Policy Paper

BRIDGING THE GAP ADVANCING GENDER JUSTICE THROUGH THE LENS OF CLIMATE JUSTICE IN BANGLADESH

Meghna Guhathakurta

Research Initiatives Bangladesh

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Advancing Gender Justice through the Lens of Climate Justice in Bangladesh

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Preface

Climate change has become a defining global threat, visible in intensifying droughts and floods, stronger cyclones and wildfires, melting glaciers, and rising seas affecting the entire globe. Rooted primarily publication in centuries of extractive development and dependence on fossil fuels, the crisis is scientifically undeniable, even as political responses remain uneven. Its impacts fall most heavily on developing and least-developed countries, making collective global action and justice imperative.

Across South Asia, these changes are already reshaping lives and livelihoods. Altered monsoon patterns, retreating Himalayan glaciers, sea-level rise, salinity intrusion, riverbank erosion, and extreme heat are no longer future risks but present realities. Bangladesh, among the world's most climate-exposed countries, experiences these pressures acutely and has consistently called for global responsibility, including the timely delivery of loss-and-damage finance. Yet while international negotiations continue, decisive action at home cannot wait.

The consequences are stark: more frequent floods and storms, unbearable heat for outdoor workers, declining agricultural productivity, displacement, and rising health risks. These burdens are not evenly shared. Since 2017, Research Initiatives, Bangladesh (RIB) has documented how climate impacts disproportionately affect women and marginalised rural communities. Evidence shows that inadequate shelter facilities, heightened insecurity during disasters, water scarcity from salinity, loss of livelihoods in agriculture and shrimp farming, and displacement into urban slums deepen gendered vulnerability and poverty.

Effective climate responses must therefore be practical, equitable, and grounded in lived realities. Policies, financing, and services must prioritise those most at risk, recognising that rural populations and within them, women and marginalised groups bear the greatest costs. Equity is not an add-on; it is the benchmark of success.

This policy paper, prepared by Professor Meghna Guhathakurta for RIB, examines the intersection of climate justice and gender justice in Bangladesh, drawing on evidence from three climate-vulnerable ecological zones. Using a transitional justice lens and two analytical frameworks, it reframes climate adaptation as a justice-centred process and foregrounds women not merely as victims of climate change, but as central agents of resilience, knowledge, and transformative change.

Shamsul Bari
Chairperson, RIB

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Dr. Shamsul Bari, Chairman of RIB was very supportive of our work and helped us by sharing his ideas. Vinod Koshti, Program Manager, RLS South Asia reviewed the draft reports and provided important intellectual inputs towards the finalization of the study. Britta Petersen, Country Director, RLS South Asia was particularly insightful in the conceptualization of this project. I am indebted to them all. Any omissions and errors however remain my own responsibility.

Meghna Guhathakurta

Executive Summary

The policy paper aims to inform national and international policy making circles about how gender and climate justice intersect in Bangladesh especially under transitional political conditions. The policy recommendations that emerge is based on an evidence based study in three ecological zones of Bangladesh characterized as being (1) a drought prone area, (2) a region affected by waterlogging and salinity, and(3) coastal hilly region frequented by tropical storms. Two analytical conceptual frameworks have been drawn from the evidences from these areas. The first framework shows how issues relating to climate and gender justice share similar structural roots in systems of inequality like patriarchy or structures causing ecological harm. Transitional justice is implicated when due to conflict, war, or natural disasters, the structures that regulate societies such as local institutions or social norms are dismantled or disrupted and requires reconstitution or repair. The second framework enables the location and ways in which climate and gender justice actions can be placed in the context of the political economy.

The recommendations that have emerged from the study have been made to the Bangladesh policy circles, civil society and academia and international development partners.

For the Bangladesh Government they are:

- To build more eco-based local institutions adapted from and modelled on the Barind Multipurpose Development (BMDC) in Rajshahi.
- To conduct further research on changing cropping patterns, especially from a gender perspective.
- To develop policies and fill research gaps in climate migration and displacement.

For civil society and academia (national and international)

- To encourage, motivate and capacitate farmers in agro-ecological practice in all areas.
- Strengthen knowledge regarding agro-ecological practices such as traditional conservation of seeds, cultivation of traditional varieties of crops.
- Use knowledge management tools such as electronic media. Community based knowledge hubs need to be extended nationwide to promote such learnings.
- To conduct evidence-based and action research on strengthening linkages in climate and gender justice in different ecological zones.
- To use the two frameworks of understanding to fill the research and policy gap in linking climate and gender justice concerns both conceptually as well as practically.

For international development partners

To support innovative ideas and institutions for research and action that are location specific to ecological zones focusing on the intersectional nature of climate and gender justice through a transitional lens.

Introduction

Objectives

The purpose of this paper is to inform national international development partners and policy makers about how gender and climate justice intersect in Bangladesh especially under transitional political conditions. Though Bangladesh ranked seventh on the 2021 World Climate Risk Index of countries most vulnerable to climate change, it has also come to be known as a global case study of resilience and justice under climate stress. In this sense there is much to learn from key takeaway points in the Bangladesh setting.

Specifically, the objectives of the study have been to:

1. Analyze the interconnections between climate justice and gender justice in Bangladesh.

2. Raise awareness among women's organizations and activists about the importance of climate justice and its integration into their work.

3. Empower communities with the knowledge and tools to address climate crises while advancing gender equality.

4. Enable gender justice institutions and mechanisms to incorporate climate justice in their analysis and programmes.

5. Explore and understand how transitional justice mechanisms can be made to function when existing institutions fail to protect victims.

Background

Over the past two decades, the country has built an impressive architecture of climate policy – the Bangladesh Climate Change Strategy and Action Plan (BCCSAP 2009), the Bangladesh Delta Plan 2100, the Climate Change Gender Action Plan (CCGAP 2013), Mujib Climate

Prosperity Plan, and morerecently, the National Adaptation Plan 2023-2050. These frameworks commit to integrating gender perspectives into adaptation and resilience-building. In the global climate discourse, Bangladesh often features as a model of adaptation: early warning systems, community shelters, and micro-credit scheme have all been celebrated as local success stories.

But the reality is more complex. The structural causes of gender inequality, limited land rights, unpaid care burdens, lack of political representation, and rising religious conservatism, remain deeply entrenched. Climate change does not create these inequalities; it magnifies them on the one hand but on the other, such inequalities often provide the faultlgines in which some of the worst impacts of climate disasters are felt.

In times of transition as in the July uprising of 2024 in Bangladesh structural inequalities worsen as the dismantling of state apparatus such as the erosion of law enforcement authorities in the initial phase of regime change created insecurity in society in general and made the situation of women more vulnerable. The fanning up of religious orthodoxy undermined the liberal notions on which much of the development practice described above was based. Even basic ideals such as gender equality, freedom of mobility for women became contested and questioned. This has become a major challenge for the sustenance and continuity of development trends that has been pursued for the last decades or so.

Methodology

Three climatic zones of Bangladesh were chosen as study areas: Godagari Upazila, Rajshahi (western Bangladesh Barind Tract area) as a drought-prone zone, Tala Upazila of Satkhira (south western Bangladesh adjacent to the largest mangrove forests in the world) for frequent storm surges, salinity and water logging and Ukhiya Upazila of Cox's Bazar district, (a coastal area in the south east) known for its risk of tropical cyclones, heavy rains, rising sea levels and saltwater intrusion. Discussions in each region were based on participation of local communities and organizations.

Findings from the field

The main findings from the field from the Focus Group Discussions, In-depth interviews and independent observations are categorized as follows:

- Gendered Access to Natural Resources and Land
- Climate Induced Livelihood Insecurity and Migration
- Women's Leadership and Local Governance in Crisis Contexts
- Institutional Gaps and Emerging Civil Society Responses

Gendered Access to Natural Resources and Land

The three chosen study areas have varied environmental problems that have implications for their natural resources.

Much of Rajshahi falls within the Barind Tract. Because of the area being a drought prone zone, a government institute called the Barind Multipurpose Development Authority (BMDA), established in 1992 was built with a focus on groundwater-based irrigation projects, agricultural development and regional socio-economic improvement inclusive of reduction of poverty.

On the other hand, water logging and salinity are severe environmental problems in Satkhira driven by climate change and poor infrastructure, which negatively impacts health, especially women's reproductive health, agriculture and livelihoods.

Cox's Bazar a coastal district is traditionally susceptible to extreme weather events like tropical cyclones and landslides. Ecologically it is also a hilly and forested area which traditionally has been a migratory route for elephants. The rapid settlement of about a 100,000 Rohingya refugees in this area since the big influx of 2017 has resulted in the destruction of natural forests.

Land

The Climate Change and Gender Action Plan lists two gaps with regard to land as an element of natural resources. First, it mentions the limited access and ownership of land of women and girls and second, the lack of knowledge and information regarding the government laws, rules, and regulations that deny them to take advantage of owning and using natural resources for productive and financial benefits. This is a common feature all over Bangladesh and more specifically was found in our study areas. Religious, patriarchal and economic factors were considered to be responsible for this. In Bangladesh the laws regulating ownership of land is limited through personal laws that are sanctified by the respective religions of each community member. Legal ownership by inheritance therefore remains unequal under most religions.

Water

Increasing salinity and/or drying up of water sources have had a special impact on women. Due to gendered division of labour almost all across Bangladesh women are relegated the task of collecting water for household tasks and consumption. In Satkhira, salinity of water reservoirs has created an extra burden on women who have to travel far afield to collect water. It often means getting up as early as 3 am in the morning for the long trek, which often means falling into risks of violence and harassment on the way. Furthermore, Dalit women who have to stand in line to get water from a common tube well or pond, do not get priority or access as they are considered untouchable. Women's work and household chores such as housing, sanitation, health and cooking are especially affected by the scarcity of water.

Cropping patterns have also changed due to water scarcity. Earlier, only the Aman crop was cultivated, but now crops are grown throughout the year. As a result, water allotment has become limited. Women can no longer use ponds for bathing, as these are now used for pisciculture. Shallow tubewells are inadequate. Women face additional challenges in accessing proper sanitation. In some indigenous culture, toilets are reserved for male head of the household, such as father-in-law. Women, including daughter-in-law, are not allowed to use them and are forced to go to open or outer areas.

Forestry and orchards

The forest area of Cox's Bazar has been an elephant migratory route for a long time. But the construction of one of the largest refugee camps in recent years has interfered with these routes and some mishaps have happened resulting in trampling of people and their makeshift shelters. Though reforestation is happening it is still insufficient to what is needed.

In Rajshahi, Santal (tribal) villages have reported a decline in Mahua fruit trees, which produces a nectar that is important for their culture. The change in climate from semi tropical to temperate in the winter season has brought in a drastic change in wide ranging fruit orchards leading to marketization of agricultural production with possible impacts that would need further investigative research.

Climate Induced Livelihood Insecurity and Migration

Since Godagari Upazila is inhabited by a large number of Adivasis (indigenous people), and Adivasi women and men work equally in crop production they are treated more or less equally. In one FGD, they maintained that it depends on the landowner whether they pay equal wages to women and men or not. In their case they did, in other cases that may not be the case. Most crop production in the Godagariarea was commercial and consisted of hybrid variety of rice. No agroecological practice like seed conservation or cultivating traditional variety of rice was found in the study area. Majority of the NGOs in the area were micro-credit institutions. A significant number of women subscribed to credit facilities but it was also true that those who could not repay, left the area.

In Satkhira as the day labourers were mostly from marginalized communities like Dalits, there was a high amount of inequality noticed in terms of wages and treatment. In Cox's Bazar area, though there were many Adivasis like Rakhains, they were not treated equally. An added complication in the area is the availability of cheap labour from the Rohingya workforce.

Women farmers were exposed to climate smart agriculture in Cox's Bazar but the remaining study areas demonstrated a large gap between livelihood and climate smart agriculture.

Infrastructure and settlements

Despite the study areas being mostly in the rural sector, the impact of climate change on women and citizens in general were observed. Displacement due to extreme climate events like storms, heavy floods and persistent waterlogging resulted in poor housing and shelters. In almost all disaster-prone zones, especially Cox's Bazar and Satkhira, it was mentioned that disaster shelters were not women-friendly.

In Rajshahi, three types of urban migrations were observed - 1. Seasonal migration of the full family, 2. Seasonal migration of male groups, and 3. couples migrating for urban work while leaving their children with grandparents or other relatives. Eviction and displacement also occurred as a result of opting for partial instead of comprehensive solutions for the irrigation of drought prone land. The plan to construct a pipeline for bringing in water from the River Padma created more displacement of rural households and their inadequate compensation that led to the abandonment of the project.

Women's Leadership and Local Governance in Crisis Contexts

Representative politics generally lacks women participation, and their presence in larger organizations is even lower. In the current context, this participation has declined further. Social restrictions continue to prevent women from engaging fully in public and organisational activities.

Some NGOs have significant number of women but others not. Local women's leadership has developed in Cox's Bazar but religious conservatism remains the main problem. Since both Rajshahi and Satkhira had a dominant proportion of subaltern the lag in women's leadership was more due to lack of education rather than religious conservatism. In Rajshahi, women used to be prominent in water management, but now it has decreased significantly. In Cox's Bazar, organisations like Mukti and SEHD demonstrated a significant participation of women across various ranks, with these two organisations showing a comparatively better proportion of women's participation. Although the presence of high profile international and multilateral NGOs has created pressure to increase engagement on women's issues as well as promote women's participation,

the conservative nature of the locality reduces the incentive to effectively implement such policies.

The gendered division of labour is an all Bangladesh feature which often prevents policy implementation in various ways. In the following section we analyse and compare the work of CSOs in each district with respect to how gender responsive they are in terms of implementation.

A common agenda for all CSOs was advocacy and policy engagement. However, a major challenge was the weakness of local authorities in a transitional context. Justice mechanisms were not strong, and the chaotic situation consumed the time and attention of officers at the Upazila level. As a result, citizens, especially women and their representatives, lacked adequate access to these institutions.

Institutional Gaps and Emerging Civil Society Responses

Women were visible in skills training in two ways. 1. on economic empowerment and 2. on awareness building.

In addition to traditional economic skills such as sewing, homestead gardening, cattle rearing they also received training in tending to women's reproductive health and also disaster management.

One challenge did come up in capacity building. Wealthy families often prevent women from taking part in capacity building adding to the restrictive notions of religious orthodoxy. Male chauvinistic attitudes that thought only men could properly lead an organization, also became a major challenge in women's capacity building effort.

In the course of our study several knowledge gaps surfaced, indicating the need for further research:

1. The link between climate migration, displacement and climate adaptation policy across different ecological zones.

2. The role of evolving local networks (e.g. the Barendra Campaign) and practices (e.g., the *Koloshbondhon* or pitcher chain protest against water scarcity) as advocacy tactics.

3. Impact of climate change on cropping patterns and subsequent adaptation strategies.

Two frameworks of understanding climate and gender justice

We will now discuss two frameworks that emerge from our study on how we can link climate and gender justice – (a) through a transitional justice lens, and (b) through a political economy lens. We believe that these frameworks will help to consolidate and articulate the propositions outlined in the Climate Change and Gender Action Plan of the Government of Bangladesh and anchor it in the current situation and changing times.

Figure 1 demonstrates an intersectional chart drawing comparison between transitional, climate and gender justice seen from the lens of – (a) structural or systemic transformation, and (b) core pillars and processes.

Figure 1. Framework of understanding intersectionality of climate and gender justice

Indicators	Transitional Justice	Climate Justice	Gender Justice
Structural or systemic transformation	Dismantling/Transformation of structures complicit in abuse, possible creation of new ones	Degradation of ecosystem resulting from climate change and human intervention	Patriarchy/ male dominant value system leading to gender discrimination and abuse
Core pillars and processes	Truth seeking/ colonial and historical injustices/ empowering victims	Climate change deepens historical injustices/ inter-generational harm, documentation	Historical legacies of gender discrimination and abuse/ e.g. inheritance laws, slavery
	Criminal prosecutions/ restorative justice/ victim-centred trials	Amplify voices of communities most harmed: farmers, women, youth, public hearings	Gender sensitive justice systems

	Reparations/ supporting peace processes/ restitution of indigenous dispossession	Using TC to document environmental damage/ enhance public memory to address environmental reparation	Address gender as core to peace process/ Implement UN Resolution 1325: Women Peace Security
	Institutional reforms/ rebuilding justice systems	Reform structures causing ecological harm	Meaningful participation of women in justice reforms
	Memorialisation/ promoting national healing and reconciliation/ confidence-building of victimised groups	Community empowerment and participatory processes Climate adaptation to include to justice-centred dialogues like post-conflict healing efforts	Women's role in resistance and peace building as a central role in memorialisation; Women's worldview inclusive to peace building effort

This framework shows how issues relating to climate and gender justice share similar structural roots in systems of inequality like patriarchy or structures causing ecological harm. Transitional justice is implicated when due to conflict, war, or natural disasters, the structures that regulate societies such as local institutions or social norms are dismantled or disrupted and requires reconstitution or repair. The core pillars and processes describe how and in what ways climate and gender justice can be brought about by following the processes and principles of transitional justice. Thus for example one of the core pillars of transitional justice is truth seeking or unearthing historical injustices. Climate justice can seek ways in which climate change deepened or magnified such historical injustices by following a particular development path as in following a growth oriented modernization paradigm at the expense of the environment, while gender justice can inquire into how gender inequalities like the division of labor is deeply entrenched in patriarchal norms.

The second framework of understanding categorizes components of climate and gender justice from the point of view production, social reproduction and justice systems. The production system is typified by the traditional monsoon fed agriculture affected by climate disaster and neo-liberal market economy impacting on systems of ecology and environment, political economy, and indigenous communities. The social reproductive system is typified by the household unit where class and patriarchy intersect on issues like women's unpaid care work, pedagogy, raising children and state welfare services under which falls youth education and health sectors. Thirdly, comes the justice systems that are to be understood through institutions (private and public) and communities (traditional leadership, organic civil society and individuals).

Figure 2. Framework of Understanding: the political economy of climate, gender and transitional justice

I. Production sphere: traditional monsoon fed agriculture affected by climate disaster and neo-liberal market economy	
Ecology and environment (non-anthropocentric analysis)	Natural resources (water, soil, vegetation, climate)
Political economy – class analysis	Colonialism, post-colonial times, labour, land ownership
Patriarchy – gender analysis	Gendered divisions of labour, work
Indigenous/ethnic communities-alternative world views	Indigenous agricultural practices e.g. jum cultivation
II. Social Reproduction sphere:	
Household unit- class and patriarchy	Women's unpaid work, care work, raising children, pedagogy
State Welfare Services and Institutions	Youth, education and health, nature of development
III. Tertiary sphere - Justice	
Institutions	Public and private
Community	Traditional leadership, (village elders) Organic civil society (teachers, writers)individuals

This framework depicted above enables us to locate how climate and gender justice actions can be placed in the context of our political economy dividing them into three analytical spheres: the sphere of production, the sphere of social reproduction and the tertiary sphere wherein is located the justice system.

The production sphere in agriculture is characterized by the fact that it occupies a monsoon fed delta region that shapes the ecological setting and natural resources. The means of production is determined by class and patriarchy drawing on colonial and post coloniallabour relations and land ownership and gendered divisions of work. The social reproductive sphere is defined in two layers. The household unit which constitute issues like women's care work, parenting and pedagogy and the state's role in welfare services addressing youth, education, health and social development. Justice occupies the tertiary sector where both formal and informal justice systems are located. The beneficial aspect of this framework is that it helps us to locate and pitch programmes of transitional justice to appropriate groups and circles.

These frameworks will help us to strengthen, articulate and contextualize gender and climate actions in times of transition at different sectors of the economy and integrate justice concerns into climate adaptation. The frameworks can also be used to construct improved modules and manuals for training and knowledge management and gain a critical perspective of adaptation policies through a transitional justice lens leading to a variegated and nuanced form of understanding of climate realities paving the way towards a just future.

Specific Recommendations Emerging from the Study

Based on the field findings and the analytical frameworks, the following recommendations aim to strengthen the integration of gender and climate justice in Bangladesh's adaptation and governance efforts.

For the Bangladesh Government

- Build more eco-based local institutions adapted from and modelled on the Barind Multipurpose Development (BMDC) in Rajshahi.

With climate change aggravating differential levels of environmental conditions across Bangladesh (water salinity and logging, drought prone districts and storm burst prone coastal areas) the need for specialized knowledge institutions for research and management is deemed necessary in each ecological zone that could be modelled and developed from the work done by BMDC and/or other successful global models. A portion of the climate budget can be used for this purpose.

- Conduct further research on changing cropping patterns, especially from a gender perspective.

It has emerged from the study that in many areas farmers are adapting new variety of crops and cropping patterns due to changes in environmental conditions often caused by climate change. A detailed scientific study covering ecological and social aspects such as gender needs to be done on such changes in cropping practices and knowledge management strategies and policies evolved.

- Develop policies and fill research gaps in climate migration and displacement.

Although in various research and studies we have come to learn of climate displacement and migration taking place in various areas, there is as yet insufficient evidence for GOs and development actors to formulate policies

and coping strategies for this phenomenon. Further research and deep dive knowledge practices should be encouraged and supported especially on the gendered impact of current trends in the marketization of land, natural resources like forests and water compounded by gendered division of labour at both community and household level affecting livelihood, labour and lifestyles.

- Increase knowledge and information regarding the government laws, rules, and regulation among women to take advantage of owning and using natural resources and land for productive and financial benefits.
- Local governments to ensure equal access to resources such as water, land, forests and WASH facilities to women and men regardless of caste, creed and class.Also women's access to natural resources like ponds for bathing and washing should not be hampered by intrusion of marketization of land and production systems.
- A new environmental law for the protection of the common land should be formulated. Following the landmark verdict of 2019, where all rivers of Bangladesh has been recognized in law as legal personhood and legal entities. (Tammana and Rashpi, 2025)
- Relevant department of the local government should be instructed to make all disaster shelters more women friendly in both infrastructure and practice in all disaster prone areas.
- Practice inclusionary practice for engaging everyone in skills training workshops regardless of gender, class, caste and creed.

For civil society and academia (national and international)

- Encourage, motivate and capacitate farmers in agro-ecological practice in all areas inclusive of gender, class, caste and creed.

  Strengthen knowledge regarding agro-ecological practices such as traditional conservation of seeds, cultivation of traditional varieties of crops, which is limited to certain areas. Knowledge management tools such as electronic media, community based knowledge hubs need to be extended nationwide to promote such learning for all.

- Conduct evidence-based and action research on strengthening linkages in climate and gender justice in different ecological zones. These research areas could constitute the following:1.The link between climate migration, displacement and climate adaptation policy across different ecological zones. 2. The role of evolving local networks (e.g. the Barendra Campaign) and practices (e.g., the *Koloshbondhon* or pitcher chainprotest against water scarcity) as advocacy tactics.3. Impact of climate change on cropping patterns and subsequent adaptation strategies
- The two frameworks of understanding explicated and emerging from the study can be used to conduct further research and policy formulation to fill the gap in linking climate and gender justice concerns both conceptually as well as practically. This will serve to inform and support both CSOs and GO officials keen to work on concerns of justice arising from changing structures of environment/climate change and gender.
- Awareness building around women's rights to ownership of land and natural resources should be extended to both all irrespective of gender, class and caste.
- Civil society and community leaders must be prepared with an understanding of transitional justice to tackle problems that ensue from the erosion of justice mechanisms as a result of either political or climate induced conflict and displacement as in the case of the Rohingyas in Cox's Bazaar or in the post July Uprising in Bangladesh

Since issues of climate and gender justice are shaped and emerges from historical and structural injustices it has become imperative for all working in this area to understand such problems from the lens of transitional justice. Transitional justice as a conceptual tool that is relevant in this situation to understand and deal with the onslaught of climate change that often erodes and dismantle existing justice mechanisms and give rise to the need for new ones. This may result due to mass displacement of population bringing about changes in livelihood, lifestyles and moral principles.

For international development partners

- Support innovative ideas and institutions for research and action that are location specific to ecological zones focusing on the intersectional nature of climate and gender justice through a transitional lens. Ideas and actions that are location specific will have better implementation position than those that are top down approaches.

Conclusion

The study has drawn evidence from different ecological zones in Bangladesh for a convergence of ecological, gender and justice perspectives in transitional times, both locally as well as in the backdrop of changing regional and global power configurations. With local insights from grassroots realities in Bangladesh it serves as a platform to bridge and at the same time to deep dive with current global discourses on just adaptation, feminist adaptation and eco-based (as distinct from anthropocentric) climate justice perspectives.

It also foregrounds Bangladesh as an exemplary state in climate adaptation due to its unique ecological feature of being a delta region with a rich peoples' history of coping with natural disasters ranging from frequent flooding to cyclonic storms. Needless to mention women of Bangladesh have been central to such processes of adaptation from time immemorial. It is time that they gain recognition for both their sufferings and efforts. They are also to be seen as icons of initiating change in everyday struggles at home and the community, the keepers of a knowledge that a world facing climate change urgently needs to learn.

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Annex 1:

List of NGOs consulted in the three study areas

Godagari Upazila, Rajshahi	Tala Upazila, Satkhira	Ukhiya Upazila, Cox's Bazar
Bangladesh Resource Center for Indigenous Knowledge- (BARCIK)	Uttaran	Jago Nari Unnayon Sangstha (JNUS)
Kakon Bahumukhi Unnayan Songstha (KBUS)	Parittran	Society for Health Extension and Development (SHED)
Ladies Organization for Social Welfare (LOFS)	Agrogoti Sangstha	Mukti Cox's Bazar
Rajshahi Social Development Program (RSDP)	Bhumija Foundation	Rights for Women Welfare Society (RWWS)
Youth ChangeMakers Network (YCN)	Uddipto Mohila Unnayan Sangstha	Grameen Nari Karmatayan o Shishu Odhikar Bastabayan (GNKBS)

List of NGOs consulted in the three study areas

Rajshahi



Bangladesh Resource Center for Indigenous Knowledge (BARCIK)



Kakon Bohumukhi Unnayan Sangstha



Lady's Organisation for Social Welfare – LOFS



Rajshahi Social Development Program (RSDP)



Youth Change Makers Network

Satkhira



Agrogoti Sangstha



Bhumija Foundation



Parittran



Uddipto Mohila Unnayan Sangstha (UMUS)



Uttaran

Cox's Bazar



Grameen Nari Khomotayon Shishu konna Odikar Bastobayon Sangstha



Jago Nari Unnayon Sangstha (JNUS)



Mukti Cox's Bazar



Rights for Women Welfare Society (RWWS)



Society for Health Extension and Development (SHED)

Research Initiatives Bangladesh (RIB)

Research Initiatives, Bangladesh (RIB) was founded to promote knowledge on poverty alleviation that is relevant, useful, innovative, participatory and action oriented, with a special focus on marginalized and socially excluded communities. RIB views poverty as a multidimensional process and recognizes that the needs of poverty groups go beyond simple income generation, food and shelter, to areas such as equality, dignity, justice, human rights and good governance. RIB supports marginalized and minority groups who are unable to access basic services due to social discrimination and conduct people's research (*Gonogobeshona*) on the development schemes that affects them most, in order to develop ownership and generate community mobilization.

For RIB's publication: https://rb.gy/x4tbqh

For Videos: https://www.youtube.com/@researchinitiativesbanglad7871/videos

Rosa Luxemburg Stiftung (RLS)

Rosa Luxemburg Stiftung (RLS) is a political foundation from Germany that works within the tradition of workers' and women's struggles. Bearing the name of Democratic Socialist Rosa Luxemburg (1871-1919), the foundation serves as a forum for debate and critical thinking about political alternatives, as well as a research centre for progressive social development. RLS promotes the discourse among activists, scientists and intellectuals from South Asia and Germany as well as from other regions of the world. A special focus lies on creating networks among countries of the Global South. The foundation also provides space for critical discourse and publishes educational material. For more information please visit : www.rosalux.in