

GENDER ANALYSIS SURVEY

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

Outline & Objective

Under “the Project on Capacity Development for Sustainable Forest Resource Management in Solomon Islands,” a gender analysis survey was conducted by the survey team composed of a Japanese gender expert and a local consultant from December 2020 to June 2021. This survey consisted of three parts: 1) review of the current state of gender discrimination and gender gap in major sectors, including the forestry sector; 2) review of government’s efforts and challenges in the formulation of gender responsive policies and the strengthening of the organizational structure to implement such policies and promote gender equality; and 3) case study of two pilot project sites in terms of context-specific landownership, gender roles, and gender relations. Drawing on the data and information reviewed and collected, the survey team aimed to identify gender needs in the forestry sector and examine the way of gender mainstreaming at the policy level and project implementation level.

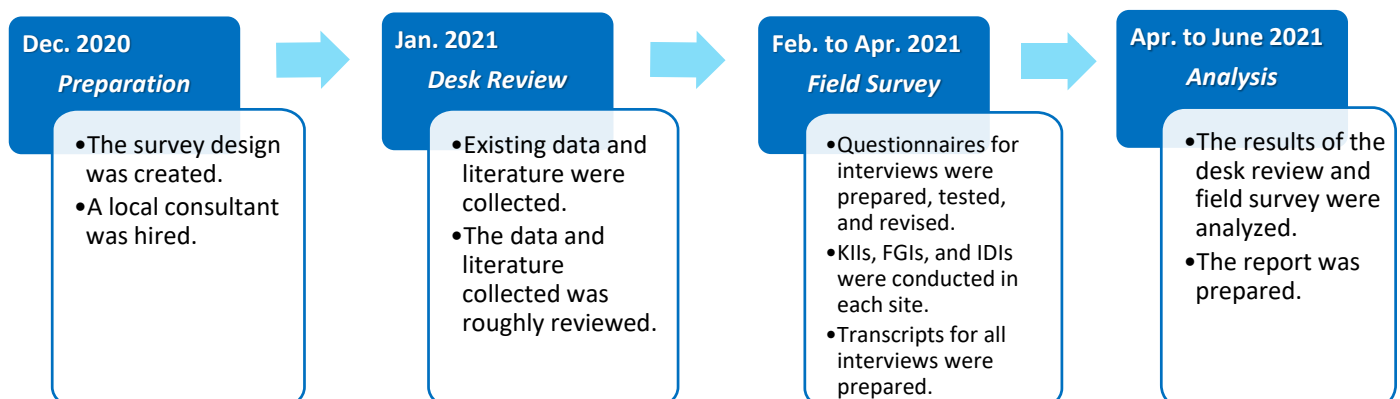
Methodology

To address the survey objective mentioned above, the survey team took the following three steps:

- 1) desk review of existing data and literature;
- 2) conduct of a field survey, including key informant, focus groups, and in-depth interviews; and
- 3) analysis of the results of the desk review and field survey.

For the desk review, the team collected and analyzed the latest data and reports of the 2019 Census, the 2012/2013 Household Income and Expenditure Survey (HIES), and the 2015 Demographic and Health Survey (DHS), as well as country gender assessment reports prepared by ADB and FAO. In the field survey, the team targeted the chief and a few women leaders in each pilot project site for key informant interviews (KIIs), while it targeted the members of women’s groups and men’s groups involved in the Project’s pilot activities, such as forestry management and agroforestry or other income generating activities, in each site for focus groups interviews (FGIs). To collect more detailed information, a few active female participants in the FGIs in each site were invited for in-depth interviews.

Procedure & Schedule



1. Key Findings from Desk Review

Based on the existing data and literature, the survey team analyzed the current state of gender discrimination and gender gap embedded in major sectors. The team also examined the efforts made by the government of Solomon Islands to eliminate gender discrimination, close gender gaps, and promote gender equality, as well as challenges faced by the government. The sectors analyzed in the desk review included “Poverty”, “Reproductive Health”, “Education”, “Employment”, “Agriculture/Forestry/Land Tenure System”, Political Participation”, and “Gender-based Violence/Violence against Women (GBV/VAW)”. Of these sectors, the section below shows critical findings in “Agriculture/Forestry/Land Tenure System”, which are most relevant to the Project.

Gender in Agriculture & Forestry in Solomon Islands

1) Gender Roles

In Solomon Islands, more than 80% of the total population reside in rural areas, who depend on agriculture, forestry, and fisheries for their livelihoods. Although they are both engaged in agriculture for a living, women and men play different roles. Women are mainly responsible for planting seedlings, weeding, and harvesting, while men are mainly responsible for work requiring greater physical strength, such as cutting down trees and grass to start farming (FAO 2019). More critically, women are mainly in charge of growing food crops, including root vegetables and other vegetables, and collecting non-timber forest products (NTFPs), such as edible wild fruits and vegetables, for the purpose of family consumption (FAO 2019). On the other hand, men help women in subsistence agriculture, but are primarily responsible for growing cash crops, such as coconut, cocoa, and coffee (FAO 2019).

2) Gender Relations/ Decision-making Power between Women and Men

Above-mentioned gender-based division of roles and crops often creates a critical inequality in access to and control over cash income between women and men in the rural areas of Solomon Islands. Furthermore, such an inequality tends to reinforce and perpetuate the existing unequal power relationship between women and men. In Solomon Islands, where decision-making is considered the role of men, women do not always make decisions even 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 (NSO & MoHMS 2017). This tendency is more pronounced in rural areas (NSO & MoHMS 2017).

3) Constraints on Women's Entrepreneurship/Income Generation

In Solomon Islands, women's lack of decision-making power, funds, and land ownership often prevents them from starting their own business to supplement their livelihoods. Even if a woman wants to start a business or income generating activity, she might not be able to 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 addition, there are some other barriers need to be removed in order for rural women to start their own businesses and carry out any livelihood improvement activity. First, a common barrier among many rural women is that there are time constraints because, based on gender roles, rural women are mainly responsible for the productive work of subsistence agriculture and the reproductive work of household chores and care work (ADB 2015). 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 rural women's starting business (IFC 2010). Based on the differentiated educational levels as well, the gender norm that decision-making is the role of men because men can understand things better and are better at speaking in public than women has been reinforced (Monson, Rebecca 2010 and 2017).

Gender in Land Tenure System in Solomon Islands

1) Land Types

In Solomon Islands, approximately 87% of the total land is categorized as “customary land”, and the remaining non-customary land is called “alienated land” (IFRC & Australian Red Cross 2018). Alienated land includes government-owned land (public/crown land) accounting for 8% and permanent/fixed-term estates accounting for 5% (IFRC & Australian Red Cross 2018). 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.

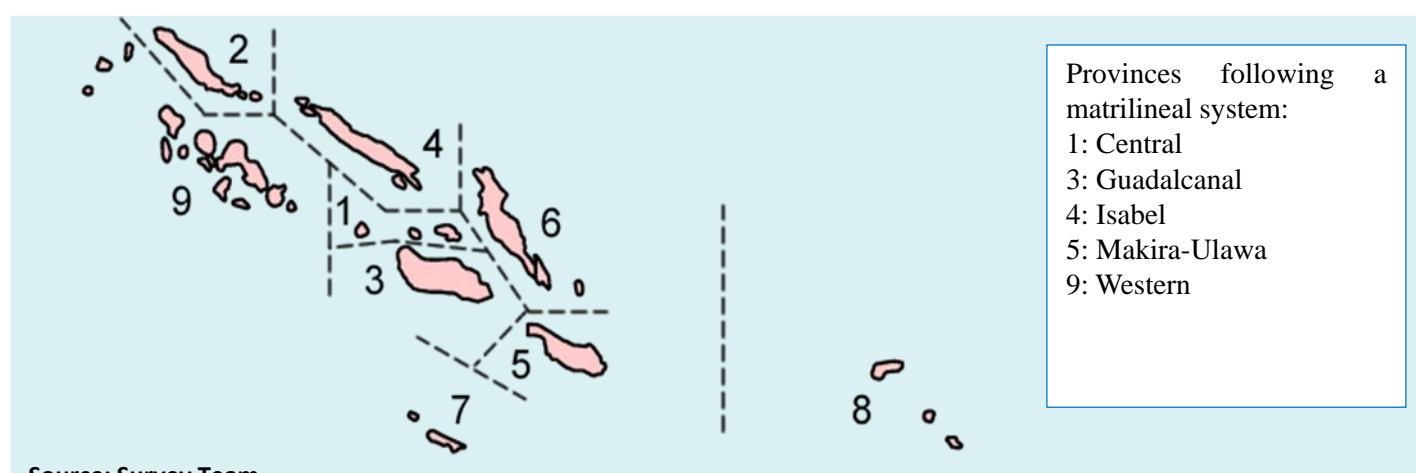
In Solomon Islands, land used to be traditionally owned by tribal and clan kinship groups. However, after the end of the 19th century, some land (about 4.5% of the total land) unexpectedly fell into the hands of Europeans who entered the country for the purposes of Christian missions and colonization. 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 established (Sekine 2015). Following land conflicts between the Europeans and Solomon Islanders, the colonial government regulated the requisition of new land in 1914. 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.

2) Land Tenure System in Matrilineal and Patrilineal Societies

Customary land 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. Land rights to customary land can be broadly divided into primary rights and secondary rights (Sekine 2015). 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 (Sekine 2015).

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 (Sekine 2015). 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 (Sekine 2015).

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 patrilineal system (see figure below).



Source: Survey Team

Figure 1: Provinces Following a Matrilineal System in Solomon Islands

3) Gender Discriminations and Women's Rights in the Land Tenure System under Customary Law

In a matrilineal society worldwide, 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 in Solomon Islands, 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 (Monson 2010). Gender roles based on such gender bias and gender norms are not necessarily the norms and customs (*kastoms*) 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 (Monson 2010).

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 the 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 husbands' place when she gets married (IFC 2010). 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 (IFC 2010). 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 (ADB 2015).

4) Gender Discrimination and Gender Impacts of the Land Tenure System under Statute Law

The Solomon Islands' land tenure system, whether under customary or statute law 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 (IFC 2010; Monson 2010). 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 (Monson 2010 and 2017). 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 are selected as trustees, while women are excluded from being candidates to become trustees and from the decision-making process of land talks (Monson 2017).

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 (Monson 2010). First, in the process of discussions and negotiations, the content is rarely shared with women because of 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 (Monson 2010). 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 (Monson 2010). 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 (Monson 2010). 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 (Monson 2010). 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.

Government's Efforts and Challenges

The government of Solomon Islands has been committed to promoting gender equality and women's empowerment. In 2002, the government ratified Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). Under the government, the Ministry of Women, Youth, Children, and Family Affairs (MWYCFA) plays the main role of a national machinery that monitors the implementation of CEDAW and promotes gender equality. Closely working with the Ministry of Public Services, the MWYCFA is also responsible for mainstreaming gender into all ministries and their sector policies. Due to a lack of human resources, capacity, and budget, however, the MWYCFA has not yet been able to approach or persuade the ministries relevant to the empowerment of rural women, including the Ministry of Forestry and Research (MFR). Although gender focal points were appointed within the MFR (MWYCFA 2020), they have not been functional. As a result, the National Forestry Policy 2020 is not gender responsive as a gender perspective is integrated only partly in the area of "Capacity Development". This policy does not aim to promote women's effective participation in decision-making processes, their leadership, and their economic empowerment. First, the MFR needs to conduct gender analysis so that it can make the policy more gender-responsive, based on the evidences found from the gender analysis. Then, the MFR needs to establish the organizational structure to implement the gender-responsive policy and strengthen its capacity.

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2. Key Findings from Field Survey

From the beginning of February 2021 to the end of April 2021, the field survey, composing of KIIs, FGIs, and IDIs, was conducted in two pilot project sites: “Village A” is located in Guadalcanal Province and “Village B” in Malaita Province. The former follows a matrilineal system, whereas the latter follows a patrilineal system. The section below shows key findings from the field survey, including socio-economic conditions, decision-making system, land tenure systems, gender-based division of roles and crops, and power relationship between women and men of these two villages.

Socio-economic Conditions of 2 Pilot Project Sites

	Village A in Guadalcanal Province	Village B in Malaita Province
Land Tenure System	Matrilineal	Patrilineal
Geography	Around 60km away from Honiara	Around 2 hours from Auki by car
Population & Tribes/Clans	<ul style="list-style-type: none"> 25 households 64 men and 60 women 3 clans, of which 1 clan owns customary land 	<ul style="list-style-type: none"> 49 households 88 men and 69 women 4 clans, all of which collectively own customary land
Livelihoods Income & Expenditure	<ul style="list-style-type: none"> Agriculture (shifting cultivation) for women and men Freshwater fishing for some men Shop-keeping & small business for some men Around SBD 4,000/month from selling surplus agricultural products (vegetables), but need to pay for transportation cost (SBD 200/round-trip) and market-usage fee (SBD 50/time) 	<ul style="list-style-type: none"> Agriculture (shifting cultivation) for women and men Remittance from male family members living in a city Skilled labor work, shop-keeping, and small business for some men Plantation (kava) for some men Around SBD 4,000/month from selling surplus agricultural products (vegetables) with no need for transportation cost and market-usage fee
Educational Levels	<ul style="list-style-type: none"> Many women and men with the completion of primary education and drop-out of secondary school Some older women with no education 	<ul style="list-style-type: none"> Most women and men with the completion of primary education and drop-out of secondary school Some older women with no education

Decision-making System at the Village Level in 2 Pilot Project Sites

1) Village A

In Village A (matrilineal society), the chief, with the elders of the clan, who own the customary land of the village, used to traditionally make decisions on land distribution, forest management, and community development. Women and young people were excluded from decision-making processes. In 2020, however, the Project staff facilitated villagers to establish a Community Committee and Sub-Committees as part of a more democratic decision-making system. Apart from the gender norm on gender roles, women were encouraged to join these committees as members.

2) Village B

The decision-making system in Village B (patrilineal society) is more complex than that of Village A because the major tribe of this village is divided into four clans. The four clans have equal ownership of the customary land of the village, so decisions on land, forests, and other matters used to be made by representative male elders from each of the four clans. In this village as well, a Community Committee and Sub-Committees have been established, based on the facilitation by the Project staff.

In both Village A and Village B, however, women's involvement in the new decision-making system is still limited. As shown in table below, while the membership of Sub-Committee named "Women's Development" is fully dominated by women, no woman has been selected as chairperson for Community Committee and other Sub-Committees in both villages. In Village A, no woman is involved in Community Committee.

Table 1 Women's Involvement in the New Decision-making System Established in Village A & B

Committee/ Sub-Committees	Village A (Matrilineal)				Village B (Patrilineal)			
	Sex of Chair	# of Women	# of Men	Total	Sex of Chair	# of Women	# of Men	Total
Community Committee	M	0	4	4	M	2	4	6
Religion	M	3	2	5	M	1	2	3
Social Services	M	1	4	5	M	3	3	6
Culture & Law Enforcement	M	1	3	4	M	0	4	4
Women's Development	F	4	0	4	F	6	0	6
Youth & Development	M	2	3	5	M	1	2	3
Economic Development	M	2	2	4	M	0	4	4

Source: The survey team developed, based on the results of KIIs conducted in Village A and Village B.

Land Tenure System in 2 Pilot Project Sites

1) Village A

As Village A is a matrilineal society, customary land is inherited from the mother to the eldest daughter. In this village, within the land-owned 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 the village 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 the village. However, if the woman moves to a place far from the village, 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. 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 the land-owned clan origin in Village A are given only nominal inheritance rights, while men of that clan origin have and enjoy the right to make decisions on how to distribute, use, and develop the land by themselves.

According to women who participated in the FGIs in Village A, 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 said, "Actually, it should be the women who make decisions on land issues, but because they have left Village A due to marriage, those men who remain in the village make decisions." Other participants also said, "Women in Village A own the land, but they leave the village due to marriage because of the bride price, and those men who remain in the village 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.

2) Village B

Village B is a patrilineal society. The tribe of Village B is divided into four clans, all of which have ownership of this village'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 Village B, 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 Village B, it is also 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 Village B, 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 this village origin) has. Similarly, a woman who has married a man in Village B and moved to this village is not entitled to the customary land, but can use it through her husband. Therefore, she has no authority over land decision-making.

Gender Roles in 2 Pilot Project Sites

1) Village A

Based on the results of the interviews conducted, women in Village A play a major role in both productive and reproductive work. Regarding productive work, women play a central role in agriculture (shifting cultivation). 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 Village A is shown in the table below.

Table 2: Gender Division of Labor in Shifting Cultivation in Village A

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

Source: The survey team developed, based on the results of the FGIs conducted in Village A

In forest management, both women and men in Village A play a role, but there are differences in the types of species handled and the purposes of using forest resources between men and women. First, women are mainly responsible for collecting firewood and other NTFPs for household consumption. For firewood, it is the men's role to first 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 Project, women have become involved in forest management planning and decision-making, but that is still limited (see Table below). According to the participants in the interviews, many women have not participated in these because they are "busy". Furthermore, 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.

Table 3: Gender Division of Labor in Forest Management in Village A

	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: The survey team developed, based on the results of the KIIs conducted in Village A.

Regarding reproduction work, women in Village A 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 this village, 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.

Table 4: Daily Activity Schedule for Women and Men in Village A

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
9:00	Move to the field Do farm work	8:00	Go back home and eat breakfast
16:00	Go back home	9:00	Move to the field and do farm work, depending on the man
17:00	Prepare dinner, eat dinner, and wash dishes	16:00	Go back home
19:00	Free time Go to bed	18:30	Eat dinner
		19:00	Free time Go to bed

Source: The survey team developed, based on the results of the FGIs conducted in Village A.

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 4 o'clock and wait along the road for a truck to take them to Honiara. During the busy season of preparing new farmland and weeding throughout the year, women sometimes work until around 6 p.m. On Saturdays, women are busy baking cakes to sell at church on Sundays. When they have free time, they chat with other women to exchange information while doing laundry at the riverside from 8 to 10 a.m.

2) Village B

In Village B as well, a similar gender division of roles is applied in productive and reproductive work. First, shifting cultivation is also practiced in Village B, and women are mainly responsible for shifting cultivation. It was found that in Village B, 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 Village B seem to be more involved in agriculture than men in Village A (see table below). However, men are exclusively responsible for harvesting and selling high-market-valued plantation crops, such as kava.

Table 5: Gender Division of Labor in Shifting Cultivation in Village B

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

Source: The survey team developed, based on the results of the FGIs conducted in Village B.

In regard to forest management, in Village B as well, women mainly collect firewood and other NTFPs for household consumption. Regarding firewood 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 Village B, women have also become involved in forest management planning and decision-making since the support of the 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 since it was the role of men to participate in meetings and discuss land and forest issues.” Another male participant pointed out, “The cultural way of thinking that decision-making is the role of men has been 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 Project’s staff, women originally from Village B have become more active in talking at meetings.” She added, “Even among women who migrated to Village B 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 Village B is shown in table below.

Table 6: Gender Division of Labor in Forest Management in Village B

	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 Village B, so it is not necessary to water the seedlings planted.

Source: The survey team developed, based on the results of the KIIs conducted in Village B.

In regard to reproductive work, women in Village B are also mainly responsible for household chores and care work. It was also found that in Village B as well, in some households, men help women with reproductive work. But women are mainly involved, and the workload and burdens women have from agricultural work and reproductive work are large. Based on the results of the interviews conducted, the daily activity schedule for women and men in Village B turned out to be similar to that of Village A (see table below).

Table 7: Daily Activity Schedule for Women and Men in Village B

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 Go back home	11:00	Some men move to the field and work there with their wives Self-employed men do their work Go back home
16:00		16:00	
18:00	Prepare dinner, take shower, go to church, eat dinner, and wash dishes Free time	19:00	Take shower, go to church, and eat dinner
20:00	Go to bed	20:00	Free time Go to bed

Source: The survey team developed, based on the results of the FGIs conducted in Village B.

Gender Division of Crops and Labor in 2 Pilot Project Sites

1) Village A

As mentioned above, shifting cultivation is practiced in Village A. 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.

Table 8: Annual Work Calendar by Crop and Gender in Village A (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/pineapple	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: The survey team developed, based on the IDI conducted in Village A.

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 Project's pilot activity of agroforestry. She said that until then, she had never kept any records on farming. According to her, every household in Village A 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 Village A, betel nuts and coconuts were planted a long time ago, so all households that own them are currently only harvesting and selling. 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.

2) Village B

Shifting cultivation is also practiced in Village B. In this method of agriculture, root vegetables, including sweet potatoes, taro, pana, and cassava, as well as other vegetables and legumes, are cultivated in this village. 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 Village B 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. Kava which has a higher market value is cultivated there, but men are mainly in charge. Unfortunately, no records were kept and no detailed information was available from the IDIs in Village B. Like Village A, in Village B 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.

Gender Relations at the Household Level in 2 Pilot Project Sites

1) Village A

In order to identify the power relationship between women and men or gender relations in Village A, questions were asked on who 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. As shown in table below, 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 and betel nuts are also sold by women and girls. On the other hand, the sale of plantation crops, such as cacao and coconuts, depends 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. Those who catch miscellaneous freshwater fish are also involved in their sale, and in Village A, men and boys catch eels in streams, so they sell them.

Table 9: Direct Access to Cash Income for Women and Men in Village A

Category	Details	Who
Crops	Root vegetables and other vegetables that can be harvested in a short period	Mainly women and girls
	Fruits (pineapple and banana) and betel nuts	Mainly women and girls
	Long-term plantation crops (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: The survey team developed, based on the results of the IDIs conducted in Village A.

Secondly, the table below shows who makes household-level decisions from small to big decisions, such as buying daily necessities, shopping for high value goods, and starting a new business. Based on the results of the KIIs, women have the authority to shop for families, even if what they purchase is expensive, but men make the decision to start a business.

Table 10: Decision-making on How to Spend Money at the Household Level in Village A

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: The survey team developed, based on the results of the IDIs conducted in Village A.

2) Village B

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

Table 11: Direct Access to Cash Income for Women and Men in Village B

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: The survey team developed, based on the results of the IDIs conducted in Village B.

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 Village A. 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.

Table 12: Decision-making on How to Spend Money at the Household Level in Village B

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: The survey team developed, based on the results of the IDIs conducted in Village B.

Impacts of the Project on Women's Participation in Decision-making Processes in 2 Pilot Project Sites

Based on the results of the KIIs and FGIs conducted, it turned out that both men and women in both villages looked positively on the Project's encouragement for women to participate in decision-making. Therefore, in the IDIs, how the 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.

1) Village A

It was found that the Project's national staff has always encouraged women to participate in decision-making and relevant activities, taking account into the social and cultural restrictions rooted in the village, 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 villagers and how men and women responded to it.

Table Evaluation of the Project's Facilitation and Promotion of Women's Participation in Decision-making (Case of Village A)

Stage	Way of Facilitation by Staff	Reactions/Impacts of Women & Men
Entry Point	<ul style="list-style-type: none"> The staff requested the chief to call for all villagers, especially women, and attend the first meeting in Village A. 	<ul style="list-style-type: none"> The chief sent a message to all villagers. Women were happy to be given such an opportunity.
Community Mobilization	<ul style="list-style-type: none"> The staff always mentioned 'equality' in meetings and facilitated women to participate in pilot activities as members of the village. 	<ul style="list-style-type: none"> Many women were encouraged and motivated to participate in meetings and pilot activities. Some women hesitated because of their 'gender roles' and 'lack of self-confidence'. Men also thought that it was good for women to participate in meetings and pilot activities and to learn how to manage forest resources, because land belongs to women.
Establishment of a Decision-making System	<ul style="list-style-type: none"> For the selection of members for Community Committee and Sub Committees, the staff facilitated villagers to select women as well. 	<ul style="list-style-type: none"> Some women hesitated to become members because of their illiteracy and lack of self-confidence and knowledge on how to manage committees. Candidate women were confirmed of their motivation and will by the chief and the staff. The women who were selected and took the role of the committee members became so confident that they proved that women could do it by playing the role. Women have acknowledged that it is important for women to participate in land- and forest-related activities.
Way of Facilitation for Decision-making	<ul style="list-style-type: none"> The staff always mentioned 'equal participation in decision-making', and gave participants with opportunities for small groups discussions and subsequent presentations in front of the whole groups so that women and young people could express their opinions. 	<ul style="list-style-type: none"> Women without self-confidence 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. Men originally respected women, so they took women's opinions into consideration if they thought that women's opinions are good for the village.

Stage	Way of Facilitation by Staff	Reactions/Impacts of Women & Men
Setting the Time for Meetings & Training	<ul style="list-style-type: none"> The staff consulted with villagers in advance about the time zone for the meeting or training. Mostly, meetings and training were held during the day, but sometimes they were held late at night. 	<ul style="list-style-type: none"> Women are usually busy with farming work during the day. However, if a meeting or training is held during the day, they have no choice. Actually, women get tired from farming work at night, so they think that it is better for them to take time off and attend a meeting and training during the day. Women want to attend a meeting and training because they think that the Project's activities and training are useful for their farming and forest management in the future.
Information Dissemination and Participation Status Related to Training & Workshops	<ul style="list-style-type: none"> The staff informed the main members of the committees about training to be held and asked them to inform to other villagers about it. 	<ul style="list-style-type: none"> Information on agroforestry and other livelihood enhancement activities' workshops and training was widely disseminated and many men and women participated in them. Only some villagers were informed about leadership training, and the process of selecting participants for this training was unclear. There are no shops in Village A 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.
Content of Training	The staff of the MoFR, Ministry of Agriculture and Livestock (MoAL), and the Project were in-charge of the training instructors.	<ul style="list-style-type: none"> The content of the training was difficult for some illiterate female participants. Those women had a strong demand for explanations in 'simple words' during the training so that they could understand the content better. They also wanted the Project to provide such women with an opportunity to learn basic knowledge in advance.

Source: The survey team developed, based on the results of the IDIs conducted in Village A.

2) Village B

In the IDIs in Village B, the same questions were asked. Like in Village A, it was found that the national staff divided participants into small groups and facilitated them to have discussion in the small groups formed, where women were more likely to give their opinions, and that these were well received in Village B. 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 Evaluation of the Project's Facilitation and Promotion of Women's Participation in Decision-making (Case of Village B)

Stage	Way of Facilitation by Staff	Reactions/Impacts of Women & Men
Entry Point	<ul style="list-style-type: none"> The staff requested the representative of the village to call for all villagers, especially women, and attend the first meeting in Village B. 	<ul style="list-style-type: none"> The representative of each clan informed and asked all villagers to attend the first meeting, and women also attended it. Women were happy that they could attend it and learned about the Project.
Community Mobilization	<ul style="list-style-type: none"> The staff emphasized the importance of the equal participation of villagers, including women. 	<ul style="list-style-type: none"> Mobilization by the staff was sufficient. Due to a lack of self-confidence, however, some women did not attend meetings or other activities, saying that they were busy.
Establishment of a Decision-making System	<ul style="list-style-type: none"> The staff strongly encouraged villagers to select women as members. 	<ul style="list-style-type: none"> Men recommended some women as members. Some women hesitated because of a lack of self-confidence. Also, some women with small children refused to take over the role. Only women who had motivation and will took over the role after they were recommended. Some men thought this is an era when women's awareness is slowly changing, so it is good that women were selected as members. They also thought that since women play a role in agriculture and forest management, it is also good for women to be involved in land- and forest-related activities.
Setting the Time for Meetings & Training	<ul style="list-style-type: none"> It is not certain that the staff consulted villagers, specifically women, about a convenient time for their attending a meeting or training in advance. The staff informed some relevant members and requested that they disseminate information on meetings and training. 	<ul style="list-style-type: none"> Meetings and training were often held during the day. If the information was given in advance, women could have attended them by making arrangements. So, women wanted the staff to inform them on meetings and training in advance.
Information Dissemination and Participation Status Related to Training & Workshops	<ul style="list-style-type: none"> The staff requested the representatives of the village to disseminate information on meetings and training to villagers. 	<ul style="list-style-type: none"> Women were also informed about leadership training. Those men and women who were willing attended the leadership training. The content of the training was 'who are good leaders' and 'what is good governance'.
Content of Training	The staff of the MoFR, MoAL, and Project were in-charge-of instructors.	<ul style="list-style-type: none"> Women 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'. Women also requested that they be provided with an opportunity to learn basic knowledge prior to training.

Source: The survey team developed, based on the results of the IDIs conducted in Village B.

3. Gender Needs

Based on the results of the field survey, women in two pilot project sites, which are Village A and Village B, 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 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.

The following tables summarize the practical gender needs and strategic gender needs in the forestry sector in Solomon Islands, which the survey team analyzed, drawing on the critical problems faced by women in 2 pilot project sites.

PRACTICAL GENDER NEEDS

Village	Critical Problems Faced by Women	PRACTICAL GENDER NEEDS to solve the problems
Both Villages	<ul style="list-style-type: none"> Some elderly women are illiterate. 	<ul style="list-style-type: none"> literacy classes so that these women can improve their basic abilities, including reading, writing, and calculation.
Village A	<ul style="list-style-type: none"> Many women suffer from limited income after deducting necessary expenses even if selling their surplus agricultural products at market. 	<ul style="list-style-type: none"> agricultural training on how to cultivate crops with high market value skill training for making/manufacturing high value-added crafts/products Business training for reducing costs and increasing profits Financial literacy training for increasing savings
Both Villages	<ul style="list-style-type: none"> Due to soil degradation caused by shortened shifting cultivation cycles and emergence of the Giant African Snail (only in Village A), crop productivity has dropped. 	<ul style="list-style-type: none"> Training on how to improve the condition of soil and how to practice shifting cultivation in a sustainable way Training on how to get rid of the Giant African Snail
Both Villages	<ul style="list-style-type: none"> Women do not have access to financial services, and they do not have seed money for buying tools, raw materials, and others which are necessary for starting a business. 	<ul style="list-style-type: none"> Increase of women's access to financial services Provision of seed money, tools, raw materials, etc.

Source: The survey team developed, based on the results of the analysis of the field survey.

STRATEGIC GENDER NEEDS

Level	Critical Problems	STRATEGIC GENDER NEEDS to promote gender equality and women's empowerment
Policy Level	<ul style="list-style-type: none"> The MoFR developed National Forestry Policy which focuses only on capacity development for women and lacks more important points, such as the promotion of women's participation in decision-making in forestry management. 	<ul style="list-style-type: none"> MoFR needs to make the policy more comprehensive by focusing it more on the promotion of women's participation in decision-making and of women's economic empowerment, formulate a strategy and plan for action, allocate a sufficient budget, and train officers, in order to implement the gender-responsive policy formulated.
Policy Level & Project Implementation Level	<ul style="list-style-type: none"> Both the MoFR and the Project have not established a system to collect and update gender-disaggregated data for the forestry sector or within the Project. 	<ul style="list-style-type: none"> The future similar projects, in particular, need to establish 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.
Project Implementation Level	<ul style="list-style-type: none"> The Project has not conducted gender analysis at the planning stage and a gender perspective has not been necessarily integrated fully into the planning and implementation stages. 	<ul style="list-style-type: none"> The future similar projects need to conduct gender analysis at the planning stage and reflect the results of the analysis in the plan.
Project Implementation Level	<ul style="list-style-type: none"> No guidelines or policy on gender equality and social inclusion (GESI) have not been developed. As a result, some staff members voluntarily undertook community mobilization in their own ways. 	<ul style="list-style-type: none"> The future similar projects need to 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 all staff members, and unify facilitation methods and abilities among the staff members.
Grassroots Level & Project Implementation Level	<ul style="list-style-type: none"> Some women in both villages have not been self-confident or have hesitated to participate in decision-making processes or take a role as committee members, due to gender roles. Some women in both villages did not participate in meetings or activities by saying that they are too busy. 	<ul style="list-style-type: none"> The future similar projects need to disseminate information and provide training opportunities equally to men and women, taking into consideration that women might hesitate to take such opportunities due to their illiteracy, time-poverty, and other reasons. Therefore, the projects need to conduct gender sensitization workshops through which both women and men can change their gender-biased/stereotyped ideas toward unequal gender roles and gender relations. Through the workshops, the projects also need to encourage men to help women doing their responsibilities so that women can participate in training and other activities. The projects need to provide women with communication skill training and leader training, so that women can be self-confident, express themselves in public places, and take a leading roles as men do.

Source: The survey team developed, based on the analysis of the results of the field survey.

4. Recommendations for Gender Mainstreaming

1) Policy Level- Ministry of Forestry & Research needs to:

- ✓ Develop a gender policy in the forest sector;
- ✓ 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 – Projects need to:

- ✓ 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; and
- ✓ 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.