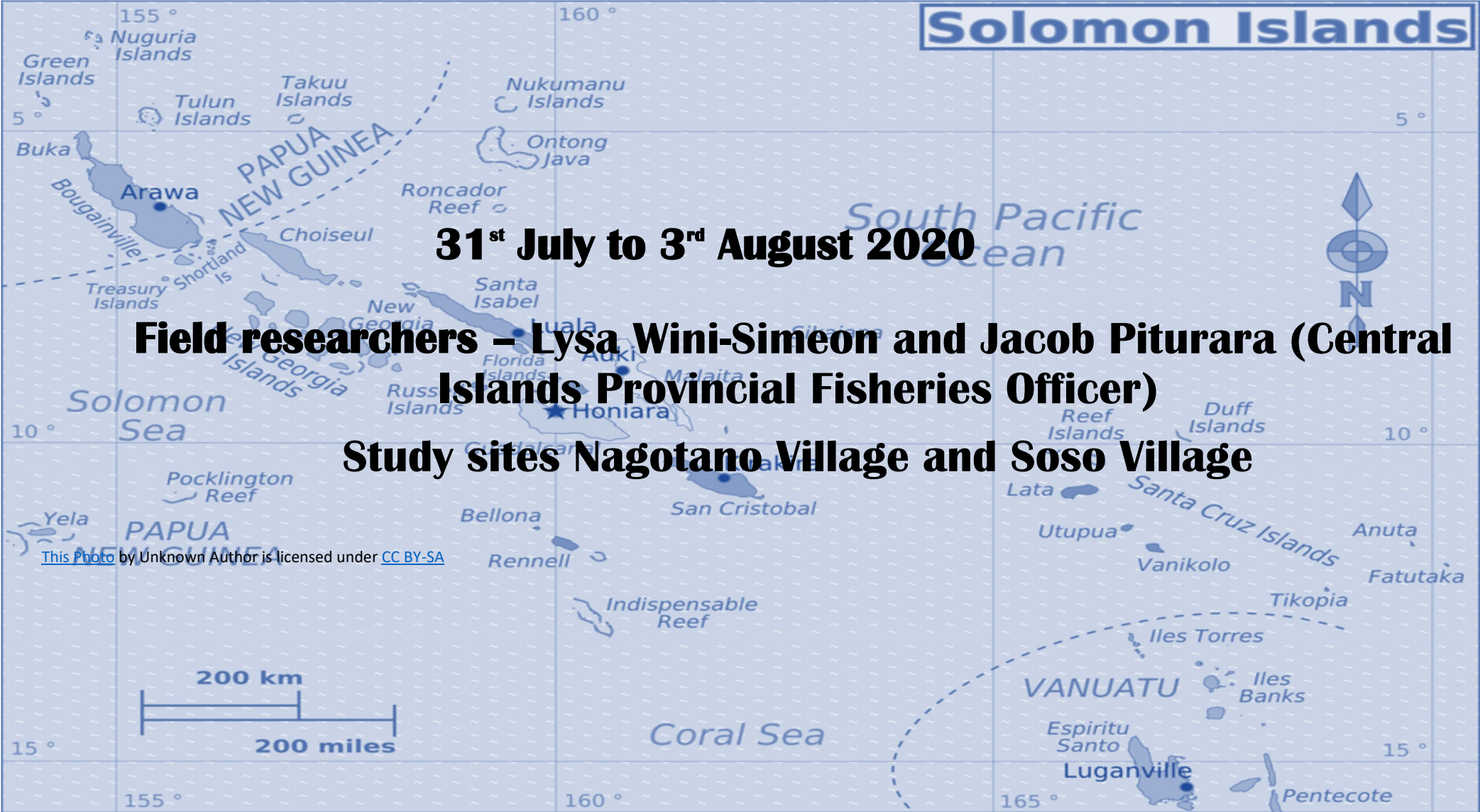


Solomon Islands

31st July to 3rd August 2020

Field researchers – Lysa Wini-Simeon and Jacob Piturara (Central Islands Provincial Fisheries Officer)

Study sites Nagotano Village and Soso Village



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UNDERSTANDING THE IMPORTANCE OF MARINE RESOURCES FOR
WOMEN AND LISTENING TO THEIR VOICES IN DECIDING ON HOW THESE
MARINE RESOURCES SHOULD BE GOVERNED FOR SUSTAINABLE USE

**ADASTANDIM IMPOTENS LONG OLKETA SOLWATA RISOSIS FO OLKETA
MERE AN HEREHERE LONG OLKETA VOISIS BLONG OLKETA LONG
DISISON LONG HAO FO LUK AFTAREM OLKETA SOLWATA RISOSIS GUD
FALA, WETEM IUSIM LONG WEWE, BAE HEM NO SAVE FINIS WEA BAE
KONTINIU STAP FO USIM TAEM BAE KAM LONG FIUJA.**

Thank you to all the people in the villages of Nagatano and Soso in Solomon Islands
who helped us with this research. This is their story.

Tagio tumas long evri pipol blong Nagotano an Soso Vilij long Sentrol Aelan long
Solomon Aelans wea olketa helpem mifala withem disfala risej.

Hemia nao story blong olketa.



Soso and Nagatano Villages

SOLOMON ISLANDS



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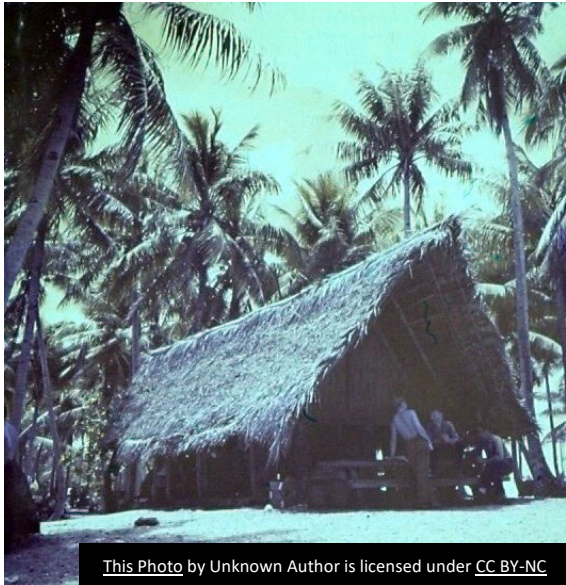
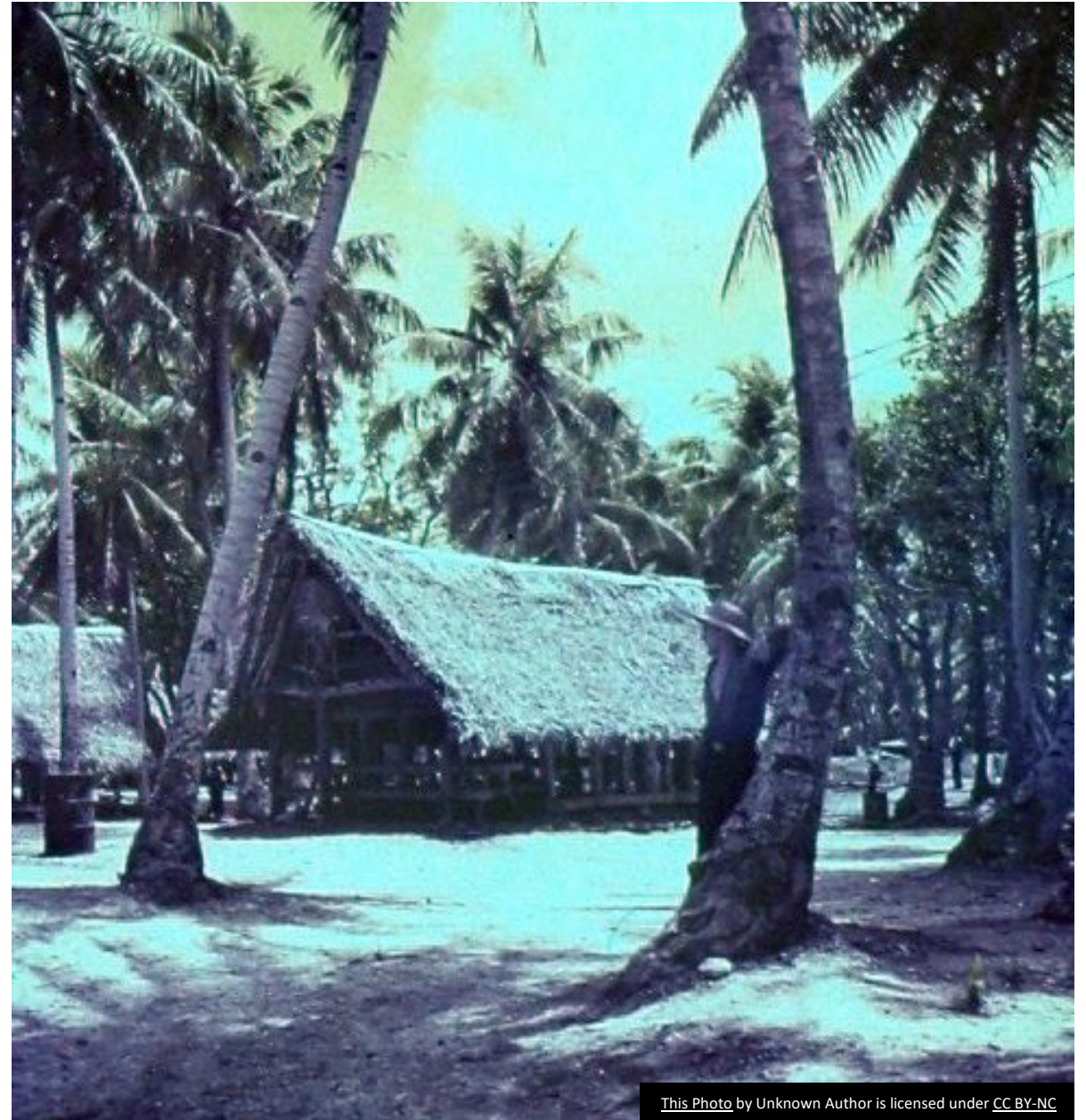
Introduction

- The people from Nagotano were descendents from Bugotu in Isabel Province. A friendship between their forefathers gave them rights to live on Nagotano and Tarthi, this includes gardening rights on allotted areas on Buenevesta Island and rights to fish and manage the fisheries around their coastal areas. Within the customary governance system for Nagotano, they have female chiefs who look after their welfare of their women. This is because Nagotano, whilst its physically within Ngella area, still has strong links to Bugotu and they still actively practice customs from Bugotu (i.e women have chiefly roles and play a big part in decision making).
- The people from Soso village are from Ngella and they claim rights to land and their coastal areas. However, their women are more engaged in gardening compared to the women in Nagotano.
- Both these villages are under the Vatilau House of Chief which means any decision to impose customary rules must be discussed and agreed to by the Executive for the Vatilau House of chiefs. The Vatilau house of chiefs consists of only men.

PIPOL BLONG NAGOTANO

- Pipol blong Nagotano olketa stat from gret gret dadi and mami blo oketa kam from Bugotu long Isabel Provencs. Long mek fren wetem olketa gret gret parents blong olketa, hemi givim olketa paoa fo stap long Nagotano wetem Tarthi, wea Paoa olketa givim ia, hem go wetem paoa wea hem givim olketa, samfala eria long lan fo wakem gaden long Buenevesta aelan, wetem paoa fo luk aotim fis fo kaikai wetem pao long luk aftarem gud fala olketa fis raonim solwata lan eria blong olketa. Long insaet kastom rul wewe blong Nagotano, olketa karem olketa mere jif wea olketa luk aftarem laef blong olketa mere. Hem ia bikos Nagotano, olsem hem joen wetem Ngella eria, nomata olsem, hem garem strong fala konekson wetem Bugotu wea olketa stil strong long praktisim kastom blo Bugotu (i.e olketa mere jif tekem apwaka wea pleim bik fala eria long insaet mekem tink tink long gud fala stap stap blo evri wan lo ples).
- Olketa pipol blong Soso vilij, olketa ia, olketa kam from Ngella and olketa se olketa karem paoa lo lan wetem olketa solwata lan eria long Soso. Bata no mata olsem, olketa mere blong olketa barava duim waka plade, long saed long waka long gaden winim olketa mere long Nagotano.
- Tu fala vilij ia, stap ada Vatilau Haos blo Jif wea hem minim eni tink tink lo mekem rul blo kastom wea bae bae mas tok raonim wetem passim fo karem paoa fo falom, bae olketa grup ia wea luk aftarem Vatilau Haos blo Jif nao bae duim. Dis fala Vatilau haos blo Jif ia, olketa man nomoa nao stap insaed.





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Nagatano Village

- Nagatano village is in Sandfly, Buenevesta ward (Ngella constituency)
- Lysa and Jacob reached it by outboard motor boat
- Approximately 450 people live in the village, mostly in thatched houses. There are 1-2 semi permanent roof houses. There were about 2-3 permanent buildings, including the Church building.
- There is a Primary school for children ages 6-12. All secondary school level (ages 13-18) students travel to the Buenevesta Island which is 5 minutes by Outboard motor engine and 20 minutes by canoe. The students attending this school live with their extended families during weekdays and return to Nagotano on weekends to spend time with families. Most of the children attend school.
- There is one Church of Melanesia or Anglican Church on the island and one church building.
- The people of Nagatano speak Bugotu, Ngella, Savo dialects and Pijin. Pijin is the common language for children during playtimes.
- Buenevesta Island is commonly referred to as the 'mainland'. The Island is under the stewardship of the Ngella speaking people but others are allotted spaces for gardening.
- Nagatano is a village where customary practices are still followed, there is no or little influence from overseas bodies. The village still practice tabu areas to manage their resources . Tabu areas are decided by their chiefs and church leaders. The church plays a key role in village affairs including resources management.
- Fisheries is their main source of livelihood for both men and women

NAGATANO VILIJ

- Nagotano vilij hem insaed Sandfly, Buenevesta wod (Savo/Ngella Konstituensi).
- Lysa wetem Jacob kasem ples ia long bot wetem engin.
- Abaot 450 pipol nao, stap insaet lo vilij ia, wetem plade haos olketa makem wetem lif blo sago pam. Hemi stap lo vilij ia tu, 1-2 haos wea olketa mekem ruf wetem kopa. Hem stap tu kolosap 2-3 haos wea wakem lo tiba, wetem siment and kopa long hem, olket haos olsem ia, wetem haos blo lotu.
- Hem stap lo dea tu wan fala Pramari skul fo olketa pikinini wea yia blo olketa kasem 6 -12. Evri sekoni skul level (yia blong olketa from 13-18) studens ia, olketa go skul long Buenevesta Aelan wea hemi 5 minits bae go kasem lo bot wetem moto engin and 20 minits sapos go long kanu wea iusim padol fo kasem. Oltketa student wea olketa go long dis fala skull ia, olketa stap wetem olketa nara family meba blong oketa wea stap long aelan ia, long olketa wik de, long taem blong skul. Oltketa go baek lo Nagotano long olketa wiken fo spedem taem wetem famli blong olketa seleva. Plande long olketa pikini ia, olketa skul.
- Hem stap lo dea wan fala Jioj blong Melanesia or Anglikan Jioj long aelan ia, wetem wan fala lotu haos.
- Oltketa pipol blong Nagatano olketa save tok tok long laguj blo Bugotu, Ngella, Savo wetem tok Pijin. Pijin hem nao laguj evri pikinini tok long hem long olketa taem wea olketa plei.
- Buenevesta Aelan, hem nao evri wan save kalem olsem hem 'men lan'. Aelan ia, olketa pipol wea tok tok long Ngella nao onam bata, dea hem stap oketa space wea olketa selektim fo wea save mekem gaden long hem wea olketa givim.
- Nagotano hem vilij wea kastom praktis olketa stil follom, Long dea no eni or tumas influens from olketa ovasi bodi kasem olketa. Vilij ia stil praktisim olketa tabu eria wea olketa luk aftarem gud resosis blong olketa. Oltketa Tabu eria ia, olketa jif blong oketa nao wetem olketa jioj lida blong olketa nao tok raonim an makem jagimen long hem. Jioj hem pleim pat blong hem wea hem konsen long laef insade vilij wetem luk aftarem gud fala olketa risosis.
- Fis hem wan fala men sos long laef blong olketa man semsem wetem olketa mere.

SOSO VILLAGE

- Soso village is in Sandfly, Buenevesta ward (Ngella constituency)
- Lysa and Jacob reached the village by outboard motor boat
- There are approximately 300 people living in the village , all of whom live in thatched houses. There was only about 2 permanent houses. The Church building was semi-permanent (thatched walls and aluminium roofing)
- There is a Primary school with grades Pre to Grade 6.. Two secondary schools are located 20 minutes away by foot on each side of the village. All children attending secondary school live with extended families at the school area during week-days and travel home on weekends to get food and food supplies. Several children do not attend school because of the cost of school fees.
- There is one church (Church of Melanesia or Anglican Church) and 1 church building.
- The villagers speak Ngella and Pijin
- This is a village where customary law is practiced and where tabu areas are decided by their chiefs and church leaders. The church plays a key role in the village and in the management of resources.

SOSO VILIJ

- Soso vilij hemi stap insaed Sandfly, Buenevesta wod (Ngella konstituensi).
- Lysa and Jacob kasem vilij ia lo go insaed aotbot moto engin.
- Long vilij ia, hem karem Kolosap 300 pipol nao olketa hu stap long hem, wea evri wan longolketa stap insaed olketa haos wea olketa makem lo lif blong sego pam. Dea stap nomo abaot 2 fala permanent haos.
- Jioj haos hemi semi-permanent (wol oketa makem lo siment and rof blo hem oketa mekem wetem copa). Long dea olketa karem wan fala Primari skul wea grade blong skul ia, hem stat from Pre-klas go kasem Grade 6. Tu fala sekondry skul tufala stap 20 minits long waka baot go kasem long wea tufala stap long ij saed long vilij ia. Evri pikinini hu olketa gogo long sekondary skul ia, olketa stap wetem meba long famli blong olketa wea stap long skul eria taem wikde blong skul an olketa go baek lo ples blong olketa long taem wik hemi en, fo tekem kaikai an supplae long samfala moa kaikai. Samfala pikinini olketa no bin go long skul bikos long skul fee hem hae.
- Long dea, hem wan fala jioj (Jioj blong Melanesia or Anglikan Jioj) an wan fala haos blong Lotu. Olketa pipol long vilij ia, tok long laguj blong Ngella and Pijin. Dis wan, hemi wan fala vilij wea kastom lo, olketa stil bin praktisim an wea tabu eria olketa jif an olketa jioj lida nao olketa tok tok raonim an pasim. Jioj hemi pleim kii role insade long vilij an long luk aftarem gud fala olketa risosis.



Lysa and Jacob visited you to ask you about the importance of marine resources and the marine ecosystem to your lives. They spoke to 26 people, of whom 4 were men.

Lysa & Jacob kasim ufala fo herem tingting blo ufala, espesely olketa mere lo impotance blo olketa risosis and ples lo solwata lo laef blo ufala. Mifala herem stories blo 26 fala pipol, wea 4 fala hem stories blo olketa man.



We asked these questions and you helped us by answering them

Context

- What are the main marine resources/ecosystems you use (eg reef, river, mudflats, mangroves, other)?
- What do you use these for ?
- Do these ecosystems and resources hold any cultural significance to you as a woman?
- Do you use marine resources for any other purposes?
- Are marine resources important for feeding the family?
- Have you noticed any changes in the marine resources in the last 20 years?
- How have these changes affected for livelihood as a woman?
- Do you get these marine resources yourself, if not who does?
- In your experience is taking food from the sea/reef women's work, man's work or both?
- Is the person who does this work (woman/man) expected to do this work by the community, or is it done by choice?

Control

- Are there any restriction on what you can catch/take?
- What are these and when do they apply?
- Do these restrictions apply to both men and women?
- If not, how do they differ?
- Are there restrictions that solely apply to women with regards to gleaning/harvesting/fishing?
- Who decides on these restrictions or allowances?
- Who imposes/enforces these?
- Can anyone from outside this village fish/use marine resources available to the village
- If not anyone, who can?

QUESTIONS?

- Wanem nao olketa main solwata risosis/ekosistems iu usim (eg riif, riva, madflats, maguru, other)?
- Wanem nao iu iusim olketa ia fo?
- Waswe, olketa ekosistim an risosis hemi holem eni kaljaral impotens long iu olsem wan fala mere?
- Waswe, iu iusim solwata risosis fo eni atha poposis?
- Are marine resources important for feeding the family?
- Olketa solwata risosis hemi impoten fo fidim family
- Waswe, iu bin lukim eni jenjis insaet long solwata risosis insaet long las 20 yias?
- Hao nao disfala jenjis ia hem afektim laevlihud blong iu olsem wan fala mere?
- Hu nao hem shud duim dis fala waka (mere/man) expektim fo komuniti fo doim dis fala waka, or eni wan hemi duim bae joes?
- Hemi karem long dea eni kontrol long wanem iu save kajim/tekem?
- Wat nao olketa ia an wat taem nao olketa aplae?
- wan?
- Sapos nomo hao nao olketa diferen?
- Hem karem lo dea kontrol wea hemi jes aplae fo olketa mere wetem tink hevi lo kolektim/havestim/tekem fis?
- Hu nao garem pawa for mekem oketa rul ya?
- Hu nao karem aot waka lo dis fala ia fo go het?
- Save letem eni wan blong aot saed dis fala vilij tekem fis/iusim solwata risosis stap wea hem blong vilij ia?
- Sapos no eniwan, hu na bae save tekem fis/iusim sol wata risosis stap wea hem blong vilij ia?

We also asked about Customary law

- Are the rules about fishing/reef harvesting written down?
- How do you know about them?
- If they are custom, who decides on the custom?
- Has the custom changed much?
- If the government comes and says we must use custom to manage resources sustainably, who do they speak to/ who would they speak to?
- Have you ever been asked for your opinion on the restrictions on fishing/ harvesting?
- Do you think women have a different understanding of custom from men?
- Are women asked what they know about custom?
- Do you think they should be?
- Would you be prepared to share you experience of customary control of marine resources with others?

Mifala also ask abaotim Kastom law

- Olketa rul abaotim tekem fis/ havestim riif olketa raetim daon?
- Hao nao iu save abaotim olketa rul ya?
- Sapos olketa ia kastom, hu na agri long kastom?
- Karem samfala jenj long kastom?
- Sapos gavman hem kam an se olsem, iumi mas iusim kastom lo luk aftarem gudfala risosis long wewe fo hem stap long time, hu nao olketa bae tok wetem/ hu nao bae olketa save tok wetem?
- Waswe, iu bin ask fo opinion blong iu lo ristrikson lo tekem fis/ harvestim?
- Iu tink olketa mere karem difren adastading lo kastom from olketa man?
- Olketa mere bin askem olketa long wanem olketa save abaotim kastom?
- Waswe iu tink olketa shud olsem?
- Bae iu prepea fo shearem nolej blo iu lo kastom kontrol long solwata risosis wetem

The main marine resources/ecosystems you use

Most interviewees referred to the ecosystems of the reefs, sea and mangroves.

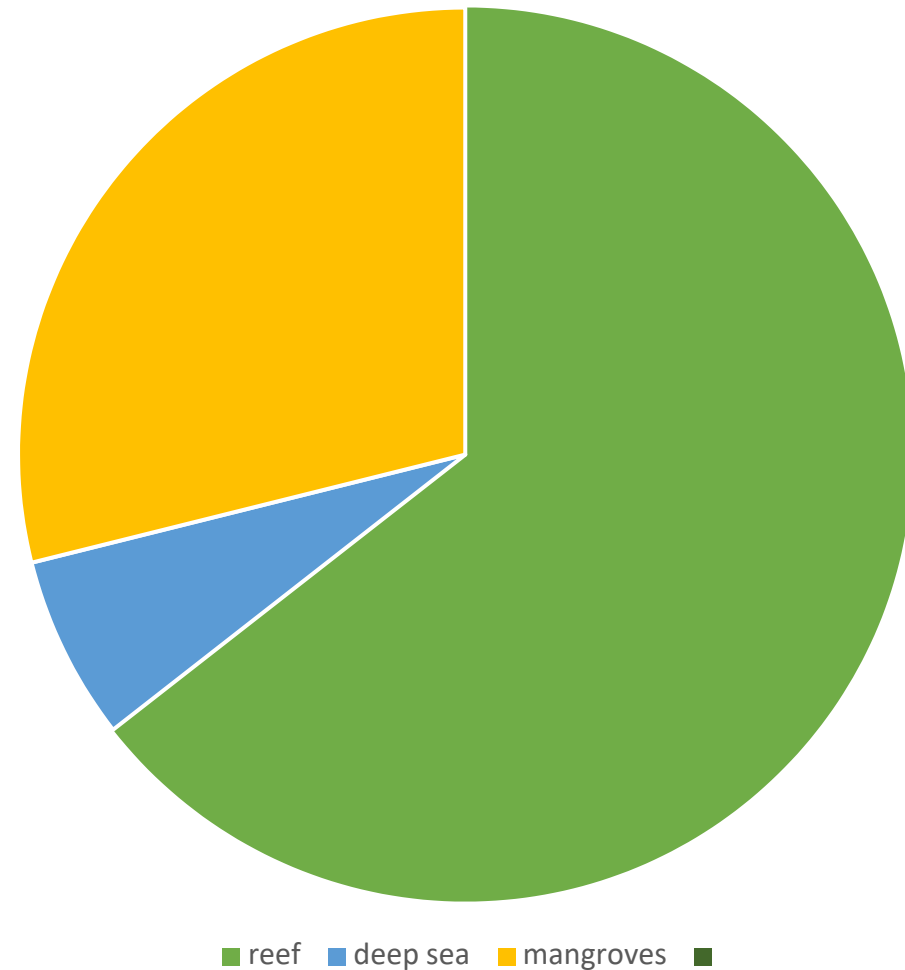
Plande long olketa hu bin tekem olketa long intaviu olketa se ekosistims blong riif, solwata an maguru.

Divers (usually men) dive for fish on the reefs at night and dive for shells and crabs in the day.

Olketa hu daeva (wea olketa man) daevam fis long riif long naet an daevam sela an krab long de taem.

Those who used the mangroves were female respondents.

Olketa hu iusim maguru hem olketa mere rispodens



You use these marine resources for

Food - almost of all you told us this (90%)

Fud - kolsap evri wan lo iufala telem mifala dis wan (90%)

Selling to earn money - many of you sell these resources in the market, some for export (63%)

Salem fo garem seleni - plande long iu fala salem olketa risosis ia long maket, samfala expot (63%)

Sharing – at feasts (such a church feasts and marriages), sharing with members of the family and with friends and visitors and the community (47%)

Searim – long olketa fist (olsem jioj fist an marit), searim wetem olketa membas long famili an wetem olketa frens an visitas an komuniti (47%)



Who relies on marine resources?

- Both men and women rely on marine resources
- Diving and far reef fishing tends to be done by men and men may have priority when tabu areas are opened up for fishing.
- Women often go on their own to collect resources but may go with other women, family members.
- If there is a community event, then everyone is expected to contribute.
- Collecting marine resources is a choice, but also a necessity
- Decisions on the management of marine resources are mostly made by men



Hu relae long solwata risosis?

- Tufala evriwan man and mere relae long solwata risosis
- Daeva an go farawe long riif long tekem fis hem olsem olket man nao duim an olketa man mait garem paraeroti taem olketa tabu erias ia hemi open ap for tekem fis.
- Olketa mere oltaem save go seleva fo kolektim risosis bata mait go wetem olketa nara mere, famili mebas.
- Taem olsem hemi kasem wanfala komuniti program, den everiwan expektim fo kontribiut.
- Kolektim solwata risosis hem wanfala joes ia, bata hemi impoten tu ia.
- Disison long luk aftarem olketa solwata risosis hemi oltaem olketa man nao mekem

The cultural significance of marine resources

- 81% of women said that marine resources were of cultural significance
- The main reason for this was linked to their importance as a source of food
- White shells were also used for customary bangles
- Some marine resources were tabu for pregnant women

- *'these resources have been given to us to sustain our families for centuries'*
- *'we and our ancestors are people of the sea'*
- *'marine resources are part of our lives'*
- *'we protect the mangroves because we need the wood to build and maintain our houses'*
- *'the mangroves are important because they are the breeding ground for most of the marine resources'*

Kuljural impotens blong solwata risosis

- 81% long olketa mere se olsem dat, solwata risosis ia hemi impoten long saet long kulja.
 - Long mein rison fo dis wan hemi olsem pat wea hemi link go kasem long impotens olsem sos blong kaikai
 - Waet sela hemia tu save iusim fo kastom dekoreshin lo han.
 - Samfala solwata risosis hemi tabu long olketa mere wea babule
- *'disfala risosis ia hem bin givim long mifala fo kontiniu long laef long gogo het givim olketa familis blong mifala long meni meni yias.'*
 - *Mifala an olketa gret gret relatives blong mifala ia olsem mifala pipol blong sea'*
 - *'marine resources are part of our lives'*
 - *- 'solwata risosis hem pat blong laevs blong mifala.'*
 - *'mifala protektim olketa maguru bikos mifala nidim olketa tris ia fo bildim an mentenim olketa haos blong mifala'*
 - *'olketa maguru ia hem impoten bikos olketa ia nao graon blong kolsap evri solwata risosis'olketa brid long dea'*

Besides food what other uses are made of marine resources

- for building purposes: mangrove wood as building material for homes and reef stone to build passage for canoes to come ashore.
- shells are harvested and sold to the Langalanga people to make shell money.
- For medicinal uses: mangroves for medicine, and seagrass as medicine to cure tummy ache.
- corals are cooked/used for lime to eat with/chew betelnut.

Bisaede long
kaikai wat
atha iusis
long olketa
mekem long
solwata
risosis?

- fo bildings: maguru tri olsem bilding material fo homs an riif ston fo bildim pasis fo olketa kanu fo kam long shoa
- sela olketa havestim an salem go long olketa Langalanga pipol fo mekem shel mani
- fo meresin iusis: maguru fo meresin, an solwata gras olsem meresin fo kiorem bele soa
- Olketa korol olketa kukim/iusim fo laem fo kaikai wetem/jiu bilnat



An underwater scene featuring a vibrant coral reef with various types of coral in shades of purple, pink, and white. Several bright yellow butterflyfish with dark spots on their heads are swimming in the clear blue water. The background shows a sandy ocean floor and more coral structures.

The changes you have noticed in marine resources

- Almost all of you said that you had noticed changes in the marine resources over the last twenty years.
- All of these people said or indicated that marine resources have declined (especially shells and fish).
- Some of you indicated that there are more intense cyclones which are destroying the reefs and thus causing a decline of fish through destruction of the fish's homes.
- Some thought that overharvesting and population growth contributes to this decline
- Nowadays you have to travel far to find good-sized fish. One person said that in the past you could catch a very high number of fish within 1km of land.

Jenjis iu lukim insaed solwata risosis

- Kolsap evri wan long iufala se olsem dat iufala bin lukim jenjis insaed long sol wata risosis ova long las twenti yias.
- Evriwan long olketa pipol ia se or poentim aot dat solwata risosis hem go daon long no plande olsem bifo (espesili olketa sela an fis).
- Samfala long iufala se olsem dat moa strong saeclon wea olketa bin distroem olketa riifs hem nao gohed kosim gogo daon blong olketa fis an ples fo stap belong olketa
- Samfala olketa tink olsem dat ova havestim olketa risosis ia an populeison hem grou nao kontribiut long disfala go daon blong solwata risosis fo no plade olsem bifo.
- Nowadeis iu bae go farawe fo save faedim gud-saes fis. Wanfala peson se dat insaed long olketa taem pass finis, iu save kajim veri hae naba blong fis insaet 1km blong lan.

How have these changes affected your livelihood as a woman?

- 88% of women said that these changes have affected their livelihoods.
- it is now much harder to find resources: they now have to work harder and travel further, and it takes much longer to catch fish.
- These changes have affected their income: they now get less money because of the decline in resources. For some this means they cannot pay school fees.
- The common shells they used to sell are no longer available.
- The men who were asked also noted the impact.
- Two out of the four men expressed how these changes affect women.
- One said that whilst men are able to travel far using outboards to look for fish, women use canoes and can only travel certain distances to look for bigger fish to sell.
- Another said that women have to travel and spend hours looking for good catch to sell.
- One man talked about how the changes had affected him: he used to go out for an hour and catch \$200 worth, but now catches less so receives less money.



Hao karem olketa jenjis hemi afektim laevlihud blong iu olsem wanfala mere?

- 88% blong olketa mere se dat olketa jenjis ia hem afektim laevlihud blong olketa.
- 'Dis taem ia nao hem barava hat tumas fo faedim risosis: Naoia, olketa have to wok had an travel go farawe, an hem tekem tumas long taem fo kajim fis'
- Olketa jenjis ia hem afektim inkam: Naoia, olketa tetekem less moni bikos long go daon blong risosis. Fo samfala long olketa diswan hemi minim olketa no save peim skul fee
- Disfala kamon sela olketa ius fo salem hem nologa available nao distaem.
- -Olketa man hu bin askem olketa also notim olketa jenjis ia.
- Twufala aot long four fala man expresim hao olketa jenjis ia hem afektim olketa mere.
- Wanfala hem se olsem dat iven olketa man olketa able fo travel far iusim aotbot moto an engin fo go luk aotim fis, olketa mere iusim kanu an save only travel long seten distensis fo luk fo olketa bik fish fo salem.
- Narawan se olsem dat, olketa mere hav to travel an spend aoas long luk luk fo gud kaj lo fis fo selemu.
- Wanfala man hem tok abaotim hao olketa jenjis ia hem afektim hem: hem ius fo go aot fo wan aoa an kajim \$200 praes, bat naoia, kajis hem smol so h: hem ius fo go aot fo wan aoa an kajim \$200 praes, bat naoia, kajis hem smol so hemi risivem smol moni.

What are the restrictions on what you can take/catch?

Customary

- Tabu areas. There is a tabu on the reef around the island; no harvesting/fishing of resources is allowed in this area until the chief allows. The tabu lasts until just before Saints Day in October, or if there is a death feast to prepare (a 10 day ceremony), or an upcoming community event.
- One interviewee (a woman) said that there are restrictions that apply solely to women: she said that when men are diving, the women are not allowed. She also said that when Tabu areas are re-opened, only men are allowed first to gather what they need before everyone else is allowed in.

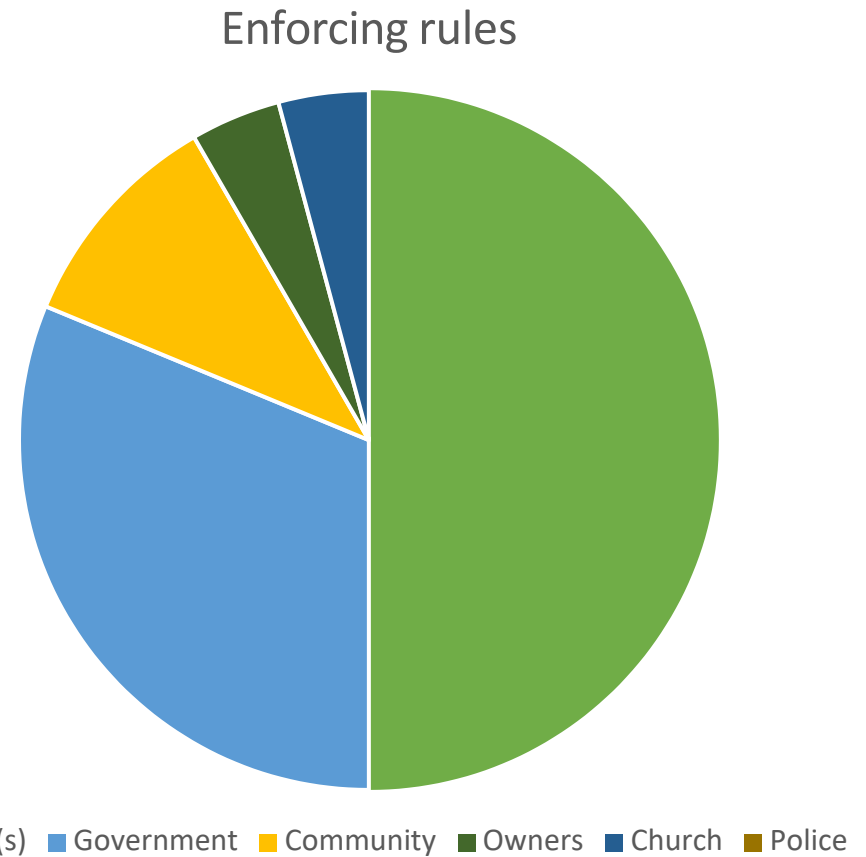
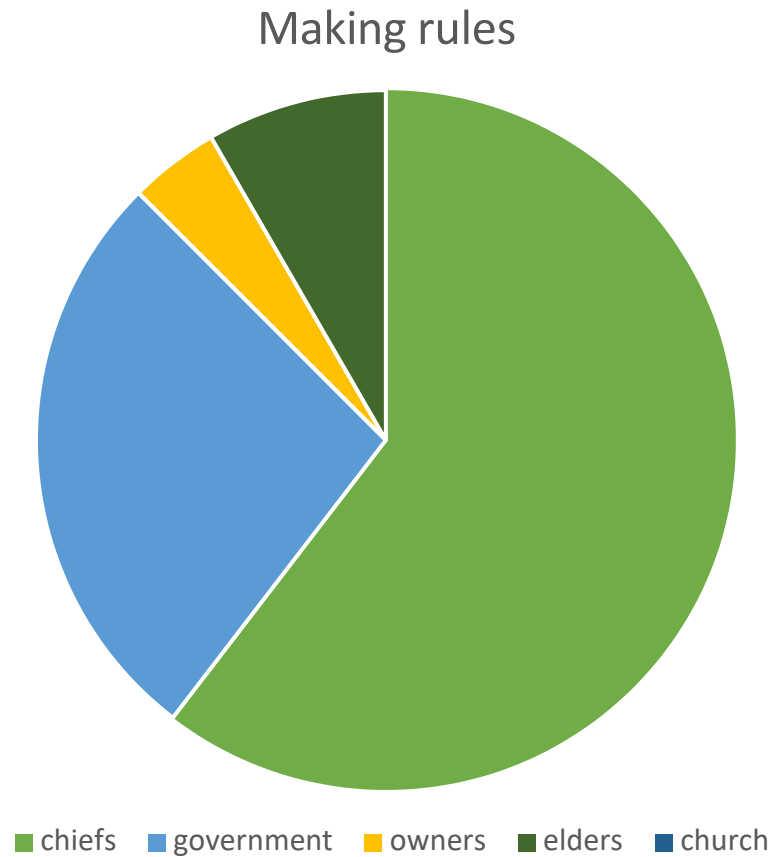
Formal (Fisheries regulations)

- Bans are put in place by the government. Specific bans mentioned were on: beche de mer (sea cucumber), trochus, and crayfish
- There are restrictions regarding the size of what they're allowed to harvest. Size limits were mentioned for: trochus, clamshells, mudshells, fish, and cray/uno with a permanent ban on taking shells (trochus/clamshells/mudshells) that are less than 3 inches.
- There are restrictions regarding nets: a permanent ban on the use of steel net, and net fishing is not allowed.

Wat nao olketa ristriksons long wanem iu save tek/kajim?

- **Kastom ristriksons**
 - Tabu erias. Gareem wanfala tabu long riif raonim aelan ia; no havesting/ fishing long olketa risosis hem no allao insaet disfala eria until jif hem allaom. Taboo ia bae hem las antil jes bifo Seints De insaet Oktoba, or if dae hem tek ples prepea fist (a 10-de ceremoni), or eni komuniti program wea bae kam ap
 - Wanfala intevuee (mere) se olsem dat samfala ristriksons dat hem aplae onli for olketa mere: hem se dat taem olketa man olketa daeva, olketa mere bae no allao fo stap. Mere ia hem also se dat taem Tabu erias olketa re-openim, onli olketa man nao allao fo olketa fastem fo go gatherem wat olketa nidim befo evriwan els allao fo olketa insaed.
-
- **Law blo govman**
 - Gareem ban from govman. Spesifik bans olketa mensionim ia hemi blong: bijidema (blak lip), trokas, and creifis
 - Gareem ristriksons fo abaotim olketa size blong wat olketa no allaom fo havestim. Size limits olketa mensionim fo olketa: trokas, klamsela, mad sela, fis, an crei/uno wetem pemanent ban long tekem sela (trokas/klamsela/mad sela) olsem olketa less dan 3 injis.
 - Gareem samfala ristrikson abaotim nets: hem pemanent ban long iusim olketa steel net, an netim fish hem no allaom.

Who makes and enforces the restrictions



There are different levels of chiefs: village, the Chiefs Council, the District House of Chiefs. There are female chiefs, but the elders are all male. Resource owners include families that own the reefs and villagers who have custom claims over some reefs.



Sources of customary rules

- Most of those asked said that these are not written down
 - *“we only have sticks or coconut fronds to show the tabu area”*
 - *“areas under tabu are clearly marked with sticks and clothing belonging to women.”*
- They are known about through announcements – these announcements spread the word throughout the district. This announcement comes from the Chief/(s), church, or both and/or at village gatherings.
- Custom rules are made the Chief/(s). Decisions are governed by the Bugotu Council of Chiefs Convention (the Custom Convention) held every three years. Women chiefs sit on this Council. During this Convention the village Chief consults with the District House of Chiefs.

“we are located in Buenvesta but our customs we follow Bugotu customs in Isabel.”



Sos long kastom ruls

- Plande long oketa wea bin askem olketa se dat olketa ia olketa no raetim daon ia.
“Mifala karem nomo oketa stiks or kokonat fron standim ap fo shom olketa tabu erias”
“erias wea hem anda tabu olketa bin cliali makim wetem stiks an kalekowe wea hemi blong oketa mere.”
- Olketa save aboatim thru olketa anaonsment – olketa anaonsments ia, hem spred wod thruaot long distrik. Disfala anaonsment hemi kam from Chief/(s), Jioj, or tufala an/or long vilij gatherings.
- Kastom ruls olketa jif/(s)nao mekem. Oketa disison olketa gavan bae olketa Bugotu kansel blong Jifs Konvenson (hem kastom konvenson) olketa holem long evri tri yias. Mere jifs olketa tu sit daon long disfala Kansel. Long taem blong disfala Konvenson vilij jif hemi konsults wetem olketa Distrik Haos blong Jifs.

“Mifala stap insaet long Buenvesta bata kastom blong mifala hemi fallom Bugotu kastom blong Isabel.”



Has custom changed much?

No

- 23% said that custom has not changed much.
- Custom is still the same, it is the social life and people's attitudes that are changing – they are adopting the outsiders' way of life. Despite modern influence is huge they still manage to have rules to keep the community under their customs. For example, they still maintain their Chief inheritance system.
-

Yes

- 77% indicated that custom has changed.
- A visible and perhaps symbolic example is women's clothing: in the past women were not allowed to wear shorts (and potentially trousers) but outside influence has resulted in this happening. One person state that the chief put in place a law to ban women wearing shorts, others that the rules were more relaxed.
- The younger generation have a lack of respect for the elders/chiefs: they now dance to modern rather than traditional music; young boys and girls now interact freely; young people are late to return home and not afraid to go from house to house.
- There is more intra-tribe marriage (which used to be tabu) Values are now not upheld well:
- More fishing for money rather than just subsistence and sharing, they now cook store food a lot, no longer practice cooking traditional custom food for the feasts
- Economic pressures are changing the attitudes to the village values set by the chiefs.

Karem samfala jenj long kastom?

Nomoa

- 23% se olsem dat kastom hem no jenji tumas.
- *Kastom hem stil stap sem sem, long sosol laef an attitudes blong pipol nao hem jinj – olketa adoptim olketa aotsaedas' wei blong laef. Nomata olsem moden influens hemi biki tumas, olketa stil manage fo karem ruls fo kipim komuniti ada kastom blong olketa. Fo exsample, olketa still meintainim Jif inheritans wewe blong olketa.*

Ya

- 77% olketa pointim aot dat kastom hemi jenji.
- Samting save lukim an meibi hemi sibol exsample hemi kaleko blong mere: Long taem bifo olketa mere no allao fo wearim shorts (trauses) bata aot saed influens hemi risalt mekem disfala ia happen. Wanfala- peson telem dat jif hemi putum in ples loo fo banim olketa mere fo warem shorts, athas se olsem dat olketa ruls ia hemi moa relax.
- Olketa yeng jenereison distaem olketa no karem respekt fo olketa eldas/jifs: nao ia, olketa danis long moden an nomo long tradisional music; yeng boes and gels nao tok tok long ij atha friili; young pipol olketa leit fo kam kam baek long haos blong olketa an no save frait tu, fo go from haos to haos.
- Dis time sem tribe marit bak lo sem tribe nao (sumting wea hem tabu) Valius lo kastom olketa no respectim tumas na.
- Moa fishing fo tekem selen long hem nao biki, olsem bifo fishing fo kaikai an searem lo vilij nomo nao, an nara sam ting tu olketa distaem kukim kaikai long stoa nao tumas, pratisim kukim tradisional kastom kaikai fo fist olsem nomo save duim nao.
- Presa blong selen hemi chenjim nao atitud long vilij valiuswea olketa jif setim ap

If the government comes and says 'we must use custom to manage marine resources', who do they speak to?

- 100% of interviewees said the Chief(s).
- 53% stated the elders. 33% said the church reps/Chairman of the Church. 17% referred to the community ie a combination of these, but they would go to the Chief and the elders first, before speaking to the community.

Are women involved in consultations or asked their view?

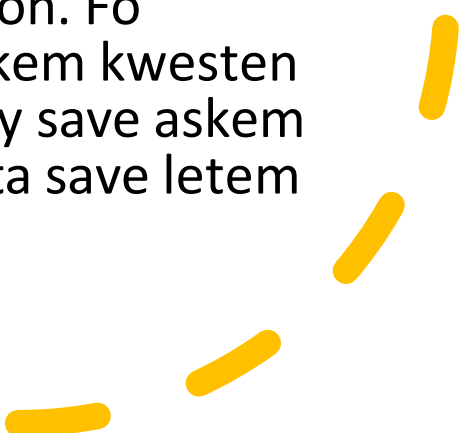
- 62% of women asked said they hadn't been asked their opinion; 38% said they had.
- The main form of female involvement seems to be in the village/community consultations
- For example, the Chief gives them time to ask questions before placing a tabu or women are specifically asked to contribute to what is allowed and not allowed in the tabu areas.



Sapos gavman
hem kam an
se 'iumi mas
iusim kastom
fo managim
solwata
risosis' hu nao
olketa bae
tokwetem?

- 100% olketa wea bin intavium olketa talem olketa jif/(s).
- 53% olketa talem eldas. 33% olketa se jioj reps/jea-peson blong jioj. 17% rifea go long komuniti. ie hem mixja blong olketa ia, bat olketa save go long jif an olketa eldas fastaem, bifo tok tok long komuniti.

Waswe olketa mere save involve insaed konsalteson or askem vius blong olketa tu?

- 62% mere wea bin askem olketa long intaviu se dat olketa no save askem opinion blong olketa; 38% se olketa askem olketa
 - Mein fom long involvemen blong olketa mere hem luk olsem hem insaed vilij/komuniti konsalteson. Fo exsample, jif hem givim taem fo olketa askem kwesten bifo putum tabu or olketa mere specifically save askem olketa fo kontribiut long wanem wea olketa save letem olketa insaed long tabu erias.
- 


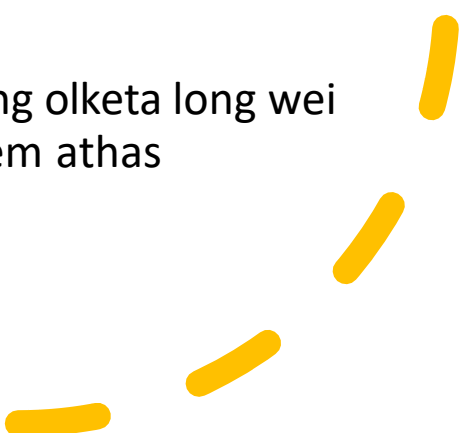
Why is it important to listen to women's voices?

- 63% of those asked thought that men and women had different understandings or customs.
- 73% of the women said they were asked, especially older women/grandmothers who could advise younger people and act as mediators in family feuds
- It was important that women (especially those that were chiefs) know about custom values and pass them on
- 93% expressed the view that women should be listened to and asked.
- 80% said they would be willing to share their experiences of the customary control of marine resources with others.



Wae nao hem
impotent fo
lisin long tok
tok blong
olketa mere
an herem
voisis blong
olketa?



- 
- 63% wea askem olketa tink dat olketa man an mere karem difren adastading or kastom.
 - 73% long mere se olketa bin askem olketa, especiali ol mere/granmathas hu olketa adavaesim yeng pipol an act olsem mediatas insaed famali raoa
 - Hem barava impoten that women (especiali olketa hu wea olketa jif) save aboatim kastom valius mekem olketa passim go long athas
 - 93% expresim vius blong olketa dat olketa mere shud bi lisin long olketa an askem olketa
 - 80% se olketa bae willing fo serem experiensis blong olketa long wei kastom hemi kontrolem olketa solwata risosis wetem athas
- 

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- The Project was led by Sue Farran (Newcastle University, England) assisted by Jennifer Corrin (The University of Queensland, Australia)
- Pictures were provided by Lysa, Regina Lepping and sources covered by Creative Commons

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- Solomon Islands resejers hu involve hemi Lysa Wini Simeon an asistim hem lo resej ia, hem Jacob Piturara
- Resej asisten long Newcastle University hemi bin provided by Georgia Black wetem Helen Hampson
- Sue Farran (Newcastle University, England) hem leadim project ya wetem Jennifer Corrin (The University of Queensland, Australia) hu hem asistim hem.