



COP26 FIJI SIDE EVENT

**‘We are one with Nature,
Nature is us, our Vanua
and our Ocean’**

Programmes Co

CONFERENCE REPORT

SUVA

08th – 09th Nov 2021

Table of Contents

1. INTRODUCTION.....	3
2. OPENING SESSION.....	4-6
3. SESSION 1: LISTENING TO THE EXPERIENCE.....	7-11
4. SESSION 2: SOCIAL ANALYSIS, ROOT CAUSES OF ECOLOGICAL CRISES.....	12-13
5. SESSION 3: THEOLOGICAL REFLECTION.....	14-15
6. SESSION 4: PASTORAL COUNSELING.....	16
6. SESSION 5: DRAFT OUTCOME STATEMENT.....	17
7. ANNEX	
PARTICIPANTS LIST.....	18-19
FRAMEWORK AND AGENDA	20-24
FIJI'S PRIORITIES TO COP 26	25- 27

1. INTRODUCTION

The COP26 FIJI side event was held in Suva, from the 08th- 09th November, bringing together the voices of the communities, affected by the impacts of climate change and exploitation of their natural resources in the name of development. The theme for this event was **‘We are one with Nature, Nature is Us, Our Vanua and Our Ocean’**. A total of 63 people participated in the conference, including community leaders, women and youths, church and CSO’s representatives, politicians and development partners who were observers for the 2-day event. There were also participants who joined in through the virtual platform from the Northern division and outside Fiji as well.

The purpose of this event is to provide a space for voices of the vulnerable communities to be heard. Bringing together the voices of the communities was crucial as COP26 is underway in Glasgow, Scotland where world leaders, CSO’s representatives, development partners, academics and faith-based organisations have gathered to discuss on the impacts of climate change and where developing countries and regions like the Pacific are lobbying and advocating for the reduction of CO2 emissions to 1.5 degrees by 2050. The purpose of the Fiji Side Event is to document the voices of the vulnerable groups that have always been ignored during summit such as the COP26 conference.

Community representatives were from the following communities where the impact of climate change has worsened over the years and the exploitation of the natural resources have affected livelihoods they depend on for subsistence and economic survival.

Western Division

- Votua, Ba
- Yaqeta, Yasawa
- Sigatoka

Central Division

- Namosi
- Naitasiri
- Dawasamu, Tailevu

Northern Division

- Naviavia, Wailevu, Cakaudrove
- Vunisavisavi, Nakobo, Cakaudrove
- Vunidogoloa, Tunuloa, Cakaudrove

This event was co-organised by the Fiji Council of Churches (FCC), Pacific Conference of Churches (PCC) and Transcend Oceania (TO). The programme for the event is attached as annex.

2. OPENING SESSION

i. Introduction and Welcome

Hymn: Noqu Kalou, au kurabui ka galu

Prayer: Ecumenical Prayer

ii. Keynote Address

The keynote address, with a biblical perspective was delivered by the President of the Fiji Council of Churches, Archbishop Peter Loy Chong, stressing on the importance of listening to the voices of the vulnerable who are mostly affected by the impacts of climate change but at times their stories have been ignored. He also highlighted that the World Council of Churches organized a similar event in Iceland in 2017 focusing on development issues and its impact – stressing the importance of the role of the church in standing in solidarity with the vulnerable groups and those facing injustice. Archbishop Chong spoke on why it is of great importance to include the communities in events such as this to share their stories in their own words on the injustices they are facing from the adverse impacts of climate change and the consequences of the exploitation of their natural resources.

‘Throughout history our stories have been documented by foreign scholars and academics- narrating our stories using their own interpretations, it is time that we share our experiences in our own words and interpret in a language we understand’
Archbishop Chong.

He also emphasized on the need to conduct the meeting in the Itaukei language, providing a space where participants feel at ease in sharing their experiences in a language, they are not foreign to.

iii. Keynote Speakers

The keynote speakers are from communities that either have been affected by the impacts of climate change or facing the injustices of exploitation of natural resources.

Paulina Mata, Votua, Ba

Paulina spoke on the black sand extraction from the river they depend on for their livelihoods. The exploitation of their natural resources (rivers) began in 2019 where the lack of consultation has caused conflicts amongst the people in the tokatoka, mataqali and yavusa. The marine ecosystem has also been affected where marine species in the mangroves and the nearby coastal areas have becoming extinct due to the continuous extraction of black sand. And if this continues, then this natural habitat of marine species will be totally destroyed affecting the subsistence and economic sources of the landowners.

Sailosi Ravatu - Vunidogoloa, Tunuloa, Cakaudrove

Vunidogoloa village

The former village headman of Tunuloa, Cakaudrove spoke on behalf of the communities in the province affected by the impact of climate change and the whole of the Northern division as well. Vunidogoloa village was relocated to the new site, 1.5 km inland in 2014 after years of consultations, risk assessment and continuous dialogues with all relevant parties involved in the relocation processes. The impact of climate change in Vunidogoloa began way back in the 1980's and it continued from thereon until the community realized the only solution for the rise in sea level and coastal erosion was to relocate the whole community to higher ground. But the new site, even though safe from the rise in sea level, had social and environmental issues as well. The new site is accessible to roads now and to the network as well. As shared by Mr Ravatu, accessible to roads also brought about numerous visitors to the community, affecting the traditional norms they used to enjoy in the old site. The network accessibility also has negative impacts on children & youths who are now exposed to a lifestyle that was not accessible to them in the old village site. These issues were overlooked during the consultation processes that have now also caused another dimension of social justice issues in the community.

Vunisavisavi village

The village of Vunisavisavi is the original home of the Tui Cakau. The impact of climate change is visible and the rise in sea level is inevitable especially during high tide when the whole village is filled up with sea water. However, relocation is not an option due to the traditional ties of the people to the land and the reason they settle on this location in the first place. Relocating would simply means that they have forsaken their traditional duty as guardianship of this ancestral land, the home of the first Tui Cakau.

Naviavia village

The Naviavia community are of Solomon Island descendants brought to Fiji in the 1800's as blackbirders to work on sugar cane and banana plantations. In early 1940's, the Anglican church gathered a few of them to settle on a land in Wailevu, Cakaudrove, now called Naviavia. In 2014, as part of its adaptation plan for climate change, the Kiribati government bought the 5,500 acres of the surrounding land for US\$8.77 million. The surrounding land is where the people of Naviavia depend on for farming for subsistence and economical purposes. To this day, they still utilize the land for agricultural purposes but they feel like foreigners living off the land even though they have settled on it for generations.

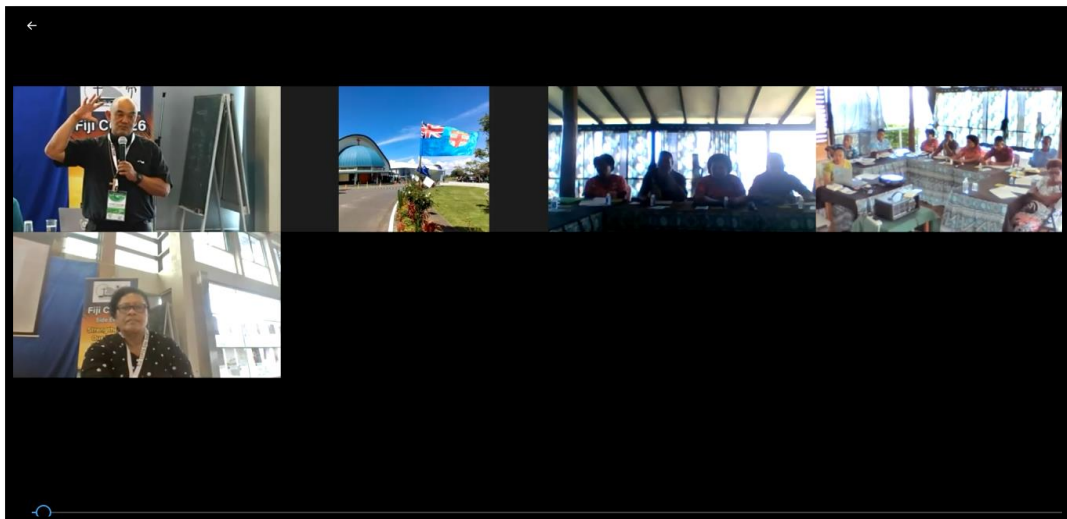
'Decision is our main priority; the brightness of our tomorrow depends on our decision today' Sailosi Ravatu.

Epeli Mua - Yaqeta

Epeli recited a poem (lisa), then explained the meaning and the message behind it. In the traditional Fijian context, documentation of stories was done through meke/vucu ni vanua, lisa and through songs or merely through stories passed on from one generation to the next – this was before colonialism and Christianity came introducing the concept of documenting stories in black and white. Epeli narrated the poem (lisa) in his own dialect (Yasawa dialect) - on the impact of climate change that is affecting his community and how it had been envisioned even before it happened.

Paula, also wrote a song called ‘Cry of Mother Earth’ in the Itaukei language on the exploitation of natural resources and how mother earth is crying out for mercy because of this.

Indigenous knowledge – some called it Vucu, meke ni vanua and this is how communication through generations was done. The time is not ours but God’s.



Zoom platform was also used to accommodate participants from Vanua Levu and for those who could not attend the face to face session in Suva.

3. **SESSION 1 – LISTENING TO THE EXPERIENCE**

This session is based on the ideology of ‘Pastoral Circle’ where one ‘See, Judge & Act’ as shared by Archbishop Chong. He shared on the need of utilizing the relevant tools to address effectively the social justice issues the communities are facing. This concept of ‘See, Judge & Act’ was introduced during the industrial revolution in the 1800’s in Europe. The church then upgraded this concept to view social justice issues through the eyes of God or through biblical perspectives before identifying the solutions to the problems through the leading of the Holy Spirit.

Using this concept, the participants were divided into their respective community groups to discuss the issues of climate change impacts and the exploitation of natural resources using the questions highlighted below as a guide.

The guiding questions for the group discussion are highlighted below:

- What do they see?
- What is happening?
- What do they feel?
- What is the impact on the community/land?

#	Climate Change Impact & Relocation	Exploitation of Natural Resources (Extraction)
	Vunidogoloa	Dawasamu, Tailevu
	Naviavia	Nabukebuke, Namosi
	Navunisavisavi	Naitasiri
		Sigatoka
		Votua, Ba

Table 1: Breakdown of participant communities with their social justice issues

i. **Group Presentations**

- **Group 1 Sakeo Moto – (Mataqali Voni) Naboro, Dawasamu, Tailevu**

The extraction of river stones from the river that run across 4 villages in the Dawasamu district began 5 years ago, the same river that these villages depend on for their daily livelihoods. Ever since the dredging began, the water has turned brown, fresh water species have died and landslide has been a frequent environmental hazard affecting farms and communities in the area. A recent landslide destroyed a yaqona farm (200 yaqona plants); ruined a four-year sweat and sacrifice of a young farmer. The lack of consultation processes in the beginning stage and false promises by the government and the developing company have caused emotional scars on the resource owners leading to the division in the Yavusa

ko Naboro. Few families have moved out of the village boundaries and settled few kilometers away from the village.

*‘The place we have chosen to settle on is called **‘Nakoroni’** which simply means, protect the land (vanua). The dispute between us who are against this work and those who are for it is on-going and we hope that as we tell our story, there would be some light shed on this issue that will allow for reconciliation for both parties’.* This issue is not only affecting our livelihoods but also the traditional structures that was established to govern the Itaukei communities.

- **Group 2- Petero Nasaunivalu, Nabukebuke, Namosi (Extractive Industries)**

For us in Namosi, handing out of Special Prospecting License 142, for mining for the last 52 years has numerous impacts on the environment and also causing social problems for the communities – from soil erosion, to deforestation, toxic spillage; to the division of the vanua and the church. One of the greatest impacts is the diversion of river flow leading to the loss of diversity, extinction of river water species, loss of heritage sites (yavu ni vale) causing loss of identity. When water flows to areas where certain clan used to farm, they move to another area which they do not own to utilize for agricultural purposes creating conflicts between clans and communities. People in the community are easily manipulated, the ignorance of the people has led them astray, causing them to accept any types of development coming in without knowing the adverse effects it will have on their natural resources and the social justice issues that comes with it. How can you go to COP26 and talk about the impacts of climate change on the very communities that you are allowing foreign investors to destroy in the name of development, handing out Special Prospecting License left, right and centre for economic gain?

- **Group 3 - Vunisavisavi, Vunidogoloa, Naviavia**

- **Marika Sade, Advisory Counsellor, Naviavia**

The impact of climate change has mainly affected our livelihoods which we heavily depend on for subsistence and economical survival. The marine ecosystem has also been affected due to deforestation from burning of vegetation which we as a community was not aware of until the awareness programme enlightened us on the impacts of destroying the environment we heavily depend on. The continuous natural disaster in the Northern division and the catastrophic cyclone (TC Yasa) that hit us late last year has continuously affected our livelihoods.

- **Sailosi Ravatu, Vunidogoloa**

The impact of climate change in our community began way back in the 1980’s – from landslide to coastal erosion and to sea level rise. Our source of water was also affected by these impacts. However, the community came together and agreed that it was time to relocate to a new location. Even though there were challenges during the consultation processes and dialogues due to the ties to the land where we were, we were thinking of our future generations. Therefore, the decision to relocate to the new site was a collective decision and the whole

community moved together in 2014 and settled on the new site until now. However, the impact of climate change continues to affect other communities as well which has brought fear amongst the people since the very livelihoods, we depend on has slowly been destroyed by the adverse effects of changing in weather patterns and natural disasters.

Vunisavisavi – rise in sea level continues drastically; continuous flooding in the community; as for now we are preparing for a traditional event in our village and the rain in these past days has caused heavy flooding in the village to the extent that we are wading through the flooded waters which is a clear indication of the impact of climate change in Vunisavisavi. To combat the continuous flooding in the community, there was an assistance form the Fiji government where a drainage system was done around the village with one running across the middle of the village as well to allow for the free flow of water. But this drainage system has worsened the situation because when it rains, the water from the hills and the rise in sea level all come through the drains and overflows into the village which has caused fear for the people of Vunisavisavi. Relocation is still a challenge due to the ties we have to the land and the meaning behind why we settled here. Now the rise in sea level has also affected the roads where nearby communities are also facing the impacts of sea level rise. Landslide is also one of the problems we are facing now. During a recent heavy rain, a landslide destroyed a few homes in the community. Those are some of the impacts that the people of Vunisavisavi are faced with now causing fear in the community. The difference between Vunisavisavi community and Vunidogoloa is that relocation is not an option due to the traditional ties to the land and the reason we settled here in the first place as guardianship of the traditional site where the first Tui Cakau was installed. There are other options we are looking at such as building seawalls and elevating the level of the village – these are some of the adaptation measures that the community has planned for to combat the impacts of climate change in Vunisavisavi.

- **Group 4 – Lanieta, Viri – Vunavutu Alifereti, Nayavulo, Nahigatoka**

The sand dunes in Sigatoka acts like a barrier for the Jubaniwai clan. With the recent mining conducted on it, the sand elevation has decreased causing fear for the people in the nearby communities – if there is a tsunami, all these nearby villagers will be left exposed to the wrath of the tidal waves. Fortunately, in 2020, the new Provincial Administrator for Nadroga cancelled the renewing of all the mining licenses on the sand dunes. We the owners of this heritage site are thankful to PA Nadroga for this because there was no proper consultation done in the first place and we do not benefit from it financially at all. Ever since the mining began, the turtles could not be seen at the site again since that has been their breeding place but now it is no more. Even though the government has said that sand dunes mining has been stopped, sand extraction license is still being issued.

There was no proper consultation done with the resource owners on the Sigatoka river dredging that took place from 2017-2019. The government did not also conduct an Environmental Impact Assessment (EIA) before the work on the river began. Now the river mouth has become shallow that we could actually wade through it; nearby communities could no longer fish in it due to the extinction of all aquatic species.

Our third issue is the extraction of fine sand on empty island called Koroua where three communities including ours usually depend on for their livelihoods. They use it for subsistence farming, catching crabs, etc but since extraction work began, all these livelihoods have been destroyed. The Fiji government issued an extraction license to an Australian company called Magna to extract fine sand for assessment study purposes. Now after the first phase of exploration where their livelihoods were destroyed, the same company still want to return to conduct more extraction from this island.

- **Grp 6 – Navua**

Togoru – One of the main problems we face in the area where I come from is coastal erosion. About 500 metres has been washed away due to coastal erosion to the extent where our burial site is now underwater.

The seasonal marine species that we always look forward to catch at specific time is no more and we believed that this is caused by the impact of climate change.

There is no one in Fiji to blame in Fiji but we are facing the full brunt of these impacts where our daily livelihoods have been affected. We hope that we will continue to advocate for these issues until our grievances are heard and considered.

- **Grp 5 – Votua**

Extraction has been on-going from 2019 till now. Our marine ecosystem has been affected – now we could no longer catch crabs in areas where we used to get them before. There is drought all over the land leading to food security issues causing fear amongst the people.

- **Grp 6 - Lasaro Sakuwai, Waimaro, Waidina, Naitasiri**

There has been a lot of development going on in our areas – extraction of river stones which has caused the fast flowing of rivers killing the different types of fish species; landslide continuously to affect us also. The destruction of our natural resources has affected our relationship to the land, rivers and the environment as a whole. For us the Yavusa ko Waimaro, our cavuti is Yavusa ko Nadaniwea, our kau (tree) lalabe, and our fish is sici, our bird is kula - this is a clear indication of the depth of our relationship to the environment we live in. But now with continuous logging, extraction and the exploitation of our natural resources, species, tress and environment which has a deep meaning for us has been destroyed to the extent where they might become all extinct.

Clans and sub-clans are fighting over land to use for subsistence farming since most land have been affected by landslide leaving less to no land at all for

communities to live on. The exploitation of our natural resources plus the impact of climate change has not only affected the environment we depend on for our livelihoods but also our traditional structures that hold our community together.

- **Grp 7 – Church leaders**

One of the impacts of climate change is rise in poverty; this is taking into consideration the recent report released by the Bureau of Statistics saying that 258, 000 are classified as poor and 78% of these are Christians. This is alarming but it is also a wake-up call for the church on why this is so and how should we address this. There is also an increase in other social justice issues such as rape, violence against women and children, suicidal, thefts, mugs. So, the big question is, where have we gone wrong?

This might be the side effect of the exploitation of resources and lack of proper consultation conducted for resources owners. Communities have split up due to the exploitation of their natural resources and the unfair methods used during consultations.

- **Group 8 – NGO's/CSO**

The voices of the CSO's were not considered for COP26 conference; there was no collative voices for all relevant parties affected by the impact of climate change. Funds for climate change was not utilized well and to the purpose it was given. We are frustrated on the non-inclusivity processes especially for the vulnerable groups in our society. The one-way approach is still being practiced by the relevant authorities, there is lack of consultation and collaborations between the government and the CSO's. 'WE ARE FRUSTRATED, WE ARE FED UP BUT WE ARE NOT GIVING UP'





Participants during breakout sessions

4. SESSION 2 – SOCIAL ANALYSIS, ROOT CAUSES OF ECOLOGICAL CRISES AND CLIMATE CHANGE

Social Analysis is dissecting an issue to the point of identifying the root causes of the problem. The aim of this session is to discuss the root causes of ecological crisis and climate change. The Archbishop introduced this session by sharing the story of babies floating down the river followed by a documentary produced by Caritas called 'Heartless Mining in Fiji' – a story of sea bed mining conducted on the 'Vanua ko Votua' in the province of Ba. He also emphasized on why it is important to identify the root causes of an issue before identifying the solution to the problem.

Participants were then divided into six groups as highlighted below with guiding questions for each sub-heading to further analyse the issues of climate change impact and exploitation of natural resources.

Each group presented on the following analysis topic highlighted below:

i. Social

- Everything begins with family – highest university in the universe is family
- Family is where all learning begins
- Bula ni veirogorogoci, bula ni duavata
- Sa basuraki noda bula baleta na bula ni sa nanumi vakataki koya
- Sometimes the church is to be blamed for not supporting the victims of injustice in the communities

ii. Economic

- Climate Change & Extraction
- Due to the struggles faced by the community, they will accept whatever is offered to them irrespective of the disparity in what is offered (money) and what the value of the resources are

- The rise in poverty level have led the communities to accept development works where natural resources have been exploited with less financial gain for resource owners

iii. Cultural

- Culture of Silence
- Bula ni vakarokoroko
- Bula ni vakararavi

iv. Environment

- Mining in Mount Kasi causing frequent earthquakes affecting nearby communities
- Rise in sea level in Vunisavisavi and continuous flooding
- Vunisavisavi/Naviavia – unplanned and lack of consultation processes with the communities

v. Religious

- The church has caused a lot of divisions in the family, community due to the different denominations in Fiji with their different teachings
- The church has become selfish; instead of uniting the people/community, it has divided them

vi. Political

- Laws and legislation need to change
- Politicians has worsened the issues faced by the people or taking advent of their vulnerability for financial gain
- Rights of the people to advocate for issues that affect them
- Rights of the people to question the system, question people in power, question authority on issues that concerns them
- The government are not serving the people but using them



5. SESSION 3 – THEOLOGICAL REFLECTION

The Archbishop began the session with reflection and meditation before the participants were divided into different groups to discuss and link the biblical texts, the wisdom of the land to the impact of climate change.

Different groups presented on how they interpreted the impact of climate change and exploitation of natural resources through theological reflection – this was either performed through role play, poem recitation or a simple message, using biblical perspectives that suits the issues they are narrating.

Group Presentations

i. **Group 1**

Group 1 look at the issues they are facing and compared it to the discussion between Abraham and Lot in the book of Genesis (Genesis 13). Abraham let Lot chose the area where he wants to settle, therefore Abraham was left with barred land, dead trees and the rocky mountains but he focusses on God instead of the environment around him.

MESSAGE OF THE STORY: If LOVE and God’s grace is first in our lives, then we can go through anything. We are focusing on the government leaders and representatives in our different provinces as they carry out their duties out of greed and selfishness. It’s the ‘*Absence of Love*’ that is causing the problems around us.

ii. Group 2

Group 6 performed a role play based on the book of Genesis; the story of Adam and Cain. Cain killed Abel then when God asked Cain of Abel's whereabouts, he responded with this statement 'Am I my brother's keeper?'

Leader: Namosi, where is your brother

Response: Am I my brother's keeper? I am only digging from up here the impact down there is not my problem.

This group compared this story to the extraction in Namosi – where the extraction conducted in areas up the hills are affecting nearby communities further down the excavation sites.

Message: Leadership is not a position of glamour but a position of responsibility; you are responsible for your brother and his welfare.

iii. Group 2

Group 2 recited a poem called the 'Wisdom of the Vanua' – how everything is connected, people, nature and the environment linking it to the story of creation when God's spirit moved on the water.

iv. Group 3

PSALM 1: 1-3

Group 3 presented on the importance of listening to the voice of God and his instructions. The world has evolved and the only thing that has lived through that is God's message to those who hear and believe in His word. The different voices coming from the different platforms have confused us more, confused the present generations. People are looking for solutions in the wrong places. Only the Holy Spirit knows the truth and is also the source of all truths. The choices made by Adam and Eve have consequences and so are the choices made by the present generations, that not only it will affect us now but those coming after us.

v. Group 4

The message from group 4 was short and simple – 'God is the solution to all problems, working together, love one another'.

SONG: E NA YASA NI VALE MAI LAGILAGI

MESSAGE: It's time to stand and walk, it's time to stand and talk, it's time to stand and take action

vi. Group 5

A poem was also recited by group 5 compiled by all members of the group. The poem was about the workshop, objectives, impact of climate change and actions that need to be taken to address these issues.

6. SESSION FOUR: PASTORAL PLANNING

The aim of this session is to look at the social justice issues through God's eyes and discern His will guided by the Holy Spirit. Participants were divided into groups to work on an action plan focusing on the main actors, government and community and the work that need to be carried out by each one of them in how to address the issue of climate change impact and the exploitation of natural resources.

At the end of this session, the participants were able to identify an action plan which is summarized in the table below.

i. ACTION PLAN

	What to do	Who is responsible	When is it going to be done?	Where is it going to be done
Government Engagement	<ol style="list-style-type: none"> 1. Research to be conducted on communities that have been exploited through development processes 2. Government stakeholders to conduct awareness in communities on the consultation process on community development 3. Establish networks with other organisations. 4. Community database on key information 5. Letter of Petition to the government 6. Protest March 	<ol style="list-style-type: none"> 1. Environment Defenders 2. Key government officers 3. CSO'S, Affected communities 4. Affected communities - Dawasamu, Naitasiri, Votua, Togovu, Namosi, Sigatoka 5. Affected Communities 	<ol style="list-style-type: none"> 1. Monthly 2. December 3. Today 4. One week from today (16/11/2021) 5. Village meeting, church meeting 	<ol style="list-style-type: none"> 1. Exploited communities 2. Communities inclusive of women, youths, leaders (mataqali, tokatoka, church, etc) 3. Workshop venue 4. CSO's to identify the venue for this activity
Community Engagement	<ol style="list-style-type: none"> 1. Awareness meeting for different groups in the community e.g Youth, Women, church 2. Awareness on consultation processes on community development that is inclusive of all members of the community - women, chiefs, leaders (mataqali, tokatoka, church) youth 	<ol style="list-style-type: none"> 1. Chiefs, Village headman, church leaders 2. PCC, FCC, TO - to be conducted by key government officers from the respective ministries 	<ol style="list-style-type: none"> 1. POST COVID19 2. After New Year, school holidays 	<ol style="list-style-type: none"> 1. Community hall in respective communities 2. Communities

7. SESSION FIVE: DRAFT OUTCOME STATEMENT

The main purpose of this session is to produce a draft Outcome Statement that reflects the voices of the affected communities, submissions and recommendations to the relevant authorities and leaders as mentioned. This statement was collated by the organisers of the 2-day event.

Fiji Council of Churches COP 26 FIJI SIDE EVENT in Partnership with the Pacific Conference of Churches and Transcend Oceania

We resolve the Government must:

- i. Address Climate finance funding to be accessed with community affected.*
- ii. Stop all prospective and extractive licenses in Fiji.*
- iii. End all extractive industries which is used for export.*
- iv. Translate and simplify all (laws) into the vernacular especially those concerning the environment so that landowners can make decisions based on Free, Prior and Informed Consent (FPIC).*
- v. The processes of development and addressing priorities must be systematic and effective*
- vi. A revision of all laws pertaining to land minerals and fishing rights.*
- vii. Consult the relevant landowners on all amendment to policies on land, sea, minerals and everything considered to be within the Vanua*
- viii. Prioritize the will of the people in all matters concerning natural resources and the environment.*
- ix. Engage in an inclusive and proper consultations on all issues concerning marine ecosystems, and indigenous fishing grounds and the vanua.*
- x. Recommend effective educational processes to include i-Taukei language and culture and maintain indigenous knowledge*

We recommend that within communities:

- i. All Fijians regardless of religion, status, ethnicities, gender orientation must join the fight to save our island nation.*
- ii. All Fijians must take immediate action, without waiting for government, to save mother earth and our future by building seawalls, by planting more trees, saving our mangroves, reduce the use of chemicals, burning of our forests and responsible logging.*
- iii. The processes of development and addressing priorities must be systematic and effective.*

The Vanua must:

- i. Through traditional leaders ensure their communities have a voice in the stakeholder meetings and differentiate the various platforms in which the vanua must participate in.*
- ii. Engage with the church and faith-based organization to bring a spiritual dimension to discussions as is the desire of the indigenous and other communities.*
- iii. Participate with the people, church, government agencies and other stakeholders in separate, distinct forums.*
- iv. The processes of development and addressing priorities must be systematic and effective.*

8. ANNEX 1.

PARTICIPANTS LIST

	Name	Organisation/Community	Contact details
1	Frances Namoumou	Pacific Conference of Churches	FrnacesN@pcc.org.fj -9267088
2	Alex Cavuilati	AOSFJ	alexavuilatiso@gmail.com - 2963351
3	Tara Tabeti	Transcend Oceania	8344919
4	Justine M	TO	8601323
5	Julie Change	PCC	9316767
6	Kosi T	Caritas	8645682
7	Virisine L		2938975
8	Marama Dunn	Togoru	2005111
9	Kirisitiana Ratu	Votua	8466065
10	Aliposo Nainima	Delakado	2060932
11	Saravina	Delakado	2337878
12	Ana Weta	Namosi	9119167
13	Robert Howard	PCC	2382338
14	Manasa Vatanitawake	Fiji Council of Churches	9127760
15	Uraia Dranikula	Salvation Army	8904026
16	Monica R	Fiji Labour Party	9993547
17	Jay Nasilasila	Fiji Disabled Peoples Federation	jnasilasila@fdpf.org - 9212738
18	Sereana Pickering	IUCN	Sereana.pickering@iucn.org - 7362278
19	Ratu Lasaro S	Vanuakula Parish	6030510
20	Petero Lalagavivi	PCC	7879049
21	Netani Rika	PCC	9990439
22	Lui Cakaunivalu	Vanuakula	
23	Tevita Vereivalu	Vanuakula	
24	Jihn Tabore	AOS Fiji	
25	Ani Tokalaulevu	FCC	
26	Epeli Mua	Catholic	
27	Lanieta Burasia	AOG	9826047
28	Fanny Qaqa	Catholic	8359784
29	Niko Rakavono	Catholic	8638474
30	Petero	Namosi	7840249
31	Sakeo M	Nakaroni, Dawasamu	8789297
32	Veronica Marama	Vanuakula	9889976
33	Navitalai N	TO	9403502
34	Raki Tuiloma	TO	8943958
35	Paula	Columban	7404400
36	Ben Waqaniyaco	SVDP	9309103
37	Olga Fimin	EU Delegation, Fiji	2967290
38	Alanieta V	Ani Tokalaulevu	9799047
39	Sr Manaini	Caritas	8441902
40	Adi Vasulevu	TO	8390100
41	Silive Nanovu	PCC	2953474
42	William Dalituicama	IT	9795625

43	Helen B	TO	9209830
44	Paula R		7212098
45	Atilaite Bula		9511965
46	Aminiasi	Namosi	
47	Matelita	Dawasamu	9374859
48	Saimone Ratuuvuki	Naitasiri	8428510
49	Lorawaqa Tupo	TO	9268122
50	Grace Fox		7453528
51	Lanieta Matanatabu	TO	9140466
52	Litia	CR	7270017
53	Setefano		7172367
54	Aqele Likulagi	SMSM	9733413
55	Vivian Kidamasi	SMSM	
56	Sr Lusi Matai	SJ	9711254
57	SR Viviana	SMSM	
58	Dini Tukana	Anglican Church	7216304
59	Rev Simione Tugi	Fiji Evangelical	9203879
60	Nanise	Columbian Lay Missionaries	7238073
61	Tevita	CLM	9432342
62	Sr Maria		7202038
63	Leba	TO	7274486

9. Annex 2 : A Framework for the COP26 Side Event

Fiji Council of Churches COP 26 FIJI SIDE EVENT in Partnership with the Pacific Conference of Churches and Transcend Oceania

It is common to hold ‘side event programs’ outside of a formal conference such as COP26. The side event offers excellent opportunities for key stakeholders to offer their opinion on the conference themes and issues. It also offers opportunities for alternative voices to be heard.

The Pacific Conference of Churches, Fiji Council of Churches, and Transcend Oceania will hold a COP26 side event in Fiji on 8-9th November at the St. Joseph’s Secondary School Hall. The side event hopes to bring the voices socially and ecologically vulnerable peoples into the centre of ecological crises and climate change discussions.

The organizers of Fiji COP26 Side Event see the event as a way to enable ecologically vulnerable peoples to find their voice and speak against social and ecological injustices.

THE SIDE EVENT METHODOLOGY

The Fiji COP26 side event will use the pastoral circle method as the framework for the conference. The pastoral circle is a tool that Church communities use to effectively address social issues. There are four components of the pastoral circle: experience, social analysis, theological reflection and pastoral planning. The process begins with peoples’ experiences. We then carry out a social analysis to try understand the root causes of the problems. Through theological reflection we try to understand the problems through the lenses of faith. What is God saying to us in light of the problems? Finally, we carry a plan of actions. The action plan will be guided by the Holy Spirit and the Word of God.

The pastoral circle is a participatory process which begins from people’s experiences. We believe that people’s experiences matter and that they can contribute to the solutions. It is a bottom-up process rather than a top-down one.

The Fiji COP26 Side Event hopes to contribute to the COP26 Goals stated below on the local front:

1. Secure global net zero by mid-century and keep 1.5 degrees within reach

Countries are being asked to come forward with ambitious 2030 emissions reductions targets that align with reaching net zero by the middle of the century.

To deliver on these stretching targets, countries will need to:

- Accelerate the phase-out of coal
- Curtail deforestation
- Speed up the switch to electric vehicles
- Encourage investment in renewables.

2. Adapt to protect communities and natural habitats

The climate is already changing and it will continue to change even as we reduce emissions, with devastating effects.

At COP26 we need to work together to enable and encourage countries affected by climate change to:

- protect and restore ecosystems,
- build defenses,
- warning systems and resilient infrastructure and
- agriculture to avoid loss of homes, livelihoods and even lives

3. Mobilize finance

To deliver on our first two goals, developed countries must make good on their promise to mobilise at least \$100bn in climate finance per year by 2020. International financial institutions must play their part and we need work towards unleashing the trillions in private and public sector finance required to secure global net zero.

4. Work together to deliver

We can only rise to the challenges of the climate crisis by working together. At COP26 we must:

- Finalize the Paris Rulebook (the detailed rules that make the Paris Agreement operational)
- Accelerate action to tackle the climate crisis through collaboration between governments, businesses and civil society.

5. Oceans

The ocean is a key enabler of life on Earth, producing 50% of the oxygen in the atmosphere, absorbing about 25% of human-produced carbon dioxide emissions and 90% of excess heat in the climate system, and regulating the global climate.

Fiji will be highlighting the nexus between oceans and climate change at COP26, and its impact on vulnerable coastal communities. These impacts of climate change on our ocean has dire consequences such as acidification and rising sea levels, issues that require immediate action.

AGENDA FOR COP 26 SIDE EVENT

FIJI COP 26 SIDE EVENT 8th- 9th November 2021													
Time	Monday, 8th November 2021												
09:00am	Prayer Anglican Diocese of Polynesia												
09:05am	Introductions & Welcome General Secretary, Fiji Council of Churches												
09: 15am	Brief overview of COP 26 (Buzz Session) What is COP? What is climate change												
09:30am	Overview of the Side Event Brief overview of the aims and methodology of the conference (10mins) Introduction and welcome of Key Note Speakers (5mins)												
09:45am	Key Note Address <ul style="list-style-type: none"> ▪ Village Headman – Navunisavisavi village ▪ Women Representative- Votua Village Community Representative to share their stories and experiences of changing environment (climate change/ development).												
10: 00am	Vote of Thanks Pacific Conference of Churches												
10: 05am	REFRESHMENTS												
10: 25am	Session 1: EXPERIENCE (120 MINS) WHAT DO WE SEE HAPPENING? HOW ARE PEOPLE FEELING? (Videos, artistic expressions) <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">Climate /Relocation</td> <td style="width: 50%;">Extraction</td> </tr> <tr> <td>Wainivedio</td> <td>Votua</td> </tr> <tr> <td>Narikoso</td> <td>Dawasamu</td> </tr> <tr> <td>Vunidogoloa</td> <td>Namosi</td> </tr> <tr> <td>Naviavia</td> <td>Naitasiri x 2</td> </tr> <tr> <td>Navunisavisavi</td> <td>Sigatoka</td> </tr> </table> GROUP DISCUSSIONS (30 MINS) GROUP REPORTS (20 MINS) Synthesis of Reports (10 MINS)	Climate /Relocation	Extraction	Wainivedio	Votua	Narikoso	Dawasamu	Vunidogoloa	Namosi	Naviavia	Naitasiri x 2	Navunisavisavi	Sigatoka
Climate /Relocation	Extraction												
Wainivedio	Votua												
Narikoso	Dawasamu												
Vunidogoloa	Namosi												
Naviavia	Naitasiri x 2												
Navunisavisavi	Sigatoka												
12.30pm	LUNCH												
01:30pm	SESSION 2 SOCIAL ANALYSIS (90MINS) Mr. Kositatino Tikomaibolatagane What is social analysis? (10MINS)												

	<p>WHAT IS THE ROOT CAUSE? Political Social Economic Cultural Ecological Religious <i>(Root cause of climate change and environmental destructions)</i></p> <p>GROUP DISCUSSIONS (40 MINS) (Questions to be translated)</p> <p>GROUP REPORTS & PRESENTATION (30 MINS)</p> <p>ARTISTIC EXPRESSIONS (10 MINS)</p>
04: 30pm	END OF DAY 1

Time	Tuesday, 9th November 2021
08: 30m	Prayer Salvation Army
08: 35am	Recap Day 1 & Video (Ecological Crises- Planetary Boundaries) (20 MINS) Introduction to Theological Reflection (5MINS) - We have listen to the people - We have listen to creation - Now we will listen to the Holy Spirit
09: 00am	<p>SESSION 3 THEOLOGICAL REFLECTION</p> <p>Archbishop Peter Loy Chong</p> <p>WHAT IS THEOLOGICAL REFLECTION? (15 MINS) (What we do with the Theological Reflections and why this is important to our work?)</p> <p>Quiet Individual Reflections (10 MINS) (Listen to the Holy Spirit)</p> <p>GROUP DISCUSSIONS (30 MINS)</p> <ul style="list-style-type: none"> • WHAT DOES THE SACRED SCRIPTURES SAY ABOUT THE ENVIRONMENT? • WHAT DOES THE CULTURAL (VANUA) TEXT SAY ABOUT ENVIRONMENT? <p>GROUP REPORTS & PRESENTATION (20 MINS)</p> <p>ARTISTIC EXPRESSIONS</p>

	Theological synthesis of reports (A group of theologians)
10:00am	REFRESHMENTS
10: 30am	<p>SESSION 4 PASTORAL ACTION</p> <p>Mr Kositatino Tikomaibolatagane</p> <p>What does God want us to do?</p> <ul style="list-style-type: none"> • Guided by the Holy Spirit – what is our response? (Quiet Time- Reflected on the problem through the eyes of God) • Decision requires- Discernment, Conviction and Courage • Pray and reflection on Action plan from the Theological Reflection (20mins) <p>DISCUSSION GROUPS: Intensify the movement of the Holy Spirit (Listening)</p> <p>PRESENTATION</p>
12.00pm	LUNCH
01:00pm	<p>Statement to COP26</p> <p>Reflect on the two days and identify movement of the Holy Spirit and write a brief statement to COP 26 representatives and government.</p> <ul style="list-style-type: none"> ▪ COP/ International Communities ▪ Government/ Politicians (Investors/ MOEconomy) ▪ Religion/ Science ▪ Vanua ▪ Vulnerable communities ▪ Education <p>GROUP WORK: Outcome Statement</p> <p>COME TO A CONSENSUS STATEMENT</p> <p>Use the ‘World Café’ process</p> <p>Task Group finalizes the statement</p>
03: 00pm	REFRESHMENTS
03:15pm	<p>Group Statement is pronounced</p> <p>Media outlets to invite</p> <p>(Refine the statement afterwards)</p>
04: 00pm	END OF DAY 2

10. Annex 3: FIJI PRIORITIES TO COP 26

Our Priorities at COP26

Source: Fiji Sun (25 Sep 2021)

With only 35 days to the 26th United Nations Climate Change conference, Fiji will continue to push for bigger commitments and responsibility from big carbon emitters. This is because the current emissions reduction target set by countries are not ambitious enough.

In fact, the expected increase in average global temperature to over 2.7 degrees Celsius before the end of this century is way off the mark of the 1.5 Degrees Celsius target that Fiji and other Small Islands Developing States (SIDS) had fought hard to incorporate in the Paris Agreement.

In fact, the expected increase in average global temperature to over 2.7 degrees Celsius before the end of this century is way off the mark of the 1.5 Degrees Celsius target that Fiji and other Small Islands Developing States (SIDS) had fought hard to incorporate in the Paris Agreement.

Prime Minister Voreqe Bainimarama will lead Fiji's participation at COP26. But he will also be the voice of 2.3 million Pacific islanders (excluding Papua New Guinea) in his role as chair of the Pacific Island Forum.

Attorney-General and Minister for Climate Change Aiyaz-Sayed Khaiyum told Parliament on Thursday: "You simply cannot sit on the sidelines and wait for some multilateral miracle to save the climate. It is up to countries like Fiji to drive the climate agenda which indeed we are."

Mr Sayed-Khaiyum presented a ministerial statement on Fiji's priorities at COP26.

One of the first priorities is to lobby for greater climate ambition.

"We are seeking far greater decarbonisation commitments by large greenhouse gas emitting countries, establishing a deadline for these commitments to result in emission speak, and committing to achieving net-zero carbon emissions by 2050."

This is key as only 40 per cent of the countries that ratified the Paris Agreement have submitted updated Nationally Determined Contributions (NDCs) to the UNFCCC.

OUR LONG TERM COMMITMENTS

Fiji has submitted its long-term commitments to transition towards net-zero emissions by 2050 alongside 33 other countries.

In terms of climate ambition, Mr Sayed-Khaiyum outlined two specific goals:

- (1) Finalize the Paris Rule Book at COP26, which means agreeing to outstanding matters relating to carbon markets, common timeframe works for NDCs and mechanisms to enhance transparency under the Paris Agreement.
- (2) Secure additional commitments towards much stronger NDC targets by 2030, and all countries to commit to net-zero emissions by 2050, in line with 1.5 degree Celsius pathway. Increase access to affordable financing for developing countries that have included adaptation commitments in their NDCs.

The goals are reinforced through various parts of the new Climate Change Act 2021. Mr. Sayed-Khaiyum did not mince his words when it came to the unequal distribution of climate finance to support mitigation and climate adaptation.

“Despite being among the most climate vulnerable regions in the world, the Pacific is receiving less than one percent of global finance, which is further split between mitigation and adaptation. It is unfair and, indeed, unsustainable.”

He pointed to Article 9, paragraph 4 of the Paris Agreement which clearly states the need to aim for a resource mobilization balance between climate mitigation and climate adaptation.

“This is not happening and must be urgently corrected.

“Fiji will press for affordable climate finance to be made more accessible to developing countries and more importantly, to raise additional climate finance for adaptation.”

GLOBAL GOAL DELIVERY

Delivery of the US\$100 billion per year climate finance global goal

The start of the negotiations on a new climate finance quantitative target prior to 2025 from a flow of US\$100 billion per year, a sum of US\$750 billion per year is being proposed in particular by the climate vulnerable countries.

An increase in climate financing for Small Island Developing States (SIDS) to up to 10 per cent of global climate flows.

The securement of long term private sector investment and adaptation.

An increase in grant base and long-term concessional climate funding from public sources for SIDS; and Simplifying access to process and reporting templates for global climate funds.

Another goal is to push for the rapid mobilization of collaborative networks on loss and damage to create more financing opportunities.

“At COP26, Fiji will be pushing for a decision text on oceans that engraves ocean issues within the UNFCCC and ensures due diligence of formal processes for the ocean climate nexus to gain a permanent mandate in the UNFCCC,” Mr. Sayed-Khaiyum said.

The following are key:

- (A) Dedicated financing for loss and damage that goes beyond insurance based solution;
- (B) Progress work programme for Warsaw International mechanism on loss and damage; and

(C) Increase support for Santiago Network of technical exports on loss and damage and dedicated assistance through the network to Pacific SIDS.

In terms of ocean issues, Fiji will be pushing for a decision text on that engraves ocean issues within the UNFCCC and ensures due diligence of formal processes for the ocean climate nexus to gain a permanent mandate in the UNFCCC.

Mr Sayed-Khaiyum outlined the following goals for the ocean at COP26 are:

- (1) Generate support for ocean work programme and agenda in the UNFCCC processes in line with the oceans pathway;
- (2) Push for blue components of NDCs to be promoted and tracked;
- (3) Generate support for further research and capacity building to enhance developing country's understanding of the ocean climate nexus;
- (4) Enhance financing for oceans and fisheries relating adaptation activities; and
- (5) Discuss options for implementing the recommendation of the 2020 Ocean Climate Dialogue Report recommendations co-chaired by Fiji.