Peace and Conflict Gender Analysis:

Community-Level Data from the Solomon Islands

Annalise Moser

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Conflict and peace are gendered activities. The exact nature of the differences between men's and women's experiences in conflict and peace, however, often remains unclear – partly due to the highly context-specific features which characterize each conflict, and partly due to a widespread lack of detailed and documented data. As a response to this paucity of data, one of the components of UNIFEM's (United Nations Development Fund for Women) Women, Peace and Security programming is to increase the availability of information on the impact of conflict on women and their roles in conflict prevention and peace building[1].

This paper provides a Peace and Conflict Gender Analysis (PCGA) of the Solomon Islands, focusing on data from the community-level. This PCGA forms part of the UNIFEM pilot conflict early warning project 'Monitoring Peace and Conflict Using Gendered Early Warning Indicators'. It reconfirms the fact that women and men act in and are affected by conflict and peace in different ways, and it illustrates the fact that these roles and experiences are complex and multiple, and do not fit neatly into gendered stereotypes. Secondly, this PCGA identifies that the meaning and outcomes of men's and women's experiences in conflict and peace are influenced by existing societal gender roles and status. Finally, this in turn has important implications for the planning and implementation of post-conflict recovery and peace building processes.

1. THE SOLOMON ISLANDS CONTEXT

The armed conflict in the Solomon Islands, known locally as 'the tensions, erupted in 1998 and continued until the arrival of RAMSI (Regional Assistance Mission to the Solomon Islands) in 2003. The causes of the conflict were deeply rooted in cultural differences between different ethnic populations (especially between, but not limited to, Guadalcanal and Malaita) and increasing competition for limited resources around the centralized capital Honiara, including competition for land and for business and development opportunities. In and around Honiara, conflict centered around the Guadalcanal militant group Isatabu Freedom Movement (IFM) and the Malaitan militant group Malaita Eagle Force (MEF), with involvement also by the Special Constables section of the Royal Solomon Islands Police (RSIP). After the signing of the Townsville Peace Agreement (TPA) in October 2000, hostilities continued, in particular in southern Guadalcanal between the IFM and the Guadalcanal Liberation Front (GLF), who had refused to participate in the TPA.

In all the conflict resulted in more than 100 deaths, and over 35,000 internally displaced persons concentrated in Honiara, Guadalcanal and Malaita[2]. In a 2004 study, 85 percent of interviewees reported that their families were directly affected by the conflict, and that 75 percent of women 'suffered direct personal trauma'[3].

Solomon Islander women organized and worked for peace in many ways. For example, a civil society organization called Women for Peace spear-headed women's demands for the restoration of peace, with direct appeals to militants, discussions with government, militants and police, as well as mobilizing women from different ethnic groups to formally exchange essential food items[4]. In May 2000, a group of women

from Honiara held a round table discussion resulting in a Women's Communiqué on Peace, outlining a strategy for women's contributions to the peace process[5]. There are numerous more examples of women's strong participation in informal peace processes through civil society organizations at the national level, although – as is commonly the case in conflicts around the world – women were excluded from the formal peace negotiations which led to the TPA[6].

While a lot is known about the roles of the key players in the conflict, and in formal and informal peace building initiatives at the national level, it is less common to hear voices of Solomon Islanders at the grassroots level. This PCGA contributes valuable data from this often-ignored micro level, shedding light on the everyday lives of men and women during times of conflict as well as peace in communities around the Solomon Islands.

2. THE PCGA METHODOLOGY

The framework of analysis focuses on the roles of women and men, as well as impacts experienced by them; these are examined both in terms of 'conflict' and of 'peace' (Table 1). It is recognized that these two phases and processes frequently overlap, and this is especially the case with mediation and reconciliation roles, which occur both during conflict as well as forming a significant element of post-conflict peace-building. Nonetheless, peace and conflict were separated in order to guide thoughts and discussions in the communities. This analytical framework proved to be a successful methodology for conducting the PCGA at the community level.

	CONFLICT		PEACE	
Category	Roles	Impacts	Roles	Impacts
Men				
Women				

Table 1. Peace and Conflict Gender Analysis Matrix

The profiles of the communities are diverse. Two – Borderline and White River – are urban squatter settlements in Honiara, two are rural communities – Malu'u in Malaita and Avuavu in Guadalcanal – and the final community, Noro, is a provincial town. All but Noro were 'hot spots' during the tensions. In each case, separate meetings were held with men and with women, at times and in locations convenient to the participants. Nearly 250 participants took part in the PCGA, with women accounting for over one third more attendees than men at community meetings.

3. DATA ANALYSIS

This section identifies the main themes which emerged from the community meetings in relation to men's and women's roles and impacts in conflict and peace. It does not discuss every such role and impact which was mentioned; an indication of the range and detail of items mentioned is provided in the composite listing of responses in Annex 1. Rather, themes are identified and prioritized by their presence in multiple communities, as well as through multiple examples and types of each particular theme.

3.1 Roles in Conflict

Active roles in **direct conflict-related** activities were most commonly attributed to men, and included fighting, stealing (often 'for economic survival'), rape, and threatening people with guns. Also mentioned were: killing, harassment, domestic violence (mentioned in all five discussions with women), burning houses, road blocks and corruption. One woman commented that men 'acted like Rambo'. Other types of 'anti-social' behavior included taking 'O2s'[7] and getting drunk on *kwaso* (home brew) or other alcohol. It is crucial to note that women also contributed to conflict in several ways. In a number of cases, communities mentioned that women engaged in fighting, and other militant activities. More often, however, women 'encouraged men to fight', 'fueled conflict through gossiping', and in some cases 'kept guns at home'.

Many groups also highlighted men's role in compensation claims; this could be regarded as negative, as when compensation was demanded at gun-point, and involving sums which were impossible to pay out; exchanging compensation could also be seen as positive, when it was used as a traditional way of resolving a dispute without violence.

Figure 1. Women's meeting under mango tree at Avuavu

During the tensions, economic hardship as well as fear and insecurity resulted in significant challenges for families. Therefore, one of the main roles men played was in **supporting their families** and communities. Respondents noted that men provided security and defended their communities, and 'worked hard to support families' basic needs'. An important role was planning for the future – whether to stay or go, and how to generate income.

Women also played a key – and often transformative – role in supporting their families; in fact the most frequently mentioned role for women in conflict was the **productive role** of providing for the family. While women often provide for the family during times of peace, through the produce from their gardens and the money they earn from going to market, for example, during the tensions women took on additional productive roles. In many cases women became the household head, where men left for other women, were injured or killed, or were forced to move away. Women also often engaged in 'men's work' and developed new methods of income

generation: they fished, gardened, sold pigs, betel nut and produce from their gardens, handicrafts and clothes, and developed new craft skills to earn money. All urban groups and one rural group mentioned that women engaged in prostitution for money (or 'survival sex'), sometimes when forced by militants. Food and money were used to feed the family, as well as to provide compensation. Women were more likely than men to highlight these female productive roles.

Reproductive roles were also often mentioned for women, such as looking after children and housework. This was extended to general **social welfare roles** – providing material support as well as counseling to old people, the sick and injured, widows, accommodating refugees, and visiting people in hospital and prison. Women had primary responsibility for peace education in the communities, as well as youth mentoring. They also often persuaded their husbands and sons not to get involved in conflict (also the opposite – see below).

In some cases, women's productive and 'caring' roles combined. For example, in two communities, women participated in a food exchange initiative whereby baskets of basic food items were exchanged between urban and rural groups of women, with fruits and vegetables exchanged for rice and other store-bought goods.

3.2 Impacts of conflict

The most acute – and most commonly reported – impact of conflict was being a victim of **violence**. Virtually all groups mentioned that men were killed and injured as a result of conflict, as well as being threatened with guns, and imprisoned. Women were also frequently victims of violence and abuse. As with men, injury and death were often mentioned, but these were accompanied by multiple types of gender-based violence. Most groups, both men and women, mentioned that women had been raped, which is a surprising degree of openness given the sensitivity of the issue. Other forms of gender-based violence included domestic abuse, verbal abuse, being forced to marry militants, and resulting unwanted pregnancies. They were also often threatened with guns. As a result of this actual and threatened violence, restriction of movement was a major negative impact on women in all communities.

Economic impacts were also important, and were mentioned most often in terms of men. Men's loss of jobs and loss of property, for example, were highlighted in every community. Without any income or business, many reported experiencing hunger during the tensions, especially in rural communities. On the other hand, two communities reported that some men 'became rich overnight' from stealing and demanding compensation at gun-point. Economic impacts on women also involved loss of jobs and income, which in turn led to increased prostitution as well as hunger. For women, economic impacts merged with over-work, whereby the combination of increasing numbers of female-headed households, and women taking on traditionally men's work, accounted for one of the most commonly mentioned negative impacts. From all communities, there were numerous references to struggling as lone female household heads, including being left alone to support children, struggling to support the family alone, over-work, increased workload, and a lack of support.

Domestic relationships were severely negatively impacted during the tensions, due to the increasingly prolific practice of men taking 'O2s', and due to separation of

husbands and wives due to security or economic necessity. Impacts on both men and women included divorce, family separation and anxiety, although these impacts were predominantly mentioned in reference to women. O2s were mentioned in relation to men in all discussions, but as a role rather than an impact.

Various types of fear and worry were mentioned as impacts in all communities. For women, these **psychological** factors included increased stress, grief, mourning for the dead, sleeplessness, loss of self-confidence, and in three discussions suicide was mentioned. Stress was also highlighted for men, as well as fear, trauma, worry about their families, worry about meeting demands for compensation, sleeplessness, loss of appetite, and mental disturbance. Men's loss or disruption of spiritual faith was also mentioned frequently.

In some cases men felt that they **lost their status and respect**, and that their roles as leaders were disturbed. This was especially highlighted in the same urban community where men had noted that women's status and power had increased (see below) – and where a high degree of animosity was expressed by men towards women. In this sense, changes in gender roles and status since the tensions appears to contribute to conflict within communities[8].

Figure 2. Women's meeting at White River

Among many other impacts of conflict which were noted less frequently, the disruption of social services affected women especially. For women, health impacts of the tensions included being unable to pay for medicine nor to travel to clinics, which meant women had to give birth at home, and were unable to have their children vaccinated. In terms of education, almost all communities highlighted the fact that children were unable to attend school during the tensions, with some mentioning boys and others girls. To a certain extent, women attempted to compensate for the lack of social services by caring for the sick, and providing home schooling, thus further increasing the burden of their workload.

3.3 Roles in peace building

All groups emphasized that both during and after conflict, women and men played important roles in **mediation and reconciliation**. Most commonly, women's roles in this field were associated with re-building social capital, including: counseling, improving relationships between former enemies, healing, promoting peace awareness, praying for peace, and visiting other women's groups to exchange gifts. In some notable cases, women attended and played a traditional role in peace discussions, and were able to mediate between militants – at considerable personal risk. Men's roles in mediation and reconciliation over-lapped with many of these, but included a greater emphasis on decision-making roles. Men were represented in peace summits and

peace committees, provided counseling for conflicting parties, gave awareness talks to help re-build relationships, and pastors and other religious leaders promoted spiritual development. On the security side, men's reconciliation role often involved community policing initiatives.

The second main role highlighted for both men and women was focused around **community development**. Projects run by men included building schools, clinics, churches and community halls, working on water supply and sanitation projects, and community clean-up campaigns – often with youth. Logging and plantations were listed as community development activities. Men are key decision-makers in these and other community processes, and men plan and develop policies for the development of their communities. Women were involved in similar lists of community development and peace-building projects, although their roles were more often characterized as being 'involved in' and 'helping', rather than 'running' in the case of men. Some of the projects cited were building or rehabilitating clinics, schools and church buildings, as well as fundraising activities. In occasional cases women took up leadership roles in town councils, churches and community organizations.

A number of other roles were mentioned with less frequency. Among these was the fact that men engaged in sports activities during times of peace, especially among young men and boys; this was occasionally mentioned for young women and girls. A final 'male' role which came up often in discussion was that of reproduction; it is unclear as to whether this was a reference to renewed domestic relationships, or to an actual increased birth rate.

3.4 Impacts of peace

Undoubtedly the most frequently mentioned impact of peace on men was that of the **restoration of economic production**. This was mentioned by all groups in a variety of ways, such as: ability to find new jobs and start new businesses, ability to meet family needs, salaries arriving on time, income flowing in well, and ability to access markets. While all communities prioritized these issues, they were especially prominent in Noro. The ability to re-gain an income was mentioned only occasionally as a peace impact for women.

A second important impact mentioned was **renewed safety**, and associated **freedom.** For women, a number of types of 'freedom' enabled them to 'go about their normal activities again': freedom of movement, freedom to generate income and engage in business activities, freedom to return to school. Similar factors were raised in relation to men: men felt safe, enjoyed freedom of movement, were able to work at night again (such as fishing), felt free to hold meetings and express their opinions, and felt secure enough in formal security services to be able to report cases to the police and to fight corruption. As with women, this renewed safety meant that children were able to returned to school, and that adults were able to resume their 'normal activities'.

The **psychological** impacts of peace on both women and men were prolific, and mentioned in all communities. For women, 'happiness' was mentioned by most groups, as well as relief, hope, reduced stress, harmony, sleeping well, relaxed, renewed friendships and a happier home life. A similar list was cited for men, including happiness, confidence, sharing love with the family and reconciling

relationships, feeling relaxed, thinking positive thoughts, and 'dressing up neatly'. Several discussions brought up the fact that men ate more and gained weight after peace was restored. One woman mentioned that an impact of peace on men was the 'freedom to shout and sing whether drunk or sober'.

For women, the combined impacts of peace and the aftermath of conflict were extraordinary. There were overwhelming references to women's **increased status and empowermen**t, resulting from the extra (traditionally male) roles undertaken during the tensions, both through new skills learned and through the empowering process of having coped, innovated and pushed the barriers of traditional gender roles. As one community put it, 'one impact is gender equality gained through women's involvement in reconciliation'.

Other aspects of this included: gaining respect and feeling important within the community, increased confidence to participate in community affairs, more aware and sensitive to issues in the community and in the nation as a whole, freedom to speak out for women's rights, and 'doing away with traditional cultural barriers, with positive benefits for women'. Linked to this were the new skills that women had learned, both through the roles as breadwinners, and through peace building workshops, such as sewing, cooking and literacy.

Figure 3. Men's meeting at Borderline

Interestingly, it was often groups of men who articulated these positive impacts on women, with one man in an urban community noting, 'Women seem more powerful since the tensions'. By contrast, despite it being noted that men had *lost* status and respect during the tensions, there was no mention of these being regained. It could be assumed that men's status was regained, but this is nonetheless striking in comparison with the prolific responses concerning women's increased empowerment. This could be because women's empowerment was perceived as noteworthy because it represented a *shift* in traditional gender roles and status.

4. GENDERED LESSONS, AND IMPLICATIONS FOR PEACE BUILDING

One over-arching issue which emerged from this process of community discussions is that for many people, there is no simple progression from negative impacts of conflict to positive impacts of peace. Both men and women explicitly emphasized that the 'fact' of people's losses and the trauma of their experiences during conflict *remains* alongside the more positive developments of peace. This is an important issue in terms of how peace-building processes are considered beyond the post-conflict recovery phase, illustrating the need to remember and acknowledge the coexistence of the legacies (and causes) of conflict alongside peace and development.

Returning to the gender theme, what does the application of a gender lens tell us about the roles and impacts associated with conflict and peace? Firstly, this PCGA reconfirms and illustrates the fact that women and men act in and are affected by conflict and peace in different ways[9]. These roles and experiences are complex and multiple, and do not fit neatly into women/victim/care-giver and men/combatant/community-leader stereotypes. For example, while women do engage in care-giving roles, they are also very active in economic production for the family, and also contribute to conflict itself in various ways. And while men do engage in combat and often play leadership roles in community development, a closer analysis indicates that in a number of communities men lost some of their traditional status.

Secondly, the PCGA demonstrates that the 'significance' of men's and women's experiences is influenced by existing societal gender roles and status. For example, both men and women experienced economic hardship during conflict, but for women this meant they had to take on new productive roles, 'men's work' and become household heads and bread winners, while for men it meant loss of income and ultimately loss of status as male household heads and breadwinners. Based on these different experiences during conflict, women's and men's experiences of peace also differed. Men regained their jobs, their community roles and their self-confidence, but for women the process of taking on new gender roles was transformative, and often resulted in increased empowerment and status.

These two points have vital implications for the planning and implementation of post-conflict recovery and peace building processes, as they represent a crucial potential opportunity for women to build on their achievements, as well as for men to continue benefiting from development. There are many areas which could be built upon, with the following three being particularly critical:

- **Labor market opportunities**: National and international economic development programs should seek to capitalize on and sustain positive gender roles by building on skills which were newly-acquired by women during conflict, and by providing opportunities and incentives for women and men to continue new economic activities[10].

- **Civil society organizations:** Development programs should build on and extend the new skills and experiences gained through community-level organizing, both as coping mechanisms during conflict and as peace building initiatives. This should include capacity building and training for grassroots women's organizations in leadership, negotiation and strategy-making[11].

- **Gender equality in rights and status**: The positive shift – however small – in women's status as a result of their new roles during conflict and peace building should be used as a crucial opportunity for improving women's rights and status in the Solomon Islands, both through public awareness and at the policy level.

This PCGA has identified some of the richness of the impacts and roles of conflict and peace on men and women in the Solomon Islands, as well as highlighting some important changes in gender roles. The window of opportunity to build upon these positive changes is a limited one, and there is a real threat that these gains may be lost – as is the case in so many post-conflict contexts[12]. Appropriate action, however, has the potential to link peace building processes with increasing gender equality.

Notes

[1] See K. Banasz, F. Hill, A. Iiyambo and M. Muna (eds.), *Women, Peace and Security: UNIFEM Supporting Implementation of Security Council Resolution 1325*, New York: UNIFEM, 2004.

[2] Pacific Islands Forum Secretariat, *Social Impact Assessment of Peace Restoration Initiatives in Solomon Islands (Forum Social Impact Assessment),* Suva: Pacific Islands Forum Secretariat, 2004, p. iv.; R. Muggah, *Diagnosing Demand: Assessing the Motivations and means for firearms acquisition in the Solomon Islands and PNG*, Discussion Paper 2004/7, Canberra: The Australian National University, 2004, p. 5.

[3] Pacific Islands Forum Secretariat, *Social Impact Assessment of Peace Restoration Initiatives in Solomon Islands (Forum Social Impact Assessment),* Suva, March 2004, p. 35. For more information about women's experiences of violence in the Solomon Islands, see Amnesty International, *Solomon Islands: Women Confronting Violence*, Amnesty International, November 2004. For more on the interrelationship between armed conflict and gender-based violence, see C. Moser and A. Moser, *Gender-Based Violence: A Serious Development Constraint*, Background Paper commissioned by the Gender Unit, Washington, DC: World Bank, 2003.

[4] C. Weir, 'Christianity in the Solomon Islands – the Response in the Current Crisis', http://rspas.anu.edu.au/melanesia/weir.htm

[5] Pollard, A. 'Resolving Conflict in the Solomon Islands: The Women for Peace Approach', *Development Bulletin 53*, November 2000.

[6] For an overview of the range of women's peace-building activities in the Solomon Islands, see UNIFEM, 'Gender Profile of the Conflict in the Solomon Islands', http://www.womenwarpeace.org/solomon_islands/solomon_islands.htm

[7] 'O2s' are second wives, or mistresses. The practice of taking second or third wives (otherwise known as 'O2 business') has escalated during and since the tensions.

[8] This is not uncommon in contexts of armed conflict. Afshar notes that 'The outcome of the tension between the underlying gender relations and the new relations which conflict makes necessary have a spiral effect as one consequence leads to others, making it difficult to pinpoint what is cause and what is effect'. H. Afshar, 'Introduction: War and Peace: What do Women Contribute?' in H. Afshar and D. Eade (eds.), *Development , Women and War: Feminist Perspectives*, Oxford: Oxfam, 2004, p. 4.

[9] For more information, see C. Moser and F. Clarke, *Victims, Perpetrators or Actors? Gender, Armed Conflict and Political Violence*, London: Zed Books, 2001.

[10] A more detailed examination of this development challenge can be found in T. Bouta, G. Frerks and I. Bannon, 'Gender and Work: Creating Equal Labor Market Opportunities' in Bouta, Frerks and Bannon, *Gender, Conflict and Development*, Washington DC: The World Bank, 2005.

[11] See also J. El Bushra, *Women Building Peace: Sharing Know-How,* London: International Alert, 2003; E. Rehn, and E. Johnson Sirleaf, *Women, War, Peace: The Independent Experts' Assessment,* New York: UNIFEM, 2002; T. Bouta and G. Frerks, *Women's Roles in Conflict Prevention, Conflict Resolution and Post-Conflict Reconstruction: Literature Review and Institutional Analysis*, The Hague: NIIR, 2002.

[12] Much has been written about the failure of women to consolidate their war-time gains throughout the world; see for example the essays in S. Meintjes, A. Pillay and M. Turshen (eds.), *The Aftermath: Women in Post-Conflict Transformation,* London: Zed Books, 2001.

ANNEX 1. Composite Listing of PCGA Responses

CONFLICT		
Category	**Roles**	**Impacts**
Men	• Threatened people with guns • Provided security for families • Angry with wife • 02 – men live with another women • Demanded compensation • Roamed around • Calmed those involved in the conflict • Create conflict • Gardening to support family • Cared for children • Raped • Burned houses • Made weapons • Defend their community and family • Fought • Stole ('for survival') • Worked hard to support their family • Solved problems in the community • Planned for family affairs (e.g. food) • Planned for community affairs (reconciliation) • Advised children not to get involved in conflict • Encourage children to get involved in conflict • 'Creeped' • Accompany family to the garden • Got drunk / drank kwaso • Went to night clubs • Staged road blocks • Marijuana use increased • Domestic violence • Stole property & became rich overnight • Harassed • Peacemaking • Corruption – false claim of properties • Prayed for peace • Mediated between conflict parties for reconciliation • Looted • Abused family members • Seek advice from police • Spokesperson on behalf of community • Gather information about the conflict • Organize get together / feast for reconciliation • Involved in conflict • Provided basic needs e.g. shelter, food, money for the family • Act like Rambo • Plan future for the family	• Worry for family's survival and safety • Mourn for children and friends who have died • Hungry • Scared of the police • Worry because wife live with another man • Killed • Injured • Threatened (with guns, with knives, by militants) • Worry that they might be killed because they can't meet militants demands • Disturbed from normal life • Scared • Sleepless • Homeless • Lost jobs • Broken families • Men left alone with children when wife ran away with another man • Lost property • Unsettled mind • Very sensitive • Weakened Christian faith / spiritually disturbed • Mentally disturbed • Imprisoned • Boys miss out on schooling • Sold properties at low price to escape • Lost trust in their wives • With wives gone, men were hungry, lonely • Psychologically affected, worrying • Loss of business • Traumatized (e.g. saw wives raped before their eyes) • Can't communicate with each other • Suicidal • Leaders' role disturbed • Stressed • Mental illness • Loss of confidence • Lack of trust • Loss of appetite / lost weight • Lost respect and status • Angry and frustrated • Divorced • Hopeless • Income increased at gun point • Brave • Became rich over night

CONFLICT		
Category	**Roles**	**Impacts**
Women	• Look after children • Discourage sons, husbands & militants from getting involved in the conflict • Gathered together to pray for peace • Looked after injured people • Care for militants e.g feed them • Provide pigs and food for compensation • Work in the gardens • Women do men's work to support family e.g gardening, fishing • Moral support for men • Pray for peace • Tell militants to return weapons • Discouraged people from drinking kwaso • Stealing for survival • Protected the family from getting hurt • Provided food and money for the family • Prostitution to support the family • Encouraged husband to get involved in the conflict • Couselling and comforting victims • Transport expecting mothers to the clinic • Visit those who have problems • 02 – left husband to live with another man • Gossiped • Mediated between conflicting parties • Prostitution to earn money • Fought e.g. in markets • Encouraged children to go to school • Stole • Swear • Preparation for reconciliation meetings – venue, food, menu, etc • Fuel conflict by gossipng • Get drunk • Dishonesty • Made peace in the community and family • Ran away to safety • Involved in militant activities • Became the head of the household • Went with militants because of money • Women sold food to earn money • Visited militants to negotiate for peace • Developed new skills to earn money (e.g. crafts) • Kept guns in their homes • Accommodated refugees	• Afraid of guns, knives, stones, slap etc • Sorry because someone died in the family • Worried for safety of children & husbands • Poor: no money, no clothes, no salt, no soap • Homeless • Raped • Threatened with guns • Young women left alone with children to support • Injured • Women were demanded to pay compensation • Lack of transport to go to the hospital • Helpless or no support from families • Worried for their own lives • Hungry • Scared of being raped • Girls were forced to marry militants • Girls can't go to school • Lost jobs • Forced to move away to another place • Sexually abused • Verbally abused • Pregnant mothers gave birth at home • Hard to find money to support family • No support from husband • Threatened by husbands with guns and knives • Stressed / traumatized • Fear • Widowed • Unwanted pregnancy • Family separation, divorced • Mentally sick • Loss of property • Sleepless • Loss of trust, confidence and self-esteem • Girls take drugs and alcohol • Harassment • Sick • Not able to attend women's activities • Broken relationship with other women • Lost cultural values • Not respected • No love • Suicide • Unfaithful in retaliation • Lose freedom of movement • Overloaded with work • Built confidence in themselves, e.g. generating income

PEACE		
Category	**Roles**	**Impacts**
Men	• Gather together to talk about peace • Organize sports, school, clinic and church activities • Fishing to provide food and income for family • Gardening to support family • Build school buildings and new houses for the family • Reproduce – new generation • Look for new jobs • Mediate for reconciliation • Meet to elect new leaders • Organize and plan for community development (e.g churches, schools, water supply, sanitation, market house, clean up of enviroment, community hall project, health centre) • Maintain roads • Workers do their normal duties • Chiefs carry out their duties (e.g hold meetings) • Plan ways to generate income • Encouraged young people to respect each other • Pray for peace and militants • Pastors shared God's Word to people • Reconstructing community–village & tribal chiefs • Organize reconciliation between broken families • Strengthened village laws • Campaigned against kwaso, marijuana etc • Maintain traditional values and culture • Organized clean up campaigns • Encourage, organize and promote youth rallies • Mediation and reconciliation between conflict parties • Support women in charitable activities • Organized school and church fundraising • Home teaching for wife and children • Decision – making : peace summits, workshops • Buy musical instrument for youths • Promote peace and awareness • Build relationships with other groups • Do all decision making • Provide security • Set up commuity policing • Establish relationship with diverse communities • Establishment of the Peace Ambassadors • Formulate policies for well-being of community • Spiritual couselling • Find new jobs • Reunion with families • Plan for new development: logging, plantation • Youths joined and present awareness talks • Form men's fellowship groups • Assisting the police • Encouraged businesses • Assist the NPC and other community organizations	• Feel happy to settle back with family • Freedom of movement • Free to plan development in the community • Men go back to their job • Access marketing to sell goods • Enjoy drinking • Young men are able to find partners • Feel relaxed • Resume normal duty daily • Feel confident • Boys return to school • Feel happy • Free to express their feelings, good or bad • Consumed more food and put on more weight • Feel relief (but not fully) • Experience peace of mind • Sleep well and peacefully without fear • Work morale restored, salary in time • Regain respect from work mates and others • Family restoration and reconciliation • Confident to start up business/ income generating activities • Can spend a whole day in the garden • Can now hold meetings anytime they need to • Those who work at night feel safer to return home at night • Stronger rules against kwaso so sons settle down • Young boys are involved in music more freely • Because of peace boys and men are able to play sports • Freedom to shout and sing whether drunk or sober • Cutting timbers to build homes • Reproduction of children • People are returning to the city • Men are confident to deal with conflicts • New groups formed to address peace • Realize mistakes • Husbands returned to their wives • Men dressed up neatly • Freedom of culture • Freedom of religion • No cultural barriers in the community • Less domestic violence • Mutual understanding on peace matters • A change in attitude / behavior / charactors / enviroment • Respect of our cultural diversity • Worry because they commit crime (guilty) • Restoration of law and order • Make friends with individuals or conflicting groups • Return of essential services e.g. clinics, shipping • Confidence to fight against corruption • Cases can be reported to the police

PEACE		
Category	**Roles**	**Impacts**
Women	• Pray for peace • Involved in sports e.g. soccer, volley ball • Involved in community development like clinics, schools, church, market house • Involved in discussions for peace with chiefs • Discourage youths from fighting • Outreach – peace awareness and pray with other villagers • Food basket exchange with other groups • Fundraising for schools, clinics, and own pockets to support family • Help other women with their gardening • Partnership with men to organize meetings • Set up women's groups • Help generate income • Involved in women for peace activities • Care for injured people • Women support other families • Settled problems between husbands and children • Young girls involved in sport and church activities • Arrange and carry out peace programmes • Provide food, shelter and entertainment • Provide marketing for visitors • Teach women new skills (e.g. cooking) • Feed the sick • Women contribute to decision-making and discussions to set up laws against criminal activities • Negotiate with militants to put their guns down • Charitable activities – give basic needs to refugees • Reconciliation between Malaita & Guale women • Improve relationships with former enemies • Inter-fellowship – visiting other women groups and exchange gifts • Mentors to younger women • Generate income to support the family • Visit prison and hospital • Involved in community policing • Setting up women's peace committee • Setting up womens's peace market • Spoke up for men to understand their rights • Women groups fellowship together • Sing and produce cassette (peace songs) • Attended women's week workshop and learn new skills in fabric printing, sanitation, agriculture. • Help and get children ready to go back to school • Leadership roles in church, community, town council	• Feel happy • Feel free to go anywhere • Recall, joke and laugh about past experiences • Receive trauma counseling • Learn new skills through workshops e.g sewing, cooking, custom dances, literacy • Move back to the community • Women feel free to share their views and ideas • Able to visit friends • Family reunion • Girls and women feel safe to go to school • Feel important with respect to their roles within family, communities and workplaces • Have hope • Regain respect among community • Feel free to utilize community facilities • Confident to participate in community development (e.g. start up piggery, poultry etc) • Freedom to hold meetings • Returned to rebuild homes • Able to find jobs • Feel more free to do what they want to do (e.g. go to the garden, participate in church activities) • Conscious of peace and stability • Confidence to speak and do things • Go back to market to sell goods • More sensitive to issues in community and nation • More knowledge from experiences, approach things better • Sleep and eat well • Have peaceful mind • Respect between women in the community • Getting back their lost confidence • Freedom to speak out for their right • Able to be again the bread winners for families • Create initiatives • Doing away with traditional cultural barriers – for good benefits for women • Becoming out spoken / good teachers • Gender equality of women's involvement in reconciliation • Family suffers due to dad's involvement in corruption • Feel peace and harmony • Sweet dreams • Share their talents and knowledge • Trust and confidence in the police • Relaxed • Women seem more powerful since the tensions