Pacific Community
Communauté du Pacifique

Women in Fisheries

information bulletin

ISSN 1028-7752

Women's resilience to climate change and disaster risks

Analysing COVID-19 impacts through a gender lens

© Céline Muron, SPC

#32 - September 2020

New chapters for the Pacific handbook on gender equity and social inclusion in coastal fisheries and aquaculture

Five inspiring profiles

Reflections on integrating gender-sensitive facilitation techniques in fieldtrip reports

Inside this issue

P.5

Figure 1. The 13 locally managed marine area (LMMA) communities in New Ireland Province.

learned from the successes and lessons learned from the Wanang Conservation Area in the Gama Rural LLG where communities wanted to protect their forest from logging, and the Karkum Conservation Area for turtle nesting grounds with interest from collective communities in the Sumgilbar LLG of Madang. The goal was to try to adapt the conservation deed process for the purpose of improving the FMPs and their enforcement for the 13 LMMA communities in New Ireland. All community consultations were exercised through free prior and informed consent, and the support and consent from each community had to be granted before the conservation deed process could begin.

Conservation deeds are recognized under the PNG Constitution and provide a legal framework for formalizing LMMAs and the associated fisheries management rules. Table 1 outlines the eight-step process that is required by a community in order to establish a conservation deed for marine spatial management. Once signed, a conservation deed is effective for five to seven years, following which it can be renewed, allowing community members to take the lead in managing their marine resources (Fig. 2).

While the aim is to assist all 13 communities in establishing conservation deeds, the conservation deed may not be

Table 1: The eight steps that are required to implement a conservation deed at the community level in Papua New Guinea.

Step	Processes involved	Sites where steps are completed	Stage at which each community is at
1	Prepare draft conservation deed	All 13 communites	Draft was prepared for all communities before step two took place.w
2	Community entry	Sosson, Ungalabu, Kavitonong, Kulinang, Tsoilik, Ungakum, Kavulik, Tugalop, Bangatan, Salapiu, Nonovaul. Limanak	Mamion
3	Map the communities, with the communities	Tsoilik, Bangatan, Salapiu	Kavitongong, Sosson, Ungalabu, Kulibang, Ungakum, Kavulik, Tugalop, Nonovaul, Limanak
4	Lay down the rules for free, prior and informed consent	Tsoilik, Bangatan, Salapiu, Limanak	
5	Plan the network of conservation deeds with the communities	Tsoilik, Bangatan	Salapiu
6	At community meetings, prepare the content of the deed		Tsoilik, Bangatan
7	Draft the deed in the community, with the community		All communities yet to reach but aim to be done this year (2020)
8	Formalise and sign the deed		All communities yet to reach but aim to be done this year (2020) or early 2021

P.25

Editor
Sangeeta Mangubhai
Director
Wildlife Conservation Society– Fiji Country Program
Suva, Fiji
smangubhai@wcs.org

Production
Pacific Community
BP D5, 98848 Noumea Cedex
New Caledonia
Email: cfpinfo@spc.int
www.spc.int/coastfish

Produced with financial assistance from
the Australian Government,
the European Union
and the New Zealand Aid Programme

Editor's note

The COVID-19 pandemic has created an unprecedented health, social and economic crisis with ripple effects felt around the world. Due to the rapid closing of borders to limit the entry and spread of the coronavirus, only six Pacific Island countries and territories have had cases. While much of the initial focus has been on addressing the health crisis, governments are now looking at the follow-on impacts to different sectors.

Pandemics are not gender neutral, and there is growing evidence that women and girls are disproportionately impacted by the COVID-19 crisis. For example, there has been an increasing concern about the spike in gender-based violence during lockdowns and curfews, with gender agencies and organisations quick to set up helplines. Women are expected to undertake more unpaid domestic work and are more vulnerable to economic hardship. Natalia Briceño-Lagos and Marie Christine Monfort from the International Association for Women in the Seafood Industry explain the importance of using a gender lens to deal with COVID-19 risks and impacts on fisheries and aquaculture. We encourage others looking at COVID-19 impacts to submit articles to the bulletin, so we can all share and learn from your experiences.

Enjoy this 32nd issue of the Pacific Community's Women in Fisheries Information Bulletin, which includes 16 original articles from Fiji, Papua New Guinea, Solomon Islands, Tonga, Vanuatu, and Myanmar. I want to highlight that gender is not an issue that belongs to women, and we have profiled two inspirational men, Enly Saeni from Solomon Islands and Cedric Paniel from Vanuatu, who are strong advocates for gender equality. We welcome a number of new lead authors to the bulletin – Marita Manley, Cynthia Nakozoete, Enly Saeni and Yvonne Wong. Lastly, a thank you to Dr Elizabeth Matthews for assisting in the editing of articles.

Sangeeta Mangubhai

Original text: English

Pacific Community, Fisheries Information Section, BP D5, 98848 Noumea Cedex, New Caledonia
Telephone: +687 262000; Fax: +687 263818; cfpinfo@spc.int; http://www.spc.int/fame

Why use a gender lens to analyse the impacts of COVID-19 on the seafood industry?

Natalia Briceño-Lagos and Marie Christine Monfort[1]

Why do we need a gender lens to deal with the risks and impacts from COVID-19 on fisheries and aquaculture? Because at this point of the pandemic, although we cannot fully depict what the consequences will be on either gender, we can assume that the coronavirus outbreak will hit women harder than men, threaten progress made in empowering women, and deepen gender inequities already pervasive in fisheries. The International Organisation for Women in the Seafood Industry (WSI) will watch how the contagion of the economic downturn hits both women and men in fisheries, aquaculture and the entire seafood value chain, and will examine more closely the situation that women encounter.

Global crisis

COVID-19 has spread to countries all over the world, and national responses vary greatly according to each country's healthcare system, its capacities, quality of care and accessibility to health care. One universal feature is that women are on the frontline of the battle against the virus in every country. With very few exceptions, women represent a vast majority (70%) of the healthcare workforce, bear a great part of the responsibility for the care and education of children when schools have closed, and keep the family safe during this very uncertain time. We must not, however, forget that women in the food industry, particularly in seafood, have a key role in ensuring food security for all.

The seafood industry's gender division of labour

Women make up a significant part of the fisheries workforce, representing half of the entire world labour force in this sector. The Food and Agriculture Organization of the United Nations estimates that women comprise 15% of the harvesting workforce: 70% in aquaculture and 80–90% in seafood processing. They also represent 60% of all seafood traders and retailers in Africa and Asia. Clearly, women are fundamental agents in the organisation and functioning of local, regional and global flows of seafood.

Furthermore, men and women occupy distinct roles in the seafood value chain. Chief executive officers, board members and fishermen are nearly always men, whereas employees in processing plants are nearly always women. The seafood industry shows a strong gendered vertical division of labour whereby a majority of *ignored, invisible and unrecognised* (IIU) women occupy low-revenue jobs and where top jobs are occupied mostly by men. In that regard, the coronavirus will affect gender roles differently and women and men will be affected by the pandemic unequally.

Where are women in the seafood industry? Source: WSI

[1] The International Organisation for Women in the Seafood Industry (WSI), email: womeninseafood@wsi-asso.org

Kelp farming in Canada. © Saltsisters Canada

Women in a tuna factory in Ecuador. © FAO

Identifying the positions that most women occupy can shed light on the impacts that this crisis will have on them. Women working in lower-paid positions may have to continue working in order to earn an income, whereas women in higher-paid positions may be able to work from home. In addition, employees working in processing plants and retail markets – which are mainly women – are at greater risk of exposure to the virus.

One emergency response given by some companies is to protect their frontline employees who process seafood by ensuring decent and safe working environments with proper protective equipment. This requires changes in work routines, such as purchasing protective equipment and clothing, and not all companies will comply with these strict recommendations.

Coronavirus and the economic crash

During the pandemic, labour markets, including those in the seafood sector, will be deeply affected. Job losses are estimated to be in the tens of millions according to the International Labour Organization.[2] The loss of business revenue will inexorably result in laying off workers, starting with temporary and casual ones, which are disproportionately women. This is already happening in the Chilean salmon industry, which is reducing the production capacity of plants by almost half, and layoffs are already taking place among precarious workers. Seafood businesses and fishing communities have become reliant on seafood imports from China. The consequent rise in prices induces a severe disruption of local markets.[3]

The widespread work-from-home movement will enable millions of workers to keep their jobs and their salaries, partly or fully, but this arrangement is largely available to white-collar workers. In the seafood industry, those office workers protected by full-time work contracts are mainly men. Women in low-paying jobs with insecure employment conditions are at greater risk of losing their income. When women lose their income, the budgets supporting the well-being of their children, households and communities (housing, food, healthcare or childcare) are negatively affected.

Disruption along the seafood value chain

Who will be the most affected link in the chain when the seafood value chain is disrupted? How will the decrease in fish landings and subsequent fast-rising prices such as already observed in West Africa affect male fishermen, female processors, female retailers and entire communities? How will stopping the movement of seafood impact the different categories of players? The exhaustion of marine resources across the globe has had dramatic impacts on women (who tend to do most of the processing and trading of seafood products), and it is likely that there will be similar disproportionate and discriminatory effects due to COVID-19.

In order to answer these questions and to put forward smart and resilient responses, we need sex-disaggregated data in the fisheries and aquaculture sectors. Efforts in this direction must also include surveillance and monitoring of the pandemic. Effective responses need to be backed by quality data and evidence-based solutions, and women must be a part of the decision-making process. As far as WSI is concerned, it will set up a data collection programme and organise a "watch" on the local and regional impacts of the COVID-19 pandemic.

Very probable prospects in a highly uncertain future

Achieving the 2030 Sustainable Development Goals (SDGs) will be critically hampered by the economic impacts of the coronavirus crisis. There is a possibility that when resources are needed to combat the pandemic, the ability of countries to spend money on other development priorities, such as combating climate change or gender inequality, will be severely constrained. There is a risk that during the upcoming period of high economic turbulences, leaders will think that gender equality (SGD 5) is not a priority, and that it can wait until the economy is in better shape. This would amount to repeating a mistake. In overlooking the gender dimension within the seafood industry, policy-makers have made an incorrect diagnosis regarding marine resources and economic management. Consequently, their suggestion to achieve SDG14 – Life below water – will miss the target. What is needed first and foremost is awareness of the fact that SDG 14 will not be attained if 50% of the population it affects is not taken into consideration. Gender must be embedded in all elements and targets of an SDG14 policy.

When we are ready to get back on our feet and get the blue economy going again – hopefully a truly sustainable version of the blue economy – decision-makers will need to consider the organisation of the industry with regards to gender. We predict that responses will fail and increase the inequalities between women and men. Research from other types of health crises has shown that leaving gender inequalities out of the crisis response has further compounded those inequalities. WSI considers that if we want to find the most effective ways to deal with COVID-19, all workers, including women, need to be listened to and included in building future responses.

About WSI

WSI aspires to a seafood industry that is free of gender inequalities, free of sexism and gender-based discriminations, and where men and women enjoy equal opportunities to build a truly sustainable industry where the environmental, economic and social dimensions are equally taken into account. Through its actions WSI has already contributed to increasing the attention paid by stakeholders to this topic.

WSI's mission is to include public and private seafood stakeholders in several projects to create the conditions for adopting gender sensitive practices and tools. WSI takes a three-layered approach: raising awareness, advocating for a better understanding, and inspiring practical changes.

[2] https://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_749398/lang--en/index.htm
[3] http://www.oecd.org/coronavirus/policy-responses/fisheries-aquaculture-and-covid-19-issues-and-policy-responses-a2aa15de/

Women's resilience to climate change and disaster risks

Marita Manley[1] and Nicollette Goulding[2]

The last 5-10 years has seen an increased focus (programmes, literature, tools) on understanding and addressing gendered aspects of disaster and climate change risks, including in the Pacific. We have delved a bit deeper into the issue to inform the design of a forthcoming United Nations Women's Resilience to Disasters Programme, which is relevant to those working in the fisheries and aquaculture sector. To identify some key themes, gaps and needs, we conducted a desktop review and held interviews with a number of gender and resilience experts. This summary provides the initial findings of this analysis.

We are not just vulnerable

Women's resilience, as it relates to climate change and disaster impacts, is multifaceted. A person's gender identity intersects with various other aspects of their social identity or grouping such as ethnicity, class, age, disability, personal situation, where they live, health, household makeup, income and other resources available to them and their control over those resources. The existing inequalities and barriers that many marginalised groups face in accessing their rights every day lead to a higher level of risk to climate change and disaster impacts. For example, post Cyclone Winston, women fishers were found to be less likely to have non-fisheries sources of income (Alyssa et al. 2018), thus placing them at greater risk following the decline in their traditional income sources from declining mud crab stocks.

Women[3] are not a homogenous group and it is difficult to generalise about the needs and priorities of half the population. The emphasis to date in the literature and analysis tools, given the existing structural inequities that women face, has often, therefore, emphasised the heightened vulnerability of women in disaster situations and to climate change impacts without considering the intersectionality of risk.

Typically, this has included recognition that, given underlying gender roles and responsibilities:

- women tend to face an added burden of care following disasters as a result of social norms and perceptions that see women as primary caregivers;
- disaster preparedness and response, including evacuation centre management, often fails to adequately consider women's specific needs (e.g. pregnant women, lactating mothers, women with disabilities) and fails to address threats to women's security; and
- structural barriers prevent the full and equal involvement of women in relevant decision-making processes, including those related to disaster risk reduction, preparedness and response, and long-term climate adaptation planning and financing processes.

Women in Keapara, Rigo Disctrict Papua New Guinea waiting to fetch water from a spring. ©Vilisi Naivalulevu

[1] Talanoa Consulting. Email: marita@talanoa-consulting-fiji.com
[2] Talanoa Consulting. Email: nicollette@talanoa-consulting-fiji.com
[3] The term women is used to reflect women in all of their diversity, including transwomen.

But women's experiences are context specific, and diverse and generalisations, while unavoidable, always risk simplifying an issue that is deeply complex.

Respondents shared a growing frustration that the emphasis on documenting differential vulnerability reduces women's roles and experiences to that of victims and fails to adequately account for women's leadership as agents of change in progressing the gender agenda, challenging the status quo and in finding solutions.

Progress to date: We're on the right path, but have a long way to go

There is a general recognition that over the past decade, the political will in the Pacific to support the strengthening of women's resilience has increased. Active resistance to mainstreaming gender and social inclusion – or questioning the validity or importance of doing so – has reduced. There is general acceptance that considering gender and social inclusion as part of programming is not only necessary (from an ethical perspective) but is also useful from a programme effectiveness perspective. This has, in part, been driven by stronger political commitment to gender equality (Palmieri 2016) and by multilateral funding institutions and development partners that require gender and social inclusion and gender action plans as part of project and programme proposals (Pacific Islands Forum Secretariat 2018).

Recognising the issue is an important pre-requisite, but is in no way sufficient for doing something about it. There remains a large gap between resilience programmes that are increasingly designing measures that target women's differential needs and programmes that are deliberate and intentional about challenging the social norms, systems and institutions that actively prevent women from controlling their future. Many organisations remain at the "reach" or "benefit" stage (Fig. 1), predominately focusing on activities that promote awareness of the programme to women, encourage their participation, and design specific activities to target women – but provide limited support to women to challenge and transform systems. Gaps in institutional commitment to build skills in gender and social analysis, and involve specialists in programme design and implementation, remain.

We've got the tools, but do we have the political will, institutional capacity and commitment?

A decade ago, when we were involved in developing the Pacific Gender and Climate Change Toolkit (Anon. 2014), a common refrain was that we lacked gender and resilience tools that were context specific to the region. There are now countless tools available to support the mainstreaming of gender and social inclusion, but their systematic use and adaptation to the particular context requires a supportive enabling environment. This includes managers and leaders that champion the issue and people that are able to lead and support participatory and inclusive consultation and planning processes.

It was only when we applied the risk screening tool that some of the women identified issues relating to safety, security and accessibility of walkways to persons with disabilities (as part of Tukaraki village's relocation). Ravulo Naulumatua, Ministry of Social Welfare, Fiji.

Vulnerability assessment frameworks used by civil society organisations (CSOs) working in this area – including Cooperative for Assistance and Relief Everywhere (CARE), International Federation of Red Cross and Red Crescent Societies, Oxfam, Save the Children, Adventist Development and Relief Agency, and the World Wide Fund for Nature – provide entry points for documenting the realities that women face. Support to share and synthesise findings from the application of these frameworks should continue. Also, supporting CSOs to include non-traditional partners in their training and application of their various programming tools could help to strengthen networks and capacities for

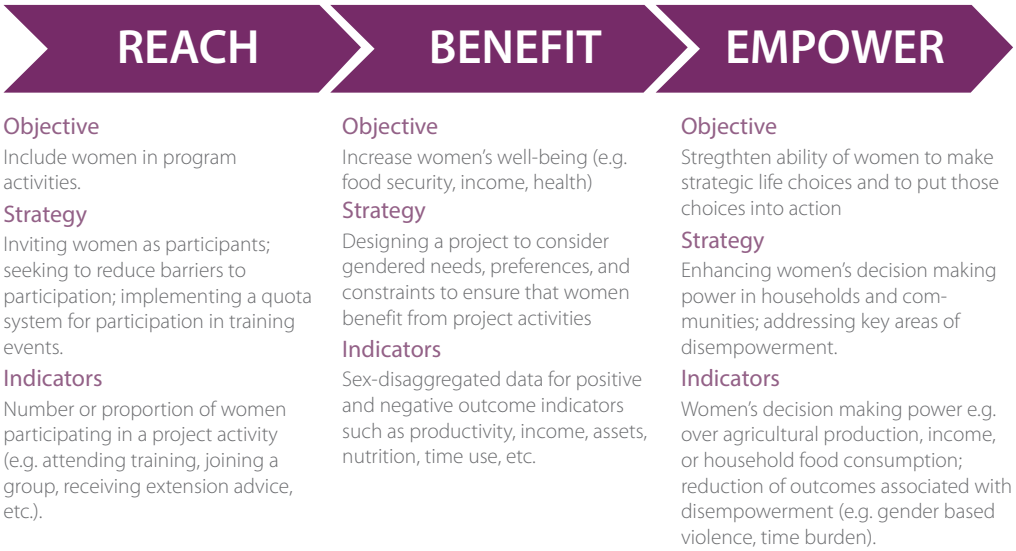


Figure 1. Most resilience initiatives in the Pacific focus on ensuring that they "reach" and "benefit" women, with very few examples that aim to empower or transform the lives of women. Source: Theis and Meinzen-Dick (2016)

recognising critical differences in the practical needs of women in managing climate and disaster-related shocks.

CARE Vanuatu is trialling an approach to train a cohort of gender focal points across CSOs, government and the private sector together in a range of gender analysis, gender and social inclusive monitoring, evaluation and learning approaches. Allowing people to access on-the-job training that fits around their work obligations and gives them the courage to connect with others in similar roles could prove an important part of developing gender responsive programming skills.

Specific gender and social inclusion training play an important role in increasing awareness and exposure to these tools, but education and awareness alone without institutional reforms are unlikely to transform the underlying barriers and structures that prevent active consideration of women's needs and priorities.

Institutional mechanisms in the region have included:

- a requirement that all project proposals incorporate gender and social inclusion through the development of specific gender action plans or gender-responsive measures (e.g. Green Climate Fund 2018);
- the inclusion of protection and gender experts within post-disaster needs assessment teams (UN-OCHA 2017);
- the formation of gender and protection clusters (UN-OCHA 2017);
- the creation of gender focal points in various government departments such as in Fiji and Solomon Islands to support gender mainstreaming;
- the creation of gender and climate change focal points at the United Nations Framework Convention on Climate Change negotiations and the adoption of a Gender Action Plan under the Paris Agreement; and
- ensuring accountability for gender and social inclusion within the performance assessments of key decision-makers.

So, what more is needed? Key recommendations for strengthening women's resilience

Resilience building is context specific and should be locally driven

Given the multifaceted nature of resilience, imposing top-down notions of what resilience (and women's resilience specifically) means in different places and to different people is unlikely to be effective in strengthening resilience, and can undermine existing social and cultural networks that are important in maintaining resilience.

There continues to be a gap in documenting the reality of women's experiences of climate and disaster risks and impacts in the Pacific, including the diversity of these experiences. This is particularly the case for women with disabilities, women of diverse sexual orientation, transwomen and non-gender-conforming identities. Strengthening organisations that represent marginalised groups is imperative to ensuring that their specific needs are addressed.

Being context specific requires strengthening partnerships for delivery mechanisms that meet women's needs

Supporting women's resilience requires working with organisations that have a deep understanding of the social and cultural dynamics of a particular place. Working with organisations that have this pre-existing knowledge, networks and long-term relationships with partners is critical. Ideally, these organisations should be women-led and locally managed.

Partnerships between non-traditional partners can lead to a deeper understanding of different perspectives and can be a powerful motivation for change and shifting attitudes. For example, the partnership between Diverse Voice for Action (DIVA) and the SoqosoqoVakaMarama (SVM – an indigenous women's group) in Fiji as part of their Women Defending the Commons series (Fig. 2) has helped to change attitudes within SVM and provide more recognition of the diversity of women leaders in this space (DIVA 2017).

Figure 2. An intersectional and intergenerational panel at the closing assembly of the 2018 Fiji Convention of Fiji Women Defending the Commons, 10–12 December in Suva, Fiji. The panel consisted of 21 speakers from across urban poor, rural and remote communities in Fiji. © DIVA for Equality Fiji

The Vanuatu Christian Council is mainstreaming national commitments to gender equality and human rights throughout its own structures, by identifying measures that support churches to play a more active role in preparedness, particularly where churches are used as evacuation centres, and in working with chiefs to help them see the responsibilities they have to their people in supporting them to access their rights.

Creating links and strengthening networks across political and technical spaces can also build momentum. The Pacific Theological College and the University of the South Pacific's "Reweaving the Ecological Mat" project is bringing together diverse voices for more indepth reflection and debate of the role of traditional knowledge and wisdom to heal our environment, the importance of identifying Pacific-led solutions to the current crisis, and the need to challenge more effectively the power structures that prevent this process.

Address the disconnect between international, regional and national commitments and plans and their implementation

There is often a disconnect between the language and commitments made in global, regional and national policy documents and the subnational and local level. Lessons from the region suggest partnerships with CSOs, including faith-based organisations, and local government that have existing relationships and networks with town councils and communities. In April 2019, the Pacific Community, along with 20 other organisations, supported the development of the Pacific Gender Equity and Social Inclusion in Coastal Fisheries and Aquaculture[4] handbook to assist with bridging the gap between policy and practice at the community level (Barclay et al. 2019).

[4] https://coastfish.spc.int/component/content/article/44-handbooks-a-manuals/494-gender-equity-and-social-inclusion-handbook

Women from Naga Community, Fiji, preparing nutritious *rourou* for household consumption. © Matt Capper

Strengthen partnerships between institutions working on gender equality and climate and disaster resilience

Adopting gender-transformative approaches to climate and disaster resilience requires gender experts and climate and disaster experts to work together better. Creating spaces and specific work areas to bring these communities of practice together at the regional, national and local level is important in making the connections necessary to facilitate partnerships. CSOs working locally have a greater ability to act quickly and flexibly where opportunities arise.

Weak institutional capacity and commitment to gender-transformative programming

One of the largest gaps in interventions to date is strengthening transformative capacities. Transformative approaches require a commitment to long-term programming and implementation because they seek to challenge deeply entrenched and unequal power imbalances and address the root causes of women's vulnerability to generate inclusive change.

In promoting transformative approaches, the engagement of men has been recognised as a critical gap that requires more substantive work. Working with men and women collectively to ensure that men have a deeper understanding of the issues facing women can help to build supportive networks to advocate for the changes required. Programmes in this area must be carefully designed to ensure that they do not cause harm or place women at greater risk. Lessons from the Fiji Women's Crisis Centre's work with the Vanuatu Women's Centre and Solomon Islands Family Support Centre can be drawn on here (FWCC 2019).

Women's leadership, voices and mentoring

As in many areas, elevating women's voices and providing space for them to work collectively on women's leadership is an area that needs to be worked on, given the low numbers of women in decision-making positions in the region. Mentoring and coaching Pacific Island women by Pacific Island women has been suggested as a tool to promote women's leadership.

Women have always managed to have a stronger voice within the climate change space than the disaster space in the Pacific, and they must continue to be supported to continue to claim that space locally, nationally, regionally and internationally. Examples such as the Fiji Women's Forum and Shifting the Power Coalition represent opportunities that can be built on.

Ensure livelihood diversification is market-driven and informed by experts

Many resilience programmes include livelihood strengthening components, recognising that access and control of resources and income are a fundamental determinant of resilience. However, many of these efforts to support women to diversify or protect their existing livelihoods are not well informed by private sector and value chain development experts. This has resulted in the failure of many attempts to support livelihoods in being sustained beyond the end of the programme.

Experiences through the Pacific Organic and Ethical Trade Community[5] and Rise Beyond the Reef[6] have demonstrated the importance of starting with an understanding of the market requirements and demand, and with and through partners that can connect smallholders to the market over the long term. Value chain development and strengthening the resilience of value chains requires an in-depth knowledge of the local context and sector-based business expertise.

Expand psychosocial support services

Everyone experiences trauma differently. In most instances, little or no psychosocial support is available and the uneven burden of household care tends to rest with women to provide this support as best they can. Lessons learned post Tropical Cyclone Gita noted the limited availability of counselling and psychosocial support services for people who faced trauma due to the disaster and the need for more comprehensive and confidential services in this area in particular for marginalised groups (Government of the Kingdom of Tonga 2018).

Expand the evidence base, learn and reflect

There remains a gap in documenting the diverse experiences of women and in measuring the impact of the difference a deliberate and intentional approach to gender and social inclusion has on women's resilience. For instance, the lack of information and data on women's participation in the different fisheries results in difficulty in assessing the economic contribution of women to the various fisheries sectors they are engaged (Vunisea 2014).

A review of the experiences of Community Disaster and Climate Change Committees (CDCCC) in cyclone preparedness, response and recovery following Tropical Cyclone Pam demonstrates the importance of intentionally taking inclusive approaches. The data showed that communities in Aniwa and Erromango achieved a score of over 70% and up to 100% for understanding alerts and taking the necessary actions in all five stages of the event, and by all groups of the community (CARE 2016). Support to these communities included the integration of gender and social inclusion throughout the activities around establishing and training CDCCC, with special attention given to women's leadership and participation in community decision-making. Where this had not occurred, scores were much lower.

In sharing and documenting experiences, all of the experts surveyed highlighted the importance of peer-to-peer learning and knowledge exchange across and within countries. The amount of information available online has exploded, and we are not consuming or digesting information in the same way as a result. We need to find better and more effective ways of promoting learning between partners, across agencies and within communities.

[5] http://www.organicpasifika.com/poetcom/
[6] https://risebeyondthereef.org/

References

Anon. 2014. The Pacific gender and climate change Toolkit: tools for practitioners. Noumea, New Caledonia: Secretariat of the Pacific Community. 156 p. Available at: http://purl.org/spc/digilib/doc/8jqi6

Alyssa S.T., Mangubhai S., Vandervord C., Fox M. and Nand Y. 2018. Impact of Tropical Cyclone Winston on women mud crab fishers in Fiji. Climate and Development. DOI: 10.1080/17565529.2018.154677

Barclay K., Leduc B., Mangubhai S. and Donato-Hunt C. 2019. Pacific handbook for gender equity and social inclusion in coastal fisheries and aquaculture. First edition. Noumea, Pacific Community. 80 p. Available at: http://purl.org/spc/digilib/doc/nesfc

CARE. 2016. Does gender responsive disaster risk reduction make a difference? A comparative study of Category Five Tropical Cyclone Pam in Vanuatu. CARE International in Vanuatu. Retrieved from the web 18 August 2019. Available at: https://www.care.org.au/wp-content/uploads/2017/09/CARE_Vanuatu_DRR_Impact_Study_3_FINAL_web_amend.pdf?fbclid=IwAR0Wc1GPs-jza255QQgV8zFqtipVkCaqwBIZw70aB31vnQAnI3s5wQ1L-M

DIVA (Diverse Voice for Action in Equality) Fiji. 2017.Women defend the commons. Retrieved from web 29 July 2019. Available at: https://diva4equality.wordpress.com/2017/08/14/women-defend-the-commons/

FWCC (Fiji Women's Crisis Centre). 2019. Male advocacy. Retrieved from web 18 August 2019. Available at: http://www.fijiwomen.com/about/our-services/male-advocacy/

Government of the Kingdom of Tonga. 2018. Disaster recovery framework for Tropical Cyclone Gita Kingdom of Tonga. Ministry of Finance and National Planning. Retrieved from web 19 August 2019. Available at: https://www.gfdrr.org/sites/default/files/publication/WB_Tonga_Framework_Report_FA02-M.pdf

Green Climate Fund. 2018. Updated Gender Policy and Action Plan 2018–2020. Meeting of the Board 1–4 July 2018, Songdo, Incheon, Republic of Korea. Provisional agenda item 9. Retrieved from the web 14 August 2019. Available at: https://www.greenclimate.fund/documents/20182/1087995/GCF_B.20_07_-_Updated_Gender_Policy_and_Action_Plan_2018_2020.pdf/9bd48527-6e35-a72a-2f52-fd401d16d358

Pacific Islands Forum Secretariat. 2018. Pacific experiences options relevant to climate change and disaster risk finance. Pacific Islands Forum Secretariat, Suva, Fiji. Vol 3. Retrieved from the web 17 August 2019. Available at: https://www.forumsec.org/wp-content/uploads/2019/03/PIF-Vol-3_Pacific-Experiences_FINAL.pdf

Palmieri S. 2016. Temporary special measures to increase women's political participation in the Pacific: Case studies of implementation in the region. United Nations Development Programme. Suva. Available at: https://www.undp.org/content/dam/fiji/docs/UNDP%20PO%20TSM_Womens%20Political%20Participation.pdf

Theis S. and Meinzen-Dick R. 2016. Reach, benefit, or empower: Clarifying gender strategies of development projects. Retrieved from the web 17 August 2019. Available at: http://www. ifpri.org/blog/reach-benefit-or-empower-clarifyinggender-strategies-development-projects

UN-OCHA (United Nations Office for the Coordination of Humanitarian Affairs). 2017. Vanuatu: Tropical Cyclone Pam Situation Report No. 3 (as of 17 March 2015). Available at: https://education.gov.vu/docs/press-releases/tc-pam/OCHA%20Tropical%20Cyclone%20Pam%20Situation%20Report%20No.%2003_as%20of%2017%20March.pdf

United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) and United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP). 2019. Regional meeting on Gender Statistics in Climate Change and Disaster Risk Reduction 22 April 2019, Bangkok, Thailand: Meeting Report. Suva. Available at:http://communities.unescap.org/system/files/report_on_regional_meeting_on_gender_and_drr_and_climate_change_statistics_22apri2019.pdf

Vunisea A. 2014. The role and engagement of women in fisheries in Fiji. Women in Fisheries Network-Fiji. Available at: http://womeninfisheriesfiji.org/wp-content/uploads/2016/10/The-Role-Engagement-of-Women-in-Fisheries-in-Fiji.pdf

Kastom, gender and economic development: The case of the fish aggregating device in To'abaita, Solomon Islands

Enly Saeni Labuinao[1]

Kastom *or traditional societies are often portrayed as the root of gender inequalities. Some argue that in order to create gender equality, there is a need to transform from traditional to modern societies. However, I argue that* kastom *and traditional societies are not necessarily the roots of gender inequality. Rather, gender inequality is a product of the process of change, including neoliberal economic development, which creates new and unequal gender expectations and relationships. This is a complex process of intersections between traditional and modern changes that have resulted in changes to mutual gender responsibilities that were characteristic of traditional societies. I use the case of To'abaita society in Malaita Province, Solomon Islands to show how economic development projects create and perpetuate gender inequalities, and how traditional gender relations influence the processes and outcomes of economic development projects.*

Introduction

In the To'abaita language, the terms *wane-wane ni bona'a* and *kini-kini ni bona'a* are used, which are a reference to someone's sex – male and female – rather than gender. While a broad understanding of gender is important (El-Bushra 2000; Momsen 2004), context-specific cases are equally important (Pollard 1997; Dyer 2016).

From May to August 2018, I studied how the use of fish aggregating devices (FADs) as an economic development initiative perpetuates gender inequalities. For centuries, fishermen have known that anything that floats attracts fish. FADs are human-made devices that are either floating or anchored to the sea floor to attract pelagic fish such as tuna (Beverly et al. 2012; Masu and Albert 2017). While my data collection methods are conventional – interviews and participant observation – it is the process of staying and researching within a community that builds trust, understanding and assists researchers to reveal how gender works within local contexts. This research reveals that external projects that are delivered without an in-depth local understanding of gender relations can exacerbate, rather than improve, gender inequality.

On the surface, this study reveals that women and men report they are happy to have FADs in their community and that they have brought about improvements in household incomes. However, women and men also reported changes in their daily activities that have impacted gender relations. FADs have changed the daily routines of men and have led them to spend more time outside the community. Men are less involved in community tasks and miss important community occasions. Development projects often attempt to address gender through what is sometimes called an "add women and stir" approach. That is, by involving women as participants alongside men, without changing existing practices, development actors are able to report that they have addressed gender in their project. However, this case study reveals that this approach is too simplistic. Gender relations in To'abaita are evolving, and projects introduced without a deep understanding of gender relations in community have the potential to impact negatively on gender relations and worsen gender inequality.

[1] Email: nlysaeni@gmail.com

Children help separate the ropes used as attractants. © WorldFish

Photos of FAD installation and deployment in Afufu, To'abaita, Solomon Islands © Worldfish

A FAD anchor is made from a 200-L fuel drum cut in half and filled with cement.

A FAD anchor is connected to a polypropylene rope.

WorldFish officer and OKRONUS (a community-based organisation aimed at improving resource management in the local communities) explain how to build a FAD floatation device. The name OKRONUS is an acronym for six participating villages (Oibola, Kona, Radefasu, Oneoneabu, Ura, and Sita).

An OKRONUS member explains how to connect the subsurface float.

A WorldFish officer explains how to join the subsurface floats to the ropes.

Women and children help hold the polypropylene rope.

What do men and women think of FADs?

Both women and men expressed their happiness about FAD initiatives in rural areas in relation to income, abundant supply of fish in the villages and at the local markets for food, social gatherings and obligations involving marriage ceremonies, funerals, church anniversaries, and making fish easier to catch (see also Albert et al. 2015). Nearly 80% of interviewees confirmed that money earned from FAD fishing is spent mostly on school fees and food.

Economic dependence

For some, FADs replace gardening; meaning that both husband and wife stop gardening and focus only on fishing at FADs. My study shows that 43% of women interviewed said they quit gardening and concentrated solely on FAD fishing. This dependency, however, lacks sustenance, especially when FADs are broken. One woman confirmed, "When the FAD is broken, it really affects our lives, I find it difficult to earn money, and as a result all my children have to leave school."

Women's participation

The current FAD programme facilitated by WorldFish and the Ministry of Fisheries and Marine Resources (MFMR) encourages women's participation and involvement. Based on interviews, 87.5% of women said their participation in FADs is minimal. Only 12.5% of women confirmed their participation in the FAD programme, especially with the current FADs that are supported by WorldFish and MFMR.

The interviewees indicated that women's involvement and participation in the FADs programme is new in To'abaita. It is, therefore, challenging when projects such as these try to include and involve women in the process to implement FADs. A female interviewee confirmed:

> *Our participation in the FAD programme is minimal. However, the approach that WorldFish and MFMR took by bringing everyone together with the inclusion of women ultimately gives us women a sense of belonging. We also enjoyed being part of the programme even though we did not go out fishing at these FADs.*

Increased intrahousehold conflict

Respondents also pointed out that FADs created some unfavourable situations within the family and community. They said that some fishermen, after acquiring cash from selling their fish, tended to spend their money on *kwaso* (illegal home-brewed alcohol), which has led to community and family arguments and disturbances.

One interviewee said she witnessed some women disagreeing and scolding their husbands for not catching any fish.

Another woman reported that she was once forced and threatened by her husband to go after one of their younger sons who went out fishing at the FAD during bad weather. She said:

> *One time I went to the FAD, I went behind one of my sons. He took his dad's canoe and go, and it was bad weather that time. My husband disagreed with me because I did not stop our son, but I told my husband that I did not know our son is going to the FAD. My husband told me that if our son didn't come back, he will kill me. I heard that, and I took another canoe and went behind our son hand-paddle in the rough sea 2–3 km from the shore. I went and took our son back from the FAD.*

Uneven gender division of labour

The research findings from my study reveal that FADs have altered household divisions of labour by affecting the way men and women allocate time between different traditional roles, but have reinforced existing traditional gender roles within the family and community. At the same time, they have increased the burden on women by providing more opportunities for men to pursue their traditional dominant roles while neglecting work in their traditional shared roles. In particular, men spent more times fishing while women did all the household work, especially gardening. The data show that nearly 43% of women interviewees said they engaged in gardening alone without their husbands.

At the community level, men's presence in community work and programmes was limited (also confirmed in Albert et al. 2015). One interviewee mentioned: "You hardly see men in our village during the day; all go out fishing at the FAD." This means women tend to take up most of the roles and responsibilities in the community.

Decision-making and leadership

In the FAD project, men are at the frontline in decision-making and participation in fishing. Their female counterparts do the cooking, washing, cleaning, gardening and marketing. According to women interviewees, cooking, food preparation, fetching water, taking care of the kids, fish cleaning, marketing, and being responsible for all household chores does not mean that they are marginalised or suppressed in society. They said their roles and responsibilities are equally important to men's roles and responsibilities in society. Keesing (1987) observed a similar pattern in Kwaio on Malaita, Solomon Islands.

International organisations often view this power relation between men and women as discriminatory against women's rights to participation in leadership and decision-making processes in economic development projects. However, in traditional To'abaita society, what is important is the mutual support and relationship between both genders in the roles they play in society.

Interviewees explained that the decision to request a FAD, involvement in making the FAD, and information received about the FAD is passed on through the male leaders who are primarily the decision-makers at the family and community level. Other interviewees highlighted that the nature of the project itself has determined women's involvement in decision-making processes in project development. Women themselves see FADs as men's job.

Women who played certain leadership roles such as collecting data on fish catches from fishing at the FADs,

Photos of FAD installation and deployment in Afufu, To'abaita, Solomon Islands. © Worldfish

An OKRONUS member explains how to connect the ropes.

Men drag the anchor into the sea.

The anchor is pulled by an outboard motor boat with support from the men

Men swim with the anchor to an offshore site.

The anchor is sunk to the sea floor by WorldFish officers and OKRONUS members.

What the FAD looks like once it has been deployed.

attended training and participated during FAD deployment are examples of efforts made by international organisations in encouraging women to participate in economic development projects in rural areas. However, even though they are included and participated in these FADs programmes they remain the minority in decision-making and participation within the programme.

During the installation and deployment of FADs, men were at the front line in facilitating and implementing FAD projects, while women helped with food preparation, cooking, fetching water, and were at the center of household chores. One woman explained:

> *FAD is men's job. We women our work is to look after our family and household chores (cooking, cleaning, washing, collecting firewood, fetching water, looking after the children, gardening, and marketing). Our common sense told us that FAD is men's job.*

At the household level, women individually make most of the decisions about how much to cook, sell, and for how much. However, decisions on matters such as the payment of school fees, or the amount of contributions at weddings, church anniversaries or funerals, are made collaboratively within each family.

Women do most of the selling of the fish within villages, along the road or at local markets. Sometimes during marketing, women may change their prices depending on the demand and supply of fish in the market. Other women confirmed that they have the ultimate decision on deciding which fish to cook for the family and which ones to sell for cash, where to sell and for how much, and decision on how the money is spent, especially when spent on food.

For another woman, decision-making in her family is more collaborative: *"The two of us make decisions as to which fish to sell and money gain from selling the fish. Most of our decisions are made collaboratively."*

Another woman explains, *"I keep the money, but my husband and I decide together on how to use the money".*

Most artisanal fishermen mentioned that decisions regarding cash are made collaboratively; they get money to pay for their smokes and fishing gear, while the rest is left for the women to decide on how much to spend on food and other basic needs for the family.

Some women confirmed that men still make the overall decision when it comes to spending money on bigger things like marriages, funerals, church anniversaries, house construction, and school fees but it happens through collaborative discussions. This is the cultural norm in To'abaita. Most men confirmed that they did not keep the money they earned because they are not as good at managing money as women are. Women keep the money and often when the need arises, both men and women decide on how much to use based on a mutual understanding and discussions.

Lessons learned

This study shows that traditional gender roles and responsibilities are often challenging and difficult to change, even for development agencies such as international non-governmental organisations that have substantial leverage because of their sponsorship of economic development projects. In particular, the association of fishing with men,

The FAD floatation device is carried behind the anchor. ©WorldFish

and marketing and gardening with women has been very powerful, and has limited the ability of funding agencies to use FADs to change the power relation between men and women in To'abaita society.

Consequently, economic development and the changes that it engenders has often transformed traditional societies in ways that usually create complex changes, confusing expectations and gender inequalities. It also exacerbates gender inequalities. Moore (2017) highlighted that the interception and push–pull relationship between *kastom* and modern life styles have led to the creation of new unequal gender roles and expectations today.

This study indicates that greater success in empowering women will arise if future projects focus on the role of women in marketing. This is one area where women already have some power, and where they could be given even more power without transforming existing gender roles and relations.

Conclusion

This study of FADs illustrates that power relations between men and women within families in To'abaita have been very powerful, and in some ways unintentionally reproduced and strengthened by economic development projects, particularly when they have focused on areas where males already possess power according to traditional gender norms. This has challenged development policies for women's empowerment, gender equality and gender-sensitive approaches in economic development initiatives in local communities.

Regardless of the unintended consequences of economic development projects on women's roles and responsibilities, the involvement and participation of women in FAD projects is an improvement on the past where women were completely left out. However, involving women is not enough to bring about improvement in gender relations. The need for an in-depth understanding of local gender relations and being able to contextualise and realise the nature of economic development projects in relation to gender in communities are important to ensuring that both men and women are empowered where they already have some substantial powers rather than transforming existing gender patterns and relations.

References

Albert J., Albert S., Andrew N., Blanc M., Carlos A., Luda L., Tofuakalo F., Masu R., Oengpepa C., Oeta J., Posala R., Schwarz A-M., Sibiti S., Siota F., Sokimi W., Tan S., Tawaki A., Teri J. and Warren R. 2015. Nearshore fish aggregating devices (FADs) for food security in Solomon Islands. Penang, Malaysia: CGIAR Research Program on Aquatic Agricultural Systems. Program Brief: AAS-2015-05.

Beverly S., Griffiths D. and Lee R. 2012. Anchored fish aggregating devices for artisanal fisheries in South and Southeast Asia: Benefits and risks. Bangkok, Thailand: Food and Agriculture Organization Regional Office for Asia and the Pacific.

Dyer M. 2016. Men bathe upstream, Women bathe downstream: Gender, natural resource management and development in Solomon Islands. PhD thesis, James Cook University, Townsville, Australia.

El-Bushra J. 2000. Rethinking gender and development practice for the twenty-first century. Gender and Development 1(8):55-62. Retrieved from the web 14 November 2018; available at: http://www.jstor.org/stable/4030307

Keesing R.M. 1987. Ta'a Geni: Women's perspectives on Kwaio Society. p. 33–62. In: Dealing with inequality: Analysing gender relations in Melanesia and beyond. Strathern M. (ed). Cambridge: Cambridge University Press.

Masu R. and Albert J. 2017. Nearshore fish aggregating devices for food security in Solomon Islands. Honiara, Solomon Islands: WorldFish and Ministry of Fisheries and Marine Resources.

Momsen J. 2004. Gender and development. London: Routledge.

Moore C. 2017. Making mala: Malaita in Solomon Islands, 1870s–1930s. The Australian National University: Australian National University Press.

Pollard A.K. 1997. "KENI NI HA'ANANAUHA: Women: As Givers of Wisdom. Rethinking the changing roles of rural women in Waisisi community (Surairo, Kopo and Hunanahara), Solomon Islands. Thesis, Victoria University of Technology, Melbourne, Australia.

Tailoring a business skills training programme for self-employed women in coastal fishing communities in Myanmar

Elizabeth Matthews,[1] Me'ira Mizrahi[2], Celia Boyd,[3] Leakhena Saroeurn,[3] Khin Myo Myo[4] and Naw May Lay Thant[4]

Background

Southeast Asian coastal fishing communities depend on what they can pull from the water as their main source of income. In Myanmar, small-scale fishing communities are typically characterised by poverty, low levels of education, ethnic diversity and a strong dependence on fisheries for food security and local livelihoods (Schneider and Thiha 2014; Mizrahi et al. 2019; 2020). An estimated 1.4 million people depend on marine resources in Myanmar, and 80% or more of annual income comes from wild-capture fisheries in coastal households (DoF 2017).

Women represent a significant component of Myanmar's fisheries sector, primarily in fish processing and market trade, and they often manage household finances. Yet these roles are generally underrepresented in the design of fisheries management strategies. Securing the participation of women in fisheries management meetings is challenging due to long-established cultural norms and gender-based expectations. Women are frequently not involved in leadership or management decisions outside of the household. Recognising the significant challenges of overcoming gender inequality in fisheries, the Wildlife Conservation Society (WCS) has been working with Myanmar's Department of Fisheries to promote female representation in small-scale fisheries management. For example, in Rakhine State, WCS has made gender equality in co-management of marine areas a priority by promoting the need to have at least 50% female representation in co-management committees. This has been adopted by government partners and all co-management committees now require that 50% of their members are women. The facilitation process for the first coastal fisheries co-management area that was established at Kyeintali has also helped to empower women's active participation in project activities, strengthen their voices and representation, and has

[1] Wildlife Conservation Society, 2 Science Park Drive, Singapore 118222. Corresponding author: ematthews@wcs.org
[2] Wildlife Conservation Society, No 100 Yadanar Myaing St, Yangon, Myanmar. Corresponding author: mmizrahi@wcs.org
[3] SHE Investments, Phnom Penh, Cambodia
[4] Wildlife Conservation Society, Yangon, Myanmar

Myanmar. © Celia Boyd (SHE Investments)

built their confidence and leadership skills. This initiative to date is helping to demonstrate how gender equality issues can begin to be proactively addressed in the fisheries sector, and WCS continues to build this moment through a new Myanmar-tailored Fisheries Business and Financial Management incubator programme.

Tools and methods

In this paper we describe how WCS is working with SHE (Support Her Enterprise Co. Ltd.) Investments, a social enterprise based in Cambodia that designs and delivers business "incubators" and "accelerators" for women,[5] to design a programme for women micro-entrepreneurs in coastal fishing communities in Myanmar. SHE Investments takes a gender-focused and culturally tailored approach to offer business support services for women that are specifically designed for them. To do so, they directly address the specific barriers women face, and take into consideration gender-specific challenges, such as women entrepreneurs predominantly being "stuck" in the micro- and informal sector; lack of accessible and available business training; and a lack of time to be able to attend formal training. In Cambodia, one-third of SHE's incubator or accelerator graduates have increased their monthly revenue by twice or more, with significant improvements also being seen in household savings, women's agency and decision-making power within households and businesses, improved financial management, and increased presence of Khmer female leadership and role models.

SHE Investments is now working with WCS staff to design a similar programme for women in fishing communities along Myanmar's southern Rakhine coast. To date, we have conducted an initial feasibility study that gathers the locally relevant information upon which we will design the training programme for women entrepreneurs. The feasibility study will be followed by a training of trainers and, finally, community implementation.

Results and discussion

To design the training programme so it was relevant to the women in Myanmar, WCS staff worked with the trainers from SHE Investments to better understand the local fisheries, the roles of community women in the fisheries, and the broader context and lives of the women themselves. Through an inhouse workshop, four female and one male WCS staff members, were led through a series of exercises to better describe how women operate within the fisheries sector in coastal communities. For instance, we know that women are involved in almost all aspects of the fisheries value chains in coastal Myanmar (e.g. processing, sales and marketing) (Table 1). In fact, the only area where women are not directly involved for both offshore and inshore fisheries sectors is fishing itself.

Women seldom, however, receive any assistance to participate in training sessions or to improve their livelihoods skills. In addition, the jobs that women undertake such as cleaning, cutting and sun-drying fish are regarded as low status, and of less economic value than those of men, which are more physically intensive and produce high economic returns (SEAFDEC 2020).

In order to tailor the training programme and make it as targeted and successful as possible (by finding the most relevant participants), WCS staff and female community leaders identified a set of key characteristics of the women in the communities. Several profiles of typical women from different backgrounds in the fishing communities were created by the staff who identified key characteristics. One initial profile is outlined in Table 2. This was further refined through consultations with local female community leaders to build a picture of the specific training needs.

The profiles that were developed will be used later to help staff identify who to target for the training courses. They were also developed to help WCS staff better understand the training needs and business operating issues from the point of view of potential participants to anticipate challenges and resources, workshop scheduling, and overall program and curriculum design.

Table 1. Identified gender roles within the fisheries value chain in Myanmar - From: SHE Investments & WCS (2020).

Offshore fishing							
	Preparation for fishing	Fishing	Fish processing	Wholesaler	Market sellers (both M/F, but mostly women)	End customer (wholesale & retail)	
Men	✓	✓				✓	
Women	✓		✓	✓	✓	✓	
Inshore fishing							
	Fishing	Fish processing	Wholesaler	Freeze fish & export	Fresh fish processing	Send to wholesale & retail customers / transport fish products	End customer
Men	✓					✓	✓
Women		✓	✓	✓	✓	✓	✓

[5] Business incubators and accelerators help female micro-entrepreneurs by providing services, such as basic management training, to help them succeed.

Table 2. One profile/archetype of a target woman to engage in the business and financial management programme.

Name and Profile	Behaviours	Personnality
Name: Daw Thida Oo Ethnicity: Rakhine / Buddhist Age: 45 Job: Retailer (market seller) and housewife Note: *does not have a shop, she is selling around the villages, to individual houses, and to wholesalers*	Hardworking Helping local people Sharing knowledge to people who actually want to learn	Ambivert (between introvert and extrovert) Leader
Inshore Fishing	**Goals**	**Motivations**
Selling fish products like shrimp, crab and small fish Experience in buying and selling fishery products Kyeintali 6 family members Quotes "There is nothing I cannot do." "I can do it."	To be a successful business woman who has aspirations for sharing to other local women Have a better quality of life for her family Education & skills University education Language skills Computer skills She wants to update her financial management skills for her business	Achievement Family Money Pain Points Financial issues Worry at first Competition

The barriers to women who are trying to run small businesses in coastal Myanmar were identified through discussions with WCS staff, local leaders and women in the coastal villages WCS works in. The barriers identified for the southern Rakhine coastal communities include:

- Family issues such as conflict, disagreements between spouses, support from family to share in domestic responsibilities or in supporting women to attend training / run a business;
- Lack of problem-solving skills (e.g. "The business is going down; I have a lot of problems but I'm not clear what to do about them.");
- Low household incomes and poverty;
- Low profit margins and low-income business model;
- Lack of financial management skills;
- Lack of separation between household, family and business finances;
- Lack of awareness and skills about how to improve business management, grow the business, find new customers, etc;
- Managing staff;
- Lack of time; and
- Childcare responsibilities.

Following these consultations, SHE Investments produced a feasibility report that contains recommendations to help WCS staff finalise locally appropriate selection criteria, and a process to ensure the training programme is implemented successfully.

These include:

- Participants should already have a business, not just an idea, to ensure they have an operating enterprise that they can actively work on throughout the programme. Also, a preliminary list of non-allowed (black-listed) businesses was developed to be excluded from eligibility, including activities such as shark finning, fishing and sale of species identified as endangered or as critical to ecosystem maintenance, or any form of illegal fishing.
- Take steps to demonstrate that the programme is competitive and valued by participants. These could include:
  - Require women to apply to the programme (with assistance, if literacy is an issue) using appropriate methods (online, in-person, paper applications or over the phone);
  - Require participants to apply for a 50% or 100% scholarship (using a sliding scale to encourage women with higher incomes to decrease the cost for women on lower incomes); and
  - For women who do not pay any programme fee, consider asking them to submit a small deposit that they do not receive back unless they graduate from the programme.
- Participants should attend 80% of all workshops, including the first and final workshops, in order to successfully graduate from the programme.

Once the draft training session is designed, WCS female staff will be trained to deliver the course in coastal communities.

Myanmar. © Celia Boyd (SHE Investments)

SHE Investments' careful methods to tailor their training programmes specifically to meet the needs of local women and to target the people most likely to use and benefit from the training, will maximise the potential for long-lasting success. Taking a "gender-focused and culturally tailored" approach to this training means designing business and financial management support services for women that are specifically designed for them. This means directly addressing the specific barriers they face, and taking into consideration gender-specific challenges, such as women entrepreneurs predominantly being "stuck" in the micro and informal sector; lack of accessible and available business training; and a lack of time to be able to attend formal training. Not only do these recommendations build on the feasibility study conducted by SHE and WCS, they also build on WCS's local knowledge from field staff already working with key stakeholders, as well as published reports from the International Labour Organization (see Nguyen and Simoes da Cunha 2019), which describes key barriers facing women micro-small entrepreneurs in Myanmar, such as a lack of access to business training and support, and gender-specific barriers such as a lack of time due to domestic responsibilities such as childcare.

Through this incubator programme, WCS has the unique opportunity to deliver tailored business training programmes for women in the communities we work with, to enable women's economic empowerment through entrepreneurship, and consequently both social and economic impact for families and communities. By applying an additional conservation lens to its programming and support services, WCS is in a position to use best practice methodology from SHE, while also enhancing conservation efforts to ensure community livelihoods from existing industries that do not harm local environments and ecosystems.

Acknowledgements

We would like to express our deep gratitude to Daw Nwe Nwe Tun, member of Rakhine Coastal Conservation Association (RCA) and Daw Ni Ni Aung, Kyeintali Inshore Fisheries Co-management Association (KIFCA) steering committee member for sharing their valuable insights and experiences to the feasibility study. We are also deeply grateful to the women from Gonenyinseik, Kanetthiri, Kadwe, Kanyin Chaung and Kyauk Sei villages, and Thayet Chaung Township in Dawei District for their time and insights during the feasibility study. Because of their contribution, this training programme will be meaningful, context specific and valuable to women working in Myanmar fisheries business. This work was funded through a grant from SwedBio at Stockholm Resilience Centre.

References

DoF (Department of Fisheries) 2017. Fisheries Statistics 2017. Myanmar, Department of Fisheries.

Mizrahi M., Duce S., Pressey R.L., Simpfendorfer C.A., Weeks R. and Diedrich A. 2019. Global opportunities and challenges for Shark Large Marine Protected Areas. Biological Conservation 234:107–115.

Mizrahi M., Duce S., Khine Z.L., MacKeracher T., Maung K.M.C., Phyu E.T., Pressey R.L., Simpfendorfer C. and Diedrich A. 2020. Mitigating negative livelihood impacts of no-take MPAs on small-scale fishers. Biological Conservation 245, 10.1016/j.biocon.2020.108554.

Nguyen Q.A. and Simoes da Cunha N.M. 2019. Extension of social security to workers in informal employment in the ASEAN region. International Labour Organization.Available at: http://www.ilo.org/wcmsp5/groups/public/---asia/---ro-bangkok/documents/publication/wcms_735512.pdf

Schneider H. and Thiha S. 2014. Socioeconomic baseline assessment Thayawthatangyi and Langann Islands Myeik Archipelago, Myanmar. Myanmar, Fauna and Flora International: 37.

SEAFDEC (Southeast Asian Fisheries Development Center). 2020. Practical guide for gender analysis in small-scale fisheries and aquaculture in Southeast Asia. Bangkok, Thailand. 64 p.

SHE Investments and Wildlife Conservation Society Myanmar. 2020. Feasibility study: Supporting women's fisheries-based livelihoods through business and financial management capacity building, scoping trip report, 17–21 February 2020. 58 p.

Conservation deeds with communities in New Ireland Province, Papua New Guinea: Challenges encountered and lessons learned

Yvonne Wong[1]

Managing local marine resources in New Ireland Province

Located in northeastern Papua New Guinea (PNG), the long, slender landmass of New Ireland lies perpendicular to New Britain, jutting west into the Bismarck Sea, one of the most biologically diverse marine environments on earth. For generations, coastal communities in New Ireland have been harvesting marine resources for food, tradition and livelihoods. Yet today, an increase in the human population, better fishing methods and exposure to the market economy have led to reduced fish stocks, which when coupled with future climate change projections, could result in less seafood in the future. Population increase is a key concern: according to the national census in 2000, the total population for New Ireland was 118,350 (62,760 males and 55,590 females). This increased by 75,717 persons in 2011, giving a population of 194,067 (102,494 males and 91,573 females). This includes an 8% increase in the numbers of residents in New Ireland Province within the nine-year span from 2000 to 2011 (PNG National Statistics 2011). Considering the fact that 77% of New Ireland's residents live in the coastal zone, the increase in population could result in food security issues in decades to come, especially if the increasing trend continues.

As with other parts of Melanesia, communities in New Ireland own their land and marine resources through traditional tenure systems that have likely been in place for millennia. Unlike most of the PNG mainland, New Ireland Province – together with East New Britain Province, Milne Bay Province and the Autonomous Region of Bougainville – is a matrilineal society whereby, women are the customary land owners and where terrestrial and marine resources are passed down through the generations on the female bloodline. However, traditions and other vital aspects of New Ireland society are changing due to: 1) the introduction of practices from other cultural groups into New Ireland through intermarriage, 2) foreigners who have settled in New Ireland, 3) modernisation, 4) migration, and 5) even native New Irelanders who have been away for many years and have returned home but have forgetten local customs. Although women are the rightful landowners in decision-making processes, low literacy levels in the community and various customary barriers are major constraints that leave women struggling to voice their views and express their concerns publicly. In addition, many decision-making gatherings are often male dominated with less contribution from females, despite their status.

The Wildlife Conservation Society (WCS) has been working with 13 island communities in western New Ireland Province to assist community fishers in sustainably managing their marine resources. Since 2016, this has been achieved mainly through the establishment of locally managed marine areas (LMMAs) in the 13 island communities: eight in Lovongai local level government (LLG) and five in Tikana LLG (Tigak Islands), which are accompanied by community-driven fisheries management plans (Fig. 1). The site-specific fisheries management plans consist of marine management rules and penalties for non-compliance that were set by community residents during a series of community meetings and gatherings about the LMMAs. Through a fully participatory community-based approach, the rules and penalties (should the rules be breached) were selected and agreed on. Facilitated by WCS from 2016 to 2018, the fisheries management plans (FMPs) allow communities to effectively manage their marine resources with the enforcement duty delegated to locally appointed members of a marine management committee (MMC) in each community.

Formalising locally managed marine areas with conservation deeds

Since the FMPs were implemented, reports from MMCs from all 13 sites indicate that the LMMA rules are often breached and, due to no legal recognition of the FMPs, it appears that FMPs were seen as powerless. This affected the MMCs as they were often challenged to effectively conduct enforcement.

To address the complaints from village elders and other community members about the shortage of fish within their inshore waters and the increasing problems of FMP rules and regulation enforcement within their LMMAs, WCS introduced the concept of formalising each LMMA with a legal document known as a conservation deed. A conservation deed is a form of contract law between all resource owners within a community, and can be used for small-scale, community-based natural resource management and conservation matters. Similar to other vital development processes in the community, female representation was invaluable, and women must be involved in decision-making processes. In addition, all women and youth must give consent before the conservation deed process can take place.

[1] Wildlife Conservation Society, Goroka, Papua New Guinea. Email: ywong@wcs.org

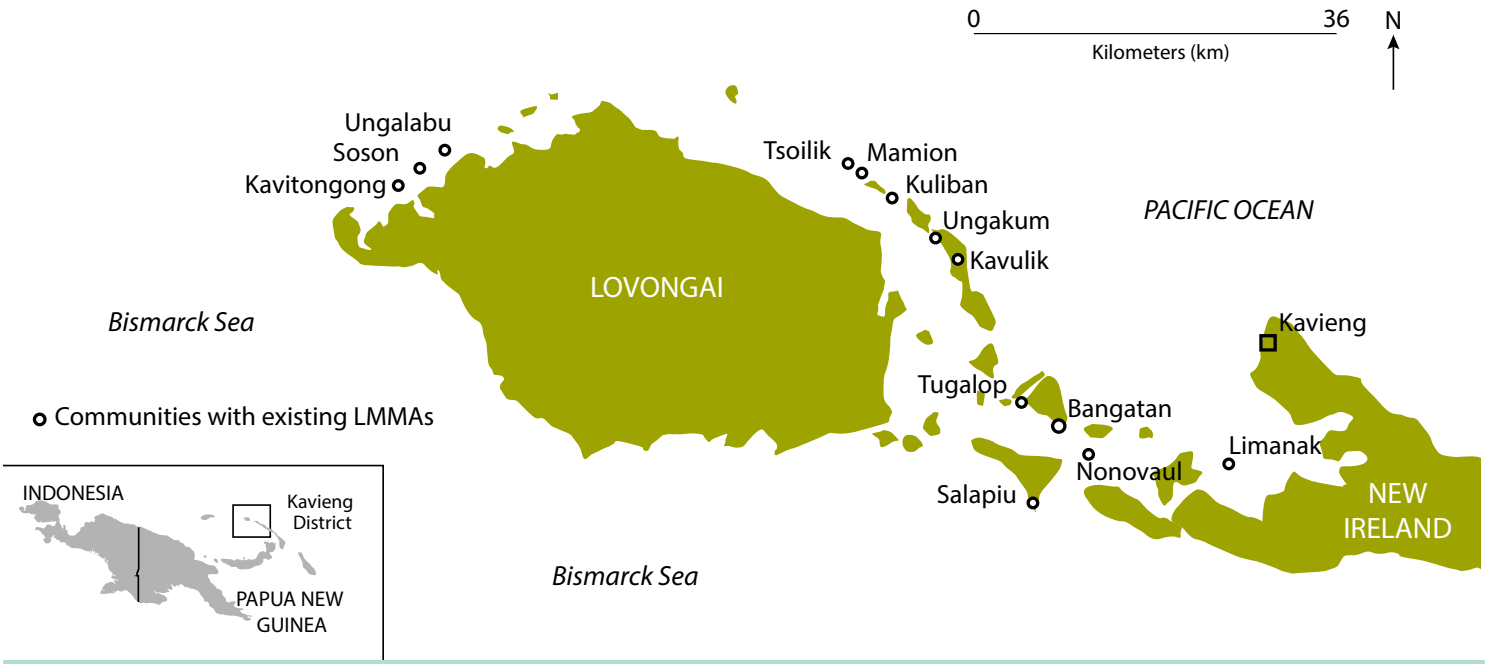


Figure 1. The 13 locally managed marine area (LMMA) communities in New Ireland Province.

The conservation deed process begins with an initial community consultation, together with an outreach, education and awareness programme, which includes: i) an introduction to tropical marine ecology; ii) threats to local marine resources; iii) the importance of marine management; iv) an overview of the conservation deeds and how they can be used; and v) how conservation deeds have been implemented in other parts of PNG. For instance, WCS learned from the successes and lessons learned from the Wanang Conservation Area in the Gama Rural LLG where communities wanted to protect their forest from logging, and the Karkum Conservation Area for turtle nesting grounds with interest from collective communities in the Sumgibar LLG of Madang. The goal was to try to adapt the conservation deed process for the purpose of improving the FMPs and their enforcement for the 13 LMMA communities in New Ireland. All community consultations were exercised through free prior and informed consent, and the support and consent from each community had to be granted before the conservation deed process could begin.

Conservation deeds are recognized under the PNG Constitution and provide a legal framework for formalizing LMMAs and the associated fisheries management rules. Table 1 outlines the eight-step process that is required by a

Table 1: The eight steps that are required to implement a conservation deed at the community level in Papua New Guinea.

Step	Processes involved	Sites where steps are completed	Stage at which each community is at
1	Prepare draft conservation deed	All 13 communites	Draft was prepared for all communities before step two took place.w
2	Community entry	Sosson, Ungalabu, Kavitonong, Kulinang, Tsoilik, Ungakum, Kavulik, Tugalop, Bangatan, Salapiu, Nonovaul. Limanak	Mamion
3	Map the communities, with the communities	Tsoilik, Bangatan, Salapiu	Kavitongong, Sosson, Ungalabu, Kulibang, Ungakum, Kavulik, Tugalop, Nonovaul, Limanak
4	Lay down the rules for free, prior and informed consent	Tsoilik, Bangatan, Salapiu, Limanak	
5	Plan the network of conservation deeds with the communities	Tsoilik, Bangatan	Salapiu
6	At community meetings, prepare the content of the deed		Tsoilik, Bangatan
7	Draft the deed in the community, with the community		All communities yet to reach but aim to be done this year (2020)
8	Formalise and sign the deed		All communities yet to reach but aim to be done this year (2020) or early 2021

Figure 2. Salapiu community and clan leaders confirming area of management under Step 3 of the conservation deed process. © Yvonne Wong, WCS

Figure 3. Women sitting away from the main meeting area at Bangatan during Step 3 of the conservation deed discussion.© Yvonne Wong, WCS

community in order to establish a conservation deed for marine spatial management. Once signed, a conservation deed is effective for five to seven years, following which it can be renewed, allowing community members to take the lead in managing their marine resources (Fig. 2).

While the aim is to assist all 13 communities in establishing conservation deeds, the conservation deed may not be suitable for some communities, such as Kulibang, Ungalabu, Ungakum and Mamion, which are all in Lovongai LLG. This is because these communities do not meet certain criteria and have ongoing community issues that greatly hinder the conservation deed progress. For these communities, the FMPs will be reviewed and used with legal recognition under the Lovongai LLG law (which addresses local environmental and resource management issues).

Challenges encountered when establishing conversation deeds

WCS is currently working with communities to assist with strengthening the enforcement of LMMAs with conservation deeds. However, there have been many challenges during the initial steps of the conservation deed process, especially for women, who are the traditional land and coastal resource owners in New Ireland Province. For instance, we noticed that many women are illiterate, which hinders their ability to engage in the conservation deed process, yet when women are isolated from the men, they are often more vocal (Fig. 3). Other challenges include ensuring that residents understand the conservation deed process, including the potential advantages and disadvantages that may arise if a conservation deed is implemented, and conveying this information in the local language. The lack of communication between community members also caused some confusion regarding the purpose of the conservation deeds, which could delay the steps of the conservation deed process. Also, the lack of participation from some women, youths and elders resulted in the absence of certain sections of the society when information was disseminated or when decisions were made.

Some female fishers described the common challenges they face when managing their marine resources. During a learning exchange training workshop held by WCS for the Tigak Islands in Kavieng, Bernadette Bou from a small community in the Tigak Islands called Metemai said:

> *Many people are attending the education and awareness programme and have learnt much as possible, and have agreed that the conservation deed is a good thing. However, others are spending their free time doing something else and then stop us to ask about what we have learnt with WCS, which is frustrating.*

Bernadette continued, *"Reef management and the conservation deed is everyone's concern so why do some people not have the time to attend the meetings? Is it a behavioural problem or do they just not see what we are trying to get done here?"* Sentiments like these were common in places in the communities that had established LMMAs and which were keen to formalies such spatial management initiatives with conservation deeds. On the other hand, a woman named Martha Orongasi from Nusailas Island in the Tigak Islands stated in an interview:

> *My community is not privileged like the other communities in Tigak Islands that have fisheries plans already. But attending this learning exchange workshop, I have learnt a lot and come to know many good reasons why I should enter into management, not forgetting that there are challenges that will be encountered yet, I still see that it is the way forward. I am now in a state which I want to go back and start something for my community to secure the resources for our future generation and even for myself while I am still alive.*

Many other communities that do not have management plans in place have expressed similar views.

In order to include women in decision-making processes, WCS arranged separate focus groups for female and male residents in order to enable women to voice their concerns, and the education materials were presented in visual forms to help disseminate the conservation and management messages to illiterate members of the society in a simple yet effective manner. Despite the challenges and problems that have arisen during the initial phase of implementing the conservation deed process, if the community members continue to support and participate in the workshops and decision-making activities – and especially if female residents take part – it is likely that most of the 13 island communities will be able to better enforce their LMMAs and manage their fisheries and other marine resources. Indeed, participation for female residents in the decision-making process can also empower women and allow them to have a more leading role in the management of their coastal and inshore areas, which, according to tradition and custom – is rightfully theirs.

Acknowledgements

I would like to thank the following individuals for their input, assistance, support and guidance for this article: Mirriam Joseph, Ambroise Brenier, Annisah Sapul, Sylvia Noble, Jonathan Booth, Grace Dom, Elizabeth Matthews, Sangeeta Mangubhai, Tracey Boslogo, Elisabeth Raimon, Bernardette Bou, Martha Orongasi, and the community of Tugalop. The conservation deed process has been supported by the Blue Action Fund and Oceans 5. Both the Blue Action Fund and Oceans 5 have supported WCS in safeguarding marine biodiversity, creating new marine protected areas, developing livelihood opportunities for coastal communities, and improving existing management initiatives.

Bibliography

Magun W. 2017. Lessons learned in community managed marine area on Karkum, Madang, Papua New Guinea, Papua New Guinea.

National Statistics Office. 2013. National Population and Housing Census 2011. Port Moresby, Papua New Guinea.

New Guinea Binatang Research Centre: http://baloun.entu.cas.cz/png/

PNG National Statistics: www.nso.gov.pg

Reflections on integrating gender-sensitive facilitation techniques in fieldtrip reports

Chelcia Gomese,[1] Faye Siota,[2] Anouk Ride[3] and Danika Kleiber[4]

Introduction

The use of gender-sensitive approaches in community-based fisheries management is important for inclusive decision-making. To use and adapt these approaches requires monitoring and evaluation protocols that include reflections on gender. The Pathways Project has integrated reporting and consideration about the use of gender-sensitive facilitation techniques in fieldtrip reports used by fisheries staff in Solomon Islands, Vanuatu and Kiribati. This analysis will examine the different methods of gender reporting used in Solomon Islands fieldtrip reports, reflections on how they have been used by staff, and how they might be improved in the future.

The pathways project is a response to the SPC Noumea Strategy ("New Song"), which recognises that women and youth are important in coastal fisheries management and their voices should be heard in decision-making (SPC 2015). This includes the gender-related goals of: 1) increasing recognition of women's contribution to coastal fisheries, 2) enabling women's engagement across scales of governance, 3) supporting fair livelihood opportunities and benefits for women and men, and 4) improving the nutrition of new born babies in their first 1000 days of birth (Kleiber et al. 2019a). Furthermore, WorldFish has committed to the Gender Fish Strategy where gender is to be integrated in all projects (CGIAR 2017). Guiding principles include: 1) all research involving humans should include a gender dimension, 2) research should be gender aware and at least accommodating (and moving towards transformative), and 3) research should be intersectional.[5]

Given the mandate to create gender-inclusive community-based resource management processes, the Pathways team developed a list of how to put this into practice through gender sensitive facilitation techniques that have been used or could be used in the field (Kleiber et al. 2019b). These facilitation techniques are designed to recognise barriers to gender equity in community meetings, and suggest facilitation practices that can increase inclusivity: before (such as understanding local norms and ensuring sufficient facilitation capacity), during (such as holding meetings for women and men separately), and after meetings (such as reflecting on the process). The use of these techniques, as well as reflections on their efficacy, are important to capture in monitoring and evaluation processes so that they can be improved and scaled appropriately.

Applying gender-inclusive facilitation in communities is the responsibility of all members of the Pathways team in Solomon Islands, Vanuatu and Kiribati although this review is based on field trips in Solomon Islands. To enshrine the gender reflections in the monitoring and evaluation process, the team fieldtrip reports have been updated to include documentation of the gender facilitation techniques used (Fig. 1), and open-ended questions that encourage team members to report any other gender-related observations they have during their trip. This has allowed Pathways to document an increase in the use of gender-sensitive facilitation techniques in the field (Table 1).

Building capacity and space for gender monitoring and evaluation

In 2017, the first version of fieldtrip reports captured some sex-disaggregated data and allowed for gender observations but not explicitly in a separate section. Fieldtrip reports included sex-disaggregated data on attendance to community meetings and activities. Sex-disaggregated attendance data were often collected during focus group discussions or smaller community meetings or activities but was less likely to be collected at community-wide events. There was a section for staff to provide observations, but not all staff offered reflections on gender dynamics. This was, in part, due to the fact that team members had not been exposed to

Gender Sensitive Facilitation Techniques as listed in field trip reports

- ☐ Not asking the women to cater
- ☐ Making the meeting time available for women and men
- ☐ Talking to the chief and women's group leader before the meeting
- ☐ Active inclusive facilitation
- ☐ Having someone count how often women and men talk in the meeting
- ☐ Allowing children in the meeting
- ☐ Having single sex meetings with joint reflection
- ☐ Having single sex meetings without joint reflection
- ☐ Other

Figure 1. Gender-sensitive facilitation techniques used in fieldtrip reports. Source: WorldFish Solomon Islands fieldtrip reports

[1] Chelcia Gomese, WorldFish Solomon Islands. Email: C.Gomese@cgiar.org
[2] Faye Siota, WorldFish Solomon Islands. Email: F.Siota@cgiar.org
[3] Anouk Ride, WorldFish Solomon Islands. Email: A.Ride@cgiar.org
[4] Danika Kleiber, WorldFish, James Cook University ARC Centre of Excellence for Coral Reef Studies, National Oceanic and Aeronautic Administration (NOAA). Email: Danika.kleiber@gmail.com
[5] See: https://en.wikipedia.org/wiki/Intersectionality

any gender training that would enable them to observe and reflect on gender dynamics in the community. For example, they did not take notes on how men, women and youth participated during a meeting, or on local social norms that can lead to exclusion. Thus, notes taken at that time were just for reporting purposes on what and why things happened in the field and did not explicitly identify gender dimensions.

Updating fieldtrip reports to improve gender monitoring and evaluation

Towards the end of 2018, two changes were made to fieldtrip reports to make gender observations easier, and more explicitly expected. First, a checklist of gender-sensitive techniques used in the field was included (Fig. 1). Second, fieldtrip reports added a section to report sex-disaggregated counts of men and women speaking in meetings (in addition to sex-disaggregated data on attendance). Finally, the reports included a discussion section that prompted gender-related observations and reflections, which was separate from the general discussion section.

Fieldtrip report findings

We analysed the gender data and interviewed staff from the updated fieldtrip reports (see Table 1). The most commonly used gender-sensitive facilitation techniques used according to reports from 2018 were: 1) making meeting times where both men and women are available, 2) using actively inclusive facilitation during meetings (such as calling on men and women to speak), and 3) allowing children in the meeting. In 2019, the most commonly used techniques shifted to: 1) talking to chief and women's group leader before the meeting, 2) not asking women to cater meals at meetings, and 3) allowing children in the meeting. There was an overall increase in the reporting of gender-sensitive facilitation from 2018 to 2019.

Use of the report

Even in 2019, 42% of the filed fieldtrip reports did not use the new template, so in these cases only sex-disaggregated attendance data were collected, and while gender observations in the open discussion area could be included, they were not explicitly requested. The reasons for this was that staff thought certain sections of the new form was not applicable; for example, a report on a general assembly within a community or a high school field trip to the WorldFish station. Another reason is that some of field trips were conducted with the provincial fisheries office and. therefore, the Ministry of Fisheries and Marine Resources' template was used instead.

While reporting sex-disaggregated attendance data was fairly consistent, there were only three reports that documented sex-disaggregated data on who spoke during meetings. It is possible that when all staff are facilitating, there is no one who is able to count who speaks during a meeting. Some trips involved activities where counting the proportion of men and women speaking was not needed. For example, a lot of recent trip reports involved surveys, therefore, counting contributions by gender at a meeting was not applicable.

There is a section at the end of the fieldtrip report that asks staff to provide other gender reflections they have seen in the field. Most of the reflections were based on observations and the responses they received from men, women and youth. Before the gender-sensitive facilitation techniques were adopted, most gender observations were written as part of the general discussion in the report and from trip highlights. With the new template, gender reflections can be shared in a specific space. This review showed that not all newly submitted reports have any gender reflections in this space: only 38% of fieldtrip reports had such entries.

Table 1. Percentage of meetings where gender-sensitive facilitation techniques (GSFT) were used over three years (n=58).

	Year		
GSFT used	2017 (n=23)	2018 (n=16)	2019 (n=19)
Not asking the women to cater	0%	13%	42%
Making time available for both men, and women	0%	19%	53%
Talking to chief and women's group leader before the meeting	0%	13%	47%
Active Inclusive Facilitation	0%	19%	16%
Having someone count how often women and men talk in the meeting	0%	6%	11%
Allowing children in the meeting	0%	19%	42%
Having single sex meeting with joint reflection	0%	6%	0%
Having single sex meeting without joint reflection	0%	13%	16%
Other techniques used	43%	56%	11%
Proportion of men and women talking	-	6%	11%
Number of people impacted	-	13%	58%
Other gender reflections	43%	31%	42%

Reflections on the use of the updated fieldtrip reports

Having gender-sensitive techniques specified in field report template guides and supports team members to critically observe gender-sensitive aspects in the field. The template has a specific section for gender findings, so that team members are guided to look at these different aspects of their work as they write-up the trip report. Staff highlighted some important observations related to the use of particular gender-sensitive techniques and monitoring techniques.

For example, asking women not to cater the food for meetings can be difficult. Village leaders are usually our first point of contact, and they usually decide who does the catering. Communities sometimes organise different groups in the communities to cater to allow for benefit sharing. It is normal in communities for women to be responsible for providing the food for any occasion requiring many people to be fed. There are exceptions, however; for instance, if communities are exposed to some training, such as training on gender roles, it helps them understand why men and youth are also capable of catering for these functions.

There were also barriers to collecting data on how often women and men spoke during meetings. Having to count who is talking during a community meeting can be quite difficult. Sometimes, even though we designated someone to do this, when everyone is contributing to a discussion, the person often forgets to count. This is an area where additional staffing would be needed in order to record gender and contributions. Another way of recording this with needing additional staff is requesting volunteers to do the counting using different coloured stickers to indicate when a man or woman is speaking, and counting the stickers afterward. The section of the report for counting contributions is used only when there is a community meeting. otherwise it is left blank.

It has been quite helpful to have a section in the report template dedicated to gender observations. This pinpoints readers directly to the gender notes. However, WorldFish staff who travel with government staff or a provincial officer must use the Ministry's or provincial office template. Like the old WorldFish trip report template, the Ministry's template does not explicitly show where general gender observations can be incorporated, but it does record other gender observations such as the number of participants, including a breakdown on the numbers of males, females and children. Discussions have started between WorldFish staff based in the community-based resource management section of Ministry of Fisheries and Marine Resource and the Ministry's officers to begin incorporating the new gender section in the template that community-based resource management officers are using, but this has not been fully integrated yet.

Some key issues have been pointed out with the use of the gender-sensitive techniques in fieldtrip reports. These include staff time and training, use of different templates, and community norms such as catering being difficult to change. In order to increase gender reporting in future fieldtrip reports, we share the following recommendations:

1. Provide enough staff for trips. In order to capture the number of times men and women speak during meetings, a designated staff member should record this. With limited staff, it is quite difficult for staff to do multiple roles at the same time; asking for volunteers in the community is another option.

2. Staff training. Training on the importance of recording gender-specific observations should be provided for WorldFish staff, including those from MFMR in order to capture gender observations during any field trip. A refresher training should be given to WorldFish staff who have had some gender training in the past.

3. Adapting to cultural norms but recognising that these norms can change. It is important that staff are aware of local cultural norms in communities. Sometimes gender (and other) norms can change within a community, such as the expectation that women always have to do the catering. In the cases where women in the communities really want to do the catering because they want to earn some income, they may support restrictive gender norms and be resistant to change, even if this limits their ability to participate in meetings. Therefore, in cases where women have to (or want to) cater, alternative options can be given so that information from the meeting can be passed on to them.

References

Alexander T., Manele B., Schwarz A.M., Topo S. and Liliqeto W. 2011. Principles for best practice for community-based resource management (CBRM) in Solomon Islands. Indonesia: Coral Triangle Initiative on Corals, Fisheries and Food Security (CTI-CFF). Available at: https://digitalarchive.worldfishcenter.org/bitstream/handle/20.500.12348/988/3027.pdf?sequence=1&isAllowed=y

CGIAR Research Program on Fish Agri-Food Systems. 2017. CGIAR Research Program on Fish Agri-Food Systems. Penang, Malaysia: CGIAR Research Program on Fish Agri-Food Systems. Strategy: FISH-2017-13. Available at: http://hdl.handle.net/20.500.12348/2826

Kleiber D., Cohen P., Gomese C. and McDougall C. 2019a. Gender-integrated research for development in Pacific coastal fisheries. Penang, Malaysia: CGIAR Research Program on Fish Agri-Food Systems. Program Brief: FISH-2019-02. https://digitalarchive.worldfishcenter.org/bitstream/handle/20.500.12348/2826/FISH-2019-02.pdf

Kleiber et al. 2019b. Gender-inlusive facilitation for community based resource management. An addendum to "Community-based marine resource management in Solomon Islands: A facilitators guide and other guide of CBRM". Penang, Malaysia: CGIAR Reseach Program on Fish Agri-Food Systems. Available at: https://hdl.handle.net/20.500.12348/3747

SPC (Secretariat of the Pacific Community). 2015. A new song for coastal fisheries – pathways to change: The Noumea Strategy. Noumea, New Caledonia: Secretariat of the Pacific Community. 14 p. Aailable at: https://www.spc.int/DigitalLibrary/Doc/FAME/Reports/Anon_2015_New_song_for_coastal_fisheries.html

Inspiring profile

Mele 'Elenga Tongile'o

by Mele 'Elenga Tongile'o and Jeffrey Kinch

Meet Mele 'Elenga Tongile'o from the Ha'apai Group of Islands in the Kingdom of Tonga. Mele is one of 10 children, and at 42 years of age is the third to last child in a family of seven brothers and two other sisters. Mele has family connections to the villages of 'Uiha and Lofanga.

Mele has lived with her parents and an aunty (Lavinia Vaipuna) who has been the head of the Information and Communication Technology Division of the Tongan Ministry of Fisheries for a number of years now. The relationship between Mele and Lavinia's family began when Lavinia's father's younger sister, Neomai Vaikona, was the principal of the government primary school on Mele's island. Through this relationship, Mele has found herself embraced by the Viakona family and an integral part of the Vaikona household.

Since 2014, Mele can be found two to three afternoons and evenings each week from around 4 pm to 9pm, trolling and Tongan jigging (a mid-water fishing method) with Lavinia's father and one or two of her brothers. The target catch is pelagic species, notably wahoo, yellowfin tuna, blue trevally, dog tooth tuna, barracuda and skipjack tuna. The fish that are caught are for household consumption as well as for selling and to contibute to church functions and special village festivities. Mele supports her 76-year-old mother from these activities, her father having passed away some years ago.

Mele also assists with the Vaikona family with farming, vanilla on the land and penguin pearl shell in the sea. Mele is also a renowned artisan making pearl shell jewellery-making as well as being an expert weaver of mats, baskets and skirts. Mele also assists with pearl farming and she assited the Tonga Ministry of Fsheries in restocking pearls in the Vava'u Group of Islands.

Among the Ha'apai Group of islands, Mele is one of a few Tongan women who is certified as a small boat skipper. She has also has the distinction and the respect of many people from winning several prizes at the annual Royal Agricultural, Fisheries, Tourism and Trade Show, including first prize for best catch, first prize for trolling, and second prize for jigging in 2018. Mele also won first prize that year for the best and most impressive ducks.

From 15–28 March 2020, Mele was a particpant in a Small-scale Fishing Operations training, conducted by the Pacific Community (SPC) and the Tongan Ministry of Fisheries, with support from the Pacific European Union Marine Partnership Program. As part of this training, Mele and 11 other participants from villages around Tonga, as well as 8 fisheries officers, were shown alternative fishing methods such as vertical longlining, mid-water fishing methods using chum bags and spreader rods, as well as trolling. Mele proved herself proficient during this training especially in the practical fishing trips.

Mele will return to 'Uiha and Lofanga villages with new knowledge. First however, she has to convince Lavina's father and her brothers that they should try these new styles of fishing. Given Mele's prowess at fishing and her love of the sea, the Vaikona family, and even her own family, can expect more fish on the table, not only the dinner table, but the market table as well.

Mele participating in a training to learn how to make a mini tuna longline, set it from a small craft and retrieve it by hand. © William Sokimi and Watisoni Lalavanua

Inspiring profile

Cedric Paniel

by Cedric Paniel and Sangeeta Mangubhai

I want to create meaningful, purposeful, fulfilling life for myself. I want to make an impact and a difference in the lives of others - that would be my definition of true success.

Cedric Paniel was born and grew up in Port Vila in Vanuatu. Cedric joined Oxfam Vanuatu in 2016 as an intern, and then as a full-time staff in 2017. He is currently the Oxfam Gender Justice Youth and Livelihood Network Coordinator. The network aims to encourage collaboration between civil society partners, government, churches and educational institutions, sharing lessons in gender justice and livelihoods. He is a dynamic trainer who helps partners to strategise and effectively participate and engage at the national level. He also brings a strong gender justice perspective to participation in the Vanuatu Food Security and Agriculture Cluster, as well as the Vanuatu Community Disaster and Climate Change Committee (CDCCC). Cedric explains:

> *The CDCCC team needs to be made out of different group of people so that everyone's needs are captured and plans made do not leave anyone behind. This is important so that after a disaster it is much quicker for the community to recover, because they all participated in the different stages of preparation, response and recovery.*

Over the last three years, Oxfam has been developing and testing a social economic empowerment and development (SEED) framework to help better design gender-just programmes to support productive economic activity. Cedric has been working closely with other Oxfam staff to test and apply the SEED framework in communities, and with other organisations. He has done a wide diversity of training on gender and social inclusion, climate justice, sexual orientation, gender identity and gender expression. SEED can be used and adapted to local contexts. He recently partnered with WorldFish, James Cook University and the Wildlife Conservation Society to deliver gender training to the Vanuatu Department of Fisheries (see article page 49).

Why are you so passionate about working on gender equality?

Working with Oxfam, I have grown to understand the influence and impact of gender in society. As I unpack all the issues faced by the people in Vanuatu, I always find links to gender. People who do not conform to society's expectations are often voiceless and marginalised in the society for being different of what is society defines as "normal". Many of these people become vulnerable and their human rights become restricted because of the system does not favour them. In a patriarchal society, men are privileged – this is not fair because we are all contributing to society. This means both men and women should be involved and better represented at all levels of decision-making. So, I decided to break the gender stereotype and speak for the voiceless because I believe that the only way to end injustice is to accept and embrace people's differences.

What are some of the challenges you face as a male working on gender?

Some of the challenges I faced growing up in a patriarchal society which upholds Christian and culture was the social norms that tend to keep us in boxes and not allow us to easily share our feelings and emotions of being human. As a man working in gender, it is hard at times because people question my values as a man in society. They question why as a man I want to change things, since as a man I am entitled to the privilege of owning resources, decision-making, and being a leader.

What are some of the challenges of promoting or applying gender equality or gender integration in Vanuatu?

Some of the challenge are cultural and social norms, Christianity, lack of gender awareness, not having women in parliament, lack of women in leadership position, lack of inclusion, no recognition of marginalised groups, no gender responsive budgeting, and no social accountability after Vanuatu has ratified the United Nations Declaration of Human Rights, and the Convention on the Elimination of all Forms of Discrimination Against Women.

What advice do you have for women working on gender to better engage and men?

People need to understand that gender is not a women's issue but a human issue. We are all affected when one part of the society is not active. We become victims of the system that tend to make us trying to fit but that should be the way around is to come up with a system that fits us with all our imperfections. Imagine if everyone becomes economically independent, empowered to voice their concerns, take up leadership role, and especially the voiceless who have been denied of their human rights.

What advice would you give men who are thinking about working on gender?

For me personally, it's like setting myself free from all the oppression of society. I realise that I may not have all the characteristics society defines as being a "man" but I embrace all the imperfections that make me feel enough of a human being. For me gender equality is about treating the entire humankind fairly with proper love, care and respect, regardless of age, gender, race, ethnicity, class group, and colour. I now see things through a gender lens - this means I am now always questioning, reflecting, analysing things before I take action. Understanding and accepting everyone's differences so that we can make this a better world.

Change takes time but start with yourself first.

Working with Vanuatu youth. © Oxfam

Inspiring profile

Lavinia Pupuru

by Lavinia Pupuru and Cynthia Nakozoete[1]

In April 2020, I had the privilege of interviewing Lavinia Pupuru a tremendous local woman from Choiseul Province in Solomon Islands who is leading local efforts in sustainable management of her community's marine and forest resources. This is her story.

Lavi, tell us about yourself – where have you worked, where do you live, your family/parents – how has this influenced your care for nature?

My name is Lavinia Pupuru and I am lucky to live with my family, a loving husband and three beautiful children, in the beautiful islands of Lituni, southeast Choiseul, Solomon Islands. I attended up to high school in Choiseul and I am self-employed; managing my homestay business and I am leading conservation-oriented women's groups, including Lituni Paddle Women's network and KAWAKI. These are voluntary roles. I am interested in meeting new people and leading conservation work.

Personally, waking up every morning with the view from my home of the blue mountain "Sabe", I was amazed by nature. I thought about it and realised that the only way my grandchildren and future generations would enjoy the same view is if I worked on conservation. Growing up on this beautiful island of Lituni, I saw my parents rely heavily on the environment – the sea and land – for food and their livelihood. They went to the sea to fish and to the bush to collect vegetables or made a garden to sustain our family; therefore, I believed that nature cared for my family, thus I should care for nature in return.

A few years ago, the conservation coordinator from the Arnavons came to our village and did an awareness programme about the importance of managing our resources. They gave us practical examples. After that my community had a tribal meeting and decided to conserve and manage our reef. Since we conserved the reef, we do not want to destroy the bush because it will destroy or have an impact on the sea. As result of our conservation work our children enjoy swimming in a clean sea and the community has enough resources to enjoy and sustain their families. The whole Lituni village supports and educates their children to look after the sea and land as well.

Since my community put in place *tabu* (no take) areas on the reef, we have directly experienced the spillover of fish and trochus, which we collect to sustain us. Managing this tabu area can be difficult when other groups see how well it is doing and want these resources, but we persist for future generations. This continually inspires me, seeing directly how managing our inshore fishery can benefit my family and community.

Why else are you interested in conservation - what inspired you to care about nature?

After school, I had experience working at a logging company, this is one of the few paid jobs where I come from. I kept the accounts, but through this job I witnessed firsthand how destructive logging is; It broke my heart and I realised that if it continues what we in this generation, will not be seen by future generations, our children. Logging, in my personal view, is very destructive; it has effects on fisheries, and I saw how it destroys mangroves and rivers. Logging companies and landowners do not observe buffers zones, and this leads to a lot of environmental damage. For example, we can no longer find shells (*peqo ni vuru*) in the river. In the future, I see that there will be a shortage of logs to build houses. When I returned to my village, I discussed with the chief of my community that we should discourage destructive development such as unsustainable logging. I am so very glad we have a very supportive chief who supports sustainable development and us women. Even my dear father before he died told us not to venture into destructive development projects on our tribal land. I hope to honour his wishes.

[1] The Nature Conservation – Solomon Islands. Email: c.d.nakozoete@TNC.ORG

You worked for a logging company to make money and get skills. This is the reality for many people that these are the only jobs, ways of getting cash sometimes. Do you have any ideas of what to do about this so people have other choices?

I encourage people to venture into something that lasts; jobs with logging companies go when the logs go. People should be encouraged to promote conservation, expand their networks and build their skills. Sustainable fishery industries, specifically on a local scale, should be encouraged and initiated where people can make a small income. Tourism should also be encouraged, both locally and for overseas visitors so the people can sell their agricultural crops and earn money.

Tell us about your work with women such as KAWAKI and why you think working with women is important?

I believe that empowering women is vital for community development and stability because women are strong, active, listen and make things happened. We are cooperative and have love and heart for caring for our children, home and nature. It is seen today that community development occurs as result of women standing in the frontline in community leadership.

Women feed the family; women gather food for the family. Women know best where to collect food and how to get it home. They need to know how to manage those areas so they can have more in the future. In our traditional knowledge our father would say, Botu bi kasi baruea, meaning no garden should be made where the water source is. Thus, traditional management is in place and in this changing world, women combine this with science.

Our partnership with The Nature Conservancy has helped our community to manage their natural resources. As a result, we still have virgin forest and conserved reef systems compared to other places near us. Since I joined KAWAKI women's group, it has helped build my capacity and skills on natural resource management, cooking, finance and hospitality to mention just a few. I have now been able to open my own homestay. It also helped expose me to the outside world through filming and travelling to Australia, and expanded my network locally. I build my knowledge and experience, and have the courage to build my personal life, community and tribe and be a leader in my community.

These experiences have given me the confidence and support to work together with women in my village to form a localised network called Lituni Paddle women's network. This will be part of our larger KAWAKI group. The Paddle Women's Network was formed to unite women of Lituni to support their marine managed area (reef conservation - no take). This helps us bring lessons we learn from the Arnavons and other far away places to touch down with our local women in Lituni.

What is your hope for the future?

There is hope for the future for my tribe. I hope that people unite for conservation; that we work together to manage our resources so future generations can benefit. I hope that future generations stand united together like our generation today to manage nature. Everyone must have equal shares and benefits from our resources in the future and care for nature.

Lituni Paddle women with Lavinia, second from the left in the front row. © Cynthia Nakozoete

View from Lavinia's house, Lituni village, Mt Sabe in background

Meet PNG's female mangrove scientist

Mazzella Maniwavie

by Mazzella Maniwavie and Ruth Konia[1]

I grew up with a natural laboratory in my backyard and a father for a scientist, so my job is a dream come true. I have always wanted to follow in my father's, Thomas Maniwavie's, footsteps, who himself was a marine biologist and renown mangrove scientist in Papua New Guinea - Mazzella Maniwavie

Papua New Guinea (PNG) is home to some of the most intact and diverse mangrove forests in the world. Women and children, particularly, rely heavily on mangroves for fuel wood for cooking, and for fish, crabs and shellfish for household consumption, and sale for cash income. Mangroves also provide a buffer from storm surges and coastal erosion. PNG's coastal mangroves, however, are under threat by development and clearing, which means no fish or crabs and less protection to villages from storm waves and erosion.

But there is a growing group of women in PNG who are determined to help protect these important forests. Meet Mazzella Maniwavie a young PNG mangrove scientist passionate about supporting communities and especially helping women to understand and protect these incredible forests using the best local indigenous and scientific knowledge available.

I first met Mazzella in 2019, where she worked with The Nature Conservancy (TNC) with communities in Milne Bay Province on a Mangrove Restoration Training and Mangrove Forest Assessment. Our team at TNC quickly realised how knowledgeable Mazzella was about mangrove science and how good she was at working with communities. We wanted more!

At the time, Mazzella was well into her pregnancy with her first child. Being a mother myself, I suggested we perhaps postpone this work until after the birth of her baby. However, this strong-minded woman refused my suggestion and said, she "missed the mangroves" after spending a year and half studying for her Master of Science in Marine Biology and Ecology at James Cook University in Australia. Mazzella endured long hours in the mangrove patches, despite being heavily pregnant, and worked with communities to complete the first ever mangrove forest ecology assessments along the coasts of Dadue, Divinai and Bubuleta villages on the east coast of Milne Bay Province.

As a child of a mangrove scientist, the mangroves were her natural playground. From crawling under the roots, soaked in mud, to climbing the trees and hopping from branch to branch like a monkey, the mangroves were deeply entangled into her being like the veins that runs deep in her body and soul.

> *"She will take only a single glance at the leaves or fruits of any mangrove tree and will tell you the scientific name and the latitude they grow in without having to refer to a manual. Such in depth knowledge of a habitat was just fascinating,"* said Senita Wauwia, Field Coordinator, Mangoro Market Meri Program.

Mazzella built on her childhood knowledge and her formal education to produce the "Community-based mangrove planting handbook: A step-by-step guide to implementing a mangrove rehabilitation project for the coastal communities of Papua New Guinea." In 2014, Mazzella's work with mangroves was recognised when she was awarded the "Young Achiever" Westpac Outstanding Women Award with a scholarship to study for a Masters degree in Business Administration. This award acknowledged her outstanding leadership in mangrove restoration work in PNG.

> *"As the youngest person at the time, receiving an award for my contributions to community mangrove conservation came as a surprise to me as other recipients were focused more on community development and this was the first time someone in the environment sector had been successful. I was delighted that this recognition highlighted both the importance of mangrove ecosystems and was a credit to my late father's work. The event itself was significant in propelling me towards becoming a professional in mangrove conservation in PNG,"* said Mazzella.

Mazzella is now employed full time with TNC as Mangrove Scientist with the Mangoro Market Meri Program.

> *"The Mangoro Market Meri Program has ambitious objectives that need scientific and technical expertise. We are very excited and confident that with Mazzella on our team, we will be able to achieve our objectives and pursue scientific rigour and excellence",* said Robyn James, TNC Asia Pacific Gender Advisor.

The Mangoro Market Meri Program brings together women from across PNG to support sustainable mangrove management for the benefit of improved livelihoods, including tourism, women's empowerment, food security, "blue carbon" storage, and the protection of coastal communities from sea level rise and storm surge (Konia et al. 2019). Mangoro Market Meri is building a platform for women to generate income based on the sustainable management of their mangroves. Potential economic opportunities include building local markets for sustainably harvested mangrove products such as

[1] The Nature Conservancy. Email: rkonia@TNC.ORG

shellfish and mud crabs (short term), exploring the potential for ecotourism (medium term), and preparing to engage in blue carbon sequestration (long term). It is a partnership between several key partners, including women leaders from communities across the country, provincial and national government, academic institutions, non-governmental organisations and businesses.

The overall aim of the Mangoro Market Meri Program is to demonstrate the economic benefits that can flow from mangroves, ensuring these benefits are shared equitably, which can incentivise the sustainable management of this important resource. I asked Mazzella to share some thoughts on mangrove protection, and this is what she said.

"During my childhood it was all fun tagging along and exploring nature. The thing that drew me most to this field eventually was my father's passion for healthy environments and the lessons he gave about how nature looks after our needs and how our behaviour towards the environment determines our very existence."

"Growing up, the villages neighbouring where I lived on the University of Papua New Guinea Motupore Island Research Station, had large areas of diminishing mangroves. People heavily depended on their mangroves for raw materials, and population growth resulted in big areas of mangroves being destroyed for settlements. I saw resources diminishing and marine pollution being the greatest threat to marine life. My father's mangrove restoration initiative helped nature to return to some state close to what it was originally. Witnessing this firsthand really empowered me to pursue this field and be part of conservation actions in PNG."

"In order to preserve our Pacific way of life by the sea, we need to look seriously at the way we treat our marine environment. You can be a passive mangrove user without knowing it – the crabs and fish that you buy from the market, the clean air you breathe and the mangroves that protect you from storms are all connected to healthy mangroves. And you can be an active mangrove user – harvesting wood and seafood daily. Mangroves connect the land and the sea and their health reflects how we humans behave on land and towards the sea."

"One of the biggest gaps in bringing mangrove conservation work forward in PNG is the establishment of mangrove protection laws. Mangrove protection especially in this age of rapid coastal development and climate change is so important. My role at The Nature Conservancy and the project I am currently involved in puts me in a strategic position to work closely with government agencies and other conservation partners to bring this agenda to fulfilment. More importantly as a woman who grew up in an environment where I witnessed how women are the biggest users of mangroves and depend heavily on mangrove forests for income to look after their families, it gives me a greater sense of obligation to be an influence in creating gender sensitive mangrove forest management regulations."

"Our greatest challenge in the Pacific is climate change, if we do not use our mangroves wisely, we will have no defence against climate change and we will end up losing our way of life, and our identities."

"In terms of climate change, on average, mangroves can store three to five times more carbon than upland tropical forests, mostly in soil (https://www.greenbiz.com/article/why-protecting-blue-carbon-storage-crucial-fighting-climate-change). A valuable green solution to reducing global warming lies in this unique habitat. Thus, conserving mangroves through community-based sustainable forest management is our best option. It is my greater goal that blue carbon projects are fully explored in PNG and that communities and especially women can receive benefits. Blue-carbon, which refers to the carbon stored in soils and plants in marine wetlands, including mangroves, seagrasses and saltmarshes, have a greater potential to be developed to a stage that returns alternative economic income for coastal communities and in return contribute to reducing global greenhouse gas emissions."

"While blue carbon ecosystems such as mangroves, seagrass beds and saltmarshes constitute only 2-6% of the total area of tropical forests, their degradation emits the equivalent of 19% of the annual carbon emissions from global deforestation" (https://www.thebluecarboninitiative.org).

The road has not been easy for Mazzella, especially growing up in PNG, a patriarchal society where women and girls are classified as "good for the kitchen, raising children, tending to the farm animals and taking care of their husbands' needs and not doing science!" Despite this, Mazzella, has become PNG's Specialist in Mangrove Restoration and Conservation. As we ended our conversation, this is what Mazzella had to say for her daughter Louisa, who is barely a year old.

"Kids being raised in the city and living far from natural settings, tend to live separately from how their actions contribute to environmental problems. For instance, a kid throwing trash in a city drainage system cannot see how this plastic ends up in the sea and affects marine life. This is my greatest challenge, but also an opportunity since my child is young and that my job itself can be a great influence in imprinting pro-environmental behaviour. I think my greatest dream for my daughter is to do what will make her happy but at the same time when I look at her as an adult in the future I want to see someone whose life is filled with events influenced by instilled wise environmental decisions."

Reference

Konia R., Masike B. and James R. 2019. Mangoro Market Meri: women working together to protect their mangroves and build secure futures for their communities. SPC Women in Fisheries Information Bulletin 30:30–33.

Mazzella Maniwavie, Senita Wawai and Ruth Konia conducting mangrove forest ecology assessment training. ©TNC

Inspiring profile

Enly Saeni

by Enly Saeni and Sangeeta Mangubhai

Enly Labuinao Saeni is from Solomon Islands. He has a Master of Arts in Sociology from the University of Hawaii, and a Bachelor of Arts from the University of the South Pacific.

Enly Saeni worked at WorldFish from 2014 to 2016 as a community liaison officer responsible for developing and revisiting community action plans on sustainable farming practices, marine managed areas, and gender transformative approaches. Previously he worked for the Solomon Islands Red Cross Society in Auki in Malaita Province, helping people build resilient communities. He has a diversity of experience, including gender transformative approaches, research in development, community-based rehabilitation and human rights, child protection and climate change.

Why are interested in working on gender?

I was born and raised in a small village in To'abaita on Malaita Island, Solomon Islands where *kastom* is still strong, especially in terms of being a man or a woman, boy or a girl. My interest in gender came through my formal education and previous work for international organisations that strongly advocated for gender equality. This topic is generally less attractive to most men, but I decided to pursue this further in order to break that barrier.

What are some of the challenges you personally face as a male working on gender?

The biggest barrier is within myself, especially coming from a society where masculinity is valued and appreciated. Sometimes I felt low, especially hearing from my male friends that gender is a woman's topic. To completely exclude my manhood, *kastom*, and culture is near impossible.

What are some of the challenges of promoting or applying gender equality in Solomon Islands?

Most said *kastom* and culture is the main challenge. For me, one of the key challenges is how the topic is communicated and targeted to the local Solomon Island contexts. This means getting a basic understanding of place, *kastom* and cultures before gender equality is integrated into the local context. The general perspective in Solomon Islands is that women and men, and boys and girls are not always equal. How to discuss gender equality with that strong perspective is challenging. I find that instead of saying "gender equality", it is much more effective to say that women and men are different; however, women and men exist based on "mutual relationships" where they support each other in all walks of life. This is a value that is traditionally rooted in Solomon Islands kastom, where tribes and families, men and women mutually support and help each other when the need arises. This is how gender should be integrated into local communities in Solomon Islands. In other words, using the local *kastom* to promote gender.

What advice do you have for women working on gender, to better engage men?

First women and men need to understand cultural-context specific cases, where they are coming from, and their position as women and men in the wider society. It is better to use existing stories and values that promote women such as "women are powerful, their power lies within them, they bear the next and future generations, in the midst of conflict women showed up, they face challenges, and they do not run away, they are the pillars of the society." Stories about women heroes exist in all cultures. These kinds of stories and values needs to be promoted by women to convince men. Stories about a woman who loved her husband and children and tribe, and sold to another tribe for the sake of saving her menfolk do exist. These stories and values exist but are not told enough. In a society like Solomon Islands, a simple but effective approach for women and men working on gender is to use and build on these existing stories. Show and prove it to men that women are capable.

What advice would you give men who are thinking about working on gender?

Gender is not a "women's thing" or "women's topic". Gender is a topic that is widely taught in universities and schools around the world. I encourage more men to try working on topics or do research on gender. It is one way of getting men on board with a deeper understanding of the issue. Western discourse of gender and traditional perspectives on gender may differ. However, it is good to look beyond what we are taught, question things, and improve what needs to be improved in order to establish a relationship that is just and fair with a positive mindset and attitude towards more inclusive development at all levels - family, community, national and international.

Training on gender, social inclusion and human rights-based approaches in oceanic fisheries at the Forum Fisheries Agency

Natalie Makhoul[1]

Background

A two-day training workshop on gender equity and social inclusion (GSI) and human rights-based approaches (HRBA) focusing on the offshore fisheries sector was held at the Pacific Islands Forum Fisheries Agency (FFA) in Honiara, Solomon Islands in February 2020. The training was provided by the Pacific Community (SPC) through the Project Management Unit of the Pacific-European Union Marine Partnership (PEUMP) programme and the SPC Regional Rights Resource Team (RRRT). Of the 24 participants, 13 were female and 11 were male. The majority of participants were FFA staff members, and additional participants were from partner organisations such as WorldFish and World Wide Fund for Nature, the private sector (Solomon Islands offshore fishing industry), and government (SPC RRRT in-country human rights focal point).

FFA is the lead agency for PEUMP KRA2 and KRA4 which focus on increased inclusive economic benefits from sustainable tuna fishing and the reduction of illegal, unreported and unregulated fishing (IUU), respectively.

Training purpose

A key purpose of the training was to sensitise regional stakeholders to the various obstacles faced by women and men in the commercial fishing industry (with a particular focus on tuna fisheries), foreign offshore operations, and their impacts on Pacific people's lives and human rights. This awareness and sensitisation aimed at building capacity and equipping FFA and partner organisations with the knowledge and tools to plan, design and implement their activities using a gender-sensitive lens, and addressing the social dimension in the oceanic fisheries sector.

The following training objectives were identified:

- Strengthen capacity of FFA-PEUMP technical staff and partners to integrate cross-cutting issues (mainstreaming skills); and
- Identify and explore entry points for the integration of cross-cutting topics under the PEUMP KRA2 and KRA4 to advise FFA on GSI/HRBA mainstreaming opportunities.

The PEUMP programme has a total budget of EUR 45 million, which is funded by the European Union and the Government of Sweden. PEUMP's objective is to assist 15 African-Caribbean-Pacific (ACP) countries in the Pacific to better manage their oceanic and coastal marine resources for food security and economic growth, while addressing climate change resilience and conservation of marine biodiversity. PEUMP consists of six key result areas (KRAs), which are implemented by multiple regional partners, including FFA, SPC, the Secretariat of the Pacific Regional Environment Programme, the University of the South Pacific, and non-governmental organisations and civil society organisations. A holistic approach is required to ensure PEUMP addresses cross-cutting topics on poverty reduction, social inclusion, equal access and benefits for women and men, including human rights-based approaches, and participation by youth and marginalised groups. PEUMP emphasises the need to mainstream gender, social inclusion and human rights-based approaches in its design, implementation and outcomes.

Training sessions

As a starting point, the training provided an opportunity for FFA to present on its past and current engagement in the gender and human rights space. This allowed an assessment of the organisation's status quo on prioritising, integrating and committing to gender and human rights relevant to regional offshore fisheries. In addition, it provided insight into existing initiatives that could be further developed, while revealing training needs and gaps in capacity and institutional structures that should be addressed for stronger engagement with gender and human rights aspects.

The training was divided into a "GSI day" and a "human rights day". While providing a brief overview of gender and social inclusion concepts and theory, the GSI day focused on three main topics:

- A gender perspective into industrial tuna employment;
- Social impacts of offshore operations affecting Pacific communities; and
- Diverse career pathways for women and men in oceanic fisheries.

Gender issues in the Pacific tuna industry were elaborated using country case studies from Fiji, Kiribati and Papua New Guinea (PNG) that were extracted from the FFA study on gender issues in tuna industries (Sullivan and Ram-Bidesi 2008) and updated by the facilitator where more recent information was available. Women's participation in the formal economy is increasing across these countries, while women make up almost 80% of the processing work force. Gender inequalities were described in terms of safety and security of

[1] Pacific Community (SPC), Pacific-European Union Marine Partnership programme. Email: nataliemak@spc.int

FFA's gender and human rights commitments – Where do we stand?

FFA's current initiatives to improve gender equality:

- FFA Gender Equality Framework (2016) highlights the organisation's commitment to address inequalities at the workplace level and increase gender mainstreaming efforts at operational level;
- Publication series (Moana Voices[1]) on Pacific women's emerging leadership roles, highlights individual career achievements of successful female fisheries leaders (role models) at various levels and across different oceanic fisheries-related career fields; and
- Promising cooperation with the International Finance Cooperation to address gender inequalities at the Solomon Islands' only tuna processing plant (SolTuna) through a successful financial literacy training programme, which not only provided economic empowerment for female workers but was also able to tackle absenteeism by addressing gender-related root causes, and resulted in an increase in productivity and profit for the company.

FFA's current initiatives to improve human rights at sea include:

- Advocacy on improved labour rights for crews at the Western and Central Pacific Fisheries Commission; and
- The integration of minimum labour right standards into the organisation's regional guidelines (2019) inspired by ILO's Work in Fishing Convention n°1883, which has not yet been ratified by any Pacific Island country.

Challenges identified:

Despite the current high level commitments made by FFA to improve gender and human rights, some challenges were highlighted, such as a common lack of understanding and awareness within the organisation on the above-listed initiatives, a lack of training opportunities on cross-cutting issues (i.e. no GSI or human rights training for FFA staff has been conducted before), high staff turn-over and ad-hoc gender focal points without clear mandates, limited engagement of gender or human rights experts, and few staff with terms of reference and performance indicators with specific gender or human rights requirements, which results in a lack of clear responsibilities and insufficient accountability.

[2] https://www.scribd.com/document/341911594/MOANAVOICES-2017
[3] https://www.ilo.org/wcmsp5/groups/public/---ed_dialogue/---sector/documents/publication/wcms_161209.pdf

Participants of the Pacific Islands Forum Fisheries Agency gender equity and social inclusion and human rights-based approaches workshop in Honiara, Solomon Islands. ©Tupe Samani

female workers. In particular, safety issues were highlighted as concerns for women due to limited transportation, remote locations of processing plants, and limited street lighting when working late shifts. In addition, low wages affected women more than men because women were the main low-skilled and semi-skilled workers, with fewer opportunities to upskill. While payment structures followed the minimum wages in Fiji and PNG, women complained that a minimum wage is not always a living wage. Living wages could include different benefits that suit women's needs such as flexible hours, access to credit schemes, skills development opportunities, childcare support, and arranged transportation. The struggle to transition from a subsistence, non-cash-based lifestyle into formal employment and the multiple roles and expectations women must contend with, including household, childcare, social and other communal commitments, were highlighted. In addition, women struggle in managing these traditional expectations and a full-time job increases time burdens and adds additional stress. However, formal employment enabled women to establish themselves as public citizens (eligible for bank accounts, ID cards, establishing credit lines) and provided an escape space and an alternative socialising platform outside of the traditional roles and duties of village life. These were among the additional, non-financial benefits identified by women in the presented case studies as contributing to their empowerment.

Social dimension of increased offshore operations and centres for transshipment hubs in some PICs was discussed in light of labour influx from foreign or mixed ship crews. Health issues such as HIV/AIDS, sexually transmitted diseases, sexual harassment risks, various forms of gender-based violence (e.g. emotional or physical), informal sex trade with associated vulnerable groups such as underaged children (mainly girls), and alcohol abuse were mentioned as primary issues affecting coastal communities and their most vulnerable members. The need for fisheries agencies to work more closely with healthcare providers, women's groups and civil society advocacy groups that can provide awareness and support services to combat potential human rights abuses of often marginalised groups, were stressed as being important. The social impacts on the most marginalised groups in affected coastal communities is not well documented and often neglected because of its sensitive nature, with anecdotal evidence only and a lack of political will to effectively respond and redress the issue.

Various career pathways were presented that emphasised gender-specific challenges and changes in gender roles, while also stressing factors that foster increased female participation in male-dominated work domains. Role models were highlighted, videos on women in maritime trades and the story of a PNG female fisheries observer were used to illustrate the gender dimension and demonstrate changes. Breakout groups then identified FFA's role in promoting gender-sensitive and decent work conditions for women and men working in fish processing facilities. Groups discussed how FFA could encourage gender sensitivity in more diverse oceanic fisheries career pathways while critically looking at existing barriers that women and men may face (e.g. lacking gender-friendly facilities on boats, security and safety issues with stronger implications for women, "macho" attitudes in a male-dominated sector) and how these can be overcome.

Participants identified opportunities and solutions that could be used to tackle the gender inequalities identified in the tuna industry, including:

- Increasing consumer awareness so it is understood that paying a decent price for fish enables equitable wages, coupled with advocacy on social responsibility standards in fish supply and value chains.
- Investing more in certification schemes such as Fairtrade and the Marine Stewardship Council.
- Continue lobbying to combat exploitative work arrangements.
- Investing more in developing women's post-harvest skills, such as handling and processing, and investing in processing facilities to enable their application.
- Exploring value-adding activities for women and men.
- Improving childcare support services for fish processing workers.
- Reviewing and reforming outdated labour laws to integrate a gender lens.
- Preventing health risks through insurance schemes, safe processing infrastructure, mobile health clinics and awareness.
- Providing opportunities for financial literacy training, savings schemes and more on-the-job learning.

The human rights day included a brief overview of concepts and definitions of human rights and human rights-based approaches using an activity game that allows interactive engagement among participants.

Training can be fun!

In the "Sinking Boat" activity, participants imagine they are in an emergency scenario where they have to prioritise certain human rights, and discard others. The challenge arises from the indivisibility and interdependence of human rights; together, different rights form a patchwork of protection where every link is important and necessary, and sacrificing one can adversely affect other, related rights. In this way, picking and choosing rights – weakening any part of the structure – can compromise the whole. The activity also generates a sense of attachment to the specific human rights; participants report ill feelings associated with giving up any number of human rights, all of which they value and perhaps even take for granted. This sense of attachment allows participants to relate more personally to human rights; that is, human rights is not a foreign, remote or abstract concept, but the rights are seen as those elements that are important and valued in Pacific lives.

The United Nations Convention on the Law of the Sea (UNCLOS or simply Law of the Sea) is the key international regulatory instrument relevant to the high seas areas beyond national jurisdictions, and which are important to the offshore fisheries sector. However, there is no reference at all in the Law of the Sea to the application of human rights standards. Despite the absence of any reference to human rights silence in the Law of the Sea, there are many reasons why it is wrong to assume that the offshore marine environment is a vacuum of human rights obligations (see Box).

The silence of human rights in the Law of the Sea is not *carte blanche*

Human rights standards are applicable in the ocean, including the high seas, because:

1. Human rights are predominantly entitlements granted to individuals. The Law of the Sea was not designed for individuals because it is a state-centred regime. However, although human rights language is missing, the Law of the Sea does include generic references to human rights (see points below).

2. The Law of the Sea includes positive obligations of a state to ensure human rights, for example, a flag state's duty is to assume jurisdiction under its internal law over matters that concern the crew, officers or ship in respect of social matters (UNCLOS Art. 94(2)(b)).

3. Art. 98 of UNCLOS requires masters (i.e. ship captains) to save life at sea and to recognise search and rescue facilities. The International Convention for Safety of Life at Sea reinforces the protection of the right to life at sea as a fundamental human right.

4. A 2010 judgment by the European Court of Human Rights (ECHR) states that "the special nature of the maritime environment (…) cannot justify an area outside the law where ships' crew are covered by no legal system capable of affording them enjoyment of the rights and guarantees protected"[3]. The special nature of the maritime environment (e.g. vast open space with limited capacities for monitoring, control and surveillance, dangerous and costly to patrol, vessels moving between various jurisdictional zones and the high seas which leads to uncertainties as to what state is responsible) is often used by states to avoid human rights obligations. The ECHR decision sets a precedent that reinforces a duty bearer's obligation to respect, protect and fulfil human rights, while practical difficulties associated with the maritime space must not be used as an excuse to justify non-compliance with human rights.

5. Fishing is one of the world's most dangerous occupations, hence there are more reasons why basic human rights of individuals who work in this occupation must be guaranteed.

6. The nature and scope of human rights, in line with the concept of universality and extra-territoriality, call for an application not limited by the nature of an environment.

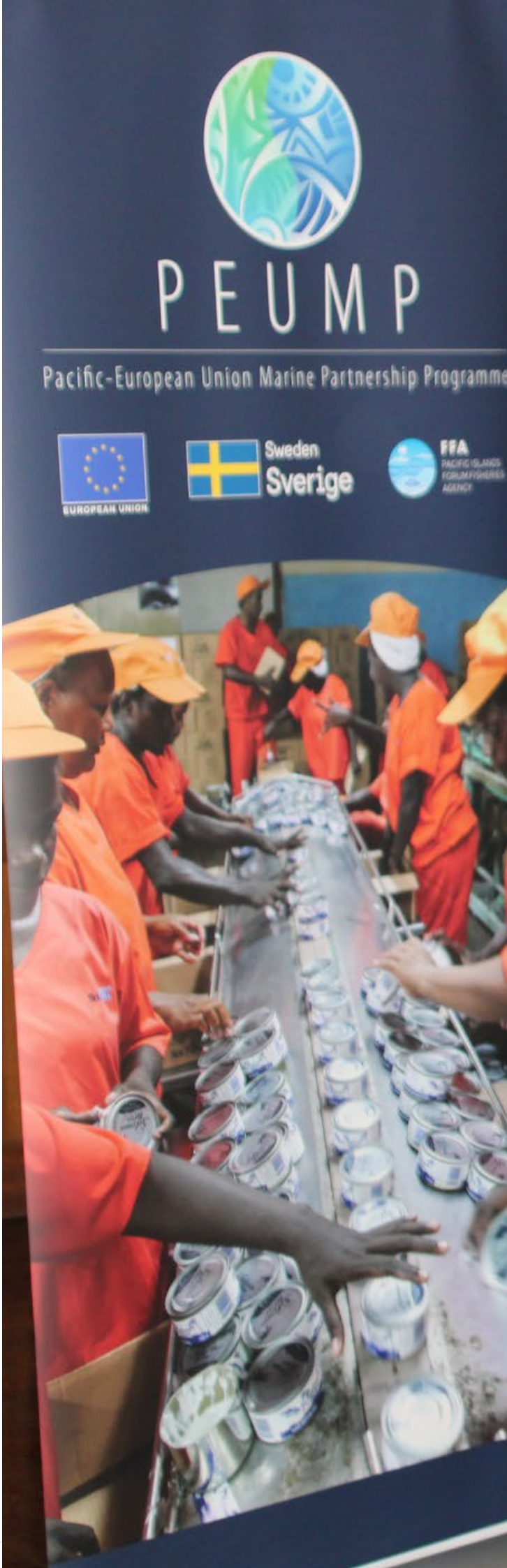
[3] Jamaa and Others v Italy, Merits and just satisfaction, App No 27765/09, [2012] ECHR 1845, (2012) 55 EHRR 21, 33 BHRC 244, 23rd February 2012, Council of Europe; European Court of Human Rights [ECHR]; Grand Chamber [ECHR]

Real examples of human rights case studies from the Pacific were used to highlight common conditions conducive to human rights abuses, such as transshipment at sea because of its nature to hold people at sea for long periods (e.g. enables human trafficking), the use of flags of convenience to circumvent jurisdictional responsibilities for human rights abuses by the state of origin, or IUU activities that are often associated with poor work conditions or inhumane treatment. The case studies also emphasised the gender dimension of human rights abuses from a family perspective (e.g. wives and families of abused or murdered seafarers), economic angle (e.g. human rights abuses as a deterrent for the promotion of employing more Pacific Islanders), and showcased gaps in labour rights (e.g. work conditions on vessels, unreasonable contract arrangements, irregular salaries or insufficient insurance coverage).

A human rights-based approach to oceanic fisheries was presented to help participants understand its benefits, from a social dimension, and also from an operational, economic and development perspective. Applying an HRBA means that *duty bearers* in oceanic fisheries can be held accountable for their decisions and actions, which may impact on various human rights, such as the right to decent work. This means that the right to work has to be manifest in public policy and legal frameworks that regulate labour markets addressing the specific labour protection needs of the people working in the fisheries sector, including the gender-specific issues for fish processing work described earlier. Governments must ensure that public labour and employment regulations meet minimum standards, especially of those human rights conventions to which they have signed and ratified. In doing so, governments have to ensure that the regulative framework does not allow potential loopholes for the private sector to hide behind corporate veils. An HRBA also entails the empowerment of rights holders to claim their rights and creates mechanisms that support these claims such as legal redress, compensation or a fair trial for maltreated seafarers and their families. The SPC RRRT PLANET principles (see Box) were presented as a tool that can be used to foster a people-centred approach that ensures human rights principles are respected, promoted and applied, for example in FFA's programming. A case study using a current FFA initiative that promotes gender equality in the tuna industry was used to apply each PLANET principle, explaining what each principle means before applying it in the case study context.

FFA upholds human rights in Pacific waters

In 2019, FFA strengthened its regionally harmonised minimum terms and conditions for access by fishing vessels by aligning them with the international standards of the International Labour Organization (ILO) Work in Fishing Convention. The ILO Work in Fishing Convention sets minimum standards for fishers to have decent work conditions on board fishing vessels. These minimum work conditions cover accommodation, food, occupational safety and health protection as well as medical and social security. While this is a breakthrough achievement by FFA, the lack of capacity, limited local resources, weak enforcement, limited access to legal remedies and justice systems, as well as jurisdictional uncertainties may be the greatest challenges to ensure the implementation of these requirements at the national level by FFA member states.



PLANET PRINCIPLES AND SOME GUIDANCE ON THEIR APPLICATION

P – Participation

Meaningful participation includes and engages affected people and communities to the greatest extent possible with strong considerations of those who would usually be excluded because of their gender, race, social status or other characteristics.

L – Link to rights

Interventions will be guided by national, regional and international human rights standards, commitments and normative frameworks. This includes the identification of and linkages to the concrete human right(s) in question. For example, the right to decent work concerns women and men working in tuna processing plants, however a gender analysis reveals a significant impact on women because they make up almost 80% of low-skilled workers while they have additional obligations and needs which hinder their full participation in the work place compared to their male counterparts. On the other hand, a call for decent work conditions on fishing vessels for crew members affect mainly men because of the nature of the job with almost 100% male crew coverage. The example demonstrates that human rights and gender equality derive from the same source and are integrative concepts which need to be considered in close relation when identifying and linking human rights in the specific context of oceanic fisheries.

A – Accountability

Interventions will be accountable to the people and communities they serve, including by making accessible all information on what work is being done and money being spent, and by operating responsive feedback and complaint mechanisms. This will require a clear understanding of duty bearers' roles and responsibilities while assessing rights holders' needs to claim their rights. Calling on states to fully incorporate minimum labour standards and decent working conditions within the often challenging environment of offshore fishing is one way of holding a duty bearer accountable while awareness, access to information and transparency are key to support those whose rights are concerned to speak up.

N – Non-discrimination

Interventions will not discriminate on the grounds of sex, gender, ethnicity, disability, language, religion, geography or any other factor. Existing discriminatory practices and inequalities need to be understood (e.g. undertaking gender and human rights analysis) in order to avoid exacerbating these and designing actions that do not restrict, exclude or distinguish (in a direct and/or indirect way) between people because of the above-listed factors. Ethnic discrimination may be common on vessels with crews of mixed ethnicities, migrant crew members may face unequal treatment because of their migrant status, contract arrangements may not be communicated well in local languages leading to language barriers for some, or female maritime police officers may face discriminatory behaviour when undertaking vessel monitoring, or control and surveillance actions on foreign vessels.

E – Empowerment

Intervention will empower Pacific people in all their diversity with knowledge and expertise, including understanding their rights. This means they are able to claim their rights, to actively contribute to decision-making or shaping policies, rules or conditions that affect them. For example, trade union setups could be powerful tools to support male and female workers in the fisheries industry to articulate their needs, file complaints and advocate for their rights. This anticipates empowering awareness campaigns, access to information, motivation and sometimes confidence to actively participate.

T – Transforming social norms

Intervention will, to the greatest extent possible, work with partners to transform harmful social norms that constrain development outcomes. This is directed towards achieving real change and making actual impacts that are mor likely to result in long-term success.

Conclusion

The training offered a tailored view on GSI and human rights within the very complex area of oceanic fisheries, and included the side effects of offshore operations that affect coastal communities. Recent human rights abuses at sea that are affecting Pacific people, impacting employment attractivity for Pacific Islanders in this sector, and the enablers and triggers of inequalities and human rights violations (e.g. IUU fishing, transshipment at sea, use of flags of convenience, and gender-insensitive work conditions in tuna processing plants) were key areas highlighted during the training. Opportunities, solutions and added values that GSI and HRBA integration can add to overcome barriers and constraints were identified, which provided the participants with ways to improve GSI and HRBA mainstreaming. The facilitators presented the topics and issues in a way that allowed field practitioners to grasp concepts and put them into practice. For example, they provided tips, ideas and examples on how the learnt content can be used to plan GSI- and HRBA-responsive interventions, and highlighted existing successful initiatives that can be built upon. Participants appreciated that the training sessions were tailored to the oceanic fisheries arena they work in because they could directly see how they could approach a GSI and human rights mainstreaming process. None of the participants had attended a specific GSI and HRBA training from an oceanic fisheries perspective before, while only a few had attended more general GSI training. Future needs that the participants identified include: 1) a specific training to include more private sector actors, especially from the tuna industry that focuses on corporate social responsibility; and 2) more indepth training on human rights issues at sea so they could better understand the complexity of legal and practical implications at regional and national levels.

References

Sullivan N. and Ram-Bidesi V. 2008. Gender issues in tuna fisheries case studies in Papua New Guinea, Fiji Kiribati. Honiara, Solomon Islands.

Chelcia Gomese (foreground), Senior Research Analyst and the Gender Focal Point for Coastal Fisheries at Worldfish in the Solomon Islands was among participants at the PEUMP FFA GSI, human rights and MEL training workshop in the Solomon Islands in February 2020. © Martin Chong (SPC)

New chapters for the Pacific handbook on gender equity and social inclusion in coastal fisheries and aquaculture

Natalie Makhoul[1]

Background

In March 2019, the Pacific Community (SPC) launched the "Pacific handbook on gender equity and social inclusion in coastal fisheries and aquaculture"[2] during the Heads of Fisheries Meeting in Noumea, New Caledonia. The handbook was developed by SPC's Social Development Programme (SDP) in collaboration with SPC's Fisheries, Aquaculture, and Marine Ecosystems (FAME) Division and independent gender and fisheries experts.

The main purpose of the handbook is to provide practical guidance to fisheries managers, national fisheries officers and broader fisheries practitioners in the region to integrate gender and social inclusion (GSI) into planning, programming and implementation. The current handbook topics have been chosen are in line with Pacific governments' workflows in the area of coastal fisheries and aquaculture. The five existing modules provide an introductory overview of concepts as well as programme planning processes, government and policy cycles, and monitoring and evaluation. The handbook also supports the "bigger picture" of Pacific Island Leaders' commitments to achieve equal benefits and outcomes for women and men, boys and girls and others who are excluded from accessing and benefiting equally from marine resource access and use as a basis for subsistence, their livelihoods and beyond. These overarching goals are outlined in various international, regional and national commitments by Pacific Island countries and territories (PICTs) and are highlighted in the handbook.

New chapters developed to complement the handbook

While developing the handbook, authors and consulted stakeholders decided on key topics that should be covered to assist a non-GSI audience apply a GSI lens into a fisheries and aquaculture practitioner's daily work. By doing so, the handbook takes into consideration the context specific challenges of fisheries practitioners in PICTs. The introduction (Module 1) covered key basics to understand the conceptualisation of GSI while providing Pacific case studies to illustrate GSI issues in the context of fisheries and aquaculture. An emphasis has been placed on de-mystifying existing gender bias and misconceptions to eliminate misunderstandings and to provide a solid understanding of what these often-abstract sounding concepts mean in a simplified way. Acknowledging that GSI analysis is a key step to enable a sector mainstreaming process in fisheries and aquaculture, the handbook provides a guide to undertaking gender analysis, including practical analysis tools (Module 2). Having in mind fisheries and aquaculture practitioners from the national fisheries public sector and those who provide assistance to them such as fisheries and aquaculture experts from development agencies, the handbook provides a mix of guidance on government processes (Module 4) and policy formation (Modules 5), and programme management-related issues such as monitoring, evaluation and learning (Module 3). The first edition of the handbook also lays the foundation for an improved understanding of the purpose, benefits and building blocks (the why and how) upon which the additional future chapters will draw from.

In order to complement and build on the existing handbook, three additional modules were identified. These areas explore fisheries and aquaculture themes from a more hands-on and practical angle such as field work-related interventions at the community level. Moreover, the relevance of occurring fisheries themes for the region was taken into account, as well as current Pacific priorities and recent regional policy objectives such as the New Song for Coastal Fisheries (The Noumea Strategy), which calls for a strengthened community-based ecosystem approach to fisheries management (CEAFM) and more equitable access to benefits and decision-making within communities including women, youth and marginalised groups. Three additional modules were identified as follows:

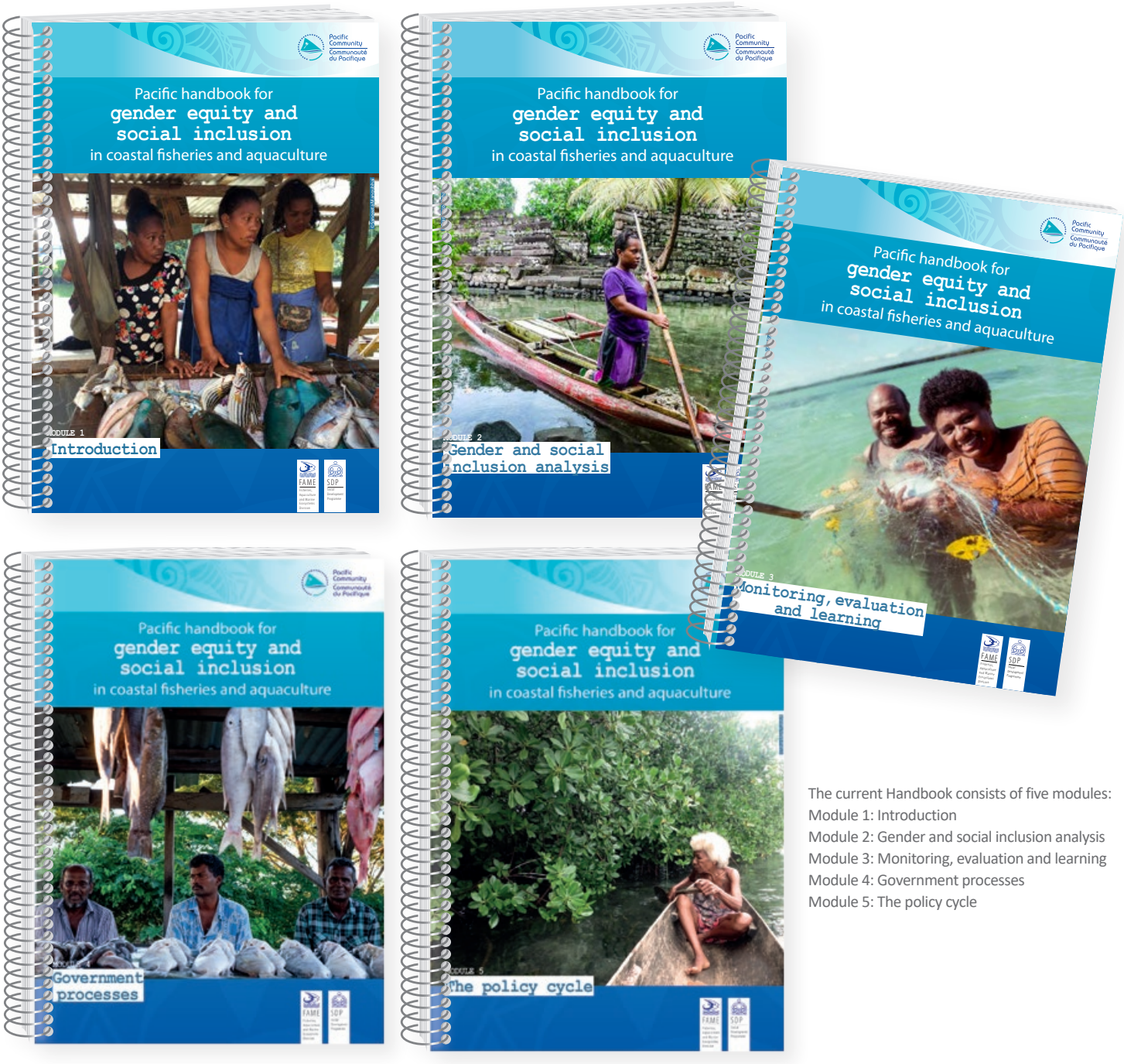
1. Coastal fisheries management with a focus on community-based management forms, in particular looking at CEAFM through a GSI lens.

2. Marine resource-dependent livelihoods, with a focus on sustainable livelihoods and women's economic empowerment.

3. Community engagement in its broadest sense to illustrate best GSI practices.

Despite the handbook modules being stand-alone chapters, it has been acknowledged that these thematic areas are cross-cutting, and respectively, references and synergies between new chapters and the existing ones have been made and highlighted to connect various elements of a holistic approach when integrating GSI elements across the whole range of presented topics. For example, the livelihoods and coastal fisheries management modules make references to analysis tools presented in the existing handbook chapter on GSI analysis and how these can be used to inform specific work aspects under coastal fisheries management or livelihoods development. In addition, the community engagement module presents processes, strategies and tips to integrate

[1] Pacific Community (SPC), Pacific-European Union Marine Partnership programme. Email: nataliemak@spc.int
[2] Referred to as 'The Handbook' https://coastfish.spc.int/en/component/content/article/494-gender-equity-and-social-inclusion-handbook



The current Handbook consists of five modules:
Module 1: Introduction
Module 2: Gender and social inclusion analysis
Module 3: Monitoring, evaluation and learning
Module 4: Government processes
Module 5: The policy cycle

GSI, which have been referred to in specific consultation or community communication steps needed for coastal fisheries managers or those working on livelihoods.

Moreover, all new chapters will provide practical tools and methods that ae easy to apply for practitioners such as checklists for GSI integrative resource mapping or livelihood assessments to complement the descriptive nature of the chapters. The need to make the handbook more practical by presenting more hands-on tools in each module was stressed during gender and fisheries trainings for regional implementing agencies (e.g. SPC's FAME). In doing so, the authors were encouraged to draw from existing tools while bringing in a GSI focus. It was found that although a numerous number of tools for coastal fisheries management and livelihoods practitioners with Pacific relevance existed, most of these were either silent on GSI, or integrated some GSI elements but not adequately enough to allow for a more indepth understanding of GSI issues.

The recent three modules have also been designed to explore a human rights-based approach (HRBA) – where deemed meaningful – in order to illustrate the social dimension of coastal fisheries and aquaculture by highlighting the connection to fundamental rights of fishers such as the right to food, the right to a livelihood, and the right to participation. Adopting a HRBA was also investigated as a way of highlighting GSI issues because they often have a human rights dimension that is likely to be overlooked if the human rights nature is not identified. The intention behind this is to illustrate that GSI derives from and is an integral part of human rights, although it is often looked at as a separate concept and missing the crucial link that GSI and HRBA are complementary and equally important to draw attention to a people-centred way of working. In addition, the recent shift in coastal fisheries international and regional policy dialogues towards the application of a HRBA calls for a more active way of exploring what this means, what it may look like in the fisheries sector by pointing out the human rights

that are likely to be impacted, as well as focusing on those rights-holders who have less means, access or opportunities to benefit from fisheries development initiatives because of GSI-related barriers. However, a HRBA was carefully mainstreamed rather than discussed as a separate topic without shifting the general focus on GSI.

Writing workshop

The development of the existing handbook was conducted in a collaborative manner with opportunities for knowledge exchange. Writing workshops were crucial to allow a wide stakeholder engagement and to collect stories and case studies from the field. Thus, this successful approach has been followed in the development of the additional modules.

A writing workshop was held from 9-10 March 2020, in Suva, Fiji to support the development of the additional chapters. The workshop, which followed International Women's Day on 8 March 2020, was organised and facilitated by SPC through the Pacific-European Union Marine Partnership (PEUMP) programme, funded by the European Union and the Government of Sweden. A range of key stakeholders from selected national fisheries agencies, non-governmental and civil society organisations, academic experts and researchers attended the workshop to share their on-the-ground experience, case studies, examples and lessons learned to ensure that the additional chapters are contextualised to Pacific realities and responsive to the needs of the handbook's audience. PEUMP's implementing agencies – the University of the South Pacific, Secretariat of the Pacific Regional Environment Programme, and partners such as the Wildlife Conservation Society, the International Union for Conservation of Nature, and the Women in Fisheries Network–Fiji attended and participated in the workshop.

The workshop provided an opportunity to seek local knowledge and expertise from a pool of stakeholders to ensure that all modules are strongly reflective of traditional knowledge and local expertise. In addition, the workshop provided an excellent opportunity to present constructive feedback, identify additional case studies, and build on lessons learned from those who had used the handbook for GSI training. For example, the need to highlight more success stories and positive examples was stressed because it was found that an over-representation of failed GSI-sensitive initiatives or GSI discriminatory behaviour could dominate and create a negative connotation, which is not appealing to motivate target audiences in using the handbook in order to make a change. To support this thinking, highlighting positive cultural norms and ways that are people-centred, take account of a care-and-share culture and cater for socioeconomic disadvantages was strongly encouraged.

Despite the active engagement of a range of stakeholders during the writing workshop, only a limited number of fisheries practitioners from Pacific national fisheries agencies were able to attend due to COVID-19 related travel restrictions in various PICTs. The promotion and socialisation of the handbook among the target audience will, therefore, be a very crucial step to take once a completed version is available to assist national fisheries agencies, development partners and fisheries practitioners from broader backgrounds to integrate GSI across their work. The additional modules will be launched by the end of 2020.

Participants at the Pacific-European Union Marine Partnership (PEUMP) programme Writing Workshop in March 2020. © Debbie Singh, SPC

Vanuatu gender training facilitators: Cedric Paniel, Chelcia Gomese, Sangeeta Mangubhai and Danika Kleiber (left to right). © WorldFish

Building capacity for gender work in fisheries and aquaculture: examples from the Pacific

Chelcia Gomese,[1] Danika Kleiber,[2] Sangeeta Mangubhai[3] and Cedric Paniel[4]

Introduction

Readers of this bulletin will all agree that it is essential to address gender in fisheries and aquaculture in the Pacific. But where should we start? One commonly identified gap is the lack of capacity by governing groups to engage in gender work (Kleiber et al. 2018). Simply put, the people tasked with the regulation and management of national fisheries and aquaculture are more likely to be biologists, or ecologists, not gender experts. And while many Pacific Island countries have been working to integrate gender into all of their government agencies through gender focal points among their staff, capacity development is still needed (Leduc 2016).

In this report we will document two gender trainings developed for Pacific Island fisheries practitioners. The first was in Honiara, Solomon Islands (8 October 2019), and the second in Port Vila, Vanuatu (25–26 February 2020). We will outline the purpose of these gender trainings, the development and planning process, the activities used, and participant assessments.[5]

Purpose

The overall purpose of the gender trainings was to raise capacity for gender integration among Pacific fisheries practitioners. Increasing capacity was done through training materials, but also by inviting local gender experts, to increase local connections between the gender and fisheries practitioners. In addition, the Solomon Island training was designed to train staff to conduct a gender and community-based fisheries management research project in 12 communities. In Vanuatu the training fit with the Vanuatu Fisheries Department's mandate to increase gender capacity, and while it was not linked to a specific research project, it did have a more specific mandate to develop clear pathways for gender integration into management and monitoring.

Building partnerships

In both trainings, the preparation and delivery of materials was done as a partnership that was supported by the Pathways Project. In Solomon Islands that partnership included

[1] WorldFish Solomon Islands. Email: C.Gomese@cgiar.org
[2] WorldFish, James Cook University ARC Centre of Excellence for Coral Reef Studies, NOAA
[3] Wildlife Conservation Society, Fiji Country Program
[4] Oxfam, Port Vila, Vanuatu
[5] For a copy of training materials, including facilitator guides and activities, please contact Danika Kleiber (danika.kleiber@noaa.gov)

WorldFish Solomon Islands staff, the (national) Ministry of Fisheries, and provincial fisheries officers from Western Province and Malaita. In Vanuatu, the training was a partnership between the Vanuatu Fisheries Department, WorldFish Solomon Islands, the Wildlife Conservation Society Fiji, and Oxfam Vanuatu.

Many of these materials were adapted from a 2016 Promundo-led training, while others were developed in consultation with Pathways researchers, James Cook University professors and post-docs, and staff of the Pacific Community (SPC). These materials are meant to be adapted and improved.

BOX 1. TIPS FOR SUCCESS

Before the training

- Make this a process of collaboration with the local fisheries staff from the start
- Tailor the activities to the local context by:
  - consulting local staff
  - reviewing local fisheries and aquaculture policies
  - reviewing relevant research
- Invite local gender experts to attend (they can also be part of a formal panel)
- Invite a local gender expert (preferably with some experience with natural resources) to be a co-facilitator

During the training

- Work in the local language
- Have one person take notes, or otherwise document the event

After the training

- Analyse the evaluations and gender attitude surveys
- Share the results with the attendees
- Follow up with six-month evaluations

List of participating organisations in the gender training in Solomon Islands and Vanuatu.

Location	Honiara, Solomon Islands	Port Vila, Vanuatu
Host	WorldFish, Solomon Islands	Vanuatu Fisheries Department
Facilitators	• WorldFish, Solomon Islands • ARC Centre of Excellence for Coral Reef Studies	• WorldFish, Solomon Islands • ARC Centre of Excellence for Coral Reef Studies • Wildlife Conservation Society, Fiji • Oxfam Vanuatu
Participants	• 9 women, 9 men • WorldFish, Solomon Islands (n=10) • Ministry of Fisheries and Marine Resources (n=4) • Provincial fisheries officers (n=3) • Non-governmental organisation practitioner (n=1)	• 9 women, 6 men • Vanuatu Fisheries Department (n=7) • Ministry of the Environment (n=1) • Wan Smol Bag (n=1) • Live and Learn Vanuatu (n=1) • Ecolivelihoods Development Association (n=1) • Oxfam, Vanuatu (n=1) • UN Women (n=1) • CARE (n=1) • Department of Women's Affairs (n=1)

What does gender training look like?

Our gender training materials were designed to be as interactive as possible, and are meant to encourage discussion among participants. The facilitators agreed to follow two simple rules: no PowerPoint presentations and no lectures. The facilitator's role was to be a guide and resource, but as much as possible to let the learning occur among the participants themselves. We will detail each of the activities we used, including relevant notes and responses from the two trainings. Because Vanuatu was a two-day workshop, we were able to include more activities.

Ground rules

Because some of the topics that come up in this training are personal and attendees will be learning from each other, it is important to start with ground rules to create a shared purpose and expectations of behaviour. Ground rules provide opportunities for men and women to equally participate and to feel respected. This is particularly important to create a safe space for discussing challenging or sensitive issues such as gender stereotypes, norms and relations within organisations, communities and wider society. Good resources are available for developing effective ground rules (see Promundo-US and CGIAR 2016).

Activities

What makes a man, what makes a woman?

By the end of this session, participants were able to:

- understand the difference between gender and sex;
- remember how they learned to become men and women through socialisation; and
- understand how some gender norms can negatively influence the lives and relationships of men and women.

We started with this activity because it covers basic gender concepts. In this activity we asked participants to list all the traits, personalities and roles they associate with women and men. We then went through each one and discussed which are biological, and which come from social expectations and learning. In the end, participants found that most things people listed (such as caring for children, providing for the family), are things that both women and men can do.

Gender fish bowl

By the end of this session, participants were be able to understand, through cross-gender dialogue, how men and women are personally affected (positively and negatively) by gender socialisation

In this activity, called the "fish bowl", men and women gathered to discuss their experiences as a man or woman. At first the women sit in a circle in the middle with the men on the outside. When the women speak among themselves, the men have to listen. Then the situation is reversed. This space allows each participant to be vulnerable and reflective of their own experiences. While the first activity allowed participants to understand gender as a concept, this particular activity allowed them to reflect on the role of gender, both positive and negative, in their own lives.

Reactions to the gender fish bowl:

> *"My favorite activity was fish bowl. Since we get to hear and discuss different views from both men and women in the room which gives clear understanding of our different physical and social behaviors towards genders."* ***Vanuatu participant***

> *"I liked the fish bowl. It was a good environment to speak about things that we would usually speak about but not necessarily when others are there. So, it was nice to be vulnerable but still in a safe environment."* Vanuatu participant

Fair, no fair!

The third activity used a case study of a community with resource management issues that many practitioners can relate to. This was a story of two women who decide whether the process used in community-based resource management is fair or not fair. In many cases the metric of inclusion is "participation", which is often measured as attendance. This activity was designed to examine the many different aspects of inclusion, and the various barriers that particularly women often face in Pacific Island contexts. It was organised into five different sections following five different steps of community-based management decision-making (Fig. 1).

The story allows participants to reflect on the many barriers to inclusive management, and to come up with possible solutions.[6]

Reactions to fair, no fair:

> *"I like fair, no fair activity because we have an interesting story and it is related to the real issues in communities. There are also a lot of solutions to the barriers to inclusion in decision-making."* Vanuatu participant

Panel of gender experts

In each gender training we also included a panel of local gender experts. In Solomon Islands this focused mostly on fisheries practitioners, including representatives from WorldFish Solomon Islands, the Ministry of Fisheries CBRM Section, The Nature Conservancy and the provincial fisheries officer in Malaita explaining their own work on gender. In Vanuatu, local experts included representatives from United Nations Women, Oxfam, Cooperative for Assistance and relief Everywhere (CARE) and the national Department of Women's Affairs. The panels shared the

[6] If this is a two-day workshop, write down the list of "solutions" generated in this activity, as it can be helpful for second day discussions.

approaches and tools they use to gender integration in their work programmes. The panelists in Vanuatu shared lessons and ideas with the Vanuatu Department of Fisheries to help them better implement their roadmap for coastal fisheries; this also helped to break down barriers between fisheries practitioners and experts working for gender and development organisations.

Identifying barriers, finding solutions

On day two, participants worked in groups and looked at the barriers and solutions in the workplace, and developed implementation and monitoring plans.

In Vanuatu this led to discussions on the following themes:

1. Pre-existing norms and responsibilities: Increasing gender awareness in the community, especially for men and women in households.
2. Awareness and training: The distribution of awareness materials is needed in communities with a focal person in charge. Highlighting gender issues through media on important events such as International Women's day are key to promoting awareness.
3. Working in communities: Engaging women in community events and involving both men and women in gender advocacy is key to working in communities.
4. Institutions: Strengthening interagency partnerships and at national and provincial levels are important for overcoming barriers.
5. Enabling environment and working in Vanuatu Fisheries Department: Providing equal measures that address maternity and paternity rights for working mothers and fathers. This also includes creating policies and guidelines to address sexual harassment in the work place. Providing training and encouraging women to pursue further education is also key.

Reactions to identifying barriers, finding solutions

> *"Identifying barriers and finding solutions. It was eye opening and we get to voice out very important issues which we've never done such activities before. And be able to come up with solutions especially getting tips and advices to work around how to implement development of policies when it's hard to be able to do so with our heads of departments."*
> Vanuatu participant

Training assessment

We assessed the short-term uptake of the gender training through a gender attitude survey before and after the training. The attitude survey consisted of 19–20 questions related to gender norms that are associated with fisheries, participation in decision-making, and more general gender roles. Overall, gender attitudes were more progressive after the training for both women and men, although women started with more progressive attitudes (Fig. 2). This may have been especially true in the Vanuatu training because many of the women participants were practitioners from the gender and development field.

While these gender attitude surveys provide a quick snap-shot result, there needs to be a six-month follow up with qualitative questions about the integration of gender.

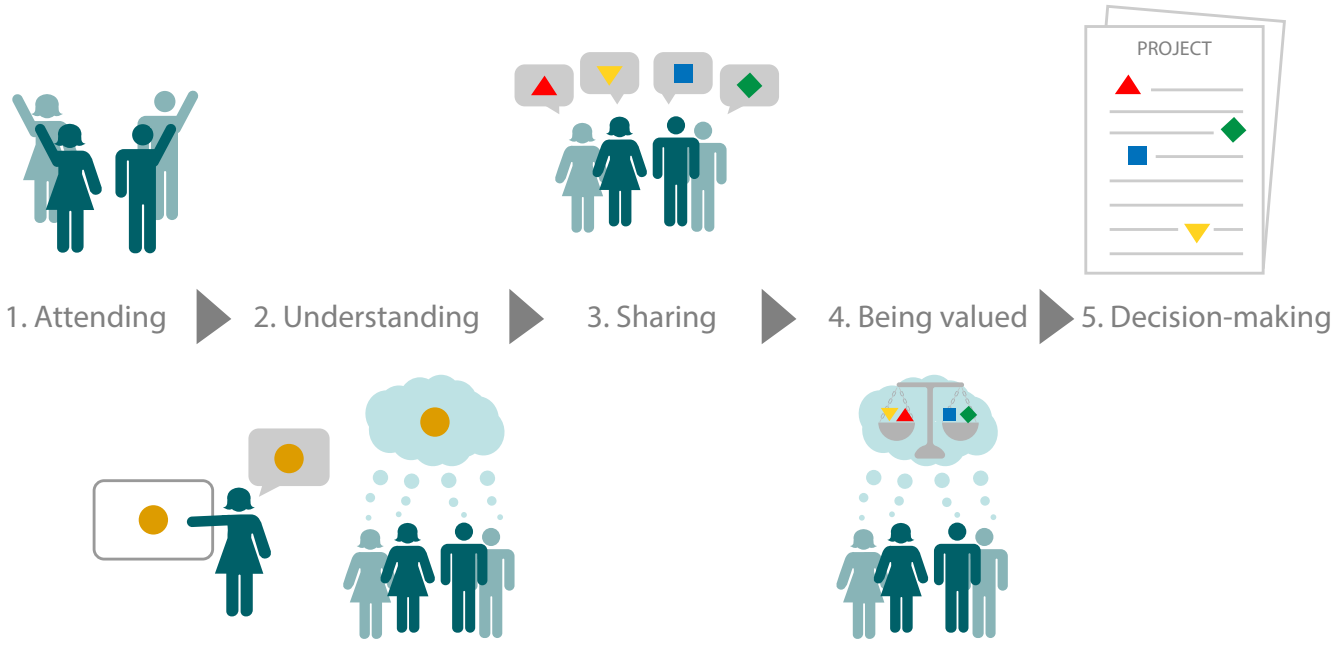


Figure 1. Five steps of inclusive decision making. Source: Adapted from Kleiber et al, 2019

Future use of these materials

This report will feed into "Pathways" reporting purposes, and reporting back to Vanuatu Fisheries Department on implementation plans for their roadmap. This training will be adapted to fit Kiribati's context where the next training will be held in 2020.

Some of these materials have also been adapted by Dr Julie Newton, Senior Advisor at the Royal Tropical Institute, for use by gender trainers working in Indonesia.

"What I really enjoyed about doing this training is that it focuses on shifting hearts more than minds – meaning, rather than listening to boring presentations, participants self-reflected on their own experiences, their core beliefs, and how these then influence their work and lives. This is just a first step, but it is an important step for those of us working in the fisheries or sectors." Sangeeta Mangubhai, Wildlife Conservation Society

"I found the training very informative and inspirational. The workshops were designed to be interactive; therefore, as a facilitator, I was pleased that this helped capture the audience's attention and also gave space for participation and personal reflections. It was interesting to hear differences and similarities around integrating gender within different sectors in both countries. I believe trainings like these provide a platform where those in the fisheries sector can see how gender is merged in their areas of work." Chelcia Gomese, WorldFish Solomon Islands

"The training was very fun and interactive. The interesting part for me was to see how gender affects us in so many different ways and tends to influence our decisions based on so many factors that have occurred during our life journey, since birth teaching from our parents, interaction with family members during family catering, church which basically all the experiences we have lived and now shaped who we are as a person and human being." Cedric Paniel, Oxfam in Vanuatu.

References

Kleiber D., Anderson W., McDougall C., Lawless S. and Mangubhai S. 2018. Gender equity and equality in the SSFG: Indicators for governance capacity and capability. Workshop Report, GAF 7, Bangkok, Thailand.

Kleiber et al. 2019. Gender-inclusive facilitation for community-based marine resource management. An addendum to "Community-based marine resource management in Solomon Islands: A facilitators guide" and other guides for CBRM. Penang, Malaysia: CGIAR Research Program on Fish Agri-Food Systems. Program Brief: FISH-2019-08

Leduc B. 2016. Social development programme stocktake of the capacity of the governments to mainstream gender across policies, programmes and services key findings from 15 Pacific Island countries and territories. SPC Social Development Programme.

Promundo-US and CGIAR. 2016. Promoting gender-transformative change with men and boys: A manual to spark critical reflection on harmful gender norms with men and boys in aquatic agricultural systems. Washington DC: Promundo-US and Penang, CGIAR Research Program on Aquatic Agricultural Systems.

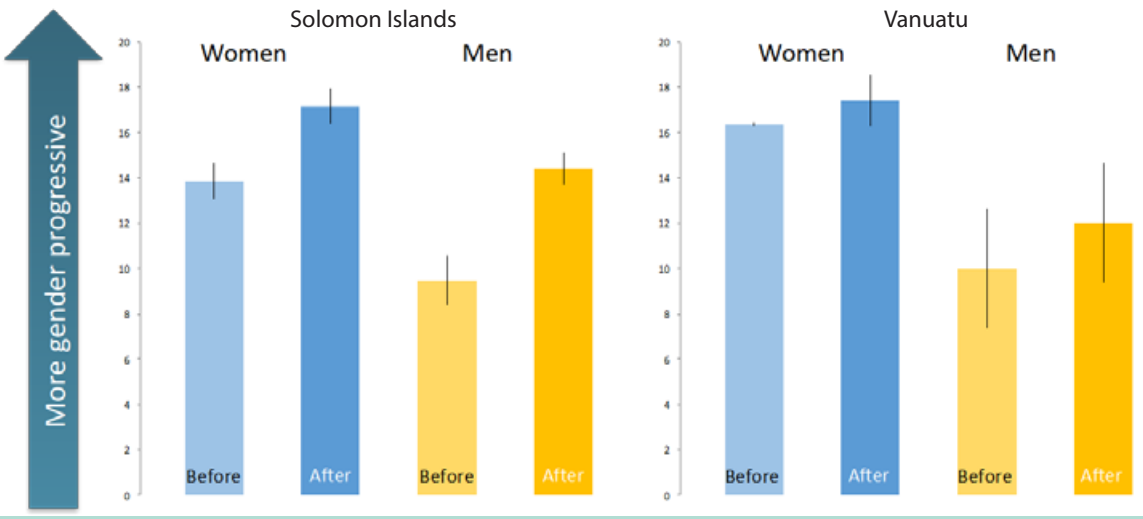


Figure 2. Average gender attitudes were more progressive following the training. Note, the questions for the Solomon Islands training were slightly different from those used in the Vanuatu training, so the two should not be compared.

Gender and human rights in coastal fisheries and aquaculture – A comparative analysis of legislation in Pacific Island countries

Alison Graham and Ariella D'Andrea

Introduction

Under international human rights law, governments are obligated to respect, protect and guarantee human rights through all policies and legislation. A new study was commissioned by the Pacific Community (SPC) in 2019 to conduct a comparative analysis of national legislation against gender and human rights requirements, as they apply to coastal fisheries and aquaculture in six counties: Fiji, Kiribati, Samoa, Solomon Islands, Tonga and Vanuatu. The study focuses on reviewing fisheries legislation, as well as environmental and land legislation, against the requirements of the primary human rights treaties (see Box 1).

Box 1. Primary human right treaties and declarations

1948 Universal Declaration of Human Rights

1965 Convention on the Elimination of All Forms of Racial Discrimination (CERD)

1966 International Covenant on Economic, Social and Cultural Rights (ICESCR)

1966 International Covenant on Civil and Political Rights (ICCPR)

1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)

1984 Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)

1989 Convention on the Rights of the Child (CRC)

1990 International Convention on the Protection of the Rights of all Migrant Workers and Members of their Families (CMW)

2006 Convention on the Rights of Persons with Disabilities (CRPD)

2006 International Convention for the Protection of All Persons from Enforced Disappearance (CED)

2007 United Nations Declaration on the Rights of the Indigenous Peoples (DRIP)

2018 United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas (DRP)

Given the complexity of legal systems in Pacific Island countries and territories that include customary laws, local ordinances and statutory legislation, this study only presents a first indication of some of the issues at stake, rather than an exhaustive analysis. Despite these limitations, it provides a solid platform for future work by identifying key areas that need strengthening in the face of climate change and increasing globalisation.

Main findings

In the Pacific Islands region, many communities rely on coastal fishing for livelihoods, generally due to limited employment opportunities and poor soil limiting agriculture in some countries. This study recognises the progress made in protecting the human rights of coastal fishers, especially regarding indigenous communities' control over, and access to, resources through community-based fisheries management (CBFM) and the creation of locally managed marine areas, and focuses on the many similar challenges faced by governments throughout the region. These include climate change reducing the amount of available land, changing demographics with increasing migration to the main islands and people living outside of their traditional areas, overfishing, pollution and environmental damage, and the increasing monetisation of local economies.

While respecting and protecting indigenous rights, governments must ensure that customary practices comply with human rights law, including with regard to access to resources and economic and social rights. This is becoming increasingly important as climate change is causing people to

migrate from their place of origin to higher ground. Under the right to an adequate standard of living, these migrating communities, as well as landlocked communities, must be able to access the coastal resources they depend on for their livelihoods. Similarly, of both these communities and indigenous women must be able to participate in decision-making about these resources. Human rights law can provide guidance on how this can be done without undermining indigenous people's rights to marine resources, and local conservation efforts. Box 2 lists the relevant human rights analysed in this study.

Increasing globalisation is also putting pressure on governments to open up access to natural resources and pursue foreign investment and development projects. This includes opening up for commercial fishing, developing the foreshore for tourism, and encouraging bauxite and sand mining that can damage and pollute marine ecosystems, all of which can have a detrimental impact on the health and livelihoods of local communities. This study thus highlights the importance of environmental impact assessments being extended to cover the potential impact of projects and programmes on all human rights. It also discusses the importance of due process when private or public land is used by the government for development purposes. Often, compensation may only be given to those with formal ownership rights over an area thus excluding those with only user rights and those people who have migrated from other areas. Similarly, they will not be involved in any decision-making despite having their livelihoods directly impacted. Including stronger guarantees of economic and social rights in national constitutions and statutory legislation can help coastal fishers legally challenge actions that undermine their livelihoods and health, and are particularly relevant to small-scale fishers when it concerns access to, and the health of, coastal areas and adjacent land.

Box 2. Relevant human rights

Everyone has the right to…

…an adequate standard of living, including the right to food, water and livelihoods

…access and use natural resources sustainably, including marine resources

…participate in political affairs, including fisheries and aquaculture management

…safe and decent work, including market access, social security and safety at sea for fish workers

…an healthy and safe environment, including coastal and aquatic ecosystems

…non-discrimination, including women and children's rights

…remedy and redress for all human rights violations

Next steps

This study puts forward numerous recommendations that will help governments protect the human rights of coastal fishers in a changing world. The findings and the proposed recommendations will be presented and discussed with the six countries and partners in an online workshop.

Given the current travel restrictions due to the COVID-19 pandemic, SPC's Fisheries, Aquaculture and Marine Ecosystems Division is holding a virtual Regional Workshop on Gender, Social Inclusion and Human Rights, focusing on coastal fisheries and aquaculture in July 2020. The online event is a joint initiative of the New Zealand-funded Effective Coastal Fisheries Management Project and the Pacific-European Union Marine Partnership (PEUMP) programme, in collaboration with SPC's Regional Rights Resource Team, and the Wildlife Conservation Society.

During the workshop, the main findings of this comparative legal analysis – as well as those of the gender and fisheries assessments undertaken so far – will be presented. Most importantly, it will be an opportunity to obtain feedback from the countries and from SPC's partners that are actively working in the Pacific to mainstream gender and human rights into national policies, laws and actions.

Contacts

Dr. Alison Graham
Human Rights Expert/ SPC Consultant
alison_graham2000@yahoo.co.uk

Ariella D'Andrea
SPC Legal Adviser (Coastal Fisheries and Aquaculture)
ariellad@spc.int

Changes and adaptations in village food systems in Solomon Islands: A rapid appraisal during the early stages of the COVID-19 pandemic

Hampus Eriksson[1,2], Anouk Ride,[1] Delvene Boso,[1] Meshach Sukulu,[1] Margaret Batalofo,[1] Faye Siota[1] and Chelcia Gomese[1]

Background

As of 1 June 1 2020, Solomon Islands had no coronavirus cases; however, there was a national economic recession and restrictions were placed on people's movement, gatherings, education and business activities. Key exports from Solomon Islands (fish, logs, copra and cocoa) have all taken a downturn, with government revenue being cut by 11% as a result. Street side and suburban marketing, which is a source of income for many households, has been banned in Honiara, the nation's capital. For rural areas, two of the biggest changes have been the increased circulation of people (i.e. those who moved out of Honiara and back to the provinces) and reduced cash flow.

Objective

The objective of the report was to document changes and adaptations in village food systems in relation to how the COVID-19 situation is experienced in a selection of villages in Solomon Islands.

We sought to meet the objective by answering three questions:

1. What strategies are villages employing to ensure there is enough food?
2. How are fisheries and community-based resource management influenced?
3. How are village populations demonstrating adaptations and practices that indicate resilience?

Findings

The rapid survey included 35 community leaders from 20 villages in Western Province and Malaita Province, and was conducted between 25 April and 28 May, a key period of disruption.

During this period, informal markets in Honiara, schools and gatherings were suspended and many urban residents went to villages. The closing of informal marketing is a severe measure in the Solomon Islands context. Women are less likely than men to hold positions in industry and government, so they are more reliant on informal marketing for their livelihoods and comprise the majority of informal market sellers.

Thirty-one respondents said that village populations had increased, and about half reported that there were food shortages in their village. The most widespread adaptation was to increase agricultural production, particularly of root vegetables. Increased fishing was reported by half of respondents.

Food trade was impacted by a lack of cash in circulation, meaning reduced marketing of foods in villages (a sector dominated by women) and a rise in bartering of fish for other foods. While most respondents reported extended family and community support to increase production and distribution of foods, some reported theft from gardens.

Changes in the marketing of fish varied between villages. Reduced volumes of fish for sale were reported by 26% of respondents, while 31% reported more fish for sale. Similarly, fish seems to have become cheaper in some places (26% of responses) and more expensive in others (21% of responses).

Respondents reported that people from town were either inexperienced fishers or did not have fishing gear, so the influx of people did not necessarily lead to more fishing but to more demand for fish and agricultural crops. However, disruptions in cash flow had also led to reduced demand in some villages for produce at the market.

In a small portion of communities (15%), conflicts prior to the current situation had meant management rules were being broken. In most communities, community-based resource management committees had responded by raising awareness about fisheries rules. In a few cases, communities had increased enforcement or organised activities, such as group harvests to support key activities such as supplies for the clinic.

One respondent reported that more youths are engaging with coastal marine resource collection by gleaning the mangroves and reefs. This is a common method for low-input harvesting, making it important for community members who do not have access to fishing gear, such as youths and women.

Implications

While access to tribal lands and coasts for subsistence agriculture and fishing has always been the "safety net" in Solomon Islands, providing food in times when employment, royalties and other sources of sustenance are lean, there are legitimate concerns about the current state of food and nutrition security. This survey suggests significant capacity for people in provinces to adapt to the situation and feed both usual residents and those coming periodically from urban areas. However, because of reduced cash flow and the ongoing situation with COVID-19, there is also a growing strain on food systems. This strain is likely to be experienced differently by men and women. The study suggests further research on this, particularly in relation to increased burdens of work and reduced income. We highlight six ongoing initiatives that can be springboards for further action by government, non-government and international actors regarding fisheries to increase resilience and improve the ability of rural communities to respond to the current situation.

The full report can be found at: https://www.worldfishcenter.org/content/changes-and-adaptations-village-food-systems-solomon-islands-rapid-appraisal-during-early

[1] WorldFish, Honiara, Solomon Islands
[2] Australian National Centre for Ocean Resources and Security (ANCORS) University of Wollongong, NSW, 2522, Australia
Contact: H.Eriksson@CGIAR.org