecting forms of discrimination, on account of their ethnicity, caste, race, disability or migrant status, see their vulnerability heightened even more.

Sustainable development and solutions to the climate crises need to acknowledge that the impact of climate related disasters is unequal and disproportionate especially against marginalised populations.

Many of these adverse impacts relate to their Sexual and Reproductive Health and Rights (SRHR).[4] One of the many disproportionate impacts of climate crises especially on women, girls and non-binary people include the lack of access to sexual and reproductive health and rights. Universal access to sexual and reproductive health and rights becomes even more challenging in this context as SRHR is one of the least prioritised rights in many countries and contexts.

An intersectional frame therefore is the key to climate justice that can also address the challenges linking the nexus between the climate crises and SRHR.

The SRHR Agenda: A Missing Piece in the Global Climate Discourse. In 2021, the Conference of Parties (CoP) culminated in the Glasgow Climate Pact as an outcome of the CoP26. Not only was SRHR not mentioned, the focus on health and gender was also very limited. The Pact urged parties to swiftly begin implementing the Glasgow work programme on Action for Climate Empowerment, respecting, promoting and considering their respective obligations on human rights, as well as gender equality and empowerment of women.[5] While the focus is only on women, it does not take into account the pre-existing intersectional web of challenges that is exacerbated in the context of humanitarian and climate crises. Despite the adoption of the Gender Action Plan (GAP) and enhanced Lima Work Programme on Gender that calls for human rights based and gender responsive climate action, and despite the unrelenting effort and push for Human Rights Based Framework by CSOs, the Pact once again fails to deliver and favours profits of corporates and leaves out the most pertinent issues that are crucial for people and the planet to develop sustainably. With no mention of priority for people's health and gender equality, the gap of inequality is only widened. This manifestation of lack of will for gender equality and priority for the health of people, especially that of marginalised people in the global spaces, reinforces gender blind policies and climate solutions at the national and local levels which leads to violation of SRHR. The implications are on the people with less resources and this vicious cycle of inequality gets deeper if the climate solutions continue to be blind to gender and SRHR.

The Glasgow Climate Pact urged parties to swiftly begin implementing the Glasgow work programme on Action for Climate Empowerment, respecting, promoting and considering their respective obligations on human rights, as well as gender equality and empowerment of women.

Despite the unrelenting effort and push for Human Rights Based Framework by CSOs, the Pact once again fails to deliver and favours profits of corporates and leaves out the most pertinent issues that are crucial for people and the planet to develop sustainably.

SRHR and Climate Crises Are Inextricably Linked. As SRHR advocates, our push for the issue at climate discourses, including at COP, has primarily been through health and gender. The link between climate crises, gender and SRHR is obvious and established by the various studies. ARROW's work on this interlinkage between SRHR and climate change started in 2008 with a perspective building paper leading to scoping studies at the national and local levels, capacity strengthening and advocacy. ARROW's studies and work at the national and local level have highlighted many examples of violations of SRHR in Asia.

Extreme climate events can exacerbate the phenomenon of early marriage for girls, a harmful practice against girls. Our partners in Bangladesh and Nepal[6] found in their studies that families are practising child marriage among their young daughters as means to escape poverty brought about by climate crises. Another study on Sexual and Gender Based Violence during disaster situations in Indonesia, Lao People's Democratic Republic and the Philippines, revealed that child marriage and domestic violence occur more frequently in the immediate aftermath of the disasters. Marriage increases the risk of early pregnancy, which makes the girls more susceptible to placental tears, obstruction at the time of delivery, and maternal mortality.[7]

The access to comprehensive sexuality education becomes non-existent in the context of climate crises with the rise in girls dropping out of school and any other information education platform. In Nepal, when climate extreme events happen, often times young girls are among the first to be affected to the extent that they are forced to drop out of school. The increasing workload in the household and economic hardship experienced by the family would cause parents to withdraw their daughters from schools so that they could either help out at home or in the farm, or to find a job to supplement the household income. This in turn limits their access to information including CSE and hinders their empowerment.[8]

In the context of disasters where infrastructures such as that of health and transport are disintegrated, SRH services become even more inaccessible especially for women and girls. In Laos, low utilisation of reproductive health services are further exacerbated during climatic disasters, especially in rural areas, contributing to higher maternal and neonatal and infant mortality rates.[9] In the Maldives, health care services are not available on all islands. For women living in the outlying islands where SRH services are not available, they have to travel to another island that has gynaecologists and offers these services. However, during harsh weather conditions, sea travel is unsafe

and sometimes impossible. This often results in pregnant women, with either pregnancy or delivery complications, being unable to access timely health services.[10]

Access to SRHR becomes even more challenging in the context where women are not allowed to seek services without being accompanied by a husband or a male relative. In Pakistan, women in the Sindh province had more difficulty in seeking sexual and reproductive health services compared to men during displacement due to two reasons. First, the unavailability of women doctors in the camps or shelters and second, women were not allowed to leave the temporary shelter on their own to access health services. These were attributed to the cultural practice and strict male dominance in the province.[11]

In National Policy frameworks key gender-specific issues such as sexual and reproductive health, disability and gender-based violence get skipped very easily from planning processes and often have to be traded-off with competing priorities.

The incidence of sexual and gender-based violence increases during climate crises. The continued criminalisation of same sex sexual activity in various jurisdictions presents a major barrier to the needs of people with diverse sexual orientations and gender identities.[12] This also means that their specific needs are ignored during the time of disasters and in the humanitarian responses and aid.

The climate crisis also increases the incidence of sexual and gender based violence including sexual violence, transactional sex, and sex trafficking. This is sometimes related to how girls and women travel further distances to secure food and water when natural resources become scarce. These risks are heightened during humanitarian crises and in times of displacement.[13]

Scoping studies carried out recently by ARROW in partnership with UN Women[14] showed that the policy landscape on gender, climate change and disaster risk reduction is diverse and focused on the top-down approach of driving gender-responsive action. In National Policy frameworks key gender-specific issues such as sexual and reproductive health, disability and gender-based violence get skipped very easily from planning processes and often have to be traded-off with competing priorities.[15] The climate related policies often ignore lived realities of people and are not backed by evidence-based advocacy and in-depth research about gender. Gender and SRHR analyses therefore are often missing from these strategies.[16]

Dominating but Damaging Population Control Narrative. In the humanitarian responses, the need for contraception, safe abortion and CSE among others is not prioritised, leading to unwanted pregnancy and child birth. However, the focus on contraception based on the population control narrative has been damaging. Reducing population growth to reduce greenhouse emissions is a false narrative. This narrative has been used to justify population control and advocate for restrictions on women's and girls' fertility as a means to solve social and environmental problems which has a long, racist and violent history. This has led to countless human rights violations.[17] The population control approach for climate adaption is still proposed by some stakeholders despite that the fact that studies have shown that that it is human consumption, fundamentally controlled and driven by the world's elites and not the reproductive behaviour of poor populations that is putting the survival of our ecosystems and humanity at greatest peril.[18] Although less-developed nations have higher population growth rates, their citizens contribute the least to global carbon emissions on a per capita basis, while they bear a disproportionate burden of the impact of climate change on the health of the planet. Overconsumption by wealthy countries and inefficiencies in production are the real threat to the environment.[19]

Reducing population growth to reduce greenhouse emissions is a false narrative and has been used to justify population control and advocate for restrictions on women's and girls' fertility as a means to solve social and environmental problems which has a long, racist and violent history.

There are no recent studies on how the updated NDCs deal with the climate change and SRHR narrative. An assessment done by DFPA in 2018 showed that only seven NDCs mention SRHR even though over 30% of them mention population linkages.[20]

Addressing Structural Inequalities Is The Only Way Forward. The states must ensure meaningful participation of women, girls and gender-non-binary people in all climate related discourses and decisions. Climate related policies should be backed by evidence of lived realities of people and solutions need to be from the ground up taking into account those impacted, especially women and girls in all their diversity.

Ignoring social inequalities, including gender inequality, in climate related decisions and discourse can provide either no or only marginal solutions to the problem as the impacts are disproportionate, intersectional and unequal. The states must address the

structural and systemic factors, including repealing and abolishing discriminatory practices and policies, that exacerbate gender inequality. A climate justice framework therefore is crucial for sustainable solutions to the climate related problems.

The states and decisions makers must assess gender and climate change policy frameworks to enable CSO engagement at all levels; address the technical knowledge needs to design gender responsive, gender specific and gender transformative climate actions; and build a national framework for monitoring and evaluation (M&E) of climate change adaptation to strengthen gender mainstreaming and gender responsive programmatic action.[21]

This requires our governments to fulfill their commitments to uphold human rights including sexual and reproductive health and rights of all people. It is their duty to apply human rights and gender and a social-justice based approach to climate action that includes the full range of SRHR and to commit robust and feminist financing for the climate and SRHR intersection.[22] The effective implementation with adequate financing of GAP with full integration of SRHR is crucial. This also means repealing and abolishing discriminatory practices that exacerbate gender inequality.

As CSOs, it is important to keep our advocacy efforts concerted and our networks strengthened in order to highlight the synergies of the intersecting issues of climate crises and SRHR and to demand climate justice.

The solution to climate crises requires bringing this agenda from the margins to the centre of climate discourses. Sustainable development and solutions to climate crises cannot be achieved without universal access to SRHR.

As CSOs, it is important to keep our advocacy efforts concerted and our networks strengthened in order to highlight the synergies of the intersecting issues of climate crises and SRHR and to demand climate justice.

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CLIMATE JUSTICE IN ASIA:
Emerging Entry Points for National and Regional Advocacy Women

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The Context. According to the latest Intergovernmental Panel on Climate Change (IPCC) Sixth Assessment Report (AR6), there is no region on Earth that is not currently affected by climate change, as human influence has unequivocally warmed the atmosphere, oceans, and land at a rate that is unprecedented in at least the last 2,000 years.[1] When it comes to Asia, AR6 notes with 'high confidence' that heat extremes have increased while cold extremes have decreased, a trend expected to continue over the coming decades, while relative sea levels have increased faster than the global average, together with coastal area loss and shoreline retreat.

The future portrayed by the AR6 looks even grimmer, with global warming to exceed 1.5 °C and 2°C levels relative to the pre-industrial period already in the 21st century, unless the coming decades see deep reductions in CO_2 and other greenhouse gas emissions.[2] For Asia, it is reported with high to medium confidence that seasons conducive to the start and spread of wildfires will lengthen and intensify, and that average and heavy precipitation will increase over much of the region.[3]

What this means to human rights is now well-known. There is no doubt that climate change directly and indirectly infringes on the enjoyment of all human rights – specifically the right to life, housing, water and sanitation, health, means of subsistence, education, adequate standard of living, and culture.

Extreme weather events – such as coastal storms, floods or prolonged droughts – have caused at least 150,000 premature deaths globally every year, with a rise in associated diseases and malnutrition symptoms.[4] In a recent report published by the Asian Forum for Human Rights and Development (FORUM-ASIA) and its Nepali member, the Community Self Reliance Centre (CSRC), testimonies and data collected from the field indicate how increasing floods, droughts and weather unpredictability induced by climate change are confining a Nepalese community of bonded labourers (Harawa-Charawa) into deeper poverty and unrelenting cycles of modern slavery. Climate change is further burdening the Harawa-Charawa, and in particular women, with diseases, job loss, displacement and lack of access to education, to mention a few, as they struggle to live free from hunger and social exclusion.[5]

The Importance Of Civil Society And Defenders. The focus on persons living in poverty and the most vulnerable is a critical feature of climate justice, which addresses structural inequalities and imbalances brought to surface by climate change. As climate justice implies upholding human rights, safeguarding vulnerable populations and shaping equitable responses to climate change,[6] a safe space for civil society is an essential prerequisite. There would be no thriving climate justice movement without vibrant civil society organisations (CSOs), grassroots and indigenous groups. As the climate crisis worsens, the denunciations and demands of groups and communities advocating for climate justice intensify, together with the crackdown on dissent and curtailment of fundamental freedoms. The proliferation of repressive laws[7] across the region inevitably has a negative impact on climate justice advocacy, restricting rights to freedom of expression, assembly, and association of any group or individual taking a stand against the exploitation of natural resources and environment by illicit and corrupt operations from both state and non-state actors.

The focus on persons living in poverty and the most vulnerable is a critical feature of climate justice, which addresses structural inequalities and imbalances brought to surface by climate change. As climate justice implies upholding human rights, safeguarding vulnerable populations and shaping equitable responses to climate change, a safe space for civil society is an essential prerequisite.

There would be no thriving climate justice movement without vibrant civil society organisations (CSOs), grassroots and indigenous groups.

While repressive laws hinder progress on climate justice, the threats and killing of land and environmental defenders undermine the very foundations of the climate justice movement and advocacy. Defenders not only contribute to state and corporate accountability vis-à-vis environmental issues and pledges on climate change but can also provide critical information and insights to policymakers that would benefit climate talks and negotiations.

Against a backdrop of widespread mining, logging and agribusinesses activities, Asia is one the deadliest regions in the world for land and environmental defenders.[8] FORUM-ASIA documented 205 violations against them in 2019-2020, with judicial harassment being the most common type of violation coupled with arrest or detention.[9] Defenders and climate justice advocates challenge powerful entities and corporations, who in return often try to defy accountability by filing complaints against critical voices, especially through strategic lawsuits against public participation (SLAPPs).[10]

At the national level, there are emerging advocacy entry points for climate justice. Most importantly, the explicit legal recognition of the right to a healthy environment in national constitutions – identified by the United Nations as a good practice in itself – provides a sound and essential foundation for climate justice advocacy.

The same laws, norms, and institutions, however, are inconsistently upheld, complied with, or enforced.

Climate Justice Advocacy Entry Points For NGOs And Practitioners At The Regional Level. Climate change or climate justice is not mentioned in the ASEAN Human Rights Declaration (AHRD), although elements of it are outlined, namely the right to adequate standards of living and the right to development.[11] The ASEAN Intergovernmental Commission on Human Rights (AICHR) is the primary human rights body mandated to promote and protect human rights outlined in the AHRD. Yet at ASEAN's current pace, identifying concrete advocacy entry points for AICHR remains a challenge. The ASEAN Civil Society Conference/ ASEAN Peoples' Forum (ACSC/APF) – a gathering of civil society representatives usually held before the ASEAN Summit – has been pushing for a fourth pillar on the environment since 2009.[12] The ACSC/ APF, however, has been denied interface with ASEAN leaders in recent years with the last meeting between them in 2015.[13] To somehow address this shortcoming, AICHR representatives must support and strengthen this push from civil society to meaningfully advocate for climate justice in the ASEAN region.

In the South Asian region, arguably the same can be said about the South Asian Association for Regional Cooperation (SAARC). The regional body has not been able to meaningfully act upon climate change impacts despite declarations, action plans, and workshops.[14]

Climate Justice Advocacy Entry Points For NGOs And Practitioners At The National Level. At the national level, there are emerging advocacy entry points for climate justice. Most importantly, the explicit legal recognition of the right to a healthy environment in national constitutions – identified by the United Nations as a good practice in itself[15] – provides a sound and essential foundation for climate justice advocacy. Environmental laws, norms, and institutions, including specific laws on clean air, biodiversity, sustainable food production, and safe water and adequate sanitation; and environmental courts and tribunals are now well-established at the national level.[16] The same laws, norms, and institutions, however, are inconsistently upheld, complied with, or enforced.[17] Noteworthy domestic cases and strategies providing emergent and concrete advocacy entry points are outlined below.

Domestic Legislation. In 2015, Asghar Leghari sued the Government of Pakistan on the grounds that it had failed to effectively implement its National Climate Change Policy (2012) and its Framework for the National Climate Change Policy (2014–2030).[18] Asghar was then a law student and agriculturalist whose sugarcane farm was severely affected by water scarcity and temperature changes in the South Punjab region. A key point in this precedent-setting litigation was Justice Mansoor Ali Shah J's explicit call to move from environmental to climate justice, which "embraces multiple new dimensions" that enable "more urgent and overpowering" government responses."[19]

Litigations against companies are also gaining ground, especially with the historic Dutch Shell ruling.[20] With a domestic court ordering a transnational entity, in this case the Royal Dutch Shell (RDS), to reduce CO_2 emissions by 45% through its own corporate policy,[21] legal action against other major companies will prove to be concrete and actionable. Landmark cases such as this, although prosecuted in the Global North, will have reverberations for supply chains in Asia.

There is greater recognition of the necessity of the work carried out by land and environmental defenders, including in the context of climate change and its

repercussions. In terms of legislations specifically for HRDs, Mongolia is the first country in Asia to enact and pass such a law. The Law on the Legal Status of Human Rights Defenders, which came into force on July 1, 2021, seeks to establish legal grounds for the respect, protection, promotion, and fulfilment of the rights of those who act in defence of human rights, including in the context of climate change.[22] However, vaguely worded provisions in the law could be used against defenders, including Article 7.2.1. and Article 8.1.3.[23] In countries where there are no HRD protection laws like the Philippines, civil society has been advocating for it: the Human Rights Defenders bill has been unanimously approved at the House of Representatives in 2019.[24]

National Human Rights Institutions (NHRIs). NHRIs can investigate climate-change induced human rights abuses in accordance with their mandate.[25] In 2009, the Bangladeshi National Human Rights Commission outlined the challenges climate change poses to human rights in its submission to Bangladesh's first Universal Periodic Review (UPR).[26] The well-reported landmark petition filed with the Commission on Human Rights of the Philippines (CHRP), where Carbon Major companies[27] were found to be potentially legally and morally liable for human rights violations arising from climate change is also a concrete entry point for climate justice advocacy. The prerequisite of a vibrant civil society is even more important in the case of domestic institutions, i.e. NHRIs, for them to effectively and meaningfully uphold human rights.

Lessons (Being) Learned And Ways Forward. As extreme weather events ultimately infringe on the enjoyment of all human rights, a safe space for civil society and grassroot movements is an essential prerequisite for climate justice advocacy. At the regional level, human rights bodies must ensure hard-worn work at the national level be meaningfully recognised and acted upon; while at the national level, progressive legislations and institutions that recognise defenders' work as legitimate human rights work would be an essential tool. These emergent entry points – among others – may provide a critical, urgent, and much-needed integration onto the larger international effort for meaningful climate action.

Where Carbon Major companies were found to be potentially legally and morally liable for human rights violations arising from climate change is also a concrete entry point for climate justice advocacy. The prerequisite of a vibrant civil society is even more important in the case of domestic institutions, for them to effectively and meaningfully uphold human rights.

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spotlight

INTERGENERATIONAL JUSTICE FOR THE EARTH'S SUSTAINABILITY

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Where Are We Now? Climate change has become a progressive threat to the Earth since the industrial revolution, as the burning of fossil fuels released more greenhouse gases into the atmosphere. From 2006 until 2015, human activity has warmed the world by 0.87°C (± 0.12°C) compared to pre-industrial levels (1850–1900). If the current warming rates continue, human-induced global warming temperatures up to 1.5°C will be reached by 2040.[1] Meanwhile, the Intergovernmental Panel on Climate Change (IPCC) released a new report on the Earth's conditions, revealing that human influence has warmed the climate at an unprecedented rate in the last 2,000 years.[2] It provides an incoming projection for temperatures crossing the global warming level of 1.50°C (the safe threshold of temperature rise). Predictably, without immediate and large-scale reductions of greenhouse gas emissions, limiting the warming close to 1.5°C or even 2°C will be beyond reach.[3]

The source of climate problems is relevant to current and previous generations, inherently becoming an intergenerational burden. The worst impacts of climate change are about to emerge, i.e., hazards with return periods exceeding 300–400 years in the coming years. These will surely impact this century's millennials as well as the generations that may not be contributing to the problem.[4] Thus, climate change is causing extreme implications for the equity between present and future generations. Structured efforts should be executed to pause climate deterioration, requiring intergenerational solidarity to make it effective. The youth and future generations will experience more consequences on climate change, especially youth from marginalised groups who will surely be impacted the worst by the climate change effect. We must not be labelled as the generation needed to be saved, but as the generation whose voices should be heard to make climate recovery processes more inclusive.

What If We Are "Too" Late? What future generations will experience in a worst-case scenario are climate disasters of catastrophic proportions. However, under certain conditions, they will engage in mitigation and adaptation efforts on such a scale and with such urgency coming at major costs. Meanwhile, we are enjoying the benefits of living while impacting future generations.[5] Natural disasters that have increased in frequency and intensity due to climate change, such as hurricanes, typhoons, floods and droughts, will lead to a worsening of human rights crises in the coming decades. Philip Alston, former United Nations Special Rapporteur on extreme poverty and human rights, highlighted that climate change represents the ultimate challenge to humankind, with those living in poverty destined to be the most negatively affected.[6]

The degradation in the environment will impact future generations on a global scope, which will make many present centres of population have less desirable climates in the future. This would result in significant societal impacts, such as population migrations and economic dislocations, which are costly for future generations. At national levels, the high likelihood of coastal flooding will force future generations to abandon their home and/or properties, clean up polluted areas, and even relocate to urban areas. If this happens in the future, it will be a large burden to future generations as the present generations reap the benefits of coastal development and cheap waste disposal.[7]

These undesirable climate conditions will also result in depletion of natural resources from the loss of existing flora and fauna, as they are unable to survive in extreme changes of temperature, precipitation, or weather fluctuations. Agricultural advancement methods have led to widespread adoption of crop strains that are more productive and more vulnerable to climate change. However, there is also a problem of intergenerational inequity in access for the marginalised indigenous people. Many wild cultivars, which are useful in adapting to climate change and are the main natural resources for indigenous people, are being eliminated. This depletion of the diversity of the natural resource base and specific cropping practices will be a serious problem for the equity of future generations. Through there is focus on certain varieties overcoming climate change, the entire ecosystem will be disturbed and the future generations will keep being impacted.

Youth Voices As Future Generation Voices. The need to include youth voices has become more pressing than ever as young people make up 15.5% of the global population today,[8] especially in the developing countries which have a large youth population and will bear the most impact of climate change. For example, the number of young people aged 15-24 in Africa in 2015 is 226 million or accounting

for 19% of the global youth population, and is projected to increase by 42% in 2030. In Asia, even though the number is declining, in 2015, the youth population accounted for 718 million and will reach 619 million in 2060. It will still be a home to more youths than any other region until around 2080.[9] This is related to the future threatened by the acceleration of global warming, thus increasingly demanding action towards building a more just, equitable, and climate-resilient society.[10] As current conditions are intensifying overtime, the children and youth today will have the possibility to face the worst effects of climate change in the future. We have two options: prepare them to adapt and mitigate or prevent them from happening, of which the second option is deemed more favorable with regards to the intergenerational justice concerns.

Quoting Adriana Valenzuela, UN Climate Change Education and Youth focal point, youth can be important forces for change and climate action when engaged and empowered effectively.[11] As per the 60th annual DPI/NGO conference organised by the United Nations Department of Public Information (DPI) on September 2007, it stressed the role of youth, the next generation inhabiting the Earth and the responsibility to protect the planet, in fighting complex scientific problems and social quandaries presented by climate change.[12] The implementation of youth education would be a long-term process affecting generations to come, and be one of the most effective strategies combating the destructive potential of climate change. This will be helpful in raising youth awareness and cultivating worldwide understanding among members of the upcoming generations.[13]

Including the youth in decision-making is also one of the efforts to build inclusivity through listening, accommodating and considering their voices in policy making, and not just including them as representatives in the forums for purely symbolic purposes. By excluding youth in this process related to climate change adaptation and mitigation, it is ensuring that regardless of the steps authorities take, the youths are involved without all available information enabling them to make the best decisions.[14] They must have a seat at the table to allow them to express their unique views on issues and possible road maps and solutions, be included when decisions are made, and be involved in the creation and implementation of climate-related policies. This inclusivity should start at the local, regional and international levels. Thus, supporting any youth movements can also be considered as respecting the youth as future generations who have early awareness for their future sustainability.

Once inclusivity is reached, consideration should be in the discussions on how to make climate-related policies procuring long-term visions for climate restoration sustainability to secure intergenerational justice for the future generations. Therefore, all structural efforts and goals will not only be oriented to solve today's problems, but also in preventing their prolonging and at least minimising the worst implications. Supportive policies are needed for restorations to prevent consequences leading to a "point of no return", of which climate restoration is the effort to restore and reduce atmospheric carbon dioxide from today's levels of nearly 415 ppm to below 300 ppm by 2050.[15]

In conclusion, future generations are now facing environmental degradation and biodiversity loss that will lead to larger costs. These will be the costs needed to bear the destruction they did not contribute to. A structural effort for climate restoration and supportive policies will help in their prevention. As the youth are a part of future generations taking responsibility in continuing future climate restoration efforts, they should be heard, involved in decision-making processes and also be empowered in any form of support for youth-led organisations or grassroots communities working at the downstream level in combating climate change. Meanwhile the authorities at the upstream level, besides involving youth in decision-making processes, should also put long-term orientation in every climate-related policy decision-making to ensure positive intergenerational justice progressions.

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PROTECTING THE PEOPLE OF THE MOANA

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"We sweat and cry salt water, so we know the ocean is really in our blood" – Teresia Teaiwa, (1968-2017), Pacific feminist, academic, a daughter of the ocean.

The *Moana* is the ocean and we in the Pacific are the people of the ocean. From Fiji to the Marshall Islands, Tuvalu to Papua New Guinea, the Pacific Islands' array of low-lying islands and atolls, or chains of ring-shaped reefs, confront destruction wrought by rapidly increasing sea levels, warming temperatures, intensified storm surges and persistent droughts. Broadly, these extreme weather patterns impede economic development, hamper residents' ability to access clean water and contaminate or erode the soil that they rely on for agriculture and food security.

The Pacific Island Countries (PICs) exhibit wide diversity in physical and socio-economic features, but also share many things in common. We have small, scattered populations, are geographically dispersed and remote, have fragile ecosystems, and face similar challenges emerging from climate change. The region already faces a stark reality. Some 1,700 residents of Carteret Island, Papua New Guinea's 2,500 inhabitants have been named the world's first environmental refugees;[1] more than 20,000 Marshallese climate refugees[2] have emigrated to the United States of America and in 2014, Vunidogoloa Village moved two kilometers inland,[3] becoming the first village in Fiji to relocate because of the effects of climate change. Cyclone Pam, which blazed through Vanuatu in March 2015, left 75,000 residents without homes.[4] Category 5 Tropical Cyclone Winston in February 2016 – the worst storm to ever hit the Southern Hemisphere – took the lives of 44 Fijians. By 2050, the World Bank[5] predicts rising sea levels and increasing storm surges will swallow half of Bikenibeu, a Kiribati settlement home to 6,500 people.

In the Lowy Institute's Pacific Aid Map[6] in the humanitarian aid sector $132.11million (USD) was committed to the Pacific in 2018. For the same period globally, Global Humanitarian Overview 2018[7] (OCHA) $23.17billion (USD) funding was committed. This is a mere fraction of the global commitment. The Pacific's biggest bilateral partners[8] continue to be Australia and New Zealand.

Climate justice means addressing the climate crisis not merely as an environmental problem but as a complex social justice problem, placing at the centre populations that are particularly vulnerable to its impacts. It means tackling the root causes of the climate crisis, including unsustainable production, consumption and trade while making progress towards equity and the protection and realisation of gender equaity.[9] Our struggle with systemic climate injustice is neither new nor recent. Generations of Pacific Island women have voiced concern about climate change and its impacts on changing weather patterns, food security and forced migration of people. In 1996, Pacific feminists marched on the streets of Suva (Fiji's capital) demanding a nuclear-free and independent Pacific. As result of this outcry and the continued efforts of Pacific activists and leaders, the Treaty of Rarotonga was signed in March, 1996 making the South Pacific a Nuclear Free Zone and prohibiting nuclear explosive devices in the region.[10]

These assertions have continued to reaffirm the catastrophic humanitarian consequences of climate change. In the Pacific, as well as globally, unequal power relations, intolerance, lack of respect and value, and the lack of access to and control over resources characterise the position of women relative to men. This fuels the pervasive nature of violence and the exclusion, marginalisation and invisibility of women at all levels of decision-making, which is detrimental to human security.

A case in point is the Women's Fund Fiji's grantee partner, Naitasiri Women in Dairy Group[11] who are already experiencing the onset of climate change and exacerbated natural disasters creating both short term and long term hurdles to their work. The group of 31 women dairy farmers located in the interior of Fiji's main island of Viti Levu run family-owned dairy farmsteads and are shifting social norms (patriarchy) and contributing to decision-making epicentres in a male-dominated industry. Floods and tropical cyclones have continually disrupted their farm infrastructure and their ability to supply milk to the Fiji Dairy Cooperatives Limited (Fiji's main dairy organisation) that purchases their milk on a contractual basis. With temperatures expected to continue rising, their cattle will face greater heat stress. In hotter conditions lactating cows feed less, leading to a fall in milk production. If climate change continues its current trajectory, these women will be faced with income reduction and may not be able to support their families or maintain their current financial independence. The group is now working on a strategic business plan to diversify but also look at cattle rearing and feeding technologies that will help

reduce the risk of low milk production. The group members have also diversified into mushroom cultivation, which is an alternative source of income but also a medicinal source for cattle.

Since 2020, globally, the pandemic has taken precedence as an issue threatening mankind, but for us in the Pacific, climate change remains to be the primary threat to our existence. We in the regon have continued to face intense climatic events coupled with the pandemic in the last year. During this time the resilience of the local people has been remarkable. One such example of an innovative solution birthed during the pandemic is the **Basa Exchange**,[12] a response-recovery concept developed by Rise Beyond the Reef[13] (RBTR) to focus on promoting circular economies, inclusiveness of rural-remote women and the communities they come from.

"In the midst of this pandemic we have to fight with what we have and that involves everybody in the community. Using the traditional concept of "Solesolevaki" working together for the greater good, supporting each other during this difficult time."
– Semi Lotawa RBTR Co-Founder

The Basa Exchange draws from traditional trading systems, where remote communities continue to live and grow traditional root crops and fruits which RBTR purchases at farmgate prices and then supplies to food-insecure households in urban centres that have been severely affected by job losses and pandemic-related isolation.

As of mid-August 2021, the Basa Exchange has purchased 128 tonnes of fresh root crops and five tonnes of fresh fish from 1,573 rural remote households amounting to FJ $140,317. This fresh produce has helped feed 2,494 households plus 549 individuals from Nadi to Ba, Nausori and Suva.

RBTR works in partnership with the local government to ensure that the food is reaching the most vulnerable and marginalised communities.

With warming sea levels, the Women in Fisheries Network[14] has been working closely with women fisherfolks to look at maritime conservation and establishment of marine protected zones. They have also collaborated with scientific groups to study fish stock and marine breeding patterns to ensure marine sustainability.

This is the unfortunate reality of feminists of the Pacific. Pacific women make up the highest global victims of violence[15] and inequality but despite this, they continue to persist; making significant contributions to human security within their families, communities and nations. Under the guise of the technical and scientific study of climate change and climate-induced disasters, the voices of women in all their diversities are often not heard. Our experiences of the many challenges we face as a group of the population that is most vulnerable are not necessarily accounted when decisions relating to climate change are made. Due to this, women's groups have felt the brunt of shrinking spaces and resources to participate and mitigate the challenges of this crisis in the Pacific. Pacific feminists have organised in groups like Women Defend the Commons[16] or as individuals to contribute to significant bodies of work like the Suva Declaration[17] issued in September 2015 by the Pacific Islands Development Forum summit as a call to the world to take firmer action on climate change. However, women and women's groups from the ground are not included in decision-making and also do not have access to resources to participate in spaces like the recent COP26 in Glasgow.[18] If women are present in these spaces it is in administrative roles and not in decision making tables. The women of the *moana* are often unheard. The people of the *moana* are often drowned in the issues of regions with bigger populations and land mass. But we continue to struggle and strive and we need to be heard.

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THE MISSING LENS IN CLIMATE ACTION

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Klima Action Malaysia is a climate justice group built on the foundations of feminist principles to dismantle extractive and toxic power structures. It wasn't an easy journey for our young members to confront the power structures we have been embodying and internalising all our lives, and the process of unlearning and relearning is both tedious and overwhelming but urgently needed.

We use the intersectional lens to reconnect social justice with environmentalism at the centre of our work. With intensifying climate impacts and, along with it, inaction, we can no longer ignore the systemic injustice that has led to the crisis of loss and damage, climate displacement, human rights, gender justice, climate reparations, debt and colonisation. These are issues that should be at the heart of climate conversations when we speak about transition. Still, they are underrepresented and completely missing from the discourse in policymaking. However, civil society and grassroots organisations are leading this discussion. In these spaces, the bulk of the work is being done and led by the people already impacted by the climate crisis.

Klima Action Malaysia strongly believes that strengthening civil society by empowering vulnerable communities, amplifying collaboration across non-government actors, and mobilising peaceful dissent anchor our calls to declare a climate emergency in Malaysia.

COVID-19 Inequity: Where Are The Women? Women experience disaster differently than men.[1] In March 2020, we joined forces with other youth groups to form MisiBantuOA to centralise resources and aid for Indigenous People in Peninsula Malaysia. In our first disaster response, we realised that we mainly communicated with men from these communities, and most of the women's needs were not explicitly shared.

During one of our operations, we received a call for help from the former Department of Orang Asli Development (JAKOA) Director requesting baby formula for the two Indigenous villages in Sungai Lui area under the enhanced movement control order (EMCO). From here on, we began documenting the non-homogenous aid provided by government agencies and found missing sanitary pads, diapers, elderly needs, and baby formula were common. Since then, we began mobilising "dignity kits" for young women and mothers and the elderly to include sanitary pads, diapers and baby formulas – all by partnering to get these women to organise data collection and logistics. For example, in an Indigenous village under EMCO this year, we collaborated with the women leaders of the village to ensure that they were responsible for the data collection until aid was disseminated safely to families affected.

It wasn't an easy journey for our young members to confront the power structures we have been embodying and internalising all our lives, and the process of unlearning and relearning is both tedious and overwhelming but urgently needed.

Out of the 33 Indigenous villages that we collaborated with, only women from 12 villages stepped forward to organise the dignity kits for their communities. We quickly realised that empowered women are the first to respond when disasters strike in some villages we collaborated with. This experience has fortified our resolve to lobby for gender intervention for climate adaptation and disaster risk reduction in policymaking spaces.

Climate Crisis: Persecution Of The Poor And Vulnerable. The excessive exploitation of natural resources is built on slavery and violence, and driven by colonisation, allowing Global North countries to accumulate significant wealth. But colonialism isn't just something steeped in history; its legacies of oppression are very much alive and well today. Extractive industries and empires continue to have a stronghold over global trade, finance, science and negotiations impeding the green transition to happen urgently and fairly.

When it comes to the treatment of minorities, many policies in Malaysia are saddled with archaic colonial roots, such as "rule and divide". For example, Indigenous communities are denied political power, dispossession of their land and history, language, religion, culture, tradition, and knowledge to participate in decision-making that will impact their lives.[2]

Through these realities, we saw how critical it was when the most vulnerable segments of society were left out of decision-making on matters concerning their body, sovereignty, and future in this warming climate. Despite Malaysia's latest Nationally Determined Contribution,

NDC, explicitly mentioning greater inclusivity of vulnerable groups in adaptation and disaster risk reduction processes, until today, no official national data exists or has been made public on the community vulnerability assessments directly or indirectly attributed to climate impacts. While top-down decision making on federal and state levels on climate adaptation is making slower progress, local communities have begun to self-organise and take action to ensure everyone's safety and their right to self-determination are respected.

When communities organise and resist, their indigenous needs and cultural rights over their territories and right to self-determination are seen as unaligned with the development needs of the state or low-carbon energy pathway set by the federal government. This has led to the criminalisation of indigenous activists and community leaders who set up blockades to avoid deforestation and the building of large hydro dams on their customary territories.

For example, in our first visit into the interiors of Gua Musang in Kelantan, Malaysia in 2019 as part of a regional Indigenous activism programme, Temiar women revealed that sometimes when it rains, some parts of the river start to smell pungent. According to them, this might be a by-product of the fertiliser runoff from a nearby monoculture plantation. As rain intensifies, such incidences are frequent, making daily chores harder for women as they rely on rivers as their primary water source.

Through the dispossession of the Indigenous customary lands, much of the conversion of Malaysia's primary forests has led to increased carbon emissions and violation of human rights – fuelling the climate crisis. Despite the growing political will to act on carbon emissions in Malaysia, civil society is worried about being misled by false solutions.[3] For example, the Indigenous lands are once again sacrificed to carbon offsets[4] and the building of destructive mega-dams to reduce our dependency on fossil fuels, to name a few.

The same Temiar women we spoke to have erected blockades,[5] mapped their territories[6] and fought legal battles to protect their land.[7] Now they are again on the frontlines as they actively campaign to oppose the development of a mega-dam[8] on their lands. In Malaysia's Energy Transition Plan 2021-2040[9] revealed in June 2021, mega-dams are now recognised as renewable energy as Malaysia plans to increase installed RE energy mix to 31% in 2025 and 40% in 2035.

The development of mega dams has been documented extensively, ignoring the prior consultation and informed consent, FPIC, of the communities affected.[10] When communities organise and resist, their indigenous needs and cultural rights over their territories and right to self-determination are seen as unaligned with the development needs of the state or low-carbon energy pathway set by the federal government. This has led to the criminalisation[11] of indigenous activists and community leaders who set up blockades to avoid deforestation and the building of large hydro dams on their customary territories.

Feminist Principles: A Missing Lens in Climate Action. The feminist theory in the climate crisis examines the dynamics of systems of power and historical oppression, and within the praxis itself, the gendered realities of the climate crisis. So, what would a feminist intervention for Malaysian climate action mean?

1. Deconstruct the meaning of development in Malaysia to move away from extractive profiteering. Land affairs are seen as the property of an authoritative body, in Malaysia's case, under the state government as stipulated by Article 74 of the Constitution. As we confront institutional patriarchy and racism, we realise that this development model has destroyed the world and our connection with nature. We must reclaim what the land means to us and that we belong to the land, and not the other way around.
2. Civil society must make our governments and corporations accountable by denouncing greenwashing and false solutions like the NetZero pledge, a new form of imperialism that ignores oppression and science. In demanding accountability, the people's movement must strengthen institutional frameworks that impede corporate capture and political financing and push for institutional reforms such as data transparency.
3. Promote the protection and care of human rights defenders in all spaces, physical and online, to freedom of expression and organising dissent. Legal provisions must exist to abolish the criminalisation of (environmental) human rights defenders.
4. Women's leadership in climate action, especially grassroots, must flourish to support gender justice and human rights in policymaking and public discourse.
5. Support vulnerable groups' empowerment to access climate information, justice, finance, and decision-making in development that deals with independent redress mechanisms, reparation, loss and damage, and debt.
6. Movement building in the creation of knowledge, intergenerational partnership, inclusion and the right to information.

The climate crisis is here, in this present time, and will be here for a long time. Market-based solutions that commodify nature to adapt to intensifying climate degradation are superficial, allowing polluters to continue profiteering over disasters. We need intersectionality and feminist interventions to address the crisis because it is systemic in nature. With a lack of political will and failure of climate negotiations, we need power from the ground up for climate resiliency, and justice for the people is non-negotiable.

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LET'S TALK ABOUT ECO-ANXIETY

in their own words

By Bindu Bhandari
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I was born in May 1992, the same month as the text of the United Nations Framework Convention on Climate Change (UNFCCC) was drafted. The overarching objective of the convention was "stabilisation of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system."[1] Fast forward 29 years, yet here I am writing that we still seem far from meeting the convention's goal despite decades of knowledge and discourse on the issue.

It was only in early 2014 when anthropogenic climate change came to my attention. I was an undergraduate student pursuing veterinary science and animal husbandry back then. It hit me hard knowing that the countries that have contributed the least to climate change, including my home country Nepal, suffer the most from its impacts.[2] All I could think was why such a pressing issue hasn't yet been the central agenda of our politics, policymaking, and education system. Isn't it unfair for people at the forefront of climate change impacts to not know about their vulnerability? How should these people and communities be supported to cope with the consequences of a warming climate? What can I do to make a difference? A lot of unanswered questions and my quest for climate justice led me to become a climate justice campaigner. In the last eight years, I have facilitated workshops, roleplaying games, and trained and mentored thousands of people from diverse walks of life in more than 30 countries worldwide using scientifically grounded and interactive climate policy simulators. I have had the opportunity to work with influential changemakers globally, intervene and contribute to forums such as the UN and TED talks. It would be fair to say that so far, this journey has been very rewarding. But there is another part of this story, which I have not talked enough about; the eco-anxiety. Eco-anxiety is a form of anxiety resulting from the knowledge about stressors to our environment and their current or potential damage to the ecology. Studies have highlighted the disproportionate impacts of eco-anxiety among different groups.[3]

Recently, I was introducing myself to my new landlady and I mentioned that I recently completed a Master's degree in Climate Change Science and Policy. The first response I received was, "Then you must know all about how bad the climate crisis is." I paused and replied that I do not know about the entire repercussions of climate change in our social, economic, and environmental conditions; in fact, no one does. But what I can say with affirmation is that in the business-as-usual scenario, our future is grim. For instance, the Hindu Kush Himalaya (HKH) Assessment Report[4] by the International Center for Integrated Mountain Development (ICIMOD) illustrates that even in the most optimistic scenario

of limiting the global temperature rise to well below 2°C, the HKH region will lose one-third of its glaciers. Why is it concerning? Because these glaciers are critical water towers for 240 million people living in the HKH region and around 1.9 billion people downstream. Some of the impacts of climate change, such as loss of habitat and species, are irreversible and other impacts like rising sea levels and ocean acidification last through decades. At the current rate, we would likely hit 1.5°C warming between 2030 and 2052, and climate-related risks will be far severe if we exceed this threshold by 2100.[5]

I recently attended the 26th United Nations Climate Change Conference, also known as the Conference of Parties (COP26). During the conference, I interacted with people from many different countries who worked in various sectors and came from a wide range of socio-cultural backgrounds. Although climate change is universal, individuals relate differently to the psychological burden resulting from the complexities around tackling climate change. For example, a climate activist friend from Bangladesh was sharing with me how frustrated and helpless he feels knowing that the commitment made by developed countries some 12 years ago to provide climate finance of USD 100 billion per year by 2020 to the developing countries has not yet been met. While the detailed account of financial flows is expected only by next year, preliminary analysis indicates that not only are the pledges short of the total fund but have serious loopholes in the accounting methods.[6]

Another friend from Togo expressed profound disappointment at the outcomes of COP26. He rightly pointed that the outcomes are unjust for the countries and communities whose human and natural resources were exploited to pursue modern development and lack transparent support systems to compensate for the loss and damage in regions like Africa, whose historical contribution to global carbon dioxide emissions is just around 3%.[7] A friend from Nepal who attended the COP for the first time was in despair, realising how limited the spaces are at COP26 to share the voices of young people and especially from the Global South. She was in disbelief that even the few available spaces were occupied mainly by people from developed nations who talked about injustice and expressed solidarity with the most affected people and areas but were reluctant to free up slots to hear their stories. This was the fourth COP I attended, and I clearly observed that eco-anxiety perpetuates less by knowing how catastrophic the impacts of climate change are but more by seeing the lack of urgency to address it with fairness.

We cannot address climate change without a systemic approach. Equity and justice are essentially the heart and soul of climate action. While eco-anxiety apparently is a barrier to taking action, in reality, it could open doors for a healthy and collective response towards climate change and broadly, ecological restoration.

The examples above are only the tip of the iceberg. When shed light upon, there are a plethora of reasons that could trigger eco-anxiety in anyone who cares about humanity and intergenerational justice. But am I implying that there is no way out of this vicious circle? Is it already too late to transform our society and its economic functions? Definitely not!

How we respond to our eco-anxiety makes all the difference. In my case, I have been using systems-dynamics models called Energy Rapid Overview and Decision Support (En-ROADS) and Climate Rapid Overview and Decision Support (C-ROADS), which emphasises the system-wide interactions of policies, delay times and feedback loop within the systems. We cannot address climate change without a systemic approach. Equity and justice are essentially the heart and soul of climate action. While eco-anxiety apparently is a barrier to taking action, in reality, it could open doors for a healthy and collective response towards climate change and broadly, ecological restoration. As a first step, I would say that we need to have more space and channels to discuss our fears, vulnerabilities, and stresses. It is OKAY to have uncertainties and doubts about the future. But it is possible to channel these concerns into building hope and perseverance. I cannot run away from the eco-anxiety I have, but I have learnt to cope with it by shifting my focus towards what difference I could make in my capacity as a science communicator. I won't say it has been easy, but it is worth it!

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MAINSTREAMING THE NEXUS OF GENDER, HEALTH, AND CLIMATE CHANGE IN LOCAL DEVELOPMENT PLANNING:
Experiences from the WORTH Initiative Project in Guiuan, Eastern Samar, Philippines

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"Mainstreaming" is a common policy strategy to ensure targeted issues and interventions are incorporated in development planning. The Philippines' climate adaptation strategy identified gender mainstreaming as a means to "promote the integration of gender perspectives in climate impact assessments and climate actions."[1]

However, mainstreaming has been a huge task for local governments. Siloed practice of gender and climate planning also remains a challenge. Documentary requirements such as sex disaggregated data do not immediately entail a response to the pressing gender issues aggravated by climate impacts. Sexual and reproductive health and rights (SRHR) are commonly attributed to health in general but must also be recognised for its gender dimensions.

The Women and Earth (WORTH) initiative, Institute for Climate and Sustainable Cities (ICSC) and the local government of Guiuan[2] teamed up to convene a series of planning workshops on mainstreaming climate, gender, and health-SRHR.[3] Guiuan is also on its review and enhancement phase of its mandated annual and long-term development plans. Instead of starting with the usual process of a round-table review, and evaluation of previous plans, we used the photo gallery and photovoice activity[4] to initiate the planning discussions.[5] "To see is to believe" as we say, photos and the community photography brings the participants – the lead planners – closer to the evidence on the ground, and with the interviews in the form of stories told by the people to strengthen these visual realities.

These creative activities served as introduction and levelling-off on the nexus of gender, health-SRHR, and climate change. The photos and community photography field activity provided the lead planners a means to identify the gender and health-SRHR related issues aggravated of monsoons and storm surges brought about by the typhoons, and salt water intrusion caused by the sea level rise, among others. To process these activities, the previous climate risk assessments (CRA) and adaptation plans were matched with the photos taken and the community interviews to identify opportunities and gaps that can be addressed in the formal planning process.

However, crafting a plan is information and data-driven, and should be science and evidence-based. To complement Guiuan's updated CRA, specific methodologies were used from the rapid care analysis (RCA)[6] tool to focus on care and productive work, gender dynamics and issues, and the adaptive social protection (ASP)[7] questionnaire to provide additional discussion on access to financial and social services. Together with Guiuan's local partner SIKAT and trained community facilitators, we convened a series of field roll-outs in the eight small islands and coastal areas.[8] Another innovation was using these tools for assessment to integrate gender and health-SRHR lenses in the climate impact analysis – an important basic step in mainstreaming.

What's commonly assumed and hidden in previous plans which the roll-out proved to be pivotal is that amid the creeping impacts and challenges of climate change, women perform various roles in making ends meet for day-to-day needs, using the available and accessible resources and services which are also affected by the worsening impacts of climate change and the continuing pandemic being experienced at the present.

With the collaborative efforts of the stakeholders, gender, health-SRHR, and climate change issues were given more attention. Ultimately, the WORTH initiative project is a multi-stakeholder capacity-building for Guiuan's local government, community and their partners. Guiuan's planning team strengthened the adaptive measures such as unpaid care work programme, financial literacy training, as well as rainwater harvesting accessible to the households as an additional adaptation measure to address the water shortage, ensure safety and lessen exposure of families to climate and health-SRHR impacts.[9]

The explicitly identified gender-responsive climate adaptation measures compared to the previous climate plan is another innovation in mainstreaming. Implementation is another crucial step. The municipality committed continuous implementation of these innovative initiatives through an Executive Policy and tapped their gender fund as one of the climate finance sources. This proves that other local governments can also adopt this initiative to pursue a gender-responsive climate development. There is a long way to go and more to be done. This is just a beginning.

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7 United Nations University Institute for Environment and Human Security. (2020). Five facts on Adaptive Social Protection (ASP). Retrieved from https://ehs.unu.edu/news/news/five-facts-on-adaptive-social-protection-asp.html#:~:text=Adaptive%20Social%20Protection%20(ASP)%20is,as%20floods%2C%20hurricanes%20or%20earthquakes.

8 Supnet, D.M., Quesada, O. (2021, August 27). Picking From Where We Left Off: Community Assessment and Analysis on Gender, Health, and Climate Impacts. Retrieved from https://icsc.ngo/picking-from-where-we-left-off-community-assessment-and-analysis-on-gender-health-and-climate-impacts/.

9 Supnet, D.M., (2021, September 22). A Preview of the WORTH Initiative in Guiuan, Eastern Samar (blog post and video summary). Retrieved from https://icsc.ngo/a-preview-of-the-worth-initiative-project-in-guiuan-eastern-samar/.

PROMOTING CLIMATE JUSTICE IN SINDH

By Sabir Ali
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The Sindh province in Pakistan is most vulnerable to climate change and has been affected by extreme climate events in recent years such as floods and cyclones. The floods in 2009, 2010, 2014 and 2019 in the districts of Jamshoro, Dadu, Sangar and Badin have negatively impacted women and girls in the province and further increased their vulnerability to climate change. These have caused severe implications for women and girls' health including restricted access to food and no access to family planning services and sexual and reproductive health services, causing psychological stress for women and girls in the flood camps and returnees in their homes.

The Sindh province is a patriarchal society where decisions are made by men without consultation and participation of women. Invariably during the climate events, women and girls are deprived of basic health, sexual and reproductive health and family planning facilities which are not considered as essential services by male policy makers and service providers.

Similarly, during the climate events, women and girls in the rehabilitation camps and flood camps face sexual abuse, sexual harassment and gender-based violence but no response services have been designed and made available in the recent disaster response policies by the policy makers.

To counter the climate injustice in Sindh, the Rural Development Foundation (RDF) works with women and girls to improve climate resilience among women and girls and improve access to SRHR and family planning services in the existing provincial policies.

Through the WORTH initiative project and innovative activities supported by the Asian Pacific Research and Resource Center for Women (ARROW), women and girls for the first time were provided space to share their stories through storytelling activities on implications of climate change on family planning services and reproductive health services which were taboo due to the existing patriarchal structure and religious values set by male members of the society in the province.

More than 300 women participated in the storytelling sessions, breaking taboos and sharing their stories of barriers, discrimination and abuse faced in the flood camps and barriers in accessing family planning and reproductive health services during climate events.

The stories emerging out of storytelling sessions were compiled, documented and rewritten by a professional story writer and 3,000 copies were printed and disseminated among local communities, women, girls, transgender persons, civil society organisations, activists, human rights defenders, national human rights defenders, government departments, policy makers and legislators to sensitise

stakeholders on the need for women and girls participation in the policy making process and incorporation of family planning and reproductive health services in the existing disaster and climate response policies.

Engaging local governments and stakeholders is a challenge countered by the project's innovative activities. Local "SAHEELI" working groups composed of women from general public and women from local government departments were established. These groups were sensitised and their capacities were built on considering and countering the implications of climate change on family planning and reproductive health for women and girls. Similarly, during the capacity building trainings, working group members were sensitised on the importance of family planning and reproductive health service inclusion in disaster response policies. The SAHEELI working group members contributed to the development of the first ever action plan by the local government for inclusion of family planning and reproductive health services in the local government disaster response policies, which are now pending approval from the authorities and will be a landmark achievement of the project.

Also, Sindh is a diverse province which has a history of folklore and the people of the area respect and enjoy folk music and singing. Through the innovative project activities, folklore singers were engaged for the first time in sensitisation and mobilisation against the impact of climate change and the need of family planning and reproductive health services in disaster response and climate response policies. The project initiated a folklore singing competition and invited singers and writers to submit their entries for climate change and its implications on SRHR, and more than 50 entries were received.

Through the project engagement and innovative activities, successful dialogues were carried out with stakeholders, and provincial policy makers and legislators and the project will result in a landmark achievement for girls and women in improving access to SRHR services and prevention of climate change implications on family planning and reproductive health services.

WOMEN-MANAGED AREA IS A RIGHT

By Vivien Facunla
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Women play a vital role in our society, being mothers, spouses, caretakers, leaders, and also in building climate resilient communities. In a developing country such as the Philippines, women are the most vulnerable and at risk to the effects of climate change.

The women of Barangay Buenavista, Coron and Barangay Barangonan, Linapacan in the Calamian Island Group had a first-hand experience of extreme weather events when Super Typhoon Yolanda hit the Philippines in November 2013. Climate change impacts communities differently, men and women are affected disparately, and everyone is impacted but not equally.

The Women-Managed Area Is a Right Project with Twin-Bakhaw Zone under the WORTH Initiative facilitated by ARROW and the Danish Family Planning Association (DFPA), focuses on environmental sustainability and climate change, and Sexual and Reproductive Health and Rights (SRHR). The project targeted indigenous women since they are usually the ones who have no opportunity to manage resources, to decide, to participate, or to exercise their SRHR. Women in these two Indigenous Peoples (IP) communities are also most comfortable in the mangrove areas since, according to them, not all women know how to swim as they are not comfortable in deep areas like the coral reefs. It is also known that mangroves are very important habitats for breeding fish and other marine species. It is a defense for coastal communities against the effects of climate change such as storm surges and flooding and is also a carbon storage. It plays an important role in the livelihood of most women fishers in the community.

Climate change impacts communities differently, men and women are affected disparately, and everyone is impacted but not equally.

The area is where they gleaned shellfish for self-consumption and for sale. From that information, the idea of designating the mangrove area as a women-managed area that they can supervise was conceptualised. The Twin-Bakhaw was integrated in the project concept as a symbol of stewardship and a way to monitor the number of children born in

the village. The number of mangroves planted will equal the number of babies born in the community.

The women and the fishers in these areas are aware of climatic changes and have long been experiencing its impacts. Although the concept of SRHR is not familiar to them, they understand that family planning, reproductive health and responsible parenthood are closely linked to mangrove management and climate change, and highlights the burden on the woman as a result of the complex factors making her vulnerable to the effects of climate change. Unfortunately, women in these areas do not have a big role in marine conservation. Usually, they will attend meetings not to represent themselves but as an alternate for their husbands.

On integrating SRHR to conservation, it helps that IP women fishers are open to learn about it. The training provided to them on SRHR and the information materials made them recognise SRHR issues at the individual level and its links to mangrove management and climate change. They were convinced that climate change has an impact on the sustainability of fisheries production and the state of marine ecosystems which eventually affects the livelihood of the communities that depend on fisheries. The role of women in protecting and managing their SRHR and their environment is very vital in the community.

The project began with series of community and policy makers consultations to introduce the project and gain local support in the form of formal endorsements through a policy and Memorandum of Agreement. Raising awareness on SRHR, mangrove conservation and how it was linked to climate change was conducted. As a result, more than 100 hectares of WMA with Twin-Bakhaw Zone were established through Barangay and Municipal Ordinances. The policy provided a legal basis for the women to exercise their rights consistent with the Philippine law. The project reached and trained more than 100 women fishers including some of their husbands and the youth in both communities on SRHR, leadership, and mangrove management. WMA Management Plans were developed and WMA Management Bodies were organised. Mangrove nurseries in both municipalities were established and a total of 10,000 mangrove seedlings were planted.

On integrating SRHR to conservation, it helps that IP women fishers are open to learn about it. The training provided to them on SRHR and the information materials made them recognise SRHR issues at the individual level and its links to mangrove management and climate change. They were convinced that climate change has an impact on the sustainability of fisheries production and the state of marine ecosystems which eventually affects the livelihood of the communities that depend on fisheries. Families with many children are more vulnerable to these challenges and this burden was usually put on women because they are the frontliners and expected to take care of the household. The role of women in protecting and managing their SRHR and their environment is very vital in the community. If the woman is healthy, she can take better care of the environment. The IP women fishers in the area believed that this concept should not only be learned by the women, men should be oriented as well. At first, IP men could not accept integrating the concept of SRHR to mangrove management, since they felt that men should be the ones making decisions in the family and the environment. However, their wives made them understand the equal rights between men and women when making decisions both at the family and community level on mangrove management as conservation should be a family affair, so they were able to convince their husbands to allow them to participate, lead, access and make decisions in mangrove management particularly on WMAs with Twin-Bakhaw zone.

Through the project, we were able to empower some IP women fishers in the two communities but the project also realised that more time is needed to be able to fully integrate SRHR into IP traditions and plans. There were instances that IP men leaders felt violated on the concept of SRHR; continuous orientation, dialogues and consultation are needed for them to fully accept the concept. The project validated the importance of free prior informed consent in working with the IP community because if the leaders are convinced, they could easily influence other community members and listen to their opinions. If they are not ready yet, give them time to be ready. It is best to know their culture and traditions first, and the best practice would always be to ask their permission before engaging – always treat them with respect. Even if they think the project is against their existing beliefs but they believe that it will benefit everyone, they will approve it and push through with it.

Through the WMA with Twin-Bakhaw Zone, the women now have a voice and a place that they can call their own. Being leaders and stewards of the mangroves has made them feel empowered.

WALK THE WALK; AN INTERACTIVE JOURNEY

By Shababa Ishayat Haque
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The southwestern coastal regions of Bangladesh can be considered as one of the poorest within the country. The people living in this region are exposed to various environmental hazards, including fluvio-tidal flooding, salinity intrusion, tropical cyclones, and river bank erosion, to name a few. These stresses will be further exacerbated by the impacts of a changing climate, wreaking havoc on lives and livelihoods. As the threat of climate change looms over these areas, its vulnerability continues to be amplified.

While the lives and livelihoods of the coastal population are continually at risk from a changing climate, those who are more marginal tend to be more vulnerable. In Bangladesh, because of the deep-rooted patriarchy, women and girls have less access to resources and opportunities. As a result, women and girls are less involved in community activities and are often unable to access the necessary information regarding climate change and disaster risk reduction. As women's roles in these societies are often limited to household tasks and caregiving, in disaster scenarios they are often assigned the role of saving assets from damage. These circumstances often prevent women and girls from accessing shelter and support in times of natural hazards, making them even more vulnerable.

As the effects of a changing climate spreads across all aspects of women's lives and livelihoods, it inevitably affects the sexual and reproductive health of women and girls. For example, climate change leads to rise in salinity levels and lack of freshwater availability and in most cases the burden of collecting water falls on the women of the house, who now have to travel further to collect the same water. Women have to put their health and safety at risk to transport water across longer distances. When pregnant, or already weak, women are made to fulfil this duty on a daily basis and it often puts their reproductive health at risk. In addition, travelling long distances alone to collect freshwater puts girls and women at greater risk of sexual harassment and gender-based violence. Cases of Eve-teasing and probability of rape is far too common in these areas.

However, despite climate education being widely available in Bangladesh, its interlinkages with women's Sexual and Reproductive Health and Rights (SRHR) is still not an area of focus. In terms of disseminating knowledge on these topics, these two issues are usually taught in silos.

Given their struggles to collect this water, this water is prioritised for drinking and cooking purposes so women still resort to using saline water or dirty water for their personal hygiene, causing various gynaecological problems. In fact, working with saline water for prolonged periods also causes women to have skin diseases, visibly affecting their physical appearance, and in some instances, this causes friction in their marital life. Recent studies also suggest that salt in drinking water could lead to miscarriages in women in coastal Bangladesh. Excess salinity has been found to cause preeclampsia and gestational hypertension in pregnant women. In both conditions, the expecting mother encounters impaired liver function and a low blood count; the unborn baby risks growth retardation and premature birth and both mother and baby are at risk of death.

Therefore, as climate change affects women's SRHR issues, it is inevitably magnifying the already prominent gender gap. In order to ensure true climate resilience of women and girls in coastal Bangladesh, it is imperative that we understand how the impact of climate change can have consequent impacts on women's sexual and reproductive health and rights (SRHR); both directly and indirectly, and consider these issues when developing climate plans and policies.

However, despite climate education being widely available in Bangladesh, its interlinkages with women's Sexual and Reproductive Health and Rights (SRHR) is still not an area of focus. In terms of disseminating knowledge on these topics, these two issues are usually taught in silos. Most university students studying in public and private universities are yet to understand how climate change and SRHR interact and affect one another, which will prevent them from understanding the issues in a more holistic manner. Therefore, it is clear that the education curriculum in universities needs to be more interdisciplinary, especially in regard to issues like climate change which will undoubtedly cut across all other sectors and agendas.

In light of the above concerns, the project 'Walk the Walk: Interactive Tool for Climate Change and SRHR Education' aims to enhance the understanding of some of the interlinkages between climate change and women's Sexual and Reproductive Health and Rights (SRHR) issues amongst university students using innovative teaching methods. Through the project, a web-based platform has been developed to educate people on climate change and SRHR issues through methods such as storytelling and gamification. An additional objective of the project is to build the capacity of university faculty members to use innovative teaching methods and creative learning tools for enabling better engagement with students.

Each of the story lines take on different climate change impacts that are prominent for coastal Bangladesh, and meshes it with both the subtle and the stark ways in which it affects women's sexual and reproductive health and rights.

The web-based tool consists of a series of interactive fictional stories depicting some of the scenarios currently being faced by women and girls in the southern coasts of Bangladesh. The stories have been informed by the findings of the research study conducted as part of this project. Through a series of interviews and a thorough review of literature, an information package containing some of the key interlinkages between climate and women's SRHR issues in coastal Bangladesh was developed. The stories were then crafted using this information, completely anonymising any true anecdotes and experiences. The stories followed the lives of three young women of different ages, religious backgrounds and livelihood circumstances. These women, despite living in the same village, are faced with a various hurdles based on their social and economic standing. Each of the story lines take on different climate change impacts that are prominent for coastal Bangladesh, and meshes it with both the subtle and the stark ways in which it affects women's sexual and reproductive health and rights. The stories capture issues ranging from the shame and stigma associated with menstrual hygiene to domestic violence fuelled by increasing poverty and skewed inter-family power dynamics; all set in the context of a changing climate.

What sets the concept apart is the interactive element of the tool, which allowed users to go on a journey where they had more agency over the story lines. The students were able to explore the consequences of the different choices, which allowed them to grasp the overall context and scenario.The idea was to create an immersive experience, which will hopefully allow for a better understanding of these complex issues in a way that is more engaging and interesting.

Through walking the walks of these women and girls, who are facing some of the most severe impacts of a changing climate, the goal is to develop greater empathy and understanding of these experiences. Placing oneself in the shoes of these real climate warriors will hopefully inspire more effective and holistic climate and development solutions for all.

As women's roles in these societies are often **limited to household tasks and caregiving,** *in disaster scenarios they are often assigned the role of* **saving assets from damage.**

RESOURCES FROM THE ARROW SRHR KNOWLEDGE SHARING CENTRE

Compiled by Keshia Mahmood
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ARROW's SRHR Knowledge Sharing Centre (ASK-us) *hosts a special collection of resources on gender, women's rights, and sexual and reproductive health and rights (SRHR). It aims to make critical information on these topics accessible to all. ASK-us is also available online at http://www.srhr-ask-us.org/. To contact ASK-us, please email: keshia@arrow.org.my.*

CLIMATE JUSTICE IN PLANET A

ARTICLES AND BOOKS

Bohrer, Nicole. "Rural Women's Empowerment in the Sustainable Development Era: Priorities, Partnerships, and Policy for Transformational Change." *Huairou Commission*, (2017). https://www.srhr-ask-us.org/publication/rural-womens-empowerment-in-the-sustainable-development-era-priorities-partnerships-and-policy-for-transformational-change/.

This report highlights insights from the Rural Women's Empowerment Initiative which represent a rural women's vision for rural transformation. The sections in the report are dedicated to three major themes that emerged around rural women's priorities, followed by conclusions and recommendations. The first is the need to formalise rural women's role in decision making processes. The second theme centres on the extent to which threats and risks due to climate change and natural disasters are creating new levels of vulnerability for rural producers, with a particular burden on women, requiring adaptive action. The final theme focuses on the marginalisation of rural women created by their lack of access to and control over land and natural resources.

Chauhan, Dharmistha. "Training Manual on Gender and Climate Change Resilience." Kuala Lumpur and Bangkok. The Asian Pacific Resource and Research Centre for Women (ARROW) and UN Women Regional Office for Asia and the Pacific. (2021). https://arrow.org.my/publication/training-manual-on-gender-and-climate-change-resilience/.

This manual is designed to strengthen the role of CSOs, especially those working on gender and women's rights, in understanding the importance of mainstreaming gender into climate policies, programmes and budgets at the regional, national and local level. Part of its key objective is to enhance the understanding of gender and climate change linkages, as well as the skills and capacities of the CSOs for strengthening community-based women's resilience and climate change adaptation so that climate action on the ground would more likely integrate a gender equality perspective.

Clayton, Susan, Christie Manning, Kirra Krygsman, and Meighen Speiser. "Mental health and our changing climate: Impacts, implications, and guidance." *Washington, DC: American Psychological Association and ecoAmerica* (2017). https://www.srhr-ask-us.org/publication/mental-health-changing-climate-impacts-implications-guidance/.

The goal of this report is to increase awareness of the psychological impacts of climate change on human mental health and well-being. The report provides climate communicators, planners, policymakers, public health professionals, and other leaders the tools and tips needed to respond to these impacts and bolster public engagement on climate solutions.

Duyck, Sébastien. "Delivering on the Paris Promises? Review of the Paris Agreement's Implementing Guidelines from a Human Rights Perspective." *Climate Law* 9, no. 3 (2019): 202-223. https://www.srhr-ask-us.org/publication/delivering-paris-promises-combating-climate-change-protecting-rights/.

The first section of this briefing paper provides information on the key principles and obligations, many of which overlap, that are included in the preamble of the Paris Agreement. The linkages between these principles and effective climate action are highlighted, including identifying the key international frameworks that define the related commitments and obligations of governments in other fora. Subsequent section explains how these principles and obligations could be integrated in key aspects of the modalities for the effective implementation of the Paris Agreement. The briefing concludes with a set of recommendations aimed at decision-makers and other stakeholders involved in the ongoing climate negotiations.

Édes, Bart W., François Gemenne, Jonathan Hill, and Diana Reckien. "Addressing climate change and migration in Asia and the Pacific". Asian Development Bank, (2012). https://www.srhr-ask-us.org/publication/addressing-climate-change-migration-asia-pacific-final-report/.

Climate change will increase the frequency of extreme weather events, making more geographic places inhospitable to human habitation and secure livelihoods. This report presents a detailed picture of the potential impacts of climate change on migration in Asia and the Pacific. It draws upon a wealth of research to provide policy makers with informed analysis of an emerging phenomenon requiring urgent attention by governments and the international community. The report also suggests that climate-induced migration should be seen not only as a threat to human well-being but also as a potential tool to promote human adaptation to climate change.

Eisen, Nathaniel, and Nina Eschke. "Climate Change and Human Rights: The Contributions of National Human Rights Institutions: A Handbook." (2020). https://www.ciel.org/wp-content/uploads/2020/12/Climate-Change-and-Human-Rights_final.pdf.

The Handbook is an important step towards strengthening the essential role played by NHRIs to support human rights-based climate action at all levels and reinforce monitoring and accountability mechanisms, by identifying key challenges in designing and implementing climate change policies and measures, highlighting the gaps that need to be addressed, and by identifying good practices.

Looking for a particular resource material?

ASK-us

Food and Agriculture Organization. "The state of food and agriculture: Climate change, agriculture and food security." (2016). https://www.srhr-ask-us.org/publication/state-food-agriculture-climate-change-agriculture-food-security/.

In adopting the goals of the 2030 Agenda on Sustainable Development and the Paris Agreement on Climate Change, the international community took responsibility for building a sustainable future. But meeting the goals of eradicating hunger and poverty by 2030, while addressing the threat of climate change, will require a profound transformation of food and agriculture systems worldwide.

Gaillard, JC, Gorman-Murray, A and Fordham, M. "Sexual and gender minorities in disaster." Gender, Place & Culture; 24, 1, pp. 18–26. (2017). https://www.tandfonline.com/doi/pdf/10.1080/0966369X.2016.1263438.

The introduction discusses the intersection of disaster studies and geography by briefly discussing how each discipline has attended to sexual and gender minorities to date, and suggesting ways in which each discipline can enrich the other through collaborative scholarship on sexual and gender minorities in disaster. Importantly, it draws attention to critical limitations and occlusions concerning sexual and gender minorities in disaster risk reduction (DRR) policy and practice.

Gender, Global, and Climate Alliance. "Gender and climate change: A closer look at existing evidence." *Global Gender and Climate Alliance: New York, NY, USA.* (2016). https://www.srhr-ask-us.org/publication/gender-climate-change-closer-look-existing-evidence/.

Perceiving a gap in the resources available to individuals and organisations concerned about the gendered experiences of climate change, GGCA commissioned this literature review in early 2016 in order to provide the most up-todate assessment of the the current evidence base illustrating how vulnerability to climate change and climate adaptation decisions vary by gender. This is designed to serve as a resource highlighting literature addressing a broad array of gender and climate issues affecting vulnerability and adaptation capacity.

Habtezion, Senay. "Gender, climate change and food security." *United Nations Development Programme.* (2017). https://www.srhr-ask-us.org/publication/gender-climate-change-food-security/.

This policy brief explores the interlinkages of climate change and food security in the gender context. Despite significant strides in addressing gender inequalities over the years, rural women are still among the most marginalised groups in society and are particularly vulnerable to current and future climate change and food insecurity. Given these close relationships, the response to climate change vis-à-vis the agricultural sector should therefore take into account gender dynamics and be gender-responsive.

Ihalainen, Markus, B. Sijapati Basnett, A. M. Larson, Amy E. Duchelle, Thu Thuy Pham, and Houria Djoudi. *What should be included in the Green Climate Fund's new Gender Policy and Action Plan?: Lessons from CIFOR's research and analyses.* Vol. 179. CIFOR. (2017). https://www.srhr-ask-us.org/publication/included-green-climate-funds-new-gender-policy-action-plan/.

This info brief from the Center for International Forestry Research (CIFOR) outlines the key points to be included in the Green Climate Fund's (GCF) new gender policy and action plan. The GCF is well placed to contribute toward a global vision to address gender equality and women's empowerment in climate policy and action. The objectives of the new gender policy should be two-fold: (i) advance gender equality and women's empowerment through climate change mitigation and/or adaptation actions; and (ii) minimise gender-related risks and safeguard women's rights in all climate change actions. The Gender Policy and Action Plan need to be aligned with the Sustainable Development Goals to allow for clearer sets of targets and progress indicators for assessing the Fund's contribution toward enhancing gender equality and women's empowerment (SDG5).

Le Masson, Virginie. "Gender and resilience: from theory to practice." *BRACED Knowledge Manager*. (2016). https://www.srhr-ask-us.org/publication/gender-resilience-theory-practice/.

This paper presents a synthesis of four case studies documenting strategies towards building gender equality through resilience projects. It draws on the experience of non-governmental organisations (NGOs) involved in the implementation of the Building Resilience and Adaptation to Climate Extremes and Disasters (BRACED) projects: Mercy Corps (Uganda), ActionAid (Myanmar), Concern (Sudan/Chad) and Christian Aid and King's College London (Burkina Faso). The paper seeks to document how gender inequalities manifest themselves in all four contexts affected by climate change; how gender is conceptualised in project theories of change (ToCs); the operationalisation of objectives to tackle gender inequalities; internal and external obstacles to the implementation of gender sensitive activities; and drivers that help NGOs transform gender relations and build resilience.

Reid, H. "Vulnerable communities: climate adaptation that works for the poor." International Institute for Environment and Development (IIED) (2015). https://www.srhr-ask-us.org/publication/vulnerable-communities-getting-needs-knowledge-climate-policy/.

Poor and marginalised communities across the global South are hard hit by climate change. Their voices must be heard by policymakers, planners, researchers and donors involved in climate change negotiations and other global processes. Indeed, any deal agreed will need to address vulnerable communities' priorities and value their knowledge if viable national, regional and local adaptation strategies are to be implemented. This briefing highlights six tried and tested strategies for overcoming the barriers to community involvement and for ensuring due emphasis to poor and marginalised people's own adaptation needs and ideas for potential solutions.

Starrs, Ann M, Ezeh, Alex C, et. al. "Accelerate Progress—Sexual And Reproductive Health And Rights For All: Report Of The Guttmacher–Lancet Commission." *Guttmarcher Lancet*. (2018). https://www.thelancet.com/action/showPdf?pii=S0140-6736%2818%2930293-9.

The evidence presented in this report reveals the scope of the unfinished SRHR agenda as well as discusses the ways in which SRHR is linked with climate change because the health of a future population will affect a country's ability to cope and adapt, such as looking at how public health strategies are likely to accompany countries' climate mitigation and adaptation efforts.

UN Women. "Gender Dimensions of Vulnerability to Climate Change in China." (2016). https://www.srhr-ask-us.org/publication/gender-dimensions-vulnerability-climate-change-china/.

The project "Gender Dimensions of Vulnerability to Climate Change in China" analysed gender gaps in China's current approach to climate change and disaster reduction and formulated recommendations for promoting gender mainstreaming, enhancing women's empowerment, and achieving gender equality.

UNICEF. "Thirsting for a Future: Water and Children in a Changing Climate." (2017). https://www.srhr-ask-us.org/publication/thirsting-future-water-children-changing-climate/.

Water is elemental. Without it, nothing can grow. And without safe water, children may not survive. Children without access to safe water are more likely to die in infancy — and throughout childhood — from diseases caused by water-borne bacteria, to which their small bodies are more vulnerable. This report is the third in a series that explores different ways that climate change endangers the lives and futures of our children — and shows how we can and must take collective action to address these threats.

Urbinati, Lorenzo. Asian Forum for Human Rights and Development (FORUM-ASIA). "Climate Justice: Navigating the Discourse." FORUM-ASIA. August. (2020). https://www.forum-asia.org/uploads/wp/2020/09/Forum-Asia-Working-Paper-Series-No.-8_Final-01082020.pdf.

This series places attention on the role of environmental human rights defenders (EHRDs) and indigenous peoples who have been playing a crucial role in opposing development projects threatening the environment, while also being exposed to ill-informed adaptation and mitigation measures; on national human rights institutions which hold immense potential in linking the human rights and climate change agendas; and on the youth who propel the movement forward in Thailand, combining creativity and knowledge. A separate chapter looks into the interaction of genderblind international mechanisms and climate change, showcasing how gender inequality is one of the key manifestations of climate injustice.

Women and Gender Constituency and the SRHR & Climate Justice Coalition. Climate Justice and Sexual and Reproductive Health and Rights. Women and Gender Constituency (WGC). (2021). https://womengenderclimate.org/wp-content/uploads/2021/10/WGC_IssueBrief_SRHR_EN.pdf.

This issue brief shares insights and facts on how climate change, gender equality, and sexual and reproductive health and rights (SRHR) are inextricably linked as well as why SRHR must be considered as a key component of climate adaptation and resilience action and of climate justice to address these threats.

OTHER RESOURCES

FILMS/DOCUMENTARIES

After the Rain *(2013)* is a film about women coping with climate change in Macedonia, produced with the technical and financial support of UNDP, the Global Environment Facility, and the Ministry of Environment and Physical Planning. The documentary portrays four women, aged between 40 and 80, who work as farmers in the country. The women are from diverse backgrounds—Macedonian, Turkish and Albanian—and each has a very different attitude towards their work on the land. The 20-minute climate testimonials film reflects on these women's fears and challenges of working in one of the most vulnerable areas to climate change: agriculture. More on the film here: https://www.eurasia.undp.org/content/rbec/en/home/presscenter/articles/2013/11/12/after-the-rain-new-documentary-about-women-coping-with-climate-change.html.

Flip the Switch *(2019)* is a short film produced through a three-year partnership between social enterprise Barefoot College and law firm Hogan Lovells to empower women and girls globally as agents of change. The partnership is aimed to bring clean, renewable light to 20,000 more families by training 400 Solar Mamas across Asia, Africa, Latin America, and the Pacific Islands. The film follows the journey of the "Solar Mamas" – women from developing countries who have been trained as solar engineers. It also explores the importance of shared value partnerships in achieving the UN's Sustainable Development Goals (SDGs). For more information on the work, visit https://fliptheswitch.film/the-partnership/.

Hands-on: Women, Climate, Change *(2014)* profiles five women from four continents tackling climate change through policy, protest, education and innovation. The film powerfully demonstrates how women are transferring knowledge and local networks into hands-on strategies. This 48-minute collaborative documentary offers unique perspectives across cultures and generations; A young woman challenges the expansion of oil rigs in the North Sea while a seasoned community organiser interprets satellite weather reports for fisherman struggling to survive on India's increasingly volatile coast. More on the documentary at: https://redlizardmedia.com/project-item/hands-on-women-climate-change/.

The Third Pole Documentary Series *(2015)*. In the South Asian Himalayan region, the faces of those people that are most affected by climate change are overwhelmingly the faces of women. As men travel to the cities and even overseas to work, women make up the majority of the labour on farms. The agriculture sector bears the brunt of climate change related effects – with more floods and droughts, new insects and diseases. To cope with these problems, women are exploiting new technologies, using new plants and changing the way that they approach work and labour. The Third Pole commissioned a series of short documentaries from across South Asia to allow these brave warriors on the frontline of the battle with the effects of climate change, to tell their stories. More on the documentaries here: https://www.thethirdpole.net/en/climate/women-on-the-front-line-of-climate-change/.

DEFINITIONS

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Adaptation: The Intergovernmental Panel on Climate Change (IPCC) defines adaptation as the "process of adjustments to actual or expected climate and its effects. In human systems, adaptation seeks to moderate or avoid harm or exploit beneficial opportunities. In some natural systems, human intervention may facilitate adjustment to expected climate and its effects."[1]

Climate Change: Climate change refers to a change in the state of the climate that can be identified (e.g., by using statistical tests) by changes in the mean and/or the variability of its properties and that persists for an extended period, typically decades or longer. Climate change may be due to natural internal processes or external forcings such as modulations of the solar cycles, volcanic eruptions and persistent anthropogenic changes in the composition of the atmosphere or in land use. Note that the Framework Convention on Climate Change (UNFCCC), in its Article 1, defines climate change as: 'a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods.' The UNFCCC thus makes a distinction between climate change attributable to human activities altering the atmospheric composition and climate variability attributable to natural causes.[2]

Climate Justice: Justice that links development and human rights to achieve a human-centred approach to addressing climate change, safeguarding the rights of the most vulnerable people and sharing the burdens and benefits of climate change and its impacts equitably and fairly.[3]

Mitigation: Mitigation refers to actions to reduce or prevent greenhouse gas (GHG) emissions. Mitigation efforts range from the use of new and renewable technologies, developing energy efficient technologies, or changing management practices and/or consumer behaviour. Mitigation actions can take place at many levels, from costly to less expensive interventions that range from the protection of coastal areas, developing better urban infrastructure, protection of forests and ecosystems, to improving cook stove design.[4]

Paris Agreement: The Paris Agreement under the United Nations Framework Convention on Climate Change (UNFCCC) was adopted on December 2015 in Paris, France, at the 21st session of the Conference of the Parties (COP) to the UNFCCC. The agreement, adopted by 196 Parties to the UNFCCC, entered into force on November 4, 2016 and as of May 2018 had 195 Signatories and was ratified by 177 Parties. One of the goals of the Paris Agreement is 'Holding the increase in the global average temperature to well below 2°C above pre-industrial levels and pursuing efforts to limit the temperature increase to 1.5°C above pre-industrial levels', recognising that this would significantly reduce the risks and impacts of climate change. Additionally, the Agreement aims to strengthen the ability of countries to deal with the impacts of climate change.[5]

Reproductive Health: "A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and to its functions and processes. Reproductive health therefore implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this last condition are the right of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant."[6]

Reproductive Rights: "[E]mbrace certain human rights that are already recognised in national laws, international human rights documents, and other consensus documents. These rights rest on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number, spacing, and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. It also includes their right to make decisions concerning reproduction free of discrimination, coercion, and violence, as expressed in human right documents."[7]

Resilience: "The capacity of social, economic, and environmental systems to cope with a hazardous event or trend or disturbance by responding or reorganising in ways that maintain their essential function, identity, and structure, while also maintaining the capacity for adaptation, learning, and transformation."

Sexual Health: "A state of physical, emotional, mental and social well-being in relation to sexuality; it is not merely the absence of disease, dysfunction or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of

coercion, discrimination, and violence. For sexual health to be attained and maintained, the sexual rights of all persons must be respected, protected, and fulfilled."[8]

United Nations Framework Convention on Climate Change (UNFCCC): The UNFCCC was adopted in May 1992 and opened for signature at the 1992 Earth Summit in Rio de Janeiro. It entered into force in March 1994 and as of May 2018 had 197 Parties (196 States and the European Union). The Convention's ultimate objective is the 'stabilisation of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system.'[9]

Vulnerability: The propensity or predisposition to be adversely affected. Vulnerability encompasses a variety of concepts and elements including sensitivity or susceptibility to harm and lack of capacity to cope and adapt.[10]

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7 United Nations, "Programme of Action," para 7.3.

8 This is a working definition, not an official WHO position. See: WHO, "Sexual and Reproductive Health," http://www.who.int/reproductivehealth/topics/gender_rights/sexual_health/en/.

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factfile

GLOBAL AGREEMENTS ON CLIMATE CHANGE AND THEIR SYNERGIES

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Since the United Nations Conference on the Environment in 1972 started the dialogues on the linkages between economic development, pollution and the well-being of people, an array of international mechanisms focusing on environment and climate change issues have followed.[1] This includes the Paris Agreement[2] by the United Nations Framework Convention on Climate Change (UNFCCC), followed by the Gender Action Plan[3] (GAP), Goal 13 of the Sustainable Development Goals (SDGs) on Climate Action[4] and the Committee on the Elimination of Discrimination against Women's (CEDAW) General Recommendation No. 37.[5]

Sustainable development is threatened in Asia and the Pacific as the region is vulnerable to climate-induced disasters, increasing the burden of the marginalised, poor and vulnerable groups. According to UNESCAP's Asia and the Pacific SDG Progress Report 2021,[6] countries in the region are not on track and are unlikely to achieve any targets at the current rate and the COVID-19 pandemic has exacerbated it further as countries were forced to reallocate funds for recovery plans, disrupting efforts and creating delays in the submissions of Nationally Determined Contributions (NDCs). NDCs[7] are climate action plans by Parties that signed on to the Paris Agreement, to reduce emissions and adapt to climate impacts and needs to be updated every five years. The Parties will take stock of the implementation of their NDCs from 2023 and every five years from then to determine the success of the Agreement. Though contingency measures taken by the government during the onslaught of the pandemic reduced air pollution, carbon emissions and noise levels, the impact was temporary and instead contributed to solid waste management and unsustainable consumption issues from the rise in medical waste and single use products.[8]

Climate change is not a gender-neutral phenomenon as women and girls in all their diversities[9] are more vulnerable due to the manifestation of existing gender inequalities. International agreements including the Beijing Platform for Action[10] (BfPA), CEDAW, 2030 Agenda for Sustainable Development, The Enhanced Lima Work Programme on Gender[11] and the GAP, have provisions to ensure gender mainstreaming in policy frameworks. However, the effects are not visible at the grassroot level due to gender inequality. There is a need to establish accurate, accessible and timely gender disaggregated data for climate issues and conduct a gender analysis[12] to understand the specific challenges that women in all their diversities face in climate-induced disasters and build their resilience and capacity to contribute to climate action. This is as quality and gender disaggregated data is currently lacking, making it difficult to provide evidence and meet the specific needs of women and girls in all their diversities, especially the marginalised and most vulnerable.[13] Contributions of women in all their diversities are overlooked during the decision-making process, even though they are recognised agents of change and known for their resourcefulness. The lack of participation of women in decision-making spaces such as in households, communities and governments has resulted in the lack of gender considerations in plans and policies especially climate or environment-related. To build climate resilient societies, women and girls in all their diversities need to be part of the decision-making process at all levels to advocate for gender responsive climate change and disaster risk reduction plans and policies, as the current lack of a gender analysis and inclusive participation has resulted in gender-blind policies, planning, and strategies that discounts the disproportionate climate-related impacts on women in all their diversities.

The Asia Pacific region is unlikely to achieve the targets set in the Paris Agreement and SDGs with the countries' current insufficient ambition levels, and will need to increase their ambitions as well as take advantage of COVID-19 recovery opportunities to accelerate climate and disaster risk reduction action. The disappointing outcome of the recent 26th session of the Conference of Parties (COP26) of the UNFCCC also indicates that more work will also need to be done. This includes strengthening climate information including gender-differentiated impact research, integration of human rights approaches and gender-responsive systems and accurate data to incorporate gender mainstreaming and sexual and reproductive health and rights into national policies, programming and budget related to climate change and disaster risk reduction. Countries in the region can also take the opportunity from the pandemic recovery for mitigation, adaptation and climate actions to realise the Paris Agreement and multiple SDGs including combating air pollution from transport and infrastructure (SDG 7), achieving gender equality (SDG 5), improving public health including sexual and reproductive health (SDG 3) and providing quality education (SDG 4). The countries should align their commitments to the various international mechanisms by looking at the synergies of the frameworks when designing and implementing plans to improve policy coherence and avoid contradictions and goal conflicts.

The tables in the next pages provide an analysis of the intersecting provisions and synergies between some of these frameworks and is not an exhaustive list.

SYNERGIES BETWEEN INTERNATIONAL FRAMEWORKS ON ENVIRONMENT/CLIMATE CHANGE

INTERNATIONAL FRAMEWORKS		SYNERGY ANALYSIS
PARIS AGREEMENT[14]	2030 AGENDA FOR SUSTAINABLE DEVELOPMENT[15]	
Article 6, Paragraph 4 A mechanism to contribute to the mitigation of greenhouse gas emissions and support sustainable development is hereby established under the authority and guidance of the Conference of the Parties serving as the meeting of the Parties to the Paris Agreement for use by Parties on a voluntary basis. It shall be supervised by a body designated by the Conference of the Parties serving as the meeting of the Parties to the Paris Agreement, and shall aim: A. To promote the mitigation of greenhouse gas emissions while fostering sustainable development; B. To incentivise and facilitate participation in the mitigation of greenhouse gas emissions by public and private entities authorised by a Party; C. To contribute to the reduction of emission levels in the host Party, which will benefit from mitigation activities resulting in emission reductions that can also be used by another Party to fulfil its nationally determined contribution; D. To deliver an overall mitigation in global emissions.	**Goal 7.A** By 2030, enhance international cooperation to facilitate access to clean energy research and technology, including renewable energy, energy efficiency and advanced and cleaner fossil-fuel technology, and promote investment in energy infrastructure and clean energy technology. **Goal 13.2** Integrate climate change measures into national policies, strategies and planning.	The continued usage of fossil fuel and emissions of greenhouse gas will exacerbate the warming of the ecosystem and climate change.[16] This has resulted in the need to change energy systems as part of countries mitigation plans in their NDCs. Renewable energy and energy efficiency are key mitigation action plans to reduce greenhouse gas emissions, indicating strong connections between the provisions of Article 6 that call for sustainable mitigation plans, with Goal 7.A for affordable and clean energy and Goal 13.2 with the integration into national plans. According to the NDCs submitted,[17] countries in the region including Bhutan, Bangladesh, South Korea, Singapore, the Philippines, China, Japan, Maldives, Malaysia, Nepal, New Zealand, Brunei, and Fiji have made carbon neutrality pledges to be achieved by 2050.
Article 6, Paragraph 8 Parties recognise the importance of integrated, holistic and balanced non-market approaches being available to Parties to assist in the implementation of their nationally determined contributions, in the context of sustainable development and poverty eradication, in a coordinated and effective manner, including through, inter alia, mitigation, adaptation, finance, technology transfer and capacity-building, as appropriate. These approaches shall aim to: A. Promote mitigation and adaptation ambition; B. Enhance public and private participation in the implementation of nationally determined contributions; C. Enable opportunities for coordination across instruments and relevant institutional arrangements.	**Goal 13.3** Improve education, awareness-raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction and early warning.	Countries in the Asia Pacific region have in recent years committed[18] to the implementation of the Paris Agreement to ensure that education, training and public awareness are adequately considered in their contribution to capacity-building for the implementation of their NDCs as per Article 6 and Article 12. This is closely aligned with SDG Target 13.3 that highlights raising awareness through education, including the 6 elements: 1. Climate Change Education, 2. Training, 3. Public Awareness, 4. Public Access to Information, 5. Public Participation, 6. International Cooperation. Countries such as India, Malaysia, Philippines and Tuvalu have incorporated climate change into their education curriculums as shared at the recent Action for Climate Empowerment (ACE)[19] regional forum.

INTERNATIONAL FRAMEWORKS		SYNERGY ANALYSIS
CEDAW GENERAL RECOMMENDATION 37	**GENDER ACTION PLAN (GAP)**	
Paragraph 4 The objective of this general recommendation is to underscore the urgency of mitigating climate change and to highlight the steps that need to be taken to achieve gender equality as a factor that will reinforce the resilience of individuals and communities globally in the context of climate change and disasters and seeks to contribute to coherence, accountability and the mutual reinforcement of different international agendas on disaster risk reduction and climate change adaptation by focusing on the impact of climate change and disasters on women's human rights.	**Priority Area D** Gender-responsive implementation and means of implementation. **D.7** Enhance the availability of sex-disaggregated data for gender analysis, taking into consideration multidimensional factors, to better inform gender responsive climate policies, plans, strategies and action, as appropriate.	The inclusion of gender into climate mitigation and adaptation frameworks and plans signifies the acknowledgment of the gendered-impacts of climate change that is rooted in patriarchy and existing gender inequalities. The Paris Agreement is largely gender- blind, and without explicitly referencing gender it is very likely that Parties do not apply a gender-responsive approach in implementing the Agreement. Thus the introduction of the Gender Action Plan in 2017 and CEDAW General Recommendation 37 in 2018 is significant, as both frameworks stress on the importance of gender equality and gender-responsive policies and plans for climate mitigation. In the region, countries like Cambodia, Nepal and Bangladesh have incorporated gender considerations into their NDCs. Cambodia's updated submission[20] recognises the importance of women's participation in mitigation and adaption measures particularly in the adaptation, agriculture, forestry, and fisheries sectors, with six actions focused on Gender. Nepal's second NDC submission[21] included the country's aim to develop an Action Plan to integrate Gender Equality and Social Inclusion (GESI) by 2030 to achieve their NDC targets. Bangladesh has also contributed to improving the quality gendered-disaggregated data for climate-induced disasters with a Disaster-related Survey 2020[22] that statistically measured loss and damage, health and vulnerabilities of marginalised communities including women, during disasters.

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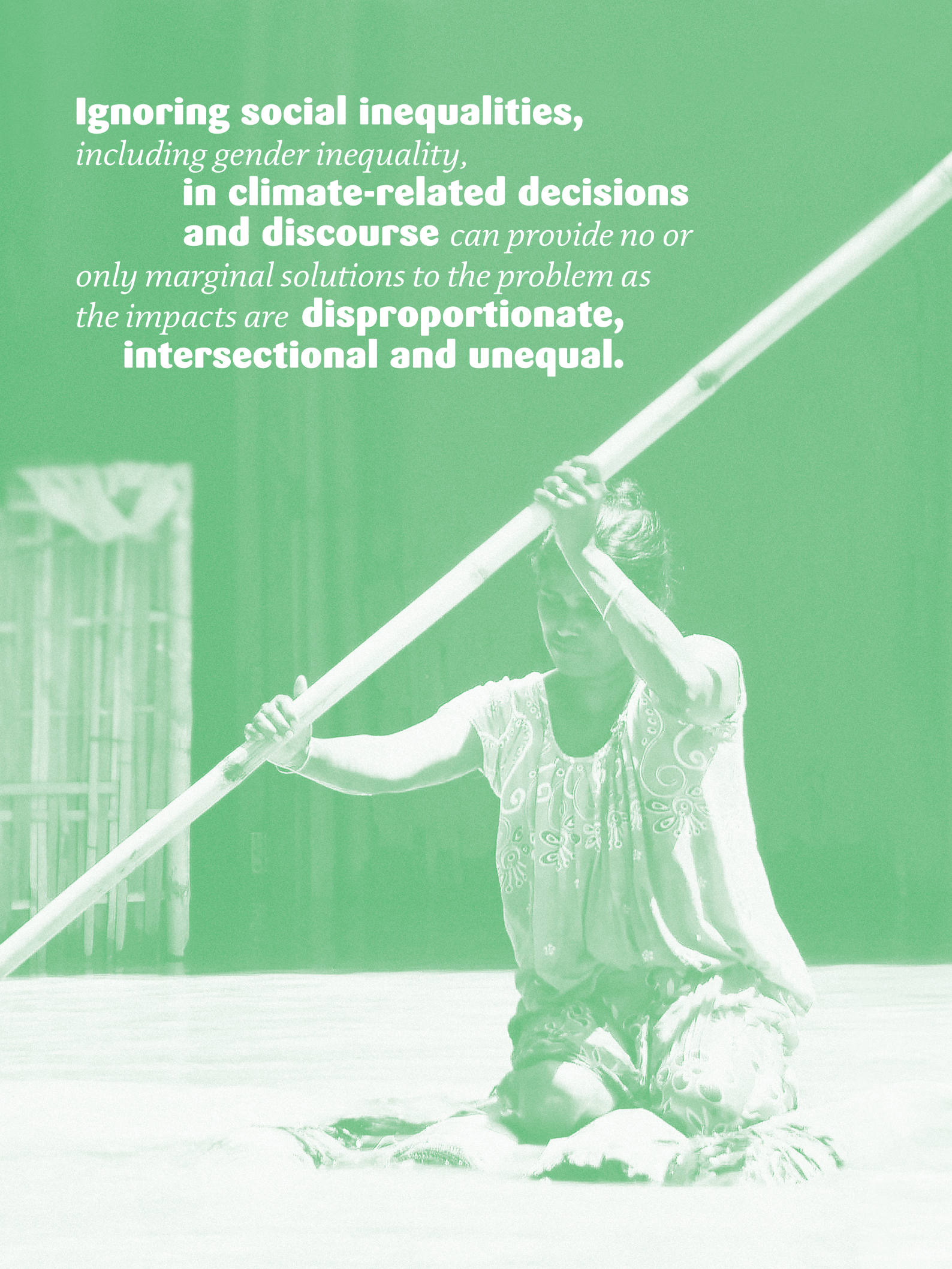
Ignoring social inequalities,
including gender inequality,
in climate-related decisions and discourse *can provide no or only marginal solutions to the problem as the impacts are* **disproportionate, intersectional and unequal.**



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