

**The Project on Capacity Development for Sustainable Forest  
Resource Management in Solomon Islands**

**Country Gender Analysis:  
Solomon Islands**

**Report**

**October 2021**

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### Abbreviation List

Abbreviation	Official Name
ADB	Asian Development Bank
AusAID	Australia Agency for International Development
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
DHS	Demographic and Health Survey
DV	Domestic Violence
ECE	Early Childhood Education
FAO	Food and Agriculture Organization
FGI	Focus Groups Interview
FHSS	Family Health and Safety Study
GBV	Gender-based Violence
GDP	Gross Development Product
GER	Gross Enrollment Rate
GGI	Gender Gap Index
GII	Gender Inequality Index
GPI	Gender Parity Index
HDI	Human Development Index
HIES	Household Income and Expenditure Survey
IDI	In-depth Interview
JICA	Japan International Cooperation Agency
KII	Key Informant Interview
MTDP	Medium Term Development Plan
MWYCFA	Ministry of Women, Youth, Children, and Family Affairs
NALP	National Agriculture and Livestock Policy
NAP	National Action Plan
NCW	National Council for Women
NGEWDP	National Gender Equality and Women's Development Policy
NDS	National Development Strategy
NER	Net Enrollment Rate
NGO	Non-governmental Organization
NSEEWG	National Strategy for the Economic Empowerment of Women and Girls
NTFPs	Non-timber Forest Products
OOSC	Out-of-school Children
PCW	Provincial Council for Women
PIF	Pacific Islands Forum
PLGED	Pacific Leaders' Gender Equality Declaration
PNG	Papua New Guinea
PPA	Pacific Platform for Action on the Advancement of Women and Gender Equality
RAMSI	Regional Assistance Mission to Solomon Islands
SBD	Solomon Islander Dollars
SDGs	Sustainable Development Goals
SIARDS	Solomon Islands Agriculture and Rural Development Strategy
SINACC	Solomon Islands National Advisory Committee on CEDAW
SI-SFRM	The Project Capacity Development for Sustainable Forest Resource Management in Solomon Islands
SIWBA	Solomon Islands Women's Business Association
SPC	Secretariat of the Pacific Community

TFR	Total Fertility Rate
UNDP	United Nation Development Programme
UN Women	United Nation Entity for Gender Equality and Empowerment of Women
VAW	Violence against Women
WDD	Women Development Division
WIO	Women Interest Office

# 1. Outline of the Gender Analysis Survey

## 1.1. Background

In Solomon Islands, one of the island nations of the Pacific Region, many rural people depend on forest resources for their livelihoods, as those in other developing countries do. In Solomon Islands, forest area decreased by 20% or more from 2000 to 2010, with lost forest area being about 157,000 ha,<sup>1</sup> showing a tendency toward forest degradation. Forest degradation affects the lives of rural people, but the degree to which it adversely affects them varies by place of residence, gender, tribe/clan, economic situation, and dependence on forest resources. In particular, the difference in the levels at which men and women are adversely affected is shaped by the difference in their accessibility to and control over forest resources, different roles and different decision-making power in forest management, and different degrees of dependence on forest resources. Therefore, governments and aid agencies need to design and implement participatory forestry management projects in a way that women and vulnerable groups of people can also participate in the projects and benefit from them, by taking into account the context-specific social and gender status of target areas, specifically the gender roles and power relationships between men and women.

The Japan International Cooperation Agency (JICA) has been implementing the “Project on Capacity Development for Sustainable Forest Resource Management in Solomon Islands (SI-SFRM Project)” (2017-2022), which aims to manage the degrading forest resources in Solomon Islands in a sustainable way. Under the SI-SFRM Project, pilot activities focused on participatory forestry management have been carried out in the two target villages of Komuniboli, Guadalcanal Province and Falake, Malaita Province, in order to strengthen the capacity of officials belonging to the Ministry of Forestry and Research, a counterpart agency of the SI-SFRM Project. In these two villages, though a socio-economic survey was conducted before the pilot activities were launched, a gender analysis survey was not conducted.

Theoretically, a gender analysis survey should be conducted at the planning stage. Even at this stage of the SI-SFRM Project, however, it is still worthwhile to conduct a gender analysis survey. In Solomon Islands, the collection of forest resources, including non-timber forest products (NTFPs), is generally the role of women, regardless of whether the society is matrilineal or patrilineal, and women also play a major role in agriculture and livestock management. However, in traditional societies where social norms concerning the roles of men and women are strictly shaped, women usually do not have the right to make decisions not only on forest resource management, but also on any matters at the household and community levels. Men are the final decision-makers.<sup>2</sup> If the voices and needs of women, who play a major role in the collection of forest resources and agriculture, are well heard in the decision-making processes of the pilot activities, and if women take the initiative in forest resource management and livelihood enhancement activities and are provided necessary technical and financial support, the effect and impact of the SI-SFRM Project will be greater. In order to achieve sustainable forest resource management in the entire community, it is important for all residents, including women and young people, to actively participate, play their respective roles, and be recognized for their roles and contributions. For this, it is of great significance to conduct a gender analysis survey in order to verify effective approaches and interventions.

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<sup>1</sup> The total land area of Solomon Islands is about 2.8 million hectares, of which 78.8%, or about 2.2 million hectares, is considered to be forest (2015 FAO).

<sup>2</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.



## **1.2. Objectives**

Based on the aforementioned background, a gender analysis survey was conducted under the SI-SFRM Project from December 2020 to April 2021. The main objectives of the survey were to explore effective approaches and interventions which can promote women's participation in decision-making processes and their economic empowerment, and make recommendations on such approaches and interventions for JICA's technical cooperation projects, including the SI-SFRM Project.

The gender analysis survey first aimed to understand the current status of gender discrimination and gender disparities across Solomon Islands and grasp an outline of the efforts made by the Solomon Island government (hereafter the "Government") to eliminate the discrimination and close the disparities. Next, in order to understand gender roles and gender relationships in the forest sector of Solomon Islands, a detailed field survey was conducted in the two pilot villages of the SI-SFRM Project, drawing on the cases of these villages. This field survey aimed to identify gender-based differences in access to and control over agricultural land and forest resources; the gender divisions in roles both in productive work, such as agriculture and forest resource management, and in reproductive work, such as household chores and care work; and decision-making power at the household and community level. Based on the results of the field survey, the gender needs in these two target villages were examined, and the approaches, interventions, and facilitation methods adopted within the SI-SFRM Project were also analyzed as to whether they were appropriate to meet the gender needs examined. Drawing from the results of these analyses, the gender analysis survey attempted to examine effective approaches, interventions, and facilitation methods that can promote women's participation in decision-making, their economic empowerment, and their leadership through the pilot activities of the SI-SFRM Project.

## **1.3. Methodology**

This gender analysis survey was conducted through the following three steps.

- 1) Desk review of existing data and literature
- 2) Conduct of the field survey
- 3) Analysis of the results of the desk review and field survey

First, in the desk review, relevant data and survey reports, including the 2009 and 2019 Censuses, the 2012/13 Household Income and Expenditure Survey (HIES), and the 2015 Demographic and Health Survey (DHS), were used to understand the existing state of gender discrimination and gender disparities in major sectors such as demography, poverty, education, health, employment/economic activities, agriculture and forestry, political participation, and gender-based violence/violence against women (GBV/VAW). In addition, regarding the Government's efforts, relevant policies and strategies were reviewed, which included the periodic progress reports of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), National Development Strategy (2016-2035), National Gender Equality and Women's Development Policy (2016-2020), and National Strategy for the Economic Empowerment of Women and Girls.

Second, in the field survey, key informant interviews with the chief and women leaders, and focus groups interviews with the women and men participating in the pilot activities of the SI-SFRM Project, were conducted in both target villages. Furthermore, based on the results of these interviews, individual interviews were conducted in both villages to obtain more detailed

information. By combining these multiple research methods, the aim was to cross-check the information collected from each method and improve the accuracy and reliability of the information collected.

Finally, based on the information obtained through the desk-review and field survey, effective approaches and interventions were analyzed, which can transform existing stereotyped gender roles and unequal gender relationships into more equal ones and promote women's participation in decision-making processes and their economic empowerment in the SI-SFRM Project and similar JICA projects in the future.

In the gender analysis survey, Atsuko Nonoguchi, a Japanese expert, who belongs to Kokusai Kogyo Co., Ltd., and Ms. Gaylyn Puairana, a local consultant, were engaged as a team. Initially, the Japanese expert was scheduled to conduct the entire gender analysis survey by herself, including the field survey. However, due to the spread of the COVID-19 pandemic, she was not able to travel to Solomon Islands or conduct the survey there, so a local consultant was hired to conduct the field survey in accordance with the instructions of the Japanese expert. In December 2020, the Japanese expert and local consultant started their respective work. Based on the content of the job description created by the Japanese expert, the local consultant collected necessary data and literature, and gave a rough analysis of the current state of gender disparities in major sectors and the Government's efforts. Furthermore, based on the research design and questionnaire prepared by the Japanese expert, the local consultant conducted a field survey and created transcripts for all of the interviews conducted. Based on the transcripts prepared, the Japanese expert analyzed the context-specific gender situation in the forest sector of the two pilot villages. Referring to the data and literature collected and the reports prepared by the local consultant, the Japanese expert conducted all of the analysis work from a professional point of view and compiled it into this report.

**Table 1-1 Schedule for the Gender Analysis Survey**

Month/Year	Content
December 2020	Hire local consultant and reach an agreement on the contract
End of December 2020 to end of January 2021	Collect and review existing data and literature on the current state of gender discrimination and gender disparities across Solomon Islands and the efforts made by the Government
February 2021	Create a survey design and conduct the survey consisting of various interviews
March 2021	Prepare transcripts of all the interviews conducted and check their content
April 2021	Create a survey design for a supplementary survey and conduct it Prepare transcripts of all the interviews conducted and check their content
May to June 2021	Analyze the results of the review and field survey and make a report

Source: Survey Team

## 2. Current State of Gender Disparities in Solomon Islands

### 2.1. Socio-economic State of Solomon Islands

Solomon Islands is an island nation located in Melanesia in the South Seas, northeast of Australia and east of Papua New Guinea, consisting of six major islands and nearly 1,000 small islands. Solomon Islands is made up of Honiara, the capital area, and nine provinces.<sup>3</sup> Its main ethnic group is Melanesian, accounting for 95.7% of the total population, followed by Polynesian (2.4%) and Micronesian (1.1%).<sup>4</sup> Although the official language of the country is English, more than 80 unique languages are spoken, and English-based Pidgin is used as the common language among many different groups of tribes.<sup>5</sup> In addition, more than 95% of the people believe in Christianity.<sup>6</sup>

In 1978, Solomon Islands became an independent constitutional monarchy that is a member of the Commonwealth of Nations. After the end of 1998, on Guadalcanal Island, where the capital Honiara is located, the people who originally lived on Guadalcanal Island started to campaign against Malaita Islanders who migrated from Malaita Island. This was due to the dissatisfaction of Guadalcanal Islanders over Malaita Islanders' taking away land sovereignty and employment opportunities. Armed conflict gradually intensified and the Government of Solomon Islands could not handle things alone with its own police force. In July 2003, at the request of the Government, Australia and New Zealand led other member countries of the Pacific Islands Forum (PIF) to form the Regional Assistance Mission to Solomon Islands (RAMSI) and dispatched it to Solomon Islands, restoring security.<sup>7</sup>

In Solomon Islands, 85% of the total population live in rural areas, with many living near levels of self-sufficiency.<sup>8</sup> As the country still has abundant forest resources and fishery resources, the sector of agriculture, forestry, and fisheries is one of the core industries. Solomon Islands' Gross Domestic Product (GDP) was US\$1.59 billion in 2019,<sup>9</sup> with the sectors of agriculture, forestry, and fisheries accounting for 40%.<sup>10</sup> In addition, the economy of Solomon Islands is highly dependent on the export of timber (logs), copra, oil palm, and fish (tuna, including skipjack), and is therefore susceptible to falling international prices for primary products.<sup>11</sup> In this light, the Government has sought to create and promote the manufacture of value-added products, such as processed fishery products and lumber products. However, due to the influence of the tribal armed conflict, Taiyo Gyogyo (Fishery) Co., Ltd. (currently Maruha Nichiro Corporation), a Japanese company, withdrew from Solomon Islands. Since new logging licenses were suspended because of the intensification of protests against over-deforestation, foreign companies have faced difficulty in entering or investing in Solomon Islands.<sup>12</sup> In addition, the development of abundant mining resources, such as gold, nickel, and bauxite, is also constrained by land issues.<sup>13</sup>

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<sup>3</sup> The nine provinces are Central, Choiseul, Guadalcanal, Isabel, Makira-Ulawa, Malaita, Rennell and Bellona, Temotu, and West.

<sup>4</sup> National Statistics Office, Ministry of Finance and Treasury. 2015. *Solomon Islands 2012/13 Household Income and Expenditure Survey National Analytical Report*. Honiara: NSO.

<sup>5</sup> [https://pic.or.jp/country\\_information/4811/](https://pic.or.jp/country_information/4811/) (May 12, 2021).

<sup>6</sup> <https://www.mofa.go.jp/mofaj/area/solomon/data.html> (May 12, 2021).

<sup>7</sup> Ibid.

<sup>8</sup> [https://www.jstra.jp/html/PDF/research2017\\_07\\_02.pdf](https://www.jstra.jp/html/PDF/research2017_07_02.pdf) (May 12, 2021).

<sup>9</sup> <https://data.worldbank.org/country/SB> (May 12, 2021).

<sup>10</sup> FAO. 2019. *Country Gender Assessment of Agriculture and the Rural Sector in Solomon Islands*. Honiara: FAO & the Pacific Community.

<sup>11</sup> [https://www.jstra.jp/html/PDF/research2017\\_07\\_02.pdf](https://www.jstra.jp/html/PDF/research2017_07_02.pdf) (May 12, 2021).

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

## 2.2. Current State of Gender Inequality and Gender Disparities in Major Sectors

In order to understand the actual situation of gender discrimination and gender disparities in a specific country, one method is usually adopted. With that method, disparities between men and women in key sectors are indicated quantitatively and the value or score of the disparities is compared to those of neighboring countries belonging to the same region and having similar socio-economic levels. For that purpose, the Gender Inequality Index (GII) of the United Nations Development Programme (UNDP) and Gender Gap Index (GGI) of the World Economic Forum are used. The GII calculates the overall value of each country, based on the gender gap in the indicators of reproductive health, economic activity, and political participation in each country, and GGI in the four areas of education, health, economic activity, and political participation. The overall value of each country is then compared to other countries and ranked among countries in the world.

However, because Solomon Islands lacks sex-disaggregated data on the indicators covered by GII and GGI, their values and ranking have not been determined in either case. The same applies to neighboring small island countries in the Pacific Region. On the other hand, in the latest report of the Human Development Index (HDI) issued by the UNDP (2020), Solomon Islands was ranked 151 out of 189 countries.<sup>14</sup> In the HDI of the same year, Vanuatu and Papua New Guinea (PNG), neighboring countries, were ranked 140 and 155, respectively.

The sections below review the actual situation of gender disparities in each of the key sectors in Solomon Islands. First, the current state of demography and poverty in the country is reviewed. Then, health (reproductive health), education, employment/economic activities, agriculture and forestry, political participation, and GBV/VAW, which are all closely related to gender, are each examined from a gender perspective.

### 2.2.1. Demography

According to the provisional results of the 2019 Census, the total population of Solomon Islands was 721,455, of which 369,252 (51.2%) were men and 352,204 (48.8%) were women.<sup>15</sup> As the population in the 2009 Census was 551,525, there was an increase of about 170,000 over ten years. The average annual population growth rate during this period was 2.7%, a decrease from 3% from 1999 to 2009, but nevertheless a high level.<sup>16</sup> In Solomon Islands, 82% (536,623 people) of the total population is concentrated in rural areas, and the urban population is only 18% (184,832 people).<sup>17</sup> However, the rapid influx of population into urban areas is remarkable, with an average annual population growth rate of 4.1% between 1999 and 2009, which surged to 5.3% between 2009 and 2019 (the rates for rural areas for the same periods were both 1.9%). In addition, more population is concentrated in Malaita Province (24%), Guadalcanal Province (21.4%), and the capital Honiara (18%). In particular, the population of Honiara increased from about 73,000 in 2009 to about 130,000 in 2019, an increase of 78%, with an average annual population growth rate of 5.8%.<sup>18</sup> In this way, Honiara has rapidly urbanized.<sup>19</sup>

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<sup>14</sup> UNDP. 2020. *Human Development Report 2020*. New York: UNDP.

<sup>15</sup> National Statistics Office. 2020. *Provisional Count 2019 National Population and Housing Census*. Honiara: NSO.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

## 2.2.2. Poverty

### 1) Poverty Rate

In Solomon Islands, 12.7% of the total population lives below the poverty line.<sup>20</sup> Looking at the poverty rate by place of residence, the poverty rate in rural areas is as high as 13.6%, compared to 9.1% in urban areas, with 87% of the population living below the poverty line concentrated in rural areas.<sup>21</sup> By province, the poverty rate is highest in order of Makira-Ulawa Province (31.5%), Guadalcanal Province (22.2%), and Honiara (15%), and the population living below the poverty line accounts for 38% in Guadalcanal Province, 21.7% in Makira-Ulawa Province, and 17.3% in Malaita Province.<sup>22</sup> On the other hand, looking at quintiles of household income and by place of residence, the proportion of the first, or poorest, class in rural areas is 24.4%, while that in urban areas is only 0.8%.<sup>23</sup> In contrast, wealthy groups of people are concentrated in urban areas; the proportion of the fifth, or richest, class in urban areas is 72%, while that of rural areas is only 7.5%.

### 2) Disparity of Annual Household Income by Gender and Place of Residence of the Household Head and Factors for the Disparity

According to the 2012/13 HIES, the total number of households in Solomon Islands was 108,041, of which 89.9% were male-headed households and 10.1% were female-headed households.<sup>24</sup> By place of residence, the percentage of female-headed households in urban areas was 13.2%, while that in rural areas was 9.4%.<sup>25</sup> The average number of people composing each household was 5.6 in urban areas and six in rural areas, although there were no sex-disaggregated data for heads of household.<sup>26</sup>

The average annual household income in urban areas was SBD 114,793 (about 1,574,000 yen<sup>27</sup>), while in rural areas it was less than half of urban areas at SBD 45,116 (about 619 thousand yen). In addition, average annual household expenditures in urban areas was SBD 99,007 (about 1,357,000 yen) and was particularly high in the capital Honiara, where rents are high, while in rural areas it was only SBD 44,340 (about 608,000 yen), where self-sufficiency and bartering are not uncommon.<sup>28</sup> Judging from these data, it can be said that since household incomes and expenditures are almost the same and that the amount of income remaining on hand is very small, especially in rural areas.

On the other hand, looking at the gender of heads of household, the average annual household income of male-headed households was SBD 58,773 (about 806,000 yen), while that of female-headed households was SBD 44,974 (about 617,000 yen), showing quite a disparity (see table below). The average annual income of female-headed households in both urban and rural areas

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<sup>20</sup> National Statistic Office and the World Bank Group. 2015. *Solomon Islands Poverty Profile Based on the 2012/13 Household Income and Expenditure Survey*. Honiara: NSO and the WB Group.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> National Statistics Office, Ministry of Health and Medical Services, and the Pacific Community. 2017. *Solomon Islands Demographic and Health Survey 2015*. Honiara: NSO.

<sup>24</sup> National Statistic Office and Ministry of Finance and Treasury. 2015. *Solomon Islands 2012/13 Household Income and Expenditure Survey National Analytical Report*. Honiara: NSO.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> As of June 2021, SBD 1 is equivalent to 13.7 yen.

<sup>28</sup> National Statistic Office and Ministry of Finance and Treasury. 2015. *Solomon Islands 2012/13 Household Income and Expenditure Survey National Analytical Report*. Honiara: NSO.

was only about 70% of the average annual income of male-headed households (see table below). In addition to the fact that the average annual income of female-headed households in rural areas was itself small, the ratio of income of all female-headed households to the total household income in rural areas was also quite low, accounting for only 6.9% (see table below).

**Table 2-1 Average Annual Household Income by Sex and Place of Residence of Household Head**

Place of Residence/Sex of Household Head		Number of Households	Total Annual Income & Ratio		Average Annual Household Income in SBD
			SBD: 1000	%	
Urban Areas	Male-headed	16,497	1,970,534	90.3	119,450
	Female-headed	2,519	212,249	9.7	84,273
	Total	19,015	2,182,783	100.0	114,793
Rural Areas	Male-headed	80,630	3,737,884	93.1	46,358
	Female-headed	8,395	278,595	6.9	33,184
	Total	89,026	4,016,479	100	45,116
Solomon Islands	Male-headed	97,127	5,708,418	92.1	58,773
	Female-headed	10,914	490,844	7.9	44,974
	Total	108,041	6,199,262	100.0	57,379

Source: 2012/13 Solomon Island HIES.

The average annual household income is divided into five annual income range groups, and the ratio of male-headed and female-headed households to each group is examined below. The percentage of female-headed households with an average annual income of SBD 10,000 or less was 12.8%, which is almost double that of male-headed households (6.7%) (see table below). Furthermore, among households with an average annual income of less than SBD 30,000, there was a large disparity of 53% for female-headed households and 44% for male-headed households (see table below).

**Table 2-2 Ratio of Household Annual Income Range Groups by Sex of Household Head**

Average Annual HH Income (SBD)	Male-headed HHs	Female-headed HHs	Total
< 10,000	6.7%	12.8%	7.3%
10,000 – 29,999	37.3%	40.2%	37.6%
30,000 – 49,999	25.3%	22.2%	25.0%
50,000 – 99,999	20.9%	17.5%	20.6%
>100,000	9.9%	7.3%	9.6%
Total	100.0%	100.0%	100.0%

Source: 2012/13 Solomon Island HIES.

The large gap in average annual household income between female-headed and male-headed households is largely caused by the fact that female heads tend to have fewer opportunities to earn cash income than male heads. In particular, more than half (51%) of female heads in rural areas engaged in self-sufficient agriculture, while only 38% of their male counterparts in rural areas did so.<sup>29</sup> In addition, in rural areas, 8% of female heads grew cash crops and 17% of female heads

<sup>29</sup> Ibid.

worked in the public or private sector, while the majority of male heads in rural areas earned a cash income, with 18% of male heads cultivating cash crops and 26% of male heads working in the public or private sector.<sup>30</sup>

### 2.2.3. Reproductive Health

#### 1) Total Fertility Rate and Family Planning

Pregnancy and childbirth affect women not only physically, but the role of child-rearing also becomes a major barrier to their participation in economic activities, depending on the number of children and the intervals between births. According to the DHS conducted in 2015, the total fertility rate (TFR) of Solomon Islands, which indicates the number of lifetime births per woman, was 4.4.<sup>31</sup> Compared to 4.8 in the 1999 Census, 4.6 in the 2006/07 DHS, and 4.7 in the 2009 Census, there was no significant downward trend. By place of residence, the TFR of urban areas was only 3.4, whereas that of rural areas was as high as 4.7.<sup>32</sup> Such a high TFR in Solomon Islands, especially in rural areas, is largely related to the low educational level of women and the practice of early marriage, which are both caused by poverty and strict gender norms. While the median age at which women (25-49 years old) first give birth was 22.1 years, the first childbirth age for women in rural areas was younger than that for women in urban areas; that for women from poorer households was younger than that for women from richer households; and that for women with lower educational level was younger than that for women with higher educational level.<sup>33</sup> As a result, the TFR was 3.4 for urban women, 3.2 for women from the richest households (fifth class in the quintiles), and 3.1 for women with secondary or higher education.<sup>34</sup>

In Solomon Islands, contraception and family planning are not widely used, and there are many young (teen) pregnancies and unwanted pregnancies. According to the 2015 DHS, 94% of women between the ages of 15 and 49 years and 98% of men of the same age group responded that they knew at least one contraceptive method. However, only 34% of women knew about emergency contraception.<sup>35</sup> Furthermore, the usage rate of contraceptives was very low at 29% for married women (15-49 years old) and 35% for unmarried women (15-49 years old).<sup>36</sup> As a result, the rate of pregnancy and childbirth among young women (15-19 years old) was extremely high at 12.3% (9.7% in urban areas and 12.9% in rural areas) per 1,000 women of the same age group.<sup>37</sup> By province, the TFR of Western Province was high at 16%, while that of the capital Honiara was 9%.<sup>38</sup> By educational level and quintile, the pregnancy and childbirth rate of women (15-19 years old) who were not educated at all was 32% (7% of women of the same age group who had received secondary education), while those of the first and second class (poorest and secondary poorest) women (15-19 years old) were 15% and 16%, respectively (9% of women in the same age group of both the fourth and fifth classes).<sup>39</sup>

In the 2015 DHS, 20% of women aged between 15-49 years who had become pregnant in the

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<sup>30</sup> Ibid.

<sup>31</sup> National Statistics Office, Ministry of Health and Medical Services, and the Pacific Community. 2017. *Solomon Islands Demographic and Health Survey 2015*. Honiara: NSO.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

prior five years responded to the questionnaire on their pregnancy as having gotten pregnant “too early”, and 12% said that they “did not want or plan” their pregnancies.<sup>40</sup> The percentage of women who answered that their family planning was not fulfilled as planned was 34.7% in total, including 20% in terms of intervals between births and 14.7% in terms of the number of births (number of children).<sup>41</sup>

## 2) Maternal Health

The maternal mortality rate (MMR) in Solomon Islands was 152 per 100,000 live births in the 2009 Census; this has fallen to 104 in the latest 2017 data.<sup>42</sup> However, the average MMR of island countries in the Pacific Region is 70,<sup>43</sup> so the Government of Solomon Islands still needs to improve the country’s MMR. According to the 2015 DHS, the proportion of childbirths at medical institutions was 85% (76% in public medical institutions and 8% in private medical institutions) and nearly 90% of all childbirths were assisted by some kind of medical specialist (4% by doctors, 72% by midwives, and 10% by nurses). However, 2% of all births had only the assistance of traditional birth attendants and 1% were delivered without any assistance.<sup>44</sup> In addition, about 94% of women (15-49 years old) who had experienced pregnancy and childbirth received prenatal checkups from doctors or midwives, but 1% received them only from traditional birth attendants, while 5% did not receive any checkup at all.<sup>45</sup> Only 17% of women received their first prenatal checkup during the early stage of pregnancy (up to four months), and the median pregnancy month for receiving the first checkup was very late, at 5.6 months.<sup>46</sup> Therefore, those women who underwent four or more prenatal checkups accounted for 69%, and those women who received two tetanus vaccinations during the prenatal checkups accounted for only 22.8%.<sup>47</sup> On the other hand, 61% of women received postnatal care, and 32% did not receive any postnatal care during the high risk period of two days after childbirth.<sup>48</sup>

The fact that women in Solomon Islands are not able to have sufficient pre- and post-natal medical examinations may be attributed to their limited access to medical institutions, low educational level, financial problems, and gender roles and gender relationships. In rural areas, in particular, there are no medical facilities where such medical examinations can be received. Even if there is such a medical facility in a rural area, medical staff is not necessarily stationed there and medicines and equipment are not necessarily available. As a result, women in rural and remote areas have no choice but to travel to medical institutions in faraway urban areas. In such cases, women in rural areas tend to face obstacles: they cannot take time off from their daily productive and reproductive work; they cannot afford to pay transportation and medical examination expenses; and they may often have to obtain a permission from their husbands to go to a medical facility.<sup>49</sup> The table below shows the result of the 2006/07 DHS on restrictions on women’s access to medical facilities.

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<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

<sup>42</sup> <https://data.worldbank.org/indicator/SH.STA.MMRT?locations=SB> (May 20, 2021).

<sup>43</sup> Ibid.

<sup>44</sup> National Statistics Office, Ministry of Health and Medical Services, and the Pacific Community. 2017. *Solomon Islands Demographic and Health Survey 2015*. Honiara: NSO.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.



**Table 2-3 Problem Reported by Women in Accessing Health Facilities**

Problem Reported	Rural Women (%)	Urban Women (%)
Concerned no drug will be available	91	80
Concerned no provider will be available	87	76
Concerned there will be no female provider	60	51
Not wanting to go alone	44	39
Needing transportation	58	36
Distance to health facility	56	38
Getting money for transportation	65	48
Getting permission to go for treatment	30	17

Source: Solomon Islands DHS 2006/07, refereed in ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

#### 2.2.4. Education

##### 1) Literacy Rate and Educational Level

According to the 2009 Census, the literacy rate of adult women (aged 15 years and over) in Solomon Islands was 69%, and that of adult men in the same age group was 83.7%, showing a large disparity of 14.7 points between men and women. However, if limited to the women and men aged 15-49 years targeted by the 2015 DHS, the literacy rate of these women was 82.4% and of these men was 90%, which shows a significant reduction in terms of the gender gap. By gender and place of residence, the difference in literacy rates between women and men in urban areas (91.2% and 95.1%) was less than four points, but that in rural areas was 8.5 points (79.8% and 88.3%).

Looking at the educational level of adult men and women in Solomon Islands, there is a large disparity between the two sexes and between rural and urban areas. As shown in table below, for example, the percentage of men who did not receive a school education at all was 11.8% (4.4% for urban men and 13.8% for rural men), while that of women in the same category was 21.4% (9.8% for urban women and 24.4% for rural women). Thus, both uneducated women and men were much more concentrated in rural areas, but the proportion of uneducated women was nearly double that of men in both areas. Although the proportion of those who had completed primary education was not so different between men and women, that of those who had completed secondary and tertiary education was higher among both men and women in urban areas, and the gender disparity was large in both areas (see table below).

**Table 2-4 Educational Levels of Adult Men and Women in Solomon Islands (2009)**

Level	Total (%)		Urban Area (%)		Rural Area (%)	
	Men	Women	Men	Women	Men	Women
No education	11.8	21.4	4.4	9.8	13.8	24.4
A little primary education	27.4	27.8	16.9	19.7	30.4	29.9
Completed primary education	31.6	30.2	27.5	29.5	32.7	30.3
Taken some or completed secondary education	22.0	16.8	36.2	31.4	18.0	13.1
Taken some or completed tertiary education	6.0	3.1	13.5	8.9	3.8	1.6
Received a vocational training certificate	1.3	0.6	1.6	0.7	1.3	0.6

Total	100	100	100	100	100	100
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Source: National Statistics Office and Ministry of Finance and Treasury, the Government of Solomon Islands. 2014. *2009 National Population and Housing Census Report on Gender*. Honiara: NSO.

## 2) Enrollment Rate<sup>50</sup>

The education system in Solomon Islands consists of: 1) three years of early childhood education (ECE); 2) six years of primary education; 3) six years of secondary education (three years of middle school and three years of high school); and 4) four years of tertiary education.<sup>51</sup> The school age for each level is ages 3-5 for ECE, ages 6-11 for primary education, ages 12-17 for secondary education, and ages 18-21 for higher education. Compulsory education has not been institutionalized in the country.<sup>52</sup> Although making education free of charge is stated as a policy,<sup>53</sup> in reality it is necessary to pay school and dormitory fees, which is a restriction on enrollment in secondary education and above.

In Solomon Islands, children who were school-aged but out of school (“out-of-school children”, or OOSC) accounted for 4.13% (4,351) at the level of primary education in 2018, which was an improvement.<sup>54</sup> According to the 2007 data disaggregated by gender, the percentage of out-of-school boys at the primary education level was 18.22% (7,336) and that of out-of-school girls was 20.65% (7,712).<sup>55</sup> This higher rate of out-of-school girls tends to lead to a gender gap in literacy rate and school enrollment rate at each educational level. The Gross Enrollment Rate (GER) in ECE in 2008-2012 was 48.8% for boys and 50% for girls; on the other hand, the Net Enrollment Rate (NER) in primary education during the same period was 87.7% for boys and 87.3% for girls, and that in secondary education was 43.8% for boys and 41.5% for girls. Thus, as the education level rises, the disparity between boys and girls tends to increase.

**Table 2-5 Enrollment Rates in ECE, Primary Education, and Secondary Education by Sex (2008-2012)**

	Boys	Girls
GER in ECE	48.8%	50.0%
NER in primary education	87.7%	87.3%
NER in secondary education	43.8%	41.5%

Source: [https://www.unicef.org/infobycountry/solomonislands\\_statistics.html](https://www.unicef.org/infobycountry/solomonislands_statistics.html) (May 28, 2021).

Regarding tertiary education, the number of students enrolled in major tertiary education institutions in Solomon Islands was 7,943 in 2012, with the number of female students being 3,040, accounting for only 38.3% of the total.<sup>56</sup> In particular, the percentage of female students enrolled in technical colleges, such as “Don Bosco” and “Rural Training Centers” was quite low

<sup>50</sup> Due to doubts about the reliability of the data (2016-2019) used for the Performance Assessment Report by Ministry of Education and Human Resources Development (MEHRD), the enrollment rate here references UNICEF data (2008-2012)

<sup>51</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>52</sup> JICA. 2010. *Country Gender Profile: Solomon Islands*. Tokyo: JICA.

<sup>53</sup> The Government of Solomon Islands developed “The Fee-Free Education Policy” in 2009.

<sup>54</sup> <https://data.worldbank.org/indicator/SE.PRM.UNER.FE.ZS?locations=SB> (May 28, 2021).

<sup>55</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>56</sup> Ibid.

at 21.1% and 34.7%, respectively.<sup>57</sup>

Looking at the Gender Parity Index (GPI), which shows the ratio of girls' enrollment rates to boys' enrollment rates, the GPI is not so large at each educational level in Solomon Islands. Between 2016 and 2019, the GPI in secondary education, including junior high and high school levels, has improved closer to parity, but there is a slight gap in ECE and primary education (see table below).

**Table 2-6 Gender Parity Index in the School Enrollment Rates by Educational Level (2016-2019)**

Educational Level	2016	2017	2018	2019
ECE	0.96	0.97	0.98	0.94
Primary	0.93	0.93	0.93	0.91
Secondary (Junior high school)	0.96	1.00	0.98	1.00
Secondary (High school)	0.88	0.92	0.93	0.94

Note: GPI is the ratio of the enrollment rate of girls when the rate of boys is 1.0. Though there is no statement whether the GPIs on this table is based on GER or NER, it seems to be GPI based on GER.

Source: Solomon Islands Education Management Information System (SIEMIS)<sup>58</sup>

### 3) Key Factors for Gender Disparity in Education

The gender gap in education in Solomon Islands is closely related to gender roles and the male-dominant way of thinking, both of which are deeply embedded in the society and culture. As a result, priority is given to boys' education rather than girls', especially in households facing economic difficulties.<sup>59</sup> In rural areas where junior high schools and high schools are far apart and transportation methods for going to school are limited, the inability to ensure the safety of girls on the way to school is one of the major constraints on their attending school.<sup>60</sup> Furthermore, for those students who need to live in a school dormitory in order to receive a secondary education, the smaller number of available girls' dormitories is a constraint on girls' enrollment in secondary education, in addition to financial burdens such as dormitory fees.<sup>61</sup> Furthermore, early marriage is still an ongoing practice in Solomon Islands, partly as a traditional and cultural practice and partly to obtain a bride price, and marriage is often prioritized over education for girls in particular. In Solomon Islands, where the teen pregnancy rate is high, pregnant girl students are required to

<sup>57</sup> <https://data.worldbank.org/indicator/SE.PRM.UNER.FE.ZS?locations=SB> (May 28, 2021).

<sup>58</sup> Referenced in Ministry of Education and Human Resources Development. 2019. *Performance Assessment Report 2019*. Honiara: MEHRD.

<sup>59</sup> Female Education in the Solomon Islands – BORDEN: <https://www.bordenmagazine.com/female-education-in-the-solomon-islands/> (May 28, 2021).

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

drop out, which also results in a lower rate of school attendance for girls.

## 2.2.5. Employment and Economic Activities

### 1) Labor Force Participation Rate/Employment Rate

According to the 2009 Census in Solomon Islands, the labor force participation rate for males aged 12 and over was 63.5%, whereas that for females in the same age group was 62.2%. Similarly, the employment rate for males was 61.9%, whereas that for females it was 61%. Thus, there was not much of a critical gender gap in these indicators. This is because many women are engaged in subsistence agriculture in rural areas, where more than 85% of the total population lives. Therefore, the labor force participation rate and employment rate are higher in rural areas than in urban areas for both men and women. Moreover, in rural areas, 80.6% of women were engaged in unpaid work, which was much higher than the 58% of rural men and 38% of women in urban areas (see table below). On the other hand, the unemployment rate was much higher in urban areas, where the proportion of people in paid professions was much higher than in rural areas (see table below).

**Table 2-7 Labor and Employment Status by Gender and Place of Residence (2009)**

	Total (%)		Urban Area (%)		Rural Area (%)	
	Men	Women	Men	Women	Men	Women
Labor Participation Rate	63.5	62.2	56.6	48.5	65.5	65.8
Employment Rate	61.9	61.0	52.5	45.0	64.6	65.2
Unemployment Rate	2.5	2.0	7.3	7.1	1.3	1.0
Engaged in paid work	50.7	26.0	87.7	62.0	42.0	19.4
Engaged in unpaid work	49.3	74.0	12.3	38.0	58.0	80.6

Source: National Statistics Office and Ministry of Finance and Treasury, the Government of Solomon Islands. 2014. *2009 Population and Housing Census Report on Economic Activity and Labor Force*. Honiara: NSO.

Based on the 2009 Census in Solomon Islands, the percentage of both men and women engaged in growing crops for purposes of self-sufficiency was highest (43.4% for men and 61.3% for women).<sup>62</sup> The percentage of people engaged in agriculture and fishing for commercial purposes was the second highest for men (9.1%) and the third highest for women (7.6%).<sup>63</sup> Including other related jobs, about 60% of men and about 70% of women were engaged in agriculture and fishing.<sup>64</sup> However, most agricultural and fishing jobs are for purposes of self-sufficiency, are self-employed, or are unpaid, without social security, unlike those in the formal sector. Therefore, people engaged in agriculture and fishing are more vulnerable.<sup>65</sup> Such vulnerable people are more

<sup>62</sup> National Statistics Office and Ministry of Finance and Treasury, the Government of Solomon Islands. 2014. *2009 Population and Housing Census Report on Economic Activity and Labor Force*. Honiara: NSO.

<sup>63</sup> Ibid.

<sup>64</sup> Ibid.

<sup>65</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

concentrated in rural areas and among women rather than men (see table below).

**Table 2-8 Proportion of Vulnerable Workers by Gender and Residence of Place (2009)**

	Total (%)		Urban Area (%)		Rural Area (%)	
	Men	Women	Men	Women	Men	Women
Engaged in a vulnerable job	54.1	75.3	21.0	40.7	61.8	81.5
Engaged in a vulnerable job, including subsistence agriculture/fishing	67.4	86.3	24.8	50.9	77.4	92.7

Source: National Statistics Office and Ministry of Finance and Treasury, the Government of Solomon Islands. 2014. *2009 Population and Housing Census Report on Gender*. Honiara: NSO.

## 2) Constraints on Women's Employment and Entrepreneurship

In Solomon Islands, as in other developing countries, many barriers need to be removed in order for women to be employed in the formal sector or to start their own businesses and carry out livelihood improvement activities. First, a common barrier among many women is that there are time constraints because, based on gender roles, women are mainly responsible for the productive work of subsistence agriculture and the reproductive work of household chores and child-rearing/care work.<sup>66</sup> In addition, women's educational levels and literacy rates are lower than men's, which results from the prioritization of boys' education due to the cultural value of male dominance; this is another critical barrier to women's employment and starting businesses.<sup>67</sup> As a result, the social/gender norm that decision-making is the role of men because men can understand things well and are good at speaking in public, based on gender bias and gender roles, has been reinforced and perpetuated.<sup>68</sup> Due to such a strict social/gender norm, women's employment opportunities are limited and there is gender discrimination against women at the workplace.<sup>69</sup>

Regarding women's entrepreneurship and livelihood improvement activities, first of all, an environment enabling women to start a business is lacking in Solomon Islands. In rural areas, in particular, when women try to produce and sell agricultural products or handicrafts, there are problems of vulnerable infrastructure, such as water and electricity, a poor transportation system due to a poor road conditions, and a lack of markets nearby.<sup>70</sup> Moreover, business-related information and technical support available as public services are limited in rural areas, and women in rural areas have further limitations in access to information, extension services, and

<sup>66</sup> 1) Ibid.

2) FAO and the Pacific Community. 2019. *Country Gender Assessment of Agriculture and the Rural Sector in Solomon Islands*. Honiara: FAO and the Pacific Community.

3) International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment*. Washington D.C.: IFC.

<sup>67</sup> Ibid.

<sup>68</sup> 1) Monson, Rebecca. 2017. "The Politics of Property: Gender, Land and Political Authority in Solomon Islands." in *Kastom, Property and Ideology: Land Transformations in Melanesia*. Australian National University Press: Canberra.

2) Monson, Rebecca. 2010. "Women, State Law and Land in Peri-Urban Settlements on Guadalcanal, Solomon Islands". In *Justice for the Poor Briefing Note*, Vol. 4, Issue 3 (April 2010). Washington D.C.: World Bank.

<sup>69</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>70</sup> Ibid.

training, compared to men in rural areas.<sup>71</sup>

A major constraint on women's entrepreneurship and livelihood enhancement is a lack of decision-making power and funds to start a business and the collateral for receiving loans for this purpose.<sup>72</sup> Even if a woman wants to start a business, she often cannot do so without permission from her husband, because women do not have any funds or rights over productive assets such as land, which can be collateral for loans. In Solomon Islands, where decision-making is considered the role of men, women do not always make decisions on how to spend their own income, and there are many cases in which their husbands make decisions or women and their husbands jointly make decisions (see table below). This tendency is more pronounced in rural areas. As it is generally said that the educational level of women affects decision-making power between men and women, the proportion of women with secondary or tertiary education who can decide how to spend their income is higher than that of women with primary and secondary education (see table below). The reason why the highest percentage came from among uneducated women might be that they sell their vegetables at the market by themselves and use the profit earned thereby to buy groceries and daily necessities that are sold at the same market.

**Table 2-9 Decision-making Power on How to Spend Wife's Income**

Attribute of wife	Who decides how to spend wife's income (%)					
	Mainly by wife	Jointly	Mainly by husband	Other	N/A	Total
Residence of Place						
Urban Areas	35.0	51.8	10.5	0.0	2.7	100
Rural Areas	22.9	58.5	10.2	0.1	8.2	100
Educational Level						
No education	40.6	46.7	9.3	0.0	3.4	100
Primary	21.5	58.2	10.9	0.2	9.2	100
Secondary	26.5	57.2	10.5	0.0	5.6	100
Above secondary	34.3	53.8	9.1	0.0	2.9	100
Total	26.9	56.3	10.3	0.1	6.4	100

Note: The data above is based on the 2015 DHS, which targeted 989 women aged 15-49 years.

Source: National Statistics Office and Ministry of Health and Medical Services. 2017. *Solomon Islands Demographic and Health Survey 2015 Final Report*. Honiara: NSO.

On the other hand, a wife's control over her husband's income is much lower (see table below). Furthermore, wives and husbands have different perceptions of who has the authority to decide how to use the husband's income. As shown in table below, although 61.1% of husbands answered that they decided jointly with their wives and only 18.1% answered that they decided by themselves, only 55% of wives answered that they decided jointly with their husbands and nearly 30% answered that their husbands decided by themselves. Behind the fact that many wives do not have authority over their own or their husband's incomes, there are strict gender norms and an unequal gender power relationship, and there are also situations in which they may not be able to

<sup>71</sup> Ibid.

<sup>72</sup> Ibid.

say anything to their husbands for fear of violence by their husbands.<sup>73</sup>

**Table 2-10 Decision-making Power on How to Spend Husband's Income**

	Men (%)						Women (%)					
	Wife	Jointly	Husband	Others	N/A	Total	Wife	Jointly	Husband	Others	N/A	Total
Urban	16.4	61.7	18.9	0.0	3.0	100	11.6	57.7	28.5	0.1	2.0	100
Rural	12.4	60.8	17.7	0.6	8.4	100	14.9	54.5	29.3	0.1	1.3	100
Total	13.7	61.1	18.1	0.4	6.6	100	14.2	55.2	29.1	0.1	1.4	100

Note: The data above is based on the 2015 DHS in which 3,880 women and 891 men, aged 15-49 years, answered.

Source: National Statistics Office and Ministry of Health and Medical Services. 2017. *Solomon Islands Demographic and Health Survey 2015 Final Report*. Honiara: NSO.

The accessibility of financial services from banks is a key to securing the necessary funds for starting and running a business. For rural women, it is particularly limited. In Solomon Islands, there are few banks in rural areas, and one of the conditions for opening a bank account is that an account holder should have a regular occupation and regular income (salary).<sup>74</sup> As a result, 80% of the total population in Solomon Islands had no bank account as of 2010.<sup>75</sup> In addition, although there are some NGOs that carry out activities such as saving and microcredit, they are limited to a few areas.<sup>76</sup> Therefore, it is said that rural women in particular need to attain financial literacy because they tend to have a lower level of education than their counterparts of rural men and urban women.<sup>77</sup> In addition, the development of women's communication skills and self-confidence is considered essential.<sup>78</sup>

## 2.2.6. Agriculture and Forestry

### 1) Gender in Agriculture and Forestry

As mentioned above, in Solomon Islands more than 80% of the total population live in rural areas, most of which depend on agriculture, forestry, and fisheries for their livelihoods.<sup>79</sup> In rural areas, 96% of all households are engaged in subsistence agriculture and 69% are engaged in fishing.<sup>80</sup> Therefore, as with men, the labor force participation rate of women is high at 66%, and women account for 46% of the total agricultural working population.<sup>81</sup> However, even if women and men are engaged in agriculture in the same way, the roles which women and men play are different, and the crops which they handle are also different. In Solomon Islands, men are mainly responsible for work requiring greater physical strength such as cutting down trees and grass to start farming, while women are mainly responsible for planting seedlings, weeding, and harvesting.<sup>82</sup> Moreover, women are mainly in charge of growing food crops, such as potatoes, root vegetables, and other vegetables, and collecting NTFPs, such as edible wild fruits and

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

<sup>78</sup> Ibid.

<sup>79</sup> FAO and the Pacific Community. 2019. *Country Gender Assessment of Agriculture and the Rural Sector in Solomon Islands*. Honiara: FAO and the Pacific Community.

<sup>80</sup> National Statistics Office and Ministry of Finance and Treasury, the Government of Solomon Islands. 2014. *2009 Population and Housing Census, Economic Activity and Labour Force*. Honiara: NSO.

<sup>81</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>82</sup> FAO and the Pacific Community. 2019. *Country Gender Assessment of Agriculture and the Rural Sector in Solomon Islands*. Honiara: FAO and the Pacific Community.

vegetables, for the purpose of family consumption.<sup>83</sup> On the other hand, men help women in subsistence agriculture, but are primarily responsible for growing cash crops, such as coconut, cocoa, and coffee.<sup>84</sup> This difference often creates a critical inequality in cash income between men and women and reinforces and perpetuates the existing unequal power relationship between men and women or gender relations.

The factors that prevent women from engaging in the cultivation of cash crops are the same as the above-mentioned factors that prevent them from starting businesses. First, women are busy with both the cultivation of food crops and reproductive work, such as household chores and child-rearing/care work. The most time-consuming work among household chores is the collection of firewood and fetching water, which are mainly women's responsibilities, while men sometimes cut branches for firewood.<sup>85</sup> Furthermore, though it is necessary to acquire new agricultural technology to grow cash crops, training and extension services provided by extension workers are limited in rural areas (only 38 out of 140 were female extension workers as of 2018), and women tend to be excluded from training opportunities due to their lower educational level.<sup>86</sup> Women also face time and mobility constraints when training is held outside of their village.<sup>87</sup> More importantly, the cultivation of cash crops also requires land to do so and funds to purchase seedlings, and it is often men who have the authority over land and funds. In addition, funds are required to start any livelihood enhancement activities, such as piggery and poultry, and in many cases women need to obtain permission from their husbands for that purpose. Thus, women's lack of land, financial authority, and decision-making power is both a cause and an effect of unequal gender relations.

## 2) Gender in Land Tenure System

### Land Types

In Solomon Islands, approximately 87% of the total land is categorized as "customary land", and the remaining non-customary land is also called "alienated land".<sup>88</sup> Alienated land includes government-owned land (public/crown land) accounting for 8% and permanent/fixed-term estates accounting for 5%.<sup>89</sup> The ownership of both customary and alienated land is constitutionally limited to the people of Solomon Islands. With the approval of the parliament, however, foreigners and foreign corporations can own land for a certain period of time (75 years) under the provisions of the Land and Titles Act 1978.<sup>90</sup>

In Solomon Islands, land used to be traditionally owned by tribal and clan kinship groups. However, after the end of the 19th century, some land (about 4.5% of the total land) unexpectedly fell into the hands of Europeans who entered the country for the purposes of Christian missions and colonization.<sup>91</sup> In this way, land passed to European settlers and the colonial government is alienated land, on which coconut plantations and facilities related to the colonial government were

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<sup>83</sup> Ibid.

<sup>84</sup> Ibid.

<sup>85</sup> Ibid.

<sup>86</sup> Ibid.

<sup>87</sup> Ibid.

<sup>88</sup> <https://www.sheltercluster.org/resources/documents/solomon-islands-hlp-mapping-ifrc-australian-red-cross> (May 31, 2021).

<sup>89</sup> Ibid.

<sup>90</sup> <http://www.u.tsukuba.ac.jp/~sekine.hisao.gm/solomon/land.html> (May 31, 2021).

<sup>91</sup> Ibid.



established.<sup>92</sup> Following land conflicts between the Europeans and Solomon Islanders, the colonial government regulated the requisition of new land in 1914.<sup>93</sup> With the independence of Solomon Islands in 1978, most of the alienated land became public land on which the capital city Honiara and the capital of each province were developed, and the rest of the land has been rented to some enterprises for coconut and oil palm plantations.<sup>94</sup>

### **Land Tenure System in Matrilineal and Patrilineal Societies**

As mentioned above, nearly 90% of the land of Solomon Islands is customary land that has been owned collectively by tribal and clan kinship groups. The land rights to each piece of customary land continue to belong to the first group that cleared the land, even if the land is fallow.<sup>95</sup> Land rights to customary land can be broadly divided into primary rights and secondary rights.<sup>96</sup> A primary right is the right to bequeath land rights to the next generation, whereas a secondary right is the right to carry out livelihood activities by using the land or to build and live in a residence on the land.<sup>97</sup>

To whom each of these rights is granted within a kinship group depends on whether the kinship group belongs to a matrilineal society or patrilineal society. A matrilineal society is a society in which a family or kinship group is composed of maternal bloodlines, and a patrilineal society is the opposite. In a matrilineal society, female members who are descended from a group of mothers inherit both primary and secondary rights, and male members are given only secondary rights.<sup>98</sup> On the other hand, in a patrilineal society, male members who are descended from a group of fathers inherit both primary and secondary rights, and female members are given only secondary rights.<sup>99</sup>

Solomon Islands is divided into either matrilineal or patrilineal societies by province. Of the nine total provinces, five (Guadalcanal, Isabel, Makira-Ulawa, Central, and Western) follow a matrilineal system, while four (Choiseul, Malaita, Rennell and Bellona, and Temotu) follow a

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<sup>92</sup> Sekine, Hisao. 2015. *Chiiki-teki Kindai wo Ikiru Soromon Shoto* (in Japanese). Tsukuba: Tsukuba University Press.

<sup>93</sup> <http://www.u.tsukuba.ac.jp/~sekine.hisao/gm/solomon/land.html> (May 31, 2021).

<sup>94</sup> Ibid.

<sup>95</sup> Ibid.

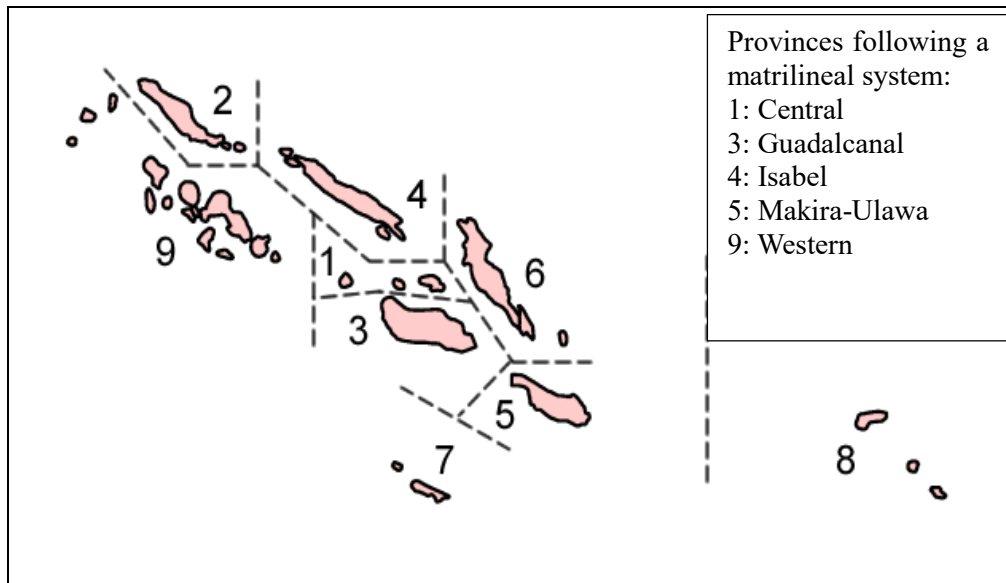
<sup>96</sup> Sekine, Hisao. 2015. *Chiiki-teki Kindai wo Ikiru Soromon Shoto* (in Japanese). Tsukuba: Tsukuba University Press.

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> Ibid.

patrilineal system (see figure below).



Source: Survey Team

**Figure 2-1 Provinces Following a Matrilineal System**

### **Gender Discriminations and Women's Rights in the Land Tenure System under Customary Law**

In a matrilineal society, where land is inherited from mother to daughter (eldest daughter or youngest daughter), women in the society are generally considered to be entitled to authority over land and decision-making power and enjoy a high social status. Compared to women in a patrilineal society, women in a matrilineal society have a higher status, but this does not mean that women in a matrilineal society have a higher status than men in the same society. This is because a matrilineal system is not a matriarchal system. In many countries' matrilineal societies, women are given only nominal inheritance rights to land, and in actuality land is collectively owned and managed. Most of all, the decision-making power over land is given to the maternal male relatives. The case of Solomon Islands is not an exception. Since making decisions in public places is traditionally considered the role of men, the gender bias/gender norm is also embedded in a matrilineal society that women cannot or should not talk about land in a public place and should remain behind men. Therefore, decision-making over land in a matrilineal society is also the role of men, including maternal brothers and sons who have been appointed chief.<sup>100</sup> Gender roles based on such gender bias and gender norms are not necessarily the norms and customs (*kastoms*)<sup>101</sup> that were uniquely formed in Solomon Islands, but were constructed on the basis of the idea of male dominance and patriarchy of the Europeans who settled for the purposes of Christian missions and colonization from the late 19th century onward.<sup>102</sup>

<sup>100</sup> Monson, Rebecca. 2010. "Women, State Law and Land in Peri-Urban Settlements on Guadalcanal, Solomon Islands". In *Justice for the Poor Briefing Note*, Vol. 4, Issue 3 (April 2010). Washington D.C.: World Bank.

<sup>101</sup> According to Prof. Sekine of the University of Tsukuba, *kastom* in Pidgin is a general term for the lifestyles, social systems, livelihoods, and material culture that the ancestors of Solomon Islands had practiced before converting to Christianity.

<sup>102</sup> 1) Ibid.

2) International Women's Development Agency. 2016. *Women and Leadership in Solomon Islands*. Washington

One of the reasons why women in matrilineal societies in Solomon Islands have limited authority over land is their residential system. Unlike the matrilineal societies of other countries, in matrilineal societies of Solomon Islands, the residential system applied is not matrilineal, but patrilineal. In other words, it is common for a woman even in a matrilineal society to leave the land in which she has primary and secondary rights and move to her husband's place when she gets married.<sup>103</sup> This is because it is customary for the bride to move to the groom's place because the bride price is traditionally paid from the groom's side to the bride's.<sup>104</sup> Leaving her mother's home for marriage does not necessarily mean that a woman loses her primary rights over her land, but if she has married far away, it will be physically difficult for her to participate in discussions on land issues. Even if women participate in discussions, they would not be actively involved in decision-making because the decision-making on land is originally the role of men. If the son of a woman with primary rights grows up and is appointed chief in the maternal village, he will be responsible for decision-making on land issues in that village. Thus, women's land rights or inheritance rights in a matrilineal society are only nominal, and substantive authority is inherited only among the brothers and sons of the women.<sup>105</sup>

### **Gender Discrimination and Gender Impacts of in the Land Tenure System under Statute Law**

The Solomon Islands' land tenure system, whether under customary or statute law<sup>106</sup> or in a matrilineal or patrilineal society, does not allow women to enjoy rights and benefits equal to men. This is largely because men have almost exclusively dominated the decision-making power over land issues. If any land is transferred from the customary form of owning land by a kinship group to renting out to a foreign corporation to seek a large amount of cash income, the power relationship between men and women, or gender relations, within the kinship group might change drastically and work even more disadvantageously for women. In Solomon Islands, in order to transfer or rent land, the kinship group owners of the land and the land boundaries need first to be clarified, trustees (five or fewer) selected and appointed from among the owners who act as negotiators for transfer/renting, and the land registered.<sup>107</sup> Dating back to the colonial era, men were said to have the ability to read, write, and speak English, and land talks were held only between the Europeans and Solomon men.<sup>108</sup> Currently, men are usually more educated than women, so it is said that they have a higher ability to understand the legal system related to land transfer and leasing, and only male leaders such as chiefs<sup>109</sup> are selected as trustees, while women are excluded from being candidates to become trustees and from the decision-making process of

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D.C.: IWDA.

3) ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>103</sup> International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment in Partnership with AusAID*. Washington D.C.: IFC.

<sup>104</sup> Ibid.

<sup>105</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>106</sup> In Solomon Islands, land-related statute laws, including Constitution, Land and Titles Act 1978, and Customary Land Records Act 1970, have been developed.

<sup>107</sup> 1) International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment*. Washington D.C.: IFC.

2) Monson, Rebecca. 2010. "Women, State Law and Land in Peri-Urban Settlements on Guadalcanal, Solomon Islands". In *Justice for the Poor Briefing Note*, Vol. 4, Issue 3 (April 2010). Washington D.C.: the World Bank.

<sup>108</sup> 1) Monson, Rebecca. 2017. "The Politics of Property: Gender, Land and Political Authority in Solomon Islands." in *Kastom, Property and Ideology: Land Transformations in Melanesia*. Australian National University Press: Canberra.

2) Monson, Rebecca. 2010. "Women, State Law and Land in Peri-Urban Settlements on Guadalcanal, Solomon Islands". In *Justice for the Poor Briefing Note*, Vol. 4, Issue 3 (April 2010). Washington D.C.: World Bank.

<sup>109</sup> According to Monson, Rebecca (2010), the chief is a senior spokesperson representing a group of the tribal/clan kinship who own the land.

land talks.<sup>110</sup>

As a result of being excluded from land transfer and leasing decisions, women who originally owned land do not enjoy the benefits they are essentially supposed to be able to enjoy.<sup>111</sup> First, in the process of discussions and negotiations, the content is rarely shared with women, a fact that is affected by the gender bias that says that women may not be able to understand matters, even if men explain the content of the discussions to them, and by the gender norm that says that decision-making is the role of men.<sup>112</sup> Moreover, there are many cases in which male trustees list only their names and register only themselves as land owners in order to monopolize the benefits to be earned from the land.<sup>113</sup> Similarly, if the land to be transferred or rented out is forest land, it is also necessary to register the owner or owners of timber in the forest, and in some such cases, male trustees register only themselves as the owners of the timber.<sup>114</sup> As a result, benefits from land transfers, leasing, and timber royalties are shared by some men only, and the women who originally have land rights do not receive any benefits.<sup>115</sup> Therefore, the land tenure system based on statute law is also a system that is more advantageous to men, due to the gender-role-related norm that men should play the decision-making role in public places.

#### 2.2.7. Political Participation

##### 1) Support for Women Candidates and Promotion of Women National and Provincial Parliamentarians

As mentioned earlier, in Solomon Islands, the stereotyped gender role concept that decision-making in public places is the role of men and that leaders should be men is deeply rooted. Therefore, the political participation of women has not advanced, and women's leadership is not being demonstrated in politics. Since independence in 1978, only four women have served as members of national parliament so far.<sup>116</sup> As a result of the 2019 general election, women now occupy only two of the 50 national parliamentary seats.<sup>117</sup> Similarly, of provincial parliamentary seats, in the 2019 general election only four out of 172 seats were won by women.<sup>118</sup> Furthermore, in the city council of the capital Honiara, only one of the 12 seats is occupied by a woman.<sup>119</sup>

After the 2006 general election, when no women were elected as parliamentarians, the Australian Aid for International Development (AusAID) conducted a defeat analysis of women candidates. In the analysis, a few major factors for their defeat were identified: 1) deep-rooted ideas of stereotyped gender roles based on *kastom* and Christianity; 2) the lack of ability to strategically formulate election campaigns for women candidates and develop election strategies, such as

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<sup>110</sup> Monson, Rebecca. 2017. "The Politics of Property: Gender, Land and Political Authority in Solomon Islands." in *Kastom, Property and Ideology: Land Transformations in Melanesia*. Australian National University Press: Canberra.

<sup>111</sup> Monson, Rebecca. 2010. "Women, State Law and Land in Peri-Urban Settlements on Guadalcanal, Solomon Islands". In *Justice for the Poor Briefing Note*, Vol. 4, Issue 3 (April 2010). Washington D.C.: World Bank.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid.

<sup>114</sup> Ibid.

<sup>115</sup> Ibid.

<sup>116</sup> [https://www.jp.undp.org/content/tokyo/ja/home/blog/essay/essay\\_47\\_kubota.html](https://www.jp.undp.org/content/tokyo/ja/home/blog/essay/essay_47_kubota.html) (June 3, 2021).

<sup>117</sup> <https://devpolicy.org/attitudes-towards-womens-political-participation-in-solomon-islands-20200921/> (June 3, 2021).

<sup>118</sup> Batalibasi, C. et al. 2019. *Public Perceptions of Women as Political Leaders: Views on Women's Leadership and Temporary Special Measures in Solomon Islands*. Honiara: Women's Rights Action Movement (WRAM) & International Women's Development Agency (IWDA).

<sup>119</sup> Ibid.

effectively utilizing the media to attract supporters; and 3) the difficulty for women candidates to collect sufficient election funds.<sup>120</sup>

Based on these analysis results, the Government of Solomon Islands enacted the Political Parties Integrity Act 2014, which includes measures to promote the support of women candidates in each political party. However, this effort has not yet led to an increase in the number of women parliamentarians.<sup>121</sup> In spite of the provisions of this law, only four out of 13 political parties appointed women for more than 10% of the total number of final candidates in the 2019 general election.<sup>122</sup> However, the number of women candidates was 26<sup>123</sup> (7.8%) out of 333 candidates, which was higher than the 5.8% (26 out of 447) of the previous general election in 2014.<sup>124</sup> In addition, the proportion of women candidates who were appointed as final candidates has also increased drastically from 24% in 2010 to 65% in 2019.<sup>125</sup>

## 2) Proportion of Women Government Officers in Decision-making Positions

Within the Government of Solomon Islands, the percentage of women officers in decision-making positions is quite low. As of 2014, women accounted for as high as about 40% of all government officers, but most of them were in lower-level positions, and 22% of all women officers were in intermediate-level positions.<sup>126</sup> According to the 2009 data, women held five out of all 25 permanent secretary posts in the Government's ministries (20%),<sup>127</sup> but as of 2014, only two out of all 24 posts were held by women (8.3%).<sup>128</sup> In addition, as for undersecretary posts, women occupied only three out of 20 posts.<sup>129</sup> On the other hand, in the judicial system, there are no women among the judges of the High Court, and there are no woman leaders in any judicial institution.<sup>130</sup>

## 3) Barriers to Women's Participation in Politics and Decision-making

In Solomon Islands, an environment which enables women to participate in politics, including legislation, has been set up. However, cultural and religion-based gender norms are still a critical barrier to women's participation in politics and access to decision-making posts.<sup>131</sup> In the awareness survey on women's political participation, with a sample of 723 men and women, 88% of these respondents answered that women should also be members of national and provincial

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<sup>120</sup> JICA. 2010. *Country Gender Profile: Solomon Islands*. Tokyo: JICA.

<sup>121</sup> Batalibasi, C. et al. 2019. *Public Perceptions of Women as Political Leaders: Views on Women's Leadership and Temporary Special Measures in Solomon Islands*. Honiara: Women's Rights Action Movement (WRAM) & International Women's Development Agency (IWDA).

<sup>122</sup> Ibid.

<sup>123</sup> Of the 26 final women candidates for the 2019 general election, 18 belonged to political parties and eight were independent.

<sup>124</sup> <https://www.pacwip.org/country-profiles/solomon-islands/> (June 3, 2021).

<sup>125</sup> Batalibasi, C. et al. 2019. *Public Perceptions of Women as Political Leaders: Views on Women's Leadership and Temporary Special Measures in Solomon Islands*. Honiara: Women's Rights Action Movement (WRAM) & International Women's Development Agency (IWDA).

<sup>126</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>127</sup> International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment in Partnership with AusAID*. Washington D.C.: IFC.

<sup>128</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

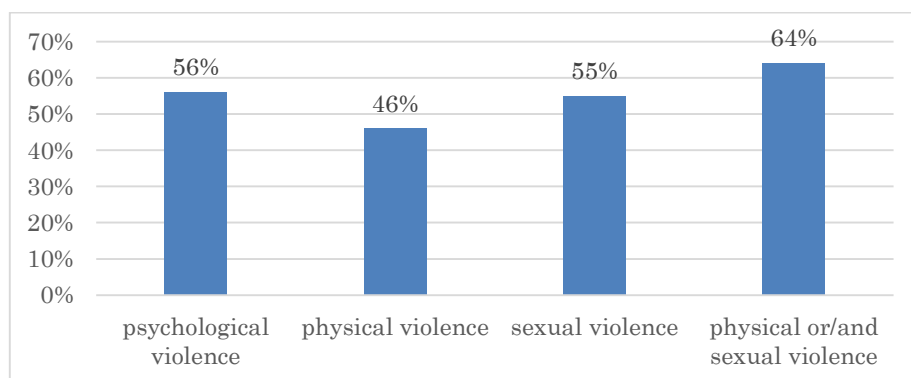
<sup>131</sup> International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment in Partnership with AusAID*. Washington D.C.: IFC.

parliaments.<sup>132</sup> Despite these answers, only one in five respondents had voted for a female candidate.<sup>133</sup> These respondents also stated that even if they voted for a women candidate, the woman candidate would have to be a very talented candidate.<sup>134</sup> From this, they seem to require female candidates to have higher qualifications than male candidates. In other words, they have double-standards for female candidates. Behind this is the fact that many respondents are trapped in the stereotyped gender role idea that politics is a man's job.<sup>135</sup>

## 2.2.8. Gender-based Violence/Violence against Women

### 1) The Actual Situation of Frequent Violence against Women

The incidence of GBV/VAW is very high in Solomon Islands.<sup>136</sup> GBV/VAW, caused by discrimination against women and inequality in power between men and women, damages women and girls physically and mentally and also becomes a barrier to women's participation in economic activities and girls' attendance at school.<sup>137</sup> According to the 2009 Family Health and Safety Study (FHSS) conducted by the Secretariat of the Pacific Community (SPC), 64% of 2,618 women aged 15-49 years who had intimate partners answered that they had experienced physical, sexual, or both physical and sexual violence from their intimate partners (see figure below). Of these, 42% answered that they had experienced either or both kinds of violence in the 12 months prior to the survey (see figure below). Among types of violence committed by intimate partners (domestic violence: DV), it often took the form of physical violence such as beating, kicking, and attacking with weapons (75%).<sup>138</sup>



Source: SPC. 2009. *Solomon Islands Family Health and Safety Study*. Honiara: MWYCA and NSO.

**Figure 2-2 Proportion of Women (15-49 Years Old) Who Have Experienced Violence by Their Intimate Partners (by Type of Violence)**

<sup>132</sup> Ibid.

<sup>133</sup> Ibid.

<sup>134</sup> <https://devpolicy.org/attitudes-towards-womens-political-participation-in-solomon-islands-20200921/> (June 3, 2021).

<sup>135</sup> Ibid.

<sup>136</sup> International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment in Partnership with AusAID*. Washington D.C.: IFC.

<sup>137</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>138</sup> Secretariat of the Pacific Community. 2009. *Solomon Islands Family Health and Safety Study: A Study on Violence against Women and Children*. Honiara: Ministry of Women, Youth & Children's Affairs (MWYCA) and NSO.

In Solomon Islands, psychological violence from intimate partners is also serious. This is closely related to the fact that many married women in Solomon Islands are unable to make their own decisions.<sup>139</sup> According to the FHSS, 58% of the 2,618 women aged 15-49 years surveyed responded that their behavior/action was controlled by their intimate partners. The types of behavioral/action control which they raised included: intimate partners wanting to know the whereabouts of women (42%), getting angry when women talk to other men (32%), controlling women's visits to medical facilities (32%), and suspecting women's infidelity (31%). In addition, 19% of the women surveyed answered that their savings or income had been controlled by their intimate partners.<sup>140</sup> Such control of women's behavior and income by their intimate partners is a clear indication of the power relationship between couples, which leads to physical and sexual violence against women.<sup>141</sup>

## 2) Background to the Acceptance and Justification of Violence against Women

Behind the psychological and economic control of women and VAW are unequal gender relations and gender norms about how women should act, which are deeply embedded in society. According to the FHSS, the direct reasons men commit violence against their wives or partners are as follows: "wives and partners do not play traditional gender roles"; they "do not finish cooking and other household chores in time"; they "refuse to have sex"; and they are "rebellious and do not obey men". Almost all of the men surveyed responded that they "use violence against women as part of disciplining women" and that "wives should learn to obey men".<sup>142</sup> On the other hand, women themselves also accept gender norms rooted in society and tolerate violence by men. Seventy-one percent of the women surveyed agreed that "men should show their wives who is the master".<sup>143</sup> In addition, 66% agreed that "a good wife should obey her husband even if she does not agree with his ideas" and 40% agreed that "a wife should have sex with her husband even when she does not want to do so".<sup>144</sup> The reasons why the women surveyed justified violence by their husbands were, in order, the "wife was unfaithful" (63%), the "wife did not obey her husband" (41%), and the "husband suspected the wife's unfaithfulness" (27%).<sup>145</sup>

Behind violence against the wife by the husband is the bride price sent from the groom side to the bride side at the time of marriage, which forms and reinforces the unequal power relationship between the couple. According to the FHSS, many of the women surveyed responded that men's violence and discrimination against women was due to "the bride price".<sup>146</sup> In Solomon Islands, it is believed that "the bride price gives the husband the right to own his wife, so he can treat his wife as he pleases, including violence".<sup>147</sup> As a result, women who are married with a bride price are 2.5 times more likely to experience violence by their husbands than women who are married without a bride price.<sup>148</sup> In addition, many of the women cited that the reason why they could not

<sup>139</sup> UN Women. 2011. *Ending Violence against Women and Girls: Evidence, Data and Knowledge in Pacific Island Countries*. Suva, Fiji: UN Women.

<sup>140</sup> Secretariat of the Pacific Community. 2009. *Solomon Islands Family Health and Safety Study: A study on Violence against Women and Children*. Honiara: Ministry of Women, Youth & Children's Affairs (MWYCA) and NSO.

<sup>141</sup> Ibid.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid.

<sup>146</sup> Ibid.

<sup>147</sup> UN Women. 2011. *Ending Violence against Women and Girls: Evidence, Data and Knowledge in Pacific Island Countries*. Suva, Fiji: UN Women.

<sup>148</sup> Secretariat of the Pacific Community. 2009. *Solomon Islands Family Health and Safety Study: A study on Violence against Women and Children*. Honiara: Ministry of Women, Youth & Children's Affairs (MWYCA) and

part from their husbands, in spite of their violence, was that a bride price was paid for their marriage.<sup>149</sup>

### 3) Reasons Why Women Cannot Consult about Violence against Women

In Solomon Islands, as in other developing countries, women victims or survivors tend to be unable to report GBV/VAW cases to the police or consult with anyone. The main reasons for this are not only that they fear of intimidation from the perpetrators and their families, but also fear social shame or stigma when the fact comes out, since GBV/VAW is a social taboo.<sup>150</sup> In fact, in Solomon Islands, a number of rape cases occurred during the conflict that lasted from 1998 to 2003, and some of the married women who were victims and survivors were unfairly accused of bringing about social shame to their husband's family and were required to pay compensation to the husband's family.<sup>151</sup> According to the FHSS, 70% of the women surveyed who have experienced violence responded that they had not talked to anyone about the case.<sup>152</sup> Those women who responded that they talked to someone talked to their parents (14%) and friends (13%), not to the police, doctors, health workers, or NGOs.<sup>153</sup> Reasons for not seeking outside help included "because violence is not a special thing but a daily event" (51%), "because the relationship with the husband may end" (28%), and "because it causes disgrace to the family". (20%). Moreover, since public services, such as shelters and counselling for victims/survivors, are limited in Solomon Islands, there is difficulty with accessing shelters in Honiara, as well as fear of revenge by perpetrators and social disgrace/stigma.<sup>154</sup>

## 2.3. Government's Efforts and Challenges

### 2.3.1. Commitment to Relevant International Treaties

Based on the Beijing Declaration and Beijing Platform for Action adopted at the Fourth World Conference on Women in 1995, the Government has committed to promoting gender equality and women's empowerment, ratified relevant international treaties, and agreed to relevant regional agreements. The main treaties and agreements are as follows.

#### 1) Convention on the Elimination of All Forms of Discrimination against Women

The Government ratified CEDAW in 2002. CEDAW is a convention that was adopted at the 34th UN General Assembly in December 1979, which aims to take steps to eliminate all forms of discrimination against women and achieve full equality between men and women. As of February 2021, there are 189 parties to the convention.<sup>155</sup> Among neighboring countries in Melanesia,

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NSO.

<sup>149</sup> Ibid.

<sup>150</sup> UN Women. 2011. *Ending Violence against Women and Girls: Evidence, Data and Knowledge in Pacific Island Countries*. Suva, Fiji: UN Women.

<sup>151</sup> Ibid.

<sup>152</sup> Secretariat of the Pacific Community. 2009. *Solomon Islands Family Health and Safety Study: A Study on Violence against Women and Children*. Honiara: Ministry of Women, Youth & Children's Affairs (MWYCA) and NSO.

<sup>153</sup> Ibid.

<sup>154</sup> UN Women. 2011. *Ending Violence against Women and Girls: Evidence, Data and Knowledge in Pacific Island Countries*. Suva, Fiji: UN Women.

According to WDD's "Beijing+25 National Review Report", in Solomon Islands, there is a "National SAFENET Referral Network" (SAFENET) established in 2013, which provides services, including physical treatment, mental care, and legal services to victims and survivors. SAFENET has also developed Standard Operating Procedures (SOP) as operational guidelines. A referral system among related organizations has been also developed, and case management is also being carried out.

<sup>155</sup> [https://www.gender.go.jp/international/int\\_kaigi/int\\_teppai/kjoyaku.html](https://www.gender.go.jp/international/int_kaigi/int_teppai/kjoyaku.html) (June 8, 2021).



PNG, Vanuatu, and Fiji ratified CEDAW in 1995. The Australian government ratified it in 1983 and the Japanese government ratified it in 1985.

Countries that have ratified CEDAW are required to establish an implementation system, monitor implementation status, and report progress every four years to the Commission on the Elimination of Discrimination against Women (CEDAW Committee). Within the Government, the Ministry of Women, Youth, Children, and Family Affairs (MWYCFA), a national machinery that promotes gender equality, is responsible for the implementation and monitoring of CEDAW, and in 2013 the Solomon Islands National Advisory Committee on CEDAW (SINACC) was established as an advisory body. In order to implement CEDAW, the MWYCFA and SINACC are cooperating with the Ministry of Justice and Legal Affairs, Ministry of Education and Human Resources, and Ministry of Health and Medical Services. However, they have not been able to cooperate at all with the Ministry of Agriculture and Livestock, Ministry of Forestry and Research, or Ministry of Environment, Climate Change, Disaster Management, and Meteorology, which are also essential for the empowerment of women in rural areas in particular.<sup>156</sup> Due to its lack of human resources, capacity, and budget, the MWYCFA has not been able to approach and persuade these ministries to incorporate a gender perspective into their major policies,<sup>157</sup> which has resulted in delays in the implementation of CEDAW. The CEDAW periodic progress report was finally submitted in 2013 as a combined report covering the first three phases.<sup>158</sup>

## 2) National Action Plan for United Nations Security Council Resolution 1325 on Women, Peace and Security

UN Security Council Resolution (UNSCR) 1325, adopted by the UN Security Council in October 2000, was the first Security Council resolution to clearly link women with peace and security issues.<sup>159</sup> The resolution focuses not only on the protection of women and girls from GVB during armed conflict and human rights violations, but also on women's roles in conflict prevention and resolution and peacebuilding and peacekeeping, and the involvement of women in decision-making processes. UNSCR 1325 calls on member states to develop a National Action Plan (NAP).

The Government of Solomon Islands formulated an NAP (2017-2021) in 2017. As of June 2021, NAPs have been formulated in 80 countries, including Australia and Japan, but none have been formulated in Pacific island countries other than Solomon Islands.<sup>160</sup> The NAP of Solomon Islands was created by the MWYCFA in collaboration with the Ministry of National Unity, Reconciliation, and Peace, Ministry of Police National Security and Correctional Services, the Royal Solomon Islands Police Force, UN Women, and the UNDP.<sup>161</sup> The background to Solomon Islands' NAP preparation ahead of other neighboring countries was that girls and women suffered GBV during the armed conflict that lasted from 1998 to 2003, as well as the Government's remorse for the exclusion of women from decision-making processes for conflict resolution and peacebuilding. In addition, the Solomon Islands' NAP, like Japan's NAP, includes action plans

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<sup>156</sup> FAO and the Pacific Community. 2019. *Country Gender Assessment of Agriculture and the Rural Sector in Solomon Islands*. Honiara: FAO and the Pacific Community.

<sup>157</sup> International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment in Partnership with AusAID*. Washington D.C.: IFC.

<sup>158</sup> The CEDAW periodic progress report of Solomon Islands: [file:///C:/Users/Nonoguchi/Downloads/N1354258%20\(1\).pdf](file:///C:/Users/Nonoguchi/Downloads/N1354258%20(1).pdf) (June 8, 2021).

<sup>159</sup> Other relevant UNSCRs include 1820 (2008), 1888 (2009), 1889 (2009), 1960 (2010), 2106 (2013), 2122 (2013), 2242 (2015), 2467 (2019), and 2493 (2019).

<sup>160</sup> <https://www.securitywomen.org/united-nations/uns-cr-1325-and-national-action-plans-nap> (June 8, 2021).

<sup>161</sup> <http://1325naps.peacewomen.org/index.php/solomon-islands/> (June 8, 2021).

not only for conflicts, but also for emergencies due to climate change and natural disasters. While indicating the impact of conflict and climate change risks on women and mentioning the importance of women's participation in decision-making processes, it has been pointed out that the Solomon Islands' NAP does not clearly indicate how to involve civil society in the implementation of the NAP and budgeting for it.<sup>162</sup>

### 3) Pacific Platform for Action on the Advancement of Women and Gender Equality

In 1994, the Pacific Island Countries and Territories (PICTs), including Solomon Islands, adopted the Pacific Platform for Action on the Advancement of Women and Gender Equality (PPA), which became the foundation of the Beijing Platform for Action. The PPA originally listed 13 priority areas similar to the 12 critical areas of concern in the Beijing Platform for Action, but the PPA was reviewed in 2004 and consolidated into four areas. These four areas are: “mechanism for improving the status of women”; “women's legal rights and human rights”; “women's access to health and education services”; and “women's economic empowerment”. After a review conducted in 2013, the latest version of the Pacific Platform for Action for Gender Equality and Women's Human Rights (2018-2030) was released. This is based not only on CEDAW and the Beijing Platform for Action, but also on the Pacific Leaders' Gender Equality Declaration (PLGED) adopted in 2012 and the Sustainable Development Goals (SDGs).<sup>163</sup>

## 2.3.2. Organizational Structure to Promote Gender Equality and Challenges

### 1) National Machinery

As mentioned earlier, in Solomon Islands it is the MWYCFA that plays the role as the national machinery that promotes gender equality within the Government. The MWYCFA was established in 2007, but before that the Women Development Division (WDD), which is now integrated within the MWYCFA, played a role in supporting women.<sup>164</sup> Originally, the Women's Interest Office (WIO) was established in 1964 and provided women with training on cooking, kitchen gardening, sewing, weaving, and health issues, based on the role that women traditionally played in improving the well-being of their family members.<sup>165</sup> Subsequently, the WIO was upgraded to the WDD and the MWYCFA was established in 2007, with the WDD integrated into it. The MWYCFA (WDD) has a mandate to formulate policies and laws that can contribute to the promotion of gender equality, to mainstream gender into relevant ministries so that the policies and laws formulated are properly implemented and enforced by these ministries, and to supervise and monitor the implementation status of the policies and laws formulated.

The Permanent Secretary heads the MWYCFA, assisted by the Under Secretary, under which are the administration, accounting, and public services departments. Among the public service departments, there is the WDD in charge of “Women and Development”, as well as a department in charge of “Research, Policy Planning, and Information”, another in charge of “Youth and Development”, and one that is in charge of “Children and Development” (see figure below). The number of officers belonging to the MWYCFA was 36 as of 2010.<sup>166</sup> According to the Ministry's

<sup>162</sup> <https://www.securitywomen.org/unsr-1325-and-national-action-plans-nap/solomon-islands> (June 8, 2021).

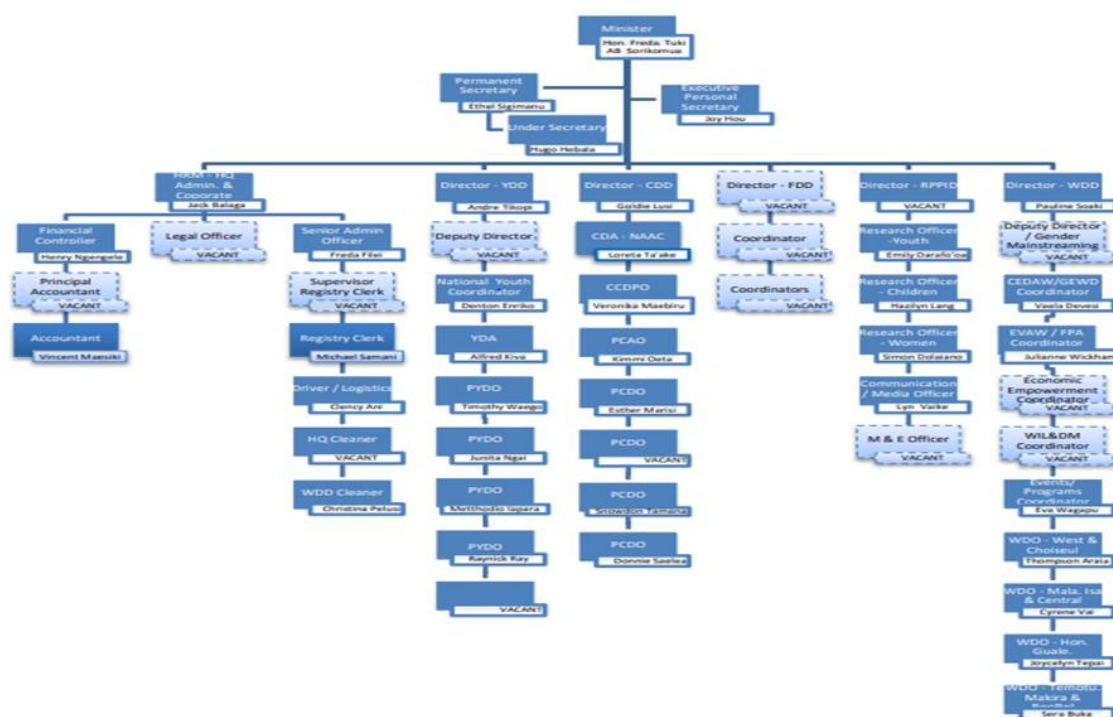
<sup>163</sup> <https://www.spc.int/sites/default/files/wordpresscontent/wp-content/uploads/2017/09/PPA-2018-Part-I-EN2.pdf> (June 8, 2021).

<sup>164</sup> Whittington, S. et al. 2006. *Women in Government in Solomon Islands A Diagnostic Study*. Referenced in JICA. 2010. *Country Gender Profile: Solomon Islands*. Tokyo: JICA.

<sup>165</sup> Ibid.

<sup>166</sup> JICA. 2010. *Country Gender Profile: Solomon Islands*. Tokyo: JICA.

website, eight officers are assigned to the WDD; this includes one director, one Gender Equality and Women's Development Coordinator, one Eliminating Violence against Women Coordinator, one National Training Coordinator, and four Provincial Women Development Officers.<sup>167</sup>



Note: As of June 2021, the names of the WDD coordinators in this figure have been partially changed on the website of the MWYCFA (e.g. changed from CEDAW/GEWD Coordinator to GEWD Coordinator and from Events/Programs Coordinator to National Training Coordinator).

Source: MWYCFA's Corporate Plan 2015-2018

**Figure 2-3 Organizational Structure of the MWYCFA**

## 2) Cooperation System between Ministries and with the Local Level

At the central level, the MWYCFA/WDD plays the main role in mainstreaming gender into relevant ministries with the cooperation of the Ministry of Public Services. Gender mainstreaming is usually a role that a national machinery should play, but since the Ministry of Public Services is in charge of implementing the Gender Equality and Social Inclusion Policy (Draft) in the public sector, it is cooperating with the MWYCFA/WDD.<sup>168</sup> Gender focal points have been appointed in each of the 24 ministries as a strategy for mainstreaming gender into relevant ministries and strengthening networks among the ministries.<sup>169</sup> The Ministry of Public Services also provides these gender focal points with gender training.<sup>170</sup> With the cooperation of the Ministry of Public Services, the MWYCFA has established a collaborative system for implementing CEDAW with the Ministry of Education and Human Resources and the Ministry of Health and Medical Services,

<sup>167</sup> MWYCFA's website: <http://www.mwycfa.gov.sb/about-us/women-s-development.html> (June 8, 2021).

<sup>168</sup> WDD, MWYCFA, Solomon Islands Government. 2020. *Beijing+25 National Review Report: the 2014-2019 National Review Report on Solomon Islands Implementation of the Beijing Declaration and Platform for Action*. Honiara: MWYCFA.

<sup>169</sup> Ibid.

<sup>170</sup> Ibid.

which has led these two ministries to formulate policies that incorporate a gender perspective.<sup>171</sup> However, the gender focal points appointed in the Ministry of Agriculture and Livestock and the Ministry of Forestry and Research, which are essential for promoting the empowerment of women in rural areas in particular, are not functioning and, moreover, there is no coordination between these ministries and the MWYCFA. Thus, mainstreaming gender into these ministries has not advanced yet.<sup>172</sup>

At the provincial and local level, it is the Provincial Women's Development Officers (four persons) assigned to the WDD of the MWYCFA who are responsible for promoting gender equality and women's empowerment, as shown in the figure above. These four officers take care of seven<sup>173</sup> of the nine provinces in Solomon Islands and the capital Honiara. Based in the Provincial Women Development Office located in each province, the officers are responsible for providing women with training and awareness raising workshops on gender equality and women's empowerment. However, the budget from each provincial government is limited and such activities are not necessarily conducted.<sup>174</sup> Moreover, each area covered by an officer is wide-ranging, such as one officer in charge of two provinces, so there might be many areas that are not taken care of.<sup>175</sup>

### 3) Collaboration with Civil Society

Collaboration with civil society is essential for promoting gender equality and women's empowerment in line with CEDAW. For the MWYCFA in particular, with its very limited human resources and budget, working closely with the National Council of Women (NCW), a coordinator of NGOs at the central level, and with the Provincial Councils of Women (PCWs) that have been established in all provinces, must be effective to achieve such goals. PCWs also have focal points at the ward level under the province, which makes it easier to approach and reach out to women at the grassroots level. However, a research report (2006) states that PCWs stopped functioning due to internal conflicts after being criticized and slandered by some church officials, government officials, and residents. The situation since then is unknown.<sup>176</sup>

### 4) Challenges by National Machinery

The CEDAW Committee commented on the periodic progress report submitted by the Government, evaluating it highly as a major achievement that the Government has developed several important laws and policies, including the National Gender Equality and Women's Development Policy (NGEWD), which focus on women's economic empowerment, the improvement of education and health services, and the elimination of VAW.<sup>177</sup> The committee also praised the establishment of the MWYCFA/WDD as a national machinery and the appointment and assignment of gender focal points to all ministries and all provincial offices in

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<sup>171</sup> Based on an interview that the local consultant hired for this gender analysis survey had with Supervising Director of WDD in January 2021.

<sup>172</sup> Ibid.

<sup>173</sup> They are West, Choiseul, Isabel, Central, Guadalcanal, Temotu, and Makira-Ulawa.

<sup>174</sup> MWYCFA. 2014. *Report Solomon Islands National Review on the Implementation of the Beijing Declaration and the Platform for Action & the Outcomes of the Twenty-third Special Session of the General Assembly*. Honiara: MWYCFA.

<sup>175</sup> Ibid.

<sup>176</sup> International Women's Development Agency. 2016. *Women and Leadership in Solomon Islands*. Washington D.C.: IWDA.

<sup>177</sup> Committee on CEDAW. 2014. "Concluding observation on the combined initial to third periodic reports of Solomon Islands". Available in the UN Treaty Body Database.

terms of the development of an organizational structure/system.

However, the CEDAW Committee also raised concerns and issues regarding whether the organizational structure/system developed actually works. First, the committee wondered if it is difficult for the MWYCFA to promote gender mainstreaming and gender equality, since it has limited human resources and budgets at both the central and provincial levels.<sup>178</sup> It also pointed out that because officers at the provincial level lack expertise, they may not be able to undertake any activities to improve the status of women and protect women. Secondly, the CEDAW Committee regarded it as problematic that the MWYCFA does not closely collaborate with relevant ministries, provincial offices, and civil society, which are essential for promoting gender equality. Thirdly, it also pointed out another problem in that no system has been developed for monitoring and evaluating the implementation status and outcomes of the NGEWDP and the National Policy to Eliminate Violence against Women and Girls.

In its *Country Gender Assessment of Agriculture and the Rural Sector in Solomon Islands*, the FAO evaluated the MWYCFA's "commitment at leadership level," "organizational culture," "technical capacity to identify and address gender issues," and "adequate financial and human resources." First, regarding commitment, the report assesses that in spite of its relatively high commitment and political will, the MWYCFA/WDD is restricted in not being able to do the comprehensive gender analysis necessary for policy making due to the low-level of knowledge and technical skills of its staff.<sup>179</sup> According to the report, the MWYCFA lacks the technical capacity to analyze needs based on gender-segregated data and to persuade relevant ministries to formulate policies that incorporate a gender perspective in accordance with the results of the analysis.<sup>180</sup> A problem and challenge faced by the WDD, the report points out, is that there are departments in the MWYCFA that target children and young people as well, so in order to bring even a little of the limited budget to the WDD, it is necessary for WDD staff to spend more time and effort beyond their original duties.<sup>181</sup> From the perspective of organizational strength, the report raises the issue of a structural problem in that the power of the MWYCFA/WDD is too weak within the Government to mainstream gender into other ministries.<sup>182</sup> The report states that mainstreaming gender into other ministries is a big challenge for the MWYCFA/WDD, which has limited financial and human resources.

### 2.3.3. Status and Issues of Related Laws and Policies

#### 1) Constitution

The Solomon Islands Constitution was passed in 1978, the year of independence, and amended in 2009. The Constitution provides for the protection of individual rights and freedoms, as well

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<sup>178</sup> According to JICA's Country Gender Profile Report (2010), the budget of the MWYCFA is small compared to other ministries, most of which is for the recurrent cost of staff salaries, with a very limited development budget. Moreover, based on the Report Solomon Islands National Review prepared by the MWYCFA in 2014, the ministry's recurrent budget for 2013 was approximately SBD 12,000,000, of which approximately SBD 2,600,000 was allocated to the WDD. Most of this amount was allocated for the salaries of officers. As for the development budget, SBD 500,000 was allocated for the implementation of the Family Protection Act, SBD 1,000,000 for the implementation of the CEDAW and UN Convention of the Rights of the Child, and SBD 250,000 for the implementation of the National Gender Equality and Women's Development Policy.

<sup>179</sup> FAO and Pacific Community. 2019. *Country Gender Assessment of Agriculture and the Rural Sector in Solomon Islands*. Honiara: FAO and Pacific Community.

<sup>180</sup> Ibid.

<sup>181</sup> Ibid.

<sup>182</sup> Ibid.

as protection from discrimination based on race, sex, belief, birthplace, and political viewpoint.<sup>183</sup> However, there is no comprehensive definition of sex-based discrimination in the Constitution. In order to make the Constitution consistent with CEDAW, the CEDAW Committee has suggested that the Government apply the CEDAW definition.<sup>184</sup> Moreover, the Constitution gives legal status to customary law discriminatory against women, so it is not compliant with CEDAW, which calls for the elimination of all forms of discrimination against women.<sup>185</sup> Thus, although it does not conflict with customary law, there is no provision in the Constitution such that the guarantee of gender equality stipulated in the Constitution takes precedence over customary law in cases of sex-based discrimination.<sup>186</sup> In other words, under the Constitution, gender equality is not necessarily fully guaranteed.

## 2) Gender-related Laws

### **Family Protection Act 2014**

In Solomon Islands, although gender-related policies have been developed, gender-related laws are very limited. One of the major achievements is the Family Protection Act 2014, which was enacted in 2014 and came into effect in 2016. Prior to that, there were no laws or regulations concerning the prevention of DV or the protection of victims and survivors in Solomon Islands, and cases of GBV/VAW were solved by customary law in a disadvantageous manner for female victims and survivors.<sup>187</sup> The Family Protection Act 2014 provides for the protection of families from DV and promotion of the safety, health, and welfare of victims and survivors. The enforcement of the act has contributed to the improvement of protection for victims and survivors (women, children, and persons with disabilities) and of their access to legal services, and to a growing awareness of people that DV is a violation of human rights and a crime.<sup>188</sup> However, there are many challenges in implementing the act, such as limited financial and human resources, no system to monitor the enforcement status of the act, and the non-functioning of the family court that judges DV in the first place.<sup>189</sup>

### **Amendment of Criminal Law (2016)**

In Solomon Islands, the Legal Reform Commission reviewed the criminal law, and in 2016 the previous criminal law was amended. The focus of the committee's review was to clarify the definitions of rape, incest, DV, forced obscenity, and child abuse, and to amend relevant provisions to bring justice to the victims and survivors of these GBV/VAW crimes.<sup>190</sup> As a result, the amended criminal law provides for stronger measures against sex crimes, including the

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<sup>183</sup> Ibid.

<sup>184</sup> Committee on CEDAW. 2014. "Concluding observation on the combined initial to third periodic reports of Solomon Islands". Available in the UN Treaty Body Database.

<sup>185</sup> International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment in Partnership with AusAID*. Washington D.C.: IFC.

<sup>186</sup> Ibid.

<sup>187</sup> JICA. 2010. *Country Gender Profile: Solomon Islands*. Tokyo: JICA.

<sup>188</sup> WDD, MWYCFA, Solomon Islands Government. 2020. *Beijing+25 National Review Report: The 2014-2019 National Review Report on Solomon Islands Implementation of the Beijing Declaration and Platform for Action*.

<sup>189</sup> Ibid.

<sup>190</sup> JICA. 2010. *Country Gender Profile: Solomon Islands*. Tokyo: JICA.

commercial exploitation of children.<sup>191</sup>

### **Political Party Integrity Act 2014**

As mentioned above, the proportion of women in parliament in Solomon Islands is very low, and women's political participation is an urgent issue. For this reason, in 2014 the Political Party Integrity Act 2014 was passed so that each political party would make an effort to support female candidates and get them elected. This act requires each political party to have more than 10% of its candidates be women. If a female candidate belonging to any political party is elected, an incentive of SBD 10,000 will be given by the Government to that political party. However, in the 2019 general election, the effect of this act was limited. Judging from the fact that only four out of 13 political parties maintained the quota of 10% or more female candidates in that election,<sup>192</sup> the challenge is how to ensure legal compliance. In spite of such restrictions as the rigid gender norm that decision-making is the role of men and gender disparities in educational levels, 65% of female candidates were selected as final candidates in the 2019 general election.<sup>193</sup> This remarkable result indicates that the motivation and abilities of female candidates have been steadily improving.

### **3) National Development Strategy 2016-2035**

The Government has formulated the National Development Strategy (NDS) (2016-2035) as a long-term development strategy, and has set specific activities and budgets for the Medium Term Development Plan (MTDP). The NDS aims to create investment opportunities in agriculture, forestry, and fisheries and tourism in a sustainable way, and achieve economic growth.<sup>194</sup> It puts forth five main objectives: 1) sustainable and inclusive economic growth; 2) poverty alleviation; 3) improved access to quality education and health services; 4) resilient and environmentally sustainable development with effective disaster risk management; and 5) national unity with stable and effective governance and public order.<sup>195</sup> The NDS states that by achieving these objectives, the SDGs will also be achieved.<sup>196</sup>

MTDP consists of a total of 15 Medium Term Strategies (MTSs) in line with the above five main objectives of the NDS. All five of the objectives of the NDS are strongly related to gender, and there are many areas among the 15 sub-divided MTSs in which women's participation in decision-making processes should be promoted based on their role, and because of discrimination against women and existing wide gender gaps, there are areas in which these need to be corrected. However, such gender perspectives are not incorporated in the five objectives of the NDS or 15 MTSs. Instead, MTS 7 is set up as a gender-specific strategy under NDS Objective 2, poverty alleviation. The stated objective of MTS 7 is to promote gender equality and support vulnerable groups, but not stated as a strategy aimed to promote women's active participation in decision-making and empower women as actors in development. In MTS 7, men of the community, civil society, and the Government are supposed to support vulnerable women, children, and people

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<sup>191</sup> International Finance Corporation. 2010. *Solomon Islands Gender and Investment Climate Reform Assessment in Partnership with AusAID*. Washington D.C.: IFC.

<sup>192</sup> Batalibasi, C. et al. 2019. *Public Perceptions of Women as Political Leaders: Views on Women's Leadership and Temporary Special Measures in Solomon Islands*. Honiara: Women's Rights Action Movement (WRAM) and International Women's Development Agency (IWDA).

<sup>193</sup> Ibid.

<sup>194</sup> Ministry of Development Planning and Aid Coordination, Solomon Islands Government. *National Development Strategy 2016-2035*. Honiara: MDPAC.

<sup>195</sup> Ibid.

<sup>196</sup> Ibid.

with disabilities, while women are not regarded as actors supporting the vulnerable or themselves, but rather as the passive recipients of support. In this way, MTSs lack the perspectives of women's empowerment and women as actors.

#### 4) Gender-related Policies

##### **National Gender Equality and Women's Development Policy (2016-2020)**

As mentioned earlier, the NGEWDP has been formulated as a policy to promote gender equality in Solomon Islands. The second and latest version of the NGEWDP covers 2016-2020. Although the National Policy for Women was first formulated in 1998, it was not implemented at all due to the armed conflict. The content of the National Policy for Women was reviewed in 2010 and replaced by the first NGEWDP (2010-2015).<sup>197</sup> The goals and priority outcomes of the NGEWDP (2016-2020) are as shown in the table below. Unlike the NDS (2016-2035), the NGEWDP (2016-2020) covers priority areas that are closely related to gender. However, no priority outcomes have been set specifically for agriculture, forestry, and fisheries, where the majority of the female population is engaged.

**Table 2-11 Policy Goals and Priority Outcomes of NGEWDP (2016-2020)**

NGEWDP (2016-2020)	
Goal	To advance gender equality in all areas of life and at all levels so that women and men in Solomon Islands can fully enjoy their human rights to participate and access equal opportunities and development outcomes in order to fulfil their needs and support their well-being
Priority Outcomes	<ol style="list-style-type: none"> <li>1. Gender responsive government programs and services</li> <li>2. Improved economic status of women</li> <li>3. Equal participation of women and men at all levels of decision-making, governance and leadership</li> <li>4. Preventing and responding to violence against women and girls</li> <li>5. Increased awareness and acknowledgement of the role of women in peace and security</li> <li>6. Increased access to education and providing a supportive school environment</li> <li>7. Improved access for women's right to sexual and reproductive health</li> </ol>

Source: MWYCFA, Solomon Islands Government. 2016. *NGEWDP 2016-2020*. Honiara: MWYCFA.

Key strategies and actions to be taken for each of the seven priority outcomes above are also indicated in the NGEWDP (2016-2020) (see table below). In the improved economic status of women of the NGEWDP's Priority Outcome 2, there is no mention of agriculture, forestry, or fisheries, and the focus is put only on entrepreneurship and business.

<sup>197</sup> MWYCFA, Solomon Islands Government. 2016. *National Gender Equality and Women's Development Policy 2015-2020*. Honiara: MWYCFA.



**Table 2-12 Key Strategies and Actions to Achieve the Priority Outcomes of the NGEWDP (2016-20200)**

Priority Outcomes	Key Strategies and Actions
1. Gender responsive government programs and services	<ul style="list-style-type: none"> <li>• Awareness raising for improved implementation of policies and legislations</li> <li>• Gender sensitize corporate and human resources policies of the Solomon Islands Government</li> <li>• Coordination and multi-sectoral approaches</li> </ul>
2. Improved economic status of women	<ul style="list-style-type: none"> <li>• Advocacy for and development and/or review of policies and legislation that impact women's economic advancement</li> <li>• Exploring and coordination of activities and projects to support women's economic advancement</li> <li>• Empowerment of women through participation</li> <li>• Changing attitudes to support women's economic empowerment</li> </ul>
3. Equal participation of women and men at all levels of decision-making, governance, and leadership	<ul style="list-style-type: none"> <li>• Review and amend electoral legislation to increase participation of women in leadership and political participation</li> <li>• Work with the office of the Electoral Commission to review electoral laws to enable the introduction of special measures</li> <li>• Awareness raising to inform leaders and public of the benefits of women's participation in leadership and decision-making levels</li> <li>• Advocate for policy and legislative changes to create and enabling environment for women leaders</li> </ul>
4. Preventing and responding to violence against women and girls	<ul style="list-style-type: none"> <li>• Strengthen and improve protective, social, and support services</li> <li>• Increase understanding of different programming and issues of violence against women and girls</li> <li>• Prevent violence against women and girls</li> </ul>
5. Increased awareness and acknowledgement of the role of women in peace and security	<ul style="list-style-type: none"> <li>• Finalize and implement the Solomon Islands National Action Plan on Women, Peace, and Security</li> <li>• Undertake a gender response assessment of national security sector institutions' policies, procedures, practices, and capabilities for monitoring, responding to and reporting on violations of women's rights</li> <li>• Document and support women's knowledge of formal and informal approaches to preventing, mediating, and defusing conflict as identified at community and national levels, and share findings with stakeholders at national and provincial levels</li> </ul>
6. Increased access to education and provision of a supportive school environment	<ul style="list-style-type: none"> <li>• Increasing gender awareness in the education sector through research</li> <li>• Institutional strengthening through gender sensitive education policies</li> <li>• Developing gender sensitive education curriculum</li> <li>• Capacity development of education stakeholders to promote gender sensitive environment of the education sector</li> </ul>
7. Improved access	<ul style="list-style-type: none"> <li>• Gender sensitive health policies and budgets</li> </ul>

for women's right to sexual and reproductive health	<ul style="list-style-type: none"> <li>• Increased coordination between education and health sectors</li> <li>• Strengthening gender sensitive health data collection and research</li> </ul>
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Source: MWYCFA, Solomon Islands Government. 2016. *National Gender Equality and Women's Development Policy 2016-2020*. Honiara: MWYCFA.

### A National Strategy for the Economic Empowerment of Women and Girls

In Solomon Islands, the National Strategy for the Economic Empowerment of Women and Girls (NSEEWG) was formulated in 2015, focusing on the NDP and NGEWDP's Priority Outcome 2, "improved economic status of women". Based on key findings from a desk review of women's economic conditions conducted by the MWYCFA in 2012, this strategy was formulated as a policy framework for achieving women's economic empowerment.<sup>198</sup> Specifically, six key strategies are indicated (see table below). Though agriculture and fisheries are listed as the "resource sector" for gender mainstreaming in the first key strategy of the NSEEWG, forest resource management and forestry are not listed (see table below). In actuality, gender mainstreaming into the forest sector is essential due to the role women play in the forest sector and the potential for businesses that utilize forest resources. Furthermore, other strategies, such as financial services for women, support for developing women's financial literacy, and business training for women, are necessary and effective strategies, common to livelihood enhancement activities such as agroforestry.

**Table 2-13 Six Key Strategies of NSEEWG (2015)**

Key Strategies	
1	Gender mainstreaming in the resource sector with particular focus on agricultural and fisheries activities, especially for rural women
2	Financial inclusion through financial literacy, savings schemes, and access to affordable financial services, especially training for the informal sector
3	Support for Women's Business Associations (SIWIBA, Women's Chamber of Commerce) to provide enterprise development and business training for women in private and public sector
4	Enabling legislation for micro-banking activities; equal employment opportunities in the formal labor market; security of land and property ownership rights for women
5	Applied research and knowledge sharing
6	Institutional strengthening of MWYCFA

Source: MWYCFA. 2015. *A National Strategy for the Economic Empowerment of Women and Girls*. Honiara: MWYCFA.

Unlike economic development strategies and policies previously formulated by the Government, the NSEEWG incorporates a gender perspective throughout.<sup>199</sup> This strategy states that the economic empowerment of women is essential for raising awareness on women's rights and achieving the national development goals of economic growth, poverty alleviation, and the improvement of social services, such as education and health services.<sup>200</sup> This means that in the process of the economic empowerment of women, they themselves are able to enjoy their rights and gain more access to and control over cash income, which can lead to poverty alleviation at

<sup>198</sup> MWYCFA. 2015. *A National Strategy for the Economic Empowerment of Women and Girls*. Honiara: MWYCFA.

<sup>199</sup> Ibid.

<sup>200</sup> Ibid.

the household level and economic growth and improved productivity at the national level.<sup>201</sup> In order for women to achieve economic empowerment, women need ability, power, and agency. In other words, women need first to have skills and resources as prerequisites, and they need to be able to make full use of and decide what to do with these skills and resources, and finally to be able to have control over the profits earned by themselves. This whole process is considered empowerment.<sup>202</sup>

The NSEEWG also includes action plans in line with the six key strategic areas. In addition to the MWYCFA/WDD, which is the responsible agency for this strategy, other relevant ministries and agencies have participated in the implementation of the action plans of the NSEEWG, including the Ministry of Development Planning and Aid Coordination, Ministry of Finance, Ministry of Agriculture and Livestock, Ministry of Fisheries and Marine Resources, Ministry of Rural Development, Ministry of Tourism, and Ministry of Land, Housing, and Survey, as have civil society, UN Women, and the UNDP.<sup>203</sup> The Ministry of Forestry and Research, however, has not participated as a relevant ministry. The Research, Policy Planning, and Information Department of the MWYCFA takes responsibility for monitoring the implementation status of the action plans.<sup>204</sup>

### **National Policy to Eliminate Violence against Women and Girls 2016-2020**

As mentioned earlier, when the Family Protection Act was enacted in 2014 and went into effect in 2016, the National Policy to Eliminate Violence against Women and Girls (NPEVAWG) (2016-2020) was formulated in Solomon Islands. The NPEVAWG sets forth five priority outcomes (see table below).

**Table 2-14 Five Priority Outcomes of the NPEVAWG (2016-2020)**

Priority Outcomes	
1	Violence against women and girls is reduced as a result of holistic prevention strategies
2	Legal frameworks, law enforcement, and the justice system are strengthened
3	Victims and survivors have better access to medical, legal, and protective services
4	Perpetrators are held accountable and rehabilitated
5	National commitments are developed and coordination is improved

Source: MWYCFA. 2016. *National Policy to Eliminate Violence against Women and Girls (2016-2020)*. Honiara: MWYCFA.

The NPEVAWG points out that one challenge is that many women, especially in rural areas, are unaware that relevant laws, policies, and services have been implemented by the Government, based on the Government's recognition that VAW is a crime and its commitment to the elimination of VAW. In order to solve this problem, it is important to disseminate information on SAFENET, a referral system operated by the Government and civil society, in addition to preventive strategies

<sup>201</sup> Ibid.

<sup>202</sup> Ibid.

<sup>203</sup> Ibid.

<sup>204</sup> Ibid.

through awareness-raising activities at the community level.

## 5) Policies on Forestry, Agriculture, and Climate Change

### National Forestry Policy (2020)

The Ministry of Forestry and Research formulated the National Forestry Policy in 2020. This policy aims to manage forest resources and ecosystems in a sustainable way to contribute to benefits for the people and the resilience of forests.<sup>205</sup> It consists of seven strategies and 17 goals.<sup>206</sup> Among these, Goal 6 under the third strategy of “Capacity Development” is gender-specific “capacity building for gender equality and community empowerment”. The goals are further subdivided and given form, being set as 6.1, 6.2, and 6.3 (see table below).<sup>207</sup>

**Table 2-15 Gender-specific Strategies and Goals of the National Forestry Policy 2020**

	Strategies	Goals
A	Forest Conservation	Goal 1: Protection and conservation of biodiversity and forest ecosystems Goal 2: Recognition of the importance of ecosystem services for sustainable livelihood
B	Sustainable Forest Management	Goal 3: Multi-purpose forest inventory and spatial analysis for integrated landscape planning Goal 4: Consistent forest legislation for sustainable management practices
C	Capacity Development	Goal 5: Development of technical skills and forest expertise <b>Goal 6: Capacity building for gender equity and community empowerment</b> <b>6.1</b> Promotion of gender-responsive technical capacity building in forest management, reforestation, and sustainable agroforestry <b>6.2</b> Promotion of gender-responsive finance and business capacity building for forestry and rural micro, small, and medium enterprise (MSME) management <b>6.3</b> Promotion of gender-responsive capacity building for forest and environmental legislation and land use rights
D	Forest economy and market	Goal 7: Strengthen national forestry industries and enterprises Goal 8: Forest Plantations Goal 9: Taxes and fund for long term sustainability Goal 10: Diversification of the economy and alternative income generation Goal 11: Harvesting and export regulations
E	Community Governance	Goal 12: Community governance and empowerment Goal 13: Community forest management and plantations
F	Monitoring and law enforcement	Goal 14: Monitoring mechanism for information sharing and legally control Goal 15: Law enforcement
G	Transparency, Work Conditions, Incentives,	Goal 16: Transparency for combatting corruption Goal 17: Fair, balanced, and sustainable employment

<sup>205</sup> Reference to the goals and strategies outlined in the Corporate Plan 2020-2022 which was developed by the Ministry of Forestry and Research because the National Forestry Policy 2020 was not available on its website.

<sup>206</sup> Ibid.

<sup>207</sup> Under Goal 6, 6.4 is also set, but it is about collaboration with educational institutions in order to raise awareness of community members on the environment, and it is not directly related to gender.

	and Integrity	conditions and schemes of service
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Source: Corporate Plan 2020-2022 developed by the Ministry of Forestry and Research.

Theoretically, a gender perspective should be incorporated into the National Forest Policy throughout. It is problematic that a focus on gender goals is put only in capacity development. Though the policy is not published on the Internet and its content cannot be confirmed, it is necessary to confirm what the background and reasons are for setting only capacity development that incorporates a gender perspective, and whether or not gender analysis was conducted and the results of the analysis were reflected in the goals of the policy.

The Ministry of Forestry and Research has created an action plan for each department in charge, in line with the National Forest Policy, and has compiled it in the Corporate Plan 2020-2022. However, in the Corporate Plan, the department in charge of the activities related to Goal 6's "capacity building for gender equality and community empowerment" is unknown, and there is no specific action plan.

### **Solomon Islands Agriculture and Livestock Sector Policy (2015-2019) and Solomon Islands Agriculture and Rural Development Strategy (2007)**

The Ministry of Agriculture and Livestock formulated the Solomon Islands Agriculture and Livestock Sector Policy (2015-2019). This sector policy sets four goals. They are: 1) achieving food security; 2) improving rural livelihoods; 3) improving agriculture for import substitution; and 4) promoting trade. Although the role of women in agriculture is significant, the sector plan does not incorporate a gender perspective based on gender analysis.<sup>208</sup> In the policy, women are included in the category of the vulnerable,<sup>209</sup> so the role of women who are actively engaged in agriculture is ignored, and they turn out not to be regarded as important stakeholders in achieving the above four goals. As mentioned earlier, the Ministry of Agriculture and Livestock has participated in the implementation of action plans for the NSEEWG, which is aimed at promoting the economic empowerment of women and which incorporates a gender perspective. Nevertheless, the sector plan is inconsistent with the NSEEWG.

On the other hand, a gender perspective is integrated into the Solomon Islands Agriculture and Rural Development Strategy (SIARD) (2007) formulated by the Ministry of Development Planning and Aid Coordination with the support of the World Bank.<sup>210</sup> In SIARD, strategies are made on a basis of the fact that, despite the role women play in agriculture and rural communities, they are excluded from agricultural training and opportunities for talking about their needs, and are marginalized due to customary land rights.<sup>211</sup> Although SIARD is outdated because it was formulated in 2007, the results of gender analysis — including gender disparity in training opportunities, contrary to the role of women in agriculture — were common issues when formulating the Solomon Islands Agriculture and Livestock Sector Policy (2015-2019). For this

<sup>208</sup> FAO and Pacific Community. 2019. *Country Gender Assessment of Agriculture and the Rural Sector in Solomon Islands*. Honiara: FAO and PC.

<sup>209</sup> Ibid.

<sup>210</sup> Ibid.

<sup>211</sup> Ibid.

reason, SIARD should have been utilized during development of the policy.<sup>212</sup>

### **National Climate Change Policy (2012-2017)**

The Ministry of Environment, Climate Change, Disaster Management, and Meteorology formulated the National Climate Change Policy (2012-2017) with the SPC and World Fish.<sup>213</sup> This policy lists nine items as principles of policy guidelines, including “Gender Equity and Involvement of Youth, Children, and People with Special Needs”.<sup>214</sup> Therefore, the MWYCFA has made efforts for gender mainstreaming by participating in the thematic working groups of “Vulnerability, Disaster Risk Reduction, and Adaptation” and “Mitigation and Greenhouse Gas Inventory”, established for this policy.<sup>215</sup> First, as one of the strategies of “8.3 Vulnerability, Disaster Risk Reduction, and Adaptation” in the policy, it is stated that gender analysis is conducted, based on which a gender perspective is incorporated into disaster risk assessment, including vulnerabilities and adaptation measures, and women and youth are encouraged to actively participate at all levels for their capacity development.<sup>216</sup> Similarly, as one of the strategies of “8.4 Mitigation”, it is also stated that gender analysis is conducted, based on which a gender perspective is incorporated into the plan for climate mitigation measures.<sup>217</sup>

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<sup>212</sup> Ibid.

<sup>213</sup> ADB. 2015. *Solomon Islands Country Gender Assessment*. Manila: ADB.

<sup>214</sup> MCCDMM. 2012. *National Climate Change Policy*. Honiara: MCCDMM.

<sup>215</sup> Based on Annex 6 National Climate Change Thematic Working Group: Membership, Scope and Role of the National Climate Change Policy.

<sup>216</sup> Page 22 of the National Climate Change Policy.

<sup>217</sup> Page 24 of the National Climate Change Policy.

### **3. Current Status of Gender and Forest Resource Management at the Survey Sites**

#### **3.1. Outline of Field Survey and Findings**

##### **3.1.1. Outline of Field Survey**

###### **1) Survey Objectives**

The field survey of this gender analysis survey first focused on clarifying gender differences in the two target villages of the SI-SFRM Project's pilot activities (Komuniboli, Guadalcanal Province and Falake, Malaita Province). The gender differences clarified included those in roles in productive and reproductive work, access to and control over natural resources, including forest resources, and decision-making power over how to use incomes and resources. Such gender differences were clarified because it is important to examine whether or not they are constraints or can be opportunities for women at the sites when the women participate in decision-making in forest management, agroforestry, and other income generating activities under the SI-SFRM Project's pilot activities, try to become economically empowered, or take a leading role through their participation in the activities. Finally, the field survey aimed to examine effective approaches and interventions which can lead to removing the constraints identified, to promote the active participation in decision-making processes, economic empowerment, and leadership of women.

###### **2) Survey Methodology**

In order to achieve the above-mentioned survey objectives, qualitative survey methods were applied in the field survey. Multiple qualitative research methods were combined to improve the accuracy and reliability of the information collected and to enable the cross-check function. These methods were key informal interviews (KIIs) with chiefs and women leaders who had a good understanding of each pilot site and its inhabitants, and focus groups interviews (FGIs) with women-only and men-only groups of participants who were all involved in the SI-SFRM Project's pilot activities. Furthermore, based on the information collected from the KIIs and FGIs, in-depth interviews (IDIs) with several women who participated in the FGIs were conducted to collect more detailed information on key issues. By combining these three qualitative survey methods, the field survey was undertaken.

For all three methods of interview, questionnaires were prepared in advance, but a semi-structured style was applied. That is, at the beginning of each interview, a question is asked according to the questionnaire, but during the interview, the question is changed depending on the content of the participant's response, and when there seems to be important information, similar questions are repeated and deepened. In addition, the questionnaires created for the three interview methods were pre-tested to determine whether or not they were easy for participants to answer, and problematic questions were revised. All interviews were recorded and taped with the permission of the participants, based on which transcripts were created for all of the interviews conducted. Based on the transcripts, the words and expressions that frequently appeared in the transcripts of interviews at the same pilot site were regarded as keywords or key points, and the meanings of the words and expressions were analyzed in relation to gender in each site.

Through the KIIs and FGIs conducted, the following survey items were covered.

- (a) Socio-economic status of each pilot site (population, number of households, type of clan, main occupations of men and women, household income, and educational levels

of men and women);

- (b) Decision-making system for each pilot site;
- (c) Land tenure system for each pilot site;
- (d) Forest resources (NTFPs) and forest management system for each pilot site;
- (e) Agriculture (farming methods, crops, and sales channels) at each pilot site;
- (f) Changes in the availability and quality of natural resources (water resources, forest resources, and soil) at each pilot site;
- (g) Gender roles and gender relations at each pilot site:
  - ✓ Gender division of labor in productive work, such as agriculture, forest management, and animal husbandry; and in reproductive work, such as fetching water, collecting firewood, household chores, and care work; and gender-wise daily activities;
  - ✓ Gender division of crops and forest resources;
  - ✓ Gender-differentiated access to and control over land and forest resources;
  - ✓ Gender-differentiated decision-making power; and
  - ✓ Gender-differentiated access to training and extension services and financial services.
- (h) Community organizations and civil society organizations organized at each pilot site;
- (i) Support by the Government and NGOs for each pilot site;
- (j) The extent to which people at each pilot site participate in the pilot activities of the SI-SFRM Project; and
- (k) Needs of each pilot site.

On the other hand, IDIs were also conducted, focusing exclusively on the collection of information, within the information collected in accordance with the above survey items (a) to (k), which were still unclear despite being important points of this gender analysis survey, and needed to be pursued more deeply. The items focused on by the IDIs were:

- (a) Land ownership and decision-making power over land issues in matrilineal and patrilineal societies (differences between men and women and within women);
- (b) Annual working schedule (annual calendar) for men and women to work each crop at each pilot site;
- (c) Gender-based differences in decision-making power over how to spend household income, specifically for shopping;
- (d) How pilot activities proceeded in each pilot site (e.g. the way by which the SI-SFRM Project staff and chief of each pilot site disseminated the Project and pilot-activity-related information to people at each pilot site; the way by which the staff facilitated people to newly-establish a decision-making system, consisting of several committees, and select members of the committees established at each pilot site; the way by which the staff facilitated people to make decisions on pilot activities; whether or not the staff motivated and encouraged women to participate in the SI-SFRM Project and its pilot activities; and if they did, how the staff motivated and



encouraged women to participate in these; and the way by which the staff conducted leadership training through pilot activities) and how people at each pilot site reacted to each of the procedures/process.

Further details can be referred to in the questionnaire for each interview in Attachment 1.

### 3) Sites, Schedule, and Participants of the Field Survey

As mentioned earlier, the field survey was conducted in two villages, which are the target sites for the SI-SFRM Project's pilot activities. The two villages are Komuniboli Village, Guadalcanal Province and Falake Village, Malaita Province. In each village, KIIs and FGIs were conducted in February 2021, and IDIs were conducted in April 2021 (see table below).

**Table 3-1 Schedule for the Field Survey**

Schedule	Village	Participants in Each Type of Interviews
Feb. 9 to 10, 2021	Komuniboli	Four persons in KIIs, and three women's groups and three men's groups in FGIs
Feb. 22 to 24, 2021	Falake	Four persons in KIIs, and three women's groups and three men's groups in FGIs
April 14, 2021	Komuniboli	Two women in IDIs
April 22 to 24, 2021	Falake	Four women in IDIs

Source: Survey Team

The number and background of the participants in each interview are shown in the table below.

**Table 3-2 Number of Participants and Background of Various Interviews**

Village	Type of Interview	Participants
Komuniboli	KIIs (Four persons)	<u>Man</u> : 60 years old, chief, with a primary education <u>Women 1</u> : 32 years old, leader, with a secondary education <u>Woman 2</u> : age unknown, leader, with a primary education <u>Woman 3</u> : 38 years old, leader, with a secondary education
	FGIs (26 persons)	<u>Women's Group 1</u> : composed of five women (four with a primary education and one with a secondary education, and all engaged in agriculture) <u>Women's Group 2</u> : composed of four women (two with a primary education and two with a secondary education, and all engaged in agriculture) <u>Women's Group 3</u> : composed of four women (educational level, occupation, and age of all unknown)
		<u>Men's Group 1</u> : composed of six men (aged 30-52 years, four farmers and one driver) <u>Men's Group 2</u> : composed of seven men (all engaged in agriculture)
	IDIs (Two women)	<u>Woman 1</u> : participated in FGI of Women's Group 1 <u>Woman 2</u> : participated in FGI of Women's Group 2
Falake	KIIs	<u>Man</u> : 60 years old, leader, with a university degree <u>Woman 1</u> : age unknown, leader, with a university degree <u>Woman 2</u> : 27 years old, leader, with a university degree
	(Four persons)	

		<u>Woman 3</u> : 24 years old, leader, with a secondary education
	FGIs  (39 persons)	<u>Women's Group 1</u> : composed of six women (ages of all unknown, three students and three farmers) <u>Women's Group 2</u> : composed of six women (ages of all unknown, one student and five farmers) <u>Women's Group 3</u> : composed of six women (ages of all unknown and all engaged in agriculture)
		<u>Men's Group 1</u> : composed of seven men (ages of all unknown, one government officer and six farmers) <u>Men's Group 2</u> : composed of eight men (ages of all unknown, two carpenters, five farmers, and one construction worker) <u>Men's Group 3</u> : composed of six men (ages of all unknown, five farmers and one mechanic)
	IDIs  (Four women)	Woman 1, 2 & 3: participated in FGI of Women's Group 2 Woman 4: participated in FGI of Women's Group 3

Source: Survey Team

### 3.1.2. Socio-economic Conditions of the Survey Sites

#### 1) Komuniboli Village

##### **Geography**

Komuniboli Village is a small community located in the northeastern part of Guadalcanal Province. It is about 60 km from the capital Honiara and can be reached in about an hour by car.

##### **Population and Tribes/Clans**

According to the results of the KIIs conducted, the total population of Komuniboli Village as of 2020 was 124 (64 men and 60 women). The number of households was 25, which can be divided into three clans. The first is the “Chaobata (Lunga)” clan, which owns the customary land of Komuniboli and occupies ten out of the 25 households. This is followed by ten households of the “Nekama” clan and five households of the “Thogo” clan. Three out of the 25 households were female-headed households, and all of the women heads were widows who had lost their husbands. In addition, it was found that although the number of nuclear family households is increasing in Komuniboli, there are still extended-family households for various reasons. Based on the KIIs conducted, there are cases in which the families of sons and daughters live together to look after their elderly parents, or in which they temporarily live with their parents while building their own homes.

##### **Livelihoods and Incomes**

The main livelihood of people in Komuniboli Village is agriculture. However, when asked in the KIIs and FGIs about the occupations of men and women, rather than households, gender-based differences in livelihoods became clear. According to the results of these interviews, the regular cash income of women is limited to that earned by selling surplus crops at the market in the capital Honiara. In addition, there are some women who sell homemade cakes at schools and churches to earn a small cash income. On the other hand, many men sell miscellaneous freshwater fish (eels) caught in streams, pigs, and chickens, and occasionally sell timber. It turned out that there are more men than women who earn a cash income as self-employed retailers/shop-keepers and

transporters, and as wage laborers, while those jobs are all in the informal sector.

Regarding household income, most female participants in the KIIs and FGIs talked about the approximate income that women earn from selling crops at the market, but rarely mentioned the income that men earn from fishing, self-employment jobs, and daily labor work.<sup>218</sup> According to those participants, however, even the amount of income that women earn at the market varies, depending on the type and yield of crops grown by each woman or household. Plantation crops, such as cacao, coconuts, and betel nuts, are limited to some households, and many households cultivate and sell sweet potatoes, cassava, pana, taro, beans, and vegetables. Coconuts are usually sold as palm nuts or as copra, and cacao is usually roasted and sold. In addition, mustard sticks, an NTFP, are also a source of income for people in Komuniboli.

According to the chief, the average household income of Komuniboli Village is approximately SBD 4,000 per month and SBD 48,000 per year. Other participants in the interviews cited SBD 500 as an approximate household income that women can earn selling their crops at the market once a week. There are a few women who sell a large amount of agricultural products at the market and earn about 1,000 SBDs by selling copra, cacao, and mustard sticks.<sup>219</sup> However, not only female, but also male participants emphasized the rigor of household financial management by saying, “Even if you sell agricultural products and earn SBD 500-1,000, you have to pay SBD 200 for the cost of round-trip transportation between Komuniboli and the capital Honiara, and SBD 50 for the market usage fee and to buy your own food, such as rice and seasonings, and you will have only SBD 50 to 100 left in your hands.”

### **Education and Health Services**

From the results of the interviews conducted, many men and women in Komuniboli Village have completed primary education and dropped out of secondary education. However, many older women are illiterate or have not completed primary education, and only a few boys advance to tertiary education. Some participants in the interviews raised one of the most critical constraints that even currently prevent children from attending school: that even the primary school is two km away from Komuniboli and children have to cross a river on the way to school. As Komuniboli does not have an ECE facility, children are not able to have any experience with learning until they go to primary school. Therefore, the participants in the interviews said that some children could not sustain their motivation to go to the far-away school across the river. Furthermore, in the case of secondary education and above, the financial burden is a major constraint. According to some female participants, tuition for secondary education and dormitory fees range from SBD 2,500 to 5,000, and universities cost SBD 7,000 to 10,000. They said that many parents could not afford to pay such amounts, and their children ended up dropping out in the middle of secondary education.

There are no health and medical facilities in Komuniboli Village. To reach the Ruavatu Rural Clinic, where people in Komuniboli can receive medical services, it takes about an hour to walk there. For more serious illnesses and injuries, they need to go to the Good Samaritan Hospital in Tetere or the National Referral Hospital in the capital Honiara. Some interview results show that

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<sup>218</sup> According to a part of the participants in the interviews conducted, self-employed small shop keepers can earn approximately SBD 200 per day.

<sup>219</sup> Some women participants gave an example that if a woman sells 500 copra, 20 pieces of cabbage, and ten bags of mustard sticks at the market, she can earn about SBD 1,000.

the distance to the hospital, transportation costs, and medical examination costs are a major burden for women to access the hospital, while women, in particular, need to go to a hospital and have medical examinations during pregnancy and childbirth, and after childbirth.

## 2) Falake Village

### **Geography**

Falake Village is located in West Kwara'ae in Malaita Province. To get from the capital Honiara to Falake Village, it is necessary first to go to the provincial capital Auki, which takes five to six hours by ferry or 30 minutes by plane. Then, it is necessary to drive from Auki to Falake Village, but this takes about one to two hours since the roads are poorly maintained.

### **Population and Tribes/Clans**

Based on the results of the KIIs conducted, the population of Falake Village as of 2020 was 157 (88 men and 69 women), and the number of households was 49 (four of which were female-headed households). It was also found from the KIIs that the main tribe of Falake, the "Funubua", has been separated by marriage and divided into four clans. The four clans are "Arurumae", "Anita'a", "Gae", and "Kwaiorea". According to the key informants interviewed, all of these clans have ownership of the customary land of Falake and own and manage it collectively. In addition, unlike Komuniboli Village, there are many cases where people who have jobs in the formal sector, including government jobs, go out to cities around Falake, such as Foto and Dala, and live apart.

### **Livelihoods and Incomes**

From the results of the interviews conducted, it was found that though agriculture is still the main livelihood of Falake Village, there are other more stable sources of income, compared to Komuniboli Village. As mentioned above, this is because many households regularly receive a remittance from their male members who live in the cities and work in the formal sector.

It is common with Komuniboli Village that there are differences and disparities in terms of opportunities for work and cash income between men and women. Women in Falake, like those in Komuniboli, make money by selling vegetables at the market. Furthermore, although not often mentioned in the interviews conducted in Komuniboli, it was found that selling betel nuts is a major source of income for women in Falake. On the other hand, men in Falake, while helping women farm crops, earn cash income from self-employed work or business, such as carpentry, welding, transportation (buses/trucks), and shop-keeping, as well as from regular jobs in the formal sector and pig raising. More importantly, according to one female key informant, men are more likely to grow and sell plantation crops that are more productive and have higher commercial value, citing kava and timber as examples. Some female participants in the FGIs also described reasons why women cannot grow plantation crops like kava and instead grow only food crops and vegetables. According to them, first, women need to gain special skills and physical strength to grow kava. Secondly, and more importantly, it takes three years to harvest kava, but until then, women, as food providers, also need to supply food to their family members, so many women just end up growing only crops that can be harvested in a short-period of time.

Based on the results of the interviews conducted, there is a huge income gap between men and

women in Falake Village because men and women cultivate different types of crops and men cultivate crops of which the market value is much higher than that of crops which women cultivate. First, it was said in the interviews that the income women earn by selling root vegetables and other vegetables is about SBD 1,000 per week, but women who also sell betel nuts can earn more income. According to some female participants, although the demand for betel nuts is high, the supply is low, so the price of betel nuts is as high as SBD 800 per bag, and two to three bags can be sold per week by women in Falake. On the other hand, the number of men (households) who grow kava is still small in Falake. According to some men who participated in the interviews, kava is traded at SBD 250 per kilo, and in the case of a man who planted 300 kava seedlings in 2016, sales have been increasing year by year since 2018, from SBD 2,000 to SBD 4,000, SBD 8,000, and SBD 15,000.

In the case of Falake Village, unlike Komuniboli Village, there is no need to pay a transportation fee to go to the market or market usage fee. Therefore, all of the income earned by selling agricultural products at the market remains in the hands of women. According to the women who participated in the interviews, the market is located in Dala, which is only one km from Falake, which is walking distance. They also said that betel nuts can be bought by middlemen in the village. Many participants, both women and men, said that they can buy daily necessities, such as rice, sugar, salt, and soap, if they earn about 1,000 SBDs per week and can maintain a sufficiently basic life. Some of those female participants also said, “The money left over from buying food and essentials is saved for school expenses for children and for bride prices to give to sons’ brides’ sides when the sons get married.”

### **Education Services**

In Falake, as in Komuniboli, most of both men and women have completed primary education, but many dropped out in the middle of secondary education. Also, elderly women have not completed primary education, while some men have graduated even from Solomon Islands National University. However, it was also found that education for girls is still constrained by gender norms regarding sexuality. According to one of the female key informants, “Some of the girls who dropped out of primary or secondary education were actually forced to drop out of school and get married because their brothers suspected relationships between their sisters and boys who went to the same school.” On the other hand, early marriage or child marriage used to be practiced as a custom in Falake, so many elderly women abandoned school due to their child marriages. One elderly woman who participated in the interview talked about her own experience, saying, “Because it was a long time ago, I was forced to get married due to the custom and had to stop going to primary school.” She continued saying, “Now, parents have changed their minds and they are aware that education is important for both boys and girls, and even girls can go to school, and some girls go to vocational school and college.” However, violence against women and girls, such as early marriage, child marriage, and forced marriage, is still going on in Falake, which partially violates the right to education for girls there.

#### **3.1.3. Decision-making System at the Community Level**

##### **1) Komuniboli Village**

Based on the results of the KIIs conducted, in Komuniboli Village, the chief, with the elders of the Chaobata (Lunga) clan, who own the customary land of Komuniboli, has traditionally made decisions on land distribution, forest management, and community development. Women and young people who have been excluded from decision-making processes have just followed

whatever such male leaders have said and decided. Until 2020, when a Community Committee and Sub-Committees were newly established as part of a more democratic decision-making system with the facilitation of the SI-SFRM Project staff, all decision-making in Komuniboli used to be made only by those men in power. According to one female key informant, “In the past, women could attend meetings to discuss forest resource management and its rules, but women had never expressed their opinions or concerns at the meetings.” She also explained the reason for that, saying that “Women shouldn’t give their opinions in public places because community decision-making is the role of men.” Due to the establishment of the new and democratic decision-making system, however, women and young people have also joined the committees as members. Regarding this major transformation of the decision-making system, all key informants demonstrated a strong will and attitude by saying, “People here are unfamiliar with this new system and it might take them some time to adapt, but we want to keep this system.”

The new decision-making system established in Komuniboli consists of the Community Committee and its Sub-Committees, including “Religion”, “Social Services”, “Culture and Law Enforcement”, “Women’s Development”, “Youth Development”, and “Economic Development”. Although women have also been selected as members of each of the Sub-Committees, no women have been selected as members of the Community Committee (see table below). Only for the Sub-Committee on “Women’s Development” has a woman been selected as chair (see table below).

**Table 3-3 Women's Involvement in the New Decision-making System Established in Komuniboli Village**

	Community Committee	Sub-Committees					
		Religion	Social Services	Culture & Law Enforcement	Women's Development	Youth & Development	Economic Development
Sex of Chair	Male	Male	Male	Male	Female	Male	Male
Number of female members	0	3	1	1	4	2	2
Total number of members	4	5	5	4	4	5	4

Source: Developed by Survey Team based on the results of the KIIs conducted in Komuniboli.

## 2) Falake Village

In the case of Falake Village, the decision-making system is more complex than that of Komuniboli Village because the major tribe of Funubua is divided into four clans. According to the key informants, the four clans have equal ownership of the customary land of Falake, so decisions on land, forests, and other matters are made by representative male elders from each of the four clans. Those representatives include men who live in nearby cities, such as Dala and Fote. In Falake, as in Komuniboli, a Community Committee and five Sub-Committees have been established, based on the facilitation by the SI-SFRM Project staff. According to one of the male participants in the FGIs, “Until the SI-SFRM Project began, women sometimes attended community meetings, but they only sat there, and discussions were held exclusively by men.” He continued, “Since support by the SI-SFRM Project began, women have come to participate in discussions as members of the Forest Management Committee.” In Falake, the Community Committee includes female members, while the Sub-Committees on “Culture and Law

Enforcement” and “Economic Development” do not include any female members, and all chairs other than of the Sub-Committee on “Women's Development” are men (see table below).

**Table 3-4 Women's Involvement in the New Decision-making System Established in Falake Village**

	Community Committee	Sub-Committees					
		Religion	Social Services	Culture & Law Enforcement	Women's Development	Youth & Development	Economic Development
Sex of Chair	Male	Male	Male	Male	Female	Male	Male
Number of female members	2	1	3	0	6	1	0
Total number of members	6	3	6	4	6	3	4

Source: Developed by Survey Team based on the results of the KIIs conducted in Komuniboli.

### 3.1.4. Land Tenure System and Gender-based Access to and Control over Land

#### 1) Komuniboli Village

Since Komuniboli Village is a matrilineal society, customary land is inherited from the mother to the eldest daughter. From the results of the IDIs conducted, it was found that within the Chaobata (Lunga) clan, a mother who has inherited the land from her mother hands over it to her eldest daughter, and if she has no daughter, the land is inherited by her niece (the daughter of the mother's sister). However, even if the eldest daughter or any other related woman inherits the customary land, it is customary for women in Komuniboli to leave and move to their husbands' places at the time of marriage. This does not eliminate the woman's primary rights or secondary rights over the customary land of Komuniboli. However, if the woman moves to a place far from Komuniboli, she might not be able to participate in any discussions and decision-making processes on the issues of the land and forests inherited. The decision-making power regarding the distribution and use of the land and forests originally lies with the chief (the mother's brother or son) and other elder male members of the clan. Therefore, the inheriting woman might be occasionally consulted by those men, but she is not authorized to make any final decisions on the land or forests. In other words, women of Chaobata (Lunga) origin in Komuniboli are given only nominal inheritance rights, while men of Chaobata (Lunga) origin have and enjoy the right to make decisions on how to distribute, use, and develop the land by themselves.

Some women who participated in the FGIs in Komuniboli acknowledged that the custom of the bride price violated their land rights, regarding the fact that they are not necessarily fully involved in decision-making processes on the distribution, use, and development of the land while being entitled to the inheritance rights. One participant in the first women's group said, “Actually, it should be the women who make decisions on land issues, but because they have left Komuniboli due to marriage, those men who remain in Komuniboli make decisions.” Other participants in the second and third women's groups also said, “Women in Komuniboli own the land, but they leave Komuniboli due to marriage because of the bride price, and those men who remain in Komuniboli make decisions on the land, and use it.” However, these female participants also mentioned that men always consult with women at the decision-making stage, and that a certain amount of respect

is given to women.

Through the IDIs conducted, the following matters were clarified: 1) the rights entitled to women, men, and their children of the Chaobata (Lunga) clan that inherits the customary land of Komuniboli; 2) their places of residence after marriage; and 3) their roles in terms of land and forest decision-making (see table below).

**Table 3-5 Differences in Land Rights, Residences after Marriage, and Decision-making Roles between Men and Women of Clans that Collectively Owns the Customary Land of Komuniboli Village**

Category	Inheritance Rights	Residential Place after Marriage	Decision-making Role
Eldest Daughter	Yes	Traditionally, the eldest and other daughters also move to and live at their husbands' places because of the bride price given. However, due to changes in lifestyle, some of them	If the eldest daughter lives close to Komuniboli and <u>gets her husband's permission</u> , she can attend land meetings which take place in Komuniboli. However, she does not have the same decision-making power the chief has, but she can continue to use the land.
Other Daughters	Yes	may remain and live in Komuniboli. This depends on their husbands' thoughts and whether or not they received bride prices.	Other daughters can attend meetings and use the land as well, but they have less authority than their eldest sister.
Sons	No	Komuniboli	The eldest son, in particular, plays as the chief the role of decision-making and leader on the issues of land, forests, and forest resources.
Grandchildren (only children of the daughters)	Yes, but only females	Grandchildren live at their fathers' places. In the case of male grandchildren, they might move back to Komuniboli as the chief after their fathers' deaths.	Grandchildren have land use rights and can participate in land and forest meetings. In the case of males, they are responsible for decision-making.

Source: Developed by Survey Team, based on the results of the IDIs conducted in Komuniboli.

Furthermore, the IDIs also clarified differences in land rights which are shaped by blood and marriage relations among women in various positions in Komuniboli (see table below).



**Table 3-6 Land Rights Differentiated among Komuniboli Women Depending on Their Blood and Marriage Relations**

Category	Inheritance Rights	Decision-making Power Regarding the Development and Use of Land and Forests	Land Use Rights for Short-term Crops	Land Use Rights for Long-term Crops
Women & daughters of Chaobata origin	Yes	Yes	Yes	Yes
Daughters of men of Chaobata origin	No	Can attend meetings, but decision-making power is limited and no rights over selling/leasing the land	Yes	Yes
Women who got married to men of Chaobata origin	No	Limited or almost no decision-making power	Yes	If the Chaobata clan accepts
Women without any blood or marriage relations with Chaobata clan	No	No If they have a high level of education, they can give advice and participate in meetings, but have no decision-making power	Yes	If the Chaobata clan accepts

Source: Developed by Survey Team, based on the results of the IDIs conducted in Komuniboli.

## 2) Falake Village

Falake Village, unlike Komuniboli Village, is a patrilineal society. As mentioned previously, the Funubua tribe of Falake is divided into four clans, all of which have ownership of Falake's customary land. According to the women who participated in the IDIs, inheritance rights are not transferred from the father to only the eldest son of each clan, but the male relatives of each clan inherit and own the customary land as a group. The female participants described that first, each clan has discussions among the male relatives of each clan and goes through the process of consensus on who will manage the land and participate in decision-making processes on behalf of the clan. According to them, if there are multiple sons who live in Falake, all of them participate in land meetings and make decisions on behalf of the clan, and if they have daughters, daughters also participate in the meetings.

In Falake as well, it is customary for women to move to their husbands' places after marriage. However, according to the results of the IDIs, there are cases in which the husband moves to Falake, depending on the ideas of the husband. In such cases, it is possible for the couple to run agriculture based on the land use rights (secondary rights) that the wife (a woman of Funubua

origin) has. On the other hand, a woman who has married a man in Falake and moved to Falake is not entitled to the customary land, but can use it through her husband. Therefore, she has no authority over land decision-making.

In the IDIs conducted, differences in land rights between men and women in Falake which are shaped by their blood and marriage relations were asked about and clarified (see table below).

**Table 3-7 Land Rights Differentiated between Falake Women and Men, Depending on Their Blood and Marriage Relations**

Category	Land Rights	Decision-making Power Regarding the Development and Use of the Land and Forests	Land Use Rights for Short-term Crops	Land Use Rights for Long-term Crops
Sons of men in Falake	Inheritance and use rights	Yes	Yes	Yes
Sons of women in Falake	Use rights	Depends on their educational levels	Yes	Yes
Daughters of men in Falake	Use rights	Can participate in meetings if invited, and can express opinions through fathers and brothers	Yes	Possible with permission from elder men
Women who married men in Falake	Can have access to the land through their husbands	Can participate in meetings, but have no decision-making authority	Yes	Possible through their husbands

Source: Developed by Survey Team, based on the results of the IDIs conducted in Falake.

### 3.1.5. Gender Division of Labor in Productive and Reproductive Work and of Labor Load

#### 1) Komuniboli

#### **Gender Division of Labor/Roles in Agriculture**

Based on the results of the various interviews conducted, women in Komuniboli Village play a major role in productive and reproductive work. It was also found that the gender division of labor is clear in productive work, and that women are mainly responsible for reproductive work. First of all, regarding productive work, women play a central role in agriculture (shifting cultivation). From the results of the FGIs conducted, it turned out that women not only focus on farming, but also make decisions on farming, such as what crops to plant and when to harvest, in consultation with their husbands, but on their own initiative. In agriculture, men only help women with preparatory work requiring physical strength, such as cutting vegetation and plowing the land. Women are involved in almost the entire process, including those tasks and others up to selling surplus crops. The gender division of labor in shifting cultivation in Komuniboli are shown in the

table below.

**Table 3-8 Gender Division of Labor in Shifting Cultivation in Komuniboli Village**

	Cutting Trees & Grasses	Cleaning	Burning	Plowing & Land Preparation	Sowing & Planting Seedlings	Weeding	Harvesting	Marketing
Men	✓	✓		✓				
Women		✓	✓	✓	✓	✓	✓	✓

Source: Developed by Survey Team, based on the results of the FGIs conducted in Komuniboli.

### Gender Division of Labor/Roles in Forest Management

Regarding forest management, although there are differences in the types of species handled and the purposes of using forest resources between men and women, each plays a role in forest management. First, women are mainly responsible for collecting firewood and other NTFPs (edible wild vegetables and fruits, herbs, and mushrooms) for household consumption. For firewood, it is the men's role to first use a chainsaw to cut off the branches from trees and cut them into several pieces, while it is the role of women to cut them into the size of firewood. However, since women usually get firewood near their homes, it is irregular for men to cut branches from trees in the forest. On the other hand, men are responsible for managing and logging forest resources, including timber, which has high market value. With support by the SI-SFRM Project, women have become involved in forest management planning and decision-making, but that is still limited. According to the participants in the various interviews, many women do not participate in these because they are "busy". One female key informant explained that this is due to the gender norm that decision-making on forest and land issues is the role of men, as well as a lack of self-confidence of women. The table below shows the gender division of labor in forest management in Komuniboli.

**Table 3-9 Gender Division of Labor in Forest Management in Komuniboli Village**

	Planning for Forest Management	Cutting Grasses & Ground Leveling	Planting Seedlings	Forestry (Taking Care of Seedlings)	Pruning & Weeding	Patrol of Wildfire & Illegal Logging
Men	✓	✓			✓	✓
Women	(✓)		✓	✓	✓	

Note: (✓) means "limited".

Source: Developed by Survey Team, based on the results of the KIIs conducted in Komuniboli.

### Gender Division of Labor in Reproductive Work

Regarding reproduction work, women in Komuniboli mainly collect firewood and other NTFPs, as well as fetch water, cook, wash dishes, take care of children, and take care of livestock. In the case of Komuniboli, many households have tanks installed on their premises, so it does not take women much time to fetch water. In addition, depending on the household, men also help with collecting firewood and taking care of livestock. However, it was found that women are more burdened with more time-consuming work and a much greater workload and are placed in a situation of "time poverty". The workload which women have for reproductive work is greater for women from extended families. According to one of women who participated in the interviews, "The more family members there are, the more time and effort it takes to prepare meals and wash

dishes.”

### Daily Activity Schedule for Women and Men

The table below shows the daily activities of women and men in Komuniboli Village. It was found from the interviews conducted that both men and women can have free time after 7:00 pm during the day (see table below).

**Table 3-10 Daily Activity Schedule for Women and Men in Komuniboli Village**

Women		Men	
5:30	Get up Wake up children and get them prepared to go to school Prepare breakfast, eat breakfast, and wash dishes Do other household chores	6:00	Get up Move to forests, depending on the man Cut down trees & grasses and clean up
		8:00	Go back home and eat breakfast
9:00	Move to the field Do farm work	9:00	Move to the field and do farm work, depending on the man
16:00	Go back home	16:00	Go back home
17:00	Prepare dinner, eat dinner, and wash dishes	18:30	Eat dinner
19:00	Free time Go to bed	19:00	Free time Go to bed

Source: Developed by Survey Team, based on the results of the FGIs conducted in Komuniboli.

The table above is an example of a schedule for days when women do not sell their crops at the market. On days selling crops at the market in the capital Honiara, women wake up at four o'clock and wait along the road for a truck to take them to Honiara. In the case of women with small children, they take their children to the fields and carry out farming work while carrying them on their backs. Moreover, unlike men, women continue to work in the fields during the busy seasons, even during the daytime when the sun is shining. During the busy season of preparing new farmland and weeding throughout the year, women sometimes work until around six p.m., but during the harvest season, they finish harvesting crops in a few hours. On Saturdays, women are busy baking cakes to sell on Sundays. On the other hand, one of the women who participated in the FGIs said, “On days when I have free time, relatively speaking, I am looking forward to exchanging information and chatting with other women while doing laundry at the riverside from eight to ten a.m.”

## 2) Falake Village

### Gender Division of Labor/Roles in Agriculture

In Falake Village as well, a similar gender division of roles is applied in productive and reproductive work. First, regarding productive work, shifting cultivation is also practiced in Falake. Also, as with Komuniboli, women are mainly responsible for shifting cultivation. It was found that in Falake, there are households in which women make decisions on farming, such as when, what types of crops, and where to plant, which is limited to crops which can be harvested in a short period of time, while in others men do so. Based on the results of the KIIs, men in

Falake seem to be more involved in agriculture than men in Komuniboli (see table below). However, men are exclusively responsible for harvesting and selling plantation crops, such as kava.

**Table 3-11 Gender Division of Labor in Shifting Cultivation in Falake Village**

	Cutting Trees & Grasses	Cleaning	Burning	Plowing & Land Preparation	Sowing & Planting Seedlings	Weeding	Harvesting	Marketing
Men	✓	✓	✓	✓	✓			
Women		✓	✓	✓	✓	✓	✓	✓

Source: Developed by Survey Team, based on the results of the FGIs conducted in Falake.

### Gender Division of Labor/Roles in Forest Management

In regard to forest management, the same results as those of Komuniboli were obtained from the various interviews conducted. In Falake as well, women mainly collect firewood and other NTFPs (edible wild vegetables and fruits, herbs, and mushrooms) for household consumption. Regarding firewood, in Falake as well, it is the role of men to first cut off branches from trees by using a chainsaw and then cut them into several pieces, while it is the role of women to cut them into the size of firewood. Furthermore, men have been responsible for the management and logging of forest resources, including timber, which has high market value.

In Falake, women have also become involved in forest management planning and decision-making since the support of the SI-SFRM Project began. One of male participants in the FGIs said, “Previously, men talked at meetings, and women only sat down,” and he described a reason why women used to do so: “Women didn’t want to be asked why women would participate, even though it was the role of men to discuss land and forest issues.” Another male participant pointed out, “The cultural way of thinking that decision-making is the role of men has become a barrier to women’s participation.” On the other hand, one of the women who participated in the FGIs said, “Thanks to the encouragement made by the SI-SFRM Project’s staff, women originally from Falake have become more active in talking at meetings.” She added, “Even among women who migrated to Falake due to marriage, there are some who have participated in workshops and training on women’s empowerment held in Auki and can talk with confidence at meetings.”

The gender division of labor in forest management in Falake is shown in the table below. According to the participants in the KIIs and FGIs, in Falake, it rains enough during the rainy season, so they do not need to take care of the seedlings planted, such as watering them (see table below).

**Table 3-12 Gender Division of Labor in Forest Management in Falake Village**

	Planning for Forest Management	Cutting Grasses & ground Leveling	Planting Seedlings	Forestry (Taking Care of Seedlings)	Pruning & Weeding	Patrol of Wildfire & Illegal Logging
Men	✓	✓	✓		✓	✓
Women	(✓)	✓	✓			

Note: (✓) means “limited”. Regarding forestry, it rains enough during the rainy season in Falake, so it is not necessary to water the seedlings planted.

Source: Developed by Survey Team, based on the results of the KIIs conducted in Falake.

### Gender Division of Labor in Reproductive Work

In regard to reproductive work, women in Falake are also mainly responsible for household chores and care work, such as collecting firewood and other NTFPs, fetching water, cooking, washing dishes, raising children, and caring for livestock. It was also found that in Falake as well, in some households, men help with household chores (fetching water, cooking, and dishwashing), raising children, and caring for livestock. However, women are mainly involved, and the workload and burdens women have from agricultural work and reproductive work are large.

### Daily Activity Schedule for Women and Men

Based on the results of the interviews conducted, the daily activity schedule for women and men in Falake turned out to be similar to that of Komuniboli. In Falake, both men and women have free time from eight p.m. after dinner.

**Table 3-13 Daily Activity Schedule for Women and Men in Falake Village**

Women		Men	
6:00	Get up Fetch water Prepare breakfast, eat breakfast, and wash dishes Do other household chores	7:00	Get up Move to forests Cut down trees & grasses and Clean up Go back home and eat breakfast
11:00	Move to the field or to the market Work in the field or sell crops in the market	11:00	Some men move to the field and work there with their wives Self-employed men do their work
16:00	Go back home	16:00	Go back home
18:00	Prepare dinner, take shower, go to church, eat dinner, and wash dishes	19:00	Take shower, go to church, and eat dinner
20:00	Free time Go to bed	20:00	Free time Go to bed

Source: Developed by Survey Team, based on the results of the FGIs conducted in Falake.

According to some women who participated in one of the FGIs, in households with children attending school, women get up at five o'clock and start preparing to send them to school. They also explained that a reason for this is that, in the case of Falake as well, the primary school is two to three km away, so some mothers send their children to school. Women's free time is after eight p.m., when they return from the field, prepare dinner, eat, and finish washing dishes, while some men have free time during the day. Men who go to the field with women and help with

farming work also have free time after eight p.m., as women do.

### 3.1.6. Gender Division of Crops and Labor and Gender-based Annual Work Schedule

#### 1) Komuniboli Village

#### Gender Division of Crops and Labor

As mentioned above, shifting cultivation is practiced in Komuniboli Village. Crops cultivated by this method are sweet potatoes, cassava, taro, pana, vegetables, and legumes. Fruits cultivated are bananas, pineapples, and sugar cane. On the other hand, the cash crops cultivated on plantations (settled agriculture) are cacao, coconuts (palm fruits and copra), and betel nuts. According to the women who participated in the FGIs, after cultivating and harvesting multiple crops for two years, they move to the next piece of land. Based on their explanation, pana is first cultivated and harvested for three to eight months, then sweet potatoes, taro, sugar cane, and bananas are cultivated for the next three to six months, and even after harvesting sweet potatoes and taro, sugar cane and bananas are still harvested for a while. However, by that time, they have already moved to the next piece of land. As mentioned earlier, in agriculture, men help women, specifically during the preparatory stage, but women are mainly responsible for sowing, planting seedlings, weeding, harvesting, and selling.

When being asked in the IDI when and what kind of work is to be carried out by whom for each crop, the answers shown in the table below were obtained.

**Table 3-14 Annual Work Calendar by Crop and Gender in Komuniboli Village (One Example)**

Crop Type	Sex	Month											
		Jan.	Feb.	Mar.	Apr.	May	June	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.
Root vegetables	F						1,2,3	4	4	4	4	5,6	5,6
	M						1,2						
Other vegetables	F		1,2,3	4,5,6									
	M												
Fruits banana/ pine-apple	F			1,2,3	4	4	4	4	5	6			
	M			1,2,3									
Betel nuts	F	3,4	3,4										
	M	3,4	3,4										
Coconut/ cacao	F												
	M												

Note: Work categories: 1) cutting down trees and grasses and burning; 2) plowing; 3) sowing and plant seedlings; 4) weeding; 5) harvesting; and 6) selling.

Source: Developed by Survey Team, based on the record kept by a woman and her husband who participated in the IDI in Falake.

The woman who kept the record in the table above kept a record for 2020 with her husband after receiving training on how to record agriculture-related income and expenditure which was conducted through the SI-SFRM's Project's pilot activity of agroforestry. She said that until then,

she had never kept any records on farming. According to this woman, every household in Komuniboli usually plants whatever crops the seeds or seedlings for which are available when finishing harvesting previous crops, rather than strategically choosing the time and crops. As shown in the table above, she described that some vegetables (cabbage) can be harvested in only six weeks, so after harvesting them, other vegetables can be cultivated. On the other hand, it takes five to six years to harvest betel nuts, which is a long-term crop. In Komuniboli, betel nuts and coconuts were planted a long time ago, so all households that own them are currently only harvesting and selling. The woman who showed her record in the IDI said that she has planted new betel nut seedlings and engaged in weeding with her husband, but she also said that harvesting betel nuts is a man's job. According to her, this is because betel nut trees grow high, so it is necessary to climb up trees and harvest them.

## Busy Seasons

In the FGIs and KIIs conducted, many participants answered that the busy seasons throughout the year are January, June/July, and December for men and women living in Komuniboli Village. According to them, as new school semesters begin in January and July, parents are busier earning money for their children's school expenses. June/July and December are the farming seasons (June and July are the times to plant seed sweet potatoes and December is the harvest season). Since December is also the Christmas season, people are busier preparing for it.

## 2) Falake Village

### Gender Division of Crops and Labor

Similar to Komuniboli Village, shifting cultivation is practiced in Falake Village. In this method of agriculture, root vegetables, including sweet potatoes, taro, pana, and cassava, as well as other vegetables and legumes, are cultivated. Long-term plantation cash crops cultivated are cacao, coconuts, kava, betel nuts, and *Morinda citrifolia*. According to the results of the women's group FGIs, women in Falake usually first cultivate and harvest cassava and secondly sweet potatoes, and then move to the next piece of land, but they will return to the original piece of land in less than two years.<sup>220</sup> In Falake, kava, which has a higher market value, is cultivated, but men are mainly in charge. In the IDIs, questions were asked about when and what kind of work is done to grow each crop, and by whom, but no records were kept and no more detailed information was available than Komuniboli (see table below).

**Table 3-15 Annual Work Calendar by Crop and Gender in Falake Village (One Example)**

Crop Type	Sex	Jan.	Feb.	Mar.	Apr.	May	June	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.
Root vegetables	F					1,2	3	4	4	4	4	4,5	5,6
	M					1,2	3						
Coconuts/cacao	F												
	M												
Kava	F												
	M												

Note: Work categories: 1) cutting down trees and grasses and burning; 2) plowing; 3) sowing and plant seedlings; 4) weeding; 5) harvesting; and 6) selling.

<sup>220</sup> Like Komuniboli, in Falake the cycle of returning to the original land under shifting cultivation is getting shorter and shorter, to every two years or so. This is because people in both villages do not want to farm on land far away from their homes, but rotate only land close to their homes.



Source: Developed by Survey Team, based on the results of the IDIs conducted in Falake.

As shown in the table above, the IDIs provided clear responses on the gender division of labor and annual work schedule for women and men only for root vegetables. According to a woman who participated in the IDI, it takes five years to harvest coconut and cacao, and until then, work such as regular plowing is done by someone in the family. She also explained regarding kava that if seedlings are available, people in Falake plant them and, as regular work, they need to first cut down trees and grasses to prepare the land, plant seedlings, and weed, and finally harvest them in three years. Based on the results of the FGIs, it is the role of men to cut down vegetation, manage/care for the growing seedlings of kava, harvest it, and sell it, while women help with cutting vegetation, planting seedlings, and weeding.

### Busy Seasons

From the results of the KIIs and FGIs, it turned out that the busy season for men and women in Falake was similar to that for men and women in Komuniboli. Participants in the interviews in Falake responded that the busy seasons throughout the year are January, June, and December. According to them, January and June are the beginning of the new school semesters and people there are busy earning school fees for their children. They also said that June and December are the farming seasons, as June is the time to plant seed sweet potatoes, and December is the time for harvest, and that December is the Christmas season, so people are busy preparing for it. Some of the participants in the interviews mentioned April for Easter.

#### 3.1.7. Impact on Women and Men of Decrease in/Deterioration of Natural Resources including Forest Resources

##### 1) Komuniboli Village

#### Available Forest Resources and Different Preference Tree Species for Women and Men

In Komuniboli, agroforestry is being carried out as a part of the SI-SFRM Project's pilot activities, and seedlings of timber and fruit tree species were planted. The tree species listed by the participants in the KIIs, including the forest resources originally available in Komuniboli, are shown in the table below. Upon being asked about the favorite tree species of both men and women in the interviews, many participants responded that there was no big difference between men and women. However, they added that women have more needs and interests in tree species that can be used as firewood.

**Table 3-16 Different Preferred Tree Species for Women and Men in Komuniboli Village**

	Available Tree Species	Tree Species that Men Like	Tree Species that Women Like
Before support by the SI-SFRM Project began	Akwa ( <i>Pometia</i> ) Vasa ( <i>Vitex</i> ) Ebony Fern Orchids (flowers)	There is no difference in tree species preferences between women and men. However, women prefer Akwa and Vasa as firewood.	
After support by the SI-SFRM Project began	Mahogany Teak Pencil Cedar Fruits (citrus)		

Source: Developed by Survey Team, based on the results of the KIIs and FGIs conducted in Komuniboli.

### **Changes in the Availability of Natural Resources, Including Forest Resources and Impacts**

As a result of the various interviews conducted, it was found that the forests in Komuniboli Village are relatively well preserved due to the small population. It was said that some virgin forests remain. According to FGI participants, firewood is available near home and other NTFPs are not declining. Most of the participants in the interviews cited the rainfall pattern becoming unpredictable as a change over the past ten years, including frequent floods due to heavy rain during the rainy season and no rain during the dry season. According to them, for this reason, the source of drinking water is sometimes exhausted during the dry season. However, since most households have installed tanks at home, there is no problem in fetching water. On the other hand, due to the shortened cycle of shifting cultivation<sup>221</sup> in addition to soil erosion on slopes due to heavy rain, soil degradation is progressing, and the productivity of root vegetables, such as sweet potatoes, taro, and yams, is declining. Another problem that plagues farmers in Komuniboli is the giant snail called the “Giant African Snail”, which is causing great damage to the production of root vegetables.

As mentioned earlier, women play a major role in both productive and reproductive work in Komuniboli Village. The reproductive work, such as collecting firewood and fetching water, for which women are mainly responsible, has not significantly been affected since forest and water resources have not yet severely been affected by climate variability. However, changes in the rainfall amount and patterns and soil degradation have a direct impact on women who are mainly responsible for agriculture. The same is true for snail outbreaks. Women in Komuniboli go to the market in the capital Honiara once a week to sell their produce, which is already a financial burden for them, as they need to pay the cost of transportation and the market usage fee. If the production of agricultural products drops further due to these reasons, it will have further adverse impact on women’s livelihoods.

## **2) Falake Village**

### **Available Forest Resources and Different Preference Tree Species for Women and Men**

In Falake, as in Komuniboli, agroforestry as a part of the SI-SFRM Project’s pilot activities has been carried out, and fruit trees and kava seedlings have already been planted. Furthermore, teak, Akwa (*Pometia*), and rosewood are originally available as forest resources in Falake (see table below). In Falake, unlike Komuniboli, a clear difference in favorite tree species between men and women was indicated in the interviews conducted (see table below).

**Table 3-17 Different Preference Tree Species for Women and Men in Falake Village**

	Available Tree Species	Tree Species that Men Like	Tree Species that Women Like
Before support by the SI-SFRM Project began	Teak Akwa ( <i>Pometia</i> ) Rosewood Kerosene Wood Mahogany	Men prefer timber tree species with high market value and strong wood species suitable for home construction (e.g.	Women prefer Akwa, kerosene wood, and teak to use as firewood
After support by the	Kava		

<sup>221</sup> The reason for the shortened shifting cultivation cycle is not due to population growth, but that, as mentioned above, people do not want to work on land far away from their homes and work only on nearby land.

SI-SFRM Project began	Fruits	Akwa, Vasa, teak, and mahogany)	
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Source: Developed by Survey Team, based on the results of the KIIs and FGIs conducted in Falake.

### **Changes in the Availability of Natural Resources, including Forest Resources and Impacts**

As a result of the various interviews conducted, it was found that some forests in Falake Village have deteriorated due to the past logging of timber for commercial purposes and the construction of housing due to population growth. According to a key informant, “Felling has destroyed the virgin forest, and the originally abundant NTFPs, including rattan and nuts, which are the raw materials for handicrafts, have decreased sharply.” Another key informant said, “The logging has turned the forest into grassland, and the diverse tree species that used to grow naturally in the forest have disappeared.” On the other hand, in Falake, the phenomenon of climate variability is perceived or recognized by people. Weeds are increasing due to the state in which the soil is always wet due to heavy rain in the rainy season, and weeding work is becoming very difficult. Moreover, increased rainfall and strong winds during the rainy season are affecting crop production. On the contrary, some female participants said, “It doesn’t rain in the dry season and it is difficult to grow crops without water.” In addition, as in Komuniboli, soil degradation is progressing due to the shortened cycle for shifting cultivation, and crop production is declining.

Changes in natural resources and climate in Falake have affected women and men differently, due to different roles women and men play and their different levels of dependency on natural resources. Although some of the forests in Falake have deteriorated, many forests are still in good condition. Women are mainly responsible for collecting firewood and fetching water, but the availability of firewood that grows naturally around their homes has not changed; moreover, water tanks are installed in their homes, so there is not much adverse impact on women. On the other hand, men who are responsible for cutting off branches for firewood in the forest with a chainsaw are affected by forest deterioration in Falake. Participants in a men’s group FGI said, “Much more logging is done than before, so it is getting harder to find firewood trees in the forest nearby and we need to go far away to search them.” In agriculture, women take a central role, so changes in soil and climate have more severely affected women. When weeds increase while the soil is constantly wet due to heavy rain during the rainy season, because weeding is woman’s work, women’s workload will increase again. “After heavy rain, women have come to spend more time weeding than before,” said one female key informant. She also said that because soil degradation has reduced crop production, women have worked harder and their workload has increased to make up for it.

### **3.1.8. Household-level Decision-making Power for Men and Women**

#### **1) Komuniboli Village**

In the IDI conducted, questions were asked on who (men or women) has direct access to cash income at the household level and who has authority over its use. Specifically, the IDIs clarified who sells each crop, freshwater fish, and livestock at the market (or through a middleman), and who makes decisions from the small matter of buying family necessities to the serious matter of starting a business.

First, regarding access to cash income, since agricultural products are cultivated by women, they are mainly sold at the market by women and girls, and fruits such as pineapples and bananas and betel nuts are also sold by women and girls (see table below). On the other hand, regarding plantation crops, such as cacao and coconuts, both women and men are involved in their sale, depending on the household. For pigs, couples consult each other in advance about the sale price,

and the wife and husband, or the husband only, is involved in negotiations with a middleman (see table below). Those who catch miscellaneous freshwater fish are also involved in their sale, and in Komuniboli, men and boys catch eels in streams, so they sell them (see table below).

**Table 3-18 Direct Access to Cash Income for Men and Women in Komuniboli Village**

Category	Details	Who
Crops	Root vegetables and other vegetables that can be harvested in a short period of time	Mainly women and girls (men only when women are not available)
	Fruits (pineapple and banana) and betel nuts	Mainly women and girls (men only when women are not available)
	Long-term plantation crops (cacao, coconuts, and kava)	Depending on the household
Livestock	Pigs	Women and men consult each other in advance about the sale price
Miscellaneous freshwater fish	Eels	Men and boys who catch eels

Source: Developed by Survey Team, based on the results of the IDIs conducted in Komuniboli.

Secondly, the table below shows who (men or women) makes household-level decisions from small to big decisions, such as buying daily necessities, shopping for high value goods, and starting a new business. As a result of the KIIs conducted, it was found that women have the authority to shop for families, even if what they purchase is expensive, but men make the decision to start a business (see table below).

**Table 3-19 Decision-making on How to Spend Money at the Household Level in Komuniboli Village**

Category	Content	Who
Daily shopping	Shopping for food and daily necessities	Women
Children's school expenses	School fees for children	Both
Medical expenses	Payment of medical treatment for family	Both
Big shopping	Buying expensive goods for family	Women
Starting a business/ Entrepreneurship	Starting a new business	Men

Source: Developed by Survey Team, based on the results of the IDIs conducted in Komuniboli.

## 2) Falake Village

The same questions were asked in the IDIs conducted in Falake Village. Compared to Komuniboli, it was found that women in Falake are responsible for selling low-priced crops, while men tend to be more involved in the sale of crops for which market values are high (see table below). In Falake, men also sell betel nuts, while in Komuniboli, women sell them. Furthermore, in Falake, men mainly sell cacao, coconuts, and kava, and the income earned by selling these crops is

managed by men (see table below).

**Table 3-20 Direct Access to Cash Income for Men and Women in Falake Village**

Category	Details	Who
Crops	Root vegetables and other vegetables that can be harvested in a short period of time	Women
	Fruits (pineapple and banana) and betel nuts	Women for banana and both for betel nuts
	Long-term plantation crops (cacao, coconuts, and kava)	Mainly men, but depending on the household
NTFPs	Firewood	Both
Livestock	Pigs	Depending on the household

Source: Development by Survey Team, based on the results of the IDIs conducted in Falake.

Secondly, regarding who is involved in shopping and other decision-making in the household, answers given for shopping, school tuition for children, and medical expenses were the same as in Komuniboli. However, decision-making on starting a business is not limited to men, but rather both men and women are involved, depending on the household (see table below). However, while men manage and have control over the sale of high-value crops and the profits they earn, it is unlikely that women are in an environment where they can also make decisions on expensive shopping and starting a business.

**Decision-making on How to Spend Money at the Household Level in Falake Village**

Category	Content	Who
Daily shopping	Shopping for food and daily necessities	Women
Children's school expenses	School fees for children	Both
Medical expenses	Payment of medical treatment for family	Both
Big shopping	Buying expensive goods for family	Women
Starting a business/ Entrepreneurship	Starting a new business	Both, depending on the household

Source: Developed by Survey Team, based on the results of the IDIs conducted in Falake.

### 3.1.9. Access of Women and Men to Training and Financial Services and Networking by Men and Women

#### 1) Komuniboli Village

In Komuniboli, the “Eco Forest Programme” was implemented from 1995 to 1998 by the Solomon Island Development Trust and New Zealand companies which import timber from Solomon Islands. During the implementation of this program, training, awareness-raising workshops, and dissemination services were also provided. After the termination of the program; however, there were no training opportunities for people in Komuniboli, and currently only training is conducted under the SI-SFRM Project’s pilot activities.

Many women in Komuniboli belong to churches. Based on the results of the interviews conducted, a women’s group has conducted training on catering and cooking for women through the Seventh Day Adventist Church. As seen from this, a women’s network seems to be built through the

church.<sup>222</sup>

There are no banks and no other financial services available in Komuniboli. People have to go to the capital Honiara if they need to go to a bank. According to one key informant, when people in Komuniboli need money urgently, they often borrow from a man who runs a transportation business there. According to the women who participated in one of the FGIs, they tried to form a savings group and start savings activity before, but they failed in getting group members to understand the purpose of the activity, and could not even start the activity.

## 2) Falake Village

In Falake, support from the Government and NGOs was limited until the SI-SFRM Project's pilot activities were implemented. However, in Falake, a community organization called the "Ado Association" has been organized, modeling itself on the Japanese forestry association. According to a participant in the IDIs, it is necessary to plant 1,000 tree seedlings, including for cacao, to become a member of the Ado Association. Furthermore, men are registered as members on behalf of the household. Services, such as training, are not provided for members.

On the other hand, women in Falake have more opportunities for workshops on "women's empowerment" and "women's empowerment" and leaders' training than women in Komuniboli. This seems largely due to the fact that women in Falake have a network with the Malaita Provincial Council for Women in addition to the church. Those women, who have participated in training and workshops held by the Malaita Provincial Council for Women in neighboring Kakara, also participate in the SI-SFRM Project's meetings. One of the FGI participants testified that "Those women speak up with self-confidence." However, according to participants in the IDIs, only a few women participated in such training and workshops, and those women do not necessarily share what they learned in the training and workshops with other women. Thus, there seems limited impact on women in Falake as a whole.

There are also no banks or other financial institutions in Falake. However, it was found that people who regularly receive remittances from their relatives have bank accounts. Although in 2020 the Ado Association started a savings service within the business of "UNITRUST", it does not provide loan services.

### 3.1.10. Impacts of JICA's SI-SFRM Project on Women's Participation in Decision-making Processes

Based on the results of the KIIs and FGIs conducted in Komuniboli and Falake, as shown above, it turned out that both men and women in both villages looked positively on the SI-SFRM Project's interventions and encouragement for women to participate in decision-making. Therefore, in the IDIs, how the SI-SFRM Project's staff facilitated men and women in both villages and how the men and women responded to the facilitation were further clarified. Results are shown below.

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<sup>222</sup> According to a Japanese expert for the SI-SFRM Project, the churches established in both Komuniboli and Falake villages are Roman Catholic Holy Cloth.

# 1) Komuniboli Village

Based on the results of the IDIs, it was found that the SI-SFRM Project's national staff has always talked to both men and women about the importance of women's participation from a gender viewpoint. The staff always encouraged women to participate, taking account into the social and cultural restrictions rooted in the community, and tried to create an enabling environment where women could easily speak up in decision-making processes. The table below summarizes how the staff facilitated both men and women at each stage of the SI-SFRM Project and how the men and women responded to it.

**Table 3-21 Evaluation of the SI-SFRM Project's Facilitation and Promotion of Women's Participation in Decision-making (Case of Komuniboli)**

Stage	Way of Facilitation by Staff	Reactions & Impacts of Women & Men
Entry point	<ul style="list-style-type: none"> <li>The staff requested that the chief call for all people, especially women, to attend the first meeting in Komuniboli.</li> </ul>	<ul style="list-style-type: none"> <li>The chief sent a message to all villagers, and women, including young women and women who were married and left Komuniboli, also participated.</li> <li>Women were happy to be given such an opportunity</li> </ul>
Community Mobilization	<ul style="list-style-type: none"> <li>The staff always mentioned "equality" in meetings and facilitated women to participate in pilot activities as members of the community.</li> </ul>	<ul style="list-style-type: none"> <li>Many women were encouraged by the words of the staff and motivated to participate in meetings and pilot activities.</li> <li>However, some women hesitated because of their "gender role" and "lack of self-confidence".</li> <li>Men also thought it was good for women to participate in meetings and pilot activities. In Komuniboli, land and forest resources belong to women, so men thought it is good for women to get involved and learn how to manage forest resources.</li> </ul>
Establishment of a decision-making system	<ul style="list-style-type: none"> <li>When villagers were going to decide the members of each committee, the staff facilitated by strongly emphasizing that women should also be selected as members.</li> </ul>	<ul style="list-style-type: none"> <li>Some women hesitated to be members because of their illiteracy and lack of self-confidence and felt that they did not know how to manage the committee.</li> <li>When any women were selected as candidate members for a committee, the chief and staff confirmed their motivation and will, and accepted the women who had the motivation and will. However, there were cases that some young women who did not attend the meeting were somehow selected as members without confirmation.</li> <li>The women who were selected and took the role of committee members became so confident that they proved that women could do it by playing the role. Women have thought that it is important for women to participate in land- and</li> </ul>

		forest-related activities.
Way of facilitating decision-making	<ul style="list-style-type: none"> <li>The staff always mentioned “equal participation in decision-making” and provided participants, especially women and young people, with opportunities for small group discussions and subsequent presentations in front of the whole group so that women and young people could express their opinions.</li> <li>The staff always encouraged women to participate in decision-making processes.</li> </ul>	<ul style="list-style-type: none"> <li>Women who are not self-confident felt that it was easier to speak up in small groups of women. As they have been getting used to speaking up, women have gradually come to be able to do so even in front of all participants.</li> <li>Men originally respected women, so they took women’s opinions into consideration if they thought that women’s opinions are good for the community.</li> </ul>
Setting the time for meetings and training	<ul style="list-style-type: none"> <li>When holding a meeting or training, the staff consulted with villagers in advance about the time zone for the meeting or training.</li> <li>Mostly, meetings and training were held during the day, but sometimes they were held late at night.</li> </ul>	<ul style="list-style-type: none"> <li>Women are usually busy with farming work during the day. However, if a meeting or training is held during the day, they think that they have no choice. Actually, women get tired from farming work at night, so women think that it is better for women to take time off and attend a meeting and training during the day.</li> <li>Even if women take a break from farming, they want to attend because they think that the SI-SFRM Project’s activities and training are useful for their farming and forest management in the future.</li> </ul>
Information dissemination and participation status related to training and workshops	<ul style="list-style-type: none"> <li>The staff informed the main members of the committees about training to be held and asked them to inform to other villagers about it.</li> </ul>	<ul style="list-style-type: none"> <li>Information on agroforestry and other livelihood enhancement activities’ workshops and training was widely disseminated and many men and women participated in the workshops and training.</li> <li>Only some villagers were informed about leadership training, and the process of selecting participants for the training was unclear.</li> <li>There are no shops in Komuniboli that serve tea and snacks, so several female participants voluntarily left the training and meetings to make tea and snacks for other participants and instructors.</li> </ul>
Content of training	<ul style="list-style-type: none"> <li>The staff of the Ministry of Forestry and</li> </ul>	<ul style="list-style-type: none"> <li>The content of the training was difficult for female participants who were not</li> </ul>



	Research, the Ministry of Agriculture and Livestock, and the SI-SFRM Project were in charge of the training instructors.	<ul style="list-style-type: none"> <li>• literate and had low education levels.</li> <li>• These women had a strong demand for explanations in “simple words” during the training so that they could understand the content better.</li> <li>• They also wanted the SI-SFRM Project to provide such female participants with an opportunity to learn basic knowledge in advance.</li> </ul>
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Source: Developed by Survey Team, based on the results of the IDIs conducted in Komuniboli.

## 2) Falake Village

Similarly, in the IDIs in Falake, questions were asked and matters were clarified about how the national staff facilitated both men and women in Falake and how they responded to it (see the table below). Like Komuniboli, it was found that the national staff divided participants into small groups and facilitated them to have discussions in the small groups formed, where women were more likely to give their opinions, and that these were well received in Falake. Regarding training, as effective training modules, methods including “story-telling” and “showing images of female leaders” were proposed so that women could understand the content of training easily (see table below).

**Table 3-22 Evaluation of the SI-SFRM Project’s Facilitation and Promotion of Women's Participation in Decision-making (Case of Falake)**

Stage	Way of Facilitation by Staff	Reactions & Impacts of Women & Men
Entry point	<ul style="list-style-type: none"> <li>• The staff requested that the representative of Falake call for all villagers, especially women, to attend the first meeting in Falake.</li> </ul>	<ul style="list-style-type: none"> <li>• The representative of each clan informed and asked all villagers to attend the first meeting, and women also attended it.</li> <li>• Women were happy because they could attend the meeting and learned about the content of the SI-SFRM Project.</li> </ul>
Community Mobilization	<ul style="list-style-type: none"> <li>• The staff emphasized the importance of the equal participation of villagers, including women.</li> </ul>	<ul style="list-style-type: none"> <li>• Mobilization and encouragement by the staff was sufficient.</li> <li>• However, due to a lack of self-confidence, some women did not attend meetings or other activities, saying that they were busy.</li> </ul>
Establishment of a decision-making system	<ul style="list-style-type: none"> <li>• The staff strongly encouraged villagers to select women as members.</li> </ul>	<ul style="list-style-type: none"> <li>• Men recommended women as members instead of women running to become members.</li> <li>• Some women hesitated because of a lack of self-confidence. In addition, some women with small children refused to take over the role of committee members even though they were recommended.</li> <li>• Only women who had motivation and will took over the role of committee members after they were recommended.</li> <li>• Some men thought that this is an era</li> </ul>

		<p>when women's awareness is slowly changing, so it is good that women were selected as members of the committees. Since women play a role in agriculture and forest management, it is good for them to be involved in land- and forest-related activities.</p>
Way of facilitating decision-making	<ul style="list-style-type: none"> <li>The staff facilitated the expression of opinions by women and young people. For this, the staff divided participants into small groups so that they could feel that it was easier to speak up.</li> </ul>	<ul style="list-style-type: none"> <li>Women were happy that they were divided into small groups because they could express their opinions in small groups.</li> <li>Men thought that since they are educated and are aware of the importance of gender equality, they respect women and listen to women's opinions.</li> </ul>
Setting the time for meetings and training	<ul style="list-style-type: none"> <li>It is not certain whether or not the staff consulted villagers, specifically women, about a convenient time for them to attend a meeting or training in advance. However, the staff informed some relevant members and requested that they disseminate information on meetings and training.</li> </ul>	<ul style="list-style-type: none"> <li>Meetings and training were often held during the period between nine a.m. to four p.m. If the information was given in advance, women could have attended by making arrangements. Therefore, women wanted the staff to inform them on meetings and training in advance.</li> </ul>
Information dissemination and participation status related to training and workshops	<ul style="list-style-type: none"> <li>The staff requested that the representative of Falake disseminate information on meetings and training to villagers.</li> </ul>	<ul style="list-style-type: none"> <li>Women were also informed about leadership training.</li> <li>Those men and women who were willing attended the leadership training. The content of the leadership training was "who are good leaders" and "good governance".</li> </ul>
Content of training	<ul style="list-style-type: none"> <li>The staff of the Ministry of Forestry and Research, the Ministry of Agriculture and Livestock, and the SI-SFRM Project were in charge of instructors.</li> </ul>	<ul style="list-style-type: none"> <li>Women wanted the staff of the SI-SFRM Project to revise the content of training so that women could also understand. They suggested making training materials and using methodology by which even illiterate women could understand the content of training. As examples, women mentioned "story-telling" and "using the image of women leaders".</li> <li>Women also requested that they be provided with an opportunity to learn basic knowledge prior to training.</li> </ul>

Source: Developed by Survey Team, based on the results of the IDIs conducted in Falake.

### **3.2. Gender Needs: Practical Gender Needs and Strategic Gender Needs at the Survey Sites**

#### **3.2.1. Unequal Gender Roles and Gender Relations Identified in the Field Survey**

Based on the results of the field survey, women in Komuniboli and Falake also play a major role in productive work, such as agriculture and livestock management, as well as reproductive work, such as the collection of firewood and other NTFPs, household chores, and care work. However, due to the traditional gender norm that decision-making on land and forests issues is the role of men, women were not able to fully participate in decision-making processes, and their voices and needs were not necessarily reflected in land distribution and forest management. Regardless of the difference between matrilineal and patrilineal societies, women in both villages almost lack control over productive resources, including land, and are limited to use rights, because of unequal gender relations, while men make substantive decisions on land and forest issues. Furthermore, it was found that based on unequal gender relations or the power relationship between men and women, the agricultural products to be cultivated and sold are divided between men and women, which has caused a critical disparity in cash income that men and women can directly access. This has shaped and reinforced the unequal power relationship between men and women in the household and vice versa.

When providing support for sustainable forest resource management and the improvement of livelihoods from a gender perspective through the SI-SFRM Project and similar projects in the future, gender analysis should be conducted in the first place. Based on the results of the gender analysis conducted, these projects should focus on two types of gender needs specific to the contexts of target areas identified in the gender analysis, and aim to promote gender equality and women's empowerment. Of the two gender needs on which to be focused, one is practical gender needs and the other is strategic gender needs. Practical gender needs refer to the basic needs of women who are at a disadvantage in every aspect for solving the problems they face in their daily lives and for leading better lives and livelihoods. At the same time, there is a need to transform unequal gender roles and gender relations into those that are more equal and raise the status of women so that women, like men, participate in decision-making and take the initiative in fulfilling community and social responsibilities, which are strategic gender needs.

#### **3.2.2. Practical Gender Needs**

First, regarding practical gender needs, in the case of Komuniboli and Falake, the decrease in natural resources, including forest resources, has thus far not affected women's role in collecting firewood and fetching water. In this regard, support for planting the seedlings of firewood tree species or construction of water supply system do not apply as practical gender needs for women in these villages. Secondly, among women in both villages, there are some elderly women who are illiterate or even young women who have a low level of education, so with the support of literacy classes, it is possible for these women to improve their basic abilities, including reading, writing, and calculation, which are counted as practical gender needs. Thirdly, in the case of women in Komuniboli, in particular, they face a critical problem in that they have limited income after deducting necessary expenses even if they sell their surplus agricultural products. In this regard, practical gender needs for these women in Komuniboli include training on skills necessary for cultivating crops with high market value and manufacturing high value-added products, business training to reduce costs and increase profits, and financial literacy training to increase savings. Thirdly, women in both villages also face the problem of reduced crop productivity due to soil degradation caused by shortened shifting cultivation cycles in both villages and due to the

emergence of the Giant African Snail in Komuniboli. Training to solve these problems is also an important practical gender need. Lastly, support for increasing access to financial services and the provision of raw materials and productive resources, which are prerequisites for starting a business and livelihood improvement activities, also fall under practical gender needs.

### 3.2.3. Strategic Gender Needs

Regarding strategic gender needs, it is first necessary to establish a gender-responsive system in terms of implementing both relevant policies and projects. First, the Ministry of Forestry and Research's National Forest Policy specializes only in capacity development that incorporates a gender perspective. However, the Ministry should also focus on the promotion of women's participation in decision-making and the economic empowerment of women. For this, the Ministry needs to make policy more comprehensive, formulate a strategy and plan for action, allocate a sufficient budget, and train officers in order to implement the gender-responsive policy formulated. Secondly, for the SI-SFRM Project and similar projects in the future, it is important to conduct gender analysis at the planning stage and reflect the results of the analysis in the plan. It is also necessary for these projects to develop a system to collect and update gender-disaggregated data within the projects so that the projects can quantitatively and qualitatively evaluate the extent to which the projects' interventions have contributed to gender equality and women's empowerment. Furthermore, it is important to mobilize community members, especially women and young people, at the early stage of the project, develop guidelines on how to facilitate women and young people to participate in decision-making processes and the activities of the projects, conduct training on the guidelines for the staff, and unify facilitation methods and abilities among the staff.

In the SI-SFRM Project and similar projects in the future, access to information and training opportunities should be equalized between men and women in target areas in the first place. However, the staff of the projects needs to take into consideration that women have usually been excluded from such opportunities due to stereotyped gender roles and gender norms, so they are not self-confident and cannot actively participate. Therefore, it is necessary to take measures, such as holding gender sensitization workshops for men and women in target areas to change their attitudes and ways of thinking toward gender bias and stereotypes. Based on the results of the field survey conducted, the "time poverty" of women in both villages is serious, as they are mainly responsible for both productive and reproductive work. Women in Komuniboli, in particular, wake up early in the morning to go and sell their crops at the market in the capital Honiara. Through sensitization workshops, it is necessary to encourage men in target areas to help women with reproductive work, such as household chores and care work, so that women can be more engaged in economic activities. Drawing from the results of the field survey, no discriminatory attitudes toward women were found in men in either village. However, women themselves, especially women with no literacy skills and low education levels, were not confident in themselves and were more likely to stick to the gender norm that decision-making and leading roles were those of men. For these women, communication skill training and leaders' training should be provided in addition to sensitization. After the training, it is important for the projects to give each woman a role in the group, work on what she learned in the training in actual activities, and build up a small amount of self-confidence that she can do things by herself. Thus, promoting women's participation in decision-making, fostering women's autonomy or agency and leadership, and building women's networks are strategic gender needs.

## 4. Recommendations for Incorporating a Gender Perspective into Sustainable Forest Resource Management Projects through Effective Approaches and Interventions

### 4.1. Recommendations for Gender Mainstreaming

Based on the practical and strategic gender needs specific to women in the SI-SFRM Project's pilot sites analyzed in the previous chapter, it is important to promote gender equality and women's empowerment through the SI-SFRM Project and any prospective similar project. For this goal, it is necessary to mainstream gender not only into the SI-SFRM Project and prospective similar projects, but also into the Ministry of Forestry and Research and the forestry sector in Solomon Islands. This is because no matter how many interventions focused on women's empowerment are undertaken at the project level, the impact of the interventions on women and men and gender relations tends to be limited to the target areas of the projects and end up with transient outcomes. In other words, it is necessary to mainstream gender into the policy level. The Ministry of Forestry and Research needs to formulate gender-responsive legislation and policies, establish an organizational structure to effectively implement them, and allocate a sufficient gender budget for fulfilling these purposes. The approaches and interventions which should be taken into account to achieve gender mainstreaming at each of the policy and project levels are as follows.

#### 1) Policy Level

In order to mainstream gender into the Ministry of Forestry and Research, it is important for the Ministry to realize the following items.

- ✓ Develop a gender policy in the forest sector;  
Integrate a gender perspective into relevant laws and policies of the forestry sector (the laws and policies of the forestry sector should recognize women not only as vulnerable people, but also as the main stakeholders, promoting their participation in decision-making and supporting them in taking the same main role in sustainable forest resource management as men take);
- ✓ Actively hire women as officers of the Ministry and promote female officers to positions in decision-making and leadership, based on specific quantitative targets set;
- ✓ Regularly conduct gender training for officers of the Ministry;
- ✓ Establish a system to collect and update gender-disaggregated data in the forestry sector;
- ✓ Create an action plan and allocate a budget to promote the participation of the women who are engaged in forest resource management at the grassroots level into decision-making, and the economic empowerment of these women, in line with the gender policy for the forestry sector to be formulated;
- ✓ Closely work and build a collaborative relationship with the MWYCFA, a national machinery of the Government for promoting gender equality, which might provide the Ministry with technical support for gender mainstreaming and women's empowerment; and
- ✓ Make the system of gender focal points appointed to the Ministry functional in the way that they conduct workshops to raise the gender-awareness of the Ministry's officers, build networks with other focal points assigned to other ministries, and exchange information with

them.

## 2) Project Level

The following points should be taken into account at the project level in order to mainstream gender into projects.

- ✓ Conduct gender analysis and reflect the results of the gender analysis into the planning process of a new project;
- ✓ Hire women, especially managers and specialists to be engaged in a new project;
- ✓ Integrate the following content into the operational guidelines to be developed at the early stage of a new project's implementation:
  - Conduct community mobilization at the early stage of the project so that women and young people become motivated to participate in activities of the project;
  - Conduct gender-sensitization workshops which aim to change the attitude of both women and men in target areas toward gender stereotyped ideas, reduce women's workload in reproductive work in particular, and encourage men to help women with the household chores and child care for which women are mainly responsible, so that women can participate in decision-making, forest resource management, and income generation activities;
  - Select women as the chair and vice-chair of a community's decision-making body, such as a Community Committee;
  - Conduct training focused on communication skills, leadership, and self-confidence for women in order to promote women's active participation in decision-making processes and leadership;
  - Create an enabling environment in which women and young people can express their opinions at meetings and workshops, and in which other participants listen to their opinions seriously and adopt these opinions;
  - Do not limit activities and training for women to those based on stereotyped gender roles, such as training on cooking, sewing, and craft-making;
  - Set up the time zone for meetings, workshops, and training for when women can participate and disseminate information on meetings, workshops, and training to all target villagers, including women and vulnerable groups of people.
- ✓ Develop a system to collect and update gender-disaggregated data, through which the staff of the project can monitor and evaluate quantitatively and qualitatively the extent to which the project's interventions and activities contributed to women's participation in decision-making processes and women's economic empowerment;
- ✓ Develop a knowledge management system through which the staff of the project can share information and experiences, including good practices and lessons learned in terms of effective approaches and interventions for promoting women's participation in decision-making processes and women's economic empowerment.
- ✓ Establish an equitable profit-sharing system through which women and men involved in collective or group activities, such as agroforestry and other income generation activities, share the profit earned through their activities in an equitable way, including making regulations and establishing a monitoring system.

## 4.2. Specific Interventions and Methods

Among the approaches and interventions that should be taken at the policy level and the project level for gender mainstreaming, those that can be implemented under the SI-SFRM Project in the future, including methods, are described below.

### 1) Policy Level

In order to increase the effectiveness of gender efforts to be taken under the SI-SFRM Project, and considering a case in which the Government of the Solomon Islands applies for the Green Climate Fund (GCF) in the near future, it is essential for the Ministry of Forestry and Research to formulate a gender policy for the forest sector, or to incorporate a gender perspective into existing forest-related policies, and to establish a gender-disaggregated data collection system for the forestry sector. It is significant for the SI-SFRM Project and Japanese experts to provide technical support for formulating a gender policy and establishing such monitoring and evaluation systems in line with the commitment and needs of the Ministry of Forestry and Research. In this case, cooperation with the MWYCFA, which is a national machinery for promoting gender equality and women's empowerment, is important. Above all, it is the officers of the Ministry of Forestry and Research who actually formulate a gender policy and establish a gender-disaggregated data collection system, and implement the policy and operate the system. For that role, the officers of the Ministry should first have basic gender knowledge and the ability to conduct gender analysis, collect gender-disaggregated data, and formulate a policy based on them. Thus, capacity development for the officers of the Ministry should be the most basic and effective intervention to be carried out under the SI-SFRM Project. It is appropriate for the Project and Japanese experts to start with this intervention as an entry point for future gender support.

### 2) Project Level

#### **Future Interventions under the SI-SFRM Project**

As mentioned above, practical and strategic gender needs specific to women in the pilot sites of the SI-SFRM Project were analyzed, drawing on the results of this gender analysis survey, especially the field survey. In addition to solving the problems facing women there and improving their livelihoods, it is important for the SI-SFRM Project to promote women's participation in decision-making, foster their leadership, and develop women's capacity for their empowerment. For these purposes, it is necessary to conduct gender training, including lectures on relevant staff members of the Ministry of Forestry and Research and the SI-SFRM Project, who are all engaged in the Project. First, using the results of this gender analysis survey as a case, a Japanese or local gender expert can provide these officers with lectures on what kind of gender issues exist at the pilot sites, what is problematic, and what kind of interventions and activities should be taken to solve the gender issues and problems identified. Furthermore, the gender expert can provide exercises for gender analysis and action-plan making.

From the results of the field survey, it was found that the SI-SFRM Project's national staff members have appropriately facilitated both women and men at the sites to promote women's participation in decision-making. However, women themselves have hesitated to do so due to a lack of self-confidence and "time poverty". Therefore, the Project should conduct gender sensitization workshops for both men and women at the pilot sites, aiming to change their attitudes toward gender norms and stereotypes and once again explain the importance of women's participation. More importantly, in the workshops, the staff members of the SI-SFRM Project need to encourage men to help women with the household chores and care work for which women are mainly responsible, so that women can have more free time and participate in decision-making

processes, training and workshops, and activities of agroforestry and other kinds of income generation. With the cooperation of NGOs and civil society, some training should be provided for women at the pilot sites, focusing on communication skills and women's rights and empowerment. Such training can be a part of support to foster women's self-confidence and agency. Moreover, in order to promote women's entrepreneurship and livelihood improvement, it is also important to carry out training for women's financial literacy and business training, in collaboration with NGOs that provide women with financial services, such as savings and micro-finance activities.

Under the SI-SFRM Project, several kinds of technical training related to agroforestry and other livelihood improvement activities have already been provided for men and women at the pilot sites. Many women, as well as men, at the pilot sites participated in the training. However, several women who participated in the interviews of the field survey raised the problem that they could not understand the content of the training very well. In this regard, it is also possible for the SI-SFRM Project to create guidelines for more gender-responsive training programs. For example, gender-friendly training should not consist of lectures only, but also exercises in small groups, role-plays, and watching videos, so that women, especially illiterate and low-educated women, can understand the training content.

### **Efforts Necessary for Similar Projects in the Future**

For similar projects in the future, it is important to conduct a gender analysis survey similar to this survey at the planning stage and to reflect the results of the gender analysis in the planning. More importantly, the officials of the Ministry of Forestry and Research, persons in charge of the JICA Headquarters and JICA Solomon Islands Office, and Japanese experts assigned for such a similar new project should have a common understanding in advance about the significance of conducting gender analysis at the planning stage and reflecting the results of the gender analysis in the planning. Furthermore, as mentioned above, it is important to create operational guidelines that incorporate a gender perspective and to implement the project in accordance with the guidelines. For that purpose, based on the results of this gender analysis survey, it is possible to prepare draft operational guidelines and revise the guidelines prepared in line with the results of gender analysis to be conducted in the target areas of a similar project later on. In addition, it is also significant to establish a monitoring and evaluation system with gender-disaggregated data collection and storage in advance. With that system, a similar new project in the future can monitor and evaluate quantitatively and qualitatively the extent to which the project's interventions and activities have impacted women in terms of their participation in decision-making, agency and leadership, and economic empowerment.

### **4.3. Needs for Additional Surveys for Future Interventions**

In this gender analysis survey, the survey team first thoroughly reviewed the actual state of gender gaps and gender dynamics in major sectors in Solomon Islands. Secondly, the team identified through the field survey the gender division of roles in productive and reproductive work, gender-differentiated access to and control over natural resources, and gender-differentiated decision-making power, which have long been rooted in the SI-SFRM Project's pilot sites. Thirdly, based on findings from the field survey, in particular, the survey team analyzed the practical and strategic gender needs specific to women at the pilot sites. The key to fulfilling these needs is the promotion of gender mainstreaming into the Ministry of Forestry and Research and the forest sector in Solomon Islands. In this gender analysis survey, it was not possible to conduct an interview survey with officials of the Ministry, and the sector-related policies could not be obtained. Due to these reasons, the survey team could not conduct a detailed analysis of the Ministry and relevant



policies. In 2019, the Food and Agriculture Organization (FAO) conducted a country gender analysis of Solomon Islands. This analysis included an organizational analysis of the MWYCFA, the Ministry of Agriculture and Livestock, and the Ministry of Fisheries and Marine Resources. However, an analysis of the Ministry of Forestry and Research was not conducted. As an entry point for JICA and the SI-SFRM Project to work on gender issues in Solomon Islands more seriously, the Supervising Director of the MWYCFA, interviewed by a local consultant, recommended conducting a gender audit, focusing on the Ministry of Forestry and Research.

Based on the above, the survey team recommend conducting a gender audit survey on the Ministry of Forestry and Research as an additional survey in order to carry out more gender-responsive interventions and activities in the SI-SFRM Project and similar projects in the future. Specifically, the additional survey will be conducted by taking three steps: 1) review of data and information to be collected; 2) conduct of interviews with key officials of the Ministry of Forestry and Research; and 3) analysis. The main focuses of the survey include: the Ministry's commitment to or political will for gender equality and women's empowerment; the way of realizing the commitment or political will; the extent to which the Ministry has achieved gender mainstreaming; gender-specific programs and activities; gender budgeting; and organizational structure. The survey also needs to examine the Ministry's institutional capacity and the officers' capacity and expertise on gender mainstreaming. Specifically, the current function status of the gender focal points assigned to the Ministry, the content and problems of gender training for the officers of the Ministry, if conducted, and the training needs of the officers can also be included. In addition, the survey will need to confirm the current status of collaboration with the MWYCFA and constraints, as well as support by donor agencies. The survey items for the additional survey are shown in the table below.

**Table 4-1** Additional Survey of Gender Audit for the Ministry of Forestry and Research

Survey Items	Details	Methodology
Commitment of the Ministry	The Ministry's commitment to gender equality and women's empowerment and the specific methods/ways of realizing the commitment	Interviews with relevant officials in decision-making positions
Incorporation of a gender perspective into relevant policies	The reason why the Ministry focuses only on capacity development in terms of gender equality in the National Forestry Policy  The thoughts of the Ministry on other gender needs, such as the promotion of women's participation in decision-making and economic empowerment.	
Incorporation of a gender perspective into relevant plans	The status of integration of a gender perspective into the latest Corporate Plan  If not, reasons for this and constraints	
Gender budgeting	The current state of allocation of the budget to implement gender-related programs and activities	
Implementation system	Responsible division or unit for gender equality, its mandates, number of staff members (women), organizational structure at the provincial level, gender focal points appointed to the central/provincial levels, the actual status of collaboration with the	

	MWYCFA, and constraints	
Awareness and abilities of the staff of the Ministry	The level of gender awareness and recognition of the Ministry's officers and gender training for them	
Gender-disaggregated data collection system	Existence of a gender-disaggregated data collection system and monitoring and evaluation system for evaluating the outcomes and impacts of the Ministry's programs and activities	
Possibility of cooperating with other donors	<p>The extent to which gender is mainstreamed into the Ministry, constraints, and challenges</p> <p>The areas for which the Ministry expects JICA/SI-SFRM Project to support in terms of gender equality</p>	UN Women, UNDP, FAO, AusAID, and SPC

Source: Survey Team

## ANNEX 1. QUESTIONNAIRE FOR KEY INFORMANT INTERVIEWS

## Profile of Key Informant

Name	
Post	
Sex	
Age	
Ethnicity/Clan	
Occupation	
Education level	

## 1. General Socioeconomic Profile of the Village

## 1) Population

	Total number	Disaggregated by sex	
Population		Male:	Female:
Households		Male-headed:	Female-headed:

## 2) Clans

Total number of clans in this village:

Name of the clans: 1) 2) 3)

[illegible]

3) Approximate average household/family size

#### 4) Main occupation/income sources

Men:

Women:

(1) Agriculture; (2) Shifting cultivation/slash and burn agriculture; (3) Forestry, including selling NTFPs; (4) Fishery; (5) Animal raising; (6) Employment by the Government/private sector; (7) Labor work on a daily basis; (8) Self-employment/business; (9) Other (specify \_\_\_\_\_)

5) Approximate average income per month/year and household

6) Average educational level

Men:

Women:

(1) Illiterate/not go to school; (2) not finished primary school; (3) finished primary school, but dropped out of secondary school; (4) finished secondary school; and (5) college and more

## 2. Decision-making Structure at the village level

1) What are the main structures/bodies which govern and make a decision on village political and social matters?

Name of a Structure	Purposes/Duties	Members by sex/age	How to select members	Tenure/period

- 2) How are decisions made in each of the structures raised above? What is the procedure for decision-making processes like?
- 3) How are the decisions made disseminated among other village people?

### 3. Natural Resources and Livelihoods

- 1) What is approximate percentage of forestland owned by the Government, village/community, clan, and individuals in this village?

(1) The Government       %; (2) village/community       %; (3) clan       %; (4) individuals       %

- 2) What is land tenure system or land allocating system like in this village?
- 3) What kinds of tree/grass species (timber, firewood, fodder, other NTFPs, agro-forestry-fruits/spices/coffee/other plantation products) are planted in the government- and community/clan-owned forests?

a) Government owned	b) Village/community owned	c) Clan owned
-	-	-
-	-	-
-	-	-

- 4) How do village people manage the communal forests? Is there any rule/regulation for conserving the forests planting seedlings, selling timber/NTFPs, and sharing profits from the timber/NTFPs sold? Who makes such a rule/regulation in this village?
- 5) How do you see a change in the availability of forest resources over time? If any change, what is the change like? What do you think is a main cause for the change?
- 6) Are there any issues/concerns regarding forest and forest resources? Illegal logging, forest fires, decreased forest resources, etc.?
- 7) In this village, what kind of agriculture is practiced? Shifting cultivation or settled agriculture?
- 8) What kinds of crops are produced?  
Food crops:  
Cash crops:
- 9) Is there any market nearby where village people can sell crops and NTFPs? If so, how far is it? How do they go there?
- 10) How can people get market information, especially prices of main crops?
- 11) If shifting cultivation is practiced in this village, is there any change in the cycle of shifting cultivation over time? If so, what is a main reason for it?
- 12) Is there any change in the amount of rainfall, availability of water resources, and soil condition of forestlands and farming land? If so, what is a main cause for the change?
- 13) How do such changes in rainfall, the availability of water resource, or soil condition affect the availability of forest resources, the yield/production of crops, and overall livelihoods of

people in this village?

#### 4. Gender

- 1) What kinds of roles do women and men take up in forest management in this village?

Men:

Women:

- (1) Planning for forest management; (2) Preparation by cutting grass and cleaning forests; (3) Planting seedlings; (4) Watering/taking care of the seedlings; (5) Pruning and cutting grass; (6) Patrolling for illegal logging, forest fires; (7) Others (specify )

- 2) What kinds of roles do women and men mainly take up in agriculture in this village?

Men:

Women:

- (1) Preparing land/Plowing; (2) Application of manure/fertilizer; (3) Sowing seeds; (4) Weeding; (5) Application of pesticide; (6) Harvesting; (7) Post-harvest treatment (collection of seeds for next season); (8) Making process-foods; (9) Marketing; (1) Others (specify )

- 3) When is the busiest hour/time in a day and the busiest season/month in a year for women and men? Why?

	Women	Men
Busiest Time/Hour		
Reasons		
Busiest Month/Season		
Reasons		

- 4) Who has access to/using right for forest lands and farming lands?
- 5) Who has the ownership and decision-making power over forest lands and farming lands in terms of how to use the land, how to sell forest resources and agricultural crops, and when/whom to sell the land?
- 6) Is there any problem or difficulty with women's participating in forest management, agro-forestry, income generation activities, or training outside the village? If so, what are main reasons or constraints? Are there any social norms or institutions which do not allow women to participate in decision-making processes? If so, explain the details.

#### 5. Community-based Organizations

- 1) Are there any community-based organizations in this village (e.g. Forest Management Committees, women's groups, Self-Help Groups (SHGs), farmers groups, etc.)? If so, what are they? Who belong to each group/organization? What are main activities?

#### 6. Services by the Government and NGOs

- 1) Is the Government's forest extension and agricultural extension services available for

women and men in this village?

- 2) Are there any training opportunities available for women and men in this village which are provided by the Government or NGOs? If so, what kind of training and how often?
- 3) Are there any formal and informal financial services available in this village or nearby? If so, what are they and main conditions for borrowing money?
- 4) From whom do villagers generally borrow money when they need it? What are main reasons/objectives for their borrowing money?
- 5) Do women and men in this village usually open a bank account? If so, what is a main objective? If not, what are main reasons not to open the account?

**7. Community problems/needs**

- 1) What is the major problem faced by this village and villagers? What kinds of resources and interventions do you think are necessary for solving such problems? Why do you think so?

## ANNEX 2. QUESTIONNAIR FOR FOCUS GROUPS INTERVIEWS

### Profile of Respondents/Participants

	Name	Sex	Age	Occupation
1				
2				
3				
4				
5				
6				

### Livelihoods

1. What do women and men in this village do for a living?
2. What is the average income per household like? Is it enough for maintaining the livelihood of the household? Why is that so?

### Land tenure/allocation system

3. What is land tenure or land allocation system in this village like? Mostly who owns forests and agricultural land in this village? Is there any problem or complain about such a system? If so, why?

### Forest resource management

4. Who usually collect firewood, fodder, or other NTFP (edible wild vegetable/fruits, mushroom, herb, etc.)?
5. Do people sell such forest resources or use only for family consumption?
6. How do women and men think about forests and forest resources? Is there any difference in preferred forest tree/grass species between women and men? If so, how different and why?
7. Do both women and men participate in village meetings to make a rule on how to manage forests and forest resources? If no, who participate and who do not participate? Why?
8. Is there any change in the availability/amount of forest resources, such as firewood, fodders, or other NTFPs over time (in terms of the distance and time spent for collecting firewood and fodders over time)?
9. Is there any problem related to collecting/using and selling forest resources and NTFPs? If so, what kinds or problems and why?

### Agriculture

10. Do you engage in settled agriculture or shifting cultivation for a living? If so, what kinds of food and cash crops do you cultivate?
11. What are main responsibilities do women and men take in agriculture/shifting cultivation?
12. Who makes a decision at the household level in terms of when to prepare land and plow seeds, what kinds of crops to cultivate, how much to be spend for seeds, fertilizer, pesticide,

etc. and when/where to sell cash crops?

13. Is there any problem related to cultivation, harvesting, or selling of crops? If so, what kinds of problems and why?

#### **Water resources and Soil condition**

14. How far is a main source of water for life use and agricultural use?
15. Primarily whose responsibility is to fetch water?
16. Is there any change in the availability/amount of water or the time spent for fetching water over time? If so, what is a main reason for the change?
17. Do you see any change in the soil conditions of forestlands and cultivation land over time? If so, what kind of a change and what is a main reason for the change?

#### **Gender role in reproductive work and daily-based/annual time-use**

18. What kinds of responsibilities do women and men take in household chores/reproductive work, such as collecting firewood/NTFPs, fetching water, cooking, washing, child-care, and taking care of animals/livestock?
19. How many hours do women and men spend for household chores, child-care, and farming in a day?
20. From what time to what time are women and men free or busy in a day? Why?
21. When is the busiest season in a year for women and men? Why?

#### **Community-based organizations/groups and services by the Government and NGOs**

22. Do women and men belong to any community-based organization or group? If so, what kind of organization or group?
23. Is the Government's extension service or training programs available in this village? If so, who gets such services and training? Is there any difference in availability or access to the services/training opportunities between women and men? If so, why?
24. Is there any financial services (micro-finance services) available in this village or nearby? If so, what are the conditions of the services for borrowing money? Is there any difference in accessibility and conditions for borrowing money between men and women? What kind of source do you prefer most if you borrow money?

#### **JICA activities**

25. Have you ever participated in any JICA activities? If yes, what kinds of activities have you participated? Why did you participate in such activities? If not, why didn't you participate?
26. How have you expected to benefit from the JICA activities? Why?



### ANNEX 3. QUESTIONNAIRE FOR INDIVIDUAL INTERVIEWS IN KOMUNIBOLI

#### 1. Inheritance & Landownership

- 1) In Komuniboli, is agricultural and forest land inherited /handed over from a mother of any particular family (“Chabota/Lunga”) to her daughter (eldest daughter)?
- 2) Even if any daughter inherits the land, is the land controlled and managed by a tribe of “Chabota/Lunga” as a whole or any particular group of men?
- 3) What will happen to daughters and sons of the land-owning family when they get married?

Category of Children	Who is a heir (✓ if yes)	After marriage, where does she/he live, Komuniboli or her/his spouse’s place?	Role/responsibility for the land/forest if she/he stays in Komuniboli(Spell out)
1) Eldest daughter			
2) Other younger daughter/s			
3) Sons			
4) Grandchildren (children of the daughters who moved out of Komuniboli at marriage)			

- 4) How can you categorize women in Komuniboli in terms of land ownership? Is the following categorization correct or wrong? If wrong, please correct it.
  - (1) Category 1: Women who are the daughters of the “Chaobata” woman who has inherited the land ownership
  - (2) Category 2: Women who are nieces (daughters of the brothers) of the “Chaobata” woman who has inherited the land ownership
  - (3) Category 4: Women who are wives of the “Chaobata” men whose mother has inherited the land ownership
  - (4) Category 5: Women who are not “Chaobata” and are not related at all to the “Chaobata” woman who has inherited the land ownership
  - (5) Others (specify: \_\_\_\_\_ )
- 5) What kinds of rights does each of the women categorized have?

	Land rights: primary, secondary, or none	Participation in decision-making/ consultation on land-allotting/the concession/ selling the land	Access/ Use rights for long- term crops	Access/ Use rights for short- term crops
Women (1)				
Women (2)				
Women (3)				
Women (4)				
Others				

Put a tick (✓), if yes

## 2. Gender-based Activities' Annual Calendar

Not about JICA Project's agro-forestry activity, but your household's farming/plantation activity

Type of Crops	Wh o	Ja n	Fe b	Ma r	Ap r	Ma y	Jun e	Jul y	Au g	Se p	Oc t	No v	De c
Root vegetable	F												
	M												
Other vegetable	F												
	M												
Fruits	F												
	M												
Betel nuts	F												
	M												
Coconuts / cocoa	F												
	M												

Indicate who does what activities and when, in the above table, by using the number of the following each activity and “→” (from the starting month to the ending month). Indicate at least around which month women/men start preparing land and around which month they finish harvesting and selling for each of short-term crops in particular.

### (1) Activities for farming short-term crops:

1) preparation by cutting grasses/trees and burning; 2) plowing; 3) sowing seeds/planting seedlings; 4) weeding; 5) harvesting; 6) marketing; and 7) others

(specify: )

### (2) Activities for taking care of long-term plantation crops after plants have grown up:

1) cutting grasses around; 2) pruning/cutting unnecessary brunches; 3) harvesting; 4) marketing; and 5) others (specify:

)

## 3. Decision-making Power Over Income

Who (women or men) goes to the market to sell crops and can keep with their hands the money earned by selling:

- 1) short-term crops, including cassavas, potatoes/sweet potatoes, and other vegetables:
- 2) bananas, pineapples, betel nuts (mid-term?):
- 3) long-term plantation crops, including coconuts, cocoa, and kava:
- 4) NTFPs (specify any of firewood, mushroom, edible wild vegetables/fruits, or medicinal herbs)

5) pigs:

6) fish:

Who (women or men) makes a decision on how to use the money for:

1) buying food and living goods:

2) children's school fees:

3) health care fee:

4) starting any business:

5) buying personal things:

6) buying anything expensive for the household/family members:

#### **4. Processes/Procedures for JICA Project's Pilot Activities**

##### **1) Entry point:**

- How did you get information on JICA Project for the first time? Who told you about it?
- Were women also invited to the first meeting of JICA Project? If so, what was the reaction of women to the invitation? Why was it so?

##### **2) JICA staff/experts' Facilitation to Promote Women's Participation**

- In the first meeting for JICA Project, did the facilitator of JICA Project talk about women's participation in Project-related decision-making or pilot activities? If so, what did he/she say about it?
- Were his/her words enough/or not enough to motivate women to participate in the decision-making and pilot activities? Why do you think so?
- How was the reaction of men to such an encouragement for women? Did men also agree to involve women in JICA Project's decision-making and pilot activities? Why do you think that men agreed or did not agree?

##### **3) Process of Establishing the Community Committee and Sub-committees for JICA Project's Pilot Activities**

- Did the facilitator of JICA Project say anything about involving women as members when he/she suggested villagers to establish the community committee and sub-committees for pilot activities?
- If so, were his/her words enough/or not enough to convince women and men to involve women as members in the committees? Why do you think so?
- How were female members selected for each committee? Were they selected by other villagers or candidacy of women themselves?
- There is a social norm that decision-making in a public place is men's role in Solomon Islands. What do you think about your/women's involvement in any committee as members

in spite of such social norms? Why do you think so?

- What do you think JICA Project should do to promote women's active participation in decision-making as members of the committees? Why do you think so?
- In Komuniboli, the committee for women's development was also established. What kinds of roles do you expect this committee to play and what kinds of activities do you expect the committee to conduct? Why do you think so?

#### **4) Decision-making of JICA Project's Pilot Activities in Meetings and Workshops**

- How many of meetings/workshop did you attend in order to decide what kinds of income generation activities or what kinds of tree/crop species to be planted for agro-forestry activity?
- What time of a day was such a meeting/workshop held? Did the staff of JICA Project ask women when/what time is more convenient for women to attend the meetings/workshops in advance? Was the timing for the meetings/workshops which were held good for women?
- In the meetings/workshops, did the facilitator of JICA Project facilitate women to speak up their opinions? If so, how did he/she encourage women to speak up? Were his/her words enough/ or not enough for women to stop hesitating and speak up? Why do you think so?
- In the meetings/workshops, were women's opinions heard by men? Were women's opinion taken as decisions or mostly ignored by men? If ignored, why? Did the facilitator of JICA Project say anything or try to facilitate men to take women's opinions as decisions as well?
- What do you think JICA Project should do for promoting women's actively speaking up in the meetings/workshops and their opinions being heard and taken as decisions?

#### **5) Leadership Training Conducted under JICA Project**

- Do you know that JICA Project conducted a leadership training in Komuniboli around November or December 2020?
- Did you get information on the leadership training by the staff of JICA Project or any community leaders?
- Did you attend the training or do you know who attended it?
- Do you know how participants in the leadership training were selected?
- If you attended it, what did you learn about in the training?
- Was the content of the training enough/ or not enough to encourage women to get confidence, speak up in a public place, and take leadership? Why do you think so?
- Do you think the content of the leadership training needs to be improved? If so, in what way?

## ANNEX 4. QUESTIONNAIRE FOR INDIVIDUAL INTERVIEWS IN FALAKE

### 1. Inheritance & Landownership

- 1) In Falake, is agricultural and forest land inherited/handed over from a father of any a particular family to his eldest son?
- 2) Even if any son inherits the land, is the land controlled and managed by the tribe of Funubun as a whole or any particular group of men?
- 3) In Falake, do women get out of the village when they get married to men who live outside the village? Do women get married to men who are the same tribe, but different clans?
- 4) Who has land rights and use rights, as well as decision-making power over the land, among clans and between women and men in Falake?

Sex	Land Rights First or second rights	Participation in Decision-making on land development/land allocation/ land sale	Access/Use Rights for Long-term Crops	Access/Use Rights for Short-term Crops
Sons of a landowning father				
Sons of a landowning tribal mother				
Daughters of a landowning father				
Other women				

Tick (✓) if Yes

### 2. Gender-based Division of Crops and Division of Labor/Responsibilities

Not about JICA Project's agro-forestry activity, but your household's farming/plantation activity. Indicate who does what activities and when, in the above table, by using the number of the following each activity and "→" (from the starting month to the ending month). Indicate at least around which month women/men start preparing land and around which month they finish harvesting and selling for each of short-term crops in particular.

Type of Crops	Who	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
Root vegetable	F												
	M												
Other vegetable	F												
	M												
Fruits	F												
	M												

Betel nuts	F												
	M												
Coconuts / cocoa/ Kava	F												
	M												

**(1) Activities for farming short-term crops:**

1) preparation by cutting grasses/trees and burning; 2) plowing; 3) sowing seeds/planting seedlings; 4) weeding; 5) harvesting; 6) selling/marketing; and 7) others (specify: )

**(2) Activities for taking care of long-term plantation crops after plants have grown up:**

1) cutting grasses around; 2) pruning/cutting unnecessary brunches; 3) harvesting; 4) selling/marketing; and 5) others (specify: )

**3. Decision-making Power Over Income**

Who (women or men) goes to the market to sell crops and can keep with their hands the money earned by selling:

- 1) short-term crops, including cassavas, potatoes/sweet potatoes, and other vegetables:
- 2) bananas, pineapples, betel nuts (mid-term?):
- 3) long-term plantation crops, including coconuts, cocoa, and kava:
- 4) NTFPs (specify any of firewood, mushroom, edible wild vegetables/fruits, or medicinal herbs)
- 5) pigs:
- 6) fish:

Who (women or men) makes a decision on how to use the money for:

- 1) buying food and living goods:
- 2) children's school fees:
- 3) health care fee:
- 4) starting any business:
- 5) buying personal things:
- 6) buying anything expensive for the household/family members:

**4. Ado Association**

- 1) Who are the members of Ado Association? Are there any women members? If not, why?
- 2) What is the eligibility to join Ado Association? Do members need to be from the landowning tribe and men?
- 3) Is there any intervention/training program provided by its related external organization to promote women's participation and leadership for Ado Association? If so, what was like?
- 4) What is the regulation on how to share among members the profit earned from selling forest resources? If women are members, can they also get the share? Or is the profit shared among male members or only at the household level?

## **5. Malaita Provincial Council of Women**

- What kinds of activities and training programs does Malaita Provincial Council of Women provide women in Falake? How often? Who attend the activities and training programs?
- How do you get information on coming activities and training? How are participants selected for each activity and training?
- Have you attended any activity or training? How was it? Do you think such an activity and training helpful for you to be self-confident, take an action, or take leadership? Why do you think so?

## **6. Processes for JICA Project's Pilot Activities**

### **1) Entry point:**

- How did you get information on JICA Project for the first time? Who told you about it?
- Were women also invited to the first meeting of JICA Project? If so, what was the reaction of women to the invitation? Why was it so?

### **2) JICA staff/experts' Facilitation to Promote Women's Participation**

- In the first meeting for JICA Project, did the facilitator of JICA Project talk about women's participation in Project-related decision-making or pilot activities? If so, what did he/she say about it?
- Were his/her words enough/or not enough to motivate women to participate in the decision-making and pilot activities? Why do you think so?
- How was the reaction of men to such an encouragement for women? Did men also agree to involve women in JICA Project's decision-making and pilot activities? Why do you think that men agreed or did not agree?

### **3) Process of Establishing the Community Committee and Sub-committees for JICA Project's Pilot Activities**

- Did the facilitator of JICA Project say anything about involving women as members when he/she suggested villagers to establish the community committee and sub-committees for pilot activities?
- If so, were his/her words enough/or not enough to convince women and men to involve women as members in the committees? Why do you think so?
- How were female members selected for each committee? Were they selected by other villagers or candidacy of women themselves?
- There is a social norm that decision-making in a public place is men's role in Solomon Islands. What do you think about your/women's involvement in any committee as members

in spite of such social norms? Why do you think so?

- What do you think JICA Project should do to promote women's active participation in decision-making as members of the committees? Why do you think so?
- In Falake, the committee for women's development was also established. What kinds of roles do you expect this committee to play and what kinds of activities do you expect the committee to conduct? Why do you think so?

#### **4) Decision-making of JICA Project's Pilot Activities in Meetings and Workshops**

- How many of meetings/workshop did you attend in order to decide what kinds of income generation activities or what kinds of tree/crop species to be planted for agro-forestry activity?
- What time of a day was such a meeting/workshop held? Did the staff of JICA Project ask women when/what time is more convenient for women to attend the meetings/workshops in advance? Was the timing for the meetings/workshops which were held good for women?
- In the meetings/workshops, did the facilitator of JICA Project facilitate women to speak up their opinions? If so, how did he/she encourage women to speak up? Were his/her words enough/ or not enough for women to stop hesitating and speak up? Why do you think so?
- In the meetings/workshops, were women's opinions heard by men? Were women's opinion taken as decisions or mostly ignored by men? If ignored, why? Did the facilitator of JICA Project say anything or try to persuade men to take women's opinions as decisions as well?
- What do you think JICA Project should do for promoting women's actively speaking up in the meetings/workshops and their opinions being heard and taken as decisions?

#### **5) Leadership Training Conducted under JICA Project**

- Was a leadership training conducted in Falake around November or December 2020?
- If so, did you get information on the leadership training by the staff of JICA Project or any community leaders?
- Did you attend the training or do you know who attended it?
- Do you know how participants in the leadership training were selected?
- If you attended it, what did you learn about in the training?
- Was the content of the training enough/ or not enough to encourage women to get confidence, speak up in a public place, and take leadership? Why do you think so?
- Do you think the content of the leadership training needs to be improved? If so, in what way?