

Rotuma: A Gender Needs Assessment

**A report prepared for the
Läje Rotuma Initiative Project:**

***Strengthening the stewardship role of women
through creation of self-sustaining alternative livelihoods for a resilient Rotuma***

Funded by the Fiji Women's Fund

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1 Introduction

Rotuma is a geographically isolated island with a distinct range of habitats and species, high endemism and uniqueness. Rotuma's biodiversity and marine environment is at risk due to shifts in values and use of natural resources accelerating the loss of Rotuman traditional knowledge and practices important to biodiversity conservation and sustainable development.¹

Like any other island community the people of Rotuma face enormous challenges as their social, economic and environmental finite resources are reduced and destroyed. Escalating loss of traditional knowledge, practices of food preservation and craft making by the very few skilled artisans, who are able to make fish traps, weave fine mats and cultural practices are closely linked to island biodiversity and livelihood. This affects women as they play a critical role as resource managers at the family and community levels and are often responsible for enriching their children's cultural identity and shaping their eco-attitudes through intergenerational sharing of knowledge and skills. The loss of traditional craft making skills impacts the identity of both girls and boys and the potential opportunity for generating income and improving livelihoods.

Gender differences in representation and leadership of women on Rotuma is limited to informal decision-making processes through women's groups or clubs formed at the village level. However, at this level it is sometimes difficult for women in leadership roles to identify with and prioritise the needs of other women, resulting in disconnect and disadvantage particularly between younger and older women. Women's groups therefore range in effectiveness, capacity, internal governance and leadership ability. Rotuma's remote location also limits opportunities for rural women's development due to high costs and unreliable inter-island transport. Therefore, much of the women's program of work is done in isolation with no direct budget to support local actions and contribute to national development targets.

1.1 Background

Läje Rotuma Initiative (LRI) was established as a voluntary youth group in 2002, with the aim of mobilizing the local communities on Rotuma to manage the island's natural resources through training, research, demonstration and cultural exchange activities. Since 2010, LRI has worked in partnership with the Rotuma Women's Association (RWA) to promote the participation of individuals and communities in natural resources management, sustainable livelihoods and conservation actions.

In 2018, LRI developed a project in consultation with the RWA, titled *"Strengthening the stewardship role of women through creation of self-sustaining alternative livelihoods for a resilient Rotuma"*. The project aims to empower women, teachers and children with skills and knowledge to preserve and strengthen socio-cultural links to natural biodiversity of Rotuma through four main objectives:

¹ Information in this section is adapted from the LRI proposal to Fiji Women's Fund for the project: *Strengthening the stewardship role of women through creation of self-sustaining alternative livelihoods for a resilient Rotuma*. Scheduled to be implemented from March 2019 to March 2020.

- i) **Women empowerment: revitalising inter-relationships among women that cultivates good practice in governance of their clubs and mentoring by the elder women supported by Rotuma Women Association.**

Main Activities:

- a. Joint leadership and management consultation workshop among women club leaders and Council of Rotuma
- b. Training workshops on leadership and management with women clubs
- c. Strategic planning workshop for RWA and all women clubs on Rotuma
- d. Learning exchange amongst RWA and sister clubs on mainland Fiji

- ii) **Focus on Food: training women clubs on how to grow local foods and preserve excess fruits; value added products, storage and prepare of nutritious meals from local produce.**

Main Activities:

- a. Training workshops on food preservation and storage, nutrition and preparing meals from locally grown food
- b. Food quality training for women producers
- c. Three demonstration solar driers set-up to be managed by selected women's clubs

- iii) **Land care: supporting women's initiatives to protect and preserve the natural, cultural and social environment.**

Main Activities:

- a. Training on agro-forestry practices
- b. Two nurseries established as seedling banks for the collection of native and fruit trees
- c. Collaboration with the Council of Rotuma, Ministry of Agriculture and the five schools in Rotuma to support the community reforestation programme

- iv) **Protecting culture: promoting environmental stewardship among women groups with their children, youth, teachers and village communities.**

Main Activities:

- a. Traditional artisans-led knowledge and skills sharing sessions
- b. Children's Eco-camp with mothers
- c. Annual market day for women clubs

The *Strengthening the stewardship role of women through creation of self-sustaining alternative livelihoods for a resilient Rotuma* project has received funding approval from the Fiji Women's Fund, an organization that provides funding and capacity development support to women's groups, organisations and networks in Fiji, to expand and enhance their work on women's empowerment and gender equality.

Undertaking a gender needs assessment in Rotuma is the first activity of the project. The gender needs assessment will present a brief overview of the status of women in Rotuma, and provide strategic direction to LRI on the relevance and effectiveness of the proposed project activities for the women in Rotuma.

2 Methodology of the Gender Needs Assessment

2.1 Introduction

Development interventions that do not pay attention to the different productive and reproductive roles that women and men play, that do not address unequal access to resources and services and that do not recognize the important contributions of women, nor understand and address the underlying causes of the gender gap and the gender dynamics that contribute to it, face the risk of not only failing but also contributing to greater inequality and discrimination.²

Gender refers to socially constructed differences between men and women, their roles and responsibilities, the norms and cultural expectations on women/girls, men/boys, and definitions of femininity and masculinity. Gender is used when analysing the relationship between men and women, girls and boys, in regard to their regarding different access to power, life opportunities, vulnerabilities and strategies for change, and when discussing differences between different groups of women, men, boys and girls, for example, with regards to age, ethnic background and social class. Gender defines the roles and responsibilities that women and men, girls and boys have in a given context and culture, in the home/household, in school, in the workplace, in the community, in the political organization and in government.³

A gender analysis studies the different roles of women and men in order to understand what they do, what resources they have and what their needs and priorities are, and provides the basis for addressing inequalities in policies, programmes and projects. It is a valuable descriptive and diagnostic tool for development planners and gender mainstreaming efforts.⁴ The Canadian International Development Agency (CIDA), refers to the gender analysis as: *“the variety of methods used to understand the relationships between men and women, their access to resources, their activities, and the constraints they face relative to each other. Gender analysis provides information that recognizes that gender, and its relationship with race, ethnicity, culture, class, age, disability, and/or other status, is important in understanding the different patterns of involvement, behaviour and activities that women and men have in economic, social and legal structures.”*⁵ The Swedish International Development Cooperation Agency (SIDA), adds that *gender analysis highlights the differences between and among women, men, girls and boys in terms of their relative distribution of resources, opportunities, constraints and power in a given context and enables responses that are better suited to remedy gender-based inequalities and meet the needs of different population groups.*⁶

² FAO; Gender in Food and Nutrition Security Programming: Conducting a gender analysis for programme design; EU-FAO Improved Global Governance for Hunger Reduction Programme; 2014.

³ SIDA; Gender Tool Box: Gender Analysis – Principles & Elements; 2015.

⁴ Reeves, H and S. Baden; Gender and Development: Concepts and Definitions Prepared for the Department for International Development (DFID); Institute of Development Studies, University of Sussex, UK; 2000.

⁵ http://dme4peace.org/sites/default/files/CIDA_Gender%20Analysis%20Tools.pdf

⁶ SIDA; Gender Tool Box: Gender Analysis – Principles & Elements; 2015

2.2 Objectives

The objectives of the gender needs assessment are to provide a snapshot of the status of women in Rotuma and to identify and prioritise their needs. The gender needs assessment will also provide strategic direction to LRI on the relevance and effectiveness of the proposed *Strengthening the stewardship role of women through creation of self-sustaining alternative livelihoods for a resilient Rotuma* project activities for the women in Rotuma.

2.3 Target area

The gender needs assessment was undertaken in Rotuma from April 29th to May 2nd 2019, with representatives from community groups from the seven districts of Noa'tau, Oinafa, Pepjei, Malha'a, Juju, Ituti'u and Itumuta. During this period, stakeholders were also interviewed. A participatory consultative meeting for Rotuman women in Suva from the various Rotuman districts is scheduled for June 1, 2019.

2.4 Approach to data collection

The gender needs assessment was a qualitative study, involving participatory community-level consultations with community groups across Rotuma, including representatives from women's groups, men's groups and youth groups. The research approach was designed and research tools developed following a review of two gender analysis frameworks. These included:

- (i) The Harvard Analytic Framework
 - Used by project planners and development workers.
 - Focus on roles, access to and control of resources.
 - Supports projects at the local level.
- (ii) Moser Framework Matrix
 - Focus on gender relations.
 - Examines productive, reproductive and community roles, practical and strategic gender needs.
 - Supports strategies to integrate gender in all types of interventions.

A qualitative approach to data collection was undertaken to achieve the purpose of the assessment in the short timeframe allocated. The main means of data collection involved:

- (i) **Desk review:** A pre-mission desk review of relevant documentation in relation to past government, civil society and other stakeholder's activities on women's empowerment and status in Rotuma was undertaken to inform the methodology of the study, as well as the context analysis in the final report.
- (ii) **Stakeholder analysis:** Key stakeholders on Rotuma from government departments, church, and community-based organizations (CBOs) were interviewed using a stakeholder analysis matrix.

- (iii) **Participatory community consultations:** Selected community groups from the 7 districts of Rotuma (Noa'tau, Oinafa, Ituti'u, Malha'a, Juju, Pepjei, and Itumuta) participated in community consultations involving participatory group exercises based on research questions and sub-questions.
- (iv) **Focus group discussions:** Focus group discussions were also planned to explore specific issues particularly in regards to project activities.⁷

Qualitative data was collected through community- level participatory group exercises, focus group discussions and stakeholder analysis. Data collected was analysed thematically.

2.5 Research questions and tools

The gender needs assessment attempted to answer the questions from the terms of reference, broken down into research questions and sub-questions by utilizing the following research tools:

Questions as per TOR	Research questions	Research Tool
(a) What are the formal and informal barriers to women's participation and voice in formal and informal decision making and leadership and women's opportunities to economic empowerment? (b) What are the Rotuma-specific opportunities, constraints and strategies?	<ul style="list-style-type: none"> - What are the roles and responsibilities of women and girls in the community? How do these roles/ responsibilities differ from men and boys? - What is the significance of who does what in the household? 	Participatory group exercise: 24-hour activity analysis Participants: Men and women, youth groups Purpose: To explore the difference in workload between women, girls, men, boys and any implication the gender workload difference may have on the proposed project activities.
	<ul style="list-style-type: none"> - How do the perspective of men and women differ towards each other's activities, roles and responsibilities? 	Participatory group exercise: Access and control profile chart Participants: Men and women, youth groups Purpose: To examine access and control over resources, assets, benefits and decision making
	<ul style="list-style-type: none"> - What resources exist? What are the benefits from these resources? - Who can/ has access to the resources? Who has access to the benefits from the resources? - Who has control and makes decisions over the resources? Who has control and makes decisions over the benefits? 	
	<ul style="list-style-type: none"> - What are the identified gender needs in the community? 	Participatory group exercise: Practical and strategic gender needs Participants: Men and women, youth groups Purpose: To identify practical and strategic gender needs and their implications for the project.

⁷ Data from focus group discussions will be analysed and inserted into the report as these FGDs are still on-going.

	<ul style="list-style-type: none"> - What kind of spaces for participation, communication, agreement exists? - What are the roles of men and women in these spaces? - What kind of leadership positions exists in these spaces? - How do men and women access these positions? - What barriers/issues exist and are these overcome? 	<p>Participatory group exercise: Mapping of the governance structure</p> <p>Participants: Men and women</p> <p>Purpose: To map the community governance structure and identify spaces, opportunities and barriers for participation</p>
<p>(c) Who are the relevant actors, networks and coalitions engaged in supporting participation and voice in formal and informal decision making and leadership and supporting women's opportunities to economic empowerment?</p> <p>(d) What are the opportunities for engagement with existing partners and programs working on women's empowerment and gender equality?</p> <p>(e) Who are the government sectors, and what are their contributions and possibilities for working together?</p> <p>(f) Recommendations on how other partners and sub-contractors should be engaged and held accountable</p>	<ul style="list-style-type: none"> - Who are the actors? - What roles do the actors play, what are their interests and what programmes do they implement etc.? - What is the potential involvement or contributions of the actors to the project? - How to engage with the actors- who is the point of contact? - Are there recommendations from the actors regarding project design, accountability, monitoring and evaluation? 	<p>Stakeholder analysis</p> <p>Participants: Government, community governance bodies or groups, church groups, civil society groups</p> <p>Purpose: To identify actors, roles and opportunities for engagement with LRI and the proposed project and target groups</p> <p>Focus group discussions</p> <p>Participants: LRI project team, RWA project team</p> <p>Purpose: To review project activities and outline opportunities for engagement with others, rank project activities, and propose monitoring and evaluation strategies</p>

2.6 Research team and timeframe

The research team for the gender needs assessment included Marie Fatiaki (Lead Consultant), Alfred Ralifo (Lead Field Researcher), Rupeti Vofo'ou (Field Researcher/ Coordination), and Monifa Fiu (Supervisor).

The timeframe to conduct and complete the gender needs assessment was 15 days commencing on April 26th and ending on May 10th 2019.

2.7 Ethical Guidelines

The guidelines outlined below informed the decisions of the research team throughout the research process:⁸

- i) The researcher will at all times ensure that the research activity is conducted in a neutral setting and a secure environment.
- ii) The researcher will at all times, at the beginning of interviews, explain to the respondents, regardless of youth or gender, who he or she is, where he or she comes from and why he or she is conducting the research.
- iii) The researcher recognizes that 'informed consent' is a vital aspect of research and will therefore ensure that all respondents give their informed consent before participating in the research.
- iv) The researcher will both give and observe confidentiality, ensuring that respondents are comfortable with how information will be presented whilst maintaining their confidence.
- v) The researcher will be knowledgeable and reflective to avoid prejudicial behavior, and maintain gender neutrality at all times.
- vi) The researcher will not remunerate respondents, either in cash or kind and will not raise the respondents' expectations of dramatic lifestyle changes as an outcome of the research activity.
- vii) The researcher will go through a debriefing session with stakeholders upon the completion of the fieldwork through a ½ day workshop.

2.8 Limitations

The major limitation to the gender needs assessment was the short timeframe of 15 days which was allocated for designing the research design, conducting the desk review, collecting and analyzing the data, and presenting and reporting on findings.

Additionally the field work was conducted in April at a time when other major events were occurring on Rotuma, including the Annual Methodist Meeting, synod seminars for the Catholic Church and preparations for Rotuma Day in May. This limited not only the number of people participating in the consultations, but also the participation of some of the key stakeholders.

As the consultant could not travel to Rotuma due to an unforeseen family emergency, the field research was therefore undertaken by an experienced Environmentalist, Community Development and Policy Specialist, Mr. Alfred Ralifo, as Lead Field Researcher, supported by Rupeti Vofo'ou, as Research Officer in charge of coordination. The research tools were designed by the consultant and the researchers trained to undertake the field work and collect data in Rotuma.

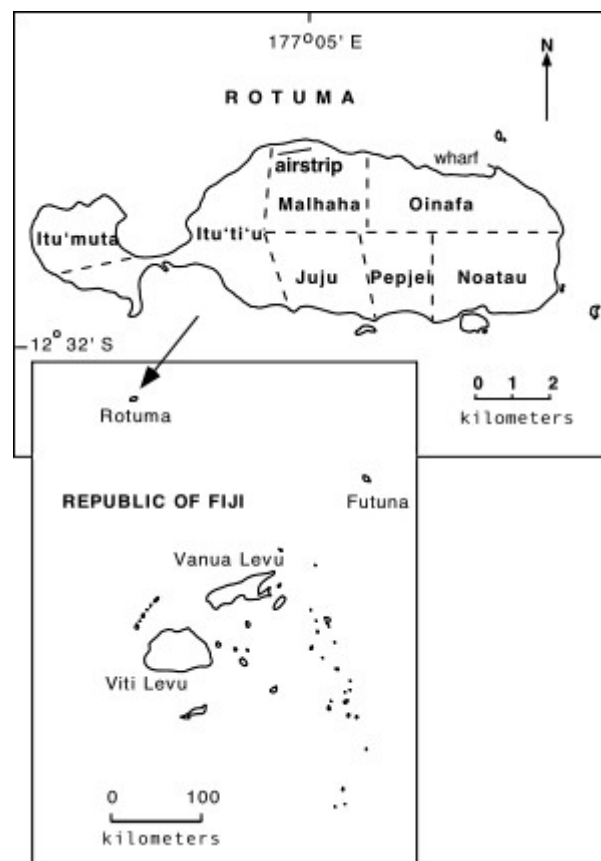
⁸ It is recognized that the guidelines cannot replace contingent ethics - those decisions or actions made in specific contexts, in the unplanned and creative spaces of gender and social interaction, thus these guidelines serves as an aid to sound judgement.

3 A brief overview Rotuma

3.1 Introduction

Rotuma is a small island of 44 square km situated about 465 km to the north of the Fiji Islands, at 12°30'S and 177°05'E. Although being politically attached to the Fiji group, it is quite unique in terms of its culture, language and geology from any other island in the Pacific, and lies in fair isolation at the crossroads of Melanesia, Polynesia and Micronesia.⁹ The main island is about 14.5 km long by 4.5 km wide at its widest point, with hills up to 262 m, and is surrounded by eight smaller uninhabited islets. The main island is divided into seven districts (Noa'tau, Oinafa, Pepjei, Malha'a, Juju, Ituti'u and Itumuta), subdivided into approximately 15 main villages located around the Rotuman coast.

Figure 1: Rotuma Island in the Fiji Group¹⁰



⁹ N'Yeurt, A, W.C. McClatchey and H. Schmidt; A bibliography of Rotuma; Pacific Information Centre and Marine Studies Programme, The University of the South Pacific, Suva, Fiji; 1996.

¹⁰ From <http://www.hawaii.edu/oceanic/rotuma/os/howsel/25housing.html>

Rotuma was ceded to Britain in 1881 from which time it has been administered by the Fiji Government. Since becoming a colony, Rotuma was closed as a port of entry, so most opportunities for trade, employment, and education were pursued in and through Fiji. The District Officer (DO), who during this period was the governing authority, was advised by the Council of Rotuma, and was the magistrate in most cases and arbitrated in most civil disputes. The DO also conducted inspections and ensured roads were maintained and villages kept clean and sanitary.¹¹ When Fiji gained independence in 1970, the Rotuma Island Council was given primary policy making powers and the District Officer was made its advisor. Each of the district chiefs sits on the Rotuma Island Council, established by the Rotuma Act [Cap.122], 1978¹² which specifies that the Council of Rotuma should consist of the chiefs of the seven Rotuma districts; one representative from each of the Rotuma districts; and the District Officer, the most senior Medical Officer, and the most senior Agricultural Officer resident on Rotuma as advisory members without any voting powers. The Council also includes women and youth representatives.¹³

3.2 Population and Economy

Currently the population in Rotuma is approximately 1,594 (817 males and 777 females) at the 2017 Census, a decrease of 20.4% from 2,002 at the 2007 Census¹⁴. Most Rotumans live off the main island in Fiji or overseas. In 1986 for example, 70% of Rotumans were living in Fiji rather than on Rotuma. In the 2007 census the total working population on Rotuma was 1,341, of which 53% of the male population and 47% of the female population were economically active, that is able to work.¹⁵

Rotuma's agricultural potential is great because of the rich volcanic soil and favourable climate, however development in this area has been constrained due to the considerable distance from major markets. The major commercial crop is copra, and other agricultural produce such as dalo, breadfruit, yams, cassava, sweet potatoes and fruits such as oranges, pineapples, watermelons, bananas and pawpaws grow abundantly. Rotuma's offshore resources are abundant with potentially rich stores of coastal pelagics/ tunas (yellowfin, skipjack, dogtooth tuna, blue fin), deepwater snappers, sharks, and deepwater shrimps.¹⁶

Rotuma's economy has become increasingly dependent on imported goods and services, although every household on the island has access to both garden lands and reef resources (fish, shellfish, and edible seaweed). According to Howard and Rensel (2001), these resources along with animal husbandry make self-sufficiency possible for nearly every family.¹⁷ Rensel adds that although Rotumans cooperate on communal projects under the direction of their sub-chiefs and chiefs, and frequently engage in inter-household exchange of food and labour, households are largely self-sufficient, with most households

¹¹ Howard, A; Youth in Rotuma Then and Now; in Adolescence in Pacific Island Societies, ed. Herdt, G & S. Leavitt; University of Pittsburg Press; 1998; and Reflections on Change in Rotuma, 1959-1989; in Fatiaki, A. et al. *Rotuma: Hanua Pumua (Precious Land)*; Institute for Pacific Studies, University of the South Pacific; Suva, Fiji; 1991; pp227-254.

¹² Laws of Fiji; Rotuma Act [Cap 122]; Ed.1978; http://www.paclii.org/fj/legis/consol_act_OK/ra103/

¹³ Including a representative of the women's group has been formally endorsed and a youth representative is expected to be endorsed soon. Communication on 14 May 2019, Monifa Fiu.

¹⁴ FBoS Release No: 1; 2017 Population and Housing Census Release 1 Age, Sex, Geography and Economic Activity; 2018.

¹⁵ This category also includes those who are unemployed.

¹⁶ Fisheries Division; The Fishery Resources of Rotuma; Ministry of Agriculture and Fisheries; 1983.

¹⁷ Howard, A and J. Rensel; Where Has Rotuman Culture Gone? And What is it Doing There? in *Pacific Studies* 24 (1/2): 63-88, 2001

keeping chickens and pigs, and some households keeping goats or cows. Local protein sources include meat from these animals, and fish, shellfish, and seaweed from surrounding waters.¹⁸

Because of Rotuma's isolation and high dependency on the irregular shipping service for imports and exports, Rotuma has not been able to diversify and take advantage of the economic potential of exporting surplus produce from the island. Main sources of income come from copra, salaries earned by people employed especially by the government and remittances from migrant family members which provide the main source of income for many families.¹⁹ A more recent report also confirms that sources of local income include the processing and sale of copra, small entrepreneurial family businesses, and salaried jobs for a few employed in schools and government offices, including teachers who work in the district primary schools and at the only high school- Rotuma High School and civil servants employed at the Ahau government station.²⁰

3.3 Governance, decision- making and leadership

*"Leadership in Rotuma is traditionally hereditary with chiefs chosen on the basis of their affiliation with a kainaga and titles being passed down from generation to generation."*²¹

Kinship or *kainaga*, is central to Rotuman society and governance. In the social context *kainaga* has two implications. Firstly it means *having the right or liberty to*, which includes for example, people belonging to the same '*kainaga*' having the right to ask each other for assistance, material goods, advice, resources or produce from a piece of land. It also involves having the right to sanction other members from the *kainaga* who may refuse to grant requests for assistance from other members of the *kainaga*. Secondly, *kainaga* means *bound by obligation to*, which basically refers to people being bound by custom to offer their services to other people in the same *kainaga* who are in need.

As Rotuman kinship is traced through both parents, anyone can claim rights to all *kainaga* lands of both parents. Generally people of the same *kainaga* can trace their kinship to a residence or '*ho'aga*', which combines with other *ho'aga* to form a village or a district (*Itu'u*) which is at the top of the social and political hierarchy.²² Each *ho'aga* also has its own chief (*Gagaj 'es ho'aga*)²³ who is of lower rank than the district chief (*Gagaj 'es Itu'u*) and installed in the same manner in which district chiefs are installed. Each of the seven districts has its own paramount chief (*Gagaj 'es Itu'u*) and a number of sub-chiefs. A chief is selected from the chiefly clan or *mosega* who claim descent from a particular house site with

¹⁸ Ransel, J; From Thatch to Cement: Social Implications of Housing Change on Rotuma, in *Home in the Islands: Housing and Social Change in the Pacific*, edited by Jan Ransel and Margaret Rodman. Honolulu: University of Hawaii Press, 1997.

¹⁹ Howard, A; Reflections on Change in Rotuma, 1959-1989; in Fatiaki, A. et al. *Rotuma: Hanua Pumue (Precious Land)*; Institute for Pacific Studies, University of the South Pacific; Suva, Fiji; 1991; pp227-254.
<http://www.hawaii.edu/oceanic/rotuma/os/howsel/16reflections.html>

²⁰ Erasito, E et.al; Leadership Training and Dialogue for Chiefs, Community Leaders and Youth in Rotuma; An Initiative of the Strengthening Citizen Engagement In Fiji Initiative (SCEFI); UNDP, Suva, Fiji; 2015.

²¹ Itautoka, M; Decision- Making in Rotuma; in Fatiaki, A et.al; *Rotuma: Hanua Pumue (Precious Land)*; Institute of Pacific Studies; The University of the South Pacific; Suva, Fiji; 1977; pp 88-96.

²² Irava, I; Kinship, Reciprocity and Society; in Fatiaki, A et.al; *Rotuma: Hanua Pumue (Precious Land)*; Institute for Pacific Studies; University of the South Pacific; Suva, Fiji; 1977.

²³ Or '*ja es ho'aga*'. Howard, A; Conservatism and Non- Traditional Leadership in Rotuma, in *Journal of the Polynesian Society* 72:65-77; 1963.

which the chiefly title is associated. District meetings (*Tauna ne itu'u*) and ho'aga meetings (*Tauna' ne ho'aga*) are where major decisions are made.²⁴

Currently all district chiefs and sub-chiefs are males. According to Irava, although women are not elected as chiefs of the district or *ho'aga*, women have equal say with men in the appointment of both ranks and have the same say and rights to the land as men. Opinions of high-ranking and senior women are considered seriously and women who are teachers and nurses have played important roles in the community, and thus are often consulted by chiefs for advice on communal matters. As a consequence, women have slowly been accepted as equals of men.²⁵

3.3.1 Household level

At the family or household level, the basic Rotuman family unit, the household or *kaunohoga* is usually made up of the core family unit with one or few relatives such as parents/ grandparents, siblings, nieces or nephews. The *kaunohoga*, sometimes made up of more than one household, is headed by the oldest member of the core family unit or his eldest son who delegates work to the members of the *kaunohoga*.

On important matters the head of the household consults the old men or women of the household who make the final decisions concerning the matter. All adult members of the household/ family are members of the *ho'aga* (community kin or clan) and the *itu'u* (district) meetings and may voice their opinions and have equal voting rights on most decision-making, except for critically important issues concerning the whole district where only the heads of households will participate in the decision-making.²⁶

3.3.2 The Council of Rotuma or Rotuma Island Council

The Rotuma Island Council, made up of district chiefs and elected district representatives, has been responsible for the internal governance of the Island since independence, when it was given primary policy making powers. The Rotuma Act [Cap.122], 1978²⁷ provides that the Chairman of the Council should be elected by secret ballot by those members of the Council who possess voting power; that all matters decided by the Council other than the election of its Chairman are decided by a majority of those present in open vote; that Council meetings should be held at least in every quarter and further provides that although members of the public were not admitted to the meetings, they could be invited at the express invitation of the Council.

Additionally the Act gave the Council responsibility for managing the Rotuman Development Fund, established by the Act, and formulating Rotuman Regulations to be obeyed by all members of the Rotuman community in Rotuma relating to the peace, order and good governance of the Rotuman community, specifically related to:

- keeping Rotuma clean and promoting public health;
- the social and economic betterment of the Rotuman community;
- communal work and other communal activities of the Rotuman community;

²⁴ Ibid.

²⁵ Ibid.

²⁶ Irava, I; Kinship, Reciprocity and Society; in Fatiaki, A et.al; Rotuma: Hanua Pumue (Precious Land); Institute for Pacific Studies; University of the South Pacific; Suva, Fiji; 1977; pp 24-60.

²⁷ Laws of Fiji; Rotuma Act [Cap 122]; Ed.1978; http://www.paclii.org/fj/legis/consol_act_OK/ra103/

- control of livestock on Rotuma;
- care of children and aged persons;
- conservation of food supplies on Rotuma.

Currently the institution of the Rotuma Island Council and development projects for Rotuma falls under the Prime Minister's Office, with the Prime Minister as the minister responsible for the general welfare of the Rotuman Community.²⁸

3.3.3 Contemporary leadership issues

An interesting feature of the Rotuman chiefly system is that you are not born a chief but are made one. According to Irava, on becoming a chief, certain leadership qualities are expected including:

- Being impartial and not showing favouritism towards any individual
- Showing considerate decision making skills to reflect role as protector of his people
- Being firm but not dictatorial so that decisions are carried out successfully.
- Being a model to his people and outsiders to win the respect of his people.²⁹

The necessary attributes expected of Rotuman chiefs, according to Howard, are humility, generosity and consideration for others. Meeting the expectations of people, arbitrating conflicts, making decisions on controversial matters, and having the capacity or not to lead, can make the role of being a chief very difficult, and there have been incidences when orders of the chief have been ignored outright, particularly where chiefs are authoritarian and disliked. The support of the wife of the chief is also crucial in his role as a leader as the wife of the chief also leads the women in the village, and dislike of the chief's wife by the people may also influence their attitudes and behavior to the chief.³⁰ Reflecting on the changes in Rotuma's political landscape from 1960 to the 1980s, Howard highlighted the change in the participation of the people in political discussions from the colonial period where people rarely discussed political issues, and were reluctant to express viewpoints concerning the directions future change should take. By the 1980s, dissatisfaction with the District Officer's policies, usually expressed by grumbling and passive resistance, had given way to definite viewpoints as more people were prepared to speak out openly, to debate issues, and to criticize those in authority directly.³¹

In 2008, stakeholders participating in LRI workshops in Rotuma identified the need for good leadership, which should include being impartial, neutral, influential, inspirational, responsible, having clear goals and sense of direction, being able to delegate responsibility, and taking the initiative. Good leaders were those who fostered strong and united communities, showed progress, achieved community goals and were respected by the communities. LRI stakeholders identified poor leaders as being selfish, close minded, not listening to suggestions, not monitoring progress, being uncertain about results, fostering weak, divided communities and not having the respect of the people.

²⁸ <http://www.pmooffice.gov.fj/index.php/projects/rotuma-development>

²⁹ Ibid.

³⁰ Howard, A; Conservatism and Non- Traditional Leadership in Rotuma; in Journal of the Polynesian Society 72:65-77; 1963.

³¹ Howard, A; Reflections on Change in Rotuma, 1959-1989; in Fatiaki, A. et al. *Rotuma: Hanua Pumue (Precious Land)*; Institute for Pacific Studies, University of the South Pacific; Suva, Fiji; 1991; pp227-254.
<http://www.hawaii.edu/oceanic/rotuma/os/howsel/16reflections.html>

More recently, chiefs, sub-chiefs, women and youth, participating in leadership training programmes in 2015, identified some common issues which posed challenges to community cohesiveness and security. These issues³² included:

- Lack of proper training and grooming for future chiefs and leaders. The traditional role of the “*mosega*” in preparing and grooming future chiefs and leaders had also weakened, largely as a result of the mass migration of significant *mosega* members from traditional settings. In some cases, younger chiefs were installed without proper leadership training, particularly in adopting democratic styles of leadership to allow wider participation in decision-making processes. Also with the growing influence of globalization, district chiefs and community leaders faced challenges in decision-making on emerging social and political issues that affected their communities.
- Impacts of urban drift. Many students moved to Fiji or other countries for further education, leaving behind abandoned lands and homes and older generations to take on the responsibilities left by youth. This strained Rotuma’s rural labour force and impacted the completion of development projects.
- Movement from communalism to individualism. While communal life was intact in Rotuma, some issues such as the traditional community cooperation had weakened, particularly for the elderly and the needy, posing a key challenge for leaders.
- Impact of climate change on Rotuma. Leaders indicated their interest in becoming more proactive to understand the challenges posed by climate change, its potential impacts, and to increase awareness in their communities so that practical adaptation steps could be adopted.
- Infrastructure and lack of access to quality facilities. While roads, water supply, and communication services were in place, there was great need for further improvements to guarantee quality, safety, consistency. For example, there was no electricity in Oinafa wharf which made loading and unloading risky; the location of the mobile network tower was located in an area that had limited reception; electricity was only available at the Government Station in Ahau and only some households had their own generators; and public transport trucks for transport to school and work was limited.

³² These issues were extracted from the report on Leadership Training and Dialogue for Chiefs, Community Leaders and Youth in Rotuma; An Initiative of the Strengthening Citizen Engagement In Fiji Initiative (SCEFI); UNDP, Suva, Fiji; 2015, Erasito, E et.al)

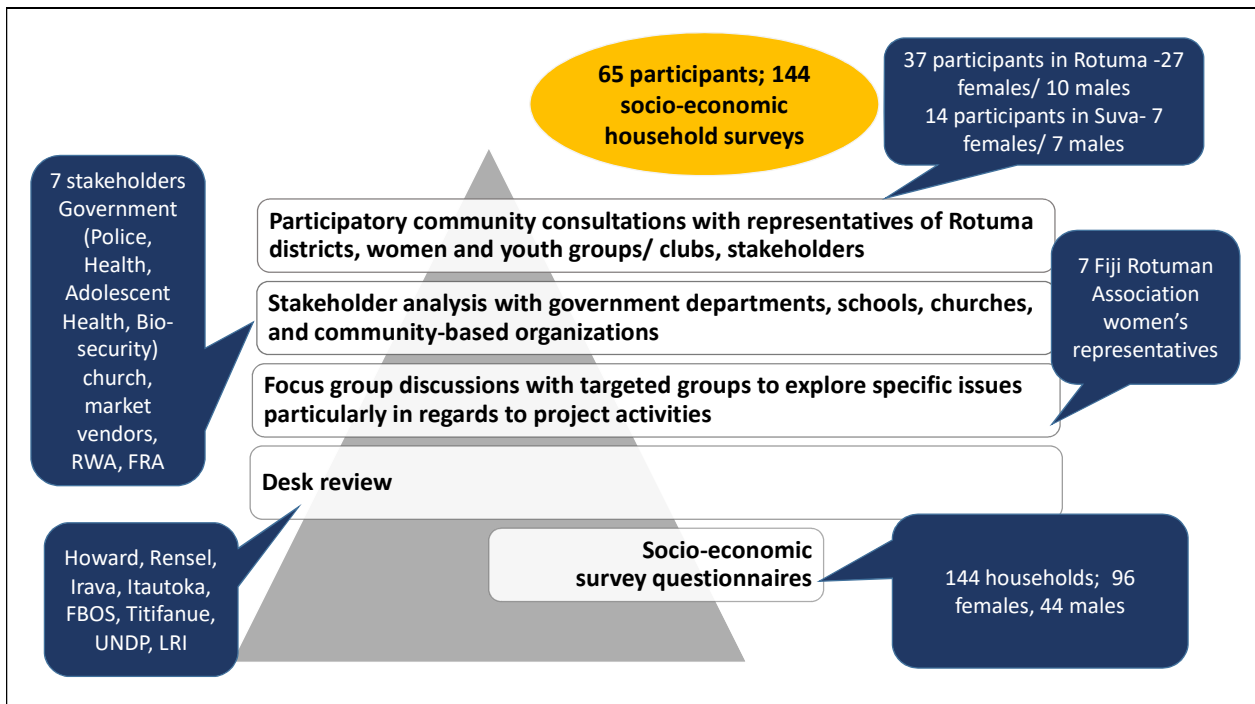
4 Findings

4.1 Field data

A total of 65 people participated in the gender needs assessment. This included:

- Three participatory consultation sessions with thirty seven participants (21 females and 16 males) in Rotuma, including representatives from the district women’s groups and clubs from Noa’tau, Oinafa, Ituti’u, Malha’a, Juju, Pepjei, and Itumuta, the Sol noho women's club (Juju), Tuakoi women's club, Tieri women's club (Savlei), Kalvak ta women's club. Other stakeholders at these consultation sessions were from Ministry of Health, Police, Bio-security, Rotuma Hospital, Rotuma Youth Council and Rotuman women market vendors association.
- One consultation on practical and strategic gender needs with fourteen participants (7 females and 7 males) in Suva.
- Stakeholder analysis conducted with seven stakeholders in Rotuma from Bio-security, Police, Health, Peer Educator on Adolescent Health, Women Market Vendors, Rotuma Women’s Association and the Methodist Church.
- One focus group discussion conducted with representative women from the seven districts (Noa’tau, Oinafa, Ituti’u, Malha’a, Juju, Pepjei, and Itumuta) in Suva from the Fiji Rotuman Association.

Figure 2: Sources of data



4.1.1 Rotuma Socio-Economic Household Survey 2018-2019

In addition, data was analysed from the socio-economic household survey conducted by LRI from June 2018 to January 2019, to triangulate findings from the field research and literature/ desk review³³. The sections on livelihood (resources, assets and sources of income) and resource management (resource concerns in families and communities, proposed solutions, village, development and environment visioning) were analysed from the 144 socio- economic household survey questionnaires from Noa'tau, Oinafa, Ituti'u, Malha'a, Juju.

Table 1: Rotuma Socio-Economic Household Surveys by districts and survey respondents

Respondents/ Districts	Mother	Father	Youth	Total
Noa'tau	28	10	3	41
Oinafa	20	9		29
Ituti'u	8	8	1	17
Malha'a	15	10		25
Juju	25	7		32
Total	96	44	4	144



Figure 3: Participatory consultation at Rocky Point with Rotuma Women's Association and other stakeholders on May 2, 2019

³³ Information was also crosschecked/ triangulated against household survey findings by J. Titifanue in Rotuma administered with 75 households in 2015 and published in Titifanue, J; The Role of Migration and Remittances in the Development of Rotuma; University of the South Pacific; 2017.

4.2 Snapshot of the status of women in Rotuma

4.2.1 Gender roles and responsibilities

Gender roles are the learned behaviours in a community which determine which activities, tasks and responsibilities are perceived as male and female. Usually these are reinforced through the gender division of labour. Gender roles are categorized as productive, reproductive and community roles.

- i. **Productive roles-** include all tasks that contribute to the income and economic welfare of the household and community, including the production of goods and services for income and subsistence.
- ii. **Reproductive roles-** activities carried out to reproduce and care for the household including child bearing, cooking, washing, cleaning, nursing, and taking care of the sick.
- iii. **Community roles-** activities undertaken at the community level to meet the communities basic needs such as maintaining water supplies, providing education services, ceremonies, celebrations, and other social events.³⁴

Findings from the participatory consultation exercise- **24- HOUR ACTIVITY ANALYSIS-** designed to explore the difference in workload between women, girls, men, boys and any implication the gender workload difference may have on the proposed project activities, showed that women in Rotuma spend more time, approx. 11 hours per day, in a reproductive role, particularly in food production, child care and health and activities related to looking after the home. Men in Rotuma spend more time, approx. 4-7 hours in a productive role, particularly in subsistence farming for household consumption and to generate income. (See Table 2). Women and men engaged in salaried employment, had a productive role, working a standard 8 hours per day. Other productive activities included the preparation of food parcels and food crops to be sold at the market.

Women and men's community roles involved cleaning of the church compound and catering for community or district functions (women), and working on cleaning or upgrading roads, and building and maintenance projects.

Based on the 24 hour activity analysis, the most convenient time for women to participate in training workshops is between 9am-11am and 1pm-3pm. The most convenient time for men to participate in training is between 9am to 1pm or 7pm to 10pm. Participants in the consultations recommended that timely notice of scheduled training workshops and activities be given to participants to ensure that these project activities do not clash with community obligations.

³⁴ Assefa, B and de Roo, N; Manual on Gender Analysis Tools; CASCAPE; 2015.

Table 2: Rotuma gender roles and responsibilities

Activity	Hours per day spent by women	Hours per day spent by men
PRODUCTIVE ROLE		
Agriculture/ Fishing 1. Farming- weeding, clearing land, ploughing, planting, harvesting 2. Feeding/ tending livestock 3. Fishing 4. Cutting copra	30minutes (feeding pigs)	4-7 hours
Income generating activities 1. Food preparation for the market	2 hours	2 hours
Employment 1. Employed by government (civil servant)	8 hours	8 hours
Other productive activities 1. Weaving/ sewing	4-5 hours	Nil
REPRODUCTIVE ROLE		
Food preparation	4 hours	30 minutes
Child care and health	4-6 hours	30 minutes
Cleaning the home, laundry, repairing clothes etc.	3-4 hours	1 hour (mow lawn)
Other		
COMMUNITY ROLE		
Church related or communal labour (men- cleaning roads, repairing village hall)	2 hours	3 hours
Mat weaving in <i>ho'aga</i> or as part of community projects	4-5 hours	
Other (Kava consumption in communities)		4 hours

4.2.2 Access to resources, control and decision- making

Participant feedback to the exercise on **ACCESS AND CONTROL PROFILE CHART**- designed to examine access and control over resources and assets, and to the resource benefits and decision making, indicated that access and control of resources in Rotuma was based on authority or seniority, and ownership or responsibility. In most instances both women and men had access to resources, and joint access and control of the benefits of resources, as presented in Table 3. Resources identified by participants were grouped as:

- Land
- Livestock (pigs, goats, cattle, chickens)
- Food crops
- Wood
- Mats
- Farming equipment
- Transport vehicles

On access, control and decision making, participants stated:

“The elders in the clan decide. If the eldest in the clan is a woman, her decision in the use of the land carries a lot of weight.”

“Although the men have control over the farm, if the woman wants a specific root crop she lets him know and he brings it.”

Participants, Access and Control Exercise, Rotuma, 2019

Similar statements are also extracted from the literature on Rotuma:

“Although women are not elected as chiefs of the district or ‘ho’aga (kinship clan), women have equal say with men in the appointment of both ranks and have the same say and rights to the land as men...”

“On important matters, the head of the household consults the old men or women of the household who make the final decisions concerning the matter.”

Irava, I³⁵

Table 3: Rotuma access and control of resources

What resources exist?	Who can access them?	Who has control and makes decisions over them?
Land	Both male/ female	Both male/ female through consultation with the clan. Everyone has a say in the decision making.
Livestock (pigs, goats, cows, chickens)	Both male/ female; Predominantly male	Control and decisions are dependent on whoever owns or looks after the livestock. Father usually consults the mother for a joint decision over the sale or gifting of livestock.
Food crops	Both male/ female; Predominantly male	Predominantly male as he is responsible for farming for the family.
Wood	Predominantly male	Predominantly male
Mats	Exclusively female	Exclusively female
Farming equipment	Predominantly male	Predominantly male as he is responsible for farming for the family.
Transport (vehicles)	Both male/ female	Control and decisions are dependent on whoever owns the vehicle. If both male/ female co-own it then they both control it equally.
What are the benefits from these resources?	Who can access them?	Who has control and makes decisions over the benefits?
Income	Both male/ female	Both male/ female
Basic needs (food)	Both male/ female	Both male/ female
Building homes and farming land	Both male/ female	Control and decisions are influenced by which clan the land belongs to- whether from the wife or husband.
Mats	Exclusively female	Exclusively female

³⁵ Ieli Irava wrote this article in 1974, published as Kinship, Reciprocity and Society; in Fatiaki, A et.al; Rotuma: Hanua Pumue (Precious Land); Institute for Pacific Studies; University of the South Pacific; Suva, Fiji; 1977; pp 24-60.

Benefits of resources include the sale of livestock for family income and contributions to the church and community obligations, sale of grog for family and personal needs, sale of weaving plants (pandanus) to earn money for the family and sale of food crops for family income and to improve standard of living. Participants also discussed that in some instances credit is a resource which is accessed by both women and men who make joint decisions on how credit is utilized.

The socio-economic household surveys by LRI also provide information on resources and sources of income in Rotuma. Resources and assets included livestock, vehicles, firewood, fish, food crops, grog and coconuts.

Table 4: Rotuma Socio-Economic Household Survey: Resources and Assets by Households

Resources	Number of Households owning these resources
Pigs	89
Chickens	98
Cattle	65
Goats	49
Sheep	1
Horses	8
Trucks	14
Motorbikes	26
Bicycles	11
Scooter	6
Car	1

Table 5: Rotuma Socio-Economic Household Survey: Sources of Income by Households

Source of income	Number of households
Grog	89
Fish	98
Root crops	65
Mats/ handicrafts	49
Vegetable/ fruits	1
Canteen	8
Coconuts	14
Livestock	26
Foodstuff/ other	11
Salaried employment	6
Social welfare/ pension	1
Remittances	7

4.2.3 Practical and strategic gender needs

Findings from the participatory consultation exercise on - **PRACTICAL AND STRATEGIC GENDER NEEDS**- which was facilitated as a brainstorming exercise to identify practical and strategic gender needs- validated that the proposed LRI project activities were relevant as the activities responded to needs identified by the participants in relation to:

- building capacity on leadership and decision making, management, network, project management, financial management (project objective 1, women empowerment);
- improving livelihood opportunities and skills regarding food preservation (project objective 2 focus on food);
- building and using a greenhouse and sustainable land use and farming practices (project objective 3, land care, including agro-forestry training and building nurseries for native and fruit trees);
- improving livelihood opportunities and skills for handicrafts and improving waste management practices and land use practices (project objective 4, protecting culture).

Table 6: Practical and strategic gender needs in Rotuma

PRACTICAL GENDER NEEDS	STRATEGIC GENDER NEEDS
<ul style="list-style-type: none"> • Access to equipment and knowledge/ skills to improve income generation/ livelihoods opportunities: <ul style="list-style-type: none"> - farming/ backyard gardening equipment - sewing skills and machines - making handicrafts - food preservation - budgeting skills - poultry farming - livestock farming - building/ using a greenhouse - using solar energy • Household water supply (water tanks) • Health services for women • Awareness on women’s health and well being • Household waste management practices • Hygiene in village and households • Establish vocation training course for women • Build community capacity on: <ul style="list-style-type: none"> - Waste recycling (trash to treasure); - First aid and basic life support 	<ul style="list-style-type: none"> • Increased awareness and training opportunities/ capacity building on: <ul style="list-style-type: none"> - Health and well being - Fiji laws and legislations - Human rights - Government Ministries programmes (e.g. bio-security, police, health) - Leadership and decision making - Project Management, networking - Small business training, marketing, micro-finance, financial Literacy - Skills training – cooking, food preservation techniques, promoting traditional weaving techniques and skills to younger generation - Sustainable farming practices and back yard gardening - Sustainable land use practices and organic farming - Adaptation to climate change - Disaster Risk Reduction training

Feedback on the gender needs of young Rotuman women and men living in an urban community in Fiji, collected in Suva also highlighted similar needs regarding opportunities for improving livelihoods, employment and education/ training opportunities, food security, healthy families, and maintaining Rotuman language, culture and traditions.

Table 7: Practical and strategic gender needs of young Rotuman women and men in Suva

PRACTICAL GENDER NEEDS	STRATEGIC GENDER NEEDS
<ul style="list-style-type: none"> • Employment opportunities • Education services/ facilities for children • Household water supply (water tanks) • Housing and land • Health services • Food security/ family health/ backyard gardening • Sustaining Rotuman culture and language • Building leadership, lifeskills, finance management capacity 	<ul style="list-style-type: none"> • Empower young men and women to be active members of the Rotuman community • Training, skill development opportunities • Provide scholarships/ opportunities for further education of young Rotumans • Improve living standards • Improve reproductive and family health & welfare • Establish committee to support Rotuman language curriculum in schools • Establish Rotuman cultural centre for promoting language, handicrafts, culture, tradition

Village and development needs can also be identified through the socio-economic household surveys by LRI. In responding on their visions for village and development in the next five years, some of the priorities identified by the household included:

- Provide electricity to all households
- Improve household water supply (water tanks)
- Upgrade road infrastructure and communications network
- Improve access to transportation services
- Improve agricultural and food production and make productive use of unused lands
- Develop or establish community canteens/ shops and community halls
- Promote better lifestyle, livelihoods, family life and cleaner, healthier villages and environment
- Strengthen communities and build development and leadership capacity.

The 2015 Household Survey³⁶ and LRI survey indicate that mat weaving and handicraft making is an ‘endangered’ cultural heritage. According to Titifanue, less than 8% of households are engaged in weaving mats as a source of income. A mat weaver stated, *“women are not weaving as much as in the past... the older generation who know how to weave have stopped and they are not teaching their daughters.”* The LRI survey found that only 15% of households rely on mat sales as source of income. Feedback from stakeholders indicate that although the demand for traditional mats is very high, the supply is low and quality of mats, fans and other craft is also poor. Up-skilling in this area is a priority.³⁷

³⁶ Titifanue, J; The Role of Migration and Remittances in the Development of Rotuma; University of the South Pacific; 2017.

³⁷ Feedback on 15/05/2019 at LRI presentation on gender needs assessment findings and on 7/05/19 with women representatives from FRA.

4.2.4 Governance and spaces for participation

Findings from the participatory consultation exercise on - **MAPPING OF THE GOVERNANCE STRUCTURE**- identified spaces, opportunities and barriers for participation. The spaces for participation and decision making in Rotuma include:

- (i) **Tauna' ne itu'u – district meetings** – women and men have equal opportunities to raise concerns and contribute to discussions on any issue related to the district
- (ii) **Tauna' ne ho'aga – kinship group meetings**- equal opportunities for both men and women to participate in decision making processes
- (iii) **Church meetings**- sub-group meetings (choir, women's fellowship, men's fellowship)
- (iv) **Family/ household meetings**- may be one or more households
- (v) **Women and youth groups** – may be formal meetings as part of registered clubs or associations or informal meetings in villages.

Participants agreed that any issues or actions/ events relating to the district or the village where the women were given the responsibility of leading or managing, the decisions in relation to those events or issues were usually left for the women to decide and agree on. An important factor on women's participation and their contribution to decision- making was highlighted by participants, and is reflected in the following statement, supported by similar sentiments from the literature:

“In terms of appointment of Chiefs, women and men both have equal voices in the appointment of the chiefs because the title can be inherited from maternal or paternal lineage. Though mostly the male is elected to such positions, the women have a lot of influence in terms on how chiefs make decisions.”

Participants, Governance exercise, 2019

“All members of the family are members of the ho'aga and the itu'u meetings and may voice their opinions and have equal voting rights on most decision- making...”

Irava³⁸

³⁸ Ieli Irava wrote this article in 1974, published as Kinship, Reciprocity and Society; in Fatiaki, A et.al; Rotuma: Hanua Pumue (Precious Land); Institute for Pacific Studies; University of the South Pacific; Suva, Fiji; 1977; pp 24-60.

Figure 4: Spaces for participation: Women's groups registered with the Rotuma Women's Association

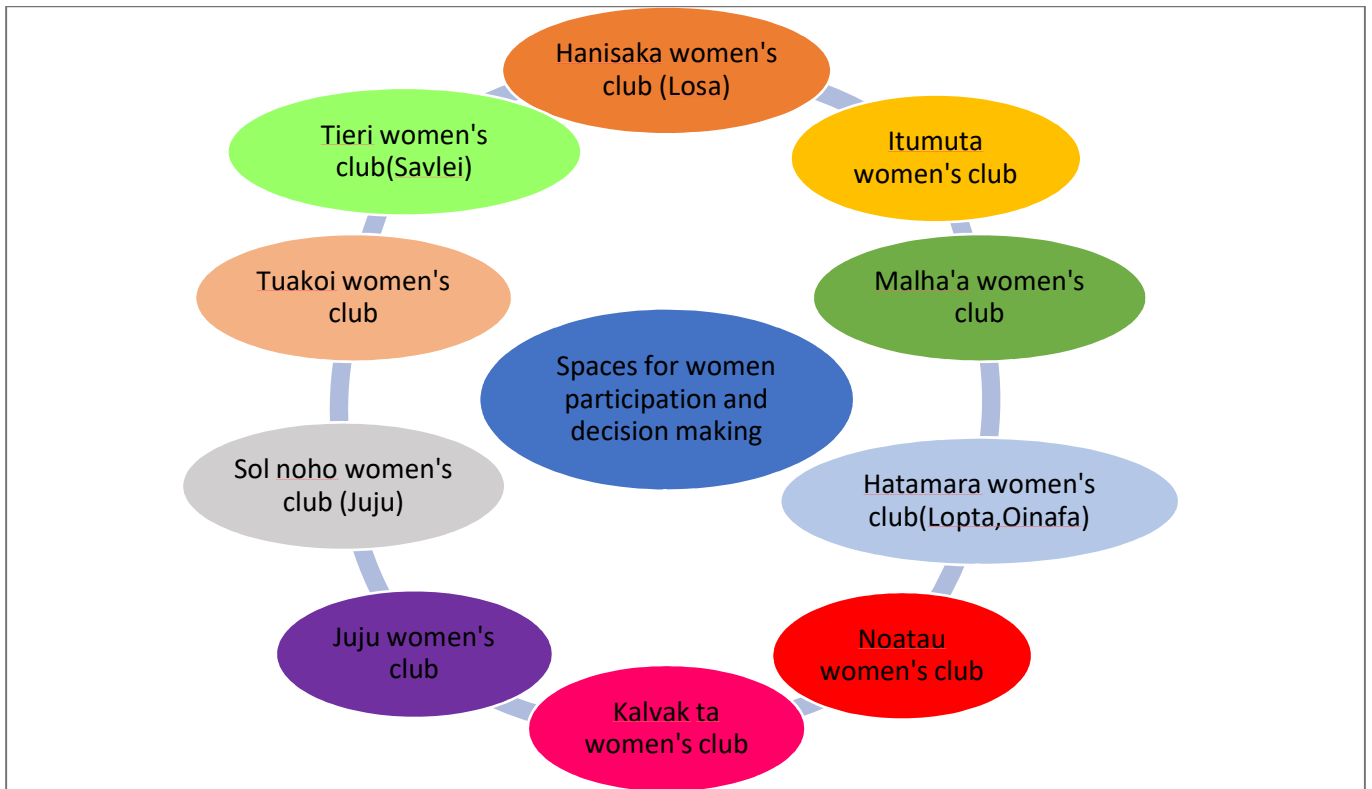
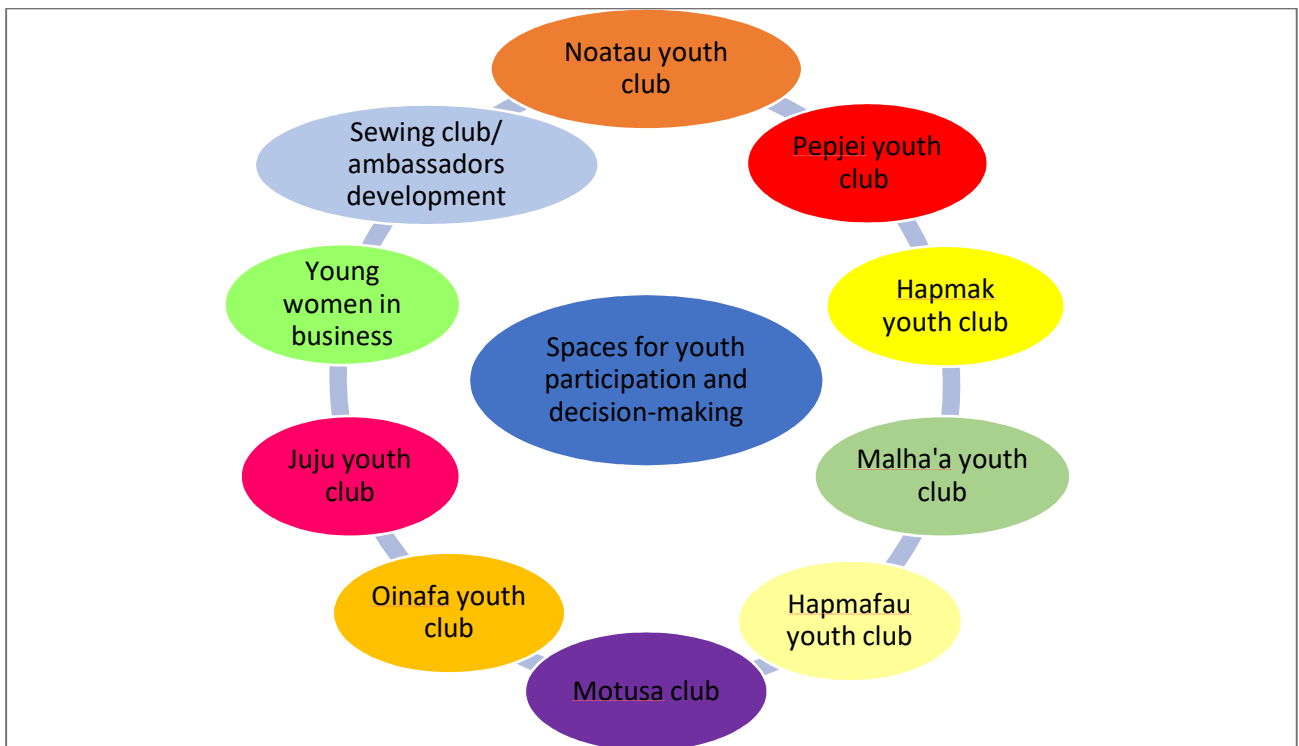


Figure 5: Spaces for participation: Youth groups registered with the Rotuma Youth Council



The main barrier to women’s participation highlighted by participatory consultations in Rotuma related to not being able to attend meetings that clashed with important family obligations. Sometimes women were busy preparing meals or looking after kids or other household chores at home when these meetings take place, therefore the fathers would attend on behalf of the family. Advance notice and planning with women to ensure their participation in project activities and that project activities do not disrupt women’s roles and responsibilities were recommended.

Additionally other critical issues facing Rotuman youth which may be barriers to their participation and decision- making were identified as part of the UNDP-led leadership training in 2015 and included:

- lack of trust and confidence in youth;
- cultural expectations of youth (labour force);
- trivializing youth concerns;
- lack of interest of young people to participate in organised activities;
- lack of opportunities for youth growth and development;
- poor leadership skills
- excessive kava consumption

4.2.5 Stakeholders

All project partners and beneficiaries including the Rotuma Women’s Association, Rotuma Island Council, community leaders, youth groups, government officers, churches, schools, teachers, children and communities on Rotuma are important stakeholders. As a project partner, the Rotuma Women’s Association is the main stakeholder as the proposed project goal is to strengthen capacity of Rotuma Women Association to manage and protect island heritage, the people, culture and tradition connected to natural resources and environment. The interests, expectations and potential contributions for other stakeholders who were interviewed are presented below:

Stakeholder	Interests, expectations and objectives	Potential contribution <i>Resources, knowledge experiences</i>
Bio-security	<ul style="list-style-type: none"> • Prevention the spread of and eradication of Invasive Alien Species across and within national borders • Plants, animals and diseases – including marine invasive species 	<ul style="list-style-type: none"> • Building capacity and increasing awareness with the Rotuma women and rest of the communities regarding the prevention of IAS • RWA supporting the eradication of the fruit fly – <i>Batrocera kirki</i>
Police	<ul style="list-style-type: none"> • Protect Life and Property • Ensure peace and prevention of crime • Empower policing within community 	<ul style="list-style-type: none"> • Strengthen network and relationships with the Rotuman Women in general including the RWA • Creating awareness and workshops and building capacity in partnership with the Rotuma women and the rest of the community to ensure that communities are aware of Police Initiatives • Working in partnership with the RWA to help

		<p>reduce community crime</p> <ul style="list-style-type: none"> • Support implementation of project planned activities
Health Inspector	<ul style="list-style-type: none"> • Empowering and improving health of people of Rotuma 	<ul style="list-style-type: none"> • Capacity Building on (Food handling Practices) • Awareness on health issues in general • Business licensing and SME advice
Peer Educator Adolescent Health (Youth) – Ministry of Health	<ul style="list-style-type: none"> • To empower youths to make well informed decisions regarding their own health and well being 	<ul style="list-style-type: none"> • Conduct awareness on youth health and well being • Conduct youth health screenings
Market Ladies Vendors Representative (Ahau)	<ul style="list-style-type: none"> • To provide quality goods and produce to the consumers of Fiji • Looking for potential markets to grow 	<ul style="list-style-type: none"> • Understand the potentials for local produce • Limitations and Challenges • Sharing information and benefits with others
Methodist Church – Reverend Mario Rigamoto	<ul style="list-style-type: none"> • Ensure spiritual growth and wellbeing of the people of Rotuma 	<ul style="list-style-type: none"> • Support Woman’s spiritual leadership and planned activities that will uplift and empower women and their families in their daily lives both physically and spiritually.

Other stakeholders who can contribute to the project include:

- Skilled artisans from Fiji, particularly Rotuman professionals in food and fashion;
- National Trust of Fiji Heritage in Young Hands programme, already identified in the project proposal as a contributing partner;
- Young Entrepreneurs Council, to link young entrepreneurs in Rotuma to other young entrepreneurs in Fiji;
- FRIENDS Fiji for advice on their experience with food preservation- jams, chutneys- and preparation of local foods;
- Tutu Training Centre for advice and skills sharing on preparing and marketing of dalo chips, kumula chips and cassava chips with local communities;
- Ministry of Agriculture, SPC and WWF for work on land care;
- Rotuman professionals in communications, monitoring and evaluation to capture stories and results of the proposed project.

5 Conclusion and recommendations

- (i) The findings of the gender needs assessment validate the relevance of the proposed LRI project activities to the women and communities on Rotuma.
- (ii) The practical and strategic gender needs identified through the participatory consultations and supporting LRI household surveys and literature review, validate that the proposed LRI project activities responds to the gender needs identified by the participants including:
 - a. building capacity on leadership and decision making, management, network, project management, financial management (project objective 1, women empowerment);
 - b. improving livelihood opportunities and skills regarding food preservation, health and well-being (project objective 2 focus on food);
 - c. building and using a greenhouse and sustainable land use and farming practices (project objective 3, land care, including agro-forestry training and building nurseries for native and fruit trees);
 - d. improving livelihood opportunities and skills for handicrafts and improving waste management practices and land use practices (project objective 4, protecting culture).
- (iii) The proposed project activities also addressed major resource concerns identified in the LRI household surveys including the loss of trees including fruit trees, coconut trees and hefau (dilo) trees, and related issues on coastal erosion. Other resource concerns that were highlighted such as poor waste disposal practices especially dumping rubbish in the sea, less fish and degradation of corals may be addressed through eco-camp programmes. In this aspect, it is recommended that eco-camp programmes be designed in partnership with the National Trust Heritage in Young Hands programme, which has demonstrated success of children taking charge of the conservation of their environment.
- (iv) It is recommended that in selection of the participants for the training workshop on agro-forestry that LRI also considers the productive role of men and their responsibilities in agriculture, and their potential contribution to the project.
- (v) It is recommended that LRI consider undertaking a gender needs assessment for Rotuman women in the mainland in partnership with the Fiji Rotuma Association.
- (vi) Finally, that LRI consider monitoring of the project using the Most Significant Change method.

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7 Appendices (Research tools)

A. SESSION GUIDE FOR PARTICIPATORY GROUP EXERCISES

2. This is to be conducted with community groups.
3. Note for each session, list participants by gender, district and age
4. Introduce yourself, and LRI
5. Explain the proposed project to be funded by FWF- objectives and key activities and what the project hopes to achieve.
6. Explain that this exercise is a **participatory gender needs assessment**. This is an exercise usually done before implementing a project so that we can:
 - a. Better understand the opportunities/ problems in the community and plan interventions or projects beneficial to both women and men.
 - b. Assess any barriers and constraints to men and women participating in and benefitting from the proposed project.
7. Discuss key terms:
 - a. **Gender**- describes the roles and responsibilities of women and men and the expectations of society/ community on characteristics and behavior of men and women.
 - b. **Gender roles**- the learned behaviours in a community which determine which activities, tasks and responsibilities are perceived as male and female. Usually these are reinforced through the gender division of labour. Gender roles are categorized as productive, reproductive and community roles.
 - i. **Productive roles**- include all tasks that contribute to the income and economic welfare of the household and community, including the production of goods and services for income and subsistence.
 - ii. **Reproductive roles**- activities carried out to reproduce and care for the household including child bearing, cooking, washing, cleaning, nursing, taking care of the sick etc.
 - iii. **Community roles**- activities undertaken at the community level to meet the communities basic needs such as maintaining water supplies, providing education services, ceremonies, celebrations, other social events etc.
 - c. **Empower**- to increase the opportunity of people to take control of their own lives, developing self- reliance, gaining skills and having their own skills and knowledge recognized, increasing their power to make decisions and have their voices heard.
 - d. **Gender needs**- these arise because the needs of men and women are different, i.e. they have different roles, do different types of work and have different levels of access to services and resources. There are two categories of gender needs:
 - i. **Practical gender needs**- relates to peoples basic needs for day-to-day survival. Concerned with improving the situations of men and women through promoting efficient use of resources (rather than addressing issue of empowerment). For example, clean water, shelter, health care, income generating opportunities.

- ii. **Strategic gender needs-** relates to improving the status or position of women and men to achieve empowerment or equity. For example, legal rights, increased decision making power and protection from domestic violence.

Introduce the different exercises. There is no wrong answer. Group members must all participate so their voices and opinions may be recorded/ heard. Participants need to know that this is a safe environment and they will not be identified by quotes.

(1) PARTICIPATORY GROUP EXERCISE: THE 24- HOUR DAY

Participants: Men and women, youth groups (put each in separate groups i.e. males/ district or females/ district- or better still hold these sessions separately for each group)

Purpose: To explore the difference in workload between women, girls, men, boys and any implication the gender workload difference may have on the proposed project activities.

Time: 30 minutes

Instructions:

- (i) Separate participants into district groups by gender- male and female- no mixing.
- (ii) Give each group a butchers’ paper to discuss and fill out a typical 24- hour day for males/ females, using the template below:

24 Hour Day Chart

Time	Tasks done by women	Type of work	Tasks done by men	Type of work
5.00				
6.00				
7.00				
8.00				
9.00				
10.00				
11.00				
12.00				
13.00				
14.00				
15.00				
16.00				
17.00				
18.00				
19.00				
20.00				
21.00				
22.00				
23.00				
24.00				
1.00				
2.00				
3.00				
4.00				

(3) PARTICIPATORY GROUP EXERCISE: PRACTICAL AND STRATEGIC GENDER NEEDS

Participants: Men and women, youth groups

Purpose: To identify practical and strategic gender needs and their implications for the project.

Time: 10minutes

Instructions:

- (i) This is a brainstorming exercise that can be done quickly in the different groups.
- (ii) Discuss the difference between practical gender needs and strategic gender needs. Put up the chart below.
- (iii) Give each group a butchers' paper to discuss their practical needs and strategic needs- and list these under two columns- see template below.

PRACTICAL NEEDS	STRATEGIC NEEDS
<ul style="list-style-type: none">• Are short term• Provides basic necessities such as adequate living conditions, water, health, education, employment• Relate to day to day living conditions• Addressed through direct action such as installing water pumps etc.	<ul style="list-style-type: none">• Longer term• Requires a gradual process of changing attitudes• Not easy to identify• Relates to improving the status or position of women and men to achieve empowerment or equity.• For example, legal rights, increased decision making power, control over resources, division of labour and protection from domestic violence

Put this chart up as a guide to distinguish between the two.

Template for group exercise:

PRACTICAL NEEDS	STRATEGIC NEEDS

(4) PARTICIPATORY GROUP EXERCISE: MAPPING OF THE GOVERNANCE STRUCTURE

Participants: Men and women, youth groups

Purpose: To map the community governance structure and identify spaces, opportunities and barriers for participation

Time: 40 minutes

Instructions:

- (i) Separate participants into district groups by gender- male and female- no mixing.
 - (ii) Give each group a butchers' paper to discuss and map the community governance structure, using the following questions to guide the discussions.
- What kind of spaces for participation, communication, and agreement exists in the community?
 - What are the roles of men and women in these spaces?
 - What kind of leadership positions exists in these spaces?
 - How do men and women access these positions?
 - What barriers/issues exist?
 - Who are these overcome? How can these be overcome?

B. FOCUS GROUP DISCUSSIONS

To be administered to groups of proposed project beneficiaries and partners – women’s groups, teachers, youths, stakeholders.

Project Title: Strengthening the stewardship role of women through creation of self-sustaining alternative livelihoods for a resilient Rotuma

Project aim: To empower women, teachers and children with skills and knowledge to preserve and strengthen socio-cultural links to natural biodiversity of Rotuma through four main objectives:

- v) Women empowerment: revitalising inter-relationships among women that cultivates good practice in governance of their clubs and mentoring by the elder women supported by Rotuma Women Association.
- vi) Focus on Food: training women clubs on how to grow local foods and preserve excess fruits; value added products, storage and prepare of nutritious meals from local produce.
- vii) Land care: supporting women’s initiatives to protect and preserve the natural, cultural and social environment.
- viii) Protecting culture: promoting environmental stewardship among women groups with their children, youth, teachers and village communities.

Depending on the relevant focus group, facilitate a discussion on the planned activities and their recommendations, ideas on results, impacts, monitoring changes and risks and fill in the tables.

Planned Activities (what you will do)	Recommendations (suggestions for the activities)	Results/ impact (what changes can result from this activity)	Monitoring (how can we monitor change)	Risks/ remarks
Women Empowerment				
1.1 One joint Leadership & Management consultation workshop among women club leaders and Council of Rotuma.				
1.2 One training workshops on leadership & management (L&M) with women clubs.				
1.3 Strategic planning workshop for RWA and all women clubs on Rotuma.				
1.4 One learning exchange amongst RWA and sister clubs on mainland Fiji.				

Planned Activities (what you will do)	Recommendations (suggestions for the activities)	Results/ impact (what changes can result from this activity)	Monitoring (how can we monitor change)	Risks/ remarks
Focus on Food				
2.1 Two organised workshops on food preservation & storage; nutrition on how to prepare meals from locally grown food.				
2.2 Food quality training for women producers.				
2.3 Three demo solar driers set-up to be managed by select women clubs.				

Planned Activities (what you will do)	Recommendations (suggestions for the activities)	Results/ impact (what changes can result from this activity)	Monitoring (how can we monitor change)	Risks/ remarks
Land Care				
3.1 Training on agroforestry practices.				
3.2 Two built nurseries to act as seedling bank for collection of native and fruit trees.				
3.3 Collaborate with Council of Rotuma, Ministry of Agriculture and the five schools in support of the community reforestation programme.				

Planned Activities (what you will do)	Recommendations (suggestions for the activities)	Results/ impact (what changes can result from this activity)	Monitoring (how can we monitor change)	Risks/ remarks
Protecting Culture				
4.1 Traditional artisans-led knowledge & skills sharing sessions.				
4.2 Children's Eco-camp with mothers.				
4.3 Annual market day for women clubs.				

C. STAKEHOLDER ANALYSIS

STAKEHOLDER/ ORGANIZATION NAME	Interests Expectations Objectives	Potential contribution <i>resources, knowledge experiences</i>	Engagement <i>actions to take to engage with the stakeholder</i>	Other factors	Remarks