



CJ FPAR REGIONAL REPORT 2019-2021

The Reality of Nationally Determined Contributions

Based on True Stories from the Ground



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Table of Contents

List of Acronyms	3
At a Glance: APWLD and Climate Justice Feminist Participatory Action Research	5
Our FPAR Journey on Nationally Determined Contributions (2019 – 2021)	7
Women Behind the Collective FPAR Journey	10
Climate Apocalypse: A Ticking Time Bomb	15
Harsh Realities: Feminist Analysis on the Current State of the Global Climate Catastrophe	16
Paris Agreement: Lip Service and Missing Climate Actions	19
Where is the Money?	21
Nationally Determined Contributions in Asia and the Pacific	22
Organising and Mobilising to Dissect the Nationally Determined Contributions: Grassroots Women and their FPAR stories	23
A Story of Peasant Women and the NDC of Thailand	27
False Climate Solutions	29
Challenging False Solutions in the face of Political Repression, Corporate Capture and Intimidation	32
Stories of Women Rising for System Change	35
Reclaiming Lands, Reclaiming Power: Indigenous Women Mobilise for System Change (Indonesia)	36
Women-led Collective Care: A Key to Tackling the Climate Catastrophe (Philippines)	40
Building Collective Power: Women Organise Against Climate-induced Precarious Working Conditions (Pakistan)	44
Gender Transformative Climate Finance: A Pathway to Resource Democracy (Nepal)	47
Women Lead Community-based Climate Adaptations (Vietnam)	51
Peasant Women for Climate Solutions: Marching Towards Systemic Change! (Thailand)	56
Asserting Women’s Human Rights to Resources: Story of a Collective Struggle (Kyrgyzstan)	59
The Power of FPAR	62
What Do We Want? A Feminist Vision for Climate Justice	65
Annex	68

List of Acronyms

5Fs	Feminist Fossil Fuel Free Future
APWLD	Asia Pacific Forum on Women, Law and Development
CCS	Carbon Capture and Storage
CDM	Clean Development Mechanism
CJ FPAR	Climate Justice Feminist Participatory Action Research
CKC	Centre for Knowledge Co-creation and Development Research
COP	Conference of Parties
CRSD	Centre of Regional Science and Development
CSOs	Civil Society Organisations
CSR	Corporate Social Responsibility
CSRSD	Centre for Social Research and Development
DRR	Disaster Risk Reduction
DRRM	Disaster Risk Reduction Management
DSWD	Department of Social Welfare and Development
FFF	Forests and Farmers Foundation of Thailand
FGD	Focus Group Discussion
FPAR	Feminist Participatory Action Research
FPIC	Free, Prior and Informed Consent
GAP	Gender Action Plan
GHG	Greenhouse Gas
GST	Global Stocktake
IPCC AR6	Intergovernmental Panel on Climate Change Sixth Assessment Report
KSPPM	Kelompok Studi dan Pengembangan Prakarsa Masyarakat
LDCs	Least Developed Countries
LGBT	Lesbian, Gay, Bisexual and Trans gender
LGBTI	Lesbian, Gay, Bisexual, Trans gender and Intersex

LNRT	Lower Northern Region of Thailand
NAP	National Adaptation Plan
NCR	National Capital Region
NDC	Nationally Determined Contributions
NGOs	Non-Governmental Organisations
NTF-ELCAC	National Task Force to End Local Communist Armed Conflict
PPP	Public-Private Partnership
PT. TPL	PT. Toba Pulp Lestari
REDD	Reducing Emissions from Deforestation and Forest Degradation
REDD+	Reducing Emissions from Deforestation and Forest Degradation, and the Conservation of Forest Carbon Stocks, Sustainable Management of Forests, and Enhancement of Forest Carbon Stocks
SCF	Sindh Community Foundation
SDG	Sustainable Development Goal
SIDS	Small Island Developing States
UN	United Nations
UN ECOSOC	United Nations Economic and Social Council
UN ESCAP	United Nations Economic and Social Commission for Asia and the Pacific
UNFCCC	United Nations Framework Convention on Climate Change
UNHRC	United Nations Human Rights Council
WGC	Women and Gender Constituency
WoNEE	Women Network for Energy and Environment

At a Glance: APWLD and Climate Justice Feminist Participatory Action Research

‘As recognised by the Secretary-General, the contribution of persons in vulnerable situations to climate marches, Civil Society Organisations, grass-roots initiatives and climate litigation is critical to effecting positive change. The Asia Pacific Forum on Women, Law and Development’s Feminist Participatory Action Research (FPAR) programme in which indigenous women and Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) persons documented their experiences, responses and needs to support those most affected by climate change in shaping climate policies’. ~ **Michele Bachelet, United Nations (UN) High Commissioner for Human Rights during the 50th Session of the UN Human Rights Council (UNHRC), June 2022**

The Asia Pacific Forum on Women, Law and Development (APWLD) is the leading network of feminist organisations and individual activists in Asia and the Pacific. Our 295 members represent organisations and groups of diverse women from 31 countries in the region covering the five subregions of Central Asia, East Asia, Pacific, South Asia and Southeast Asia. We are an independent, non-governmental, non-profit organisation with consultative status with the United Nations Economic and Social Council (UN ECOSOC). Over the past 36 years, APWLD has actively worked towards advancing women’s human rights and Development Justice.

APWLD fosters feminist movements to influence laws, policies and practices at the local, national, regional and international levels. We develop capacities, produce and disseminate feminist analyses, conduct advocacy and foster networks and spaces for movement building to claim and strengthen women’s human rights. APWLD works with feminists and grassroots women in the region to use law as an instrument of change for equality, justice, peace and Development Justice.

Among APWLD’s thematic programmes is climate justice. This programme focuses on building the capacity of women disproportionately affected by climate crises and collecting evidence on the impacts faced by communities. Our advocacy aims to ensure that the climate framework and commitments from local to global level respond to the realities of women in Asia and the Pacific and institute more gender-just and genuine, sustainable and women-led solutions. Most importantly, we want to make sure that the voices and demands of women in the region for climate justice are integrated in policies at local, national, regional and international levels towards advancing ecological sustainability and women’s human rights.

We work with a sense of urgency as the severe impacts of climate crises are intensifying, and countries in Asia and the Pacific are among the most vulnerable. Women bear the brunt of climate change impacts and are more likely to become casualties of either extreme climate events or slow-onset events. Their identities, lives and livelihood are extremely affected by climate change impacts

including drought, flood, crop loss and loss of biodiversity.

The Feminist Participatory Action Research (FPAR) is an important pillar of the work of the climate justice programme to strengthen feminist climate justice movements, amplify grassroots women's voices and advance women's human rights, particularly at the local and national levels. FPARs are carried out in collaboration with grassroots women's organisations and their communities and to mobilise cross-movements collaboration to co-create a radical vision of Feminist Fossil Fuel Free Future (5Fs).¹

The FPAR is used as an advocacy and campaign tool to support women's struggles and resistance against climate injustices. Through Climate Justice Feminist Participatory Action Research (CJ FPAR), data on impacts of climate crises and adaptation strategies are collected and used to amplify the voices of women from the communities so that their insights and experiences inform policies at all levels. For instance, in 2017-2019, the CJ FPAR focused on climate induced displacement. The FPAR involved rural and indigenous women in nine

countries, namely Vietnam, Thailand, Pakistan, Nepal, Burma, India, Bangladesh, Cambodia and Sri Lanka.² For 2019-2021, the CJ FPAR focused on the thematic issue on Nationally Determined Contributions (NDCs), which is the feature of this regional report.

Notably, the CJ FPAR work was recognised specifically during the UNHRC Session in June 2022. Michelle Bachelet, the United Nations High Commissioner for Human Rights, officially acknowledged APWLD's FPAR as a main example of the contributions of peoples and grassroots initiatives that are critical in tackling the climate crisis.

Besides strengthening the capacity, political position and analysis of feminists and grassroots women in Asia and the Pacific, the climate justice programme is committed to increase and deepen the understanding of governments, United Nations (UN) officials and other institutions on specific thematic issues, feminist demands, solutions and visions based on the reality and specific context of Asia and the Pacific.

¹ APWLD. (2016). *APWLD Briefer: Feminist Fossil Fuel Free Future (5Fs)*. http://apwld.org/wp-content/uploads/2016/12/5Fs_briefer_v2.pdf

² APWLD. (2022). *Grassroots Women Rising: Addressing Loss and Damage on a Burning Planet*. <https://apwld.org/grassroots-women-rising-addressing-loss-and-damage-on-a-burning-planet/>

Our FPAR Journey on Nationally Determined Contributions (2019 – 2021)

'In building movements and solidarity for climate justice, one strength of the FPAR is how we are able to be together with the community and hear women telling their stories directly'. ~ **FPAR story of rural and indigenous women in Bhaise and Satkanya, Nepal**

In 2019, APWLD launched its CJ FPAR for NDCs monitoring with seven partner organisations working with different women's groups in seven countries which include indigenous women in Indonesia, Nepal and Vietnam; rural women in Kyrgyzstan; women cotton pickers in Pakistan; urban poor women in Philippines and peasant women in Thailand. Partner organisations from each country worked together with grassroots women and their communities to document the impacts of the climate crises. They also documented the process of NDCs to analyse its contributions to address climate emergencies in ways that advance women's human rights.

Patriarchal society and its norms dominate and dictate all aspects of women's lives, depriving them of power, dignity and human rights. Women in the communities would label themselves as 'voiceless' or would not dare to speak, giving them no decision-making power within their households and community. This societal system incapacitates women to earn decent income from paid work and relegates them to unpaid household and care work and subsistence farm work, it forces women to be dependent on their husbands and promotes the feminisation of poverty.

These realities of women's lives are exacerbated by the impacts of climate crises. However, through

their FPAR journey, they were able to discuss this matter among themselves together with the CJ FPAR partners. The experience and process has been empowering for the grassroots women. For instance, peasant women in Thailand have used FPAR as a tool to directly link their daily realities facing climate change impacts with Thailand's NDCs and advocate for the peasant women's demands to meaningfully participate in the NDCs process of the country. Some women's groups – such as those from Philippines and Vietnam – were able to do a simpler feminist analysis of their countries' NDCs. Aside from that, all the seven groups of women continued to organise and mobilise communities to work on local level mitigation and/or adaptation actions in their FPARs.

For the seven groups of women who utilised the FPAR principles, methodology and tools, the process strengthened their understanding and analysis of the impacts of climate injustices on their lives and in relation to their human rights. The knowledge and skills enabled them to conduct participatory research on the systemic causes and impacts of climate crises, document their stories and participate actively in discussions related to climate crises at the community and national levels. From the FPAR stories of women and their communities, APWLD was able to produce

evidence-based advocacy materials, including policy briefs on women's realities.³

FPAR women were also able to participate and engage in local to global meetings virtually (e.g. conferences, workshops and dialogues) to advocate for feminist climate justice in their communities. As a result, they were able to build alliances with other women climate justice activists and networks from Asia and the Pacific region as well as the Global North.

Also, over the course of FPAR, the women discovered the 'rabbit hole' of impacts of climate crises. That is – their communities are not only impacted by climate emergencies but are also adversely impacted by multi-faceted injustices in the name of development and climate actions. Findings on exploitation by the extractive sector was evident in the communities in the Philippines (sand mining and quarrying activities) and Kyrgyzstan (gold mining). False solutions by powerful private companies with backing from governments are present in Indonesia (eucalyptus plantations) and in Vietnam (hydropower plants).

The exploitation of women agricultural workers is also evident through the FPAR in Pakistan. The women cotton pickers receive low wages, do not have any labour rights, including social protection and access to health services during work hours even though they are working in one of the major cotton producing districts in the country. Through the FPAR journey, grassroots women have testified that when they began to speak up and fight against these injustices – including land grabbing, climate-induced disaster-related issues and loss of livelihoods – they were either harassed or threatened by the big companies, landlords and/or the police or military.

In addition to dissecting the issues on the ground, this FPAR report also highlights community-based

and women-led climate actions, solutions and initiatives. For instance, rural and indigenous women in Indonesia and Vietnam had led the communities to fight against false solutions brought about by corporate capture, namely monoculture eucalyptus plantations and hydropower projects. FPAR women from Indonesia also boldly demanded that their local and national governments recognise and respect the rights of Indigenous Peoples, including their customary land rights, as well as launched a petition calling for public support – where they collected 25,000 signatories for the community's fight for their land rights.

Meanwhile, the indigenous women in Nepal with their new found confidence and knowing their women's human rights demanded for gender-responsive budgets and programmes for adaptation actions from their local and national governments. In the face of climate-induced disaster, particularly the most recent Super Typhoon Vamco, urban poor women in the Philippines started a petition on behalf of their community to file their demands with the Department of Social Welfare and Development (DSWD) for financial and material aid for victims/survivors of the disaster. They also managed to garner the support of the city council to include women in discussions and decision-making processes related to the Disaster Risk Reduction Management (DRRM).

Equally encouraging is that the FPAR women's groups have strengthened solidarity among women's movements within and beyond their communities. For instance, the FPAR women from Indonesia established a new indigenous women's group in their community and they were also able to mobilise support and build alliances and networks with other national and international organisations and larger social movements to synergise efforts to reclaim back their customary

³ APWLD. (2022). *FPAR briefers*. <https://apwld.org/undisputed-lived-realities/>

land. The FPAR women in Pakistan has formed a Federation of Women Trade Unions of Cotton Workers as well as established a network of labour rights organisations. The rural and indigenous women in Vietnam meanwhile, collaborated with

other local women who were also affected by the hydropower projects to synergise advocacy efforts. This particular CJ FPAR has successfully produced many community/country-specific women-led climate actions and solutions.

'The women understand different participatory data collection and analysis tools during the FPAR process including the mandala, timeline, resources mapping, impact mapping, body mapping, daily clock and how to read the data collected to agree on the analysis. They realised that the difference between the FPAR tools and other participatory tools is that the FPAR tools are more interactive and participatory. With this, they are confident in talking about their different stories in a structured way, especially using the "story of me, story of us, story of now" and "Anger Hope Action" as feminist storytelling frameworks.' ~ FPAR story of the Lower Northern Region of Thailand (LNRT) peasant women, Thailand



The Women Behind the Collective FPAR Journey



INDONESIA



Kelompok Studi dan Pengembangan Prakarsa Masyarakat (KSPPM)

Young woman researcher: Angela Manihuruk

Community researcher: Eva Junita Lumban Gaol

Mentor: Masro Delima Silalahi

KSPPM has partnered with the Batak indigenous community in Pargamanan Bintang Maria in Parlilitan, North Sumatera for more than two decades in support of Indigenous People's struggles for political, economic and environmental rights. Their action research aimed to strengthen indigenous women's capacities to document and analyse the impacts of the climate crises and how these are exacerbated by exploitative development projects – in this case, eucalyptus plantations by a pulp and paper company. Through FPAR, the indigenous women were determined to gain legal recognition of their customary land rights and their invaluable role in the collective struggles of the community against climate crises and in realising their human rights to a healthy environment.

KYRGYZSTAN



Centre of Regional Science and Development (CRSD)

Young woman researcher: Aizada Asylbekova

Community researcher: Aijan Alamanova

Mentor: Aizhan Musaeva

CRSD works with the women from the Bokonbaevo village, which is the alpine district centre of the Ton District in the Issyk-Kul Region, to address the issue of severe drought and the lack of access to water. Majority of these women are homemakers resulting from the gender division of labour in their patriarchal community and are not well aware of their human rights. The aim of the FPAR is to mobilise the women from Bokonbaevo village to participate in decision-making in the allocation of financial resources of the Issyk-Kul Development Fund while addressing the impacts of climate change on women's human rights. Through the CJ FPAR journey, the women are learning about climate change and its impact on their health and livelihoods, how local communities can exercise their rights to access information under the jurisdiction of state bodies and how women can apply to receive funds from the Issyk-Kul Development Fund for their monthly financial aid.

NEPAL



Women Network for Energy and Environment (WoNEE)

Young woman researcher: Namita Neupane

Community researchers: Manisha Ghimire, Ranju Shapkota

Mentor: Kala Timalcina

WoNEE is a national women-led network that aims to engage women to strengthen their involvement in environmental issues, including their analysis of the impacts of climate crises. During the FPAR, a young woman researcher from WoNEE worked with the rural and indigenous women in the Bhaise and Satkanya villages, located in the southern part of Lalitpur. This initiative aimed to increase their understanding of the impacts of the climate crises and influence their local government to strengthen gender-transformative budgeting for adaptation to climate change. Through the FPAR, the women in the two villages who were involved in agriculture identified as challenges the lack of opportunities to participate in decision-making processes at all levels on issues related to climate impacts such as livelihood, health, transportation and public services. With their gained confidence, they have become role models in their community and have actively engaged with local government to advocate for gender-transformative budgeting and adaptation plans.

PAKISTAN



Sindh Community Foundation (SCF)
Young woman researcher: Ramsha Kalhoro
Community researcher: Farzana
Mentor: Jamila Nawaz

SCF is a non-government organisation based in Hyderabad who works with women agricultural workers from the Matiari District, one of the major cotton-producing districts in Sindh Province. During the FPAR, a young woman researcher worked closely with women agricultural workers to look into the impacts of climate crises on women cotton pickers' health exacerbated by their harsh working conditions. The CJ FPAR heightened the awareness among women agricultural workers on the impacts of climate change and the importance of amplifying their collective voice. Resulting from the FPAR, these women are now taking on a more significant role in strengthening the Federation of Trade Unions of Women Cotton Pickers. They advocated for their labour rights to achieve safer and better working conditions for the health and well-being of women cotton pickers.

PHILIPPINES



Kalipunan ng Damayang Mahihirap (Kadamay)
Young researcher: Kai Ra Cabaron
Community researchers: Ka Rosie, Ka Felly
Mentor: Cham Perez

Kadamay is the largest alliance of Filipino urban poor. Kadamay worked together with the women from Southville in Rizal Province, one of the relocation sites of the urban poor from the National Capital Region (NCR) whose homes were demolished to make way for private development projects. Through this FPAR journey, the Southville women dissected the impacts of climate-induced disasters on their lives, which are further exacerbated by the feudal and patriarchal society deeply rooted in colonialism and neoliberalism as well as intensified by the COVID-19 pandemic. They began to collectively understand the root causes of their problems and mobilise the community affected. Because of this, they were able to consolidate their demands and take actions to realise feminist climate justice for urban poor women, not only in Southville but also in other parts of the country.

THAILAND



Forests and Farmers Foundation of Thailand (FFF)
Young woman researcher: Siriporn Boonto
Community researchers: Kanita Promma, Pornwajee Panatee, Kritsana Fuangdee, Pawarisa Boonprasop
Mentor: Suratjanna Kanjanaphairoj

FFF conducted the FPAR with the peasant women in the Lower Northern Region of Thailand (LNRT). The aim of the action research was to look into the impacts of climate crises on the livelihoods and well-being of peasant women in the region. Through the FPAR, the LNRT peasant women strengthened their capacity and understanding around the injustices in the climate crises, linking these with the larger geopolitical and economic context and the systemic barriers that exacerbate women's oppression and exploitation. Having understood the systemic and structural roots of the problems, they acted collectively to raise the profile of their concerns such as the lack of water due to prolonged drought seasons and health impacts from heat waves, with the government and other networks. They also established the Women for Climate Justice Alliance to realise a feminist climate-resilient future.

Centre for Social Research and Development (CSRSD)
Young woman researcher: Nguyen Thi Nhat Anh
Community researcher: Tran Mai Huong, Tran Thi Thanh Tam
Mentor: Pham Thi Dieu My

CSRSD is a women-led organisation who works with rural communities threatened by climate crises. CSRSD took the FPAR journey together with Co Tu women in A Lua and A So villages and the Kinh women in Dai Hong commune from the Quang Nam Province to address the impacts of climate crises and hydropower projects on women. The Vietnamese government's hydropower plant projects, promoted as 'clean energy initiatives' but are actually false climate solutions, have negatively impacted these rural and indigenous communities. The patriarchal social and cultural norms exacerbate their situation and make them voiceless. However, through FPAR, the women gained knowledge about climate crises and their country's NDCs, and found their voice to lead the advocacy and coordinate with local authorities and other key actors regarding the impacts of the hydropower projects and community level mitigation actions.



Climate Apocalypse: A Ticking Time Bomb



Harsh Realities: Feminist Analysis on the Current State of the Global Climate Catastrophe

'Climate change is a threat to human well-being and planetary health. There is a rapidly closing window of opportunity to secure a liveable and sustainable future for all... The choices and actions implemented in this decade will have impacts now and for thousands of years'. ~ **Synthesis Report of the Intergovernmental Panel on Climate Change (IPCC) 6th Assessment Report**

It is undeniable that climate change has resulted in more frequent and extreme weather events such as drought, flood and cyclone, sea level rise and air pollution. These extreme weather events and slow-onset events have resulted in short and long-term negative social, economic and environmental impacts. In addition, global political instability and related losses and damages to the population, especially to the grassroots women and their communities have also come about.

The 2023 Synthesis Report of the Intergovernmental Panel on Climate Change Sixth Assessment Report (IPCC AR6), with no holds barred, underscored that Greenhouse Gas (GHG) emissions from human activities have continued to increase which has led to the global surface temperature in year 2011-2020 to rise by 1.1°C compared to year 1850-1900. The Synthesis Report specifically pinpoints human activities resulting from the 'unequal historical and on-going contributions arising from unsustainable energy use, land use and land-use change, lifestyle and pattern of consumption and production'. The report also warned that overshoot beyond 1.5°C will have adverse impacts including some irreversible ones and there will be additional risks for people and the planet. The most terrifying would be that 'climatic and non-climatic risks will increasingly interact,

creating compound and cascading risks that are more complex and difficult to manage'.

In Asia and the Pacific region, climate emergency continues to exacerbate existing grim global crises and inequalities. According to the IPCC AR6, it will continue to bring about acute food insecurity and reduced water security. The largest impacts will be seen in communities in the Least Developed Countries (LDCs) and Small Island Developing States (SIDS) as well as among the small-scale food producers, low-income households and Indigenous Peoples.⁴ This reinforces the fact that countries that least contribute to the GHG emissions are disproportionately affected by the adverse impacts of climate change.

The region's population, with a large proportion living in poverty, is highly vulnerable to climatic hazards. This results from limited access to basic services and resources, high levels of climate-sensitive livelihoods (e.g. peasants, smallholder farmers, pastoralists and fishing communities) and incidences of violent conflict.⁵ The IPCC AR6 concluded that inequity and marginalisation linked to gender, ethnicity, low income or its combinations, especially among Indigenous Peoples and local communities, are found to exacerbate vulnerability. Another stark finding is that the vulnerability of humans and ecosystems

⁴ Intergovernmental Panel on Climate Change. (2023). *Synthesis Report of the IPCC 6th Assessment Report (AR6). Summary for Policymakers*. https://report.ipcc.ch/ar6syр/pdf/IPCC_AR6_SYR_SPM.pdf

⁵ Intergovernmental Panel on Climate Change. (2023). *Synthesis Report of the 6th IPCC Assessment Report (AR6)* https://report.ipcc.ch/ar6syр/pdf/IPCC_AR6_SYR_LongerReport.pdf

to climatic hazards are driven by patterns of intersecting socio-economic development unsustainable ocean and land use and historical and ongoing patterns of inequity such as colonialism and governance.⁶

The seven FPAR communities are located in South Asia (Nepal and Pakistan), Southeast Asia (Indonesia, Philippines, Thailand and Vietnam) and Central Asia (Kyrgyzstan). An IPCC report projected that climate-induced extreme events –

such as droughts, rain, heat waves and typhoons – will result in climate-related risk to agriculture productivity and food systems, namely, the decline in fisheries and crop production in South Asia and Southeast Asia.⁷ Increasing temperature is associated with the predicted increase in climatically suitable habitats for agriculture pests, which will be a major threat to Asia's rice producing countries (e.g. Indonesia, Philippines, Thailand and Vietnam).

'Droughts now have been abnormal compared to 10-15 years ago. In the past, we knew when the rain would come but now it has become unpredictable. In some years, no rain for a long time, we experience early droughts, prolonged droughts. These abnormal droughts seem to have become normal now'. ~ Wanna Areepoon, a peasant woman of Jomthong, Phitsanulok Province, Thailand

In 2019, the same report said that 9.6 million people 9.6 million people in Southeast Asia and East Asia were internally displaced due to either floods, cyclones or typhoons. This figure is about 30 per cent of the total global displacements for 2019. In the Philippines, Typhoon Vamco (Ulysses) caused severe floodings, the worst in 45 years, and landslides in 2020, as a result 5.2 million persons were displaced and had to be relocated to evacuation centres or makeshift shelters in roadside camps, it also resulted in major damages to agriculture and infrastructure such as bridges, roads, electrical power and communication services.⁸

Under the high emissions scenario, coastal cities in South Asia and Southeast Asia, between 2005 and 2050, are projected to experience flooding which will bring about a significant increase in national average annual economic losses.⁹

In 2022, Pakistan experienced devastating floods, considered as 'a one in 100-year event', and the casualties include 33 million people affected, about 1,500 deaths and 1.7 million homes destroyed.¹⁰ The total cost of damages was estimated to be at least US\$30 billion. Food crop loss was estimated to be about US\$2.3 billion and about 18,000 square kilometres of cropland was

⁶ Intergovernmental Panel on Climate Change. (2023). *Synthesis Report of the 6th IPCC Assessment Report (AR6)* https://report.ipcc.ch/ar6syr/pdf/IPCC_AR6_SYR_LongerReport.pdf

⁷ Intergovernmental Panel on Climate Change. (2022). Chapter 10: Asia. In *Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the 6th Assessment Report of the Intergovernmental Panel on Climate Change*. https://www.ipcc.ch/report/ar6/wg2/downloads/report/IPCC_AR6_WGII_Chapter10.pdf

⁸ International Federation of Red Cross and Red Crescent Societies. (12 March 2022). *Philippines: Floods and Typhoons 2020 (Typhoon Vamco) – Operation Update Report No.7, Emergency appeal No. MDRPH041*. <https://reliefweb.int/report/philippines/philippines-floods-and-typhoons-2020-typhoon-vamco-operation-update-report-n-7>

⁹ Intergovernmental Panel on Climate Change. (2022). Chapter 10: Asia. In *Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the 6th Assessment Report of the Intergovernmental Panel on Climate Change*. https://www.ipcc.ch/report/ar6/wg2/downloads/report/IPCC_AR6_WGII_Chapter10.pdf

¹⁰ Harvey, F. (15 September 2022). Pakistan floods 'made up to 50% worse by global heating'. *The Guardian*. <https://www.theguardian.com/environment/2022/sep/15/pakistan-floods-made-up-to-50-worse-by-global-heating>

destroyed; this includes 45 per cent of the cotton crop fields.¹¹ Looking at the Sindh Province specifically,¹² the amount of rain recorded in this province during the catastrophe was about seven

to eight times the usual rainfall.¹³ This province produces half of the country's food supply, but during the floods about 90 per cent of the crops were destroyed.¹⁴

Pakistan: Impact on women cotton pickers

'The increased temperature left the worst impacts on the livelihoods and health of women cotton pickers in Matiari District, Sindh Province. Difficulty in breathing, itch and heat stroke are the common health problems that women agriculture workers are facing. Due to locust attacks, heavy monsoon rain and severe pest infestation, the production of cotton decreased drastically. These reduced the number of working days for cotton pickers. Less number of work days means less income. In 2019, the average income of four months of work picking cotton was between Rs.12000 to Rs.15000 (USD 41.70 to USD 52.10) but this year (2020) it dropped to between Rs. 6000 to Rs.8000 (USD 20.80 to USD 27.80). These reduced women's income.'

Source: FPAR story of women cotton pickers in Matiari, Pakistan

'A decade ago, we were able to pick a daily average of 1 to 1.5 maund (approximately 60kg) of cotton. But now, we are able to pick only half of the amount because of the increased heat and the low crop production'. ~ **A Matiari woman cotton picker, Pakistan**

¹¹ Harvey, F. (15 September 2022). Pakistan floods 'made up to 50% worse by global heating.' *The Guardian*. <https://www.theguardian.com/environment/2022/sep/15/pakistan-floods-made-up-to-50-worse-by-global-heating>

¹² The FPAR was conducted in this province.

¹³ Harvey, F. (15 September 2022). Pakistan floods 'made up to 50% worse by global heating.' *The Guardian*. <https://www.theguardian.com/environment/2022/sep/15/pakistan-floods-made-up-to-50-worse-by-global-heating>

¹⁴ Khokhar, M. N. (5 September 2022). Rich Countries caused Pakistan's catastrophic flooding. Their Response? Inertia and Apathy. *The Guardian*. <https://www.theguardian.com/commentisfree/2022/sep/05/rich-countries-pakistan-flooding-climate-crisis-cop27>

Paris Agreement: Lip Service and Missing Climate Actions

'The destruction of the forests has caused the climate situation to be unpredictable. We should adapt, or else we will all lose out'. ~ Eva Junita Lumban Gaol, FPAR community researcher and an indigenous woman leader of Pargamanan Bintang Maria, Indonesia

The Paris Agreement was adopted by all member countries (hereafter referred to as 'Parties') to the United Nations Framework Convention on Climate Change (UNFCCC) at the 21st Conference of Parties (COP) in Paris in December 2015.¹⁵ It was formally signed by 196 Parties on 22 April 2016 at a special signing ceremony in the UN Headquarters, New York.¹⁶ The Paris Agreement binds parties to reduce the global annual emissions of GHG by 2020 and aggregate emission pathways consistent with 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. It was lauded for its acknowledgment in its preamble of the 'rights of Indigenous Peoples, local communities, migrants, children, persons with disabilities and people in vulnerable situations...as well as gender equality, empowerment of women and intergenerational equity.'¹⁷

At the UNHRC 32nd session in April 2016, the Director-General proposed that 'an agenda for action that doubled as a results-based framework

for accountability' was needed in recognition that the Paris Agreement was 'largely voluntary and subject to interpretation' by the Parties.¹⁸ The Parties must also be committed to 'respect, promote and consider human rights, including the right to health, in their respective climate actions'.¹⁹

Since then, progress has been very slow and even stalling; thus, the Paris Agreement's 1.5°C goal is barely even alive. The previous year's COP27, which was held at Sharm el-Sheik, Egypt, was a let down. Overall, feminists and women's rights advocates went home frustrated as Parties once again ignored the urgency of the climate crisis and neglected to take into account gender transformative climate actions. No doubt that there were wins such as the establishment of a loss and damage fund, the inclusion of the reference to the 'human right to a clean, healthy and sustainable environment' and reforms for Multilateral Development Banks and International Financing Institutions.²⁰ However, feminists and grassroots women's movements were very disappointed with the weak decision in the process and outcome of the mid-term review of the UNFCCC Gender Action Plan (GAP).²¹ There was a

¹⁵ United Nations. (n.d). *Paris Climate Agreement Signing Ceremony*. <http://www.un.org/sustainabledevelopment/climatechange/>

¹⁶ United Nations. (n.d). *Paris Climate Agreement Signing Ceremony*. <http://www.un.org/sustainabledevelopment/climatechange/>

¹⁷ United Nations Framework Convention on Climate Change. (2015). *Adoption of the Paris Agreement*. Conference of the Parties, 21st session, 30 November to 11 December 2015, Paris.

¹⁸ United Nations Office of the High Commissioner for Human Rights. (2016). *Outcome of the Panel Discussion on the Adverse Impact of Climate Change on States' Efforts to Progressively Realise the Right of Everyone to the Enjoyment of the Highest Attainable Standard of Physical and Mental Health and Related Policies, Lessons Learned and Good Practices*. Human Rights Council 32th Session, 19 April 2016. <https://digitallibrary.un.org/record/842169?ln=en>

¹⁹ United Nations Office of the High Commissioner for Human Rights. (2016). *Analytical Study on the Relationship between Climate Change and the Human Right of Everyone to the Enjoyment of the Highest Attainable Standard of Physical and Mental Health*. Human Rights Council 32th Session, 6 May 2016, Geneva. <https://digitallibrary.un.org/record/841798/?ln=en>

²⁰ Women and Gender Constituency. (20 November 2022) *Collective Power Shines Amid a Process That Fails on Urgent Climate Action* [Press Release]. <https://womensgenderclimate.org/press-release-collective-power-shines-amid-a-process-that-fails-on-urgent-climate-action/>

²¹ United Nations Framework Convention on Climate Change. (2022). *COP 27 decision on Gender and Climate Change. Intermediate Review of the Implementation of the Gender Action Plan*. https://cop23.unfccc.int/sites/default/files/resource/cp2022_L15E.pdf

lack of substantive review and failure to advance critical issues (e.g. social protection and lived realities of women and girls in all their diversities) and deliver adequate funding.²²

The COP27 outcomes reflect once more the country Parties' persistent refusal to call for the full phase-out of all fossil fuels.²³ Adding to that, their unceasing backing of false solutions driven by corporate interests, including unproven and risky technologies, carbon offsets, carbon markets and carbon sinks, displace Indigenous Peoples and other rural communities.²⁴ This is evident in the decisions related to the Clean Development Mechanism (CDM) of the Kyoto Protocol and Article 6 of the Paris Agreement, specifically Articles 6.2²⁵ and 6.4²⁶, which validates that Parties and big corporations are prioritising false solutions such as carbon offsets and carbon markets rather than taking drastic steps to reduce GHG emissions. In fact, about 80 per cent of CDM's mitigation projects as of 2022 were carried out in countries in the Asia and the Pacific region which utilised false solutions such as biomass and hydropower.²⁷

The first Global Stocktake (GST), under the Paris Agreement, provides opportunities to Parties and non-Parties stakeholders to take inventory of the progress reached thus far, the gaps and the countries' NDCs. The outcome at COP28 in December 2023 shall inform Parties with regard to updating and enhancing their NDCs for the period

of 2025-2030. Unfortunately, during the dialogues at COP27, there was a clear push by the private sector, especially the fossil fuel lobbyists, for false solutions such as carbon markets, carbon offsets and Carbon Capture and Storage (CCS). The first GST process and discussions lack the integration of human rights, gender equality, social inclusion, Just and Equitable Transitions, intergenerational justice, the guarantee of equal and meaningful participation, transparency, accountability and access throughout.²⁸

A summary report was recently released by the UNFCCC on the GST, the findings showed that collective progress by countries are not on track²⁹ to meet the Paris Agreement goal of 1.5°C, therefore countries need to urgently increase their ambition as they prepare their next NDCs due for submissions in 2025. Two major gaps were identified, namely 'emissions gaps' and 'implementation gaps', as such countries, particularly high emitters, are tasked to take enhanced action to reduce their GHG emissions drastically to address the 'emissions gaps' while at the same time accelerate the implementation of national NDCs-related policies to address the 'implementation gaps'.³⁰

As consultation with stakeholders is on-going until COP28, feminists and Civil Society Organizations have been actively engaged in various dialogues and submissions to make sure that our demands

²² Women and Gender Constituency. (20 November 2022) *Collective Power Shines Amid a Process That Fails on Urgent Climate Action* [Press Release]. <https://womensgenderclimate.org/press-release-collective-power-shines-amid-a-process-that-fails-on-urgent-climate-action/>

²³ United Nations Framework Convention on Climate Change. (2022). *COP27 cover decision. Sharm el-Sheikh Implementation Plan*. https://unfccc.int/sites/default/files/resource/cop27_avv_2_cover%20decision.pdf

²⁴ Women and Gender Constituency. (20 November 2022) *Collective Power Shines Amid a Process That Fails on Urgent Climate Action* [Press Release]. <https://womensgenderclimate.org/press-release-collective-power-shines-amid-a-process-that-fails-on-urgent-climate-action/>

²⁵ United Nations Framework Convention on Climate Change. (2022). *Article 6.2 decision at COP27*. https://unfccc.int/sites/default/files/resource/cma2022_L15_adv_1.pdf

²⁶ United Nations Framework Convention on Climate Change. (2022). *Article 6.4 decision at COP27*. https://unfccc.int/sites/default/files/resource/cma2022_L14_adv.pdf

²⁷ United Nations Framework Convention on Climate Change. (2022). *Annual Report of the Executive Board of the Clean Development Mechanism to the Conference of the Parties Serving as the Meeting of the Parties to the Kyoto Protocol*. https://unfccc.int/sites/default/files/resource/cmp2022_07E.pdf

²⁸ Women and Gender Cons intervention on GST at COP27. Unpublished.

²⁹ The updated NDCs could only close the emissions gaps by 15-33 per cent, which is considered as very little to offset the emissions growth.

³⁰ United Nations Framework Convention on Climate Change. (2023). *Summary report following the second meeting of the technical dialogue of the first global stocktake under the Paris Agreement. Report by the co-facilitators of the technical dialogue*. https://unfccc.int/sites/default/files/resource/TD1.2_GST_SummaryReport.pdf

are taken into consideration. The demands include the inclusion of human rights, gender equality and gender-transformative approaches to accelerate actions in mitigation, adaptation and means of implementation and support; the need to double the finance for adaptation; equal, direct and meaningful participation (e.g. consultation and engagement with rightholders, just and equitable

transition commissions and public dialogue processes) of groups vulnerable to climate crises, particularly rural and indigenous women and their communities; NDCs should take into account local and regional issues as well as locally led adaptation efforts to ensure that no community is excluded from the process.

Where is the Money?

In terms of finance, it is estimated that developing countries need about USD 5.8 – 5.9 trillion during the pre-2030 period to implement their NDCs.³¹ Developing countries continue to lament the challenges in accessing climate finance. This is because global climate finance flows for 2019-2020 are only a small amount (31 to 32 per cent) of the overall needs of developing countries.³² This shows that the Global North countries are downplaying their responsibility and commitment to provide climate finance to the Global South. The Global North has a responsibility to pay its historical climate debt as per the 'Polluters Pay' principle, including legal ones and reparations, and it should not be regarded as a matter of solidarity.³³ They were again reminded at COP27 that their pledge to USD 100 billion per year by 2020 'has not yet been met' and they need to fulfil and scale up their provision of climate finance to meet the needs for mitigation and adaptation for developing countries.³⁴ For context, the USD 100 billion per year pledge was agreed at COP15 in Copenhagen

and it was a significant outcome because for the first time, the international climate finance target was quantified. However, this target figure is problematic as it was based on 'political feasibility rather than the real needs of Global South countries or the real responsibility of Global North countries for climate catastrophe'.³⁵

Another strategy used by the Global North to avoid paying their financial obligation is through actively pushing for the mobilisation of private investments, promoting blended finance and Public-Private Partnership (PPP) and other 'innovative financial instruments' such as green bonds.³⁶ They are blatantly promoting corporate capture in climate finance as it is known that private finance is profit driven and does not prioritise the well-being of the people and environment. All these point towards neocolonialism in climate finance and the UNFCCC space which raise the question regarding the Global North's accountability towards the Global South and its peoples.

³¹ United Nations Framework Convention on Climate Change. (2022). *COP27 cover decision. Sharm el-Sheikh Implementation Plan*. https://unfccc.int/sites/default/files/resource/cop27_auv_2_cover%20decision.pdf

³² United Nations Framework Convention on Climate Change. (2022). *COP27 cover decision. Sharm el-Sheikh Implementation Plan*. https://unfccc.int/sites/default/files/resource/cop27_auv_2_cover%20decision.pdf

³³ The Feminist Action Nexus for Economic and Climate Justice and the Women and Gender Constituency. (2023). *Feminist Analysis of COP27 Climate Finance Outcomes*. <https://action-nexus.medium.com/feminist-analysis-of-cop27-climate-finance-outcomes-63a4bf43b3c3>

³⁴ United Nations Framework Convention on Climate Change. (2022). *COP27 cover decision. Sharm el-Sheikh Implementation Plan*. https://unfccc.int/sites/default/files/resource/cop27_auv_2_cover%20decision.pdf

³⁵ The Feminist Action Nexus for Economic and Climate Justice and the Women and Gender Constituency. (2023). *Feminist Analysis of COP27 Climate Finance Outcomes* <https://action-nexus.medium.com/feminist-analysis-of-cop27-climate-finance-outcomes-63a4bf43b3c3>

³⁶ The Feminist Action Nexus for Economic and Climate Justice and the Women and Gender Constituency. (2023). *Feminist Analysis of COP27 Climate Finance Outcomes*. <https://action-nexus.medium.com/feminist-analysis-of-cop27-climate-finance-outcomes-63a4bf43b3c3>

In view of these climate finance issues conspired by the developed countries, feminists are assertive in calling out these countries to fulfil their responsibility in accordance with the UNFCCC principle of 'common but differentiated responsibilities and respective capabilities' to provide grants instead of loans – via the climate finance mechanism of the UNFCCC – to the Global South so as not to create more debts for the latter

countries. The fund must be made in addition to the existing development funds or aid programmes, directly and easily accessible by affected countries, grassroots women and communities vulnerable to climate crises. Priority should be on funding community-based and women-led solutions that are based on gender transformative and human rights centred approaches and not false solutions.³⁷

Nationally Determined Contributions and the Reality in Asia and the Pacific

Nationally Determined Contributions (NDCs) are one of the core components of the Paris Agreement and are key means to achieving the agreement's long-term goals, especially the goal to keep 1.5°C alive.³⁸ These are plans and priorities which countries set out in line with the best available science to reduce their GHG emissions (mitigation) and adapt to the impacts of climate change (adaptation). Parties are required to submit their NDCs every five years to the UNFCCC secretariat, that is by 2020, 2025 and 2030. It is expected that each successive NDC submitted by Parties will represent a progression and higher ambition compared to the previous NDCs. Also, Parties are allowed to fine-tune their NDC at any time to enhance its ambition level.

The Synthesis Report of AR6³⁹ forewarned that the 'global GHG emissions in 2030, associated with the implementation of NDCs announced prior to COP26 [by October 2021], would make it likely that warming will exceed 1.5°C during the 21st century and would make it harder to limit warming below 2°C – if no additional commitments are made or actions taken'. The report pointed out that 'continued investments in unabated high-emitting

infrastructure and limited development and deployment of low-emitting alternatives...' and perverse national policies are drivers for the increased warming.

Though there is progress in adaptation planning and implementation, adaptation gaps persist, particularly in Global South countries. This is mainly due to systemic barriers such as the lack of finance, knowledge and practice (e.g. climate literacy and data). The report also warned that 'hard and soft Limits to adaptation have been reached in some ecosystems and regions', which indicate that adaptation actions that are feasible and effective now will no longer be effective with the increasing temperature. Further bad news is that maladaptation is increasing and causing adverse impacts on the vulnerable groups.

The report emphasised the need to prioritise equity, climate justice, social justice, inclusion and A just and equitable transition process with regard to adaptation and mitigation actions and climate resilient development. It also underscored that 'integrating climate adaptation into social protection programmes improves resilience'.⁴⁰

³⁷ The Feminist Action Nexus for Economic and Climate Justice and the Women and Gender Constituency. (2023). *Feminist Analysis of COP27 Climate Finance Outcomes*. <https://action-nexus.medium.com/feminist-analysis-of-cop27-climate-finance-outcomes-63a4bf43b3c3>

³⁸ United Nations Framework Convention on Climate Change. (n.d). *Nationally Determined Contributions. The Paris Agreement and NDCs*. <https://unfccc.int/process-and-meetings/the-paris-agreement/nationally-determined-contributions-ndcs>

³⁹ Intergovernmental Panel on Climate Change. (2023). *Synthesis Report of the 6th IPCC Assessment Report (AR6)* https://report.ipcc.ch/ar6syr/pdf/IPCC_AR6_SYR_LongerReport.pdf

⁴⁰ Intergovernmental Panel on Climate Change. (2023). *Synthesis Report of the 6th IPCC Assessment Report (AR6)*. https://report.ipcc.ch/ar6syr/pdf/IPCC_AR6_SYR_LongerReport.pdf

Organising and Mobilising to Dissect the Nationally Determined Contributions: Grassroots Women and their FPAR Stories

The focus of this FPAR is the monitoring of NDCs. The seven partner organisations worked together with grassroots women from various communities to document the impacts of the climate crises on grassroots women in the region. They also assessed whether the NDCs could be a potential vital venue in advancing the human rights of

grassroots women as well as whether there are any false solutions in the NDCs. The following analyses of NDCs by the FPAR partner organisations and grassroots women from Thailand, Philippines and Vietnam provide ideas and reflections of what grassroots women think about their country's NDC.

Case study: Analysis of the updated NDCs of Thailand

The NDCs in Thailand have focused mainly on mitigation (energy and forest issues), while adaptation has not been equally addressed. Adaptation is site specific and needs to engage local communities to avoid maladaptation and false solutions that might create other problems, violate human/community rights and/or destroy ecological services that communities depend on.

The current NDCs do not consider human rights and the gender differentiated impacts of climate change as well as their impacts on vulnerable populations. Take for example, droughts are being addressed but adaptation actions taken by the government varies and traditionally involves constructing large dams that do not contribute to communities' resilience building and enhanced adaptive capacity. As far as climate justice and historical responsibility are concerned, the NDCs do not address the climate injustices caused by the developed countries in the past, that is, how adaptation and loss and damage in developing countries impacted by climate change will be financed. It is very likely that adaptation and mitigation will be financed by the Thai government's budget. This raises a question whether they will be competing with or compromising other community development needs such as education, social welfare and health services.

As of 12 May 2021, the revised NDC was submitted to the UNFCCC in October 2020, without consultation with CSOs and grassroots women, taking the mobility restrictions of the COVID-19 pandemic and lockdown as an excuse. The substance in the revised NDCs remains mostly the same as the original, except for inclusion of the National Adaptation Plan (NAP), which was inserted to indicate a more elaborate adaptation.

Source: FPAR story of the LNRT peasant women, Thailand

Case study: Analysis of Philippines' NDC and its Impact on Urban Poor Women

The NDC was developed in accordance with principles of sustainable development and low-carbon development that promote inclusive growth. It would uphold the integrity of ecosystems and the promotion of human rights, including the recognition of the rights of Indigenous Peoples and the importance of traditional knowledge. The adaptation measures in the NDC would ensure that resilience is enhanced and loss and damage from climate change is minimised. The government has also passed and included gender-transformative laws, policies and programmes to facilitate the implementation of the mitigation and adaptation measures in the NDC.

However, this 'impressive' NDC does not translate on the ground. Despite having gender-transformative laws, policies and programmes that were supposed to facilitate the implementation of mitigation and adaptation actions, it is clear from the narratives of the women from Southville that they could not feel the benefits and safeguards of any of these. The women identified that the incoherent social and development policies have increased the vulnerability of marginalised groups, including the urban poor, to the impacts of climate change. An example would be the country's laws on mining and land use conversion. Case in point, the Philippine Mining Act (1995) permitted the mining and quarrying activities in Southville which, in turn, destroyed the nearby mountains causing frequent flash floods and landslides in the area especially during the rainy season. The Southville women concluded that these disasters and the weak disaster response measures have primarily contributed to the decrease of the community's adaptive capacity to the impacts of climate change.

Source: FPAR story of the Southville urban poor women, Philippines

Case study: Analysis of Vietnam's Updated NDC and Its Impact on Rural and Indigenous Women

Vietnam's updated NDC is considered as a comprehensive and unified climate action pathway. However, some things are still missing. In the first component on GHG mitigation, the energy sector mostly focuses on the incineration of fossil fuels such as coal, gas and oil that emit GHG. It also focuses on renewable energy development, including maximising hydropower for hydro-electricity. However, the construction of hydropower plants often destroys a large area of forest, including special-use forests and watershed forests which are important natural carbon sinks, and causes

displacement or forced resettlement among the IPs and rural communities. Therefore, the hydropower sector has created huge indirect GHG emissions through the Land Use, Land-use Change and Forestry sector.

In the second component, the impact of climate change on local communities is determined by two criteria – exposure and vulnerability levels. The first obvious impact is the variation in the water resource sector with regard to river flow regimes during both the dry and rainy seasons. This affects agricultural production of farmers in the rural and mountainous areas. Road transportation is also heavily impacted. The already difficult life of the residents will worsen when the roads continue to deteriorate due to storms and floods. Prolonged hot weather, environmental pollution and other extreme climate events also negatively influence public health. This means that for vulnerable people, their vulnerability level will increase. Also, although men have higher exposure levels, women have higher vulnerability levels.

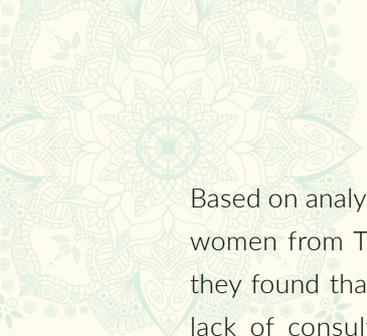
In this FPAR, all participating women in the three communities have high levels of exposure and vulnerability:

- Two-thirds of the women are rural and indigenous with a high poverty rate.
- There are many highly vulnerable women, especially Co Tu women, who have limited access to education and few opportunities to do non-agricultural jobs.
- Two mountainous communities in Quang Nam are often at risk of flash floods and landslides during the rainy season. All three communities are at risk from severe drought during the dry season.
- The inhabitants of the three communities are mainly engaged in agriculture and they also depend on nature or the forest for more food and income.

The NDC 2020 did mention the gender impact of climate change but it did not mention how gender issues can be integrated into specific policy frameworks. The gender equality content in the NDC report only briefly compares the roles of men and women and the potentially serious impacts that women have to bear.

Rural and indigenous women, living in mountainous locations and working mainly in agriculture, are more vulnerable in areas such as water resources, agriculture, transportation and public health, which are climate-sensitive areas mentioned in the NDC. These impacts are exacerbated among people living near hydroelectric reservoirs. Therefore, people living in the downstream area suffer a lot of losses and damages during both the flood season (flooding) and drought season (water shortage). However, the indirect adverse impacts of hydropower plants on the communities and environment are not accounted for in practice and are not mentioned in the NDC.

Source: FPAR story of the rural and indigenous women in Quang Nam Province, Vietnam



Based on analyses of the NDCs by the grassroots women from Thailand, Philippines and Vietnam, they found that generally there is an absence or lack of consultation with CSOs, feminists and grassroots women during the development, implementation and monitoring and evaluation of the NDCs, and there is no meaningful integration of human rights. Even though there is mention of gender-transformative laws, policies and programmes for mitigation and adaptation, the women stated that these are not implemented or evident on the ground. Similarly, gender impact of climate change was included in the NDCs, but there is a gap on how gender issues are integrated into policies and programmes for mitigation and adaptation. As for gender equality, emphasis was made more on women as victims instead of recognising their role and contribution in bringing meaningful and sustainable climate actions and solutions.

FPAR women underscored that climate actions indicated in the NDCs may not contribute to

communities' resilience and environmental integrity (e.g. construction of large dams, which is a false solution). Therefore, there is a need for due diligence in the environmental, human rights and gender impact assessment for any projects or activities that are related to adaptation and mitigation. In addition, FPAR women also pointed out that governments are still implementing perverse laws and policies that contradict with their NDCs (e.g. the Philippine Mining Act of 1995).

Additionally, FPAR women raised concerns with regard to the budget for climate actions allocated within the national budget. It is essential to allocate a budget to finance adaptation and mitigation actions from the governments' public fund. However, grassroots women are worried that in order to provide a budget for climate actions, governments may need to trade-off financing for community development and essential public services such as quality public education, social welfare and health services to name a few.

A Story of Peasant Women and the Nationally Determined Contribution of Thailand

Of the seven FPAR partners, only the FPAR in Thailand entitled, 'Empowering the Lower Northern Region of Thailand Women and Their Voices in the Nationally Determined Contributions of Thailand' has a direct engagement with the NDC process in the country. Despite this feat, they struggled to understand the NDC, faced difficulties in linking the NDC to the local context and found it

challenging to translate the NDC language to local understanding as well as translating local impacts into NDC or policy language within the short time period of the FPAR journey. NDCs are known to be technical documents with lots of jargon, which generally only Parties' negotiators to the UNFCCC and NDCs experts are well-versed with.

Case study: Involvement of Peasant Women in the NDC of Thailand

Climate change was perceived at the beginning of the FPAR as quite a complicated issue. Climate injustice was unpacked by the peasant women in LNRT and showed a strong link to their livelihoods. The FPAR started with a small group of peasant women in the community but with a link to a very big issue of NDC.

Peasant women's discussions on the NDC of Thailand revealed that their issues on droughts and heat were not or inadequately addressed. Heat related issues are not addressed even though they are affecting women, land and natural resources, crops, health, animals and economic condition of the communities. While droughts and water management are stated and included in the NDC, the measures to overcome droughts prioritise large scale projects that do not respond to the needs of the women and often exclude them from engaging fully. The women concluded that the revised NDC is gender blind and lacks women's meaningful engagement during the preparation of the NDC.

These FPAR findings are significant tools and resources for the LNRT peasant women to further engage in Thailand's climate plans and policies, especially the NDC. Since the revised NDC was already submitted, the women in LNRT developed a strong analysis to push for their engagement in the implementation of the NDC.

During FPAR, the women were engaged in the advocacy activities and became part of the national and regional movements to demand women's meaningful engagement in NDC implementation. Also, FPAR women had dialogues with Thailand's national focal point to advocate and voice their needs as well as demand that heat and drought measures planned must respond to women's needs. In addition, the FPAR women formulated and finalised a policy brief with recommendations as another tool for the women to communicate with the governments, especially those responsible for the NDC and NDC-related areas such as water resources and energy.

Source: FPAR story of the LNRT peasant women, Thailand

As a result of their NDC monitoring work, the LNRT peasant women's group and FFF drafted recommendations to the Thai government with

regard to how the NDC in Thailand could and should contribute to advancing human rights of grassroots women and their communities.

Case Study: Recommendations from the LNRT Peasant Women to the Government of Thailand

- **Include climate-induced heat and its impacts on women in the NDC, NAP and climate plans and policies of Thailand:** Heat is not seen as a significant impact of climate change. Hence there has been insufficient knowledge on heat impacts, apart from heat waves. This might be due to the fact that Thailand is in a temperate location and higher temperature is common. Heat, in fact, affects the health of women directly, especially when they are working on the farm. Skin diseases and sunburn can lead to infections if women farmers are exposed to prolonged strong sunshine. Women should be engaged and consulted when formulating effective heat measures.
- **Engage women in the water management schemes:** Drought solutions/measures and water management schemes are addressed in the NDC, NAP, climate plans and policies and water-related plans and policies. However, the role and engagement of women and communities on the ground are missing and not prioritised. Even though it is the mandate of the government to provide solutions to climate crises, the plans, policies and projects must meet the needs and must benefit people on the ground. Engaging women and others will be the key to the success of the implementation.
- **Provide women with direct access to funds and technologies:** The NDC prioritises large water management projects, which is a big investment but does not respond to women's needs. There are already community or women-led measures and initiatives (e.g. water irrigation, digging for underground water and community water banks) available on the ground⁴¹ as such financial support should be made available and women-led initiatives should be prioritised. New technologies should suit the local context and women's needs. Access to funds and technologies should be prioritised for women and other groups in the community, especially for scaling up initiatives that already exist on the ground. Large funds for ground initiatives must be diverted from corporations (through large projects and different financial aid policies) to the hands and management of grassroots women and local communities directly affected and vulnerable to the impacts of climate crises. Local needs, contexts and benefits have to be prioritised rather than profits.

Source: FPAR story of the LNRT peasant women, Thailand

⁴¹ Though short-term in nature and might not require advanced technologies.

False Climate Solutions

From the feminists' perspective, false climate solutions can be characterised as unproven techno-fixes, risky technologies, negative emissions technologies, carbon offsetting and carbon market mechanisms as part of net zero climate emission strategies.^{42, 43} Examples of common false solutions are CCS, bioenergy, geoengineering, nuclear energy, green hydrogen, plastic waste and other waste to energy approaches and unsustainable renewable energy (e.g. large hydropower plant and geothermal).

The push by Global North countries and multinational corporations for net zero infiltrates not only global trade and national economic policies, but also the UNFCCC space. Instead of fulfilling their responsibilities to drastically reduce GHG emissions to achieve the 1.5°C goal, they continue on with business as usual politics and aggressively promote greenwashing solutions. These false solutions do not take into account gender considerations, including gender equality and women's human rights, the rights of Indigenous Peoples, environmental integrity and protection of ecosystems and safeguards to avoid negative environmental and social impacts.

False climate solutions are also linked to corporate capture which prioritises profit over people. Yearly, the influence of corporate capture in the UNFCCC and COP spaces are getting more prominent and

blatant. For example, there is a stark increase of about 25 per cent of fossil fuel lobbyists at COP27 compared to COP26. This translates into 636 fossil fuel lobbyists who are affiliated with the world's big oil and gas companies on top of the 29 countries that have fossil fuel lobbyists within their national delegations. For instance, the United Arab Emirates has the most lobbyists with 70 people, followed by Russia who has 33 lobbyists in their delegation.⁴⁴

Among the seven FPARs, the action research in Indonesia and Vietnam identified the existence of false solutions along with corporate capture. Evidence collected by the women's groups in the communities showed that false solutions adversely impacted grassroots women and their communities. Worst of all, the impacts are long-term and potentially irreversible.

In Indonesia, the false solution is eucalyptus plantations, a type of monoculture tree plantation,⁴⁵ by PT. TPL, which is a giant company in the pulp and paper industry. This company was granted concessionary rights to the customary land of the Pargamanan Bintang Maria indigenous community by the Government of Indonesia. This resulted in land grabbing and the clearing of the customary forest for eucalyptus plantations. The Indigenous Peoples were never consulted and their right to Free, Prior and Informed Consent (FPIC) was not upheld.

⁴² Women and Gender Constituency. (2021). *Issue Brief on False Solutions*. https://womensgenderclimate.org/wp-content/uploads/2021/11/wgc_issuebrief_falsesolutions_en.pdf

⁴³ Greenfield, P. (18 January 2023). *Revealed: more than 90% of rainforest carbon offsets by biggest certifier are worthless, analysis shows*. The Guardian. <https://www.theguardian.com/environment/2023/jan/18/revealed-forest-carbon-offsets-biggest-provider-worthless-verra-aoe>

⁴⁴ Kick Big Polluters Out. (10 November 2022). *Release: Over 25% more fossil fuel lobbyists than last year, flooding crucial COP climate talks*. <https://kickbigpollutersout.org/articles/release-over-25-more-fossil-fuel-lobbyists-last-year-flooding-crucial-cop-climate-talks>

⁴⁵ Monoculture tree plantation is considered a false solution because it leads to the destruction of native forests and agricultural lands which then results in water scarcity, soil erosion, biodiversity loss as well as food insecurity and loss of traditional medicines. Also, monoculture plantations are poor carbon sinks compared to native forests. Source: Munnion, O and Morrissey, M (Eds.). (September 2020). *The impact of tree plantations on women and women-led resistance to monocultures*. *Global Forest Coalition*. <https://globalforestcoalition.org/wp-content/uploads/2020/09/forestcover-62-EN.pdf>

Case study from Indonesia: Impact of Eucalyptus Plantations

For Indigenous Peoples, land is not only a living space but it is also their identity and their source of food and livelihood. Unfortunately, the policies in Indonesia do not recognise the human rights, distinct identity and existence of Indigenous Peoples. The Indigenous Peoples who have been at the forefront of saving the remaining primary forests actually have to face a lot of suffering, especially due to the impacts of climate crises on their daily lives. The government has never considered the Indigenous Peoples as strategic partners in tackling environmental problems and climate crises.

At the women's group meetings or at the village level meetings, Christina Simbolon, an indigenous women leader, gave extensive explanations about the negative impact of land grabbing by the pulp and paper company. Among other impacts are decreased sources of family income, drought in the field during dry season and floods during rainy season, higher incidences of failed harvest, domestic violence and increased burden on women to find other sources of income.

The land grabbing by PT. TPL not only affected the women but also the men. According to Clara Lumban Gaol, many men lost their jobs/livelihoods because of this. In most cases, men would spend five days a week in benzoin forests to look for incense. However, the decreasing incense products in the last 10 years have made many husbands and adult men jobless.

Before the intrusion of PT. TPL into their customary land, the women enjoyed a good quality of life. They lived prosperously and depended on harvesting incense products. However, since 18 years ago with the destruction of their benzoin forest, which was replaced with eucalyptus tree plantations, their well-being has been disrupted. Every year, the harvest from the incense trees has decreased due to the destruction of the primary forest. A significant extent of the benzoin forest that belong to neighbouring indigenous communities have also been converted into eucalyptus plantations.

Source: FPAR story of the indigenous women of Pargamanan Bintang Maria, Indonesia



Meanwhile, in Vietnam, the false solution is the hydropower plants built by the A Young hydropower company which was approved by the Vietnamese government. The government promotes hydropower as a renewable energy in its NDC. This has resulted in forced resettlement among some of the rural and indigenous

communities in the districts of Tay Giang and Dong Giang. In addition, it also led to changes in the flow of the Vu Gia River due to the construction of the hydropower plants which affected the livelihood activities of the middle and downstream communities.

Case study from Vietnam: Impact of Hydropower Projects

Climate change is obvious with scientific evidence pointing to changes in temperature and precipitation leading to fluctuations in the intensity and frequency of extreme weather events. On the other hand, it is difficult to separate the additional impact of hydropower from ongoing climate-induced natural disasters.

Due to the construction of the A Vuong hydropower plant, residents living in the affected area were resettled by the hydropower company to other places that they were not familiar with. The operation of hydropower also changes the natural flow regime of the river, which leads to many other consequences. For example, the impact of flood discharge causes doubled-flooding downstream, especially in the Dai Hong commune.

Nowadays, local residents whose lives are dependent on natural resources find it increasingly difficult to survive. The Co Tu women in A Lua and A So villages and the Kinh women in the Dai Hong commune have been living in agricultural communities their whole lives and are heavily dependent on land and water resources. Also, there are still many Co Tu people who often go to the forest to supplement their daily diet with forest products. The roles they played in the past were immensely affected by climate crises, and the impacts have been further exacerbated for the second time by the hydropower project.

Source: FPAR story of the rural and indigenous women in Quang Nam Province, Vietnam

Challenging False Solutions in the face of Political Repression, Corporate Capture and Intimidation

'They are already killing us through hunger even if we don't do anything. We believe that we are not doing anything wrong. Demanding for our rights and accountability is not a terrorist act, that's why we think it's better that we still try to continue fighting for our rights'. ~ **Rosie, a Southville urban poor woman and the President of Montalban Relocates Alliance, Philippines**

In their fight against false solutions, corporate capture and climate injustice, there were also attempts by the national or local government and big companies to silence or stop the mobilisation

and advocacy of grassroots women. Below are the stories of the experiences encountered by women as they began to speak up and demand for their rights.

Case study from Philippines: Political Repression and Intimidation

An executive order was issued by the former President Rodrigo Duterte to take a 'whole-of-nation' approach to counter-insurgency and the National Task Force to End Local Communist Armed Conflict (NTF-ELCAC) was set up. While these were counter-insurgency programmes, however the military actions had spilled over to the communities and evidence has shown that organisations known for campaigning against anti-poor and anti-people policies of the government were also systematically targeted. Southville community and Kadamay, an FPAR partner organisation, were both targeted due to their activism for advancing housing rights and decent jobs for urban poor women amidst increasing climate-induced disasters. The militarisation in the Southville community actively demonised the climate justice initiatives of the women in the community to discredit the legitimate demands of the people. The military feared the collective action by these women and continued to terrorise the community to sow fear among them.

Southville is one of the relocation sites used by the government to resettle urban poor communities in the guise of development. These sites are outside the cities with very limited access to jobs and basic social services and often located in disaster risk prone areas. Since moving to this site, the Southville community has been badly affected by the intensifying rain and increasing floods, which resulted in casualties as well as losses and damages to their properties. Also, the substandard structures of the houses could not withstand climate-induced disasters thus leaving some families homeless. The

worsening climate crisis has exacerbated the lives of the Southville urban poor women as they have to face multiple burdens during and after climate-induced disasters. These factors and conditions make it very difficult for the women and their households to adapt, cope and recover from multiple climate-induced disasters.

One of the women, who is part of this FPAR journey, was arrested and charged with usurpation of real property rights. While she was detained, she experienced harassment in the hands of the police. She was threatened to stop her activities as a leader and as a member of the Montalban Relocateses Alliance.

Source: FPAR story of the Southville urban poor women, Philippines

Case Study from Indonesia: Corporate Intimidation of Indigenous Peoples

Only a few indigenous communities dare to fight against or reject the encroaching of PT. TPL into their benzoin forest. According to Eva Junita Lumban Gaol, the chairperson of the indigenous women's group in Pargamanan Bintang Maria community, there are many reasons for this:

1. The people are afraid to fight against PT. TPL because it is backed by the police and the military. The company is a giant corporation with power and resources unlike the benzoin farmers.
2. PT. TPL exercises the politics of 'divide et impera' wherein customary and community leaders are approached as partners of the company. This makes the community members afraid to fight because their leaders are involved with PT. TPL.
3. PT. TPL distributes capital and chemical inputs for agriculture to the community. This encourages many community members to prefer working in the farm rather than maintaining their benzoin forest.
4. Many indigenous communities lack the networks and resources to support their struggle and fight against this big company.

Indigenous communities are easily targeted by big companies whose interests will be in danger once the community starts their fight for customary rights. KSPPM has developed a strategy to deal with such incidents: (i) Use a legal approach in dealing with any attempt to violently abuse the community; (ii) Always refer to the community as

one united body and not mention any individual either by name or by their position in the community to protect them from being targeted; (iii) Develop good communication with the government authorities who are supposed to provide the community with legal protection; and (iv) All conversations are classified and will only be revealed to the public with the consent provided by the communities.

Source: FPAR story of the indigenous women of Pargamanan Bintang Maria, Indonesia

To summarise, NDCs could potentially be another false solution or a platform to promote and implement false solutions. From the FPAR in Vietnam, evidence documented by the rural and indigenous women in Quang Nam Province showed that the hydropower plants, claimed as a renewable energy with relatively low emission, have caused destruction to the forest and involuntary resettlement of local communities as well as affected their customary way of life and livelihoods. NDC implementation either in the form of mitigation or adaptation programmes or projects are at risk of being influenced and controlled by businesses as well as the Global North countries and its multinational corporations. The mentioned

actors tend to market unproven techno-fixes, risky technologies, carbon offsetting and carbon market mechanisms to the Global South countries as 'the solution'. Therefore, it is utmost important for each country during its NDC implementation to prioritise transparency and accountability — that is, having well-operating monitoring and review systems in place and enabling meaningful engagements of grassroots women and their communities who would be affected by a certain programme or project. As mentioned earlier, the exercise of due diligence in the environmental, human rights and gender impact assessments could potentially halt false solutions from being executed.

Stories of Women Rising for System Change



Reclaiming Lands, Reclaiming Power: Indigenous Women Mobilise for System Change

Kelompok Studi dan Pengembangan Prakarsa Masyarakat (KSPPM), Indonesia

'In this FPAR, research and advocacy go hand in hand. The women's group of Pargamanan Bintang Maria has joined their community in expressing their demand to the district government, in campaigning through mass media to have their customary land back and to resist the plan to include their customary land in the food estate programme. This FPAR provides great benefits for them because previously, they were more silent in the midst of a strong patriarchal culture. A year after the FPAR process, they rose together with other communities to voice their rights to customary lands and also a sustainable environment'. ~ **FPAR story of the indigenous women of Pargamanan Bintang Maria, Indonesia**

Who are the women?

The indigenous women of Pargamanan Bintang Maria can be found in the Simataniari Village, Parlilitan Sub-district, Humbang Hasundutan District, North Sumatra Province. Their main source of livelihood across generations has been incense harvesting and growing paddy. Batak is the majority indigenous group in this district. The community remains strongly attached to their patriarchal customs and culture, i.e., men often dominate the decision-making for every aspect of their lives in the community, while women are rarely granted any rights to speak. Women have continuously suffered from domestic violence. The gender division of labour dictates that men are responsible for incense harvesting and are obliged to regularly visit and stay in the nearby forest to do that. Women, on the other hand, are expected to take care of the paddy fields, family small plantations and domestic affairs.

Building movements from the ground up

In the last 20 years, this area has been affected by the climate crisis as it has been experiencing a longer dry season than usual. As a consequence, the

community has now suffered from drought and lack of water for both irrigation and daily needs more often than before. This development has increased the pressure on women who take responsibility for domestic affairs.

Adding to this crisis, their customary land, which has been their identity and source of life since their ancestors, was unilaterally claimed by the government as part of state forest. The government then granted concession rights to the pulp and paper company (PT. TPL) for 737 hectares of the customary land. As a result, PT. TPL has destroyed almost 218 hectares of their forest where they grow trees producing incense. They have replaced those trees with eucalyptus plantations (monoculture plantations), which are a non-native species in Indonesia and considered a false solution in climate action. The men's income from incense harvesting dwindled fast and dramatically. This increased the pressure on women to take responsibility for other limited sources of income, which are small paddy fields and family plantations.

Matters took a turn for the worse in November 2020 when the Government of Indonesia took over 902 hectares of the indigenous community's customary land and allocated the land for a food estate area. At the time of this report, out of the approximately 1,701 hectares of their customary land, only 62 hectares were demarcated as 'Area for Other Purposes' (Areal Penggunaan Lain - APL) that include areas for housing and farming.

Since the land grabbing by PT. TPL, the Pargamanan Bintang Maria indigenous community has continued to struggle to reclaim their customary forest. Unfortunately, women's voices are often not heard in the larger collective struggle. The FPAR began in 2020 with the aim of empowering indigenous women of the Pargamanan Bintang Maria community and beyond so that they are well prepared to protect their human rights and speak out about their concerns and preferences regarding the problems of deforestation and unsustainable agricultural practices within the community. The destruction of forests around their customary lands has caused the climate situation to be unpredictable. Even during the COVID-19 pandemic in July 2020, their horticulture plants have failed due to severe drought.

Going against the corporate giant PT. TPL, a powerful company with large amounts of capital

and support from police officers and central government, was a 'David and Goliath battle' for the indigenous women. The company utilised unethical practices with the support of the village administration. For example, they actively distributed financial support for farmers during the COVID-19 pandemic. Capital or financial assistance provided by the company to some members of the community during the COVID-19 period weakened the collective movements within the community. The company, meanwhile, used this example as a way to convince the government that they have partnered with IPs, and to say that the land conflicts with IPs have been resolved.

Another challenge the women and community faced was that they are easy targets for PT. TPL whose interests will be at stake if the community fights for their customary land rights. As such, the women's group developed a strategy to deal with this issue by taking legal action if there is any attempt of violence or abuse towards any community member by the corporation and advocating as a collective group, and not as an individual, to prevent any member of the community from being targeted by PT. TPL. All the conversations within the group or community would be classified and would only be revealed to the public after getting the consent of the community.

'A key challenge was how patriarchal culture limits indigenous women's involvement and makes it difficult to organise them. Another challenge was how the company tried to discourage the community from challenging them by giving them jobs and other incentives. The FPAR team also faced difficulties in building a relationship and trust with the community due to the isolated location of the community. Even when the women's group had already been established, the company's influence in the community was very strong, and they used threats and intimidation, making it hard to spread information within the community'. ~ **Angela, FPAR young woman researcher, Indonesia**

Before the FPAR, the voices of the women were barely audible. The strong patriarchal culture in the Batak indigenous groups meant there was very little room for women's voices in the struggle for land rights. Women were not involved at all in planning the agenda of the struggle, nor did they even know what the common demands were. Women were never involved in community meetings.

At the beginning of the FPAR, only 25 women were involved in the struggle. The women's group in the hamlet is called 'Independent Women Association of Pargamanan Bintang Maria' (Kelompok Perempuan Mandiri). Eva Junita Lumban Gaol was the leader of the women's group during the FPAR. The FPAR journey brought about very significant changes for the women's group. In particular, they now have an increased awareness and understanding of climate change and its related issues and organic farming. They also have increased knowledge and skills on leadership, advocacy, lobbying, negotiation and documentation.

After the initial phase of the FPAR journey, other women in the community also began taking part in the discussions and actions. They became aware and understood the impact the destruction of their incense forest had on the frequent ecological disasters that have occurred in the last 10 years. They were also able to voice the impact of the deprivation of their customary forest and its links to the difficulties they are facing amidst the climate crisis and could describe the changes that have occurred, particularly after the presence of PT. TPL in their area. As a result of more women joining the effort, the initial women's group formed a new women Indigenous Peoples group in the area. They also tackled the difficulty of accessing financial capital for agriculture by establishing a credit union in the community.

The women also knew the steps they needed to advocate for their human rights and other demands.

They held dialogues and lobbied with the Ministry of Environment and Forestry and the Office of Presidential staff to persuade the central government to withdraw the Pargamanan Bintang Maria customary land from the concession area. They also advocated with the local government and parliament to persuade them to draft and issue a local law to recognise and protect the community's customary land rights.

The women collectively started a petition calling on public support for the community's fight for their customary land rights and against land grabbing by PT. TPL in which they obtained 25,000 signatories. They also produced a documentary to highlight the forest destruction caused by PT. TPL activities, created and disseminated posters on the community's customary land rights struggle, developed and submitted policy briefs on the impact of PT. TPL on the lives of the indigenous community and raised the issue of the Food Estate to the central and local governments.

At the village and district levels, the government units were reluctant to accept representatives from the women's groups demanding the legal recognition and protection of Indigenous People's rights and distinct identity, including their collective rights to their lands and territories. To address this issue, the community and the research team involved local and national media to interview women in the community on the problems they faced. The media then requested the relevant government officers to respond to the voices of the women. To strengthen their advocacy, the women were able to mobilise support and build stronger alliances with climate justice movements from local to international level. The FPAR journey has enabled the women to finally identify and analyse critically the climate injustice issues at hand and its link to the issues of their customary land rights.

Indonesia: Women-led Solutions

Indigenous women of Pargamanan Bintang Maria strongly rejected the food estate project in their customary area which was proposed by the district government covering around 902 hectares of their customary land. The indigenous women's group developed organic farming in their community, especially during the COVID-19 pandemic. Collectively, they tried to find alternative sources of income from horticulture plants such as chilli, ginger and onion. By practising organic farming, they expect to reduce their dependence on chemical fertilisers that would damage the land and environment. Organic farming also reduces the cost for agricultural inputs. The women's group encourages regular tree planting activities in their customary land. Currently, they have a tree nursery programme. Seedlings are distributed not only to their community members but also to other indigenous communities. The seeds they planted are incense, meranti, rattan and other endemic trees.

Source: FPAR story of the indigenous women of Pargamanan Bintang Maria, Indonesia

Pargamanan Bintang Maria indigenous women demand that:⁴⁶

- The district government issues a district regulation on the recognition and protection of indigenous communities along with their customary forest and natural resources as stipulated by the Constitutional Court No.35/2012 and ensures that its implementation guarantees the protection of the indigenous communities' rights over their customary land.
- The central government in their commitment to achieving the NDC must take into account

the protection of the rights of indigenous communities and recognise indigenous women as rights-holders in the efforts towards climate justice.

- The central government must respect and implement the United Nations Declaration on the Rights of Indigenous Peoples and ensure Indigenous People's right to self-determination and FPIC on projects and programmes that may affect them or their territories.

⁴⁶ APWLD. (2022). *Indonesia: Indigenous Women Rise Above Patriarchy in Community Struggle for Their Rights to Land and Healthy Environment.* https://apwld.org/wp-content/uploads/2022/06/CJ-Country-Briefer_2022_Indonesia.pdf



Women-led Collective Care: A Key to Tackling the Climate Catastrophe **Kalipunan ng Damayang Mahihirap (Kadamay), Philippines**

'We are learning more about stronger community mobilisation and a lot of people are listening to us. It is a big deal for the community... this kind of research' ~ Ka Felly, Southville urban poor woman, Philippines

Who are the women?

The FPAR women were an urban poor women's group from Southville, an urban poor relocation area located at Barangay San Isidro, Rodriguez in the province of Rizal. Living in a feudal and patriarchal society, the urban poor women in Southville who were mostly mothers, earned a meagre income for their families from doing laundry for others and providing manicure and pedicure services from time to time. They were either contractual or daily labourers, particularly in the informal sector of work.

Urban poor women are usually seen as being responsible for domestic work and to some extent, safeguarding the house. They stay at home to care for their children while finding other means of income in their localities. In urban poor communities such as Southville, impacts of climate crises and climate-induced disasters are worse for women due to the lack of support from the government coupled with the patriarchal nature of society.

Building movements from the ground up

Southville is one of the relocation sites used by the government as a solution to decongest and alleviate poverty among urban poor communities who reside on idle government lands and along waterways. Through neoliberal policies such as PPPs, most of these evictions, demolitions and resettlements happen in the guise of development. Most of the

urban poor communities are resettled outside the cities with very limited access to jobs and basic social services. Apart from having substandard houses, these public housing schemes for resettlement are often located in high-risk and disaster prone areas. As such, they are in a disadvantaged position and are most vulnerable during disasters.

Over the years, the Southville residents have been badly affected by intensifying rain and increasing incidences of floods in the area. Meanwhile, the adaptive capacity of the residents is not improving. The worsening climate crisis in the Philippines has exacerbated the lives of the urban poor. Urban poor women have faced multiple burdens, especially in times of disasters.

There has been a consistent occurrence of flash floods that have reached levels higher than most of their houses throughout the years. In 2020, the Southville community experienced the onslaught of Super Typhoon Vamco during the COVID-19 pandemic. Flood waters submerged the whole community in water and mud, claiming casualties and damaging properties. The substandard structures of the houses could not withstand the floods, leaving some of the families homeless. In urban poor communities such as Southville, impacts of disasters are always doubled due to poverty and the lack of capacity to recover. The government's

aid was limited to some grocery items that would only last for a few days, together with a small amount of money. The assistance was not enough to help them rebuild their life. Disasters usually cause a rise in the prices of basic goods, which impacts on already meagre budgets of the families. These factors and conditions make it very difficult for urban poor households to adapt, cope and recover from disasters.

Many women, peoples' organisations, institutions and CSOs also raised the concern of incoherent social and development policies that increased the vulnerability of grassroots communities to the impacts of climate crises. This includes, for example, laws on mining, land use conversion and infrastructure programmes that the government deems necessary for the country's development. In comparison, experiences of women from many other communities vulnerable to climate crises show how these have primarily contributed to the decrease of

the communities' adaptive capacity to the impacts of climate change.

At the end of 2019, Kadamay started the FPAR, 'Southville Women Rising Above Disasters' in Southville with 10 urban poor women. The aim of the FPAR was to empower urban poor women in this area to collectively engage with the local government, influence the gender-transformative Disaster Risk Reduction (DRR) plan of Barangay⁴⁷ San Isidro and demand compensation for their loss and damage. A series of training programmes, workshops and community discussions about the FPAR process, climate injustices and national laws related to climate change and women's human rights were held to build the capacity of the women. They were also taught how to do desk research, community consultations to gather experiences and concerns of other community members and develop publication materials and flyers on disaster response.

'The FPAR increased the capacity of the FPAR women partners as well as the other women in the community. The vision was to finish the process with a sustainable and developed local organisation so that they can continue to collectively mobilise for future demands for the community. Materials that are created will mostly help in spreading the advocacy. The resources collected by the women partners will contribute in strengthening the FPAR campaign, especially in engaging with the Local Government Unit'. ~ FPAR story of the Southville urban poor women, Philippines

The urban poor women in Southville realised that the weak disaster response measures also led to difficulties in accessing support services for women and the whole community. The FPAR women organised a public forum for the community to create awareness and community support for the women's agenda on climate change and mitigation. They also promoted urban community agroecology gardening to ensure food security and introduce a potential means of income for women in the community.

During the FPAR journey, political repression intensified with former President Rodrigo Duterte's 'whole-of-nation' approach to counter-insurgency and the establishment of the National Task Force to End Local Communist Armed Conflict (NTF-ELCAC), with counterparts at the local level. He also established and ordered the infamous programme of 'Oplan Tokhang' (War on drugs) which killed many Filipinos, especially in urban poor communities including in Southville.

⁴⁷ *Barangay* is the smallest political unit in the Philippines. It can refer to either a village, district, ward or suburb.

The militarisation in the community actively demonised the initiatives of the urban poor women to discredit their legitimate plight and demands. The painstaking consolidation of the people helped strengthen the campaign despite the threats. The women's group were able to organise protests to show support for the campaign. To safeguard the community from the demonisation and attacks, the women's group developed solidarity and collaboration with different organisations, namely with Bangon Rizal Alliance, other allies through Bigay Kasiglahan Project and national peoples' organisations.

The COVID-19 pandemic, which resulted in a lockdown on 17 March 2020 proved to be another ordeal for the FPAR. Implementation of activities on the ground were not possible due to the lockdown. The researchers tried to regularly contact the women's group through text and chat messages to assess their situation. In general, the researchers

strongly adhered to the 'do no harm' principle during the COVID-19 pandemic and the intensifying militarisation in Southville. Every time the women felt unsafe or unsure about the scheduled plans, there was always reconsideration and replanning until everyone was ready and felt safe to continue on with the action research. The open communication between the researchers and the women in the community helped them make the necessary adjustments with regards to safety concerns during these trying times.

When Super Typhoon Vamco struck towards the end of 2020, the women from Southville who had strengthened their organising and leadership capacities, were able to lead community initiatives and measures in disaster response. They released a media statement on their disaster response and started a petition demanding the DSWD to provide immediate relief and compensation to those who were affected.

'We did not know that we could ask the government for compensation. All we know is about the relief packages. The hard part about these typhoons and floods is that when it is over, we are always left with nothing. We do not get any support and the salary of my husband is not even enough for us on a regular day, more so for us to recover from these disasters'. ~ Urban poor woman from Southville, Philippines

Through relentless advocacy, they managed to obtain the support of the municipal council to include women in DRRM. The Southville women met with the municipal DRRM Council to present the findings of their action research and requested the Council to take into consideration their recommendations.

The women also engaged the barangay (village government), local government, and the representatives of Congress through dialogue to gain support for the community's demands for post-disaster aid and assistance. They also worked together to draw attention to this campaign and pressured officials to take swift action.

Philippines: Women-led Solutions

After Super Typhoon Vamco in 2020, the urban poor women of Southville together with other women's groups organised a series of community kitchens. They called for volunteers to help with food preparation, cooking and distribution of the food. Even as victims of the flood themselves, they still managed to serve hot meals to other victims in their community. The urban poor women also led and coordinated the distribution of relief donated by private individuals and organisations that extended direct support to the affected community. They also opened a local daycare as a temporary evacuation centre for other affected families, especially for those who can no longer go back to their homes due to the losses and damage caused by the typhoon.

Source: FPAR story of the Southville urban poor women, Philippines

The demands of the Southville urban poor women are:⁴⁸

- The local government must provide a systematic plan for evacuation, rescue and distribution of relief for urban poor communities.
- The local government must include urban poor women in DRR planning for inclusive, gender-transformative and pro-poor policies with regard to disaster response and mitigation.
- The local government needs to establish evacuation centres along with gender-transformative facilities, including child-friendly and women's spaces such as breastfeeding stations in every community to ensure that evacuated families have a decent and habitable temporary shelter.
- The local government must support local and grassroots organisations' initiatives such as community kitchens, daycare and relief operations to support victims and survivors of increasing climate-induced natural disasters.
- The national government needs to increase the disaster preparedness and adaptive capacity of the urban poor in the face of increasing climate-induced natural disasters.
- The national government must provide sufficient and sustainable post-disaster support in order to help affected communities to repair, rebuild and rehabilitate.
- The national government must improve the lives and livelihoods of the urban poor through decent work, living wages and access to social protection.
- The national government needs to review and repeal anti-environmental and anti-people policies as part of meeting Philippines' commitments to the Paris Agreement. This includes the Philippine Mining Act of 1995, which has caused the destruction of mountains and forests.

⁴⁸ APWLD. (2022). *Southville Women Strengthen Care and Solidarity to Resist Climate Catastrophe - Philippines*. https://apwld.org/wp-content/uploads/2022/06/CJ-Country-Briefer_2022_Philippines.pdf

Building Collective Power: Women Organise Against Climate-induced Precarious Working Conditions

Sindh Community Foundation (SCF), Pakistan

'The FPAR was owned by the community through strong linkages and interaction and engagement of targeted communities. It enhanced the quality of research and has contributed in amplifying the voices of the women cotton pickers to interact with growers, labour department, policymakers, CSOs, media, etc. They increased their capacity to work effectively to shift power as well as protect their rights while negotiating with growers and relevant authorities'. ~ **FPAR story of women cotton pickers in Matiari, Pakistan**

Who are the women?

The FPAR women came from three villages located in the sub-district of Hala of the Matiari District in the Sindh Province. The villagers are predominantly Muslims (religious majority) and only one-fourth are Hindus (religious minority). The women worked as cotton pickers since the Matiari District is one of the major cotton producing districts in Sindh Province. Hindu women in this community are more vulnerable to employment exploitation, threats and sexual harassment compared to their Muslim counterparts.

As cotton is a seasonal crop, the women engaged in other agricultural work such as chilli farming and other seasonal farming activities on a daily wage basis during the off season for cotton picking. Some women were engaged in embroidery work and tailoring. The communities even at present are living in poverty due to the low daily wages from cotton picking. Similar to other patriarchal societies in South Asia, decision-making is in the hands of the men.

Building movements from the ground up

The cotton picking process usually happens from July to October annually. The increased temperature of between 46°C – 48°C has resulted in women agricultural workers experiencing health problems

such as heat stroke and other heat-related health problems during their working hours in the field. Due to deforestation, the women did not have shade from trees to rest under during their break, exposing them to the scorching heat. The health problems that arose from the heat were directly related to the precarious work environment for these women. Oftentimes, they had to stop work until their health recovered and they did not get any compensation for lost days of work from their landlord as the women are paid based on the quantity of the cotton they picked. Also, there were no proper water and sanitation facilities available near the field where they worked. As a result, they were compelled to drink water from unsafe water sources. These injustices increased their vulnerability and violated their human rights to access quality health care and clean drinking water amid the climate crisis. The impacts of climate change on women workers in the agricultural sector were not the priority issue of policymakers and relevant stakeholders such as growers (landlords and companies), buyers, academia and the media.

Another major occupational health hazard these women were exposed to were chemical pesticides. Cotton growers would spray poisonous pesticides

on the crops, which caused the women to develop allergies, respiratory infections and various health problems. They would suffer from these ailments and some of them died due to the lack of access to medical treatment. The growers did not provide them with protective equipment such as hand gloves and safety goggles.

The change in weather patterns resulted in the Matiari District being hit hard by locusts in 2020. Locust attacks decreased the cotton crop's yield for that year and it led to the cotton picking season being shortened from three months to one month. This impacted the women workers' income,⁴⁹ as the reduced number of working days resulted in less income earned. Also, women cotton pickers generally earn lower wages compared to men cotton pickers. Due to exploitation from their landowners and systemic discrimination against the minority women cotton pickers, the women were unable to exercise their rights to negotiate with their landlords for equal and just wages.

Prior to the FPAR, laws in Pakistan did not protect agricultural workers as they were not recognised as formal workers. Therefore, agricultural workers were

vulnerable to exploitation and had very little access to health care, insurance, social and health safety nets, and access to formal credit lines and subsidiary services.

In view of the multi-faceted issues faced by the women cotton pickers, the FPAR sought to ensure safe working conditions and protection of the labour rights and health safety nets of women cotton pickers in response to the rising temperature in Sindh. The FPAR engaged women cotton pickers and helped strengthen their voices to shift power and make policies gender transformative in the context of climate crises and agriculture.

Only a few of the women could read and write a little. Therefore, it was a challenge during FPAR to engage the women in data collection. However, community researchers worked together to support data collection, including filling the survey forms in local languages. Engaging women cotton workers in research and advocacy activities during the cotton picking seasons was also challenging. This issue was resolved by conducting activities before and after the cotton picking season.

'With the rigorous focus group discussions (FGDs), the women cotton pickers opened up and shared their problems related to health induced by climate change'. ~ FPAR story of women cotton pickers in Matiari, Pakistan

The FPAR journey contributed significantly in enhancing the capacity of women cotton pickers and amplified their voices. Women strengthened their understanding on climate change and its impact on agriculture workers, its relationship to labour rights and climate justice and built their awareness regarding the Sindh Women Agriculture Workers

Act 2020.⁵⁰ These initiatives created awareness among the women cotton pickers about the impact of climate crises on their work and health. The women then conducted awareness sessions for a larger group of their counterparts about the new law and its benefits. They also produced a poster on the protection of the human rights of women agriculture

⁴⁹ In 2019, the average income ranged between Rs.12,000 – Rs.15,000 (USD 41.70 – USD 52.10). Due to locust attacks in 2020, the income dropped to between Rs.6000 – Rs.8000 (USD 20.80 – USD 27.80).

⁵⁰ A newly adopted law in 2020 that is meant to provide protection and labour rights to women agriculture workers.

workers and impacts of climate change and press conference materials to be disseminated to policymakers and other stakeholders.

The Matiari women began to organise themselves and established a network of labour rights organisations. They also formed the Federation of Trade Unions of Women Cotton Pickers – made up of 10 registered women trade unions of cotton pickers – and through this Federation, they collectively advocated for more wages and better working conditions. They engaged with the growers to sensitise them on their concerns. The women cotton pickers also organised a rally and press conference on labour justice, protection of women’s human rights and demands for health insurance. They met with the Labour Department to discuss the inclusion of their demands in the Social Security Fund. Dialogues were also held with the Labour and Health Departments to advocate for the inclusion of the health concerns of women workers in agriculture in relevant policies and legislation. Even though the Sindh Women Agriculture Workers Act 2020 was adopted, the Act has yet to be implemented. The women engaged with the ministries of agriculture and women to get their support to implement the Act, especially with regard to labour cards or health insurance cards for women agriculture workers.

The women cotton pickers are now more organised and in solidarity with each other. Nevertheless, as the struggle continues, more support is required to amplify their voices and movement building activities to achieve safer working conditions and better health and well-being in the face of increasing temperature and climate change impacts.

The Matiari women cotton pickers’ demand:⁵¹

- The Ministry of Labour to scale up and broaden the social protection measures, including health and income support, for women agriculture workers who are disproportionately affected by climate crises.
- The Ministry of Labour to review and amend the Occupational Safety and Health Act of 2017 to address the specific vulnerabilities facing women agriculture workers.
- The Ministry of Federal Education and Professional Training must address the education inequality and protect, promote and advance the rights to education for marginalised women, in particular the women cotton pickers who do not have access to quality education.
- The local private sector – particularly growers associations such as Sindh Abadgar Board, Sindh Agriculture Chamber, Sindh Growers Association – to fulfil their responsibilities to improve the working conditions of women cotton pickers and ensure occupational health and safety standards are adhered to.

⁵¹ These demands are from the following: APWLD. (2022) *Women Agricultural Workers: Sowing the Seeds of Feminist Climate Justice - Pakistan*. https://apwld.org/wp-content/uploads/2022/06/CJ-Country-Briefer_2022_Pakistan.pdf

Gender Transformative Climate Finance: A Pathway to Resource Democracy

Women Network for Energy and Environment (WoNEE), Nepal

'As part of FPAR, I think my personal life and my life as a community member has improved in all aspects. We represented the community and we worked to identify the problems of the community and what the women in the community wanted. Then we presented those issues and we took these issues to the local and national levels. So that was how we conducted the successful FPAR. I learned several things during this process, for example, how to do data collection and conduct an analysis in an action research and also how to conduct an advocacy process. That was a major learning for me, which I think is a very important learning for my personal life'. ~ **Namita, FPAR young woman researcher, Nepal**

Who are the women?

The FPAR women came from the rural and indigenous communities of Bhaise and Satkanya located in the south of Lalitpur. Majority of the women are from the Tamang indigenous group. Most of them are homemakers and engaged in agriculture and cattle farming. Many women have testified that they faced sexual harassment while working in the field and when collecting firewood and grass in the forest.

Bhaise and Satkanya communities continue to be highly influenced by religious fundamentalism and patriarchal values. The women in these communities are often unaware that they are experiencing gender discrimination because they have been conditioned by patriarchal values and practices. They carry the responsibility of doing household chores and care work and feeding the livestock. In addition, farming is another major task for these women. They grow food crops and vegetables in their fields, which are used as food for their family. Often, men of the family would sell the excess crops for income generation. Women's work is unpaid and never counted in monetary values. The women in these communities

are deprived of economic opportunities, which makes them more dependent on male relatives or other community members.

Building movements from the ground up

In Bhaise and Satkanya villages, there were community-led organisations such as mothers' groups, electric cooperatives,⁵² farmers' cooperatives and NGOs working in areas like agriculture, livestock rearing, economy, education and other sectors. However, there was no programme related to climate change.

The climate crisis was affecting the daily lives of the two communities. Apart from climate change impacts on their agricultural production, the communities also experienced landslides, drought and irregular rainfall. There was no safe road for walking and public transportation was not easily available. Landslides also blocked major routes and the villagers had to find alternative ways to get to the market, hospital, school and to other villages. Despite that, most of the women had never heard about climate crises and its impact on their daily lives, let alone about adaptation policies.

⁵² The electric cooperatives are cooperatives that provide electricity to members in the Bhaise and Satkanya communities at an affordable price.

'The traditional seeds and technology do not work nowadays because the environment is not suitable for its proper development. We have to purchase hybrid seeds with pesticides at a high price. Without using the chemical fertiliser, the crops cannot grow well due to insects and diseases. And sometimes we could not have better timing for the plant and harvest due to the long drought or heavy rainfall so we cannot get much benefits from agriculture.' ~ **Rural woman of Satkanya village, Nepal**

Due to climate induced disasters, deforestation and road construction, women spent more time travelling farther to collect firewood, water and grass, which added to their workload. They had no time to participate in social work and economic activities. Collecting firewood was very dangerous and unsafe due to landslides and no proper roads. Therefore, climate change impacts were found to increase the inequalities in women's lives.

The local government did not have a dedicated budget to boost gender equality, but they had initiated some women's capacity building activities such as tailoring, baking, farming and soap making. In 2016, the local government formed the 'MAHILA NYAYIK SAMITI' (Women's Justice Committee) to help provide justice to women who experienced discrimination. Apart from this initiative, most of the community women were still not aware of women's human rights, the local policies and programmes related to women, climate change and budget provisions of the local government.

The objective of the FPAR was 'Empowering Women of Bhaise and Satkanya communities to Influence a Gender Transformative Budgeting of their Local Government for the Adaptation of Climate Change'. At the beginning, women had a low level of confidence to speak about their problems. Through FPAR leadership training, they became more capable of sharing their experiences and problems. They also received training on climate change issues,

climate and environment justice, energy justice and relevant local and national policies including NDC, women's human rights and gender equality so that they would be aware of their rights and entitlements. Also, reference materials for women's capacity building were prepared with pictures to make it easier for the women to understand as not all were comfortable with other languages.

During the FPAR journey, the women were not able to devote enough time to the FPAR activities due to their household chores and when they did participate, they had limited time to participate in the discussion. WoNEE learned that it was essential to take into consideration the availability of women's time. Signs of change were observed when the women expressed their interest in capacity building training programmes on different subjects such as climate change adaptation, tree planting, soil protection and solutions to new problems they faced such as diseases that affected their crops and cattle.

Due to the COVID-19 pandemic, not many meetings and discussions were held. Since most of the women in the community had mobile phones, it was deemed better to discuss via phone when the researchers were not able to be at the villages physically. After the end of lockdowns and heavy restrictions during the pandemic, the meetings and discussions resumed while adhering to health safety and security standards prescribed by the government.

'For WoNEE and the community women, the key challenges included the COVID-19 pandemic, limited free time of community women for regular follow-up and advocacy actions, less interest of local government to meet with civil society, the local government election, mobility issues due to a landslide and no access to public transportation'. ~ Kala, FPAR mentor, Nepal

Some key highlights of their FPAR were when the women initiated consultations with the local government and related line agencies to influence gender transformative budgeting and local adaptation plans, as well as local programmes to improve women's livelihood opportunities based on local knowledge and priorities. In addition, they developed a demand paper and submitted it to the local and national governments. Joint advocacy was organised with other movements and alliances to further raise their collective voices to call for a gender transformative budget and programme in the context of climate change at the local level. The FPAR women also conducted a Local Level Stakeholder Consultation Meeting as well as a

National Level Stakeholder Consultation Meeting for the same purpose.

The community women were excited about the meetings and discussions, and they believed that women's collective voices demanding change were growing stronger. In addition, they became more involved with the mothers' groups and women's cooperatives in the communities. The women then decided to form a local women's network in the communities for the purpose of collaborating on policy issues and coordinating with other organisations and later extended this network to a neighbouring community.

Nepal: Women-led Solutions

The capacity of women increased especially in terms of understanding climate injustices and its relation to women's human rights. With their new level of confidence and knowledge, the women initiated discussions at the community level on how to protect local seed varieties and adjust their agricultural practices to the changing weather patterns; they began mitigating some of the effects of climate crises through reforestation and carried out some DRR activities such as landslide awareness and safety.

Source: FPAR story of rural and indigenous women in Bhaise and Satkanya, Nepal

The demands of the Bhaise and Satkanya women are:⁵³

- The local and national government must conduct gender audits for existing policies, programmes and budgets related to climate change, environment and energy with meaningful participation of grassroots women. Laws and policies related to energy and environment must be amended in order to uphold women's human rights and gender equality.
- The local and national governments must create an enabling environment for equal and democratic participation of rural and indigenous women in climate-related decision-making processes, especially in Nepal's NDC.
- The local and national governments must develop environmental, human rights and gender impact assessments, and ensure due diligence for programmes related to climate actions as well as for infrastructure development projects (e.g. road and bridge construction).
- The local and national governments must protect, respect and fulfil the collective rights of indigenous women, particularly FPIC.
- The national government must develop, fund and implement national gender policy and GAP on climate change in consultation with grassroots women and their communities.
- The national government must promote and implement gender transformative and participatory budgeting, including providing special programmes and capacity building for rural and indigenous women to adapt to climate change.
- The local government must localise the formulation, implementation and review of climate adaptation plans and programmes with meaningful participation of grassroots women.
- The local government must strengthen and institutionalise capacity building activities for rural and indigenous women to increase their awareness of women's human rights and climate change.

⁵³ APWLD. (2022) *Rural and Indigenous Women Advocating for Gender Responsive Budgeting to Tackle Climate Catastrophe - Nepal*. https://apwld.org/wp-content/uploads/2022/06/CJ-Country-Briefer_2022_Nepal.pdf

Women Lead Community-based Climate Adaptation Centre for Social Research and Development (CSR), Vietnam

'Through this FPAR journey, the Co Tu women understood the impacts of climate change on their communities, analysed in detail the extreme weather phenomenon taking place in recent times and also offered initiatives based on indigenous knowledge'. ~ Nhat Anh, young woman researcher, FPAR Vietnam

Who are the women?

The Co Tu and Kinh women who participated in the FPAR were from three rural and indigenous communities in the midland and mountainous areas of Quang Nam Province. Specifically, the Co Tu women were from the A Lua village in Tay Giang District and A So village in Dong Giang District, while the Kinh women came from the Dai Hong commune (Dong Phuoc and Duc Tinh villages) in Dai Loc District. These women were all involved in agriculture as farmers. The three communities continue to struggle with poverty particularly due to the shortage of land for agriculture.

A Lua is a resettlement village in a mountainous area resulting from the A Young hydropower project and considered one of the poorest villages with inadequate infrastructure. Landslides and flash floods usually happen during the rainy season. Their main sources of livelihood are traditional agriculture (growing rice and other food crops) and non-timber forest products (honey and bamboo shoots). Therefore, the communities are greatly dependent on the forest for income.

A So is a rural village on sloping hilly terrain and barren land but with relatively better infrastructure. This village was also formed due to resettlement following construction of the A Young hydropower plant. The villagers are dependent on agriculture (rice and other crops) for their livelihoods.

Dai Hong commune is located in the middle stream of the Vu Gia River. The communities are mainly farmers planting rice and other food crops and engaged in fisheries. From 2009 to date, the villagers' lives are affected due to the change in the flow of the Vu Gia River which was altered as a result of the construction of the hydropower projects. The devastating effects such as lower river water level, floods and sand erosion into agricultural land are getting more serious in recent years affecting the livelihood activities of women in the communities.

Building movements from the ground up

Extreme weather events such as storms, floods and droughts have greatly affected women's livelihood, living conditions as well as physical and mental health. Living in a patriarchal society, women are responsible for providing food, water and fuel for their family. In the context of climate crises, these tasks have become much more challenging. Women are becoming more vulnerable in terms of their health and the losses and damages incurred to their crops and houses.

During the flood season, the women often felt anxious and stressed while having to take care of their family members, especially the elderly and children. After the floods, they had to deal with the aftermath such as the added burden to clean the

house and its surroundings. Dealing with extreme poverty, it was difficult for them to recover after a flood or drought and to find resources to restore agricultural farming activities to earn income again. Besides their source of income, they also lost their

food security for their households as they were mainly responsible for cultivating plants and picking wild vegetables to provide enough food for their families.

'Although people have built water tanks with a large capacity to store water for the dry season, due to prolonged dry weather, there is no rain for one to two months so the water source for living is still in shortage'. ~ Nguyen Thi Kim Nhut, the Chairman of Ma Cooih Commune Women's Union, Vietnam

Apart from having to survive climate crises, the communities were affected directly and indirectly by the A Vuong hydropower plant. The Co Tu women testified that the hydropower project was done without their consent and has caused forced resettlement. For the Kinh women, they were directly affected by the operation of hydropower plants on the Vu Gia River upstream. In times of flooding, these hydropower plants had to release water to ensure reservoir safety, triggering 'double-floods' in villages downstream. Meanwhile, during drought season, these hydropower plants prioritised the storage of water for electricity generation, causing the river downstream to become dry, thus leading to severe water shortages for domestic and agricultural use for people downstream, which exacerbated the impact of climate crises in the communities.

Though the A Vuong hydropower plant company provided compensation and resettlement for the affected communities, this did not lighten the burden on the communities, especially on the women. Worst of all, the operation of the hydropower plants changed the natural flow of the river, which has led to many other consequences, including affecting the communities' livelihoods (such as agriculture, fisheries and waterway transport). It also affected the mental health of community members living downstream. For instance, since 2009, the flood flow has changed significantly and people no longer understand the rules of flood flow so they do not know when the dams release floods. This often causes them to live in anxiety and stress during flood season.

'In A Lua and A So villages, men would frequently attend training sessions because they are the head of the household. But they are afraid to attend village meetings, so they often let their wives attend these meetings instead. The meetings on compensation held by the hydropower company and local authorities are without the participation of women. Therefore, these women did not have the opportunity to voice their needs on resettlement housing and other matters'. ~ Source: FPAR story of the rural and indigenous women in Quang Nam Province, Vietnam

The objective of the FPAR was to empower the women from the three communities (A Lua and A So villages and Dai Hong communes) to critically look into climate injustices and to suggest adaptation solutions since they also deal with the impacts of hydropower development projects. The women were capacitated on knowledge regarding climate-related topics (e.g. effects of natural disasters and hydropower plant impacts, early warning systems and climate policies at the local level) and skills to strengthen their teamwork and leadership. The terms and technical words related to climate change and its impacts were not easily understood by the women. CSRD would use their experience to translate climate change related materials into local languages, and they used the FPAR toolkit to explain and gather information/evidence of climate change impacts.

As the FPAR began, the women from the three villages were not confident to express their needs and this posed a challenge with regard to their involvement in advocacy. Traditional viewpoints on the roles of women in society were still strong and this limited their participation in social activities, access to information and claiming of their rights. CSRD opted to integrate all relevant knowledge during the FPAR journey and observed the gaps that needed to be improved. It was important to ensure that the core groups and young community researchers understood the FPAR ideas and approaches before the activities were conducted.

The A Lua and A So villages are located in remote mountainous areas and are prone to heavy floods that cause landslides, obstructing the artery traffic of the villages. Some areas cannot be accessed during this period because there is only one road leading to the village. As a strategy, prior to each field trip to the community, CSRD would contact the core women's group to get an update on the

situation, weather conditions and other safety issues. The activity would be implemented after assessing the conditions and ensuring the safety of the FPAR team.

Through the FPAR, the women were involved in identifying the gaps between paper-based policy and local implementation and analysed specific content on hydropower development and gender equality in the NDC report. They focused on the impacts of climate-induced disasters and the hydropower plants on women. The women also assessed post-flood support and conducted mapping on natural disaster risks in their communities. They then collectively produced a policy recommendation on gender equality and climate change, and an animation to summarise the stories of Co Tu people in the Quang Nam Province which were used for advocacy with various parties.

The women successfully advocated with the Quang Nam Provincial Department on Natural Resource and Environment on two issues: on agriculture livelihood models and on small and medium scale hydropower development. They successfully secured agreement from the provincial department representative that the issues would be brought up with the provincial government. Besides, the women also organised an online policy dialogue with key actors (including representatives from government agencies, A Vuong Hydroelectricity Plant company, women's unions, agricultural cooperatives, Union of Science and Technology Associations of Quang Nam, Quang Nam Newspaper and residents of the three villages) to discuss and advocate on the two issues.

Movement building with other women's groups and networks was strengthened, in particular with the Women's Union and local women who were also affected by the hydropower projects, to synergise their collective voices and advocacy. The women

collaborated with the Centre for Knowledge Co-creation and Development Research (CKC) to spotlight the three affected communities as case studies in a publication entitled 'Hydropower Dialogues: Open Mind, Open Heart, Open Will'.

Towards the end of 2020, a series of natural disasters (i.e. cyclones, storm Nangka, hurricane Saudel, Typhoon Molave, Typhoon Goni, Typhoon Eta and Typhoon Vamco) occurred. Even after the destructive typhoons had passed, widespread flooding from the rains and overflowing dams wreaked havoc on the country weeks after its landfall in many areas. Despite the inability to reach the communities, information and images were shared with the CSRD FPAR team regularly through social

media showing a realistic perspective of the impacts of the natural disasters.

After the FPAR, further work is needed to assert women's human rights and for the communities to survive amid climate catastrophe and impacts from the hydropower projects. In the pipeline, the Co Tu and Kinh women plan to mobilise to demand firstly, that hydropower companies and local authorities upgrade the early warning systems in their locality to reduce the impact of natural disasters; secondly, that there be a long-term strategy for the development of sustainable livelihood initiatives through the incorporation of native plants and animals;⁵⁴ and finally, that funding be made available and accessible to implement sustainable livelihood initiatives.

Vietnam: Women-led Solutions

The livelihood models in A So Community include rearing Siamese ducks and cultivating Cavendish bananas which are native to their area. But for a long time, people switched to other livestock and crops that brought higher profits. However, according to the results of the workshop conducted during the FPAR, people (mainly women) have proposed reverting back to native livestock and plants (e.g. the native species of Siamese duck and Cavendish banana) for their economic security as these native livestock and plants have adapted to the local topography and climate. In the context of climate change, these species are more resilient to serious changes in the surrounding environment than other industrial/commercial species. These are more sustainable livelihood models to adapt to climate change at the community level.

Source: FPAR story of the rural and indigenous women in Quang Nam Province, Vietnam

⁵⁴ These native species are more resistant to extreme weather than others.

The Co Tu and Kinh women's demands are:⁵⁵

- The district and provincial governments work with women's groups in the villages to integrate people's traditional knowledge and needs in the design, implementation and monitoring of policies and projects that build climate resilience.
- The district and provincial governments provide resources to: (a) strengthen people's capacity and skills development to enhance disaster preparedness especially during flood season; and (b) support local community-led sustainable agriculture livelihood models by prioritising the use of native animals and plants.
- The district and provincial governments must ensure that communities can access the National Target Programme on Sustainable Poverty Reduction.
- The national government takes concrete measures to ensure the realisation of gender equality in the NDC and other actions and programmes to tackle climate crises.

- The national government must ensure that communities at risk of impacts of climate change are adequately supported in their adaptation actions.
- The national government must ensure that the rights of rural and indigenous communities are upheld, especially by regulating private actors. Corporations violating the rural and Indigenous Peoples' rights to land, territories and natural resources must provide compensation and remedies.
- The national government must conduct environmental, human rights and gender impact assessments for any development projects.
- The national, provincial and district governments must strengthen disaster preparedness, including upgrading early warning systems as well as maintain and upgrade the existing infrastructure.

⁵⁵ APWLD. (2022) *Rural and Indigenous Women Combating Disasters and Unmasking False Climate Solutions - Vietnam*. https://apwld.org/wp-content/uploads/2022/06/CJ-Country-Briefer_2022_Vietnam.pdf

Peasant Women for Climate Solutions: Marching Towards Systemic Change!

Forests and Farmers Foundation of Thailand (FFF), Thailand

'FPAR drives women to have the courage to speak up about their own and community concerns and to tell them how to solve problems. Women are now doing that at household and community levels'. ~ Kritisana, a peasant woman and FPAR community researcher, Thailand

Who are the women?

Peasant women from the five provinces of Kampaengpetch, Phichit, Phitsanulok, Tak and Uttaradit in the Lower Northern Region of Thailand (LNRT) participated in the FPAR journey. This women's group consisted of mainly women above 40 years old, including three people from the Lesbian, Bisexual and Trans gender (LGBT) community who identified themselves as women. The LNRT is fertile with land, forest and water resources which are suitable for growing rice and other cash crops. Therefore, the main source of income for most of the women was farming and agricultural activities, while a few engaged in commercial business or work on a daily wage basis. When it is not the cropping season, women usually find ways to engage in other income generating activities.

Building movements from the ground up

The LNRT is prone to multiple types of disasters but the communities who have experienced these events since they were born have managed to adapt and survive these natural disasters. However, over the last 15-20 years, the ever increasing and intense extreme weather events such as floods, droughts and storms have severely impacted communities' livelihoods and their capacity to adapt with the rapid change of the climate.

During FPAR, peasant women from the five provinces shared similar concerns on the climate

crisis and its impacts. The women's groups had vast experiences and memories of extreme climate-induced events. For them, drought affected their health directly and indirectly. For example, drought would affect their crop production and cattle as well as the availability of water for farming and livestock rearing. Crop failure meant less income, which was an added burden to the peasant women as they had to pay their debts to the bank, and invest in seeds and fertiliser for the next cropping season. These problems made women feel tense, stressed and anxious about having no income to buy things or pay their debts. They were also affected by strong sun and heat when they worked on the farm for long hours. Direct health impacts experienced by peasant women were headaches, heat stroke, heat rash, sunburn and feeling stress quite easily, among other impacts. The heat also caused some of their livestock to fall sick (e.g. hens and chickens) and die (e.g. fish because the surface water is not just warm, but very hot).

One of the women's main concerns was access to water during the drought season. They said that droughts arrived earlier and stayed longer in recent years. Nearly all women do not have free access to the big water projects for agriculture by the government, which mainly benefited the village headmen and those working in the local government instead of the peasant women themselves. Access was controlled by a small group of well-informed powerful local families. A 'water bank'⁵⁶ initiative was

⁵⁶ The georgetown environmental law review. (2002) *A potential solution or misguided idea*. <https://www.law.georgetown.edu/environmental-law-review/blog/water-banking-a-potential-solution-or-misguided-idea/>

led by the community, but many women did not have access as they were monopolised and controlled by the village headmen and their relatives. As a result, many women in the communities had to invest in

connecting available water supply to the water irrigation in their fields, either by using their own savings or borrowing from relatives.

'FPAR drives women to have the courage to speak up about their own and community concerns and to tell them how to solve problems. Women are now doing that at household and community levels'. ~ Kritsana, a peasant woman and FPAR community researcher, Thailand

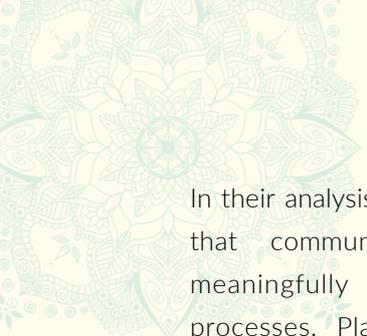
The FPAR aimed to equip the women in the LNRT with knowledge on climate crises and for them to be organised to advocate for the inclusion of women-initiated water resource management in the NDC of Thailand. Using the FPAR framework and tools, the peasant women were able to improve their skills in facilitation and participatory data collection. The women's group decided to form a group called the 'LNRT Women for Climate Justice'.

The COVID-19 pandemic and lockdown affected the implementation of FPAR activities. The practice by the FFF team to consult the women on their preferred timing for activities helped as most of the women did not have much leisure time since they were burdened with household chores, care work and working on the farm or other income generating activities. The peasant women developed a strategy that called for a consensus with regard to deciding their available time. They also divided the work within the group to lighten each other's burden.

The high level of confidence and trust in the FFF team during that challenging period contributed a lot to strengthening the FPAR work among the peasant women in the community. The use of online meeting tools to engage women, especially during the COVID-19 pandemic, was challenging. Over time with guidance from FFF, the women were able to learn how to use Zoom as a virtual platform to gather, organise and mobilise the communities online.

Knowledge and understanding of the NDC and its processes continued to be a challenge due to the lack of access to information provided by the government on the country's NDC. However, as time went by and with support from FFF, the peasant women were able to develop a brief on women's engagement in the NDC and a policy brief on Thailand's NDC. They also gained confidence and capacity to engage in dialogue with the local and national governments to communicate their demands related to Thailand's NDC.

'The women have gained knowledge and understanding on climate change issues, plans and policies and NDC of Thailand. They can also link the problems they are facing now with regard to climate impacts to the systemic barriers and how the climate has been in a mess right now and who causes climate change'. ~ FPAR story of the LNRT peasant women, Thailand



In their analysis during FPAR, the women found that communities were prevented from meaningfully engaging in decision-making processes. Plans, policies and development projects, including the NDC, were based on top-down decisions without considering the reality on the ground, let alone the needs and priorities of peasant women. The peasant women – particularly the FPAR community researchers – began to mobilise and became part of the national movement to demand women's engagement in NDC and climate justice. They also held dialogues with the Thailand national focal point to raise the issues of droughts and heat.

Additionally, the peasant women engaged with the media to create public awareness about their situation. They developed five stories for media outlets, namely on the trend of heat and drought in the last 20 years, impact of climate change on women's health, additional burden on women, economic and livelihood loss and women-led initiatives on water resource management. They also participated in regional and international campaigns and mobilisations such as the Asian Women's Day, the regional campaign on 'Sound the Alarm, Climate Emergency!', and the Commission on the Status of Women 65, where the peasant women spoke about

the impacts of drought and heat on women and their communities.

At the community level, the women used their horticulture knowledge to identify crops that are resilient to climate-induced heat and drought. This provided guidance to the community members on suitable field crops to ensure food security and for income generation.

The LNRT peasant women's demands are:⁵⁷

- The national government must include the issues on climate-induced heat and its impacts on women in the NDC, NAP and climate plans and policies of Thailand.
- The national government must ensure meaningful participation of women in discussions on climate solutions, particularly on water and natural resources management schemes.
- The national government must ensure women farmers' access to scientific information on climate change and agriculture so that they can incorporate this with their traditional knowledge in their planning for cropping calendar and farming activities.
- The national government must provide direct access to financial and technology support for grassroots women and local groups involved in agriculture.

⁵⁷ APWLD. (2022). *Peasant Women Leading the Pathway Towards Feminist Climate Resilient Future - Thailand*. https://apwld.org/wp-content/uploads/2022/06/CJ-Country-Briefer_2022_Thailand.pdf

Asserting Women's Human Rights to Resources: Story of a Collective Struggle

Centre of Regional Science and Development (CRSD), Kyrgyzstan

'As we could see from the meetings with the women, they mostly do not know about their rights. The knowledge women receive from FPAR helps them to request certain information and/or assistance from the government. This allows them to mobilise and participate in decision-making in allocation of resources while addressing the impacts of climate change on women's human rights. After FPAR, we can say that the women are indeed becoming more aware of their rights because the examples they share demonstrate their more active position in the family, as well as in relationship with the government bodies'. ~ **FPAR story of women in Bokonbaevo village, Kyrgyzstan**

Who are the women?

The FPAR women were from the Bokonbaevo village, which is in the alpine district centre of the Ton District in the Issyk-Kul Region. Majority of these women were homemakers and involved in subsistence farming. They were highly dependent on their husbands as they had very little to no financial income. As a result, they would receive financial aid from the state every month, but it was not enough for a decent living. Some of the women, however, would take part-time jobs to earn an extra income. Living in a patriarchal and highly religious community, the rural women were very vulnerable and had limited knowledge of and thus unable to exercise their rights. The women faced discrimination and had limited opportunities to participate in community activities.

Building movements from the ground up

The Ton District is located at an altitude between 2,000 to 5,000 metres above sea level with very harsh terrain. It is located in the southwestern part of Lake Issyk-Kul. During the FPAR journey, the Ton District received almost no rainfall and there was no snow and water either. Climate change events such as droughts, have a significant impact on the availability of water resources in this region. The decrease in water availability often coincides with an increased demand for agricultural water due to higher temperatures and changing rainfall patterns. Changes in river flows, mountain snowmelt, glacial melt and precipitation patterns are expected to impact the region's biodiversity and ecosystems and cause major water stress, which would affect the availability of clean water for household usage and agricultural irrigation.

'Climate change in our region this year is expressed in changes in air temperature leading to drought. The aridity of this zone is due to both the lack of precipitation and its unfavourable distribution over time. Precipitation should have fallen mainly in the spring and summer months in the form of showers and rain'. ~ **Salkyn, a woman from the Bokonbaevo village, Kyrgyzstan**

Rising temperatures and less precipitation, which led to drought, had severe impacts on the women. It resulted in water shortages, which led to poor crop harvests and made tasks such as cooking, using the toilet and bathing difficult. This exacerbated additional burdens on the women as they were responsible for household work and as farmers and food producers in their families. The women and children carried the main burden of collecting water for their households. They had to get water from neighbouring villages, and sometimes they had to travel further to get water. Water collection and other household tasks would limit the women's time for rest, leisure, education and employment opportunities. Healthwise, apart from urinary tract infections, they also suffered from body aches and exhaustion due to the hard and frequent work of fetching water.

In addition, gold mining in Kumtor, the largest alpine gold deposit in Central Asia in the Issyk-Kul Region also exacerbated water shortages and is still an existing systemic problem. Centerra, a Canadian gold mining company, carried out the exploration, development, and acquisition of gold deposits.⁵⁸ Ore is mined through open-pit methods of drilling, explosive works, loading and transportation. During the development of the deposit, excavation of glacier masses exacerbates ice melt at the mining site. The destruction of glaciers creates massive waste mixed with ice, acids and heavy metals (e.g. cyanide, sodium cyanide, nitric acid and ammonium nitrate) causing devastation to the environment.⁵⁹ The most serious problem at Kumtor is perhaps the gradual, long-term release of pollutants from current and future mining operations.

'It is not a secret to anyone that during mining work in Kumtor, a huge amount of pure fresh water is consumed. To us, this is an invaluable supply of the purest water on the planet, which provides us with a healthy future. Currently, work is being carried out in the open air, using 20 tons of explosive for each explosion. This causes dust clouds and stones flying to a nearby glacier, which affects its activity'. ~ a woman from the Bokonbaevo village, Kyrgyzstan.

With the presence of this gold mining industry, the government of Kyrgyzstan under a joint-venture scheme set up the Social Development Fund of the Issyk-Kul Region to assist residents in that region by financing or co-financing priority initiatives of the local community. The funds were provided by the Canadian company as their Corporate Social Responsibility (CSR). However, the distribution of funds from the Issyk-Kul Region Development Fund is opaque and there were signs of corruption at play.

To address the issue of lack of access to water, the women explored the use and accessibility of the Development Fund to implement priority initiatives

of the community. The aim of FPAR was to mobilise the Bokonbaevo women to participate in government decision-making processes regarding the allocation of financial resources to address the impacts of climate crises on women's human rights.

Oftentimes, effort and coordination were needed to encourage and convince the women and local government officials to participate in the FPAR journey. Since some of the FPAR team members belonged to the community, they had the advantage of carrying out the activities within their own community. As a result, after the first FPAR consultation, the women began to actively attend

⁵⁸ Centerra Gold. (n.d). *Welcome to Centerra Gold*. <https://www.centerragold.com/>

⁵⁹ Satke, R. (2016, April 20). *Mining Company Shirks Blame for Glacier Damage in Kyrgyzstan*. Glacier Hub. <https://glacierhub.org/2016/04/20/mining-company-shirks-blame-for-glacier-damage-in-kyrgyzstan/>

the other activities. The women then organised themselves and formed a women's network, and members were assigned specific roles and responsibilities such as facilitating the gathering of women, and person-in-charge to liaise with the local government.

Through their FPAR journey, the women learned about: climate change and its impact on their health and livelihoods; their rights as women; environmental rights and how they could exercise these rights to demand access to information under the jurisdiction of state bodies and relevant legislation; and the application process for requesting for financial aid from the Issyk-Kul Development Fund.

One of the key challenges was trying to change the mindset of the women. They were unaware of their human rights. Legal literacy for women was crucial and required a lot of training. The FPAR team coached and discussed issues according to women's priorities and interests. For example, how to write requests and submit them to government agencies and how to write a grant application. With strengthened capacity, they developed analytical notes and a corresponding report as an advocacy tool to engage policymakers. Also, the Bokonbaevo women developed a sample letter to request the local government to provide information with regard to COVID-19 – information on the kind of support the local authority would provide for villagers who were left without an income during the pandemic; information to increase awareness of the villagers in relation to the virus and whether the local hospital was equipped to treat patients with COVID-19.

The COVID-19 pandemic was a major challenge due to the restrictions on people's mobility. This posed major challenges in planning and implementation of the FPAR. Nonetheless, the FPAR team took the opportunity to enquire about the impact of COVID-19 on the community and conducted an online survey via a messenger app. They found that

the most effective strategy for doing action research was to be physically there with the women and to actively involve them in the discussions and to listen to what they have to say or share.

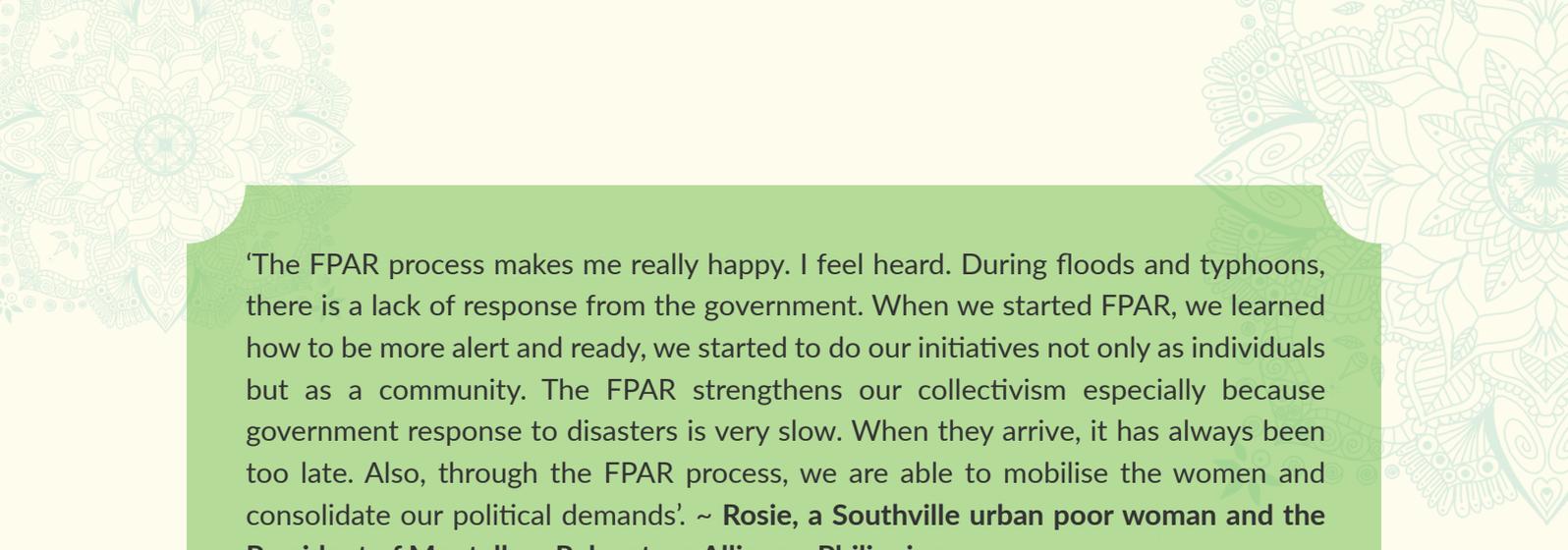
Due to the pandemic, the women's group did not implement any advocacy activities. The FPAR story of Bokonbaevo women is an example of how the COVID-19 pandemic posed significant challenges for rural women to organise and mobilise themselves to assert their human rights, particularly their rights to information and access to resources. Climate crises together with the impact of the Kuntor mining activities exacerbate the situation of women's human rights in Bokonbaevo as well as other rural communities in the Issyk-Kul Region. These human-induced crises (climate change and extractive activities) stimulated by neoliberal policies prioritising economic growth and the patriarchy combined with fundamentalism in this region, perpetually reinforce gender inequality and feminisation of poverty. This suppressed and incapacitated women from being advocates and mobilisers for climate justice and limited their participation in decision-making in relation to their country's NDC process and implementation.

The Bokonbaevo women's demands are:

- Local and national governments must include women in decision-making processes, especially regarding the allocation of financial resources to address the impacts of climate change on women's human rights.
- The national government must make the Social Development Fund of the Issyk-Kul available and easily and directly accessible to women to carry out local community initiatives that address the impacts of climate change and gold mining.
- The national government must respect women's human rights to access public information and provide adequate and accessible information when requested by local women or the community.

The Power of FPAR





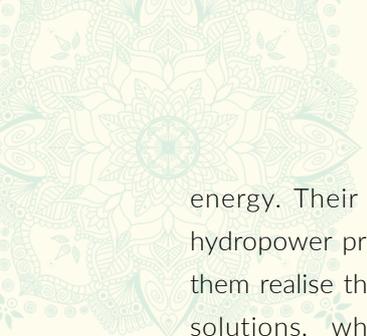
'The FPAR process makes me really happy. I feel heard. During floods and typhoons, there is a lack of response from the government. When we started FPAR, we learned how to be more alert and ready, we started to do our initiatives not only as individuals but as a community. The FPAR strengthens our collectivism especially because government response to disasters is very slow. When they arrive, it has always been too late. Also, through the FPAR process, we are able to mobilise the women and consolidate our political demands'. ~ **Rosie, a Southville urban poor woman and the President of Montalban Relocates Alliance, Philippines**

The FPAR is unique because it is alive and dynamic, growing and improving in the hands of the grassroots women. It is used as an advocacy and campaign tool to support grassroots women's collective struggles and resistance against climate injustices exacerbated by patriarchy and interconnected forces of globalisation, neocolonialism, fundamentalisms and militarism. Through their FPAR journey, together with CJ FPAR partners, the groups of women and their communities from the seven countries were able to discuss these topics among themselves. The experiences and process have been beneficial and uplifting for the women, especially in challenging patriarchal systems and exercising feminist leadership for climate justice within their communities.

For each FPAR, the process and results are owned by the grassroots women instead of the research teams or the CJ FPAR partners. The process takes into consideration the pre-existing rich traditional and indigenous knowledge and skills owned by the women. The action research supplemented this by strengthening the capacity of the women in leadership, advocacy, movement building, feminist research methodology, documentation and presentation skills. This new knowledge and skills enabled them to conduct participatory research in terms of gendered consultations and data collection as well as feminist analysis on the systemic causes

and impacts of climate crises, particularly those related to their country's NDC. The findings served as evidence-based documentation to amplify the voices of women from the communities so that their stories and experiences inform NDC-related policies and programmes at all levels. In Thailand, the FPAR contributed to the peasant women's collective fight to reclaim their position as knowledge holders on water resource management, and further led them to advocate for the inclusion of women-initiated water resource management in the NDC of Thailand. In Nepal, the indigenous women initiated discussions at the community level and shared their experiences and knowledge regarding protection of local seed varieties and how to adjust their agricultural practices to the changing weather patterns.

Women who utilised the FPAR principles, tools and methodologies learnt that these tools enabled them to develop deeper understanding and analysis of the impacts of climate injustices on their lives and in relation to their women's human rights. It also equipped them to challenge the false climate narratives, including false climate solutions and corporate capture in the NDCs. The FPAR has contributed to the Vietnamese indigenous women's deeper understanding and analysis of the gaps between national policy, including the NDC and its implementation with regard to hydropower projects, which is promoted as low emissions renewable



energy. Their analysis on the impacts of the hydropower projects in their communities made them realise that climate actions, especially false solutions, when implemented without the engagement of and FPIC from the Indigenous Peoples tend to cause harm such as destruction to the forest and involuntary resettlement of local communities which have adverse impacts on their customary way of life and livelihoods. For the indigenous women in Indonesia, they could finally see and analyse critically the climate injustices confronting them and realise that these concerns are interconnected with their fight for customary land rights.

Most importantly, the action research has facilitated and encouraged women on the ground to speak for themselves based on their own realities. Many of the women prior to the FPAR could not speak for themselves or were not given the space to speak due to structural barriers and systemic challenges resulting from patriarchy and discrimination. FPAR provides women with a platform to document their stories and participate actively in discussions and advocacy at the community and national levels. Radical change can be seen in the Indonesian women's group where they are reclaiming their

political positions. They are now able to voice out their opinions and demand that the local and national governments recognise and respect their customary land rights, and fight against PT. TPL's corporate land grabs head on.

Through the FPAR, the grassroots women were able to organise and mobilise women's collective movements to fight for feminist climate justice. The women began by establishing women's groups in their communities to advocate and work on women-led climate solutions such as local level mitigation and/or adaptation actions. They went on to mobilise national, regional and global climate justice cross-movement collaboration to co-create a 5Fs. For instance, the FPAR women in Pakistan formed the Federation of Women Trade Union of Cotton Workers made up of 10 registered women trade unions of cotton pickers. They also established a network of labour rights organisations to strengthen and synergise collective advocacy for better wages and working conditions for women cotton pickers in view of rising temperatures. The Thai peasant women, meanwhile, established the 'Women for Climate Justice Alliance' to realise a feminist climate-resilient future.

What Do We Want? A Feminist Vision for Climate Justice



'There should be an assessment or evaluation of those projects or measures by the government to see if they respond to our needs and if they use the national budgets in a very effective manner'. ~ **Suwanna Mantham, peasant woman of Nong Bua Taai, Tak Province, Thailand**

Experiences from the FPAR journey highlighted that there is a very limited enabling environment for women's engagement. They are lacking or absent in the NDC processes, from the planning to the implementation, and monitoring and evaluation. Responding to the reality and the results of this CJ FPAR journey, the feminist demands from governments are:

Ensure access to information and meaningful engagement for grassroots women

- Support and facilitate access to knowledge and culturally appropriate information on climate-related issues, related in particular to the NDCs. These include knowledge and materials developed by feminists and grassroots women based on their lived realities.
- Strengthen the capacity of grassroots women to engage in the development of the next NDC in their countries, which is due for submission to the UNFCCC in 2025.
- Create an enabling environment to facilitate the engagement of feminists and grassroots women in the implementation and monitoring of NDCs, especially at the local and national levels.

Promote and scale up community-based, women-led solutions

- Local initiatives led by women should be scaled up in more communities. Grassroots women, including indigenous women, holding traditional and indigenous knowledge have meaningful and sustainable solutions – for mitigation and/or adaptation – that address the needs of women

as well as communities impacted by climate crises.

- Community-based, women-led solutions should be recognised and incorporated in each country's NDC process and in its implementation.

Provide direct and accessible climate finance for grassroots women

- Provide direct and accessible financial support for grassroots women and their communities to pursue and scale up women-led climate actions and solutions, including advocacy and mobilisation to boost women's engagements with NDCs.
- The process to obtain climate finance support should be simplified without any collateral so as to keep women and their communities from incurring more debt

Promote, protect and realise women's human rights and recognise women's roles and contributions

- Uphold women's human rights and gender equality. Laws, policies and practices discriminatory against women must be amended or revoked.
- Recognise and respect the rights of indigenous women, particularly their customary land rights and the right to exercise their FPIC as part of the collective rights of IPs.
- Recognise the role and contribution of grassroots women's care work to their families, communities and most importantly to

ecological sustainability through sustainable resource management systems and practices.

The FPARs also revealed other issues and gaps such as the lack of a national public climate fund, false solutions and corporate capture. The feminist demands in this context are:

Accountability of the Global North

- Countries from the global north must adhere to their extraterritorial human rights obligations, particularly by regulating their industries/corporations that are harmful to the environment and that have an impact on climate change.
- Establish mechanisms that hold northern countries accountable for their historical, present and future GHG emissions. These countries should not evade their responsibilities by pushing for the mobilisation of private investments and promoting false solutions such as 'clean fossil fuels'.
- Global north countries must provide adequate climate finance from public sources for capacity building and technology transfer to developing countries, particularly for the implementation of NDCs.
- Global north countries and multinational corporations must stop their investments in fossil fuels to realise a deep cut of GHG emissions. Such investments have and will continue to severely impact women's lives and their human rights.

Strengthen the global climate finance landscape

- The Green Climate Fund, being the largest climate finance entity of the UNFCCC financial mechanism, should design small grants to directly support climate actions by local and grassroots women's organisations.

- Other climate finance entities (e.g. Adaptation Fund and Global Environment Facility), should make their funds for adaptation available and directly accessible to grassroots women and their communities to implement locally led adaptation initiatives.

Ensure a gender-just NDC

- The next NDC must include gender transformative⁶⁰ mitigation and adaptation actions, and take into account the needs and priorities of grassroots women and their communities. The NDC should also be linked with the SDGs, including SDG 5 on Gender Equality.
- The next NDC and its implementation must reject false solutions such as unproven and harmful technologies including carbon trading, CCS, clean coal, large hydropower dams, various hydrogen technologies, as well as Reducing Emissions from Deforestation and Forest Degradation (REDD+) and other reforestation initiatives.
- The next NDC must ensure environmental, human rights and gender impact assessment due diligence for all its climate-related programmes and projects, including those linked with development.
- The next NDC must include community and women-led initiatives that are cost effective and do not pose adverse impacts to peoples and the environment.
- The next NDC must prioritise enhancing a just and equitable transition process to support decent work opportunities and living wages for women. It must also take into account women's unpaid work (e.g. domestic and care work, and subsistence farming).
- The next NDC must integrate climate adaptation into a social protection programme to improve the adaptive capacities of its peoples.

⁶⁰ To be included if it is absent in the current NDC or strengthened if it is included in the current NDC.

Annex

Table 1: Established procedure for women to participate in the NDC

Country	Procedure for women to participate in the design/ implementation/review of NDC
Indonesia	Yes, in the form of a mechanism
Nepal	Yes, in the form of programmes
Pakistan	No
Philippines	No
Thailand	No
Vietnam	No

Note: This is based on the updated NDCs of the respective country.



About APWLD

The Asia Pacific Forum on Women, Law and Development (APWLD) is the region's leading network of feminist and women's rights organisations and individual activists. For over 35 years, we have been carrying out advocacy, activism and movement-building to advance women's human rights and Development Justice.

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