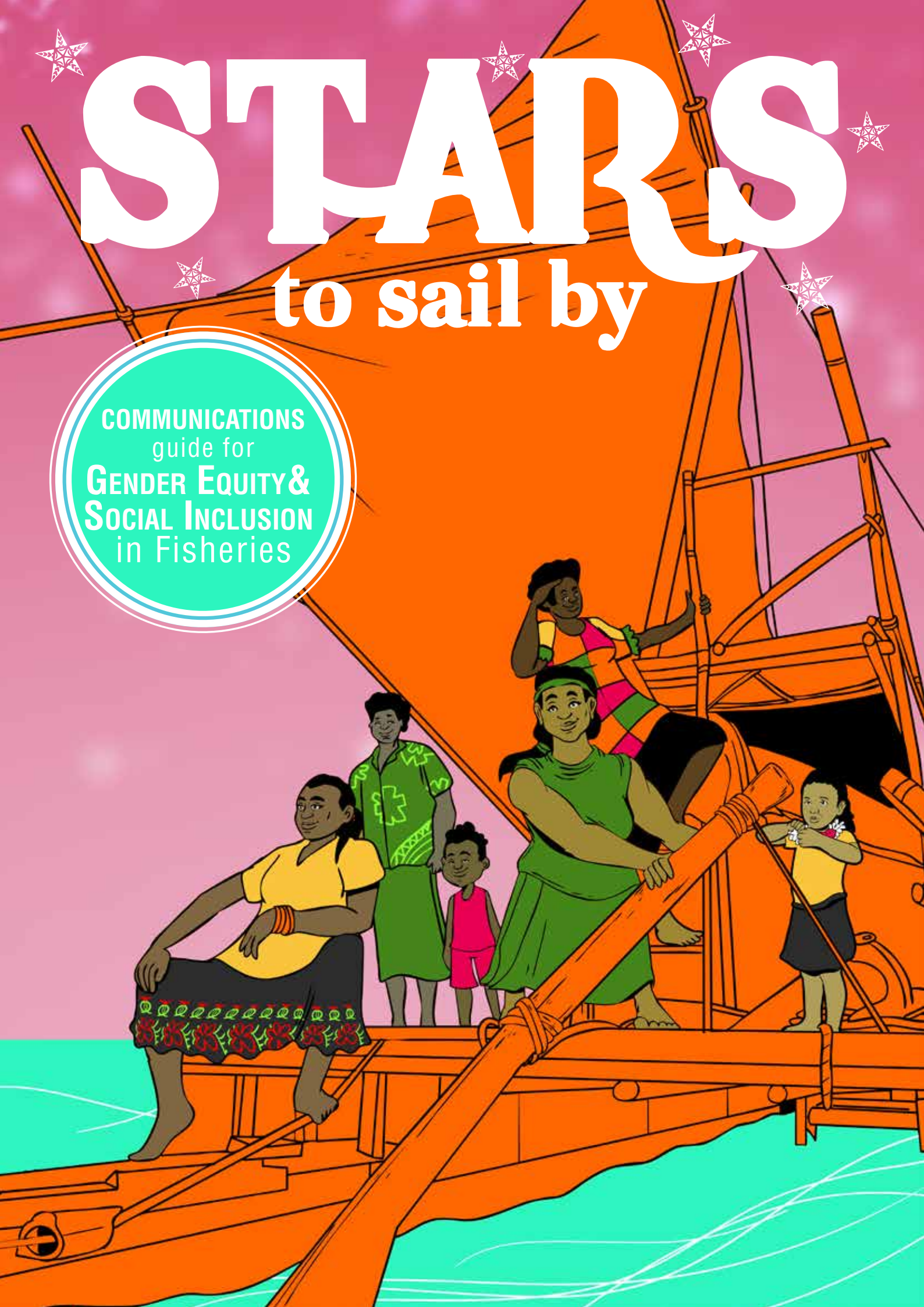


STARS

to sail by

COMMUNICATIONS
guide for
**GENDER EQUITY &
SOCIAL INCLUSION**
in Fisheries





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STARS

to sail by



This guide is for government, civil society and community practitioners that engage with Pacific Island governments, communities and other stakeholders in the fisheries sector and want to advance gender equity and social inclusion (GESI) in communications, outreach and visibility – so no one is left behind.

Increasingly, gender equality in fisheries is recognised as an overarching goal that must be integrated across initiatives, programs and projects – not only as a cross-cutting topic but to advance human rights and sustainable development goals. Social inclusion is another important principle as awareness and inclusivity can help overcome challenges that can marginalise people or groups.

Why focus on GESI in communications? The close links between communication and empowerment are undeniable. Access to information and knowledge brings confidence and the skills to negotiate choices and exercise rights, and the power to influence.

Advocating for GESI can have a beneficial impact on food security, wellbeing, and livelihoods as well as national economies

and sustainable development goals. It also increases the resilience of communities to climate change and other human-made and environmental factors that threaten the sustainable access, use and management of the Pacific's marine resources.

When advocating for GESI it is also important to acknowledge that some long held beliefs, traditions and customs may be challenged. Not everyone will support these efforts straight away. In some cases, the complexity of the local context will require sensitivity, respect and creativity to promote GESI approaches.

Let's talk straight here: You may have to challenge embedded and at times harmful behaviour. You may receive pushback. You may also make mistakes as you learn and change your practices to include GESI approaches. That's OK. The only thing that is not OK is not trying.

To help you get started, here are some key 'Stars to Sail' by on your GESI journey:



Be open to learning.



Be tireless in advocating for change.

Want to learn more about GESI in the fisheries sector? Visit (<https://purl.org/spc/digilib/doc/mav7c>) to download the SPC Pacific Handbook on GESI in coastal fisheries and aquaculture modules 1 and 2.



CHALLENGE

STEREOTYPES AND BIAS

- Stereotypes are widely-held, fixed beliefs or views about a person or group.
- Biases are unfair attitudes or prejudices towards a person or group.



What are some common stereotypes and biases in the fisheries sector in the Pacific Island context to consider? One good example in the Pacific Islands is that women are often not perceived as fishers and are not included in decision making around resource access and use or programmes to support fishers. These beliefs are often deeply held, and even embedded in language.

For instance, in Tonga, local terms illustrate a gender hierarchy with the word *toutai*, which means fishing, refers to men's activities and the word *fangota*, which means collecting or gathering, is used to describe women's fishing activities. But in Tonga, studies show that men glean too and, in some islands, glean even more than women, while some women go out fishing¹.

In Pacific Island cultures, decision making is often led by older men. In this case, there is a bias towards women and youth in the community, who can be viewed as lacking status or knowledge to engage in decisions on how to use marine resources. So, what happens as a result? Perhaps youth fishers break local fishing rules as they were not consulted or made aware of them, even though they are likely the most active fishers.

Or consider if you asked a community to nominate someone to attend a meeting on fisheries management, who would they send and who might be left out? We need to acknowledge that stereotypes are deeply embedded in communities, cultures and societies, which place pre-defined ideas and expectations on everyone, and often disadvantage women, youth and children.

Lessons from the field

Inspired by neighbouring communities, the village leaders of a community in the northern Gilbert Islands chain of northern Kiribati, decided to create a marine protected area. The marine protected area was created without wide consultation and with a lack of knowledge of the possible short-term impacts of the Marine Protected Areas on community livelihoods. The size and location of the no fishing zone meant that women, youths and men without boats had to go further out to access their fishing grounds. The MPA set-up was not working, and as a result the community worked with the national fisheries agency to conduct wider consultations inclusive of diverse groups for a community-led approach to decide on flexible management rules that worked for all.



So how do we challenge stereotypes and bias in communications?

You can choose to challenge stereotypes when presenting a story or developing a message. Tell stories and frame messages about marginalised groups by sharing their challenges, but also their ability to overcome barriers to participate in the fisheries sector.

For example:

- * Women who have challenged the status quo and ventured into fishing roles or activities that were historically 'all male'.
- * Women who have developed value-added products in fisheries businesses.
- * Women who lead fisheries business, departments or ministries.
- * Women who have found attractive avenues for income generation where formal employment opportunities are scarce or due to loss of employment caused by shocks such as COVID-19 or natural disasters.
- * Women, young rural boys and girls or the elderly who have expanded their roles in fishing due to demographic changes in communities, for example from overseas labour schemes that draw young men to places like Australia and New Zealand for work.
- * Women, young rural boys and girls or the elderly who have expanded their fishing activities as access to technology has made fishing become more efficient and safer.

Lessons from the field

The Pacific Community (SPC) developed a video called *Guardians of the Pacific: Moana's Daughters*, which showcased women in fisheries from across the region. This video shared the views and experiences of women fishers who collected from sand flats, free-diving spear fishers, mudcrab collectors, and women about the only woman in her community's fishing committee ensuring fisheries compliance in their special management area. The stories presented together demonstrate the richness, diversity and strength of women involved in the fisheries sector, helping make the invisible, visible.



Access the video: <https://www.youtube.com/watch?v=pegWiZklzjY>

Lessons from the field

The *Singaut Blo Solwara* campaign in Papua New Guinea (New Ireland Province, PNG) regularly features diverse grassroots champions supporting community dialogues on community-based fisheries management. This post on Lilian Kini was shared widely on Facebook, and then picked up by national media. The campaign has increased its credibility by showing a wide range of people supporting it, of all ages and demographics.



Access the video: <https://www.youtube.com/watch?v=Pabxo4bHBiU&list=PLAZ1Fm0TJaVvJTbT7Z0hEEemGy0-Xgdoer&index=9>

You can also explore local and environmental knowledge of marginalised groups that is unknown or unrecognised as fisheries research and stories often focus on interviewing men or male-dominant fisheries activities.

For example, cChange and Wildlife Conservation Society Fiji created a community management video on mud crab videos, but instead of simply sharing best practices, the video is told through interviews with expert Fijian women fishers, who intimately know the fisheries, handing down knowledge over generations.



In the Pacific context, there is a tendency to interview elder men and women in leadership roles, missing key groups, such as youth, people with a disability or people with disabilities (PWD) or marginalised migrants or ethnicities. Communities in remote areas are also commonly less visible and less engaged.

A question you can reflect on to improve GESI approaches in your communications:

Are there people and places missing in your stories because they are harder to reach or people have less rights or status?

Consider identifying role models and stories from diverse groups that can promote diversity and pave the way for your narratives to be more inclusive and encourage more people to engage and participate.



Can we push too hard?

Challenging stereotypes in communications is also context dependent. How much you want (and should) challenge stereotypes depends on the circumstance and message. It is always advisable to challenge existing GESI norms that are harmful and unsupportive of the ideas of equity (= fairness) and equality (=sameness). Pushing for equity and equality can contribute to transformative change.



Photo: Sangeeta Mangubhai/WCS

However, it is also advisable to consider how hard you push to challenge stereotypes. A practical first step is to understand the power structures at play. If you are working within government, find out how much political will or awareness there may be for GESI. Is there a champion within a national fisheries agency that could work with

you to promote GESI. As pushing by yourself, and with limited power to influence and convince, could turn out to be counterproductive. At the local level, it's also important to understand the context, and find local champions who can help navigate cultural sensitivities.

Consider connecting GESI to Pacific values. Terms and concepts used can appear to be foreign and often don't exist in Pacific languages. This is often where many initiatives and programs fail to resonate or cause pushback.

'Use Pacific values or cultural practices that express ideas of equity, equality or inclusion to demonstrate that GESI concepts are neither new nor foreign. For example, the vision of the SPC's Strategic Plan embeds Pacific values that embrace the ideas of equality, equity and inclusion. Such as generosity (*Enginkehlap*) and unity (*Gida Gaituwua*). *Enginkehlap* highlights the power of working together collectively while valuing everyone's individual contributions towards a common cause.

Gida Gaituwua refers to unity as ONE people sharing common goals.

In essence, unity is seen as an essential value to jointly achieve a common purpose which is often linked to the management of natural resources on land and at sea. Together, we are stronger. These values reflect ideas of fairness and equality within the Pacific's communal living. Leaving no one behind, a sense of belonging as ONE people and the uplifting of everyone's abilities and contributions towards the wellbeing of all is the Pacific's own way. In others words, you can present GESI as a Pacific way of inclusiveness or community wellbeing.

Figure 2: Equality vs equity graphic for fisheries practitioners . Image © Sangeeta Mangubhai/WCS & Tai Ledia

50/50 is just a number

GESI is not just about 50/50 numbers in all your photos or activities.

The context matters. Pushing for equal participation can damage relationships and make information lose its credibility, and further create unease about gender roles that can be harmful.

For example, when producing a story about a fisheries activity that is gender-specific, and you want to target a specific audience, stick

to trusted messages and images. If you are doing a story on spearfishing and you know in your area it is male dominated and you want to engage men fishers, don't choose a women speaker or use images of a group of women and men in equal numbers. However, if the occasion is International Women's Day, and there is an exceptional young woman in the West of Papua New Guinea, who is a master diver and one of the best spearfishers in her community, this is a perfect time to share her story.

Lessons from the field

Women only to create a safe space

Sometimes we need to think outside the box to create a safe space for marginalised groups to voice viewpoints and impact decision making. For a national community-based fisheries management (CBFM) forum in Kiribati, organisers held a separate two-day dialogue for women only. The women-only dialogue provided a platform for women to increase their confidence in their roles in fisheries management. The organisers said, in fisheries management, women often feel that they do not have the place to make changes in initiatives. Results and feedback from the dialogue were then brought back to the main forum with community leaders, showing how their efforts can complement those of male leaders in their communities as well as the programs of government and donors.



THINGS TO AVOID

Avoid exacerbating harm

Sometimes we use gender stereotypes to simplify messages. This is not always wrong but has to be traded off against the benefits and any harm and damage of exacerbating inequalities.

Promote inclusive language

Avoid information focused on gender roles that are stereotypical and generalise, often based on gender biases. It can diminish or trivialise contributions by marginalised members of fishing communities.

Examples:

- * Only men in harvesting roles and only women in processing roles.
- * Only men as aquaculture farmers and only women, youth or children in supporting roles.

Don't overlook informal roles...

that women, youth or other marginalised groups play in fisheries. Also consider if these activities are missing from images or footage, not just your stories.



THINGS TO REMEMBER

It's not always about 50-50

men and women but about a fair representation to promote the contributions of women and youth and other marginalised groups in your context.

Challenge unhealthy gender stereotypes

Investigate traditional and non-traditional roles of women that can challenge unhealthy gender stereotypes.

Keep in mind that women have been invisible

in the fisheries space due to stereotypes, lack of data and poor recognition. Women mostly operate in the informal space which is easy to miss in a video or animation.

Respect traditional knowledge

Women also have distinct traditional knowledge of the sea and for women dominated fisheries²

Show the diversity

of roles along gender and age lines in the fisheries sector.

Explore stories

of women and other marginalised groups who are breaking barriers, and succeeding in fisheries sectors that have been male dominated.

² Women dominated fisheries are those types of fishing branches that are targeted at specific species (e.g. sea cucumber, shellfish, mud crabs) often in a specific space (e.g. mangrove forests) that are predominantly undertaken by women who have developed environmental knowledge and/or carry traditional knowledge about species and habitats as a result of their engagement.

Let's Reflect

They say that only 10% of an iceberg is visible above water. That means 90% is hidden from view. That's the origin of the expression "It's only the tip of the iceberg." Meaning, there is a lot more to an issue than meets the eye.

In the Pacific Island context, this illustration of a floating coconut, with 90% submerged, tells a story of women's often unseen contributions to the fisheries sector.

Women's contributions are often unpaid, informal and remain unseen, like the submerged part of the coconut.

It is important to reflect on sustained consequences if such contributions remain undervalued, hidden or not acknowledged. But what is equally important is to understand potential harmful effects that may arise from unintentionally reinforcing stereotypes.

For example, you want to promote how women undertake multiple post-harvest and value-adding on top of their daily household duties. Provoking the idea that their fisheries activities are just an extension of household duties can reinforce the idea of women as homemakers only and not an important economic contributor to the fisheries sector. Here, this example shows that you need to be aware

of the multiple roles' women play to avoid a narrow view of women within their pre-defined roles associated with the home.

A solution is to promote messages that are beyond the 'home' and 'homemaker' roles

- * Women are key to food security
- * Women often invest smartly in their family's interest such as children's education
- * Women are also more likely to diversify income, through handicrafts, or catering, and are quick to step-in to provide needed cash through their supplementary livelihood activities.
- * Women pass on traditional knowledge to the next generation

Promote the uniqueness of women's traditional roles in a way that give them power, celebrates their traditional knowledge, and uplifts their spirit for the wellbeing of their families and their ability to make significant contributions to the fisheries sector.

To stay on course, stop and reflect on how stereotyping women's roles in fisheries can keep them trapped in the informal space and consider ways to diversify the narrative to promote GESI approaches in your communications.

Understanding women's and men's roles in economies in Melanesia

Can you identify the activities that you think would be generally done by women or by men in your community.

What can you see from the illustration about women's and men's role in each part of the economy? Do you think there are differences between the workloads of women and men in the formal, informal and non-cash economies

Which activities do you think are likely to be the highest paying activities in the formal and informal economies? Do women and men have equal access to these types of activities. What are some of the barriers faced by different groups to doing high paid work?



Do you think that non-cash work in the household and in community is fairly shared between young women and young men? How do the sharing arrangements in the no-cash economy affect young women's and young men's free times

Do women and men usually have equal access to communal resources (e.g. natural resources like the land and sea, or productive resources like agricultural equipment or transport) for making money or growing their own food? Who has the rights to make decisions about how these communal resources are used to make money? Is money earned from these community?

This image is adopted from the original floating coconut poster developed by the International Women's Development Agency.



INCLUSIVE LANGUAGE IS KEY

'Given the key role of language in shaping cultural and social attitudes, using gender-inclusive language is a powerful way to promote gender equality and eradicate gender bias.' (United Nations, 2019)

Did you know the language we use can unknowingly reflect GESI biases? By becoming more reflective on language chosen to use in communications and selecting words or using images and footage that are more inclusive, we can overcome GESI biases.

Breaking habits of what we say and how we say things and reflecting on how it can reinforce certain stereotypes is the next rule for GESI communications.

Using gender-inclusive language means speaking and writing in a way that does not discriminate against a particular sex, gender

or another social identity, and does not perpetuate GESI stereotypes.

Take the word fishermen in English. It has become a normal practice to use fishermen when communicating about all fishers, yet this word technically refers to only men that fish and can reinforce stereotypes and bias – that women do not fish or that there are no women dominated fisheries.

Shifting practice and using gender neutral terms like 'fisher' instead of 'fisherman' is a simple solution to make language you choose inclusive.



Using Pacific languages for outreach materials such as posters or encouraging traditional knowledge holders to present in their local vernacular or enable sign language to make voices of persons with speech impairments heard are ways of

inclusive language that can empower, connect and create empathy with local communities. Choosing inclusive language in communications, outreach and visibility activities helps support the dignity of life for all.

Lessons from the field

Design and branding is a great opportunity to build in inclusive language. Here are a few examples of forwarding thinking initiatives:

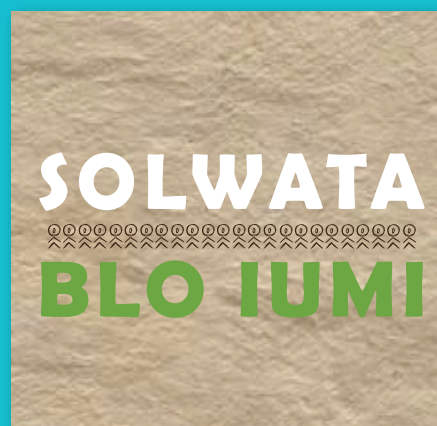


The Kiribati government and communities designed a logo featuring a mermaid to symbolize the coexistence of Kiribati people with the sea. The mermaid, embodying nurturing and unity, reflects local values, linking marine care to women's roles. The logo supports fisheries management by highlighting cultural connections between food security, happiness, and community unity.



cChange creates simple illustrated booklets that explain CBFM so every household could have access to the information because historically only people who attended workshops were aware of the information.

► Examples of available booklets:
<https://cbfm.spc.int/resources/management/singaut-blo-solwara-campaign>



The Solomon Islands Government supported the creation of the Solwata Blo Iumi campaign and stand alone Facebook page to create local ownership and wide participation in efforts to better manage inshore fisheries, which had historically been driven by either government or civil society.

► Access the campaign toolkit: <https://cbfm.spc.int/resources/management/solwata-blo-iumi-campaign>

THINGS TO AVOID

Avoid gender specific terms

It does not refer to a homogenous group or a specific person. For example, fishers instead of fishermen.

Avoid male-dominated perspectives

Limited perspectives can often reinforce stereotypes and give unintentional consequence created through sexist language.

Say no to sexist language

that reinforces above discussed stereotypes and bias! For example, instead of saying "He needs to secure fish resources for the sake of his sons and nephews." Say: "They need to secure fish resources for the next generations to come" or "... for my family."

Avoid discriminatory terms

in particular in the context of disability. Example from the North of Vanuatu the word 'deaf' is '*muero vono*' translates to 'ears block' with the word 'block' having a negative connotation.

Avoid using marital status as identifier

Don't say 'wife of' or 'widow of' if it is not for the sole purpose of highlighting this specific relationship in a specific context.

Avoid derogative words

associated with ethnic communities or religious minorities. For example, "half-caste" for someone with mixed ethnicity, or calling a member of the Seventh Day Adventist church 'she/he/they Sabbath'.

Avoid using term vulnerable

when describing people who are left behind. Use 'marginalised' or 'socially excluded'. They only become vulnerable due to marginalisation.

THINGS TO REMEMBER

Use gender neutral terms

instead of gender specific terms for mixed groups or job titles and professions.

Use non-binary language

in pronouns, e.g. use humankind instead of mankind.

Use men and women, not male and female

Opt for using 'women' and 'men' instead of 'female' and 'male'. 'Female' and 'male' refer to biological differences while 'man' and 'woman' define our personhood as human beings.

Identify people by their roles

Identify women, migrants or youth in their professional roles as fishers or fish workers or providers or seafood entrepreneurs – depending the context.

Use fish workers

Consider using the term fish workers if you are referring to women, men, migrants, youth who work across formal and informal fish supply and value chains. The term fish workers is also inclusive of a broad range of pre- and post-harvest activities that are often forgotten and/or unseen/undervalued and mostly undertaken by women.

Encourage people to reflect

If out in the community or interviewing someone for your work, you could encourage discussion and reflection by explaining the importance of using inclusive language before interviews:

Explain that language can be influential and that's why you would like them to place emphasis on being inclusive of groups that are typically marginalised such as women, young boys and girls, migrants, those without a title or rank etc. Give examples of exclusive language and ideas for inclusive language.

Promote local terms and values

Local terms that have value, meaning and can be a vehicle for culture can be powerful to create fisheries awareness campaigns, e.g. *Solwata Blo lumi* or the Fijian word 'Vuvala' meaning family and used to describe Australian-Fijian government partnership relations.

Use respectful language

In particular in the context of disability or working with ethnic minorities ensure that language is respectful and never hurtful.

Let's Reflect

If explaining gender equity and equality ideas in a community setting, be aware that these terms may not exist in the local vernacular or may be met with strong bias. In some instances, promoting inclusive language can create some discomfort.

Consider using more neutral terms such as 'all members of a community to be represented', 'family driven', 'including everyone is a value shared across the Pacific Islands. Ask who

might be left by not using inclusive language so people can see for themselves how language can keep marginalised groups marginalised. A follow up question would be to ask what might be a suitable local solution to make language more inclusive and progress GESI. It is also a common reality when interviewing someone, they will use language that is not inclusive. If language is not inclusive, take the time to reflect on how you could have set up the interviewee, with your questions, to use more inclusive language that promotes equality and equity.

Lessons from the field

The Ministry for Pacific Peoples in New Zealand, in its Pacific Languages Strategy Aotearoa New Zealand, uses the traditional fishing practice in Tokelau as a metaphor for inclusion and collaboration. In Tokelau, fishing with the *kupega* (traditional net), requires working both sides of the *kupega* to catch a school of fish. It states, "We must work the *kupega* together to create the right conditions for a plentiful catch." This concept can potentially better capture the heart of GESI. Every culture has similar practices and values.



Tokelaun proverb: "Ke lava te lau o te Kupega te lau mua ma te lau muli, ke naunau ma galulue fakatahi," which translates, "We must have enough herders working together in unison to herd the school of fish into the net."



EMBRACE STORYTELLING

Closely related with choosing inclusive language is the need to frame stories that empower and inspire. Storytelling messages in empowering and inspiring ways can help people connect with the story long after it has been shared, and this is how we can shift social norms.

In other words, tell stories to inspire change, not just inform.

Create and share stories that shine a light on people who are often unseen and excluded in ways that show them as active players in challenging the barriers they face. But avoid reinforcing the barriers they face or present them as helpless victims. Because just like the language we choose, sometimes our stories can unintentionally further marginalise groups by failing to portray their struggles and successes in our work.

The good news is that in the Pacific, storytelling is arguably the best way to share messages and inspire change. In English, it's called Talking Story. In many islands, it's called Talanoa, or Tok Stori. There is a term for it in every island culture. Stories can connect people, preserve cultures and traditions and can serve as the pathway to deliver GESI messages in a way that creates cultural and traditional familiarity.

Ultimately this will shift behaviours towards improved equality and equity for all.

Embracing storytelling is a golden opportunity to promote GESI. Use it to elevate both unheard voices, and to explore the challenges marginalised groups experience.



But as you do, there will be key things to remember. Turn to the next page for those stars.

Lessons from the field

Forum Fisheries Agency (FFA) has created a series called *Moana Voices* to increase the participation of women in oceanic fisheries – telling their stories and celebrating their achievements using profiles and stories. This creates a positive frame for issues and ensures the often unnoticed contributions women are making are visible.



THINGS TO AVOID

Avoid unclear GESI messages

Ensure your message is clear on why it is important to focus on women's voices.

For example, harvesting wild oysters in Fiji is an almost women exclusive business, thus women's voices are central for your message.

Or portraying the first ever woman Pacific Fisheries Minister because it is a milestone and an extraordinary achievement given the Pacific's low representation of women in political roles.

Avoid exacerbating inequalities

We are conditioned to assume that activities dominated by men have more value than those associated with women. Trivialisation or subordination of women's, youth or other excluded groups' roles compared to men's roles exacerbates existing inequalities. Messaging can help reveal these inequalities, create equal visibility, spotlight fair representation by bringing to light the 'invisible' people and their 'hidden harvest'.

Presenting GESI as a women-only issue

Be careful when using an only women's perspective as a norm. Gender equality is about both women and men and their relationships. The average person's perspective is that gender equality is an only women's topic – a false perspective that hinders dialogue and can create conflict situations.

Don't victimise

Victimising messages are created through portraying a one-dimensional image with a focus on suffer, pity or vulnerabilities. For example, women or men living in poverty that are struggling only or sacrificing mothers or powerless youths that have no future perspectives or children from broken families or women and children as victims of domestic violence. Focus on victimhood is often a mistake made in visual contents.

Don't patronise

Your communications, outreach or visibility products must not put people's own ways of managing their own resources or their local conservation efforts down. Make efforts to understand, acknowledge and uplift Pacific ways and aim at optimising these with scientific knowledge, data or other additional information that your communications work might want to enhance. Be mindful that differences in culture and socio-economic backgrounds can lead to patronising statements such as; "Women need to be educated about their rights" or "Young Pacific islanders need to be motivated to participate in conservation activities".

THINGS TO REMEMBER

Present clear messages

Stories portraying 'women' or 'women and men', but with clear messages of what is concerning to men and/or women. Your messages play a key role in highlighting gendered concerns and needs.

Actively highlight unfair practices

Gender messages are often indirect, underlying and woven into stories. But, you can also be more active in advocating for GESI. Choose stories and/or images that challenge the unfair playing field for women compared to men.

Allow people to use native language...

As much as possible, present the option for people to be interviewed in their native language, to increase their ability to understand questions and effectively share their experiences. It is important to see and listen to the people telling their story in a video, but in some cases it is necessary to additionally include an objective narrator to present a clearer message

Uplift with stories

Uplift women, people with disabilities or young migrant fishers in your stories knowing that they have been underrepresented, underrecognised, and their contributions have not been counted. This can help 'correct' the narrative. Portray them accomplishing great results despite gender-specific barriers and structural inequalities, not in spite of their gender.



Illustrations courtesy of WCS Fiji

This image shows that the woman is getting less money for the same amount of fish. This is an unfair situation caused by gendered power dynamic. The woman feels less able to speak up, push-back and negotiate a better price while the man buying offers her less because he uses her marginalised position which creates her vulnerability.

Consider engaging men and boys...

in interventions to change gender norms as advocates for equality.



@Institute of Marine Resources, USP

Harvesting sea grapes ('nama') in Fiji is a predominantly women's job. Picture shows a woman enjoying what she does and proudly showing her harvest.

Create a safe space

People can feel uncomfortable if they are sharing their personal journeys and experiences with you. This would even be truer if they are to express themselves in ways their society context does not consider as gender conform because gender diversity may not be accepted.

Let's Reflect

When you are drafting stories, products, designing a meeting, or however you intend to reach and engage audience, ask yourself who is visible and who is invisible, who is active and who is passive in this story?

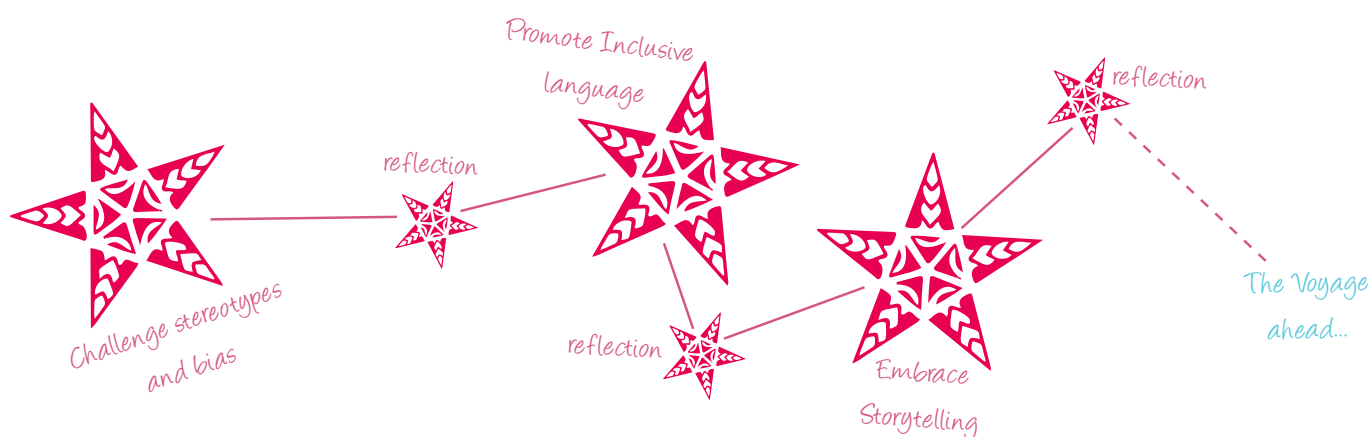
Remember GESI issues can be sensitive in community settings. Do your research, ask someone who understands the local context and explain the nuances for you to understand 'gendered power dynamics' in communities. If there is someone available ask for support and guidance from a GESI specialist or someone with GESI knowledge within your organisation if available) if you think that your

message may be 'too sensitive' or if you require more background information on gender roles and power dynamics in order to determine the nuances of your GESI message. Regional and national gender analysis outcomes in the fisheries sector can help inform your message and assist in understanding underlying sensitivities and/or reinforce your messages to be more impactful.

If you are out in the communities and would like to improve your community engagement skills applying a GESI sensitive lens, check out the Pacific Handbook on GESI in coastal fisheries and aquaculture (<https://purl.org/spc/digilib/doc/mav7c>), module 6.



Always ask:
Who is Missing from Your Story?



The Voyage Ahead, the Pacific Way

The GESI journey is a journey to shift mindsets, and behaviours in the sector, and with the stakeholders who we engage. This includes the people we work with, work for, and the communities who we target for support.



The more we use communications to elevate GESI issues, the more we will ensure our efforts lead to improving equality and equity for all.

As we highlighted on Page 10, GESI is not a new idea. But for many, it might feel like a challenge to their beliefs and traditions. But if we look at the values

that underpin Pacific Island cultures, we find values like inclusivity, responsibility to community, and equity and equality. These values call on all of us to do more, to ensure everyone benefits from the efforts targeted at improving the fisheries sector.

This booklet shares ways we can do that. But it's only the start of your journey.

We provide some stars to sail by, including where we started:

 **Be open** to learning.
 **Be tireless** in advocating for change.



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