SOLOMON ISLANDS

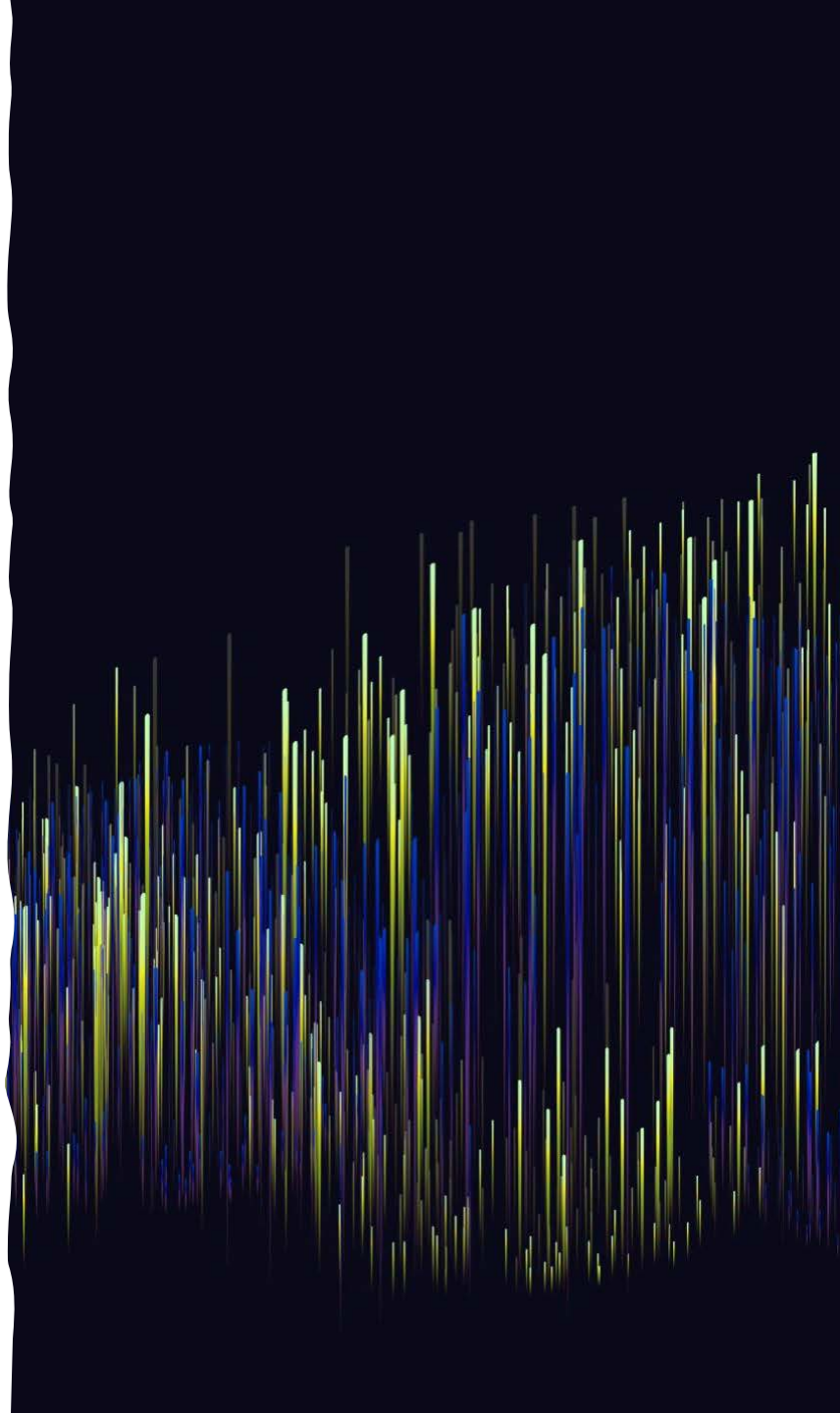
Marau Sound, Guadalcanal, July 2021

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

Thank you to all the people in the villages of Simeruka, Alite Village, Tawaihi and Niu, in Solomon Islands who helped us with this research. This is their story.

SAVVE GUD WHY NAO OLKETA RISOSIS LO SEA HEM IMPORTANT FO OLKETA MERE EN WHY NAO IUMI SHUD LUK AFTEREM OLKETA GUD FO STAP OLOWE BLO IUMI

Tenk iu lo olketa pipol lo oketa village osem Simeruka, Alite, Tawaihi en Niu Village lo Solomon Islands, wea helpem mifala wetem disfala research. Diswan hemi stori blo oketa.



Lysa Wini-Simeon visited you to ask you about the importance of marine resources and the marine ecosystem to your lives.

Lysa Wini-Simeon visitim iufala fo askem iufala abaotim hao important nao olketa risosis lo sea lo laef blo iufala.

ABOUT MARAU SOUND

- Marau Sound is at the south-east end of Guadalcanal in Solomon Islands. The people in Marau came from Are'are district of Malaita. The migration was believed to be influenced by war and fighting and occurred long before 1568 as recorded by the early Spanish explorers. The original inhabitants of the area are the Guadalcanal people, but intermarriage has blurred the distinction between original inhabitant and the later settlers . The settlers are fishing oriented and have over centuries lay claim over the reefs and island.

- Interviews were carried out on Simeruka, Tawaihi and Niu Islands. These sites were mainly occupied by the settlers who have over centuries maintained their traditional practices and language until today. The present generations through inter-marriage and exchanges are well acquainted with both the are-are dialect and the 'Mbirao' dialect of Guadalcanal. And today they are identified as the Mbirao Tasi whilst the Guadalcanal people are referred to as Mbirao Longu.

ABOUT THE VISIT

- On 20th July 2022, Lysa travelled from Honiara to Marau Sound on an outboard motor to carry out interviews for the 'Customary Law in the South Pacific – Hearing women's voices' project. The team consisted of a film-maker (Regina Lepping) and 2 fisheries officers who helped to organise the logistics from Honiara to Marau and within Marau, helped set up women for the interviews and provided guidance on community protocols.

- The data was collected using computer assisted personal interviews. Questionnaires were uploaded into an android device and responses were typed in and saved as soon as the interview was completed. This process enabled the data to be stored safely and limits error during data entry.

ABAOTIM MARAU SAON

- Marau Saon hem lo South- east end lo Guadalcanal lo Solomon Islands. Oketa pipol lo Marau kam from AreAre pat lo Malaita. Samfala pipol tingm dat olketa muf bikos lo faet long taem na en hem happen long taem bifo 1568, taem wea olketa fest Spanish explorers raetim. Olketa pipol wea barava stap lo ples yia na hem olketa pipol blo Guadalcanal. Bata kaen marit lo difren aelan, hem mekem pipol no luk save gud nao bitwin oketa pipol lo ples yia en olketa wea kam stap lelebet taem bihaen. Olketa wea kam stap behaen, olketa pipol blo sea en for staka years olketa na luk afterem oketa reefs and aelans.

- Mifala story wetem pipol lo Simeruka, Tawaihi and Niu Isands. Olketa places yia hem occupied by settlers wea fo staka years, olketa keepim na kastom samting en langus kasim tude. Disfala generason wea stat marit lo different aelan en savve eksens gud wetem olketa AreAre dialect en olketa Mbirao dialect blo Guadalcanal. Tude, olketa nao pipol olketa callem lo “Mbirao Tasi” en olketa Guadalcanal pipol yia nao “Mbirao Longu”.

ABOATIM NAO VISIT YIA

- Lo 20th July 2022, Lysa hem go from Honiara kasim Marau Saon lo outboard motor fo stori en karem aot interview fo “Customary Law in the South Pacific – Herem vois blo olketa mere” Project. Team ya garem wanfala filmmaker (Regina Lepping) en tufala fisheries officers wea helpem fo organizem nao hao fo kasim village lo Marau en gogo blo olketa from Honiara kasim Marau, olketa help fo setim up interviews wetem olketa mere en fo luksavve lo rules and custom lo ples.

- Mifala usim computa nao fo helpm mifala lo collectim olketa data lo interviews. Olketa questions yia hem upload lo android device en olketa interviews yia hem save as soon as interview yia hem finis. Disfala process hem helpem data fo stap safe and no staka mistake lo data entry.

Simeruka, Tawaihi and Niu Islands

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• SIMERUKA VILLAGE

Location	SIMERUKA Island, Marau Sound
Means of access	Outboard motor, Canoe
Number of schools	No school, children travel to Tawaihi to attend primary school.
Number of churches	1 Catholic Church
Language/dialect spoken	Marau - Are'are dialect
Justification for choice of location for field work (please indicate the connections/contacts that suggested this site/village)	- Women extensively involved in fishing, gleaning - Fisheries Officer has existing relationship with the villagers - Community currently does not practice any marine management - It is a patrilineal system - Still maintain traditional practices – people fished in well-defined fishing grounds, people still live in self-sustained and low-income lifestyle
Has the community worked with a) government (national or provincial) and/or b) any NGOs/CSOs on the use or management of resources?	Yes
If so, who have they worked with, how many times of for how long and when (e.g. recently/long time ago)	The Foundation of the Peoples South Pacific International (FSPI) supported the community with sea-weed farming in 2008-2012. However, this project no longer happens

• SIMERUKA VILLAGE

Wea Ples stap	SIMERUKA Island, Marau Saon
Hao fo kasim ples	Outboard motor, Canoe
Hao meni skool	No ani skool, Pikinini go lo Tawaihi fo primary skool.
Hao meni church	1 Katolika church
Language/dialect spoken	Marau - Are'are dialect
Why nao choosim ples yia fo duim interviews ya?	- Mere barava waka tumas lo fising, gleaning - Fisheries Officer garem good relationship wetem olketa villagers - Community distaem no practicem eni marine management - Leaders lo ples hem olketa man (Partrilineal system) - still garem and practisem olketa traditional practices – pipol fishing lo stret fishing graon, pipol still stap long wei wea hem simpol nomoa.
Comumiti ya waka wetek gavman tu? Or eni nara difren pipol lo hao fo kipim gud olketa risosis ya?	Yes
If ya, hu nao olketa waka wetem, hao long en wat team?	Foundation of the Peoples South Pacific International (FSPI) sapotim nao community wetem sea-weed farming lo 2008 – 2012. Bata, disfala project hem no happen nao

- ALITE VILLAGE, Tawaihi

Location	Alite Village, Tawaihi Island, Marau Sound
Means of access	Outboard motor, Canoe
Number of schools	1 primary school that caters for all children in neighbouring islands
Number of churches	1 Anglican Church (Church of Melanesia)
Language/dialect spoken	Marau Are'are dialect
Justification for choice of location for field work (please indicate the connections/contacts that suggested this site/village)	- Women extensively involved in fishing, gleaning - Fisheries Officer has existing relationship with the villagers - Community does not practice any marine management - No NGO/Govt engagement on marine resource management - Patrilineal system
Has the community worked with a) government (national or provincial) and/or b) any NGOs/CSOs on the use or management of resources?	Yes
If so, who have they worked with, how many times of for how long and when (e.g. recently/long time ago)?	Prior to 2016 this community was part of the Hatare marine park initiative supported by the Ministry of Fisheries through its Community Bases resource management efforts. Currently, there is no management of the reefs anymore.

- ALITE VILLAGE, Tawaihi

Wea ples stap	Alite Village, Tawaihi Island, Marau Sound
Hao fo kasim ples	Outboard motor, Canoe
Hao mani skool	1 primary skool wea luk afterem eri pikinini lo olket aelan colsap
Hao mani church	1 Anglican Church (Church of Melanesia)
Language/dialect spoken	Marau Are'are dialect
Why nao choosim ples yia fo duim interviews ya?	- Mere barava waka tumas lo fising, gleaning - Fisheries Officer garem good relationship wetem olketa villagers - Community distaem no practicem any marine managment - No eni NGO/Govt waka lo dea fo luk afterem marine resources. - Leader blo ples hem olketa man. (Patrilineal system)
	Yes
If ya, hu nao olketa waka wetem, hao long en wat team?	Bifo 2016, disfala community hem part lo Hatare marine park initiative wea Ministry of Fisheries nao sapotim wetem olketa Community Bases resource management. Bata distaem no eni management lo reefs nao.

- NIU VILLAGE

Location	Niu Island, Marau Sound
Means of access	Outboard Motor, Canoe
Number of schools	No school, travel to Tawaihi to attend Primary school
Number of churches	1 Anglican Church
Language/dialect spoken	Marau Are'are dialect
Justification for choice of location for field work (please indicate the connections/contacts that suggested this site/village)	- Women extensively involved in fishing, gleaning - Fisheries Officer has existing relationship with the villagers - Community have a locally marine managed area - Patrilineal system
Has the community worked with a) government (national or provincial) and/or b) any NGOs/CSOs on the use or management of resources?	Yes
If so, who have they worked with, how many times of for how long and when (e.g. recently/long time ago)	Currently, the Provincial Government is the establishment of a Marine Protected Area on Marapa Island and Niu Island.

- NIU VILLAGE

Location	Niu Island, Marau Sound
Wea Ples stap	Outboard Motor, Canoe
Hao mani skool	No eni skool, olketa pikinini go lo Tawaihi fo go lo Primary school
Hao mani church	1 Anglican Church
Language/dialect spoken	Marau Are'are dialect
Why nao choosim ples yia fo duim interviews ya?	- Olketa Mere barava waka lo fising, - Fisheries Officers garem good relationship wetem olketa villagers - Community garem local ples wea olketa luk afterem good - Leaders blo ples hem olketa man. (Patrilineal system)
Comuniti ya waka wetem gavaman tu? Or eni nara difren pipol lo hao fo kipim gud olketa risosis ya?	Yes
If ya, hu nao olketa waka wetem, hao long en wat team?	Disfala taem, Provincial Government nao mekem wan Marine Protected Area on Marapa Island and Niu Island.

We asked these questions and you helped us by answering them

Context

- What are the main marine resources/ecosystems you use (e.g. 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?

Mifala askem olketa questen yia en iu helpem mifala for answerem.

Context

- Wanem nao olketa main risosis/ecosystem iu usim (osem reef, riva, manguru, olketa narawan moa.)?
- Wanem nao iufala usim olketa yia fo?
- Olketa ecosystems en risosis ya important lo u lo side lo kastom?
- Iu usim olketa sea risosis ya fo eni nara samting moa?
- Olketa sea risosis yia important for fidim family?
- Iu lukim eni changes tu lo sea risosis yia lo last 20 years olsem?
- Hao nao olketa changes yia affectim hao iu stap wetem famili en findim kaikai olsem woman?
- Iu save go tekem olketa sea risosis yia seleva, if nomoa, hu na save go tekem fo iu?
- Lo hao iu save kam bifo kasim distaem, tekem kaikai from sea/ reef hem waka blo mere or man or blo tufala eriwan?
- Man wea duim waka ya (mere/man), community na ting fo hem duim or hem seleva nomoa save duim if hem laek duim?

Control

- Eni tabu stap tu lo wanem iu savve tekem?
- Oketa tabu yia stap fo man en mere? Hao nao hem difren fo man en mere?
- Eni tabu fo olketa Mere nomoa, lo hao olketa save go harvest/ fising or gleaning?
- Hu nao save tok or mekem lo olketa tabu yia?
- Waswe, eniwan lo difren villij save fising or usim olketa sea risosis lo vilij blo iufala tu?
- If no eniwan, hu nao save olsem?

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 askem u about olketa law blo Kastom

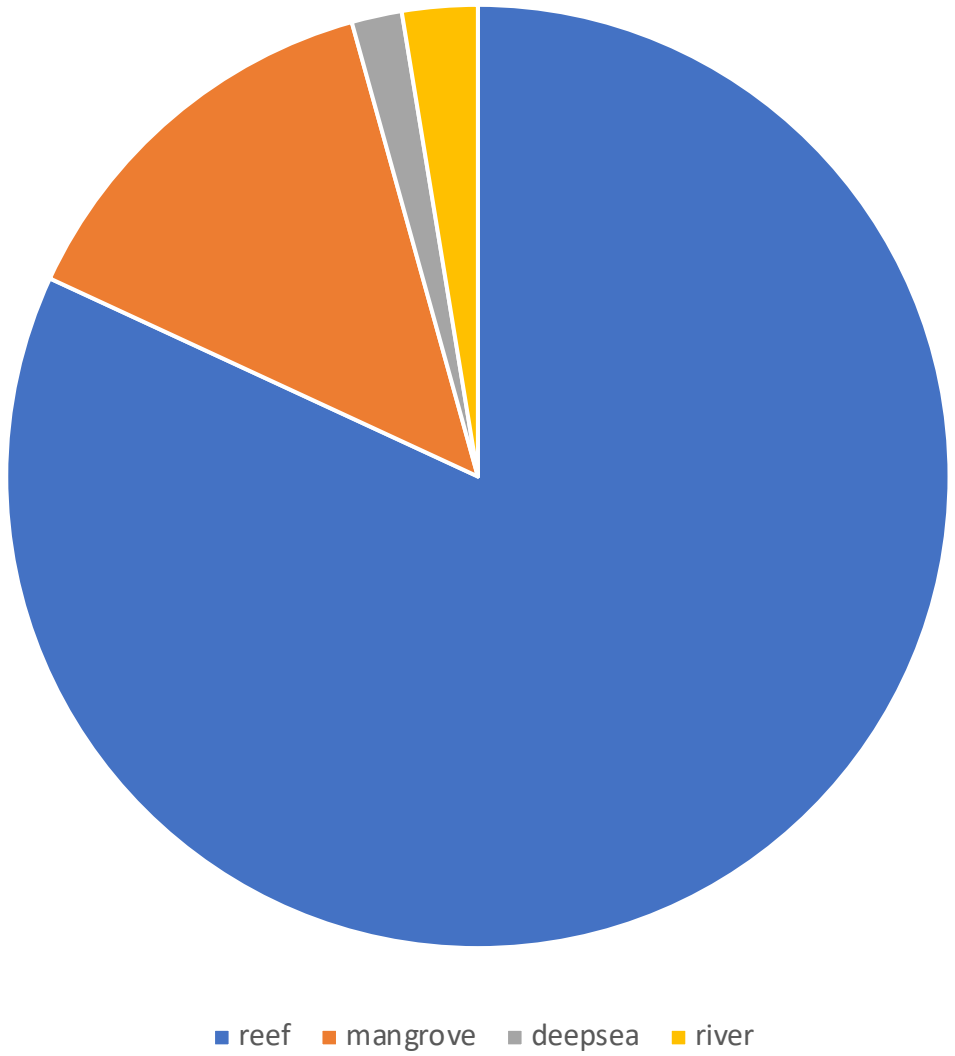
- Olketa rul abaotim tekem fis/ havestim riif olketa raetim daon?
- Hao nao iu save abaotim olketa rul ya?
- Sapos olketa ia kastom, hu na agri long kastom?
- Karem samfala jenj long kastom?
- Sapos gavman hem kam an se olsem, iumi mas iusim kastom lo luk aftarem gudfala risosis long wewe fo hem stap 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

The important resources are: fish, shellfish, seashells, trochus, beche de mer, clams, and turtles from the reefs; fish from the deep sea; mangrove fruit and seashells from mangroves.

You use the river mouth and mangrove mudflats within the estuary to gather shells and mangrove fruits

Men in the villages also use the reefs and mangroves

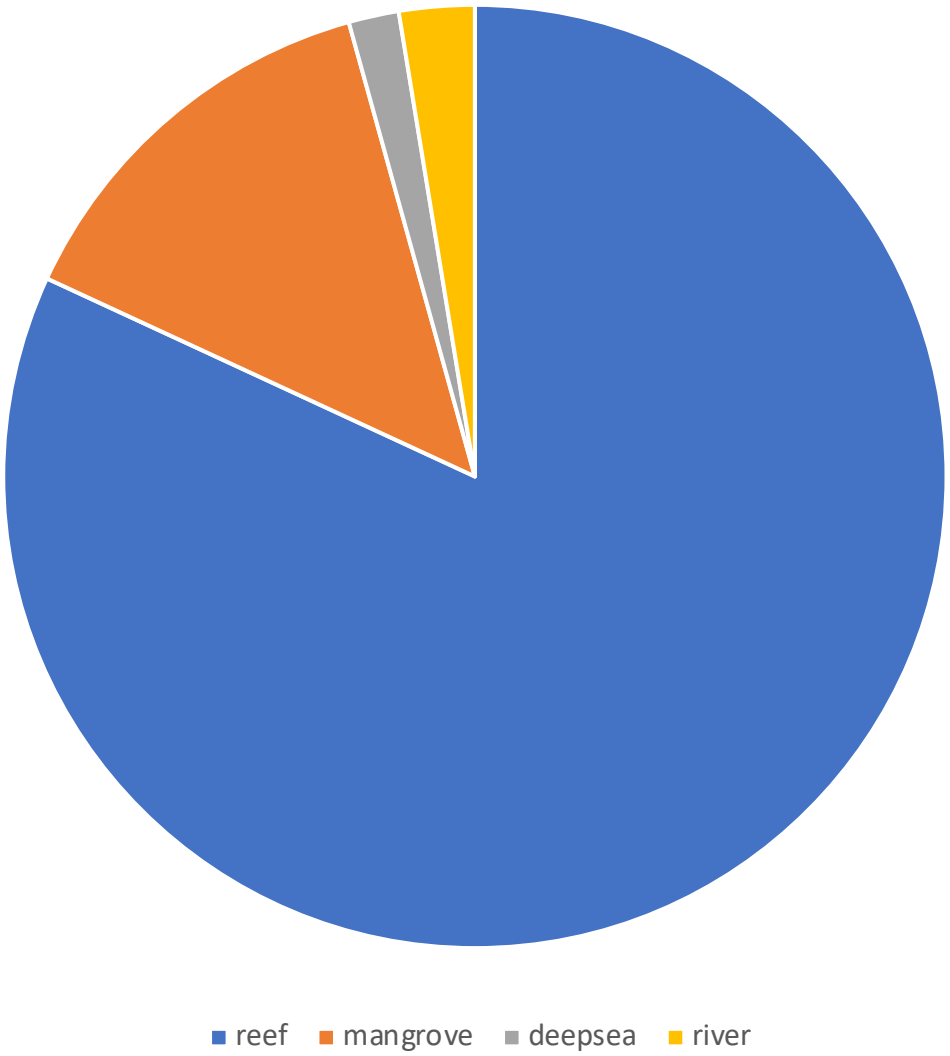


Main kaikai or risosis lo sea iufala usim.

Olketa bara important resources yia nao: fis, shellfis, seashell, trochus, beche de mer, clams, en totele lo reefs; fis lo deep sea; manguru fruit and ota sela lo manguru.

Iufala usim olketa river maot en manguru mudflats inside lo estuary fo collectim sela en olketa frut blo manguru.

Olketa man lo village tu usim reefs and manguru.



Whose work is it to harvest marine resources?

- It is mostly women who gather collect shell-fish or catch crabs, either by themselves or with others.
- Sometimes children help as well.
- Some women fish but it is usually men who dive for fish:

  'taking food from the sea/reef is a job for both men and women … women did not used to be allowed to fish so it used to be men's work, but now both men and women can fish … women work hard to find money so diving is not only a man's job. Everyone is allowed to take food.'

- Although harvesting marine resources is a choice for many there are also family pressures and community expectations especially when food is needed for village events.

Waka blo hu nao fo harvestim olketa resources lo sea?

- Olowe kam, hem waka blo olketa mere fo collectim selfish or catchem crab. Samfala duim seleva or wetem olketa narawan.
- Samfala taem, olketa pikinini save help tu.
- Samfala mere olketa fising but Olowe olketa man nao save divem fis:

  'tekem kaikai from sea/reefs hem waka blo tufala eriwan, man en mere. Bifo, olketa no letim olketa mere fo go fising, hem waka blo man nomoa. Bata distym olketa mere save go fising. Olketa mere waka hard fo lukaotim seleni. so diving distym hem no waka blo man seleva. Eriwan savve go find kaikai.'

- Harvestim sea resources hem choice fo staka pipol, bata hem garem staka hard waka and pressure lo famili en tingting blo community taem olketa nidim kaikai for famili feasts.

You use marine resources for

feeding your families and for food for special occasions

IU USIM SEA RISOSIS FO

feedim olketa famili en for kaikai fo spesol taem.

Selling at the market

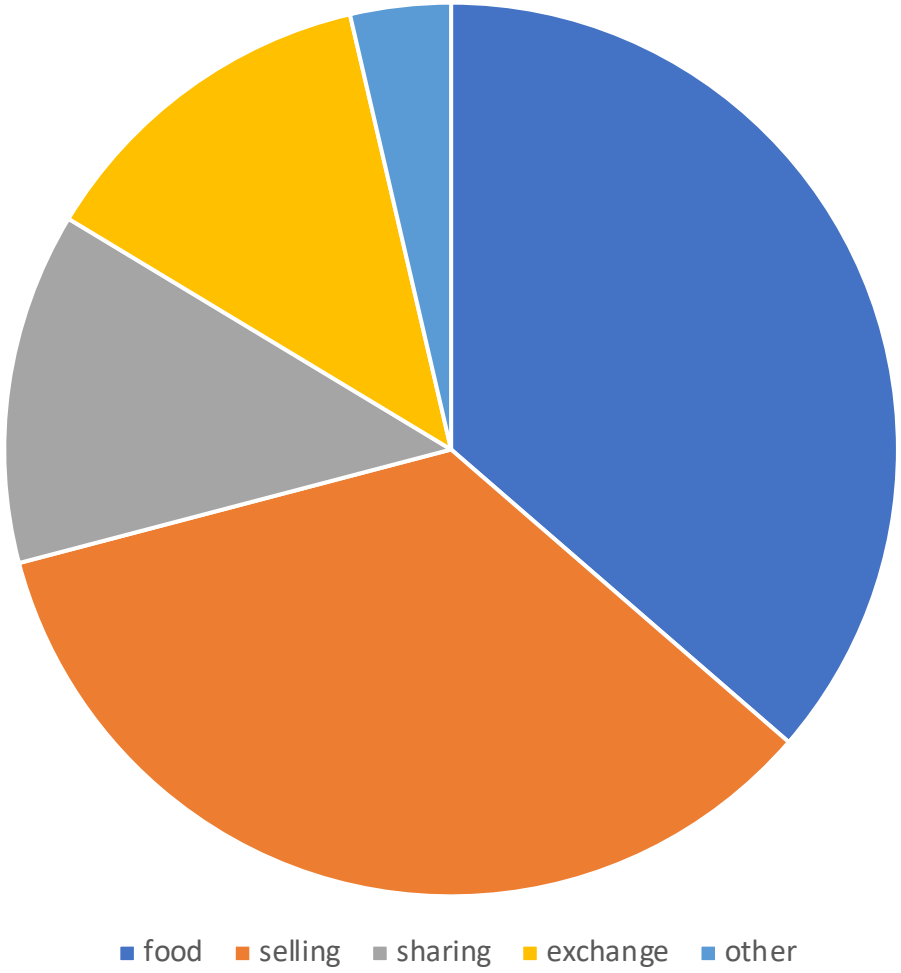
Selling shellfish, crabs and fish supports livelihoods and helps you to pay for things like school fees for the children, and other necessities.

Selem kaikai lo market

Sellim selfis, crabs and fis hem sapotim famili en helpem olketa for paym olketa samtimg osem skool fee for olketa pikinini en olketa nara tings famili needim

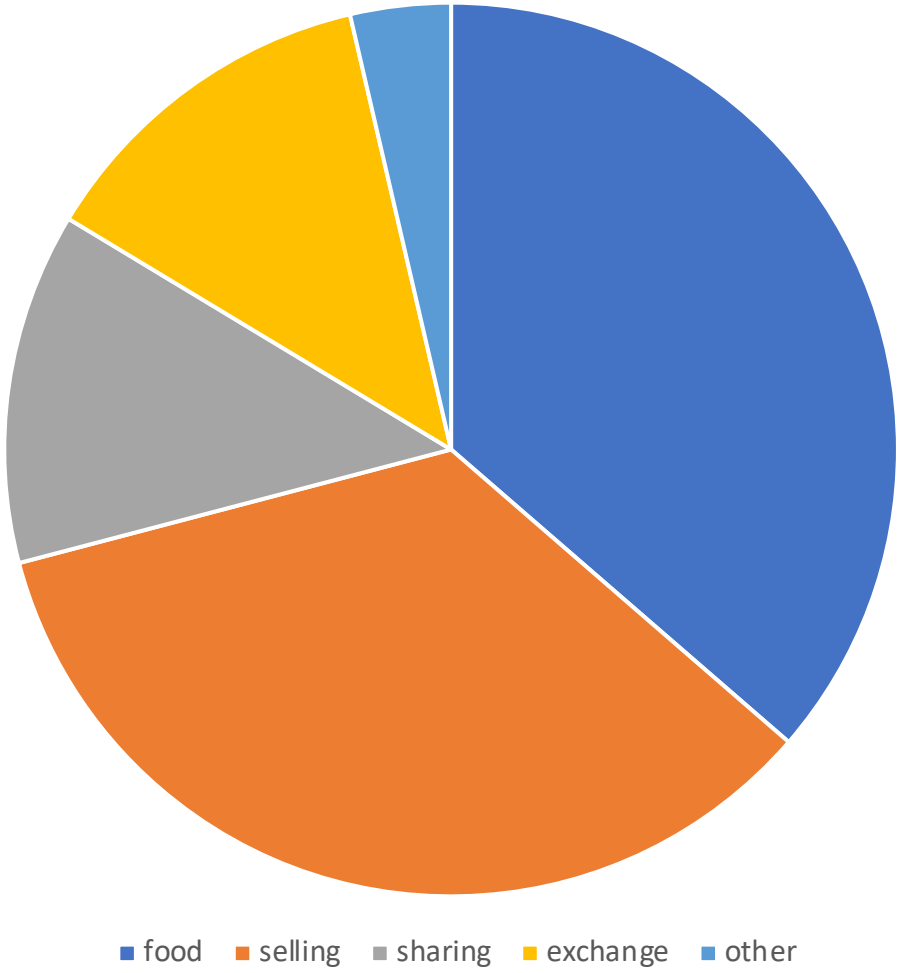
What you use marine resources for

- Food
- Selling to provide money for school fees and other food, and to meet family obligations
- Other included using these resources for feasts and social gatherings' (female participant) and 'building materials' (male participant. Reference to building materials was mainly wood from mangrove trees



Wanem iu usim marine resources fo hem

- Kaikai
- Sell fo providem seleni fo skool fee en olketa kaikai en olketa samting fo mittim wanem famili nidim
- Samfala add go moa en sei olketa usim resources ya fo ‘feasts and social gatherings’ (female participant) en ‘building materials’ (male participant) Main resources olketa usim fo building material nao hem stick blo manguru tree



The cultural significance of marine ecosystems and resources for you

Women said:

- ‘These provide food and income for my family through harvesting and selling to support family obligations’
- ‘They provide shells for making shell-money for bride price and adornment’
- ‘The mangroves are a place where women can collect resources easily’
- ‘In the past the grouper is a tabu fish for our tribe/when we get pregnant we are not allowed to eat red mouth fish’
- ‘Women only gather food in mangroves, deep water fishing is for men only’
- Several of you replied that there are tambu areas such as outlying reefs close to Marapa island where women are not allowed to go to because they host the spirits of ancestors and to go there could bring bad luck
- ‘Women cannot dive because its tabu so mangroves and the reefs close to the islands are important because they are accessible’
- Some food are of significant importance to women’s health e.g. clamshell

Men said:

- ‘They are important for women because they provide daily work for women to collect resources for food and sell for cash’
- ‘They used those ecosystems for food and income to support family members’
- ‘The use of mangrove resources is dominated by women in this particular area’
- ‘Women can fish, collect sea shells, mangrove shells, this shows women have important roles to harvest n feed their families this in it significant for women’

Wanem lo kulcha wea mekem marine ecosystem en resources hem important fo iu.

Mere talem:

- ‘Hem providem kaikai wetem seleni fo famili blo mi taem mi harvest en sell fo sapotim wanem famili nidim’
- ‘Olketa providem shella fo mekem shell-money fo bride price wetem olketa decorations’
- ‘Manguru hem ples wea hem isi fo olketa mere save collectim resources’
- ‘Long taem bifo, olketa grupa hm tabu fis lo tribe blo mifala/ taem mifala babule, olketa no letim mifala fo kaikaim red maot fis’
- ‘Mere savve collectim kaikai lo manguru nomoa, dip wata finising hem fo olketa man nomoa’
- Samfala lo iufala sei dat ufala garem olketa tabu ples olsem reef aot saed kolsap lo Marapa island, wea olketa no letm mere fo go kasim becos hem ples blo samfala spirit blo olketa ancestors en if olketa kasim dea ba save tekem kam baek bad luck.
- ‘Mere no fo dive becos hem tabu so manguru en olketa reef kolsap hem important lo olketa becos hem isi fo kasim.’
- ‘Samfala kaikai hem barava important tumas lo health blo olketa mere e.g. Clamshell’

Man talem:

- ‘Hem important fo olketa mere becos hem providem waka Olowe fo mere go collectim resourves fo kaikai en sell fo seleni’
- ‘Olketa usim nao eco-system ya fo kaikai en mekem seleni tu fo sapotim famili’
- ‘Lo disfala ples, olketa mere nao save usim manguru resources tumas’
- ‘Mere save fising, collecim sea shella, manguru shella, hem showm dat olketa mere garem important role fo harvest en fidim famili blo olketa. Hem important tumas fo olketa’

Other purposes for which marine resources are used
Olketa nara wei pipol savve usim olketa sea resources

- Coral for aquarium trade
- Sand and gravel for building construction
- Shell-money for bride price and decorations/adornments
- A coral species is used to ward off evil spirits
- Mangrove trees are used for building traditional houses
- Coral species and shells are used for lime
- Mangrove trees used for firewood
- Coral used for seawalls
- Medicine (including seaweed) for sickness

- Wanfala kaen coral hem fo rausim olketa rabis spirit
- Tree blo manguru fo buildim traditional/custom haus
- Samfala coral and sella hem fo mekem lime
- Tree blo Manguru fo mekem faea
- Coral fo mekem seawall
- Meresin (save usim seaweed) fo olketa siki

The importance of marine resources for feeding the family Importance blo marine resources fo feedim famili

You all said these are important and gave the following answers:

- ‘Very important because our lives are built on the sea, and we rely heavily on the resources for our sustenance and for important community programs’
- ‘Very important food source and also important to family finance’
- ‘Very important as key source of food’
- ‘Part of daily diet’
- ‘Health for kids/help income to support needs of family but the sea resources are finishing/we are overpopulated/overfishing/we do not practice any management e.g. marine protected areas’
- ‘Because these resources are easy to get for consumption’
- ‘Healthy food source’
- ‘Very important/it is our main source of food for family’
- ‘Very important because it is the main source of food’
- ‘Very important especially for our protein intake’

Iufala talem kam olketa samting ya hem important, hem ya nao olketa ansa blo iufala:

- ‘Barava important becos laef blo mifala hem raounim sea en mifala rely heavy tumas lo olketa resources ya for swe rely heavily on the resources for our rasin en fo en fo olketa important community programs’
- ‘Barava important main kaikai en important fo seleni blo famili tu’
- ‘Barava important key source blo kaikai’
- ‘hemi part lo wanem mifala kaikaim nao’
- ‘Hemi important for health blo olketa pikinini/ hemi help fo mekem seleni kam fo sapotim olketa needs blo family bata olketa sea resources ya stat fo finis nao. Mifala staka tumas/ over-fising/ mifala no practisem eni wei fo luk afterem nao e.g. marine protected areas’
- ‘Bicos olketa resources ya hem isi fo tekem fo kaikai’
- ‘Healthy main kaikai’
- ‘Hem barava important tumas, hem wan main source fo kaikai lo family’
- ‘barava important bicos hem main kaikai’
- ‘barava important fo mifala fo tekem protein lo hem’

What are the changes you have noticed in the marine resources in the last 20 years?

- Decline of marine resource e.g. giant clams, beche de mer, trochus and hardly any clam shells in shallow waters. Big impact on marine ecosystems.
- ‘Before it was easy to get resources from the sea, now it takes a lot of effort and time to get the same catch’
- ‘Resources have declined/you can’t see abundance of clam shells/but our conservation area there is signs of recovery’
- ‘Marine resources have decreased over the years, especially resources that attract higher price at local markets’
- ‘Fish catches used to be very high, at present catches are very low, also size of fish going down’
- ‘When I was little I could pick shells beside our village but now I have to paddle to other reefs outside to collect shells’
- Rapid decline, e.g. blacklip was plentiful on shallow reef, ‘now you hardly see blacklip in shallow waters’
- ‘Resources are not enough for us/we struggle to collect enough shells for selling e.g. spend 1 week to collect shells’
- ‘Before there were many shells and fish but now it’s hard for me to fish enough for selling and feeding my family/our population increase/more eskies from Honiara by business people to compete with us/net fishing that takes small fish size’
- ‘Too many people using the marine resources’
- ‘You used to be able to see schools of fish, at present you hardly see school of fish within our fishing areas’
- ‘Before resources are numerous you can fish right in front of the village for less time and get a big catch. Now you have to travel out to the islands and spend a lot of time to catch fish.’
- ‘When I was young I can just walk on reefs during low tide and collect many/the outer reefs have very large clam shells but nowadays that’s not the case anymore ’

Wanem nao olketa changes iufala lukim lo sea resources blo ufala lo last 20 years?

- Marine resources hem stat fo go daon e.g. giant clams, beche de mer, torchus en distaem ba u no save lukim staka clam lo shallow wata nao. Bigfala impact lo marine ecosystem.
- ‘Bifo hem isi fo tekem olketa resources lo sea, distaem hem tekem staka effort en team fo go mekem sem catch lo sea’
- ‘Resources bara go daon nao/ Iu savve lukim staka clam shells/ batalo conservation areas ya, no eni sign lo recovery nao’
- ‘Olketa kaikai lo sea barava go daon lo years ya, olketa resources wea barava sell biki lo local market nao barava go daon moa’
- ‘Last taem savve catchim staka fis, distaem olkta catch ya hem smol nomoa en olketa size blo fis hem smol tu.’
- ‘Team mi smol, mi save pikim olekta shella saed lo village nomoa bata distaem mi mas padol go lo nara reef aot saed nao fo collectim shella’
- Bara biki go doan nao, e.g, Blacklip save staka lo shallow wata bata distaem iu no lukim tumas blacklip lo shallow nao.
- ‘Olketa resources hem no fitim mifala/ mifala stragol fo collectim enaf shella for selem e.g. Savve spendim 1 week nao fo collectim shella’
- ‘Bifo hem garem staka shella and fis bata distaem hem hard nao fo mi fising fo selem en fidim famili blo mi/ staka pipol nao lo ples distaem en hem gohet go ap/more eskies from Honiara by business people to compete with us/net fishing that takes small fish size’
- ‘Staka pipol tumas usim nao olketa marine resources ya.’ ‘last team iu save lukim olketa staka fis, bata distaem iu no savve lukim staka fis lo olketa fising graon ya nao
- ‘Bifo,olketa resources hem staka tumas, iu savve finisng barava lo front lo village nomoa, lelebet team nomoa iu savve tekem staka fis nao. Distaem, iu mas go aot saed lo aelan aotsaed nao en stap kam long taem bifo iu save catchim fis’
- ‘Team mi smol, mi save wakabaot lo reef nomoa team low tide en ba mi collectim staka/Outer reef ya garem staka bikifala clam shell bata distaem nomoa nao’

How have these changes affected your livelihood as a woman?
Hao nao olketa changes ya affectim hao iufala Mere stap and waka?

- You all said
- *'these changes have affected my ' livelihood as a woman'*

- Some of you also said:
- *'these changes have affected the incomes of women and thus they have less money'*

- *'the changes have affected the resources so that you struggle to find resources and have to search/fish for longer'*

- *'life is harder for women, now they have to go fishing as well'*

- Iufala talem kam:
- *'Olketa changes ya hem affectim hao mifala stap en duim waka blo mifala osem olekta mere'*

- Samfala lo iufala talem kam tu:
- *'disfala changes hem affectim hao mifala olketa Mere tekem seleni, so mifala garem lelebet seleni lo hem nomoa'*

- *'olketa changes ya hem affectim olketa resources ya so iu fala stragol nao fo findim olketa resources ya en taem lukaotim fis, long team tumas'*

- *'laef hem hard tumas nao fo olketa mere, distaem olketa mas fo fising tu'*

The restrictions regulating marine resources

Customary restrictions

- Imposed by chiefs and the tribal/customary owners of the resources who may decide to close a reef or limit access or use
- Cannot catch certain crabs
- Cannot take from marine protected area created by chief
- Women are forbidden go to certain areas especially the tabu reefs, islands and sandbanks near these
- Women are not allowed to take certain prohibited species of fish

Fisheries restrictions

- All year-round restriction on taking turtles
- Undersize fish
- Undersize shells
- Fishing restricted to traditional methods for certain species
- Restrictions on taking and fishing within the community agreed marine protected area

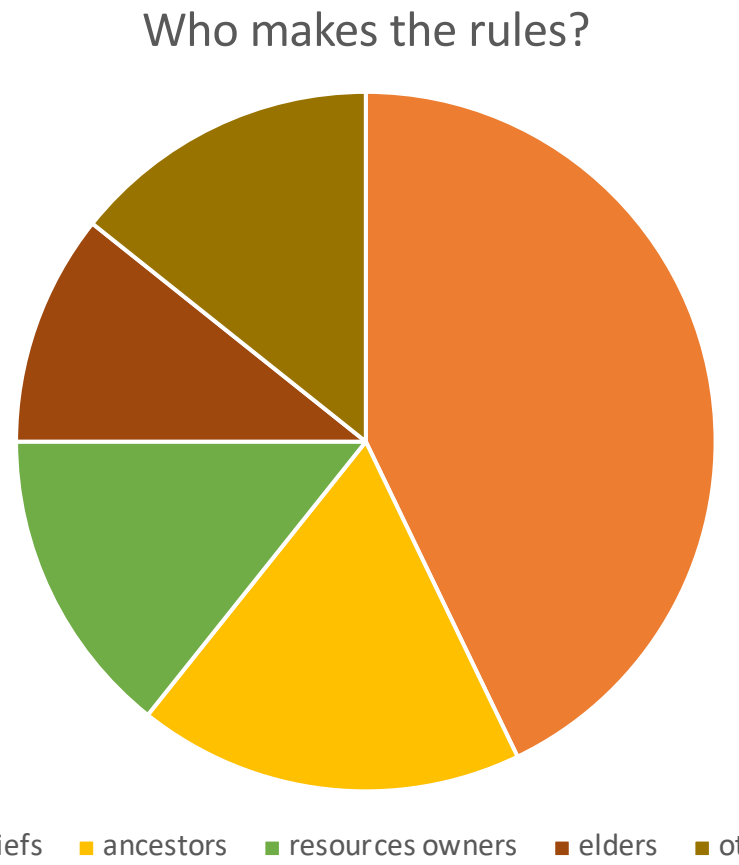
Wat nao olketa ristriksons long wanem iu save tek/kajim?

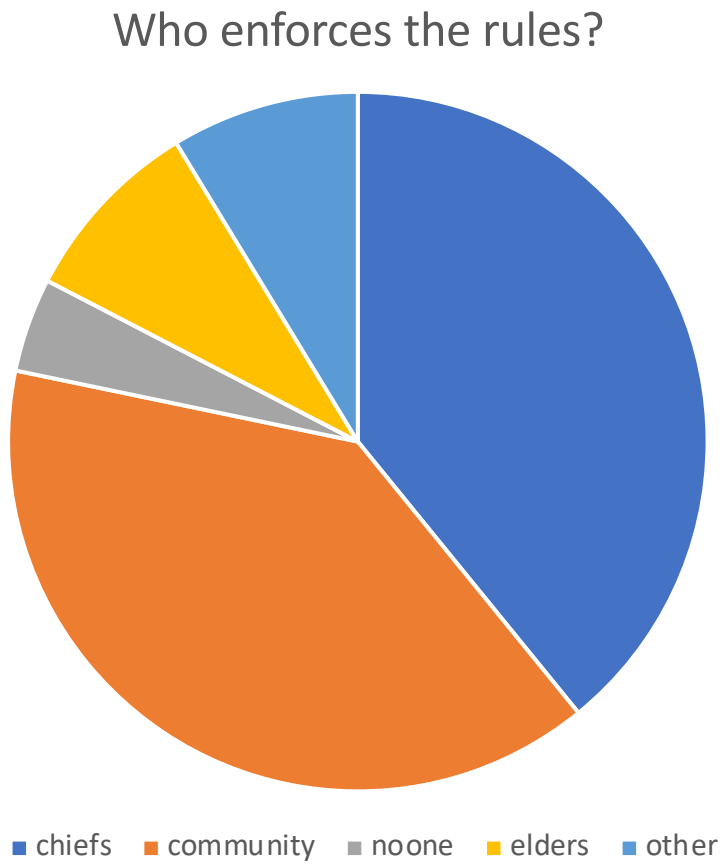
Tabu lo kastom

- Olketa Chiefs en olketa tribal/ kastom owners lo olketa resources savve klosim reef or mekem lelebet pipol nomoa fo go usim reef
- Tabu fo catchim samfala difren kaen crab
- Tabu fo tekem aot eniting from marine protected area wea chief nao mekem
- Mere tabu fo go lo samfala tabu ples osem olketa tabu reefs, aelan en sanbis kolsap lo olketa ples yia
- Tabu fo mere fo tekem samfala difren kaen fis wea olketa mek tabu lo hem

- **Tabu lo Fisheries**
- Eri year hem tabu fo harvestim olekta totele
- Smol bebi fis
- Smol bei shella
- Samfala tabu lo hao pipol usim traditional method fo catchim difren kaen fis
- Tabu lo fising insaed lo olketa ples wea community tok savve fo mekem tabu lo hem.(marine protected areas)

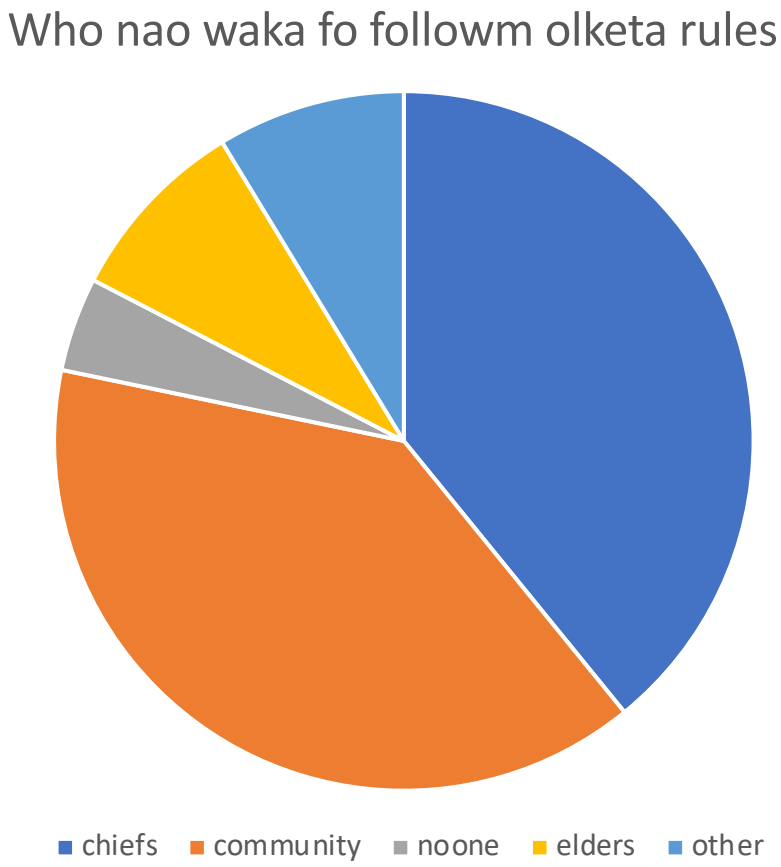
Who makes and enforces the restrictions?





Resources owners are people belonging to the tribe that how ownership over the reef. Others includes fisheries officers and the village management committee

Who nao save mekem en push fo mekem strong nao olketa tabu yia?



Olketa man wea ownan resources yia kam from olketa tribe wea garem ownaship antap olketa reef ya. Olketa narawan (others)hem nao olketa fisheries officers wetem village management committee

Sources of customary rules

- These are not written down:

  'its passed down from our traditional leaders … through family, elders, traditional leaders, community'

  'custom is from before/its always there'

- Or indicated by tabu signs
- The rules are mostly made by the male custom chiefs of each tribe, or occasionally by the male elders or others
- Some thought custom had changed, others that it had not:

  ' Customs don't change it's the people who adopt new ways and don't respect custom … Custom is always there but we people changed and do not apply custom how we should'

Hao nao olketa Kastom rules ya hem stat?

- Diswan olketa no writem or recordim:

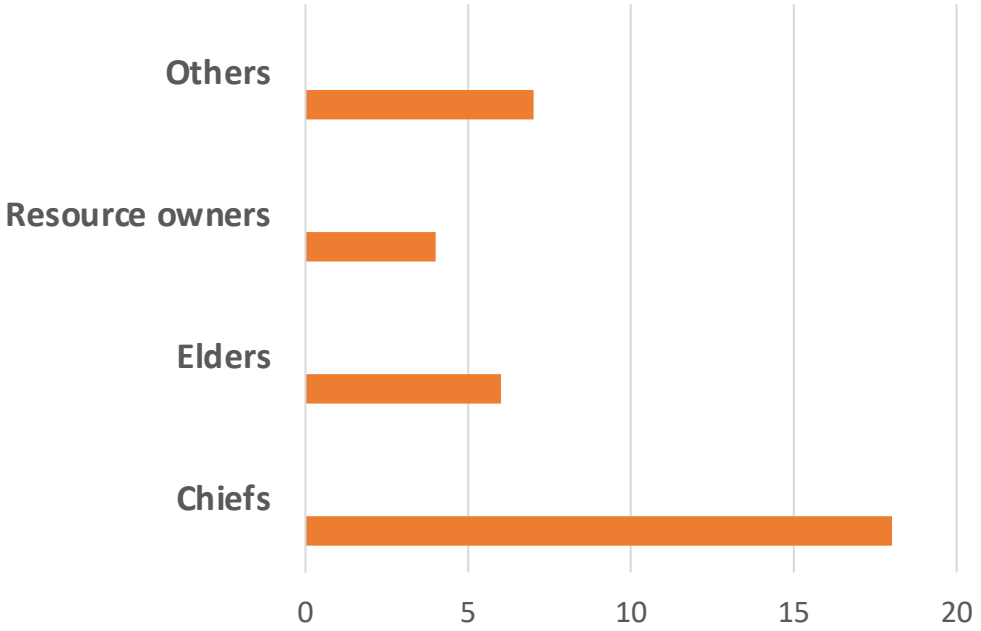
  'Hem pass kam down from olketa traditional leaders… follow kam family, elders, traditional leaders, community'

  'Kastom hem from bifo kam/Olowe kam hem stap dea nao'.

- Or hem show aot lo olketa tabu signs
- Olketa chief/ kastom man lo tribes nao mekem olketa rules ya rules ya, or samfala taem olketa olman or samfala narawan
- Samfala talem olketa tingm kastom hem change nao, samfala sei nating nomoa:

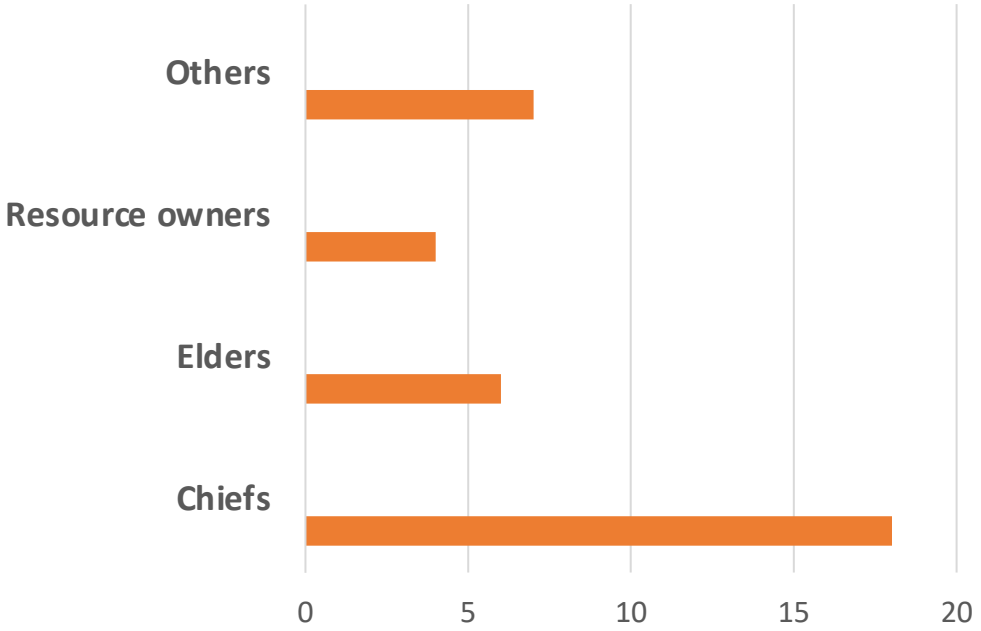
  ' Kastoms no savve change, olketa pipol nao followm niu fala wei en no respectim nao kastom … Kastom hem stap lo dea Olowe kam nao bata iumi pipol nao change en no followm kastom osem hao iumi shud'

Who is asked about custom?



Others include: Women leaders and youths, Church leaders, the Village committee, the Tribal committee

Who nao olketa save askem aboutim kastom?



Samfala narawan nao: Women leaders and youths, Church leaders, the Village committee, the Tribal committee

Who is being listened to:

Have you ever been asked for your opinion on the restrictions on fishing/harvesting?

- 60% of women said they had been asked
- 89% said they had not
- The remainder indicated that they thought this was only a matter for the reef owning tribes

Do you think women have a different understanding of custom from men?

- 60% thought they had the same understanding
- 25% thought they had the same understanding but some differences

  15% thought they had a different understanding

Are women asked what they know about custom?

- 85% said yes
- 15% said no

Who nao olketa save herem:

Eniwan save askem iu aboutim tingting blo iu lo olketa tabu lo fising/harvesting ya tu?

- 60% lo olketa mere sei dat olketa save askem olketa.
- 89% sei no eniwan askem olketa
- Olketa leftover ya talem dat olketa tinges diswan hem matter blo olketa tribe wea ownam reef nomoa.

Lo tinting blo iu, iu tingim olketa man en mere garem diferen tingting lo kastom?

- 60% tingim dat olketa garem sem save en tingting; 25% tingim olketa garem sem tingting bata samfala difren lelebet; 15% tingim olketa garem difren savve en tingting.

pipol savve askem mere tu aboutim wanem mere save aboutim kastom?

- 85% talem yes
- 15% talem no.

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

Why nao hem important fo herem vois blo olketa mere?

90% of those asked (men and women) thought that women should be asked about custom:

> *'they should be given the opportunity', 'anything about custom women should know', 'custom knowledge is being lost and women play key role in transferring knowledge to their children'.*

85% of those asked (men and women) said they would you be prepared to share their experience of customary control of marine resources with others?

90% lo olketa wea mifala askem (man en mere) olketa tingim dat mas askem mere aboutim custom too:

> olketa shud garem opportunity too*', 'eniting aboutim kastom olketa mere shud savve tu', 'kastom save hem start fo lus en olketa mere nao playm bikifala key role lo transferem olketa knowledge ya go lo pikinini'.*

85% lo olketa wea mifala askem (man en mere) olketa sei olketa save meke ready fo sharem olketa experience lo customary control lo marine resources wetem olketa narawan.

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