

An aerial photograph of a tropical island, likely Moso Island in Vanuatu. The terrain is covered in dense, lush green vegetation, with a prominent, winding road or path visible through the forest. The overall scene is vibrant and scenic, capturing the natural beauty of the island.

Vanuatu

Sunae Village, Moso Island

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

Thank you to all the people in the villages of Sunae on Moso Island in Vanuatu, who helped us with this research. This is their story.

The researcher was Polly Walker-Dora assisted by Leisavi, a Vanua Tai monitor on Moso, and Donald from Wan Smolbag who suggested the location.



ANDASTANEM IMPOTENS BLONG
OL RISOS BLONG SOLWOTA LONG
OL WOMAN MO LISEN

LONG VOIS BLONG OLGETA BLONG
TEKEM DESISEN ABAOT HAO YUMI
SHUD MANEJEM OL RISOS BLONG
SOLWOTA LONG WAN SASTENEBOL
IUS

Tank yu long ol pipol blong vilij blong Sunae long Moso Aelan long Vanuatu we oli helpem yumi wetem risej ia. Storian ia emi storian blong olgeta

Riseja emi Polly Walker-Dora wetem Leisavi, wan Vanua Tai Monita long Moso; mo Donald from Wan SmolBag emi sajestem ples.



What did we want to know?

- How do women use marine resources?
- Why are they important to them?
- What rules control the use of marine resources?
- Are women included in discussions and decisions about these rules?



Wanem nao yumi wantem save?

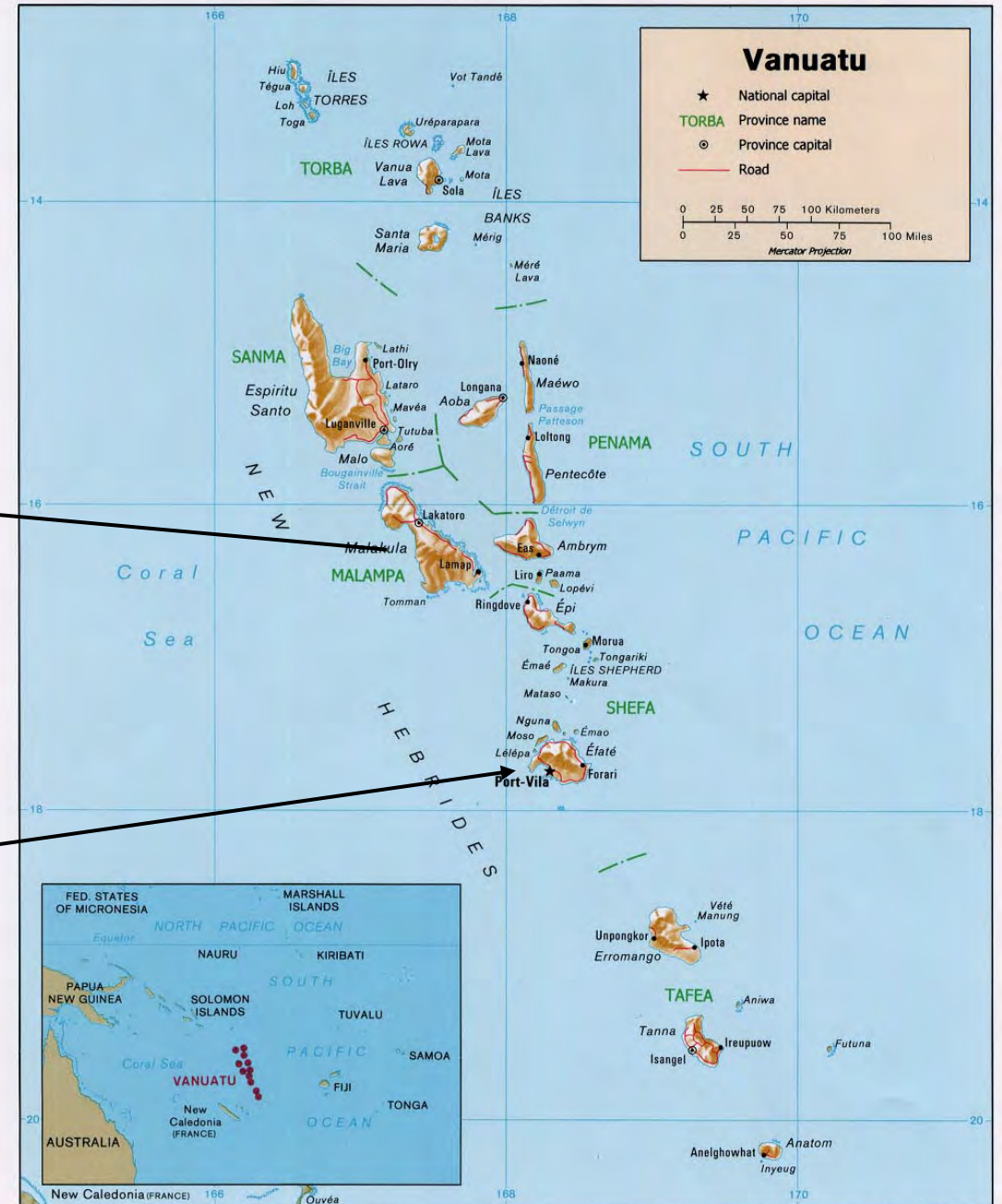
- Hao ol woman oli stap iusum ol risos blong solwota?
- From wanem hemi impoten long olgeta?
- Wanem rul hemi kontrolem ius blong ol risos blong solwota?
- Ol woman oli tekem pat long ol diskasen mo desisen abaot ol rul ia o no?



FIELD WORK IN VANUATU

Lekan Village
North West
Malekula

Sunae Village,
Moso Island,
West Efate



Introduction: Sunae village, Moso

- Sunae Village is located on Moso Island – just off the shore of North Efate. It is very easily accessible from the capital Port Vila. We got a bus from Tagabe area and it took about an hour or so to get to the landing and then it was a 5 to 10-minute boat ride to the village.
- The boats come and go from the village to the Mainland very regularly. There are about 2-3 boat owners in the village.
- The village is right on the coast line – there is a reef very close to the shore – the village is not surrounded by white sandy beaches, but by coral and rocks.
- We were accommodated by Leisavi, who is a Vanua Tai monitor. This is a network of environment monitors located in villages across Vanuatu. The network is overseen by Wan Smol Bag theatre. The purpose of the monitors is to encourage their respective villages to preserve environmental resources. Initially the network's sole focus was monitoring and tagging turtles, but it has since grown to include all marine resources and some non-marine resources also. They work very closely with the Fisheries department also.
- Leisavi told us a bit about the village – there are no fresh water sources on the island. All fresh water is collected in rain tanks. Most people in the village have very large rain tanks, but not all and this can be a source of tension when it is dry – those without rain tanks use the rain tanks of others and this can cause some disputes.
- Leisavi's house also gets water through deep wells into the ground – it is not entirely fresh – there is a definite taste of salt water in the well water. But it helps her a lot when the area is dry.
- Leisavi explained the dry time is very hard for women especially on the island because they have to take boats or canoes over to the mainland, get water from the river on the mainland and then bring it back to the island on canoes.
- Most villagers have gardens on the mainland. They live in the village but take boats regularly over to the mainland to tend their gardens and collect food.

Introduksen: Sunae vilij, Moso

- Sunae Vilij i stap long Aelan blong Moso narasaed long Not Efate. Akses from Kapitol Port-Vila hemi very isi. Yumi bin tekem wan bas long Tagabe mo i bin tekem samwe wan haoa kasem landing mo 5-10 minit long bot kasem vilej.
- Ol bot oli stap go kam from vilej kasem menlan evri taem. I gat 2 o 3 pipol i gat bot long vilej.
- Vilij i stap stret kolosap long solwota. I gat wan rif i stap lo soa. Vilij i no gat eni waet sanbij kolosap be emi gat korel mo ston.
- Yumi bin stap wetem Leisavi we hemi wan monita blong Vanua Tai. Vanua Tai hemi wan netwok blong ol envaeramen monita we oli liv ol difdiferen vilej raon long Vanuatu. Netwok ia Wan Smol Bag hemi koordinetem. Purpos blong ol monita hemi blong helpem ol vilij blong protektem ol envaeronmen risos. Taem netwok I stap hemi bin blong fokus long tagem mo monitorem ol total nomo be taem netwok i grow oli stap inkludim everi risos blong solwota wetem sam narafala risos. Oli wok kloseli wetem Dipatment blong Fisheri.
- Leisavi i talem long mifala abaot vilij. I no gat sos blong freswota long aelan. Everi ren wota oli kolektem wetem tank blong ren. Fulap pipol long vilij oli gat ol bigfala tank blong ren be i no everiwan mo taem ples i drae emi kosem problem from sam we oli no gat tank bong ren oli usum tank blong ren blong ol narafala man mo fasen ia i krietem raorao long vilij.
- Haos blong Leisavi hemi kasem wota tu lon wel. Hemi no truli fres mo hemi test olsem solwota. Be wota ia hemi help taem ples i drae.
- Leisavih i explenem se taem ples i drae hemi wan hardtaem long ol woman from oli mas tekem bot o kenu i go long menlan, kasem wota long riva long menlan mo karem bak long aelan long kenu.
- Kolosap evri man long vilij oli gat garen long menlan. Oli liv long vilij be oli stap tekem bot evri taem i go long menlan mo mekem garen mo kolektem kakae.

Conservation on Moso

- The reef around the village is a conservation zone. This conservation area stretches for one kilometre and all fishing is prohibited as is taking any kind of shellfish or seaweeds etc... However, the villagers still do a lot of fishing and looking for shells outside of the conservation zone. The conservation zone has come out of the work that the Vanua Tai monitor in the village has done.
- Vanua Tai is a network of individuals who are supported by Wan Smolbag and Fisheries to encourage their communities to preserve marine resources. There are Vanua Tai monitors all through the country.
- After working with the chief and the village council, the Vanua Tai monitor (who incidentally is a woman in Sunae), was able to convince the Council and the community of the need for a conservation area. It was started in 2005/2006 and continues to now. The zone is closed to fishing activities all year round but for special community events such as Chief's day, the Chief will allow fishing for a very short period of 3-4 hours. The zone is protected through a 'tabu' put in place by the community and enforced through the Vanua Tai monitor, village council and chief.



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Konsevesen long Moso

- Rif araon long vilij hemi wan konsevesen eria. Konsevesen eria ia hemi wan kilometa long mo evri fising hemi tabu. Kolektem selfis o siwid hemi tabu tu. Nomata hemia, ol pipol long vilij oli stil mekem fulap fising mo kolektem selfis aotsaed long konsevesen eria. Konsevesen eria hemi wan risal blong wok we monita blong Vanua Tai i mekem long vilij.
- Vanua Tai hemi wan netwok blong olgeta man mo woman we Wan Smolbag i sapotem mo Fisheries hemi enkurajem ol komuniti blong presevem ol risos blong solwota. I gat Vanua Tai Monita evriwea long kantri.
- Afta we hemi bin wok wetem ol jif mo kansel blong vilej, monita blong Vanua Tai (we hemi wan woman blong Sunae tu) hemi konvinsim kansel mo komuniti se i gat nid blong wan konsevesen eria. Eria ia hemi statem long 2005/2006 mo i stap kasem naoia. Long konsevesen eria i no save gat ol fising aktiviti tru aot long yia be taem i gat wan spesel event olsem Dei blong ol Jif, Jif hemi allowem fising long wan smol taem nomo olsem long 3-4 haoa. Oli protektem eria from komuniti hemi putum wan tabu mo monita blong Vanua Tai wetem kansel blong vilij mo Jif i mekem sua se tabu ia evriwan i rispektem.
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Polly 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?

Polly emi askem
ol kwesten ia
mo yu helpem
mifala blong
anserem.

Kontex

- Wanem marine risos yufala i stap usum (olsem rif, riva, mud, natongtong, eni narafala?)
- Yu stap usum olgeta risos ia blong mekem wanem?
- Olgeta ikosistem mo risos ia oli gat kaljaral meaning long yu olsem wan woman?
- Yu stap usum ol marine risos ia long eni narafala pepos?
- Ol marine risos oli important blong fidim famili ?
- Long las 20 yia, yu bin notisim eni jenis long ol marine risos?
- Hao olgeta jenis ia oli afektem laef blong ol woman?
- Yu stap kasem ol marine risos ia yu wan? Sapos no, hu ia i stap kasem?
- Folem experiens blong yu, fasin blong tekem kakae blong solwota mo rif hemi wan wok blong ol man, blong ol woman o tugeta?
- Man o woman we hemi mekem wok ia, hemi mekem from komuniti hemi expektem hem blong mekem o emi joes blong hem?

Kontrol

- I gat eni restriksen long wanem yu save tekem o kajem?
- Ol restrikesen ia oli wanem mo wetaem yu mas folem?
- Ol restrikesen oli applae long man mo woman?
- Sapos no, wanem diferens i stap?
- I gat eni restrikesen i applae long ol woman nomo abaot kolektem/arvestem/fisin?
- Huia i stap disaed long ol restriksen ia o ol aloens?
- Huia i putum mo enfosem olgeta?
- Ol man o woman aotsaed long vilij ia, oli save fising o usum ol marine risos blong vilij?
- Sapos no, hu i save usum?

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 i askem tu abaot ol Loa blong Kastom

- Ol rul blong fising o arvestem rif oli raetem daon?
- Hao yu save abaot olgeta?
- Sapos i gat kastom, hu i tekem ol kastom desisen?
- Kastom i bin jenis bigwan?
- Sapos gavman hemi kam mo i askem blong yumi usum kastom blong manejem ol risos long wan sastenebol fasin, bae oli toktok long hu?
- Oli bin aksem tingting blong yu abaot ol restriksen long fisin/arvestin?
- Yu tink se ol woman oli gat wan difren andestanding long kastom pitim ol man?
- Oli askem ol woman abaot wanem oli save long saed blong kastom?
- Yu tink se oli sud askem?
- Yu tink se yu redi blong serem experiens blong yu long saed blong kastom kontrol blong ol marine risos wetem ol narafala pipol?

What did you tell us?

- You use the reef for finding shells and line fishing, and the deep sea for diving for larger fish. Some people use seaweeds and vines for medicines and fish and shells can be used for exchange.
- Most of you use marine resources for food rather than selling.
- If there was an abundance of fish/shells, you sell them. The money is used to pay school fees of your children.
- Marine resources are important for feeding families. Particularly due to the lack of other fresh protein sources on the island. Without marine resources, there is a heavy reliance on store-bought produce.
- But some of you said that there were much less fish available to catch these days, so the importance of fish/shells as food was reducing.
- Many of you had noticed significant changes in marine resources over the last twenty years. There are fewer marine resources, especially fish and shells.
- In the past you could catch lots of fish or gather many shells. Today one has to spend a lot longer in the sea to get a much smaller reduced catch.
- Some thought that the conservation area had helped resources – there were larger clamshells now than there ever had been and an abundance of fish.
- Gathering marine resources is done by men and women but women gather shells off the reef and use lines to do small amounts of fishing off the reef. Men do deep sea diving or larger-scale fishing with nets. Women do not dive. It is mainly men who sell fish for money (largely because numbers of shells have dropped so much that women often don't have enough to sell).
- Everyone agreed that gathering resources from the sea was a choice – there was no pressure to do so – but there is a need to feed one's family and marine resources can be a part of that – women generally bear the responsibility of preparing food, if not finding it.



Yu bin talem wanem long mifala?

- Yu usum rif blong faenem sel mo tekem ol fish blong rif. Yu stap daeva long solwota blong tekem ol bigfala fis. Sam pipol oli usum siwid long medisn mo ol fis mo sel yu save usum blong eksjenjem.
- Kolosap evriwan long yufala i usum ol marine risos blong kakae be i no tumas blong salem.
- Sapos i gat fulap fis/sel, long taem ia nao, yu stap salem olgeta. Mane hemi blong pem skul fi blong ol pikinini blong yufala.
- Marine risos emi impoten blong fidim ol famili. Espesiali from i no gat tumas fres sos blong protein long aelan. Sapos i no marine risos, yu rilae plante long ol prodak blong stoa.
- Sam blong yufala i bin talem se i nomo gat tumas fis blong tekem naoia, so impotens blong fis o sel olsem kakae i stap go daon.
- Fulap long yufala i bin notisim ol janis long ol marine risos ova long past twenti yia. Ol risos ia oli stap go daon, espesiali ol fis mo ol sel.
- Bifo yu save kasem fulap fis o kolektem fulap sel. Tede yu mas spendem mo taem long solwota mo kasem smol fis nomo.
- Samfala i stap tingting se konsevesen eria emi bin helpem ol risos. I gat mo klamsel mo fulap fis naoia pitim bifo.
- Kolektem risos blong solwota emi wok blong ol man mo ol woman be ol woman oli kolektem sel long rif mo usum laen blong tekem ol smol fis blong rif. Ol man oli go daeva long solwota o oli sakem net blong tekem ol bigfala fis. Ol woman oli no stap daeva. Ol man oli stap salem fis blong kasem sam mane (from nomo se namba blong sel i go daon mo i nomo inaf blong ol woman i salem).
- Evriwan i agri se koleksenblong ol risos long solwota emi wan joes – i no gat presa blong mekem hemia – be i gat nid blong fidim ol famili mo ol risos blong solwota i kontribuit long hemia. Ol woman oli jenereli kat responsabiliti blong priparem kakae mo samtaem tu blong faenem kakae.



The importance of marine resources

- *On the reef we can find shells, octopus and what we find from the reef can be used for food to feed the family or we might sell them. In the mangroves, we can find oysters, mud shells and mud crabs. And what we find from there can be used to feed the family or to sell. Also, we use the river to wash our clothes.*
- *From the sea, we can use shells to make jewelry.*
- *We harvest shells from the reefs. There are a lot of shells that we can harvest for food. We usually harvest for food to feed the family, sometimes when there is a big community event, we harvest and share with the community, and sometimes we also harvest them to sell.*
- *It's important because we use the things in the sea as meat for the food for our families.*



Impotens blong risos blong solwata

- *Long rif, yumi save faenem ol sel, ol nawita mo wanem yumi stap faenem long rif yumi save usum blong fidim famili o yumi save salem. Long natongtong, yumi save faenem ol osta, ol madsel mo ol krab blong sopmat. Mo wanem yumi stap faenem yumi usum blong fidim famili o blong salem. Yumi usum riva blong wasem ol klos blong yumi.*
- *Blong solwota, yumi save usum ol sel blong mekem ol jewelri.*
- *Yumi arvestem sel blong rif. I gat fulap kaen sel we yumi stap arvestem blong kakae. Nomoli yumi stap arvest blong fidim famili be samtaem taem yumi gat bigfala event long komuniti, yumi arvest mo serem wetem komuniti mo sometaem yumi salem.*
- *It's important because we use the things in the sea as meat for the food for our families. Hemi impoten from yumi usum ol prodak blong solwota olsem kakae blong ol famili blong yumi.*



Why are marine resources important?



- *It's is very important, it is part of our lives. Before our ancestors viewed the sea as an extension of themselves and used it wisely and did not overfish or sell what they caught, but today it is not the same.*
- *Mainly because the dishes that we prepare from what we harvest from the sea are local dishes and we pass on the traditional knowledge on how to make those dishes to our children.*
- *I think it is very important. Because if we commercialise our resources, they will become scarce.*
- *In my belief they are living beings just as we are and sometimes when I see the young people harvest undersized fishes and shells from the sea, it really upsets me, because they are also God's creations, but they are still too small to be harvested and eaten. People should only harvest what is ready to be harvested.*
- *Long ago, they would set up a special chief whose main task would be taking care of the sea. He would be the one to make decisions on where fishing spots would be and had the right to tell people to change fishing spots if he thinks they have used it enough.*
- *It is important. Because it is protein and good for the body, plus we live near the sea and we rely on fish as the main source of protein in our meals.*
- *It is important because it feeds my family. And when women are tired, we swim in the sea and it helps to energise us. We even use sea water to cook with. Especially when there's no salt.*

From wanem ol risos blong solwota oli impoten ?



- *Hemi veri impoten from hemi pat blong laef blong yumi. From ol bubu blong yumi oli lukluk solwota olsem wan ekstensen blong olgeta mo oli usum wetem waes blong olgeta mo oli no ovafisin o salem wanem oli bin kajem be tede i no semak.*
- *Menli from ol kakae we yumi stap mekem wetem wanem yumi tekem blong solwota emi ol lokol kakae mo yumi pasem kastom save ia long ol pikinini blong yumi.*
- *Mi tink se emi veri impoten. From sapos yumi salem ol risos blong yumi, bae olgeta i fisnis kwiktaem.*
- *Long biliv blong mi ol samting we i laef long solwota oli olsem yumi mo samtaem taem mi luk ol yangfala oli stap tekem ol smolsmol fis o ol smolsmol sel, i mekem mi kros nomo from hemia hemi kriesen blong God mo oli smol tumas blong yumi tekem o blong yumi kakae. Ol pipol oli sud arvestem hemia nomo we hemi redi.*
- *Long taem bifo, bae oli setemap wan spesiol jif we big wok blong hem hemi blong tekem kea blong solwota. Jif ia hem wan nomo bae i tekem desisen long wanem ples yu save fisin mo hemi gat raet blong talem ol pipol blong oli jenjem ol fisin spot sapos hemi ting se oli bin usum tumas.*
- *Hemi impoten. From hemi protein mo hemi gud long bodi, mo yumi stap laef kolosap long solwota mo yumi dipen long fis olsem main sos blong protein long ol kakae blong yumi.*
- *Hemi impoten from hemi fidim famli blong mi. Mo taem ol woman i taed, yumi swim long solwota mo i helpem yumi blong givim energi long yumi. Yumi usum solwota tu blong kuk wetem. Spesiali taem i no gat sol.*



There are some restrictions on what you can take and where you can go

- The main restriction is the conservation zone. It is approximately 1km long. There is a sign on the beach that is in Bislama and shows the conservation area. All fishing and gathering of shells is prohibited within the conservation zone. The conservation zone is closed to fishing/gathering all year round, although there are some special occasions, when the Chief will open the conservation zone for a few hours for people to fish and gather shells. This may happen once or twice a year. They have had the conservation zone for many years.
- Outside the conservation zone some of you said there are restrictions
- You cannot collect Trochus or Green Snails and you are not allowed to collect undersized resources. On the sign in the village
- *'there are bans being put on certain marine life. We are no longer allowed to harvest any bubu shells, Trochus, green snails and undersized clams. We are also not allowed to kill turtles'*
- Some of you mentioned restrictions on dugongs and sea cucumber
- After a major cyclone like Pam restrictions are put on fishing for a while because it is not safe
- There are also restrictions on selling shell-fish but you can eat them

I gat sam restriksen long wanem yu save tekem mo ples we yu save go

- Bigfala restriksen hemi konsevesen eria. Hemi samwe 1 km long. I gat wan saen long bij we oli raetem long bislama we i shoem konsevesen eria. Long konsevesen eria, yu no gat raet long fisin mo kam tugeta long ful yia be i gat sam spesiol taem we Jif i openem konsevesen eria long few hawa nomo blong ol pipol oli save tekem fis mo sel. Emia i save wan o tu taem long wan yia nomo. Oli gat konsevesen eria longtaem nao.
- Yu no save kolektem troka o grinsnel mo no gat raet blong kolektem ol risos we i smol tumas. Long saen blong vilej
- *“I gat sam tabu i stap long sam laef blong solwota. Yumi nomo gat raet blong tekem ol bubu, ol troka, ol grinsnel mo ol undersaes klam. Yumi nomo gat raet blong kilim ol totel”*
- Sam blong yufala i bin talem se i gat restriksen long kaofis mo sikukumba.
- Afta wan bigfala saeklon olem Pam i gat restriksen long fising long sot taem from hemi no sef.
- I gat tu ol restriksen blong salem selfis be yu save kakae olgeta.

The restrictions apply to everyone.
They are written down but mostly you learn about them from other people
And you tell visitors and children about the restrictions.

The chief will also mark taboo areas with namele leaves

When the chief puts the palm tree leaves in the sea or river, we stop harvesting there. We respect the palm tree leaves.



- Ol restriksen ia oli blong evriwan. Oli raetem daon be normali yu lanem olgeta from ol narafala pipol. Mo yu talem ol restriksen ia long ol visita mo ol pikinini.

Jif bae i putum ol tabu wetem lif namele tu.

Taem jif i putum namele long solwota o long riva, yumi nomo arvest long ples ia. Yumi rispektem lif namele.



Who decides on the restrictions?

- The decision to establish a conservation area was made by the Chief and village council. The idea came from a former Vanua Tai monitor who is now the Chief, and the current Vanua Tai monitor, pushed it further.
- There was extensive consultation with villagers over the ban – the Chief and Village council discussed it with the community in the community meetings and people were invited to give their opinions.
- The rules about the conservation area are enforced by the Chief, the Village Council and its Environment Committee led by the Vanua Tai monitor.
- The Village Council hold meetings if people breach the rules and impose fines.
- Other rules are enforced by the Fisheries Department which can impose fines for gathering resources that are banned

- *When we decided to set up the conservation area, we decided to set up according to our traditions. Because at the end of the day, the chiefs will have the power to have the final say on anything to do with the community and our conservation area.*
- *It is everyone's responsibility to keep watch over the conservation area. If one is spotted in the area, we will call them ashore or we have a community meeting to remind ourselves about the rules of the conservation area.*

Hu i disaed long olgeta restriksen?

- Jif mo kansel blong vilej. Tingting ia hemi kam from wan foma monita blong Vanua Tai we hem naoia i jif mo from monita blong Vanua Tai blong tede.
 - I bin gat wan bigfala konsaltesen wetem ol pipol blong vilej abaot tabu ia. Jif mo Kansel blong vilij i bin toktok wetem komuniti mo oli bin invaetem ol pipol blong oli givim tingting blong olgeta.
 - Jif wetem Kansel blong vilij mo Komiti bong envaeronmen blong em we monita blong Vanua Tai i lidim, olgeta nao oli enfosem ol rul abaot konservesen eria.
 - Kansel blong vilij emi holem miting sapos sam pipol oli brekem rul mo oli putum faen.
 - Long sam narafa rul, Fiseri Depatment emi putum faen long olgeta we i bin tekem sam risos we i tabu.
-
- *Taem yumi tekem desisen blong setemap konservesen eria, yumi bin disaed blong setemap folem ol tradisen blong yumi. From long end blong dei, ol jif oli gat pawa long faenol toktok long evri samting we i hapen long komuniti mo long konsevesen eria.*
 - *Emi responsibiliti blong evriwan blong tekem kea long konsevesen eria. Sapos yumi luk eniwan long eria ia, bae yumi kolem em o bae yumi gat wan miting blong komuniti blong remaendem yumi abaot ol rul blong konsevesen eria.*

Have you noticed any changes in the marine resources over the years?

- *Yes, I have. There are times when we over-fish and we find that there are no more fish in our usual fishing spots. There were more fish 20 years ago because the population wasn't as large as it is today.*
- *Yes, there used to be plenty of seaweed here that would attract fish but now there isn't anymore, Over the last 20 years I have seen the number of fish and shells drop at an alarming rate.*
- *Yes, over the last 20 years, I have noticed many changes. When we were younger, we could easily find many different shells to harvest but now it's not so easy to find a lot to eat - there are even some that have been lost completely and some that have reduced in number significantly. The same goes for fish. We used to catch plenty of fish close to the shore but now there aren't any [close to the shore] and good-sized fish are hard to catch. We now have to go out to the deep sea to catch good sized fish.*
- *At first, we could easily find a lot of shells on our reef but now the number of shells has dwindled – this is partly because people from the other village have been harvesting shells on our reef so the number has decreased. There were plenty of shells before but these days you can spend a whole day on the reef and only find a handful of shells.*
- *Since this area has become a conservation area, the other mothers and I in the village have noticed that some shells eg. Clam shells are just dying out because no one is harvesting them so they just grow old and die. We always say they should open the reef up again so we can harvest these clam shells and not let them go to waste. Another thing that I have noticed is, when I first came here in 2005, this area here was just sand but now it has become very rocky. The sea has come up to the shore and has dug out the stones and now the sand has disappeared.*
- *There's big difference, before we used to have lots of marine resources because we didn't use nets and we didn't sell fish in the market. But today we use fishing rods and nets to catch fish. When people started to harvest fish for selling, the numbers started to reduce. Like clam shells – now there are no longer many clams. The population is growing and when they harvest, the number of fish in the sea starts to reduce.*
- *The sea is getting closer to the village. The sea is washing away the soil. Marine resources are reducing rapidly. We have harvested a lot that's why the numbers have gone down so much. We do not have enough fish and shells. There are not many things to get anymore.*

Yu bin notisim ol jenis long risos blong solwota ova taem?

- *Bifo populesen emi no bigwan olsem tede.*
- *Yes bifo i bin gat fulap siwid we i atraktem ol fis be naoia i nomo gat. Ova long past twenti yia, mi luk namba blong fis mo sel i drop long wan spid we emi skeri.*
- *Yes, ova long past 20 yia, mi notism fulap janis. Taem yumi bin youngfala, yumi save faenem fulap difdifren kaen sel be naoia i no isi blong faenem fulap blong kakae. Sam oli totali lus mo sam oli go daon bigwan. Emi semak long ol fis. Bifo yumi stap kasem fulap fis kolosap long so be naoia oli nomo klosap mo ol gufala saes i had blong kasem. Naoia yumi mas go long dipsi blong kasem ol fis we oli gat wan gudfala saes.*
- *Festli, yumi save faenem fulap sel long rif mo emi bin isi be naoia namab blong sel i go daon bigwan. Emia ol pipol blong ol narafala vilj oli bin arvestem sel long rif blong yumi so namba i go daon. Bifo i bin gat fulap sel be naoia yu save spendem wan ful dei long rif mo faenem smol namba nomo.*
- *Since eria hemi kam wan konsevesesen eria, ol narafala mama blong vilej mo mi tu, yumi notisim se sam sel olsem ol klamsel oli stap go ded from nowan i go arvestem olgeta so oli stap gro old mo oli ded. Yumi stap talem everitaem se yumi sud openem rif bakegen olsem ia yumi save go arvestem ol klam ia mo yumi no letem olgeta i go wes. Wan narafala samting we mi bin notisim, taem mi kam fes taem long ples ia long 2005, eria ia i bin gat sand nomo be naoia emi bikam olsem rok nomo. Solwata i kam antap lo so mo i digimaot ol ston mo naoia sand i lus.*
- *I gat bigfala diferens. Bifo yumi bin gat fulap marine risos from yumi no usum net mo yumi no salem fis long maket. Be tede yumi usum string mo net blong kasem fis. Taem pipol i stap arvestem fis blong salem, namba i start blong daon. Olsem klamsel – naoai i nomo gat tumas klam. Populesen i stap gro mo taem oli arvest, namba blong fis long solwata i stat blong go daon.*
- *Solwota i stap kam kolosap long vilej. Solwota i stap tekem aot graon. Ol risos blong solwota i stap daon hariap. Yumi bin tekemaot fulap, from risen ia i stap daon tumas. Yumi no gat inaf fis mo sel. I nomo gat tumas samting blong tekem naoia.*

Do changes in marine resources have a particular impact on women?



- Ol janis long ol risos blong solwata oli gat wan spesol impak long ol woman?



- *It's the women that are supposed to bring food to the table and before, you could get enough for 3 meals - but now, sometimes you can only get enough for 1 meal.*
- *If a mother goes out to fish and comes back with only one or two fish for a big family, it will not be enough to feed her family. Sometimes she might spend the whole day on the reef and not catch anything at all*
- *Yes, it has [affected us], because the shells we harvest, we use them to make laplap. Also, when there is a big combined meeting with other women in other villages, we use the shells to cook and make laplap, but now they are not as many as there were before.*
- *Before we would harvest them [shells] to sell in the markets but we are no longer able to do that because there just isn't enough for us to sell anymore.*
- *In my grandmother's time, the women could dive and they would make laplap with what they got from the sea. Now women today do not dive anymore. Now we buy most of our protein from tins in shops. The fresh meats are not available because it's hard to find them now.*
- *These changes affect us a lot. Because before, when we would go to the sea to get food, we would get a lot and it could last us for 3 meals. But now, when we go to harvest, it will only be for 1 meal because there are no more fish or shells . And sometimes, because it's far to go, so we have to walk a long way for these things. We use up energy. If we want to eat shells we have to go the next day again, unlike before.*
- *Mainly when there is low tide, us mothers will go to the reef to collect food. But sometimes we go to the reef but get nothing. So, we come back and buy canned tuna for our meal.*

- *Ol woman oli sapos blong karem kakae long tebol mo bifo, yu save kasem inaf long 3 kakae be naoia samtaem yu save kasem long 1 kakae nomo.*
- *Sapos wan mama i go fising mo hemi kam bak wetem wan o tu fis long wan bigfala famli emi no naf blong fidim famli blong hem. Samtaem emi mas spendem wan ful de long rif mo emi no kasem wan samting nomo.*
- *Yes, emi bin afektem yumi from ol sel we yumi stap tekem yumi usum blong mekem laplap. Mo tu, taem yumi stap long wan bigfala miting wetem ol narafala woman long ol narafala vilij, yumi bin usum sel blong kuk mo mekem laplap be naoia i nomo gat inaf olsem bifo.*
- *Bifo yumi save arvestem sel blong salem long market be yumi nomo save mekem emia from i nomo gat inaf blong yumi salem.*
- *Long taem blong abu woman blong mi, ol woman oli save daeva mo bae oli mekem laplap wetem wanem oli bin tekem log solwota. Naoia ol woman oli nomo daeva. Naoia oli pem kolosap everi protein from tin blong stoa. Fres mit i nomo avelebol from i had blong faenem olgeta naoia.*
- *Ol jenis ia i afketem yumi bigwan. From bifo taem yu go long solwota blong kasem kakae, yu save faenem fulap mo i save las long 3 kakae. Be naoia, taem yu go arvest, yu save kasem long wan kakae nomo from i nomo gat fis o sel. Mo samtaem, from i long we, yu mas wokabot long we blong kasem olgeta. Yumi usum fulap enerji. Sapos yu wantem kakae sel yu mas go long nekis de bakegen i no olsem bifo.*
- *Menli taem taed i lo, yumi ol mama bae yumi go long rif blong kolektem kakae. Be samtaem yu go long rif be yumi no kasem wan samting. So yumi kam bak mo yumi pem tin tuna blong kakae.*



What is the role of women in decision making?

- More men than women attend community meetings, but women are not restricted from attending
- Some women said that they had not been asked their opinion about the conservation area some said they had.
- There are women on the Village Council
- The Vanua Tai monitor is a woman and is well respected and is listened to
- Men talk more about custom at the nakamal. Women do not go to the nakamal.
- Although men might know more about custom women are more bound by custom in everyday life.
- Women do know about custom and pass on the customs to their children
- Some of you thought men knew more about custom, others thought that women did.
- Sometimes this knowledge is not shared.
- If the government wants to know about custom, they ask the Chief

Ol woman oli ple wanem rol blong tekem desisen?

- Mo man pitim woman i atendem miting blong komuniti be i no gat restriksen blong ol woman i atendem miting.
- Sam woman oli talem se oli no bin askem blong givim tingting blong olgeta abaot konsevesen eria, sam oli talem se oli askem olgeta.
- I gat woman long kansel blong vilij.
- Monita blong Vanua Tai hemi wan woman mo olgeta oli respektem hem mo oli lisen long hem.
- Ol man oli toktok abaot kastom long nakamal. Ol woman oli no go long nakamal.
- Nomata ol man bae oli save mo abaot kastom, ol woman oli mo link wetem kastom long everi dei laef.
- Ol woman oli save abaot kastom mo oli pasem kastom i go long ol pikinini blong olgeta.
- Sam blong yufala oli tink se ol man oli save mo abaot kastom, sam oli tink se woman i save mo.
- Samtaem save ia oli no serem.
- Sapos gavman i wantem save abaot kastom , emi askem long Jif.

Is it important to hear women's voices in deciding about marine resources?

- *Yes, because it is important in our village life. The men should share their knowledge with their wives so they can be on the same page.*
- *Yes, ... Because today, decisions that are being made affect both men and women.*
- *Yes. So that women can also learn and know more about their tradition.*
- *Yes, because certain aspects of custom are better known by women*
- *Yes, because they may be able to share the traditional knowledge with other women who do not know much about it.*
- *Yes I think it's good to share our experience because kids don't know a lot about custom. So when you take them to the reef you have to explain to them how to harvest and they will know.*
- *Yes we should share our experiences..*
- *Yes. It is good to share experiences with others so they can go back and apply lessons in their communities.*
- *I think it's good to share my experience with other people to help look after our marine life so that they can increase in number again.*

Emi impoten blong harem vois blong ol woman taem yu disaed abaot ol risos blong solwata?

- *Yes from emi impoten long laef blong vilij blong yumi. Ol man oli sud serem save blong olgeta wetem waef blong olgeta blong oli stap long sem pej.*
- *Yes...from tede oli mekem desisen we i afektem ol man mo ol woman.*
- *Yes. Blong ol woman oli save lanem mo save moa abaot tradisen blong olgeta.*
- *Yes, sam samting blong kastom, ol woman oli save moa long hem.*
- *Yes from oli save serem ol kastom save ia wetem ol narafala woman we oli no save tumas abaot emia.*
- *Yes mi tink se i gud blong serem eksperiens blong yu from ol pikinini oli no save tumas samting abaot kastom. So taem yu tekem olgeta i go lo rif yu mas explenem long olgeta hao yu arvest olsem ia oli save.*
- *Yes yumi sud serem eksperiens blong yumi..*
- *Yes. Hemi gud blong serem eksperiens blong yumi wetem ol narafala wan blong taem oli go bak oli applaem ol lesen ia long komuniti blong olgeta.*
- *Mi tink se hemi gud blong serem eksperiens blong mi wetem ol narafala pipol blong helpem yumi blong yumi tekem kea long marine laef blong yumi blong hemi gro long namba bakegen.*

What did we learn from talking to people in Sunae village?

Almost everyone relied on marine resources in one way or another

Changes in these resources had been noticed by everyone and mostly these made things worse not better

'It does not affect just me, but the whole community. We harvest marine life for food and to gain a little income. These days, there are not as many clams as before. We do not know what to do. We can't make money because we have no other skills, so we rely mostly on the marine resources for income.'

Some of you thought the conservation area had made things better – more fish, bigger clam shells – but as fishing and harvesting is taboo in the conservation area except for special occasions these benefits are not felt very often.

Men and women use marine resources and are generally free to take what they want outside the conservation area.

Decisions about conservation are led by the Chief and the Village Council with some input from NGOs and fisheries. The community is consulted although often women do not speak out.

Almost everyone was willing to share their stories and experience and though this would be useful.

Yumi lanem wanem from toktok we yumi bin gat wetem ol pipol blong vilej blong Sunae?

- Kolosap everiwan i dipen long risos blong solwata long wan we o wan narafala.
- Evriwan i bin notisim ol janis long ol risos ia mo ol janis ia i mekem ol tink i kam mo wos pitim beta.
- *'I no afektem mi nomo be ful komuniti. Yumi arvestem laef blong solwota blong kakae lo blong kasem sam mane. Naoai i nomo gat fulap klam olsem bifo. Yumi no save wanem yumi mas mekem. Yumi no save winim mane from yumi no gat eni narafala skil so bae yumi dipen plenti long marine risos long mane'*
- Sam blong yufala i tink se konsevesen eria i bin mekem ol samting i kam mo gud-mo fis, bigfala klamsel – be from fisin mo arvestin emi tabu long konsevesen eria eksept long ol spesiol iven, ol gud saed blong konsevesen eria yumi no filim tumas.
- Ol man mo ol woman oli usum risos blong solwota mo emi jenereli fri blong tekem wanem oli wantem aotsaed long konservesen eria.
- Desisen abaot konsevesen , Jif wetem kansel blong vilij oli tekem wetem sam tingting blong ol NGO mo Fiseries.
- Kolosap everiwan i bin wiling blong serem stori mo eksperiens blong hem mo tink se hemi bin useful.



Acknowledgements

- The research which was undertaken for this project was funded by the Arts and Humanities Research Council (AHRC), linked to the Global Challenges Research Fund (Grant number: AH/T008385/T) with further follow up funding provided by the University of Newcastle, England
- The Vanuatu researcher was Polly Walker-Dora
- Research assistance at Newcastle University was provided by Helen Hampson
- The Project was led by Sue Farran (Newcastle University, England) assisted by Jennifer Corrin (Queensland University, Australia)
- Pictures were provided by Polly, Regina Lepping and taken from open access Creative Commons sources.
- Translation into Bislama was done by Francis Bryard assisted by his son Jean-Pascal Saltukro



Aknolejmens

- Risej blong projek ia hemi risivim funding i kam blong “the Arts and Humanities Research Council (AHRC0)” we hemi link wetem “Global Challenges Research Fund (Grant number: AH/T008385/T)” we hemi folemap wan funding we Universiti blong Newcastle i bin provaedem finis.
- Riseja blong Vanuatu emi Polly Walker-Dora.
- Help blong risej long Universiti blong Newcastle hemi kam from Helen Hampson.
- Sue Farran (Universiti blong Newcastle, Ingran) i lidim projek ia wetem asistens blong Jennifer Corrin.
- Ol pija i kam from Polly mo Regina Lepping mo oli tekem olgeta from ol sos we i stap long open akses blong Krietiv Komons.
- Francis Bryard i transletem text ia from Inglis i go long Bislama mo Jean-Pascal Saltukro i jekem translesen.