



Japan International Cooperation Agency



Ministry of Forestry and Research
Solomon Islands

**The Project on Capacity Development for Sustainable
Forest Resource Management in Solomon Islands
(SFRM Project)**

**COMMUNITY PROFILING
AND
SOCIO-ECONOMIC ANALYSIS**

Report

July 2020

**Ministry of Forestry and Research, Solomon Islands
Japan International Cooperation Agency**

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Abbreviations and acronyms

ATM	Automated teller machine
CBO	Community-based organisation
C/P	Conterpart personnel
GBV	Gender-based violence
GPPOL	Guadalcanal Plains Palm Oil Limited
HH(s)	Household(s)
HQ	Headquarters
JICA	Japan International Cooperation Agency
MOFR	Ministry of Forestry and Research
NGO	Non-governmental organisation
NTFP(s)	Non-timber forest product(s)
OBM	Outboard motor boat
PRA	Participatory rural appraisal
SBD	Solomon Islands dollar
SFRM	Sustainable Forest Resources Management
SIDT	Solomon Islands Development Trust
SINU	Solon Islands National University
SNS	Social networking service

I INTRODUCTION

1 Background

This report presents results of the community profiling and socio-economic analysis provided under the ‘*Activity 3.2: Conduct community profiling in collaboration with the community people and socio-economic analysis in/around the Pilot Sites*’ of the Project on **Capacity Development for Sustainable Forest Resources Management** (SFRM Project) (hereinafter referred to as ‘the Project’).

Since the commencement of the Project in September 2017, various processes for selecting the Pilot Sites (Activity 3.1) had been conducted under the ‘*Output 3: SFRM Pilot Activities, initiated by the communities and supported/ facilitated by MOFR¹, are implemented*’. As the results, two Pilot Sites were identified; i.e. i) Komuniboli Community of Guadalcanal Province, ii) Falake Community of Malaita Province. As for the next step for attaining the Output 3, the Activity 3.2 stated earlier was initiated.

Apart from the community profiling and socio-economic analysis, ‘wealth ranking’ was supplementarily conducted to cope with a limitation encountered during the course of the field survey for the socio-economic analysis.

2 Methodology

Methodologies applied for each process are described as below:

2.1 Community profiling

The major objective of the community profiling was to grasp general conditions of each target community. The items of data and information collected include i) General information, ii) Traditional governing system, iii) Population, iv) Community infrastructure, v) Economy, vi) Occupation/ employment, vii) Financial service, viii) Community-based organization, and ix) Record of activity/ project related with natural resources.

Participatory rural appraisal (PRA), which is a qualitative and participatory research methodology, was adopted for the data and information collection. The particular methods and approaches of PRA applied were i) Seasonal calendar, ii) Resource map, and iii) Social map. Information on the dates and stakeholders involved in the data and information collection is depicted in a table below, and the summary results of the community profiling are indicated in **Appendix 1 and 2**.

¹ Ministry of Forestry and Research

Komuniboli Community		
	Date created	31 July 2018
	Facilitators	Ms. Stephanie Rikoi, MOFR HQ (Utilization Division) Ms. Ruvie Pitavaqa, MOFR HQ (National Herbarium and Botanical Garden Division)
Falake Community		
	Date created	18 September 2018
	Facilitators	Task Force members

2.2 Socio-economic analysis

The socio-economic analysis was undertaken in order to further collect data and information regarding social and economic aspects of each target community. The items gathered for the social aspects include i) Leadership/decision making process, ii) Land ownership and use, iii) Gender situations, and iv) Community-based organisation, whilst for the economic aspects; i) Income and ii) Expenditure.

As for the methodology of data and information collection, focus group interviews were applied with an intentionally unstructured style. Other information related to this process is shown in a table below:

Komuniboli Community		
	Field survey period	11 September – 13 September 2019
	Surveyors	Mr. Eric Kwaria, MOFR HQ (Reforestation & Forest Development Division) Ms. Verity Halinge, MOFR HQ (Timber Utilisation Division) Ms. Shimako Narahara, JICA SFRM Project
Falake Community		
	Field survey period	2 September – 4 September 2019
	Surveyors	Mr. Ronnie Aiwewe (2 Sep 2019), MOFR Auki Office Ms. Angela Gwao (2-4 Sep 2019), MOFR Auki Office Ms. Shimako Narahara (2-4 Sep 2019), JICA SFRM Project

2.3 Wealth ranking

As briefed previously in '*1 Background*', this method or approach was applied to supplement the socio-economic analysis. The difficulty learnt through field surveys for the socio-economic analysis was that sufficient quantitative data/information regarding the economic aspects, particularly household economy such as income and expenditure, were unable to be gathered from the interviewees mainly due to undevelopment of monetary economy. Thus there was a need to find another method that can gather sufficient economic data/information which can also be utilized as the baseline data/information of the Project.

Wealth ranking is a tool that can identify different socio-economic groups in the community according to how they themselves perceive their different levels of well-being. At workshops organised for detailed

planning of livelihood related activities, the key criteria and indicators were set by the local participants themselves to categorise the households into different socio-economic categories. Detailed information on the workshops is summarised as follows:

Komuniboli Community		
	Date	3 March 2020
	Facilitators	Mr. Eric Kwaria, MOFR HQ (Reforestation & Forest Development Division) Mr. Hillary Wemani, JICA SFRM Project Mr. Makoto Fukuyama, JICA SFRM Project
Falake Community		
	Date	10 March 2020
	Facilitators	Mr. Hillary Wemani, JICA SFRM Project Mr. Makoto Fukuyama, JICA SFRM Project

Later, only the Community Committee members reportedly conducted the actual categorisation of all the households according to the selected criteria and indicators since this was rather a sensitive issue of the communities.

The results of the wealth ranking as the baseline data shall be utilised for comparing with the endline data that will be collected at the end of the Project life so that the effects and impacts of the Project can be assessed.

II RESULTS

This chapter illustrates the results including the findings, lessons learnt and remarks of the three processes; i.e. the community profiling, socio-economic analysis and wealth ranking.

1 Komuniboli Community

1) Social aspects

Points of Information & Analysis	
<ul style="list-style-type: none"> ● The decision-making authority is not possessed by the Community Chief. Rather, the decision making is done through Chief-elders discussion and consultation. ● There is no formal/registered community organisation exists in the Community. However, the recently re-shuffled Komuniboli Community Committee could be a decision-making and management body of the Project-related activities. The Community Committee is composed of not only the Chief and established elders but also active Community members who possess leadership and initiative. ● Komuniboli being a matrilineal society, the bloodline of the leaders and inheritance system hold females in esteem. However, the practical leadership is dominantly assumed by males. Practically saying, females are isolated not only from leadership/initiatives but also from information. 	
Leadership/Decision making process	
Komuniboli Community Chief	<ul style="list-style-type: none"> ● Komuniboli belongs to a sub-tribe called Lunga, under Ghaobata (one of the tribes² or big tribes in Guadalcanal). ● Komuniboli has a Chief who represents the whole Community. ● Current Komuniboli Chief is Mr. [REDACTED]. He inherited the chieftainship from late Mr. [REDACTED] ([REDACTED]'s elder brother from the same mother), in 2018 when Chief Charles was diseased. ● The chieftainship is assumed by a male, although it is inherited through the female bloodline of the Chiefs' family.³ The chieftainship belongs to one person until he passes away. ● In [REDACTED]'s case, he became the Chief only in 2018. However, because the ex-Chief [REDACTED] had been long sick and unable to manage the Community, [REDACTED] had acted as the de-facto Chief for some time. This de-facto Chief is called "the Elder of the Community".
Komuniboli Community in the Tribe	<ul style="list-style-type: none"> ● For the sake of the Project activities, it is proposed not to call Komuniboli a "clan", "sub-tribe" or "tribe" but "Community" from now on, so that any confusion is avoided. ● Lunga sub-tribe communities are located in east-central area of Guadalcanal.

² Community people sometimes call Komuniboli as the "tribe", without defining what a tribe is. Ghaobata is often called the "big tribe". They usually do not call Lunga as "sub-tribe" (just "Lunga", or "Lunga tribe"), but in the sense that "Ghaobata" is the tribe (as a common sense in Guadalcanal), in this report, Lunga is called a sub-tribe, under which Komuniboli Community is situated. In the survey and other Project activities so far, the surveyors have not heard the term "clan" is used in Komuniboli.

³ The detailed information on chieftainship was collected but the contents are not indicated in this report due to a strong request by the community.

	<ul style="list-style-type: none"> ● Within Lunga sub-tribe, there are 4 communities: <ul style="list-style-type: none"> - Komuniboli - Lathi - Luluga - Mataniko (located in Honiara) ● No chief exists to govern Lunga sub-tribe. However, the 4 Lunga Communities cooperate and consult with each other. ● Marriage within Komuniboli, and within Lunga sub-tribe is prohibited. Therefore, inter-marriage with a person of Ghaobata (outside Lunga) is not a problem. ● When one of Lunga Communities enters into a logging concession, the benefit is shared to other 3 Lunga Communities as well. ● Komuniboli was recently given: <ul style="list-style-type: none"> - A one-box vehicle (bus)⁴ by Mataniko, and - A 3-ton truck⁵ by Luluga. as examples of intra-Lunga cooperation. ● Ghaobata has a Chief, who is a male and is selected through a selection process in which the area's paramount chief is involved. 	
Decision making through consultation	<ul style="list-style-type: none"> ● The Community Chief is the representative of the Community, but he does not make any important decision on his own. ● Important decisions are made through discussion between the Chief and the community elders.⁶ 	
Intra-Community family groups	<ul style="list-style-type: none"> ● The current Chief's siblings (3 brothers and 4 sisters) and their descendants form loose family-groups in the Community. ● Out of 7 siblings, 2 brothers passed away, some sisters live outside Komuniboli. ● The Community does not see these family-groups as any formal groupings such as clans. Borrowing one respondent's words, the Community is "one big family". 	
Decision making body for Project-related issues	<ul style="list-style-type: none"> ● Komuniboli Community had formed a community governing system. Lately the system members were reshuffled. ● It was proposed, during the survey period, that the re-organised system, called Komuniboli Community Committee, shall serve as the 	<ul style="list-style-type: none"> ● The names of the Committee members are listed in Table 1 attached at the end of this section. Just for reference, a list of the Community Sub-committee members is

⁴ The vehicle is currently managed by [REDACTED].

⁵ The truck is currently managed by a person living outside the community. There has so far been no profit made by a business using the truck yet. However, the rules of profit sharing have yet to be determined among the stakeholders.

⁶ There are some levels of the Elders, and which level of Elders involve in an issue depends of the importance of the issue. As the community is a matrilineal society, there are some Elder women; e.g. sisters of the Chief, etc. and they are sometimes consulted but it seems the major decisions are made among the Elder men.

It is also rather complicated to define the Elders. Elders living outside the community, who are close to the Chief family, seem to be included in the Elders. Compared with the Falake Community, those Elders are less influential but they still keep a certain degree of influence on the community.

	<p>decision-making and management body of the Project-related issues and activities.</p> <ul style="list-style-type: none"> ● The Committee is composed of: <ul style="list-style-type: none"> - Executive team (Chairman, Vice-chairman, Treasurer, Vice-treasurer, Secretary and Vice-secretary) - Non-executive Committee members (7 persons) - Sub-committees (Works, Accommodation, Stock, Village Management) ● The Chairman of the Committee is the Community Chief. ● More or less all family groups inside the Community are represented in the current Committee in a balanced manner. 	<p>indicated in Table 2 but it does not necessarily mean that the Sub-committees shall only deal with the Project related issues.</p>
Land ownership and use		
Land ownership	<ul style="list-style-type: none"> ● The Community land (including the forest) is tribally owned⁷, not individually owned, regardless of gender. 	
Forest land allocation and use	<ul style="list-style-type: none"> ● When Komuniboli Community members wish to use the forest, they need to consult with the Community Chief and the elders, before starting any activity. ● This is especially for long-term and/or larger-scale use such as plantation. ● The Chief and the elders discuss and when agreed as good for the community and the future, the use is approved. ● As of the time of the survey, 2 households have established coconuts plantations, and some have cultivated small patches as vegetable gardens inside the forest. 	
Gender situations		
Marriage	<ul style="list-style-type: none"> ● Some women were born here in Komuniboli and their husbands married in. Others were born in other communities and married into Komuniboli-born husbands. ● There is no apparent contraposition or disagreement between 2 women's groups (married-in women and Komuniboli-born women). 	<ul style="list-style-type: none"> ● The exact rates of married-in women and Komuniboli-born women are not clear. However, it seems neither pattern is dominant.

⁷ In this sentence, the term “tribe” does not mean Ghaobata. It is owned by the community’s collective ownership.

	<p>However, although not clearly expressed, married-in women seem to feel that their group is more pressurised, always having to work hard.</p>	
<p>Project-related information, decision-making and activities</p>	<ul style="list-style-type: none"> ● The access to information by the women is greatly problematic; it was discovered that some women had not even known that the Project is forestry-related, until participating the survey. ● Women in general feel that the Project-related decisions have been made without their sufficient participation. Not that they disagree with what has been decided, but rather, they wanted to question and clarify before the final decision is made. ● (Asked the reasons why they do not raise questions or express opinions in meetings) Women gave the following as answers: <ul style="list-style-type: none"> - The respondents do not know the language used (English, Pidgin). - Although having ideas, the respondents are not accustomed to speaking up in formal meetings. - The respondents have no courage to say things in front of others. - “Men-only decision making” is what always happens in the Community. No say for women. - For married-in women, who are not seen as land-owners, the interest toward forest may be less than the Komuniboli-born women. 	<ul style="list-style-type: none"> ● Although the Community is matrilineal, in practice, women hardly have chances and influences in meetings and in decision-making process. ● Holding women-only meetings would improve the situation. The respondents preferred smaller-size meetings as they would feel more in ease to say anything.
<p>Women’s groups</p>	<ul style="list-style-type: none"> ● Women have formed Komuniboli Women’s Group. <ul style="list-style-type: none"> - Basically a savings group but not very active yet. - The leaders are: [REDACTED], [REDACTED], [REDACTED], and [REDACTED]⁸. ● The women started to gather for group cooking and would like to start catering business, targeting possibly nearby schools. ● The respondents would like to have “women-only” training. The contents may include: 	

⁸ They are also the Community Committee Members.

	<ul style="list-style-type: none"> - Cooking - Business management and financial management (for catering and other business) - Discussion skills (for them to be capable of speaking up in meetings/ with outsiders) 	
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Lessons Learned & Suggested Project Approaches

- It is very important to understand the decision-making process, as it varies greatly from a community to another. In Komuniboli’s case, depending on how important an issue is, more “elders” including those who reside outside the Community may need to be consulted, which inevitably requires more time. This would make it difficult to keep planned intervention schedule. When MOFR/the Project plan any intervention, this point needs to be taken into consideration.
- The Community members seem to use the community-related terms including “chief” and “elder”, and “tribe”, “sub-tribe” and “community” without clear definitions and differentiations. It would be advisable for MOFR and the Project to be careful when hearing and/or using these terms, so that no misunderstanding occurs.
- As such, in community-based activities in general, it is essential to double-check with the concerned community people what they exactly mean by the terms “tribe”, “clan”, “chief”, “elder” and other commonly used societal words. Without clear understanding of these basic terms, MOFR’s goodwill intervention may confuse the communities.
- The survey found out that the participation to and understanding of the so-far Project activities (including meetings) by the women is greatly insufficient, despite the Community being matrilineal. Likewise, the women’s participation in decision-making process within the Community in general is low. MOFR and the Project should consider means to efficiently and effectively involve women more, and to encourage their initiatives and actions.
- The survey found out that some women were not even aware of the Project having to do with the forest/forestry. The information does not automatically trickle down inside the Community. In order not to widen the information divide inside the Community, the very basic information about the Project (including its focus on forestry/forest management, and it’s not being a funding project) should be periodically reminded to the Community members, especially to those who are often marginalised (including women and youth). When doing so, using Langus (their tribal language), not English and not Pidgin, is highly advised, because the marginalised people are not well accustomed to even Pidgin. This means Langus-speaking MOFR officers’ involvement/initiative in Project-related activities is even more important than it was previously understood. It may be worth thinking to have separate “basic-information sharing” meetings with these marginalised Community members, as it now seems there is a gap inside the Community between people who know and people who do not know what is going on.
- Capacity building of the newly-formed Community Committee shall be required. The Community people also requested to provide training (especially about organisational management, financial management, shared-property management and leadership) to the Committee members, hoping the other Community members will be able to learn from the Committee members later.
- Capacity building of the women’s group is desirable. Similar kinds of training to the Committee would be effective.

- It is important to clarify who is/are the contact person(s) of the community. At the same time, it must be noted that this contact person may or may not be the leader of the Community (be it formal decision maker or opinion leader). This means what the person says or understands may or may not be what the Community thinks or decides.

Table 1 List of Community Committee members (Komuniboli)

Post	Name
Chairperson	[REDACTED]
Vice Chairperson	[REDACTED]
Treasurer	[REDACTED]
Vice Treasurer	[REDACTED]
Secretary	[REDACTED]
Vice Secretary	[REDACTED]
Member	[REDACTED]
Ditto	[REDACTED]
Ditto	[REDACTED]
Ditto	[REDACTED]
Ditto	[REDACTED]
Ditto	[REDACTED]
Ditto	[REDACTED]
Ditto	[REDACTED]

Table 2 List of Community Sub-committee members (Komuniboli)

Sub-committee	Responsible person
Works	[REDACTED]
Accommodation	[REDACTED]
Stock	[REDACTED]
Village Management	[REDACTED]

2) Economic aspects

Points of Information & Analysis

- Majority of the respondents described their major livelihood (income-generating) activity is farming. However, the kinds of crops, the frequency, amount, marketing locations of the selling are very diverse and basically very much up to each person/household.
- Seemingly, some own larger scale plantations (such as coconuts and/or cacao) while others do not have any plantations and struggle to earn cash income.
- As such, there is hardly any “typical” or “average” type/scale of agricultural and other activities in the community, as the following examples show.

Income

Agricultural crops	<p>1) Coconuts</p> <ul style="list-style-type: none"> ● Owns 2ha plantation (outside the forest). ● Dry coconuts: SBD⁹ 1-2/fruit. ● Copra: SBD 2-2.4/kg. Go to Honiara for selling. ● Selling frequency is twice a month at maximum (both dry coconuts and copra). When price is not good or harvest is not enough, selling frequency becomes less. <p>2) Cacao</p> <ul style="list-style-type: none"> ● Trees planted outside the forest. ● Dry: in 2018, sold twice. SBD 11/kg. ● Wet: in 2019 (9 months), Sold twice. SBD 2/kg. Sells it when needs fast-money. ● For cacao selling, there are a few buyers. When selling, shop-around and sell to the best available buyer. <p>3) Fruit leaf</p> <p>4) Vegetable</p> <ul style="list-style-type: none"> ● Go to Central Market in Honiara for selling. 	<ul style="list-style-type: none"> ● The respondent seems to be one of the most established farmers in the Community, given his diversified crops which give him choices when and how much to sell. ● Fruit leaf is the long bean-like fruit which is consumed with betel nuts.
	<p>Coconuts and cacao</p> <ul style="list-style-type: none"> ● Have some trees of both kinds. ● Complains the income from them is not good, partly because the soil is not suitable for the species. 	<ul style="list-style-type: none"> ● 2 respondents gave the same answers, without giving actual figures (selling prices, frequency, or amount)
	<p>Fruit leaf</p> <ul style="list-style-type: none"> ● Selling price fractures. Maximum SBD 30-40/parcel, minimum SBD 5/parcel. 	<ul style="list-style-type: none"> ● In this interview, 4 male respondents mentioned growing and selling fruit leaf as a livelihood means.

⁹ Solomon Islands dollar. As of 1 May 2020, SB 1 = JPY 12.63.

	<ul style="list-style-type: none"> ● Latest selling was a few days ago before the Interview. At that time, the respondent sold it by SBD 10/parcel. ● The selling frequency depends on how much the harvest is. 	<ul style="list-style-type: none"> ● One of the 4 respondents said it is the only cash-income he has. ● 4 respondents said they were starting piggery and chicken rearing, as they do not see coconuts and copra having good potential. They have not experienced any actual selling of either pig or chicken.
	<p>Cane and Sago palm leaves</p> <ul style="list-style-type: none"> ● When order comes, collects from the forest and sells. ● Both is usually sold in SBD 80-100/bundle. ● Selling is not frequent as it is basically demand-based. ● Cane and Sago palm leaves are accessible to and can be harvested by, all Community members without anybody’s approval. 	
Timber	<ul style="list-style-type: none"> ● Timber harvesting and marketing had been tried before, but proved to be non-profitable and currently not practiced. 	<ul style="list-style-type: none"> ● Depending on the respondents, the period/timing of timber marketing trial, as well as how the Community members try to organise the practice, vary greatly. In this survey, it did not become clear what actually happened when, involving whom.
Expenditure	Expected	
Regular goods	<ul style="list-style-type: none"> ● Rice, Taiyo (tuna cans), salt, sugar—these things are usually bought from Honiara and/or nearby shops. ● Now majority of households have solar cells and kerosene buying is not required. 	<ul style="list-style-type: none"> ● Some kinds of fish and eels are harvested from ponds in the Community forest. When there are surplus, the fish are sold locally.
School fee	<ul style="list-style-type: none"> ● Primary school <ul style="list-style-type: none"> - Including registration fee, approx. SBD 50-200 required. - In addition to that, uniforms and books cost. ● Secondary school <ul style="list-style-type: none"> - Approx. SBD 2,000/year - In addition to that, uniforms, books and boarding expense cost—in total SBD 3,000 or more 	

Bride price	<ul style="list-style-type: none"> ● Currently approximately SBD 20,000 (cash plus shell money) required as bride price. ● The Community members contribute a part of the bride price. The contribution will be repaid by the groom (not the father), in similar situations; i.e. when a contributor's son gets married, the now-groom will give his contribution. 	<ul style="list-style-type: none"> ● Bride price in Komuniboli (and most places in Solomon Islands) is paid from the groom's family to the bride's family.
Community contribution	<ul style="list-style-type: none"> ● Church contribution, approx. 3 times/year ● School contribution, approx. 3 times/year ● Roughly SBD 50-200 required 	
Expenditure	Unexpected	
Hospital fee	<ul style="list-style-type: none"> ● Elderly couple's regular hospital cost: <ul style="list-style-type: none"> - Both husband and wife needs regular hospital care. - Unable to pay on their own (actual expenditure not clear). - Currently paid by the husband's son, although the couple and the son are different households 	
Funeral	<ul style="list-style-type: none"> ● Expenditure depends, but considerable burden in terms of household-economy. ● However, Community members contribute to help. 	
Expenditure	(Others)	
House building	<ul style="list-style-type: none"> ● When building houses and other small buildings, basic materials such as timber is harvested in the Community forest. <ul style="list-style-type: none"> - Before harvesting timber from forest trees, it is needed to get verbal approval from either Community Chief or next Chief. - The timber is harvested from the patches allocated as "sustainable harvesting area" in the forest. ● Komuniboli Community owns 2 timber mills, which are supervised by one Community member. <ul style="list-style-type: none"> - In order to use the mill to produce timber, mill usage fee is required. <ul style="list-style-type: none"> ✓ Community member: SBD 1,000/day ✓ Non-Community member: SBD 1,500/day ● The supervisor is to use the earned money to maintain the mill properly. He is also allowed to use some part of the earning for his own purpose. 	<ul style="list-style-type: none"> ● If trees in the sustainable harvesting area is insufficient/ not big enough, the person needs to buy timber from outside. ● Other respondents' explanation contradicts what is written in the left column: According to the other group of people, this "supervisor" does not let other Community members use the mill.

Lessons Learned & Suggested Project Approaches

- It should be noted that due to the limited time available for the research, it is quite possible that many of the people who work outside the community are missed out from the Focus Group Interviews, hence the community people's livelihoods outside the community (e.g. transportation-related business) is not understood well enough. This means there is even more diversity, than that seen above, exists in the community.
- Even with the present information, it is virtually impossible and moreover impractical to try to have an "average" picture of the community members' livelihood means including income, expenditure, and income-generating skills/knowledge.
- MOFR and the Project should accept the diversity of their livelihoods means, and try to think of a practical intervention(s) which would contribute to different types of livelihoods means and to varied levels of income-generating and fund-management skills of the community members.
- It is very likely that other communities (with which MOFR will work in the future) would have quite similar diversity of livelihood means of the community members. The support/intervention of MOFR should be planned based on this understanding.

3) Wealth ranking

Criteria	Indicators		
	Rich / Wealthy	Fair	Below average (Poor)
1) Machinery/ Equipment	Have		None
2) Cash/ Saving	Meet necessary needs in time	Borrow money but repay later	Have debt, always postpone repayment
3) Housing	- Permanent - Large - with water tank	- Semi-permanent	- Bush materials - Small
4) Transport business	Have		None
5) Plantation	> 1 plot	1 plot	None
6) Poultry	Broiler and local variety	Local variety	None
7) Pigs	> 10 locals	< 10 locals	None
8) Education	Literate		Illiterate
9) Schooling of children	Tertiary school	Secondary school	Primary / None
10) Furniture	Mattress		
RESULTS (# OF HHS)	1	11	12

2 Falake Community

1) Social aspects

Points of Information & Analysis		
<ul style="list-style-type: none"> ● It is found out that there are 4 clans in the community, not 3 clans as previously understood. Arurumae Clan, Anita’a Clan, Gae Clan and Kwaiorea Clan (in order of population/number of households). The last Kwaiorea Clan, which was previously unknown to MOFR and the Project, is the people who live in the inland part of the community land¹⁰. ● Falake people does not use the word “chief” as the leader of the tribe/clan. Rather for leadership positions, they use the word “elder”. It should be noted that the word “chief” is used for persons appointed to solve troubles. ● An elder of a clan is a male, and the eldest son of the ex-elder of the clan. The elder’s bloodline is descended from the original 3 brothers of the tribe. ● The elders of the Clans are the leaders of the Community. According to the information gathered, there is no one particular person who represents Falake. The Clan leaders discuss and make a decision. ● However, even the agreed decision of the leaders of 4 Clans will not be the final decision. All decisions are to be made through consultation and mutual agreement, not only with other Clans of Falake but also with other tribal members who live in other communities including Dala¹¹ and Honiara. ● The inter-relationships of the clans are complicated, with no clan/person has any solid authority over the other clans. ● Moreover, advice and consent from other tribal elders who live outside Falake has a considerable influence over Falake Community’s decision making. ● There is an influential organisation called ‘ADO Rural Farmers’ Association’ existing in the community. 		
Leadership/Decision making process		
Elder as Clan leader	<ul style="list-style-type: none"> ● The leader of a Clan is called the elder. The clan elder is the eldest son of the ex-elder of the clan. ● The elder’s bloodline is descended from the original 3 brothers of the tribe. 	<ul style="list-style-type: none"> ● If, for any reason, the elder’s eldest son cannot become the next elder, then a clan meeting shall be held and decide who will become the next elder.
“Chief” as trouble-shooter	<ul style="list-style-type: none"> ● Chief in Falake’s context is a Clan’s trouble-shooter. ● The position is taken by Mr. [REDACTED], a younger-middle-age (approx. in 30s), appointed by Clan elders. ● The troubles which the chief deals with are basically inside-Falake ones, such as stealing, fighting and other problems. 	

¹⁰ A map showing residential areas by clan (except Kwaiorea) is given in **Figure 1**.

¹¹ Dala is located a few kilometres far away from the Falake Community.

	<ul style="list-style-type: none"> ● When the trouble is more than the chief can take care of, he will consult the Clan elder. ● If the Clan cannot deal with it, then other Clans' chiefs and/or Clan elders will be involved. ● In case of bigger troubles (i.e. not-inside-Falake problems), Clan elders (rather than chiefs) take the lead. 	
Decision making through discussion and consultation	<ul style="list-style-type: none"> ● No decision is made by one elder. ● If the issue concerns only-Falake, the elders of all Falake Clans discuss and decide. Then they let the Community members know. ● If the issue concerns not Falake-only, Falake Clan elders cannot make decision on their own. They need to consult other Clans of the tribe beforehand, and gets their opinions and advices. 	
Decision making body for Project-related issues	<ul style="list-style-type: none"> ● Some respondents expressed their worry about insufficient transparency (from their point of view) of the decision-making process in relation to Project-related issues. ● It was suggested to form a Falake Community Committee which will have a decision-making authority for Project-related issues. ● The proposed members of the Community Committee include: <ul style="list-style-type: none"> - Clan representatives (male and female from all 4 Clans) - Executives of ADO Rural Farmers' Association - Clan chiefs - Church representative(s) - Women's representative(s) - Other representatives incl. Youth and Education representatives 	<ul style="list-style-type: none"> ● On the last day of the survey, the proposed forming of Community Committee was discussed and agreed by the Community. ● Towards the end of September, Falake Community Committee members were selected by the Community people. All proposed members (see the left column) were included in the Committee structure. ● The names of the Committee members are listed in Table 3 attached at the end of this section. Just for reference, member lists of the Community Sub-committees are also indicated in Table 4.

Land ownership and use		
Forest land allocation system	<ul style="list-style-type: none"> ● There are no clear rules, system or authority for allocation of forest land. ● Anybody (Falake Community members as well as outside-Falake tribal members) can take a piece of land of the Falake forest for his use. ● No formal approval from elder(s) and/or chief(s) needed. However, the person who wants to use a patch of land must inform the elders and others. In reality, it seems if the person cannot get the consent from the concerned elder and others, he cannot use the forest land. 	<ul style="list-style-type: none"> ● Due to this non-existence of allocation system, most of the forest land is already taken and in small patches. ● The Community people are aware that this non-system is unsustainable, but so far no actual means of change is thought out or practiced.
Ownership of plantation	<ul style="list-style-type: none"> ● When the person gets the consent for using the forest land, he will have the ownership of the planted/harvested trees and other crops in the land. However, the ownership of the land of the patch remains with the tribe, not the person. ● Women do not have land ownership. But for plantation, both sons and daughters inherit the plantation ownership from their parents. 	
Gender situations		
Marriage	<ul style="list-style-type: none"> ● Majority of married women seem to have been married in (i.e. born in other tribes/ communities), with some exceptions. 	<ul style="list-style-type: none"> ● All women were supposed to move out of Falake before, when they got married with non-Falake males. But, lately, the tradition has become loosen and some women live with married-in husbands in Falake.
Project-related activity	<ul style="list-style-type: none"> ● Have heard about the Project since 2018. ● Some participated in meetings but just sat there, because decision making is men's job. ● Boundary survey not participated because it is men's job, and also there are tambo sites. ● When husbands are in the Project activity, it is difficult for females to also participate because they have to take care of children at home. ● If invited to the Project's forestry-related activity; respondents said they would like to go but it could be difficult because their time is 	<ul style="list-style-type: none"> ● Women are not allowed to enter tambo (taboo) sites in the forest. ● Outside tambo sites, the forest is open to women. They usually do not go into the deep forest, but for non-timber forest

	<p>already packed. In order to participate in more activity, they have to find time to do so.</p>	<p>products (NTFPs) collection and helping the husband's forestry work, for ex-ample, the women do go into the forest.</p>
<p>Decision-making in Project-related matters</p>	<ul style="list-style-type: none"> ● (When asked if they want to have more say in the Project-related decision making) Yes, the women want to participate more in the Project and Project-related decision making process. ● However, it is not their culture and if there is just one female in the meeting, it is difficult to say anything. Therefore, it is good if two or more women are invited to and attend in the meeting, to back up each other. The more in number, the easier for the women to express their opinions. 	
<p>Control of money</p>	<ul style="list-style-type: none"> ● Different from couple to couple. ● Considerable number of women go out of Community to sell crops. For example: <ul style="list-style-type: none"> - Going to Honiara to sell cabbage, leafy vegetable and betel nuts, not regularly but often. - Selling betel nuts and root crops at Fosim Market¹². ● Some respondents (women) seem to have at least some level of money-control. For example: <ul style="list-style-type: none"> - The couple discusses after gaining cash income and keeps part of it for future (mainly for children's education). - However, the majority seems to have little control of money in the households. 	<ul style="list-style-type: none"> ● The women's having not much control of cash is a presumption based on the way of their reactions in the Focus Group Discussion. Apparently most of the women did not want to give any clear answer to the surveyors.
<p>Gender-based violence (GBV)</p>	<ul style="list-style-type: none"> ● GBV surely exists, especially by husbands to wives. ● The elders and neighbours step in to stop it, only when physical violence is seen. ● As such, when GBV is not physical (such as arguing/verbal), wives have no help from outside of the household. 	<ul style="list-style-type: none"> ● GBV exists, but just like other societies, it is not supposed to be a topic to openly talk about. Therefore, the identities of the informants shall not be revealed.
<p>Falake Women's Craft group</p>	<ul style="list-style-type: none"> ● Started to gather in July 2019, based on some of ADO leaders' idea. 	<ul style="list-style-type: none"> ● It was found that women of 2 Clans (out of 4 Clans) are

¹² The nearest local regular market from the Falake Community.

	<ul style="list-style-type: none"> ● Weekly meetings on Wednesdays. ● Have so far made some handicrafts. ● Wish to sell the products, but no action yet. 	<p>not participating. This seems to be something to do with inter-Clan rivalry.</p> <ul style="list-style-type: none"> ● The surveyors strongly recommend for MOFR and the Project not to use this Women’s group as a “base” of gender-related Project activity, as it is likely to lead more complicated inter-Clan relationship.
Community-based organisation		
<p>ADO Rural Farmers’ Association</p>	<ul style="list-style-type: none"> ● Executive Committee structure <ul style="list-style-type: none"> - Chairman: ██████████ (Gae Clan) - Vice-Chairman: ██████████ (Anita’a Clan, Community’s catechista) - Secretary: ██████████ (Gae Clan) - Treasurer: ██████████ (Arurumae Clan) - Committee member: ██████████ (Arurumae Clan) ● Executive Committee meeting <ul style="list-style-type: none"> - The Executive Committee members meet once a month. - No particular meeting set for other members. ● Membership <ul style="list-style-type: none"> - Now supposedly 45 members. However, the number of members should be double-checked, as record-keeping is not well done. - Any person who planted 100 or more trees of any kind (with membership payment) is accepted as a member. ● Activities <ul style="list-style-type: none"> - Voluntary tree planting - Nursery: Members and non-members can purchase from the nursery. Seeds provided by MOFR (free of charge, as ADO is a registered association). ADO sells the seedlings for SBD 2/seedling. - Furniture making: Since 2014. So far it is not very profitable. Has made chairs, dining tables, food shelf and so on for Dola Commu- 	<ul style="list-style-type: none"> ● In 2013, MOFR Auki Office (████████) supported the organisation by a workshop and then formally registered. ● Since the start of ADO, no change except for Andrew’s participation in the Executive Committee’s members in 2018. ● People buy seedlings such as Mahogany and Kava seedlings (see below). ● So far 2 single beds (SBD 700/bed), 1 double-bed (SBD 1,500), 6 dining

	<p>nity High School staff's housing. Currently not trying to sell furniture to outside; as ADO is trying to build its office, the furniture is also to be made for ADO's own use. For materials, currently ADO uses trees which had been illegally logged in the periphery of the community land.</p>	<p>chair (SBD 300/chair) were made and sold.</p> <ul style="list-style-type: none"> ● The profit goes to ADO, not to individual.
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Lessons Learned & Suggested Project Approaches

- It is very important to understand the decision-making process, as it varies greatly from a community to another. In the Falake's case, depending on how important an issue is, inside-Falake decision may or may not become a final decision. When MOFR/the Project plan any intervention, this point needs to be taken into consideration.
- Clan elders are respected, but in practice, they may not be the persons to make decisions (or to lead the decision making process), as they are those of the older generation. From the survey, in reality, Community decision makers (or at least opinion leaders) seem to be those of the next generation (in late 30s to early 50s). And all are males.
- As such, how to reflect female opinions to Community decisions and activities needs to be considered by MOFR and the Project. When doing so, whether the planned intervention will not have any potential negative impact (such as inducing males' backlash, and/or putting unnecessary pressure to women who do not want to draw attention) also needs to be carefully considered.
- The new Falake Community Committee is to function as the primal decision making body for the issues related to the Project activities, but the existing decision making process and its influential players should be always taken into consideration, and their opinions and advices should be properly heard, not only by the Committee and the Community but as well as by MOFR and the Project.
- Capacity building of the to-be-formed Community Committee and of ADO shall be required.
- It is important to clarify who is/are the contact person(s) of the community. At the same time, it must be noted that this contact person may or may not be the leader of the Community (be it formal decision maker or opinion leader). This means what the person says or understands may or may not be what the Community thinks or decides.

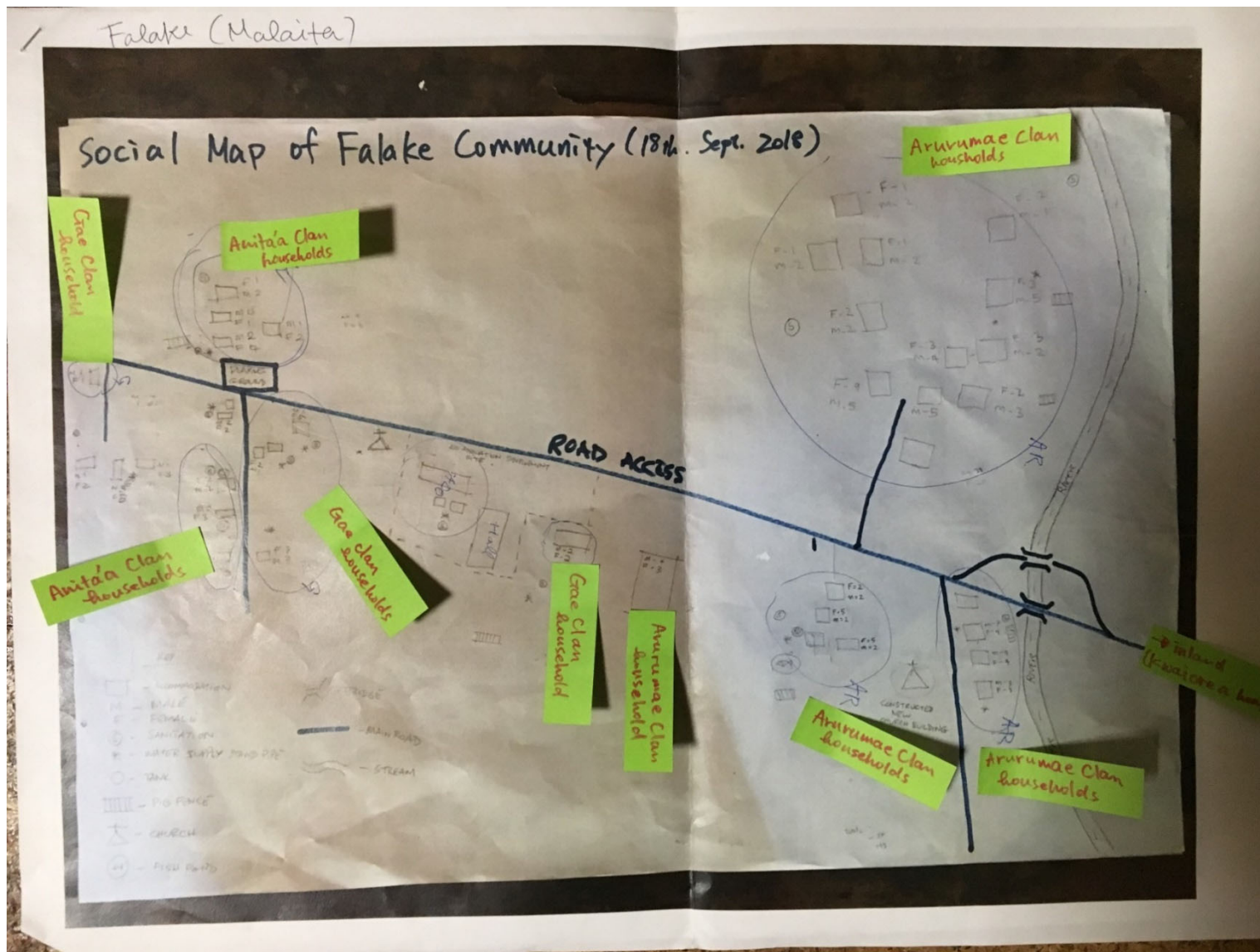


Figure 1 Location map of clan-wise households (excluding Kwaiorea Clan)

Table 3 List of Community Committee members (Falake)

Post	Name
Chairperson	[REDACTED]
Vice Chairperson	[REDACTED]
Secretary	[REDACTED]
Vice Secretary	[REDACTED]
Treasurer	[REDACTED]
Vice Treasurer	[REDACTED]

Table 4 List of Community Sub-committee members (Falake)

Sub-committee	Post	Name
Planted Forest	Chairperson	[REDACTED]
	Vice Chairperson	[REDACTED]
	Secretary	[REDACTED]
	Treasurer	[REDACTED]
	Vice Treasurer	[REDACTED]
Natural Forest	Chairperson	[REDACTED]
	Vice Chairperson	[REDACTED]
	Secretary	[REDACTED]
	Treasurer	[REDACTED]
	Member	[REDACTED]
	Member	[REDACTED]
Agroforestry	Chairperson	[REDACTED]
	Vice Chairperson	[REDACTED]
	Secretary	[REDACTED]
	Treasurer	[REDACTED]
	Vice Treasurer	[REDACTED]
Livelihood	Chairperson	[REDACTED]
	Secretary	[REDACTED]
	Treasurer	[REDACTED]
	Member	[REDACTED]
	Member	[REDACTED]
	Member	[REDACTED]

2) Economic aspects

Points of Information & Analysis		
<ul style="list-style-type: none"> ● Majority of the respondents described their major livelihood (income-generating) activity is farming. However, the kinds of crops, the frequency, amount, marketing locations of the selling are very diverse and basically very much up to each person/household. ● Some respondents have skills with which they can earn cash outside the Community. ● As such, there is hardly any “typical” or “average” type/scale of agricultural and other activities in the community, as the following examples show. 		
Income		
Agricultural crops	Cacao <ul style="list-style-type: none"> ● Sell wet to a middleman who comes to Falake. ● Has more than 300 trees. Replanted old trees to new ones. ● In 2018, no middleman came. Cacao wasted. ● In April 2019, no middleman came. Cacao wasted. ● In September 2019, middleman came but bought only SBD 2.5/kg. 	<ul style="list-style-type: none"> ● The respondent also grows and sells betel nuts. His betel nuts sold once a week, SBD 100-150/10kg at Fosim Market. ● Other respondents also mentioned about making income from cacao, also saying the current selling price is SBD 2.5/kg. The mentioned no negotiation done with the middlemen.
	Betel Nuts (1) <ul style="list-style-type: none"> ● Can sell betel nuts at Fosim Market all year round. ● Selling price varies considerably. When good, SBD 400/20kg. When bad, 200/20kg. ● In the latest selling (a few days ago of the Interview), gained SBD 300/20kg. ● Go to sell when needs be. 	<ul style="list-style-type: none"> ● On this day, the respondent sold 2 bags (40 kg). As such, he gained SBD 600. ● Lately, the respondent has been selling his betel nuts more regularly than before. This is because he is building his house, hence needs considerable cash-income more often than usual.
	Betel nuts (2) <ul style="list-style-type: none"> ● Sells betel nuts in Honiara (not at Fosim Market) ● The selling is done by the couple: <ul style="list-style-type: none"> - The respondent (husband) harvest and pack 5-7 bags (each 20kg) of betel nuts, approx. 4 times per month. 	<ul style="list-style-type: none"> ● The respondent also sells vegetable for cash-income. The selling place is Auki, not Fosim Market.

	<ul style="list-style-type: none"> - The wife brings the bags to Honiara. At the wharf, the buyers of betel nuts are waiting for the boat to arrive, where the wife sells the bags. 	
	<p>Kava</p> <ul style="list-style-type: none"> ● Planted kava in 2009. First kava farmer in Falake. ● As kava needs 3 years to become big enough to harvest, started harvesting in 2012. ● First harvest in 2012 became SBD 4,100/ 18 bottoms (16.9kg). Sold to Varivao Holdings. ● Latest harvest was April 2019. Income being SBD 8,600. 	<ul style="list-style-type: none"> ● So far, this respondent is the only person who has already gained income from kava. ● Hearing his success, many people are now growing kava, but their kava is yet to be big enough for harvest yet.
Skilled/semi-skilled works	<p>Lucas mill operator</p> <ul style="list-style-type: none"> ● SBD 150-200/day. Contract-base (when demand/order is, called up for work). 	<ul style="list-style-type: none"> ● Good to have the demand approx. 5 days/month. ● This person grows egg-plants for additional income. ● Had cacao but did not replant new cacao trees after the fall of the price.
	<p>Welder</p> <ul style="list-style-type: none"> ● Income depending on how much welding work needed. In case of 2-3 parts welding, receives SBD 200-300. 	<ul style="list-style-type: none"> ● Welding trained at Solon Islands National University (SINU). ● This person has no cash crop.
	<p>Carpentry</p> <ul style="list-style-type: none"> ● Capable to make both houses and furniture ● Contract-base (when demand/order is, called up for work) ● Income depending on the job/contract. For example, the Dola Community School building was contracted for SBD 30,000 but this is only for the labour fee. 	<ul style="list-style-type: none"> ● Almost Anita's men are good at carpentry but it's difficult for them to subsist on it. ● In Dola Community School project, the materials were provided. In case, material procurement is included, the same contract would have become approx. SBD 100,000.
	<p>Shop-owning</p> <ul style="list-style-type: none"> ● Running a small shop in the Community ● Income/expenditure not clear 	

Expenditure	Expected	
Regular goods	<ul style="list-style-type: none"> ● Rice, Taiyo (tuna cans), salt, sugar—these things are usually bought from Auki and/or nearby shops. ● Fish, chicken, sausage, minced meat—these things are bought in Auki. ● Now almost all households have solar cells and kerosene buying is not required. 	<ul style="list-style-type: none"> ● One small solar battery (12V) can be purchased @ SBD 160. Used for mobile-charging and lighting.
School fee	<ul style="list-style-type: none"> ● Primary school <ul style="list-style-type: none"> - School fee: SBD 100/year - Uniforms: Boys SBD 140, Girls SBD 160 ● Secondary school <ul style="list-style-type: none"> - School fee: SBD 500/year - Whether uniforms required for secondary schools not clear. 	<ul style="list-style-type: none"> ● School fee payment can be done either yearly or half-yearly. Usually people pay twice a year: End of January and July. ● Other than listed, stationary, school contribution (for school picnics and so on), and other small expenditure required.
Higher education fee	<ul style="list-style-type: none"> ● University (SINU) <ul style="list-style-type: none"> - Tuition fee: SBD 15,000/year - Living expenses in Honiara: SBD 1,000/month at least 	<ul style="list-style-type: none"> ● Living expenses provided here do not include housing expenses. The student (the respondent's daughter) lives in a relative's house.
Bride price	<p>In 2018, one marriage's bride price is approx. SBD 20,000 (cash) plus SBD 10,000 (shell money).</p> <ul style="list-style-type: none"> ● Took the respondent (father of the groom) one full year to prepare half of the required money. ● The remaining half was contributed by the Community members. The contribution will be repaid by the groom (not the father), in similar situations; i.e. when a contributor's son gets married, the now-groom will give his contribution. 	<ul style="list-style-type: none"> ● Bride price in Falake (and most places in Solomon Islands) is paid from the groom's family to the bride's family.
Expenditure	Unexpected	
Hospital fee	<p>Caesarean operation: SBD1,000+</p> <ul style="list-style-type: none"> - Borrowed from relatives. - Unplanned selling of vegetable & betel nuts at Fosim and Auki Markets. 	

Expenditure	(Mixed)	
House building	<ul style="list-style-type: none"> ● Basic materials (timber): harvested from the Community forest ● Labour: provided by the house owner and Community people (basically same Clan people) ● Chainsaw: requires payment of SBD 300/day for renting the chain-saw and operator hiring 	<ul style="list-style-type: none"> ● For timber harvesting from the Community forest, the house owner first informs his Clan elder. The Clan elder then informs other Clans elders and other to-be-informed people. ● Not only Falake people but also tribal members who reside outside Falake have the right to harvest timber from the forest.

Lessons Learned & Suggested Project Approaches

- It should be noted that due to the limited time available for the survey, it is quite possible that many of the people who work outside the community are missed out from Focus Group Interviews, hence the community people’s livelihoods outside the community (e.g. transportation-related business) is not understood well enough. This means there is even more diversity, than that seen above, exists in the community.
- Even with the present information, it is virtually impossible and moreover impractical to try to have an “average” picture of the community members’ livelihood means including income, expenditure, and income-generating skills/knowledge.
- MOFR and the Project should accept the diversity of their livelihoods means, and try to think of a practical intervention(s) which would contribute to different types of livelihoods means and to varied levels of income-generating and fund-management skills of the community members.
- It is very likely that other communities (with which MOFR will work in the future) would have quite similar diversity of livelihood means of the community members. The support/intervention of MOFR should be planned based on this understanding.

3) Wealth ranking

Criteria	Indicators		
	Rich / Wealthy	Fair	Below average (Poor)
1) Housing (size)	Large	Medium	Small / simple
2) Kinds of crops cultivated	Long-/medium-/short-term	Medium-/short-term	Short-term
3) Skills/ knowledge/ formal education	Sufficient		Insufficient
4) Loan	Never	Sometimes and repay right time	Never repay or postpone repay
5) Livestock	Cattle, pig, goat	Chicken, duck	None
6) Sanitation (toilet)	Proper (flushing)	Toilet stool only	Poor (just pits)
7) Cash income	> SBD 1,000/month	SBD 500 – 1,000/month	< SBD 500
8) Schooling of children	Tertiary school	Secondary school	Primary / None
9) Purchasing power	High	Medium	Low/ none
10) Communication device	Have		None

RESULTS (# OF HHS)	3	18	17
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Note: The total number of the HHs (38) does not match the current number of HHs (48) (see **Appendix 2 Community profile of Falake**) due to a recent increase in immigrants derived from the COVID 19.

APPENDICES

Appendix 1 Community Profile of Komuniboli

Date Created	31 July 2018	Date Updated	23 June 2020
Created by	Stephanie / Ruvie (Taskforce Team)	Updated by	Fukuyama (JICA Project)
Date Checked	8 August 2018	Date Checked	25 June 2020
Checked by	Hillary / Kato (JICA Project)	Checked by	Hillary Wemani

1. General Information

Community Name	Komuniboli
Location	Ward #: 16 / Ward Name: Aola Constituency: North East Guadalcanal / Province: Guadalcanal
Tribe Name	<Tribe> [REDACTED] / <Clan> Lunga
Language(s)	Doku
Community Chief	Name: [REDACTED] Name: [REDACTED]
Constituency Development Officer	Name: Atkin / Mobile#: unknown
Church Leader	Name: [REDACTED] / Mobile#: [REDACTED]
Women Leader	Name: [REDACTED] / Mobile#: [REDACTED]
Youth Group Leader	Name: [REDACTED] / Mobile#: [REDACTED]

2. Traditional Governing System

Paramount Chief	Name: [REDACTED] / Mobile#: [REDACTED]
Tribal Chief (Ghaobata)	Name: [REDACTED] / Mobile#: unknown
Members of House of Chief	Tribe Name: [REDACTED] / Name: [REDACTED] / Mobile#: [REDACTED]
Members of Council of Chief	Tribe Name: [REDACTED] / Name: [REDACTED] / Mobile#: [REDACTED]
Members of Council of Chief	Tribe Name: [REDACTED] / Name: [REDACTED] / Mobile#: [REDACTED]
Members of Council of Chief	Tribe Name: [REDACTED] / Name: [REDACTED] / Mobile#: [REDACTED]

3. Population¹⁴

Number of Households	20 24
Population	Male: 62 64 Female: 63 60 Total: 125 124

¹³ The data/information indicated by strike-through denote those that had been replaced by the updated ones.

¹⁴ Updated according to the results of the Household Population Census of February 2020.

4. Community Infrastructure (Assets, Basic Service Supply, etc.)

<input checked="" type="checkbox"/> Community Hall	<input checked="" type="checkbox"/> Church	<input type="checkbox"/> Health Centre/ Aid Post
<input checked="" type="checkbox"/> Prep & Primary School	<input type="checkbox"/> Secondary School	<input type="checkbox"/> Rural Training Centre
<input type="checkbox"/> Community Crop/ Food Storage	<input type="checkbox"/> Male's House	<input type="checkbox"/> Women's House
<input type="checkbox"/> Community Boat/ OBM	<input type="checkbox"/> Community Truck/Bus	<input type="checkbox"/> Community Market
<input type="checkbox"/> Community Water Tank	<input checked="" type="checkbox"/> Community Well	<input type="checkbox"/> Communal Fishing Equipment
<input checked="" type="checkbox"/> Communal Portable Mill	<input checked="" type="checkbox"/> Communal Chainsaw	<input type="checkbox"/> Communal Solar Panel
<input type="checkbox"/> Other ()	<input type="checkbox"/> Other ()	<input type="checkbox"/> Other ()
<input type="checkbox"/> Gas Supply	<input type="checkbox"/> Power Supply	<input type="checkbox"/> Petrol/Kerosene Supply
<input type="checkbox"/> Public Water/ Sewage Supply	<input checked="" type="checkbox"/> Mobile Coverage (B-mobile)	<input type="checkbox"/> Internet Coverage

5. Economy

Economic Development Driver of the Community	<input type="checkbox"/> Wage Work (incl. Oil Palm Plantation, Copra Plantation, Logging, Mining) <input checked="" type="checkbox"/> Agriculture / Horticulture Development (Incl. Cacao, Coffee, Copra) <input type="checkbox"/> Fishery Development (incl. Fish Farming, Sea Cucumber Farming, Inland Fishery, Shellfish Cultivation) <input type="checkbox"/> Forestry Development (incl. Commercial Tree Plantation, Timber Milling) <input type="checkbox"/> Livestock Development (incl. Livestock Farming) <input type="checkbox"/> Others			
Major Cash Crop	1) Copra/Coconut	2) Cacao	3) Tomato	4) Eggplant
	5) Chinese Cabbage	6) Staple Food (Potato, Cassava, Taro, Banana)	7) Fruits (Pawpaw, Pineapple, Melon, Cucumber)	8)
Major Livestock	1) Pig (both domestic and wild)	2) Poultry (local breed)	3)	4)
Major Valuable Timbers Species and Non-timber Forest Products	1) Akwa (<i>Pometia pinnata</i>)		2) Vasa (<i>Vitex</i> sp.)	3) Rosewood (<i>Pterocarpus indicus</i>)
	4) Sago Palm (Leaves for house roof)		5) Loya cane	6) Wild betel nut
Logging Record	<input type="checkbox"/> Currently Operational		<input checked="" type="checkbox"/> Operated in the past (1980-81)	<input type="checkbox"/> Never
Mining Record	<input type="checkbox"/> Currently Operational		<input type="checkbox"/> Operated in the past	<input checked="" type="checkbox"/> Never

Distance to Market	Capital City: 60 km (Honiara)	Nearby town: 25 km (GPPOL)	Nearby local market: 5 km (Ruavatu)	
Eco-Tourism potential	<input checked="" type="checkbox"/> Accommodation <input type="checkbox"/> Transport <input checked="" type="checkbox"/> Tourist Guide <input checked="" type="checkbox"/> Porter	<input checked="" type="checkbox"/> Bird Watching <input checked="" type="checkbox"/> Butterfly Watching <input type="checkbox"/> Trekking/Hiking <input type="checkbox"/> Climbing	<input type="checkbox"/> Turtle Watching <input type="checkbox"/> Dolphin/Dugong Watching <input type="checkbox"/> Snorkelling/Scuba	<input type="checkbox"/> Website <input type="checkbox"/> Email/Internet <input type="checkbox"/> SNS (Facebook)

6. Occupation / Employment

Employment Opportunity in Community	How many?
Public Servant (including casual worker)	NIL
School Teachers	5
Doctor/Nurse/Health Workers	NIL
Oil Palm Plantation Worker (Wage based)	NIL
Copra Plantation Worker (Wage based)	NIL
Mining Operation Worker (Wage based)	NIL
Commercial Logging Operation Worker (Wage based)	NIL
Commercial Fishery Worker (Wage based)	NIL
Timber Milling Worker (Wage based)	NIL
Micro/Small Enterprise (Canteen/Store, OBM Mechanic, Petrol Supply etc.)	1

7. Financial Service

Location of nearest Bank branch	Location: Honiara	Distance: 60 km
Location of nearest ATM	Location: Tetere Police Station (GPPOL)	Distance: 25 km
# of Households (HHs) has Bank Account: 5	# of Households (HHs) has Bank Loan: 0	
Existence of Saving Club	<input checked="" type="checkbox"/> Exist / <input type="checkbox"/> Not exist	Established: 2016
Other Group	Market Vendors Group	# of Members: 35
		Established: 2017
		# of Members: 50

8. Community-based Organization

Name of CBO	Main Activity	Establishment	Members	Registration
1) Tutuvaolu Association	1) Training on farming skills 2) Cultural/custom dancing, music 3) Training in religious activities 4) Information on anti-social activities	Year: 2006	22 (both male and female)	<input type="checkbox"/> Done <input checked="" type="checkbox"/> Not yet

2) Catholic Women Association	1) Church activities (singing, dancing, worshipping, prayer group)	Year: 2000	10	<input checked="" type="checkbox"/> Done <input type="checkbox"/> Not yet
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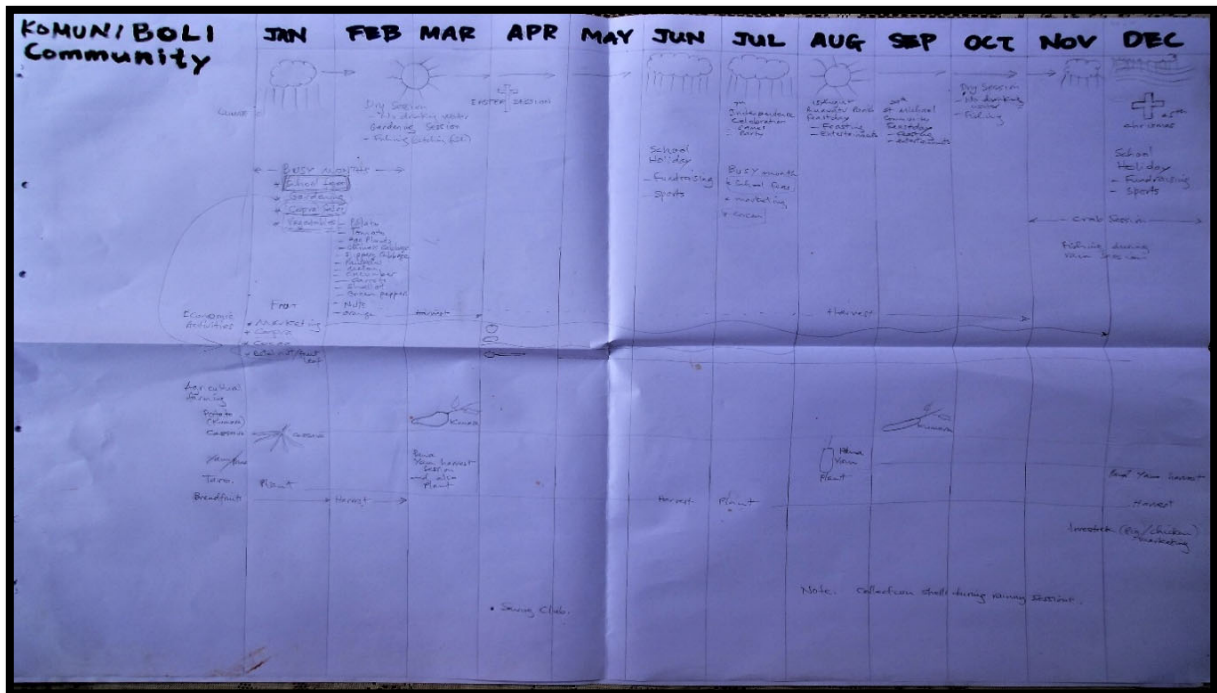
9. Record of Activity/Project related with Natural Resources (# = Select number from bottom of table)

#	Category	Type of Activity	Year (Period)	Implementing Agency	Achievement/Outcome
1	#: 4	#: ⑤	2017	# 2 / Name: Rural Development Program	Flush flood recovery and installation of water tanks
2	#: 1	#: ① + ③	2013	# 1 / Name: MOFR Utilization Division	Sustainable forest management and timber utilization through milling
3	#: 1+2	#: ③ + ⑤ + ⑧	1983-1999	# 2 / Name: Solomon Islands Development Trust (SIDT/ Greenpeace)	Milling skills and Eco-timber production, Community Hall construction, Farming eels
L E G E N D	Category #: 1) Forestry 2) Fishery 3) Agriculture 4) Community Development	Type # of Activity: ① Reforestation / Plantation ② Forest Conservation/ Protection ③ Timber Processing ④ Biodiversity Conservation ⑤ Livelihood Improvement ⑥ Fishery Management	Type # of Agency: ⑦ Marine Resource Conservation ⑧ Inland Fishery ⑨ Agriculture/ Horticulture ⑩ Livestock Farming ⑪ Agroforestry ⑫ Microfinance/ Saving Group ⑬ Other	Type # of Agency: 1) Ministry 2) Donor 3) NGO 4) CBO 5) Research Institute	

Attachments:

- 1) Seasonal climate and event calendar
- 2) Resource map
- 3) Social map
- 4) Community governing system (Tentative)
- 5) Case of land dispute
- 6) Photo album

Attachment 1 Seasonal climate and event calendar of Komuniboli Community



Attachment 2 Resource map of Komuniboli Community



Attachment 3 Social map of Komuniboli Community



Attachment 4 Community governing system (tentative)

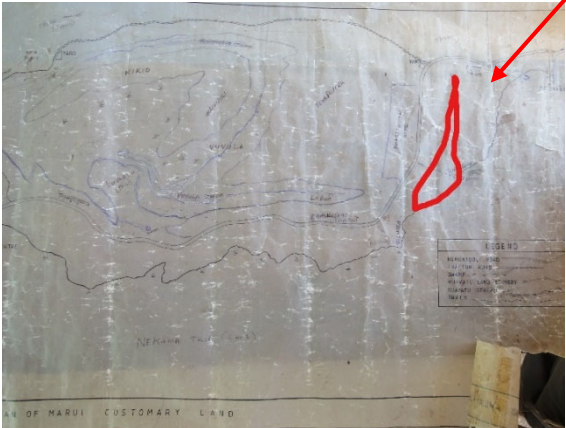
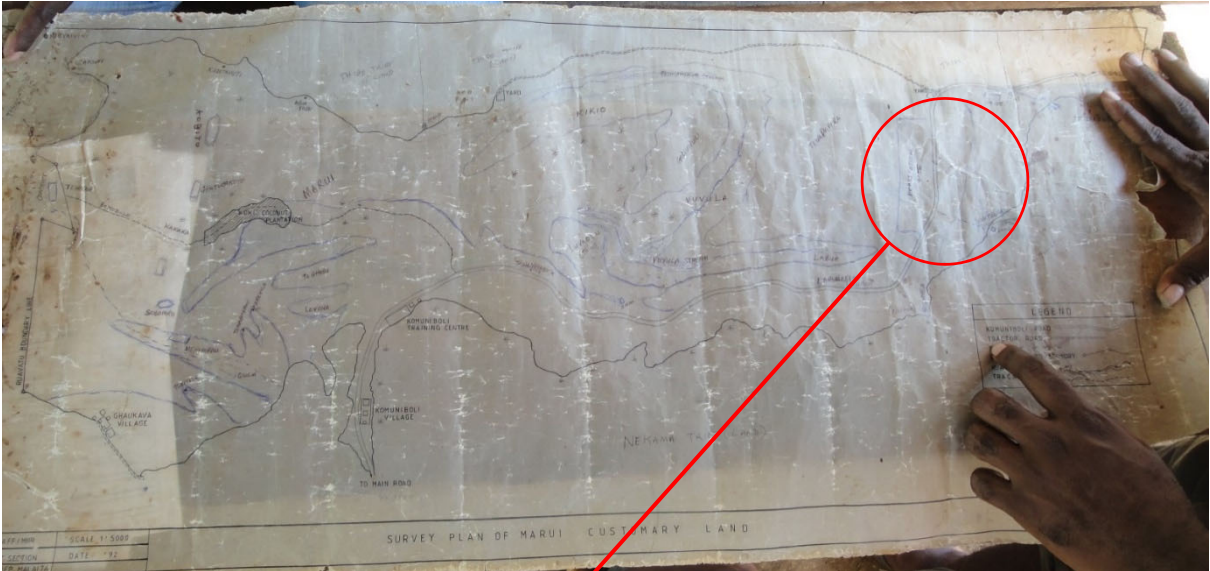


#	Name (Position)	Mobile
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Note: The above community representatives were reshuffled as specified in **Table 1** of the Chapter II of this document.

Attachment 5 Case of land dispute

Agenda	Description
When was the dispute happened?	The year of 1999, before the tension happened
With which tribe/clan?	Thibo Tribe
Where is the dispute land located?	South-west side, Small portion, Mainly swampy area (Please see the below map photos)
How is this dispute expected to be resolved?	This case was already registered in Supreme Court, back in early 2000s, but still on trial. Last consultation was 2006-07 and both side (especially tribal leaders) endeavour to explain ancestor's stories regarding land boundaries and land inheritances.
How is the progress?	Both parties agreed to resolve this case peacefully though legal procedure.
How serious is this case?	Mild. Both parties never got violent or aggressive due to this dispute and commit themselves to settle this peacefully.



Above: Community Boundary Map
 Left: Land boundary under dispute with Thibo Tribe

Attachment 6 Photo album



Community boundary map



Conserved secondary forest and reforestation site

Appendix 2 Community Profile of Falake

Date Created	18 September 2018	Date Updated	28 July 2020
Created by	Task Force members	Updated by	Fukuyama (JICA Project)
Date Checked	1 October 2018	Date Checked	28 July 2020
Checked by	Hillary Wemani (JICA Project)	Checked by	Hillary Wemani

1. General Information

Community Name	Falake
Location	Ward #: 4 / Ward Name: Fouabu Constituency: West Kwara'ae / Province: Malaita
Tribe Name	██████████
Community Language(s)	Kwara'ae
Community Chief	Name: ██████████ / Mobile#: ██████████ Name: ██████████
Family Group (1)	Name of Family Group: ██████████ Name of Group Leader: ██████████
Family Group (2)	Name of Family Group: ██████████ Name of Family Group Leader: ██████████
Family Group (3)	Name of Family group: ██████████ Name of Family Group Leader: ██████████
Constituency Development Officer	Name: Unknown / Mobile#: Unknown
Church Leader	Name: ██████████ / Mobile#: ██████████
Women Leader	Name: ██████████ / Mobile#: ██████████
Youth Group Leader	Name: ██████████ / Mobile#: ██████████

2. Traditional Governing System

Paramount Chief	Name: ██████████ / Mobile#: ██████████
Tribal Chief	Name: ██████████ / Mobile#: ██████████
Members of Council of Chief	Name: ██████████ / Mobile#: ██████████
Other (title: Chairman of ADO Rural Farmers Association)	Name: ██████████ / Mobile#: ██████████

¹⁵ He replaced the former Chief and also his father, Mr. ██████████, and was agreed and approved by the community on 10 June 2020.

Other (title:)	Name: ■■■ / Mobile#: ■■■
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3. Population

Number of Households	36 48 ¹⁶		
Population ¹⁷	Male: 97 88	Female: 93 69	Total: 190 157

4. Community Infrastructure (Assets, Basic Service Supply, etc.)

<input checked="" type="checkbox"/> Community Hall	<input checked="" type="checkbox"/> Church	<input type="checkbox"/> Health Centre/ Aid Post
<input checked="" type="checkbox"/> Prep & Primary School	<input type="checkbox"/> Secondary School	<input type="checkbox"/> Rural Training Centre
<input type="checkbox"/> Community Crop/ Food Storage	<input checked="" type="checkbox"/> Male's House	<input type="checkbox"/> Women's House
<input type="checkbox"/> Community Boat/ OBM	<input type="checkbox"/> Community Truck/Bus	<input type="checkbox"/> Community Market
<input type="checkbox"/> Community Water Tank	<input checked="" type="checkbox"/> Community Well	<input type="checkbox"/> Communal Fishing Equipment
<input checked="" type="checkbox"/> Communal Portable Mill	<input type="checkbox"/> Communal Chainsaw	<input type="checkbox"/> Communal Solar Panel
<input type="checkbox"/> Other ()	<input type="checkbox"/> Other ()	<input type="checkbox"/> Other ()
<input type="checkbox"/> Gas Supply	<input checked="" type="checkbox"/> Power Supply (Generator)	<input type="checkbox"/> Petrol/ Kerosene Supply
<input checked="" type="checkbox"/> Public Water/ Sewage Supply	<input checked="" type="checkbox"/> Mobile Coverage	<input checked="" type="checkbox"/> Internet Coverage

5. Economy

Economic Development Driver of the Community	<input type="checkbox"/> Wage Work (incl. Oil Palm Plantation, Copra Plantation, Logging, Mining) <input type="checkbox"/> Agriculture / Horticulture Development (Incl. Cacao, Coffee, Copra) <input type="checkbox"/> Fishery Development (incl. Fish Farming, Sea Cucumber Farming, Inland Fishery, Shellfish Cultivation) <input checked="" type="checkbox"/> Forestry Development (incl. Commercial Tree Plantation, Timber Milling) <input type="checkbox"/> Livestock Development (incl. Livestock Farming) <input type="checkbox"/> Others			
Major Cash Crop	1) Betel nut	2) Vegetable	3) Cacao	4) Korokua
	5) Kava	6) Kumara	7) Cassava	8) Nut
Major Livestock	1) Pig	2) Chicken	3) Duck	4) Goat
Major Valuable Timbers Species	1) <i>Vitex</i> sp.	2) Rosewood	3) <i>Pometia</i> sp.	
	4) <i>Callophylum</i> sp.	5) Mudu	6) Pencil cedar	

¹⁶ Updated according to a recent interview with the community representatives.

¹⁷ Updated according to the results of the Household Population Census of February 2020.

and Non-timber Forest Products			
Non-timber Forest Products	1) Loya cane	2) Kava	3) Sago palm
	4) Bush rope	5) Wild betel nut	6) Orchid
Logging Record	<input checked="" type="checkbox"/> Currently Operational (since 2016)	<input type="checkbox"/> Operated in the past	<input type="checkbox"/> Never
Mining Record	<input type="checkbox"/> Currently Operational	<input type="checkbox"/> Operated in the past	<input type="checkbox"/> Never
Distance to Market	Capital City:	Nearby town: 26 km (Auki)	Nearby local market: 2 km (Fosim)
Eco-Tourism potential	<input checked="" type="checkbox"/> Accommodation <input checked="" type="checkbox"/> Transport <input type="checkbox"/> Tourist Guide <input type="checkbox"/> Porter	<input checked="" type="checkbox"/> Bird Watching <input checked="" type="checkbox"/> Butterfly Watching <input checked="" type="checkbox"/> Trekking/Hiking <input checked="" type="checkbox"/> Climbing	<input type="checkbox"/> Turtle Watching <input type="checkbox"/> Dolphin/Dugong Watching <input type="checkbox"/> Snorkelling/Scuba <input type="checkbox"/> Website <input type="checkbox"/> Email/Internet <input type="checkbox"/> SNS (Facebook)

6. Occupation / Employment

Employment Opportunity in Community	How many?
Public Servant (including casual worker)	Nil
School Teachers	2
Doctor/Nurse/Health Workers	2
Oil Palm Plantation Worker (Wage based)	Nil
Copra Plantation Worker (Wage based)	Nil
Mining Operation Worker (Wage based)	Nil
Commercial Logging Operation Worker (Wage based)	Nil
Commercial Fishery Worker (Wage based)	Nil
Timber Milling Worker (Wage based)	1
Micro/Small Enterprise (Canteen/Store, OBM Mechanic, Petrol Supply etc.)	4
Other ()	Nil

7. Financial Service

Location of nearest Bank branch	Location: Auki Town	Distance: 26 km
Location of nearest ATM	Location: Dala South	Distance: 4 km
# of Households (HHs) has Bank Account: 21	# of Households (HHs) has Bank Loan: Nil	
Existence of Saving Club	<input type="checkbox"/> Exist / <input checked="" type="checkbox"/> Not exist	Established: _____ # of Members: _____

8. Community-based Organization

Name of CBO	Main Activity	Establishment	Members	Registration
1) ADO Rural Farmers Association	Encourage farmers to plant trees promoting Sustainable forest Management.	Year: 2013		<input checked="" type="checkbox"/> Done <input type="checkbox"/> Not yet
2)		Year:		<input type="checkbox"/> Done <input type="checkbox"/> Not yet

9. Record of Activity/Project related with Natural Resources (# = Select number from bottom of table)

#	Category	Type of Activity	Year (Period)	Implementing Agency	Achievement/Outcome
1	#: 4	#: ⑤	2002~	#: 2&1 / Name:_NZ & Ministry Health	Water supply system around community.
2	#: 1	#: ①	2015~	#: 1 / Name:_ Ministry of Forestry and Research	- Assistance in form of tools - Awareness talk by Utilisation division. - Provision of seeds. - Working close with Auki forestry officer.
L E G E N D	Category #: 1) Forestry 2) Fishery 3) Agriculture 4) Community Development	Type # of Activity: ① Reforestation / Plantation ② Forest Conservation/ Protection ③ Timber Processing ④ Biodiversity Conservation ⑤ Livelihood Improvement ⑥ Fishery Management	Type # of Agency: ⑦ Marine Resource Conservation ⑧ Inland Fishery ⑨ Agriculture/ Horticulture ⑩ Livestock Farming ⑪ Agroforestry ⑫ Microfinance/Saving Group ⑬ Other	Type # of Agency 1) Ministry 2) Donor 3) NGO 4) CBO 5) Research Institute	

Attachments:

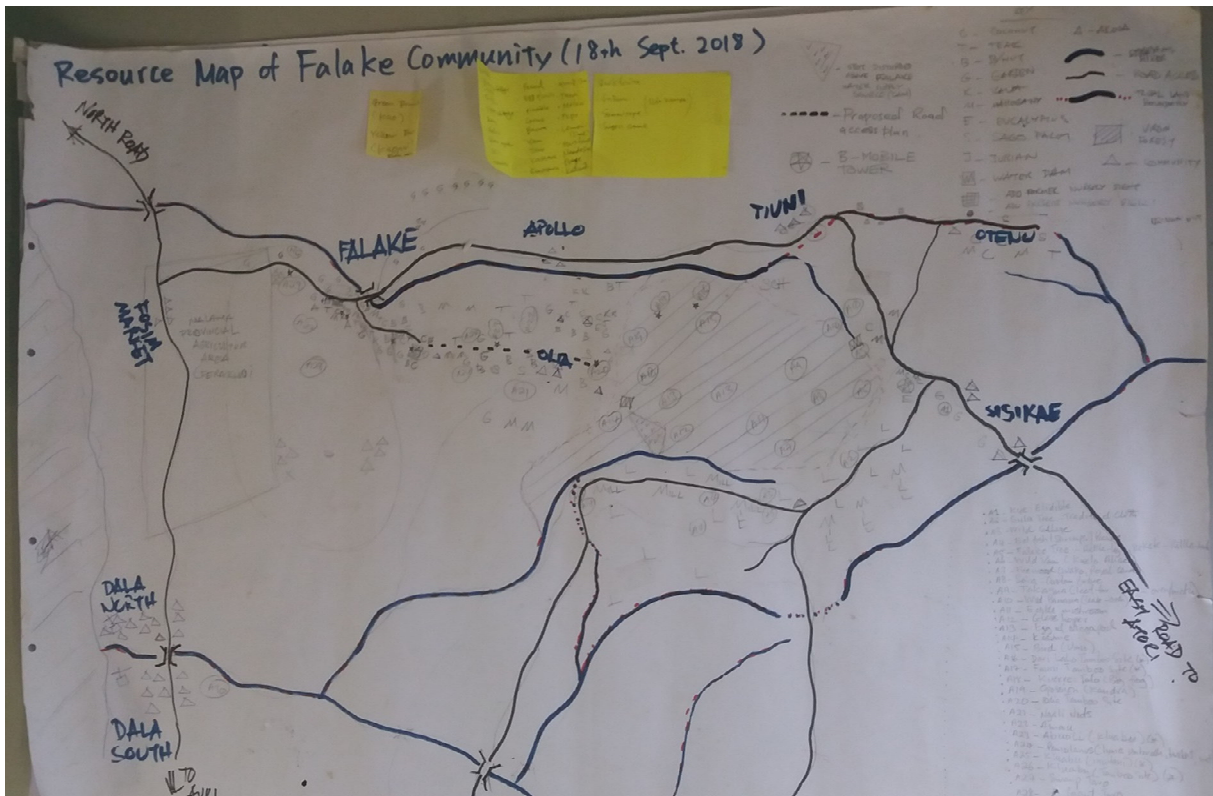
- 1) Seasonal and event calendar
- 2) Resource map
- 3) Social map

Attachment 1 Seasonal and event calendar of Falake Community

Seasonal and Event Calendar of Falake Community (18th Sept. 2018)

	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
Climate	RAIN	RAIN	RAIN & SUN	SUN & RAIN	SUN & RAIN	SUN	SUN	RAIN	SUN & RAIN	SUN	RAIN	RAIN
Event	MARKET S/FEE	MARKET S/FEE	1st (SUN) PUMPER BAGAN GROUP	EASTER CELEBRATION	MARKET HOUSE NEEDS	MARKET PREPARATION FOR STORE	7th JUL. SOCCER TOURNAMENT	15th AUG. IS MOLA DAY	12th SEP. WOMEN GROUP	ROSAARY	FEAST DAY	XMAS PRAY MARKET HOUSE NEEDS
Economic Activities (Agriculture)		MARKETING PINEAPPLE, TOBACCO	HARVESTING COCONUT, PINEAPPLE, YAM	HARVESTING COCOA, BEET WUT	BANANA, BREADFRUIT, COCONUT	MARKETING BETELNUT	TOBACCO SELLING	HARVESTING PINEAPPLE, MELON	HARVESTING COCONUT, NURSERY COCOA	BETELNUT HARVESTING	CARVE HARVESTING MELON - HARVEST	
Forestry	NURSERY	PLANTING TREES	PLANTING TREES	BRINGING PLANTING	BRINGING PLANTING	THINNING	THINNING MARKET	FULL HARVESTING	NURSERY REPAIRING	CLEANING AREA	MARKETING AREA/PLANT	REST OF THE PLANTING
Fishery and Other (Livestock)	START REARING OF PIG, CHICKEN (LOCAL BREEDS)					FISHING					SELLING CHICKENS & FISHING	SELLING PIGS & FISHING

Attachment 2 Resource map of Falake Community



Attachment 3 Social map of Falake Community

