# Alternative Indicators of Well-being for Melanesia

## *Vanuatu Pilot Study Report*

2012

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# Foreword

One year ago, in July 2011, the United Nations General Assembly unanimously adopted Resolution 65/309 titled "Happiness: towards a holistic approach to development". The resolution states that happiness is a fundamental human goal and universal aspiration; that GDP by its nature does not reflect that goal; that unsustainable patterns of production and consumption impede sustainable development; and that a more inclusive, equitable, and balanced approach is needed to promote sustainability, eradicate poverty, and enhance well-being and happiness.

In August 2011, the *Conference on Happiness and Economic Development* was organized by the Kingdom of Bhutan, hosted by Honorable Prime Minister Thinley and Professor Jeffrey D. Sachs from Columbia University's Earth Institute. This resulted in the *World Happiness Report* presented in April of this year, 2012, at the first ever UN High Level Meeting on Well-being and Happiness in New York City. The report provides empirical evidence that happiness—as well as being a fundamental human goal—also contributes to greater productivity, better health, faster recovery from adversity, less risky lifestyle choices and more pro-social behavior. It adds up to a convincing argument for changing the governance agenda from one that focuses primarily on economic growth to one that takes all domains of well-being into consideration.

The Malvatumauri National Council of Chiefs has completed a pilot study on well-being which measures happiness and considers variables that reflect Melanesian values. The three unique domains of well-being explored in the study—resource access, cultural practice, and community vitality—are intended to modify the existing progressive measures accepted internationally by governments and aid agencies in order to better track the factors that contribute to, specifically, ni-Vanuatu well-being.

It is with great pride we release these findings after two years of preparation, fieldwork, and analysis. Enjoy.


Alicta Vuti
Acting CEO, Malvatumauri National Council of Chiefs

# Acknowledgements

This report is published under the responsibility of the Malvatumauri National Council of Chiefs—the formal advisory body of chiefs established in 1981 and granted recognition in the constitution of the Republic of Vanuatu. The opinions expressed and arguments employed herein do not necessarily reflect the official views of the Government of Vanuatu.

The report was prepared by Mr. Jamie Tanguay, project coordinator, on behalf of the Vanuatu National Statistics Office as the implementing partner organization for this pilot study on ni-Vanuatu well-being. The report has benefited from contributions and comments from staff of the Economic Statistics, Social Statistics, and Statistical Learning and Coordination units at VNSO as well as members of the project technical steering committee.

**Members of the technical steering committee include:**

| | |
|---|---|
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| Roy Benyon | Secretariat for the Pacific Community |
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| Jimmy Nouna | Melanesian Spearhead Group Secretariat |
| Ralph Regenvanu | Honorable Member of Parliament |
| Nancy Wells | Asian Development Bank |

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# Map of Vanuatu

# Executive Summary

## Key Findings—Ni-Vanuatu Well-being Survey, 2010-2011

***Resource Access***

The vast majority—92%—of ni-Vanuatu households in rural areas (where 75% of the population reside) have access to customary lands which both house *and* feed all but 5%. People with access to customary lands are, on average, happier than those without access.

Roughly 10% of those with access to customary lands are admittedly unsure of their boundaries.

Less than 10% of those with access to customary lands have parcels under active formal or informal lease agreement, with roughly half of those with lands under lease agreement reporting no future plans with leased lands once the agreement(s) expires.

When asked the relative size of accessible customary lands, 88% reported it being enough or more than enough to meet their family's needs.

It was discovered that 93% of households report having full or partial access to forest resources, and 80% reported full or partial access to marine resources.

***Culture***

Indigenous languages remain widely practiced in Vanuatu. They are the first languages learned for 92% of ni-Vanuatu and, of those indigenous first learners, 94% report strong comprehension as well as ability to speak their indigenous language.

Traditional knowledge, measured through ones understanding of the traditional planting calendar, family history and place, and local flora and fauna, is quite strong with 97% of respondents having a strong or moderate understanding. Traditional wisdom, however, measured through ones understanding of traditional stories, dances, songs, and games passed down for generations, is relatively weak with 47% deficient in all categories.

Traditional production skills are quite prevalent with members of 41% of ni-Vanuatu households able to perform 10 common tasks and 61% able to perform 5 basic tasks, including planting and harvesting crops, roasting food, producing medicines and producing materials used for housing—all skills that reduce dependency on cash for decent livelihoods.

Traditional wealth items, identified as those objects which have traditional exchange value (for purposes of this study, the common TWIs were identified as pigs, yams, mats, and kava), are highly accessible without needing cash. 66% of ni-Vanuatu have free access to all TWIs while an additional 31% have free access to some.

Participation in traditional ceremonial activities, including but not limited to marriage, death, circumcision, status, reconciliation, birth, and harvest ceremonies, is very important

or important for 92% of ni-Vanuatu. Individuals who place higher importance on participation in traditional ceremonial activities are, on average, happier than those who place little or no importance on such activities.

***Community Vitality***

A majority of communities in Vanuatu have meetings either regularly or as needed, with only 22% of respondents reporting their communities do not meet. Of those whose community meets, a majority, or 56% of respondents, occasionally go to meetings, with an additional 34% reporting regular attendance at community meetings. Individuals who attend and participate in community meetings are, on average, happier than those that do not.

When asked to assess their chiefs' ability to communicate, settle disputes, manage community assets, and adhere to customs, 67% of ni-Vanuatu provided a fully positive assessment, with only 2% having a fully negative opinion of their chiefs' abilities.

The rate of voluntarism in the 12 month period prior to the survey was 83%.

Less than 10% of ni-Vanuatu have a low level of trust in their neighbors.

In material terms, 38% of ni-Vanuatu perceive their family as being equal with other families in their community—32% view themselves as worse off, and 11% as better off.

In a prioritization of select Melanesian values, the top three considered by 90% or more ni-Vanuatu as very important or important are: 1) Going to church; 2) Respect for family, and; 3) Respect for chiefs.

## Key Findings—Rural Community Well-Being Survey

***Chiefs' Point of View***

The chiefs' perceive a stronger level of respect from adults than from youth, with only 6% reporting low levels of respect received from adults versus 12% reporting low levels of respect received from youth. The results are similar to those of chiefs' observation of attendance at community meetings, with 5% of chiefs reporting low attendance of adults and 15% reporting low attendance of youth.

Nearly half, or 49%, of chiefs report no outstanding or unpaid fines within the community. It was also uncovered that only 10% assign fines with traditional wealth items, whereas 18% assign fines in cash and the remainder either occasionally using one or the other or assigning a fine in cash values but accepting TWIs as payment should the offender choose not to pay with cash.

Chiefs from 37% of the villages sampled reported having no active land disputes, with another 50% claiming to have five or less, and 42% claim to have settled land disputes in the

12 month period prior to the survey. More than a quarter, or 28%, of the chiefs surveyed believe their ability to settle land disputes has become stronger over the past five years, though a greater proportion (38%) feel their power to settle disputes has dissipated in the same period.

***Women's Leaders' Point of View***

Women's leaders perceive respect among men for women lowest for their own wives, followed by higher levels for their own mothers and highest for other men's wives.

Sexual violence was found to be less prevalent in communities than domestic violence with 70% of women's leaders reporting no sexual violence within the community in the six months prior to the survey, as opposed to only 41% reporting no domestic violence in the community for the same period. A majority of women's leaders indicated that both sexual and domestic violence rates have decreased in the past five years, though a greater proportion indicated a decrease in sexual violence (69% reported decrease in sexual violence versus 50% reporting a decrease in domestic violence for the same period).

Just 23% of women's leaders reported no non-union pregnancies or births in the 12 month period prior to the survey. 42% of leaders in SHEFA Province reported more than 5, the highest of any province.

***Church Leaders' Point of View***

Four of the seven selected Christian principles were perceived as either very strong or strong by over 90% of church leaders interviewed. These include: 1) Generosity; 2) Kindness; 3) Obedience, and; 4) Faithfulness.

A vast majority of church leaders, 84%, believe that cooperation between church and community is either good or very good with only 16% reporting poor cooperation. Communities with more than five denominations or places of worship accessed by their members had a higher proportion of church leaders reporting poor cooperation (42%) than those with two to five (15%) or single denomination communities (6%).

88% of church leaders reported major or minor repairs needed for their church structure.

## Summary Table of Findings—Quick Reference

| Ni-Vanuatu Well-being Survey | | |
|---|---|---|
| **Topics** | **Indicator** | **Value** |
| **Subjective Well-being** | | |
| | Mean present happiness | 6.26 out of 10 |
| | Mean expected happiness, +5 years | 7.71 out of 10 |
| | Proportion "thriving" | 38 percent |
| | Proportion "suffering" | 3 percent |
| | Stress-free population | 27 percent |
| **Resource Access** | | |
| | Proportion with access to customary lands | 79 percent |
| | Certain of customary land boundaries | 90 percent |
| | Feel accessible lands enough to meet basic needs | 88 percent |
| | Full access to forest resources | 64 percent |
| | Full access to marine resources | 59 percent |
| **Cultural Practice** | | |
| | First language learned indigenous | 92 percent |
| | Overall traditional knowledge strong | 51 percent |
| | Overall traditional wisdom strong | 26 percent |
| | Households with all 10 common traditional production skills | 41 percent |
| | Households with all 5 basic traditional production skills | 61 percent |
| | Full access to traditional wealth | 66 percent |
| | Ceremonially active | 97 percent |
| **Community Vitality** | | |
| | Regular attendance at community meetings | 34 percent |
| | Rate of voluntarism | 83 percent |
| | High level of trust in neighbors | 30 percent |
| | Fully positive assessment of traditional leaders | 66 percent |
| | Not afraid of violent attack | 39 percent |
| | Very strong family perception | 72 percent |
| | Sense of material equality in community | 38 percent |
| | Never misses or reduces meals for lack of food | 77 percent |

| Rural Community Well-being Survey | | |
|---|---|---|
| **Topics** | **Indicator** | **Value** |
| **Collective Subjective Well-being** | | |
| | Aggregate collective happiness | 19.8 out of 30 |
| **Chiefs** | | |
| | Positive perception of respect of adults in community | 94 percent |
| | Positive perception of respect of youth in community | 88 percent |
| | Positive perception of attendance of adults at meetings | 95 percent |
| | Positive perception of attendance of youth at meetings | 85 percent |
| | Five or fewer outstanding fines in community | 80 percent |
| | Five or fewer active land disputes in community | 86 percent |

| | | |
|---|---|---|
| | Community rubbish disposal system in place | 30 percent |
| **Women Leaders** | | |
| | No non-union pregnancies or births | 23 percent |
| | No incidents of domestic violence | 41 percent |
| | No incidents of sexual violence | 70 percent |
| **Church Leaders** | | |
| | Church-community cooperation very good | 42 percent |
| | Minimal or no repairs perceived as needed for church house | 53 percent |
| **Ceremonial Activity** | | |
| | Average yearly number of traditional exchanges in community | 12 exchanges |

# Chapter 1: Overview

**The collection and use of contextually specific indicators of well-being is long overdue**

## Project Concept

In 2006, the UK-based New Economics Foundation published *The Happy Planet Index: An index of human well-being and environmental impact* in which countries were ranked in relation to three indicators of well-being: life satisfaction, life expectancy, and ecological footprint. These three indicators were chosen by the Foundation to represent the ecological efficiency of delivering human well-being within the constraints of equitable and responsible resource consumption. The report declared Vanuatu to be the "happiest country in the world."

Vanuatu was and still is worthy of such a title. However, Vanuatu is currently classified by the United Nations as one of the world's most impoverished countries and is labeled by the organization as "economically handicapped". The Happy Planet Index brought forth awareness in the region of the need for new indicators to be developed that take into account the income-neutral factors contributing to Melanesian well-being, rather than continuing to rely solely on GDP growth to measure success or progress.

Vanuatu presented a paper entitled "Enhancing our Traditional Systems and Values for a Stronger and More Integrated Melanesia in Addressing Global Challenges" at the 2008 Melanesian Spearhead Group (MSG) Leaders Summit Trade and Economic Officials Meeting (TEOM). The leaders agreed that MSG governments should indeed be better able to account for and measure the substantial non-cash values that contribute to their peoples' quality of life. In considering the paper, TEOM endorsed Vanuatu's initiative to host a regional workshop in order to begin development of well-being indicators within a Melanesian context.

## Overview of the Study

The first stakeholder meeting of the *Alternative Indicators of Well-Being for Melanesia* project, hosted in Mele Village on the island of Efate in Vanuatu in June 2010, brought together specialists in statistical measurement and representatives from organizations with a vested interest in redefining poverty in the region. Participants came from Papua New Guinea, Solomon Islands, Fiji, New Caledonia, and Vanuatu. The two day conference provided rich insight into the meaning of Melanesian well-being and uncovered a number of unique concerns regarding the development, collection, and use of indicators in Melanesia. From the input collected through various informational panels, group discussion sessions and presentations, and periods of open dialogue, the process of developing individual and community-based indicators of well-being began.

Survey instruments were designed by Vanuatu National Statistics Office (VNSO) and checked thoroughly by key informants at MNCC, Vanuatu Cultural Centre (VKS), as well as project steering committee members. The individual well-being survey considered variables of resource access, culture, and community, as well as subjective well-being. It was designed to look more closely at individual and household-level factors of well-being inclusive of economic, health, and education factors taken through the Household Income and

Expenditure Survey (HIES) for which it was administered to a sub-sample. The rural community well-being survey—the second component to the study—was designed to measure collective well-being at the broader community level and considered variables of traditional governance, safety, respect, cooperation, cultural participation, environmental protection, and church cooperation.

The objective of this pilot study on well-being in Vanuatu is to open dialogue on well-being at a national level to inform the indicators and formalize them into national and local-level governance procedures. It follows that the results of the pilot study reported here will not serve as an official baseline for ni-Vanuatu well-being. Rather, they will serve to cement the need for collection of such data at the national and provincial levels by demonstrating the value added to our understanding of well-being through such data collection.

Once people are familiar with the new measures, the alternative indicators will have a practical effect on consumer and citizen behavior. Appropriate indicators direct attention towards both the causes of problems and the manner in which behavior and decisions can prevent and solve those problems. The potential behavior-modifying function of these indicators is valuable. For example, certain indicators for Melanesia will track perceived levels of trust, reciprocity, and safety. Published and disseminated information on their prevalence rates will begin to influence behavior as individuals weigh their own traits and values against the national and provincial trends.

## Sample methodology

**Ni-Vanuatu Well-being Survey, 2010-2011 – Sample Design and Characteristics**

The individual well-being survey, financed by The Christensen Fund, was administered to a sub-sample of the HIES in order to link the new variables of well-being with those of income, health, and education collected at the national level. To qualify for the interview, respondents had to be 18 years old or older and ethnic Melanesian ni-Vanuatu. The ethnicity qualification was due to the nature of the study.

Two households were selected within each HIES Enumeration Area (EA) at random in which a man was purposively selected from one household and a woman from the other for the interview. The purposive gender selection criterion was necessary to ensure women participated in this survey, as HIES surveys are administered to heads of households which are typically male. This could be considered “quota sampling”, according to The Oxford Dictionary of Statistical Terms (2003), whereby the population is first segmented into mutually exclusive sub-groups as in stratified sampling, and judgment is then used to select the subjects from each segment based on a specified proportion.

To qualify for HIES selection, an EA must exist on an island with at least 50 households. Following this qualification, only EAs that were deemed readily accessible were included. Following this qualification, EAs were selected at random from those in scope, as were the

10 households selected within each EA. Table 1 shows the HIES sample selection from total households, households in scope, and finally the total number of households selected for the survey.

*Table 1: HIES Sample Selection*

| | TOTAL HH | HH IN SCOPE | TOTAL SELECTED |
|---|---|---|---|
| TORBA | 1,619 | 997 | **488** |
| SANMA RURAL | 5,912 | 4,564 | **614** |
| LUGANVILLE | 2,496 | 2,496 | **523** |
| PENAMA | 7,215 | 5,539 | **613** |
| MALAMPA | 7,976 | 5,422 | **635** |
| SHEFA RURAL | 6,240 | 5,991 | **617** |
| PORT VILA | 7,493 | 7,493 | **646** |
| TAFEA | 6,641 | 5,089 | **601** |
| TOTAL | **45,592** | **37,591** | **4,737** |

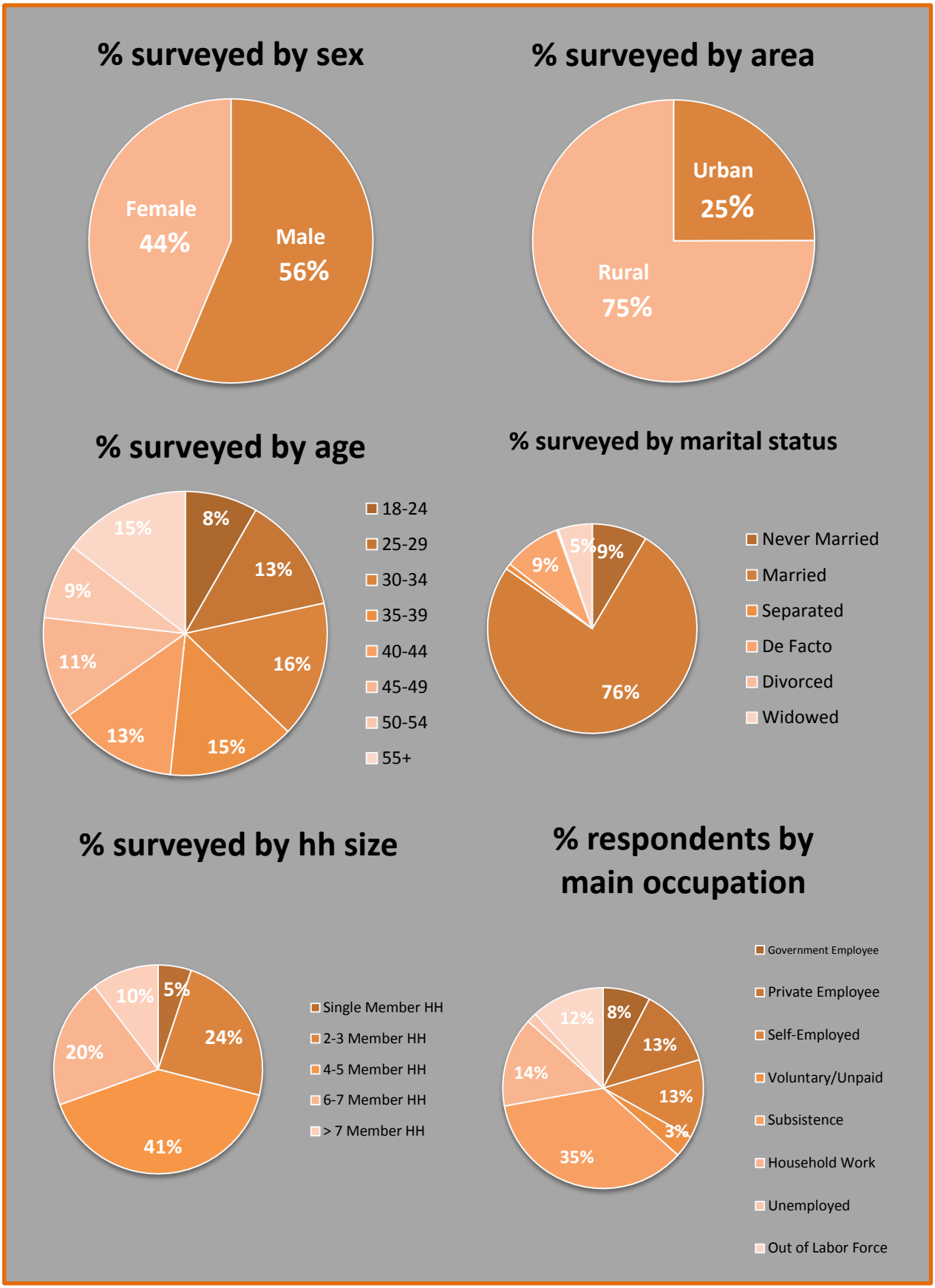
A total of 816 individuals from 816 households from the HIES sample frame were administered the ni-Vanuatu Well-being Survey. Selection errors and difficulties in linking the data with the corresponding HIES data resulted in a loss of 19 surveys, bringing the total analyzed sample to 797 individuals from 797 households represented proportionally by province and area. This remains within the range of the target sample of 800 individuals from 800 households. Selection for the HIES sub-sample administered the ni-Vanuatu Well-being Survey is shown in Table 2.

*Table 2: Well-being HIES Sub-Sample Selection*

| | MEN | WOMEN | Total |
|---|---|---|---|
| **TORBA** | 46 | 28 | **74** |
| **SANMA** | 124 | 92 | **216** |
| **PENAMA** | 61 | 48 | **109** |
| **MALAMPA** | 60 | 50 | **110** |
| **SHEFA** | 106 | 81 | **187** |
| **TAFEA** | 57 | 47 | **104** |
| **Total** | **454** | **346** | **800** |

| | MEN | WOMEN | Total |
|---|---|---|---|
| **URBAN** | 110 | 89 | **199** |
| **RURAL** | 344 | 257 | **601** |
| **Total** | **454** | **346** | **800** |

*Figure 1: Ni-Vanuatu Well-being Sample Characteristics*



**Rural Community Well-Being Survey, 2011-2012 – Sample Design**

The rural community well-being survey, also financed by The Christensen Fund, was administered to a culturally representative stratified sample of communities in order to account for variances in cultural practice. Cultural representation was achieved by sampling language families proportional by province—provinces with more linguistic diversity had more language families selected. Language families were identified with the help of contributions by eight linguists' contributions to maps published on ethnologue.com. To qualify for survey selection, a language family had to have at least five villages identified in the Population and Housing Census with at least five households. The target number of language families within each province was selected at random.

Four villages were randomly selected within each selected language family to allow for stratification by village size, with small villages having ten or fewer households, mid-size villages having between ten and fifty households, and large villages having fifty or more households. A total of 108 rural communities from 27 language families were administered the Rural Community Well-Being Survey. Surveys for three language families—12 communities—were lost in the mail, bringing the total analyzed sample to 96 communities from 24 language families represented proportionally by province.

*Table 3: Community Sample Selection*

| | Language Families | Total in scope | **TOTAL SELECTED** |
|---|---|---|---|
| **TORBA** | 13 | 5 | **2** |
| **SANMA** | 28 | 16 | **7** |
| **PENAMA** | 10 | 8 | **4** |
| **MALAMPA** | 34 | 16 | **7** |
| **SHEFA** | 13 | 7 | **3** |
| **TAFEA** | 9 | 8 | **4** |
| **TOTAL** | **107** | **60** | **27** |

| Village Size | **TOTAL Selected** |
|---|---|
| **LARGE** | 22 |
| **MEDIUM** | 63 |
| **SMALL** | 23 |
| **TOTAL** | **108** |

## Questionnaires

Both survey instruments were written and administered in Bislama, the only unifying language in Vanuatu. The Bislama was checked by key informants and tested in the field prior to finalization to ensure the questions were accurate and understandable.

The individual well-being survey instrument consisted of five sections: subjective well-being; resource access; culture; community, and; time use. The questionnaire was linked with the HIES Person Form. The rural community well-being survey consisted of four sections. The first was a key informant interview with a big chief or chief's representative of the village. The second and third were key informant interviews with a women's leader and church leader, respectively. The last section was a group interview administered during a community meeting to access information on participation in ceremonial activities.

## Training of Enumerators and Fieldwork

Training of enumerators for the individual well-being survey took place during the HIES Enumerator Training workshops held at the provincial level in September 2010. Training focused on how to ask questions designed for subjective response, as enumerators had no prior experience with such questioning.

Training of enumerators for the rural community well-being survey took place in September-October 2011 in the two urban centers of Port Vila for the southern provinces, and Luganville for the northern provinces. Experienced ni-Vanuatu enumerators were chosen that could speak the language of the enumeration areas they were selected to work in. The training introduced skills for key informant interviews and focused on approach, sensitivity, and attention to detail.

## Data Processing

Two data entry officers were contracted for three months at the start of 2011 by VNSO upon completion of fieldwork for the individual well-being survey. Double-entry of the data made data cleaning and editing much smoother. Data linked to HIES questionnaires was complicated due to scanning of forms for the HIES, and as a result a number of surveys had to be eliminated from the study entirely, reducing the sample slightly.

The project coordinator entered data manually for the rural community well-being survey.

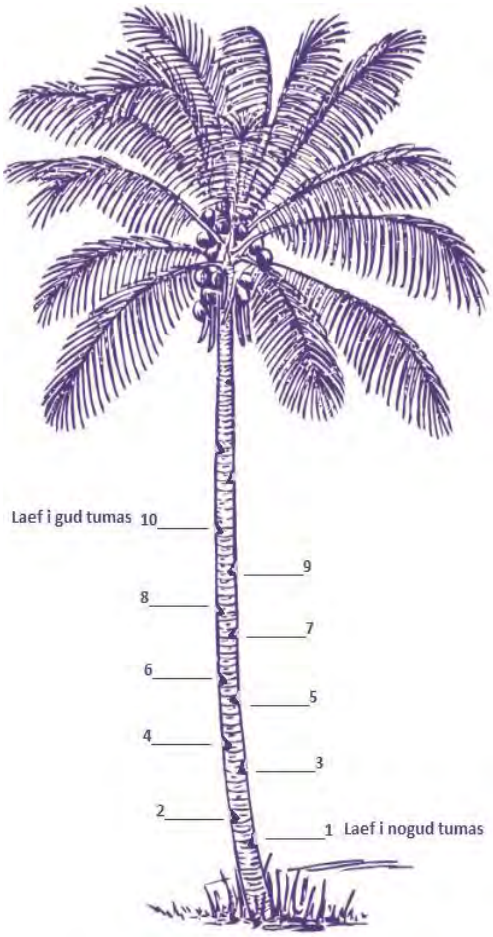
# Chapter 2: Subjective Well-being

**People are the best judges of how their own lives are going**

## What is subjective well-being?

Subjective well-being refers to how people understand the quality of their own lives. Measuring subjective well-being provides information on individuals' perceived happiness and satisfaction and can serve to supplement objective measures of well-being which can otherwise be misleading as incomplete measures of one's condition.

Concepts of "happiness" and "welfare" have a long tradition of use in the lexicon of discourse on well-being. They capture the notion that what matters to a good life is the impact of a specific set of circumstances on how people feel about their life, and rely on the view that people are the best judges of how their life is going.



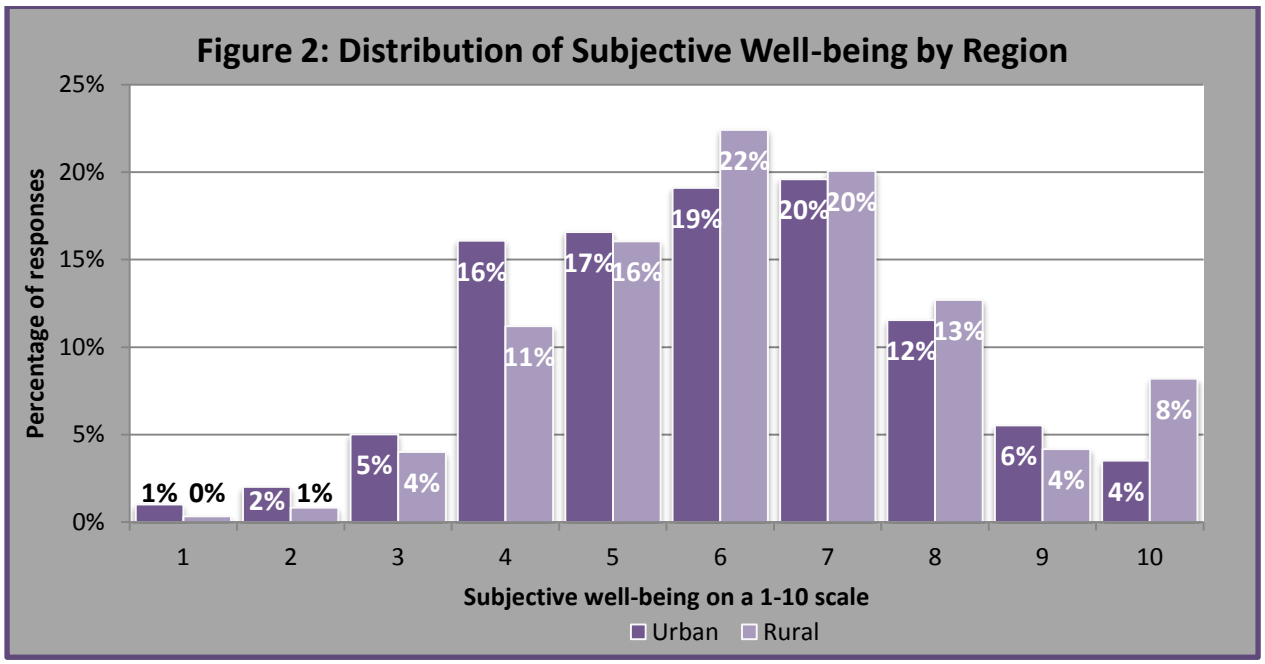

Measures of subjective well-being are finding their way in the world of official statistics. Statistics Canada has collected information on subjective well-being since 1985, with probably the longest record of continuous official statistical releases on life satisfaction. New Zealand also collects data on life satisfaction through the New Zealand General Social Survey, and the Australian Bureau of Statistics included subjective measures of well-being in the 2009 publication of *Measures of Australia's Progress*. The UK has just released their first set of measures on national well-being combining objective and subjective measures this year.

Information on subjective well-being can inform monitoring and evaluation of policy efficacy as well as policy formulation by exposing more vulnerable groups within the general population. This study focuses on evaluative well-being which measures judgments of well-being on a given scale. Future studies of well-being in Vanuatu will include experienced well-being which explores experiences of positive and negative emotions.

This section looks more closely at happiness and life satisfaction data collected from the Ni-Vanuatu Well-Being Survey.

## Happiness

The most widely used measure of subjective well-being, referred to here as happiness, uses the Self-Anchoring Striving Scale (Cantril, 1965), which asks respondents to rate their life on a scale of 0-10 whereby the lowest score is the worst possible life they can imagine and the highest score is the best possible life they can imagine. For this study the question was adjusted to a 10-point scale and asked three times in order to obtain information on subjective well-being in the present, past (- 5 years), and future (+ 5 years). Figure 2 shows the variance in distribution of subjective well-being responses by region, indicating a higher average happiness score for rural dwellers.




A common finding of subjective well-being in studies conducted elsewhere is that people have a tendency to think of themselves as happier at the present than in the past, with an optimistic outlook for their future. This held true for ni-Vanuatu as well, shown in Figure 3.

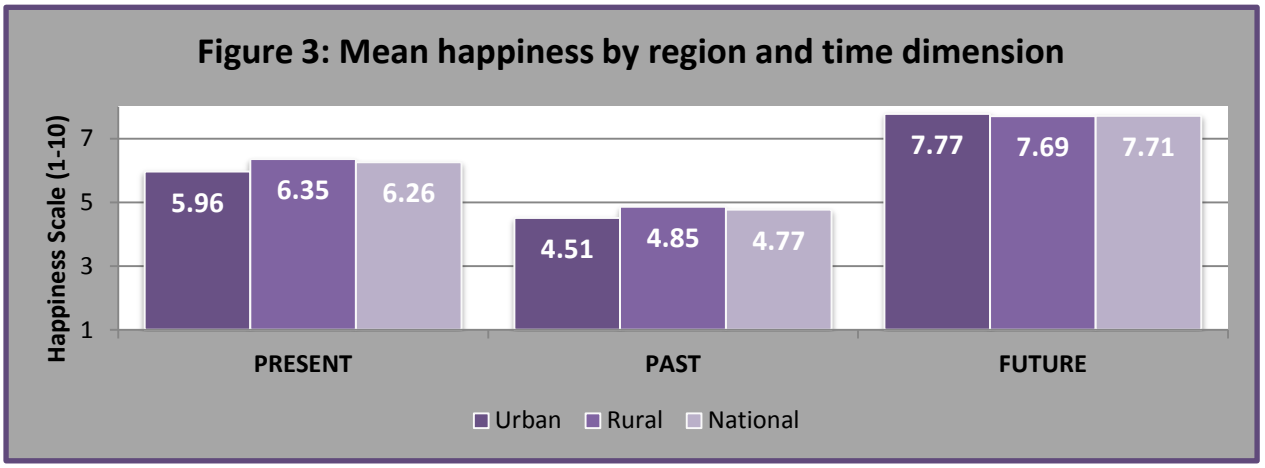


**Figure 4: Mean happiness by sex and region**

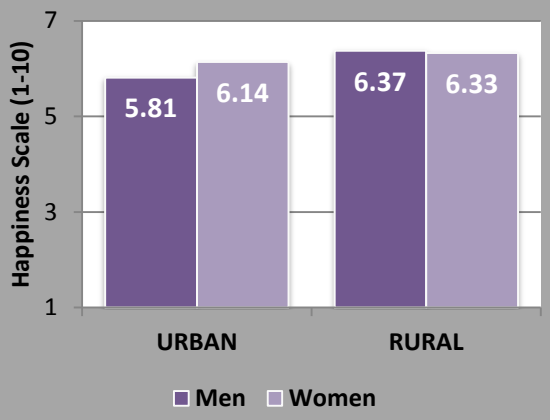



**Figure 5: Mean happiness by Province**

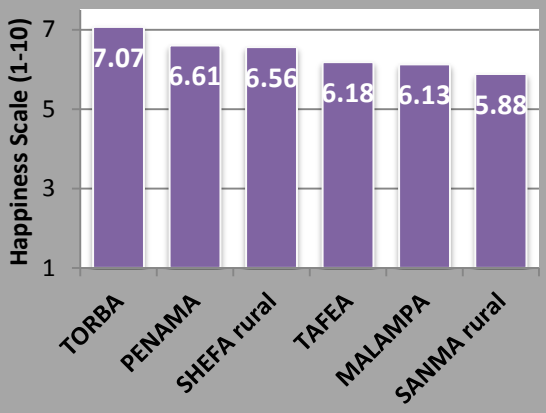



**Figure 6: Mean happiness by educational attainment**

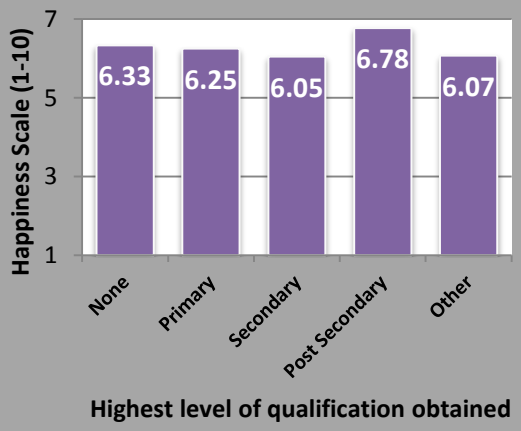



**Figure 7: Mean happiness by age group**

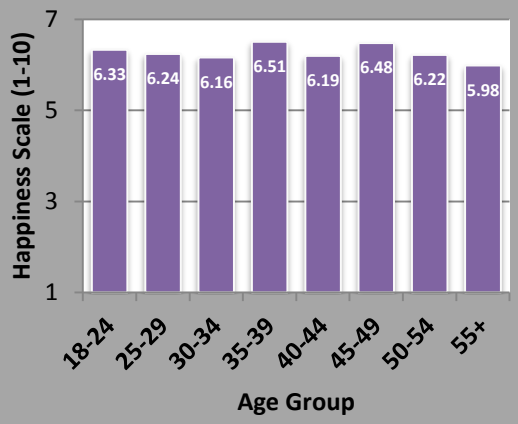
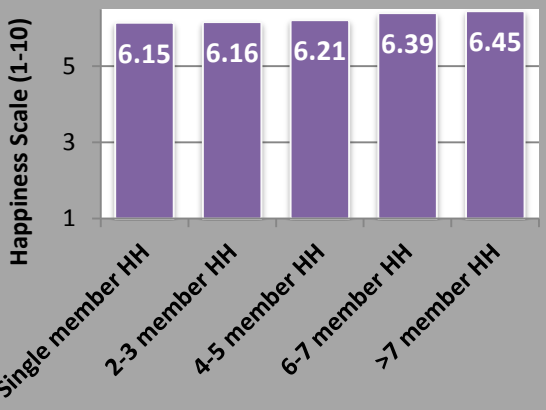



**Figure 8: Mean happiness by marital status**


**Figure 9: Mean happiness by household size**

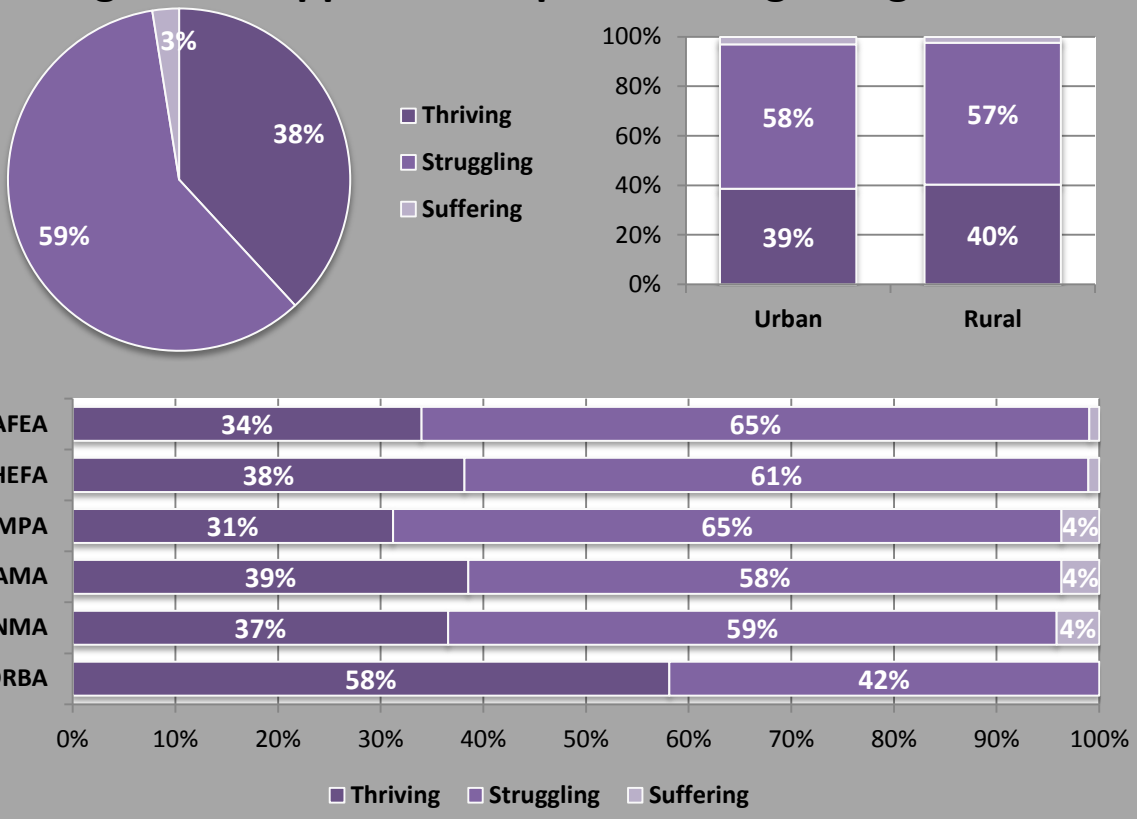


Differences in mean happiness are difficult to analyze due to their subjectivity. What does the difference indicate? A difference in objective scales is easily understood—yesterday was two degrees cooler than today, or this year I am three centimeters taller, or kilograms lighter, than last year. A difference of 0.56 in average happiness of urban and rural men means what exactly? The only conclusion that can be made is that men in rural areas are, on average, happier than those in urban areas. Rural dwellers are, on average, happier than urban dwellers; people of TORBA Province are, on average, the happiest people in Vanuatu; people living in households with seven members or more are, on average, happier than those in smaller households; and so on, as shown in Figures 4 through 9.

The Gallup Organization based in the United States leads the way in subjective well-being data collection and analysis. They have developed a classification system with their Gallup-Healthways Well-being Index that places respondents of the Self-Anchoring Striving Scale into one of three categories. An individual is considered "thriving" if their present well-being score is a 7 or higher and they have a future outlook over five years of 8 or higher. An individual is considered "suffering" if their present well-being and future outlook is 4 or lower. Individuals who are neither thriving nor suffering are considered "struggling". In the United States the thriving population tends to have higher incomes, more education, good health, and social support, whereas the suffering population tends to have lower income, less education, and less access to basic needs such as food, shelter, and healthcare.

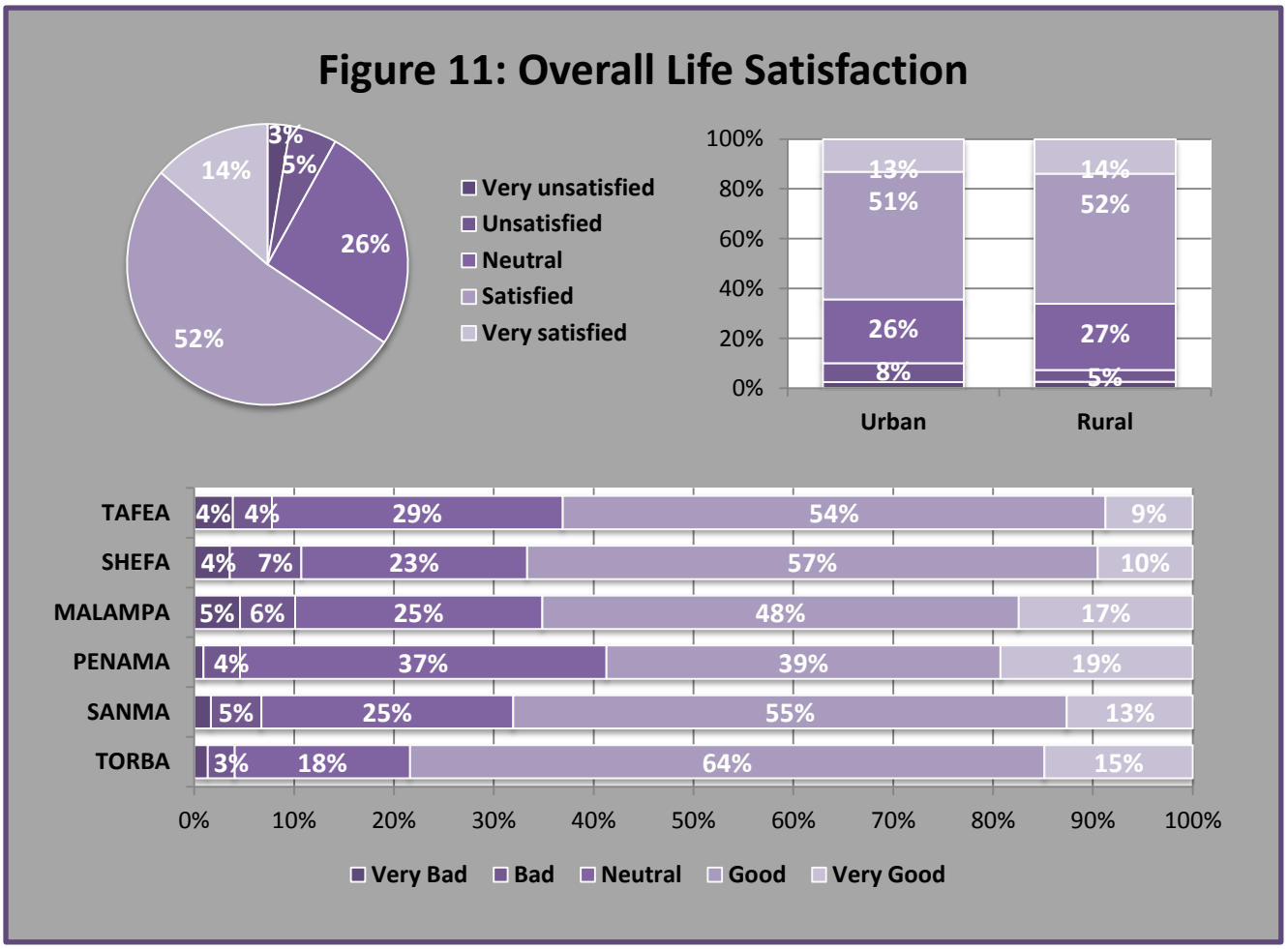
A thriving individual in Vanuatu may have very different qualifications than those used in the Gallup-Healthways Well-being Index in the United States. TORBA Province, the northern most province with the least access to markets and lowest incomes, has by far the highest proportion of thriving individuals in Vanuatu shown in Figure 10.

## Figure 10: Applied Gallup Well-being Categories




## Satisfaction

The 5-point scale used for life satisfaction asks respondents to assess their entire life inclusive of the present. Every province had a majority of respondents reporting positive overall life satisfaction, as shown in Figure 11, with TORBA Province having the highest proportion—79%—of satisfied or very satisfied individuals.



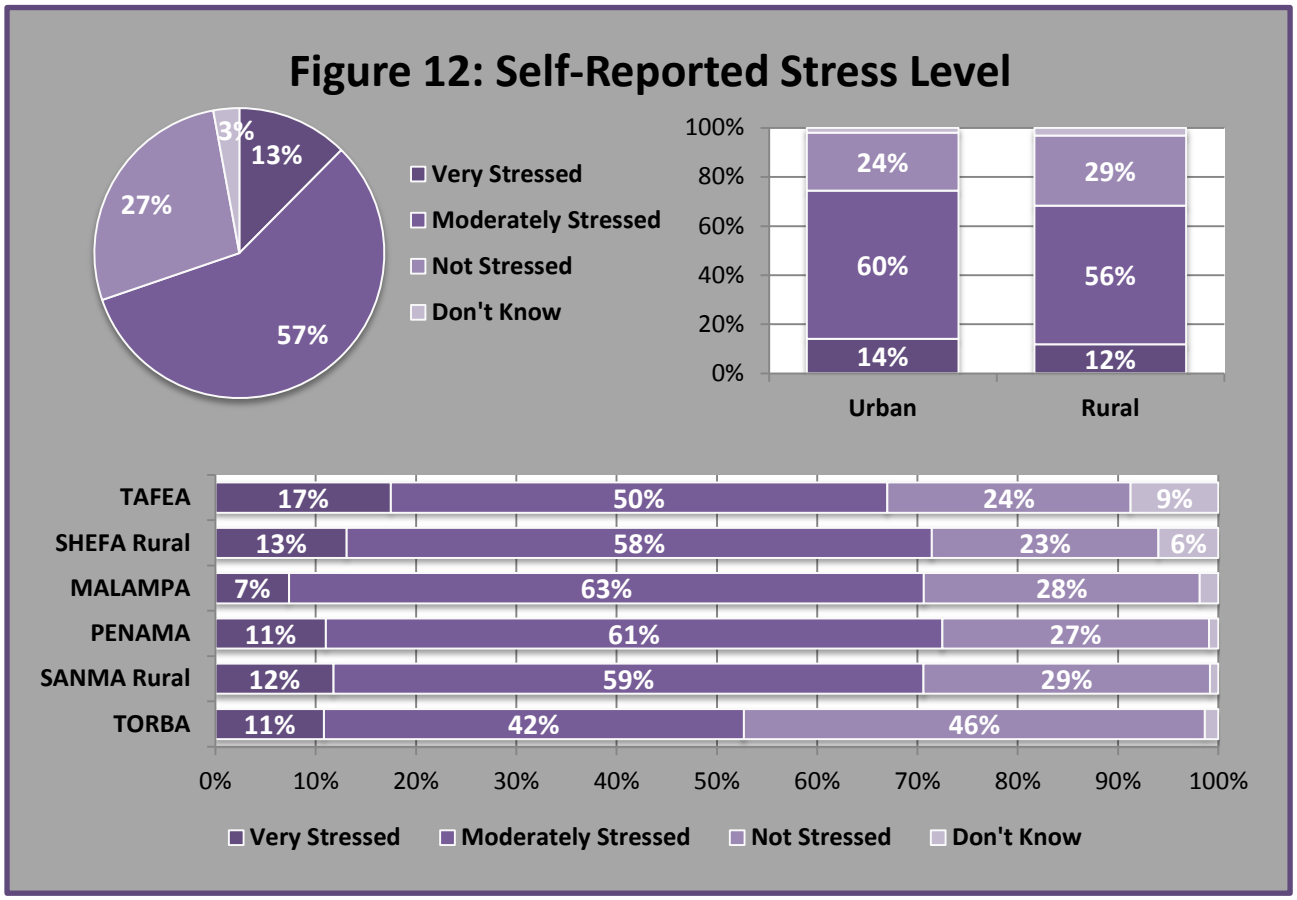

Four supplementary 3-point scale questions explored satisfaction levels in areas of importance including personal health, time use, family, and personal finance. Table 4 looks at assessments of these four areas by sex, region, province, age group, educational attainment, and monthly household income per capita. Respondents were most satisfied with their families and least satisfied with personal finances.

*Table 4: Assessments of personal health, time use, family, and personal finance*

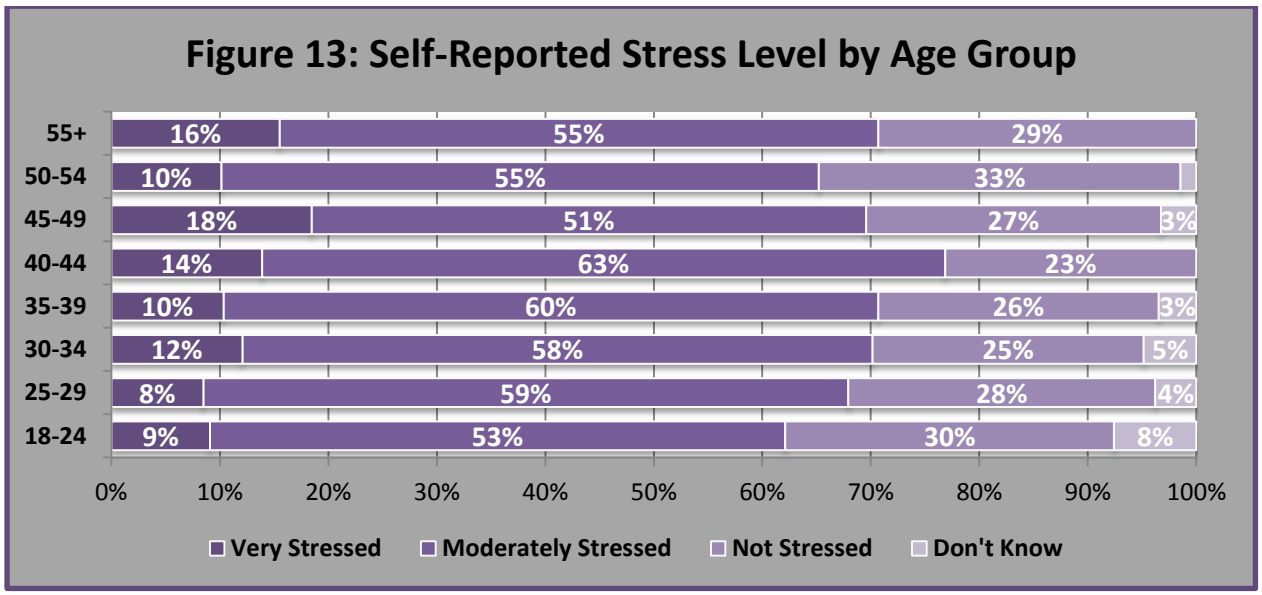
| Assessment of: | | Personal Health | | | Time Use | | | Family | | | Personal Finance | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Great | Satis. | Bad | Great | Satis. | Bad | Great | Satis. | Bad | Great | Satis. | Bad |
| **Sex** | Male | 46.8% | 48.3% | 2.9% | 39.4% | 45.7% | 8.9% | 68.6% | 24.5% | 2.2% | 19.4% | 53.2% | 18.7% |
| | Female | 45.4% | 50.9% | 2.3% | 39.9% | 42.0% | 9.2% | 68.1% | 23.3% | 2.6% | 19.8% | 53.2% | 17.5% |
| **Region** | Urban | 46.7% | 48.7% | 0.5% | 38.7% | 44.2% | 12.6% | 70.4% | 23.6% | 2.0% | 19.1% | 54.8% | 20.6% |
| | Rural | 46.0% | 49.7% | 3.3% | 40.0% | 44.0% | 7.9% | 67.7% | 24.1% | 2.5% | 19.7% | 52.7% | 17.4% |
| **Province** | TORBA | 37.8% | 60.8% | 1.4% | 45.9% | 35.1% | 16.2% | 78.4% | 16.2% | 1.4% | 25.7% | 50.0% | 17.6% |
| | SANMA Rural | 42.9% | 52.1% | 4.2% | 33.6% | 54.6% | 5.9% | 60.5% | 30.3% | 4.2% | 20.2% | 51.3% | 21.8% |
| | PENAMA | 55.0% | 42.2% | 2.8% | 43.1% | 41.3% | 6.4% | 71.6% | 17.4% | 2.8% | 27.5% | 48.6% | 13.8% |
| | MALAMPA | 54.1% | 41.3% | 3.7% | 40.4% | 48.6% | 5.5% | 73.4% | 20.2% | 2.8% | 23.9% | 49.5% | 15.6% |
| | SHEFA Rural | 48.8% | 44.0% | 6.0% | 41.7% | 39.3% | 11.9% | 70.2% | 20.2% | 2.4% | 9.5% | 58.3% | 21.4% |
| | TAFEA | 35.0% | 60.2% | 1.9% | 37.9% | 39.8% | 4.9% | 56.3% | 36.9% | 1.0% | 10.7% | 59.2% | 14.6% |
| **Age** | 18-24 | 43.9% | 48.5% | 1.5% | 45.5% | 33.3% | 9.1% | 53.0% | 33.3% | 1.5% | 18.2% | 57.6% | 13.6% |
| | 25-29 | 42.5% | 54.7% | 2.8% | 37.7% | 50.0% | 7.5% | 69.8% | 22.6% | 1.9% | 17.0% | 44.3% | 27.4% |
| | 30-34 | 54.8% | 40.3% | 2.4% | 45.2% | 44.4% | 5.6% | 72.6% | 23.4% | 1.6% | 19.4% | 59.7% | 15.3% |
| | 35-39 | 50.0% | 48.3% | 0.0% | 45.7% | 37.9% | 6.9% | 75.0% | 18.1% | 1.7% | 21.6% | 50.9% | 16.4% |
| | 40-44 | 49.1% | 44.4% | 3.7% | 28.7% | 50.9% | 16.7% | 63.0% | 27.8% | 5.6% | 19.4% | 49.1% | 22.2% |
| | 45-49 | 43.5% | 52.2% | 4.3% | 38.0% | 40.2% | 9.8% | 69.6% | 23.9% | 0.0% | 22.8% | 50.0% | 18.5% |
| | 50-54 | 49.3% | 47.8% | 1.4% | 42.0% | 44.9% | 4.3% | 62.3% | 29.0% | 0.0% | 21.7% | 55.1% | 11.6% |
| | 55+ | 35.3% | 59.5% | 4.3% | 36.2% | 46.6% | 11.2% | 72.4% | 19.8% | 5.2% | 17.2% | 59.5% | 17.2% |
| **Educational Attainment** | None | 42.6% | 52.0% | 4.1% | 40.2% | 43.0% | 9.8% | 66.8% | 27.5% | 2.0% | 17.2% | 56.6% | 16.0% |
| | Primary | 47.2% | 49.0% | 2.6% | 41.2% | 42.3% | 8.1% | 68.7% | 22.0% | 3.2% | 22.6% | 50.4% | 19.1% |
| | Secondary | 50.0% | 46.2% | 1.3% | 34.2% | 51.3% | 8.9% | 69.6% | 22.2% | 1.9% | 16.5% | 55.7% | 17.1% |
| | Post Secondary | 47.2% | 44.4% | 0.0% | 50.0% | 30.6% | 11.1% | 66.7% | 27.8% | 0.0% | 25.0% | 44.4% | 25.0% |
| | Other | 35.7% | 64.3% | 0.0% | 28.6% | 57.1% | 14.3% | 78.6% | 21.4% | 0.0% | 7.1% | 57.1% | 28.6% |
| **Monthly Household Income Per Capita** | <10,000 Vatu | 46.5% | 49.8% | 2.9% | 38.0% | 46.5% | 9.0% | 66.5% | 24.9% | 3.3% | 14.7% | 56.3% | 18.8% |
| | 10-20,000 Vatu | 47.6% | 48.8% | 2.4% | 38.7% | 44.9% | 8.3% | 70.5% | 22.6% | 0.9% | 19.6% | 52.4% | 18.8% |
| | 21-30,000 Vatu | 36.5% | 56.7% | 1.9% | 43.3% | 36.5% | 9.6% | 68.3% | 22.1% | 3.8% | 24.0% | 51.9% | 15.4% |
| | >30,000 Vatu | 50.0% | 43.8% | 3.6% | 42.9% | 42.9% | 10.7% | 66.1% | 27.7% | 3.6% | 25.9% | 50.0% | 17.9% |
| **National** | | **46.2%** | **49.4%** | **2.6%** | **39.6%** | **44.0%** | **9.0%** | **68.4%** | **24.0%** | **2.4%** | **19.6%** | **53.2%** | **18.2%** |

## Stress

A free-listing of causes of stress in the study revealed the top five most frequently cited sources as: 1) Finance; 2) Health; 3) Family; 4) Education, and; 5) Land. The codes were applied post-collection. Those responses coded as "Finance" included worries about school fees, living expenses, debts, and not having enough money to meet the needs of the family. Those responses coded as "Health" were concerns of illnesses, those coded as "Family" were concerns of familial relations and childlessness, and those coded as "Education" were concerns of studying, not enough education, and quality of education available. Responses concerning land disputes, not enough land, and politics of land were coded "Land". Other response codes for sources of stress with smaller frequencies of response include water, housing, death, and magic.




TORBA Province stands out as having the highest proportion of respondents reportedly not stressed at all (see Figure 12). Further analysis of stress shows that younger individuals are less stressed (see Figure 13), and individuals who are separated, divorced, or widowed are more stressed (see Figure 14). Unsurprisingly, individuals who do not feel stress are, on average, happier than those with high levels of stress (see Figure 15).



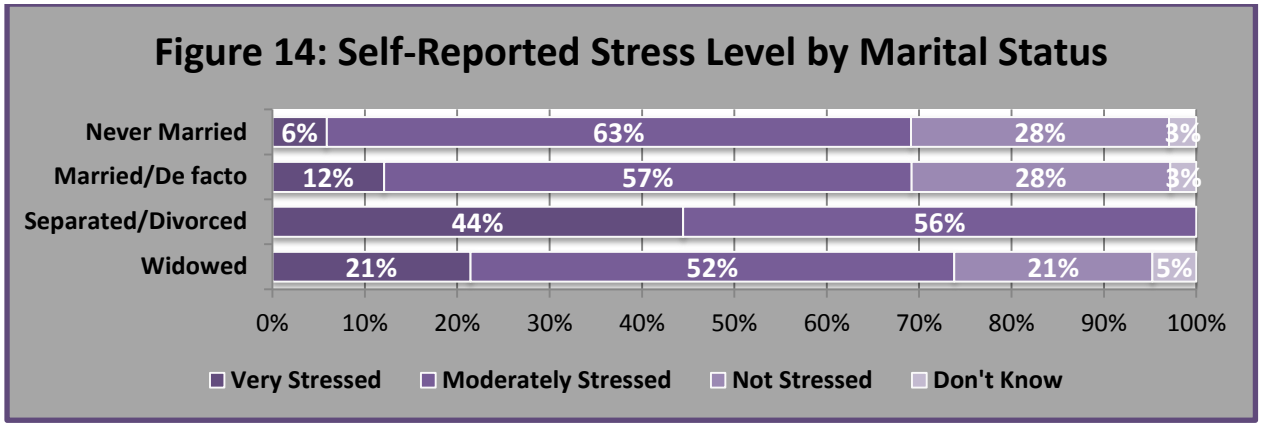


Figure 14: Self-Reported Stress Level by Marital Status
Never Married
Married/De facto
Separated/Divorced
Widowed
6%
63%
28%
3%
12%
57%
28%
3%
44%
56%
21%
52%
21%
5%
0%
10%
20%
30%
40%
50%
60%
70%
80%
90%
100%
Very Stressed
Moderately Stressed
Not Stressed
Don't Know

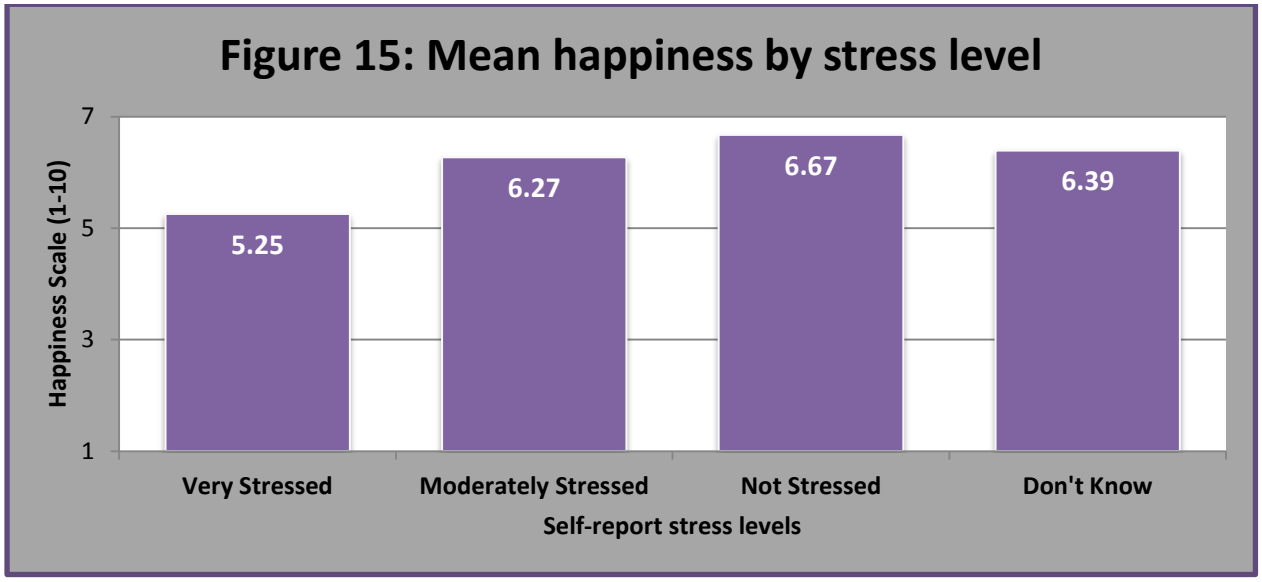


Figure 15: Mean happiness by stress level
Happiness Scale (1-10)
7
5
3
1
5.25
6.27
6.67
6.39
Very Stressed
Moderately Stressed
Not Stressed
Don't Know
Self-report stress levels

# Chapter 3: Resource Access

**Acknowledging the natural resource contributions to ni-Vanuatu livelihoods**

## Why does resource access matter for well-being in Vanuatu?

Ni-Vanuatu livelihoods continue to depend on access to land and forest and marine resources to remain self-reliant. Customary lands play a central role in most ni-Vanuatu cultural and spiritual identity and provide the vast majority of ni-Vanuatu with free shelter, medicine, and other essential elements of life. Most importantly, those with access to customary lands have the means to care for large family units through the tremendous contribution of shelter and food security. The self-reliance of the Melanesian family is maintained, according to historian Bernard Narokobi, only when power and control over the land and its resources rests in the hands of clan or tribal leaders. Consequently, the gains to quality of life obtained through this self-reliance are diminished if access to customary lands becomes costly or is inhibited in some way.

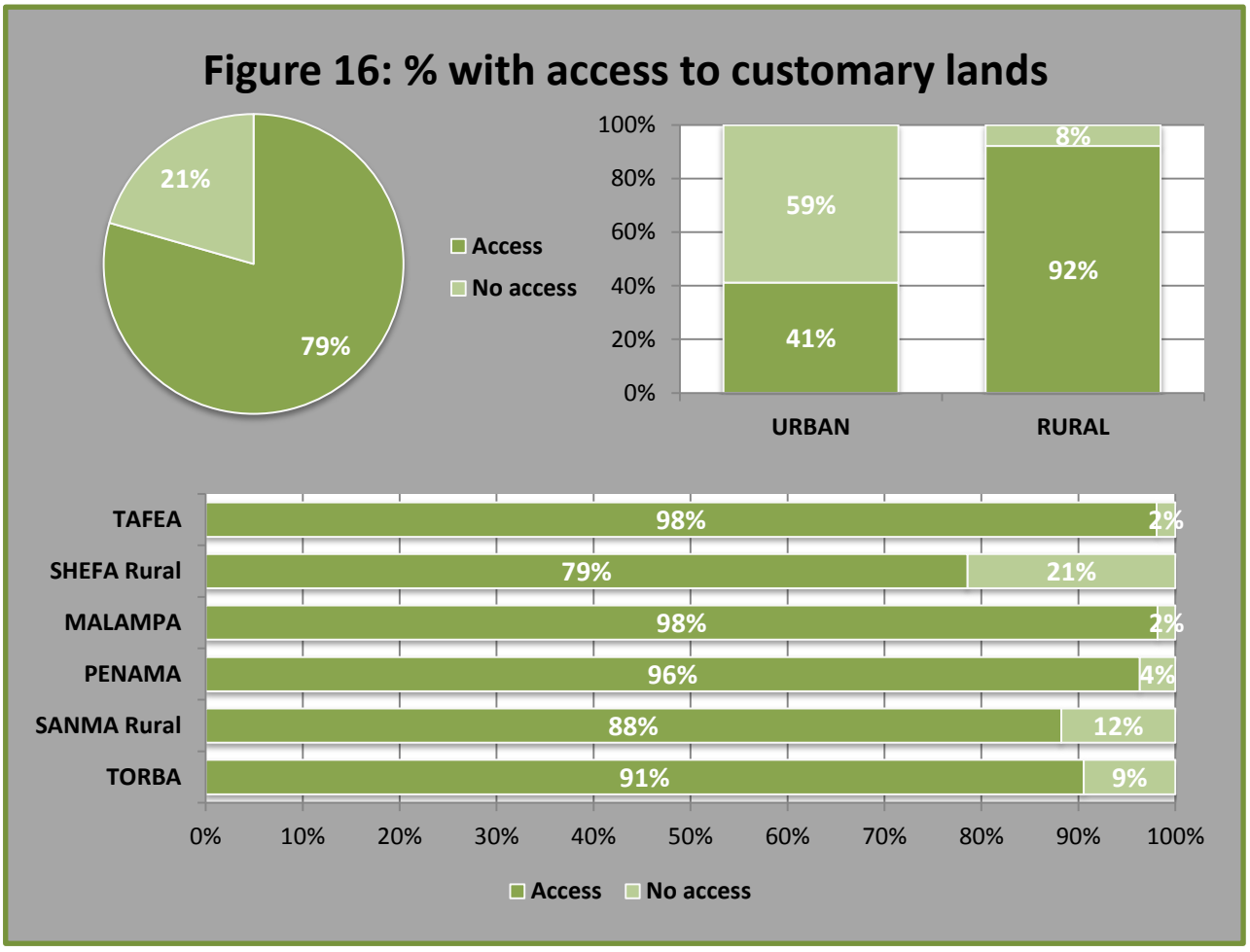
Ni-Vanuatu society treats land not as a personal commodity, but as a public good. According to Joel Simo of the Vanuatu Cultural Centre, "research throughout Vanuatu has clearly demonstrated that [customary] land does not belong to individual men or women, and that there is no concept of [individual] 'ownership'. Land belongs to a family, clan or tribe and is considered 'ours' [or the group's]" Indeed, the argument is often made by ni-Vanuatu cultural experts that no one 'owns' land in Vanuatu and that families and the individuals within the family unit are better described as custodians of the land. The complexity and sensitivity of land tenure required the focus for this study to be on accessibility of customary lands and the scope of use and supportive capacity of said land.

Current indicators of land and forest and marine resources, such as those collected through the Agriculture Census, focus primarily on productive activities related to the cash economy and overlook nearly all other contributing factors of land access to ni-Vanuatu well-being. The data collected for this study presents in statistical terms those income-neutral contributions to well-being of free access to customary lands and forest and marine resources. They account for these contributions by further acknowledging the vast survival, spiritual, and cultural value of these resources to individuals and communities alike.

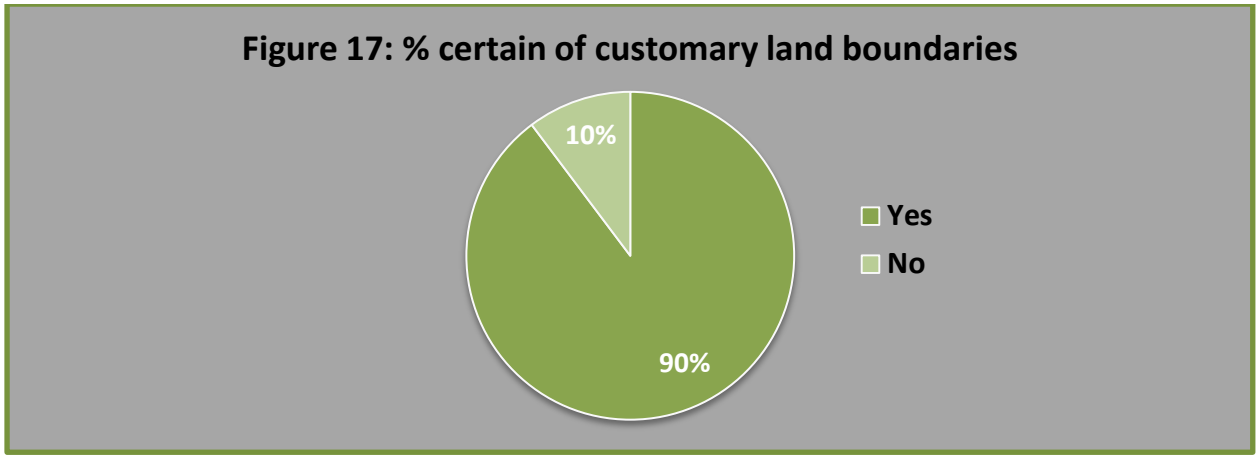
This section looks more closely at data on access and use of customary lands, as well as access to select forest and marine resources, collected from the Ni-Vanuatu Well-being Survey.

## Access to Customary Lands

Respondents were asked if they had access to customary lands they could use freely, without having to pay for usage rights with money. A dramatic difference in accessibility of customary lands is seen when disaggregating by region—more than twice the proportion of rural residents have access compared to their urban counterparts (see Figure 16). When looking only at rural populations which represent the majority of ni-Vanuatu, SHEFA Province had the lowest proportion with access. This finding corresponds to the fact that roughly 44% of rural Efate and 14% of Epi is currently under lease according to the World Bank Group's recently published *Vanuatu National Leasing Profile* as part of their "Jastis Blong Evriwan" initiative.




A follow up question was asked to gauge the level of certainty on boundaries of accessible customary lands. A great majority of ni-Vanuatu are reportedly certain of their boundaries (see Figure 17), though it should be noted that not everyone with usage rights is responsible for that knowledge. Certainty of boundaries is only slightly lower among urban dwellers with accessible customary lands, 14% of whom are admittedly unsure of the boundaries.




## Land Tenure Structure

Land in Vanuatu has passed from generation to generation through a variety of traditional tenure systems for millennia. Respondents were asked where they obtained the usage rights for the customary lands they have access to—or, to whom the land belongs. They were allowed multiple answers as the majority of ni-Vanuatu have usage rights to non-continuous parcels of land obtained in different manners. Table 5 shows a greater proportion of males, older individuals, people with lower income, and people of TORBA and TAFEA Provinces with access to customary lands of which they are the sole custodian.

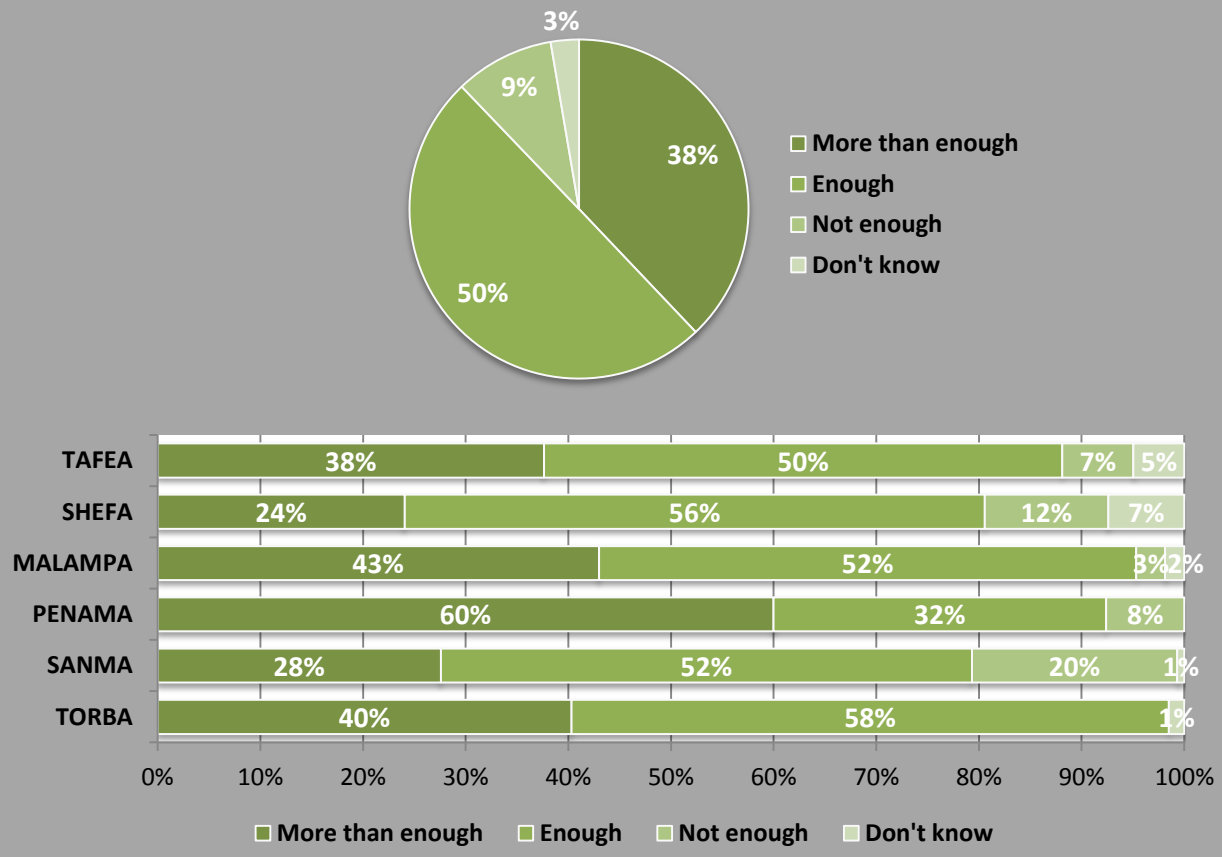
*Table 5: Origin of usage rights of customary lands*

| | | Themselves | Spouse | Family | A TRUST |
|---|---|---|---|---|---|
| Sex | Male | 56.6% | 42.5% | 47.7% | 14.7% |
| | Female | 34.5% | 52.3% | 49.1% | 13.8% |
| Region | Urban | 22.1% | 20.6% | 16.1% | 7.0% |
| | Rural | 55.2% | 55.5% | 59.0% | 16.7% |
| Province | Torba | 60.8% | 71.6% | 48.6% | 14.9% |
| | Sanma Rural | 52.9% | 39.5% | 58.0% | 15.1% |
| | Penama | 56.9% | 65.1% | 72.5% | 30.3% |
| | Malampa | 51.4% | 53.2% | 62.4% | 11.9% |
| | Shefa Rural | 41.7% | 41.7% | 41.7% | 11.9% |
| | Tafea | 67.0% | 66.0% | 64.1% | 14.6% |
| Age | 18-24 | 45.5% | 50.0% | 54.5% | 16.7% |
| | 25-29 | 37.7% | 40.6% | 51.9% | 7.5% |
| | 30-34 | 46.8% | 46.8% | 42.7% | 12.1% |
| | 35-39 | 46.6% | 46.6% | 53.4% | 19.0% |
| | 40-44 | 45.4% | 46.3% | 43.5% | 13.9% |
| | 45-49 | 41.3% | 47.8% | 48.9% | 15.2% |
| | 50-54 | 59.4% | 52.2% | 42.0% | 14.5% |
| | 55+ | 55.2% | 47.4% | 50.0% | 16.4% |
| Educational Attainment | None | 56.6% | 51.6% | 55.3% | 16.4% |
| | Primary | 45.5% | 51.0% | 49.9% | 14.8% |
| | Secondary | 39.9% | 34.2% | 36.7% | 9.5% |
| | Post Secondary | 33.3% | 25.0% | 44.4% | 11.1% |
| | Other | 28.6% | 57.1% | 28.6% | 28.6% |
| Monthly Household Income Per Capita | <10,000 Vatu | 50.2% | 59.6% | 53.5% | 13.5% |
| | 10-20,000 Vatu | 47.6% | 42.3% | 47.3% | 16.7% |
| | 21-30,000 Vatu | 45.2% | 38.5% | 48.1% | 16.3% |
| | >30,000 Vatu | 39.3% | 40.2% | 40.2% | 7.1% |
| National | | **46.9%** | **46.8%** | **48.3%** | **14.3%** |

## Land Size

The complicated and sensitive nature of land tenure systems, coupled with the fact that most people have access to many non-continuous land parcels, prevents an accurate measure of the size of accessible lands for this study. However, respecting this fact, subjective assessments of land size to meet the needs of the family unit were obtained. Figure 18 shows an overwhelming majority, 88%, of respondents with access to customary lands find it to be enough or more than enough to meet their family's needs. This information can be tracked over time to see the effects of population growth and land alienation. Those with the view that their accessible lands are not enough to meet the needs of their family could be deemed "poor", creating a unique subjective indicator of poverty for Vanuatu.

**Figure 18: Assessment of size of customary lands to meet family's needs**



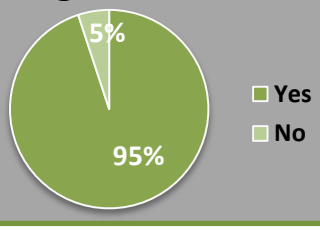

## Land Use

Respondents were asked questions on the use of their accessible customary lands for purposes common in Vanuatu. Table 6 shows the lowest priority for customary land use is for income generation, though it remains a prominent use of said lands. A significant majority of ni-Vanuatu in rural areas—constituting 75% of the total population as of 2009—use their accessible lands for both housing and subsistence agriculture as shown in Figure 19. In this light access to land in Vanuatu acts as an indicator of food security.

*Table 6: Uses of Customary Lands*

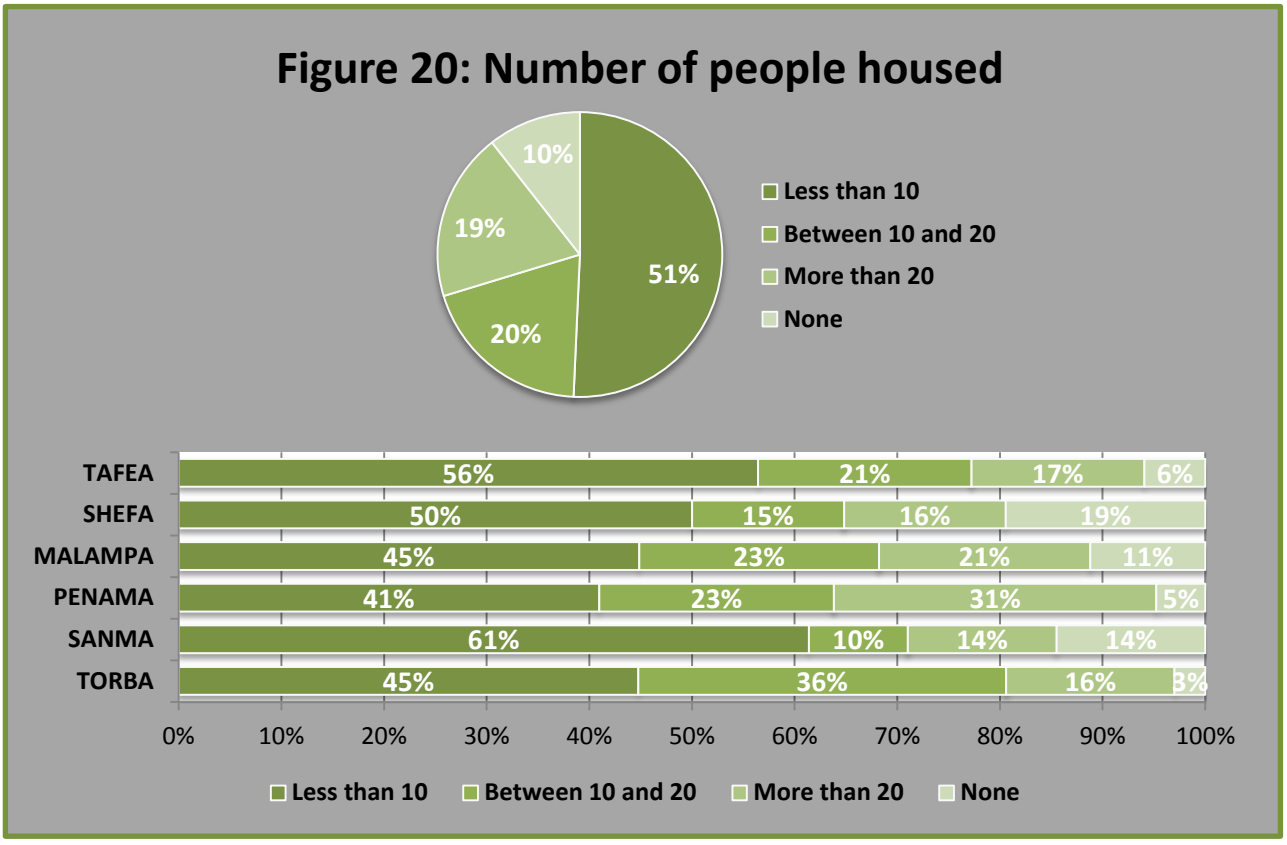
| | | Food for family | Income generation | Livestock | Housing | Burial ground |
|---|---|---|---|---|---|---|
| Sex | Male | 97.81% | 84.43% | 84.43% | 95.63% | 82.24% |
| | Female | 98.50% | 80.15% | 88.01% | 95.51% | 84.27% |
| Region | Urban | 91.46% | 56.10% | 56.10% | 79.27% | 34.15% |
| | Rural | 99.09% | 86.57% | 90.38% | 98.00% | 90.38% |
| Province | Torba | 97.01% | 74.63% | 86.57% | 95.52% | 77.61% |
| | Sanma Rural | 99.05% | 88.57% | 94.29% | 100.00% | 98.10% |
| | Penama | 98.10% | 90.48% | 94.29% | 99.05% | 98.10% |
| | Malampa | 100.00% | 86.92% | 98.13% | 100.00% | 94.39% |
| | Shefa Rural | 100.00% | 86.36% | 66.67% | 89.39% | 57.58% |
| | Tafea | 100.00% | 88.12% | 92.08% | 100.00% | 100.00% |
| Age | 18-24 | 98.18% | 81.82% | 81.82% | 96.36% | 85.45% |
| | 25-29 | 98.75% | 91.25% | 90.00% | 96.25% | 85.00% |
| | 30-34 | 97.96% | 78.57% | 80.61% | 95.92% | 83.67% |
| | 35-39 | 95.74% | 77.66% | 82.98% | 93.62% | 81.91% |
| | 40-44 | 98.80% | 86.75% | 84.34% | 92.77% | 74.70% |
| | 45-49 | 100.00% | 81.16% | 92.75% | 97.10% | 85.51% |
| | 50-54 | 98.33% | 80.00% | 81.67% | 96.67% | 81.67% |
| | 55+ | 97.87% | 84.04% | 92.55% | 96.81% | 87.23% |
| Household Size | Single Member HH | 100.00% | 85.71% | 80.00% | 100.00% | 82.86% |
| | 2-3 Member HH | 97.42% | 83.23% | 81.94% | 94.84% | 79.35% |
| | 4-5 Member HH | 97.66% | 82.03% | 86.33% | 95.31% | 84.38% |
| | 6-7 Member HH | 98.39% | 82.26% | 89.52% | 95.97% | 84.68% |
| | >7 Member HH | 100.00% | 82.54% | 90.48% | 95.24% | 84.13% |
| Educational Attainment | None | 98.60% | 88.32% | 91.12% | 98.13% | 89.25% |
| | Primary | 97.53% | 79.15% | 83.04% | 94.35% | 82.33% |
| | Secondary | 99.03% | 80.58% | 84.47% | 96.12% | 79.61% |
| | Post Secondary | 95.45% | 77.27% | 77.27% | 81.82% | 59.09% |
| | Other | 100.00% | 90.91% | 90.91% | 100.00% | 63.64% |
| Monthly Household Income Per Capita | <10,000 Vatu | 99.53% | 85.05% | 90.65% | 95.79% | 89.72% |
| | 10-20,000 Vatu | 98.10% | 84.41% | 88.59% | 96.58% | 82.89% |
| | 21-30,000 Vatu | 93.83% | 79.01% | 77.78% | 90.12% | 75.31% |
| | >30,000 Vatu | 98.67% | 73.33% | 72.00% | 97.33% | 73.33% |
| **National** | | **98.1%** | **82.6%** | **85.9%** | **95.6%** | **83.1%** |

**Figure 19: % (rural) with access who use customary lands for both housing and subsistence agriculture**

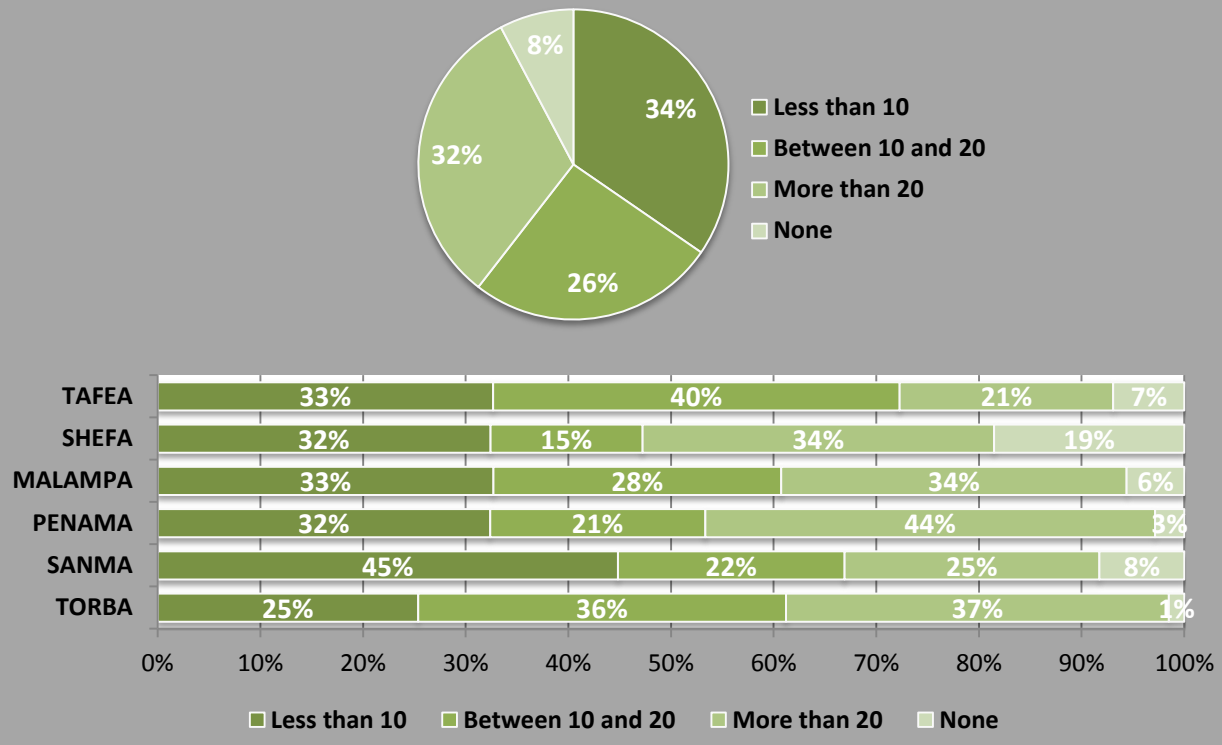


## Supporting Capacity of Land

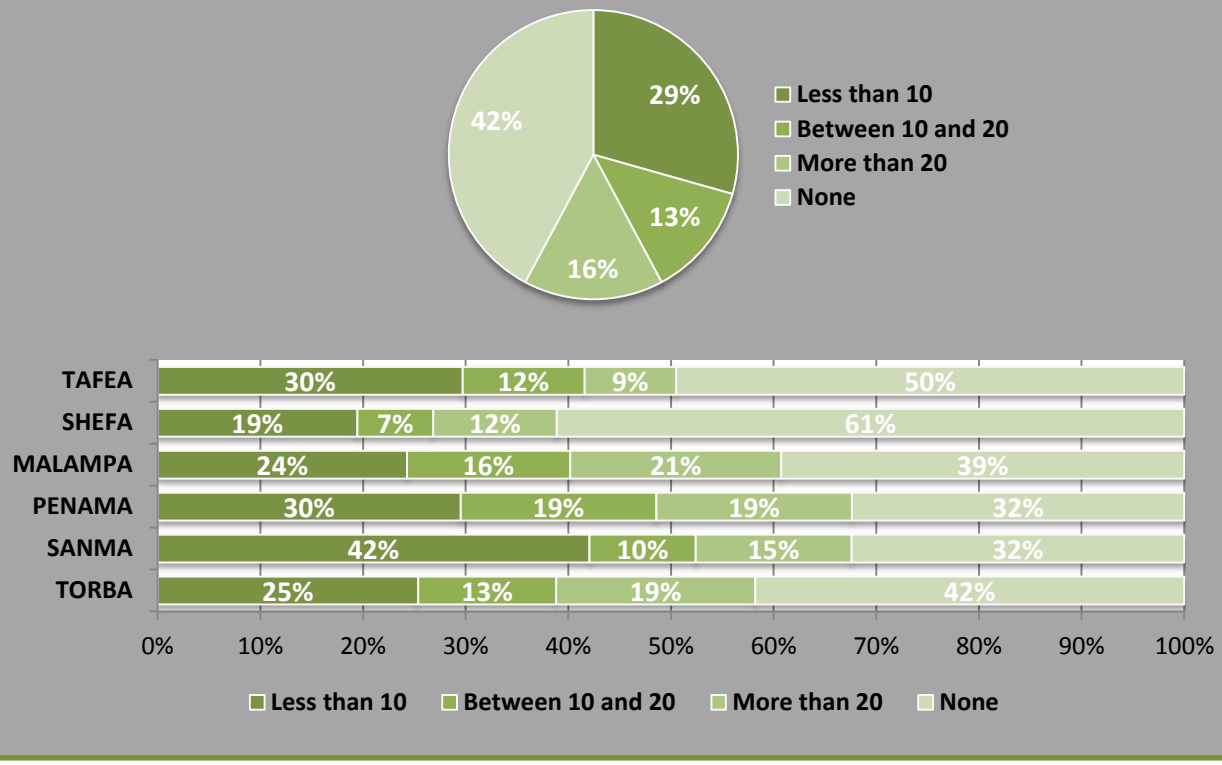
In most cases, the land for which ni-Vanuatu have usage rights provides for more than a single family unit. Figures 20 through 24 provide estimates on the number of individuals who are supported by accessible customary lands in various ways. The data was analyzed in ranges to provide information on the capacity of various means of support customary lands provide for people. The study finds the greatest supporting capacity of customary lands to be freedom of mobility (see Figure 24) and subsistence agriculture (see Figure 21). These two means of support have the highest proportion of respondents claiming that the support extends to more than 20 people. To illustrate, 32% of respondents nationwide claim that the food planted on their accessible customary lands feeds more than 20 people.



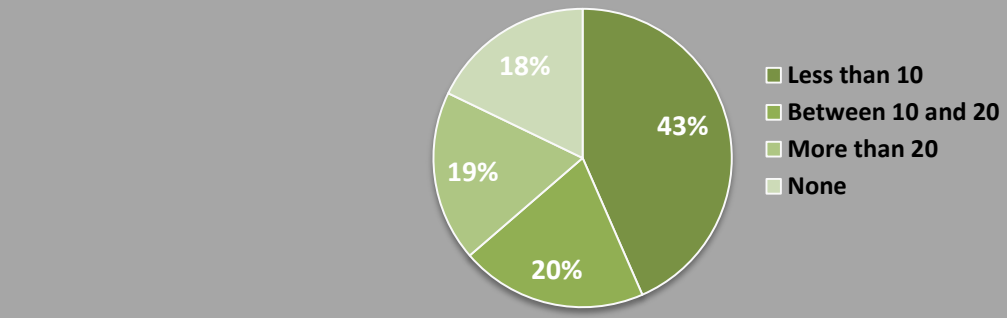

## Figure 21: Number of people fed

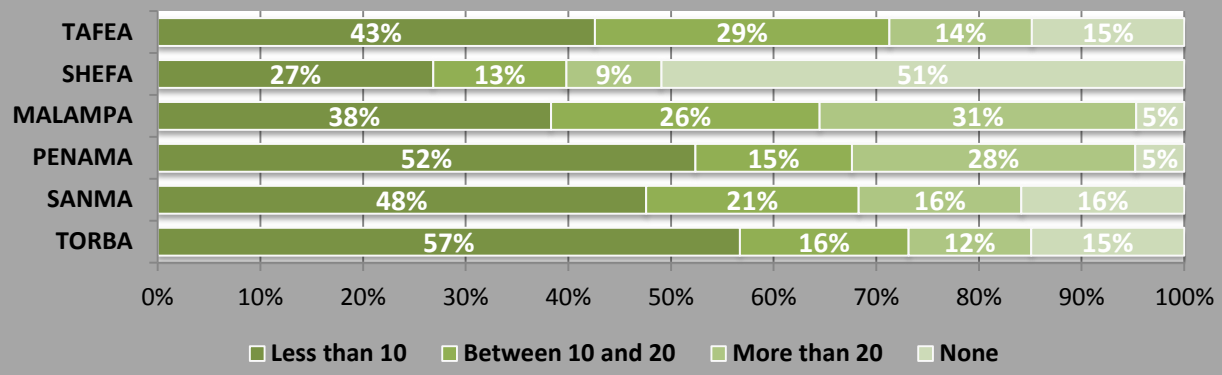



## Figure 22: Number of people earning income

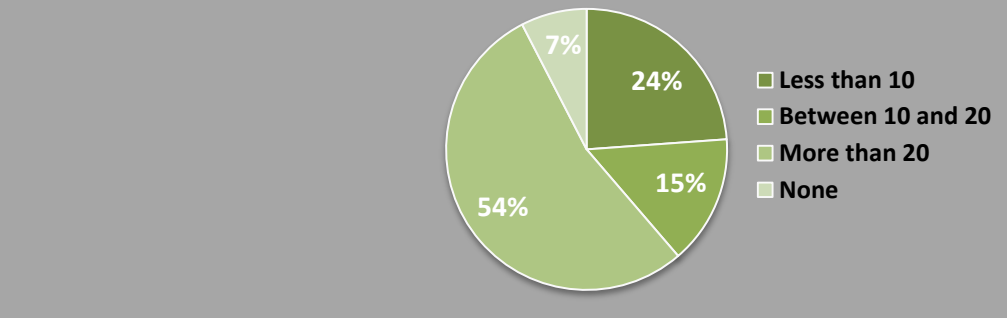


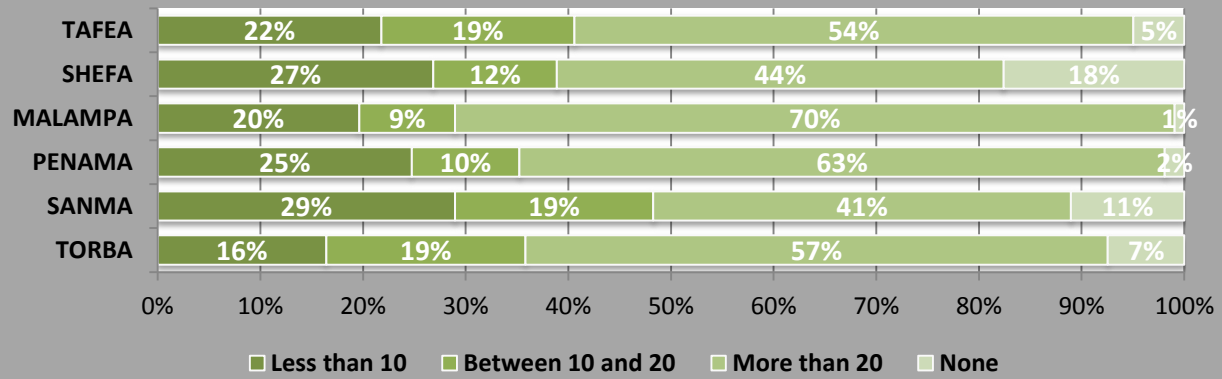
## Figure 23: Number of people raising livestock



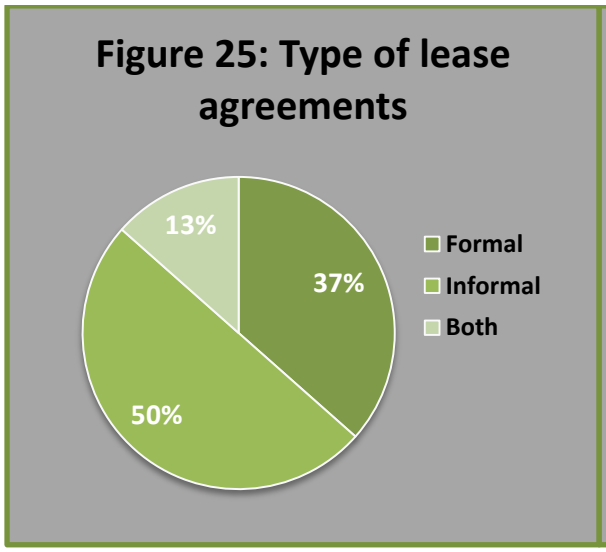

## Figure 24: Number of people who walk through regularly

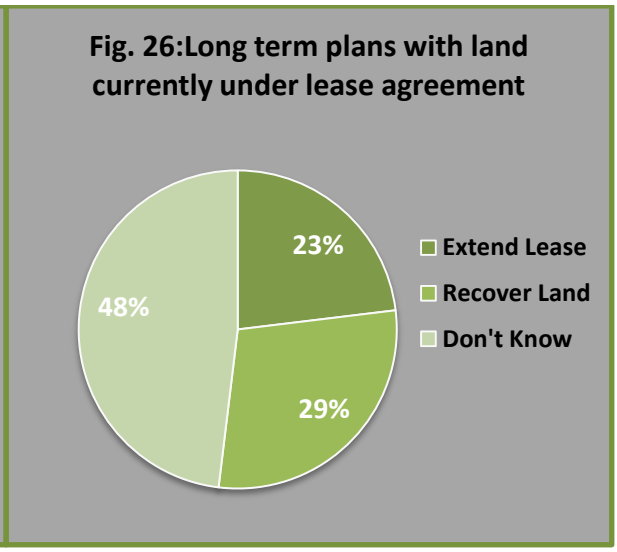


## Leasing of Customary Lands

Of those with access to customary lands, only 8% reported having active lease agreements with a third party on some or all of their customary lands. A follow-up question revealed 35% of those with lands under lease agreement have leased out more than half of their accessible customary lands. This study chose to focus on the particulars of type of land lease and future plans with leased land upon lease expiration. Two types of leases were specified: formal, referring to signed legal documents exchanged, and; informal, referring to non-registered agreements between two parties inclusive of traditional land lease practices through local customs. Figure 25 shows the most common type of lease captured in the study to be informal. Disturbingly, nearly half of those with active lease agreements have no long term plans with said lands (see Figure 26).



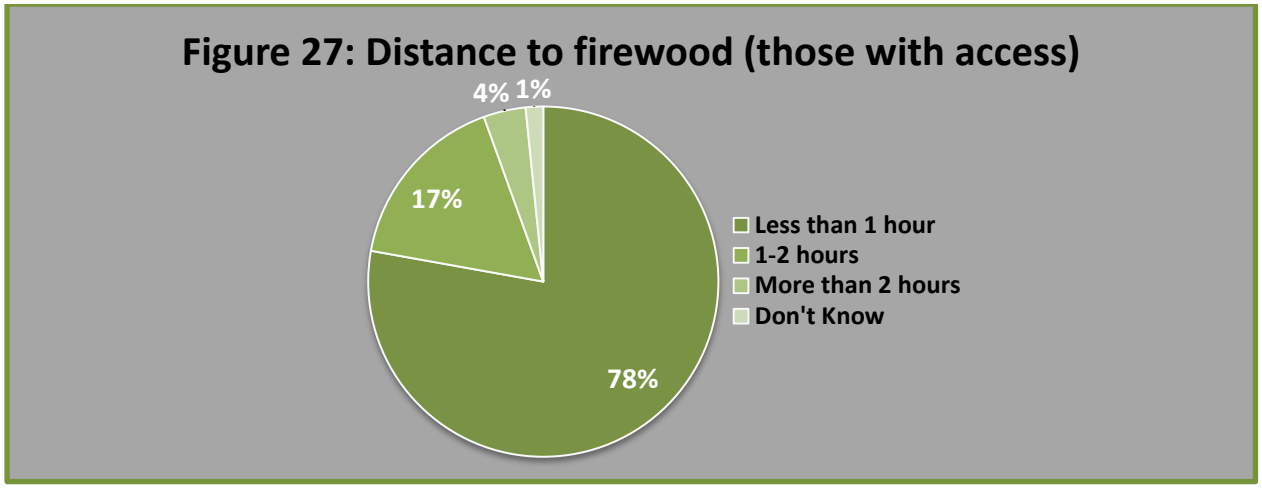

## Access to Forest Resources

Ni-Vanuatu are able to produce many useful things with the land accessible to them. The land also produces many useful things for ni-Vanuatu that help support healthy livelihoods with resources used for housing, transportation, sanitation, fuel, medicine, and dietary supplements. Access to forest resources acts as an indicator of wealth in that access to such items reduces dependence on cash for much of life's necessities. Table 7 shows the percentage of ni-Vanuatu with access to eight forest resources—selected for their utility value—which they would not have to pay money to use.

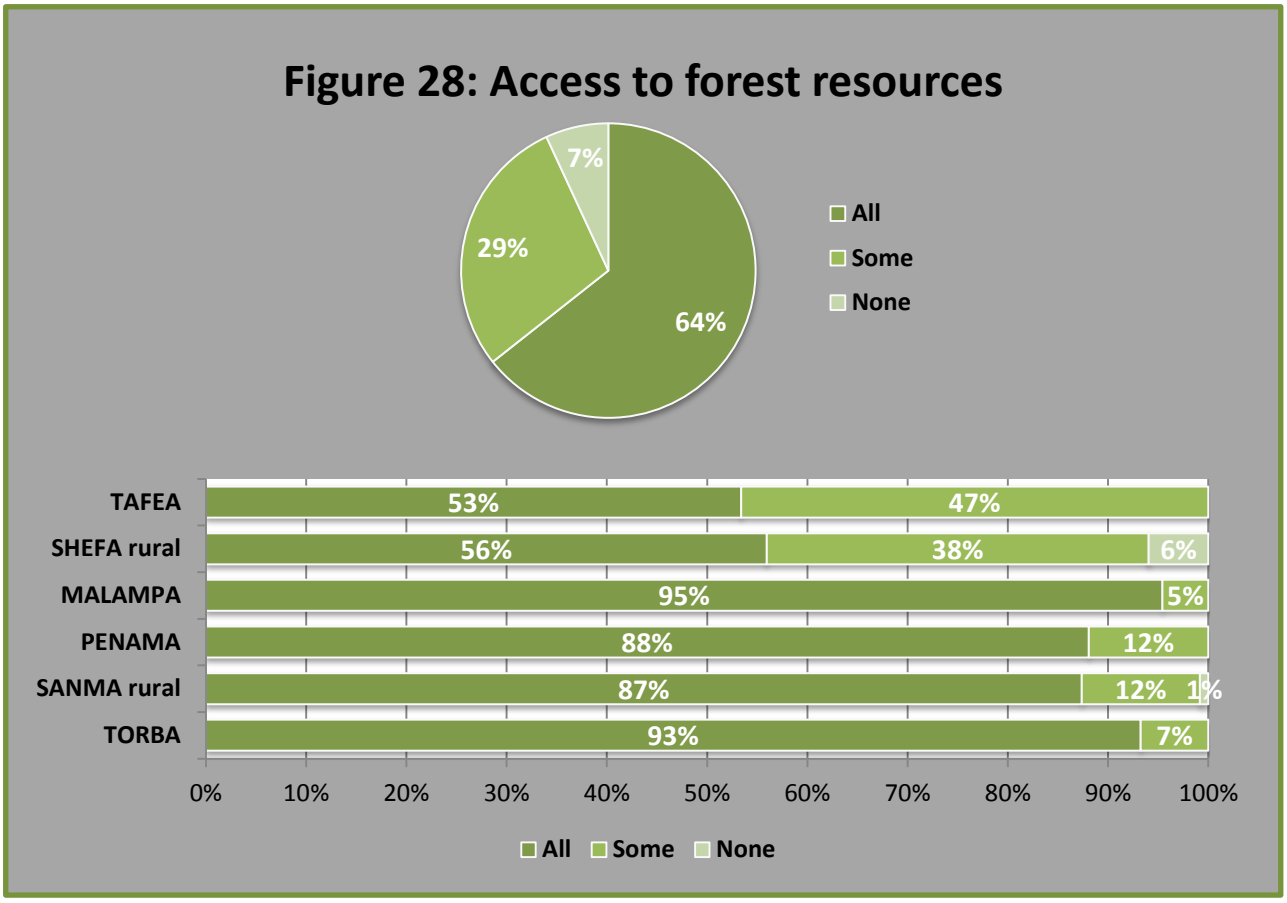
*Table 7: Forest Resource Access*

| | | Bamboo | Natangura | Coconut Leaves | Pandanas | Fruits and Nuts | Firewood | Timber | Medicine |
|---|---|---|---|---|---|---|---|---|---|
| **Sex** | Male | 81.2% | 70.4% | 86.9% | 82.4% | 88.2% | 89.1% | 82.9% | 87.8% |
| | Female | 76.0% | 67.5% | 84.5% | 79.9% | 85.9% | 87.6% | 81.3% | 85.3% |
| **Region** | Urban | 36.2% | 22.6% | 50.8% | 42.7% | 57.3% | 57.3% | 37.7% | 55.8% |
| | Rural | 93.0% | 84.6% | 97.5% | 94.1% | 97.2% | 98.8% | 97.0% | 97.0% |
| **Province** | Torba | 97.3% | 98.6% | 98.6% | 94.6% | 97.3% | 98.6% | 98.6% | 97.3% |
| | Sanma Rural | 93.3% | 94.1% | 99.2% | 94.1% | 98.3% | 99.2% | 96.6% | 98.3% |
| | Penama | 92.7% | 97.2% | 99.1% | 99.1% | 100.0% | 100.0% | 99.1% | 98.2% |
| | Malampa | 98.2% | 96.3% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 99.1% |
| | Shefa Rural | 80.7% | 64.3% | 86.9% | 76.2% | 86.9% | 94.0% | 86.9% | 89.3% |
| | Tafea | 94.2% | 54.4% | 99.0% | 97.1% | 98.1% | 100.0% | 99.0% | 98.1% |
| **Age** | 18-24 | 83.3% | 68.2% | 89.4% | 84.8% | 95.5% | 92.4% | 86.4% | 87.9% |
| | 25-29 | 73.3% | 67.9% | 79.2% | 76.4% | 80.2% | 82.1% | 77.4% | 84.0% |
| | 30-34 | 74.0% | 66.1% | 83.9% | 76.6% | 84.7% | 86.3% | 80.6% | 86.3% |
| | 35-39 | 81.9% | 71.6% | 90.5% | 84.5% | 89.7% | 92.2% | 84.5% | 88.8% |
| | 40-44 | 74.8% | 63.9% | 80.6% | 75.0% | 83.3% | 85.2% | 76.9% | 81.5% |
| | 45-49 | 78.0% | 71.7% | 83.7% | 80.4% | 83.7% | 83.7% | 81.5% | 82.6% |
| | 50-54 | 87.0% | 71.0% | 88.4% | 88.4% | 88.4% | 94.2% | 87.0% | 92.8% |
| | 55+ | 83.6% | 73.3% | 92.2% | 87.9% | 94.8% | 94.0% | 86.2% | 91.4% |
| **Household Size** | Single Family HH | 87.5% | 70.7% | 85.4% | 87.8% | 87.8% | 87.8% | 82.9% | 87.8% |
| | 2-3 Member HH | 78.4% | 72.6% | 84.7% | 82.6% | 86.8% | 88.4% | 83.7% | 89.5% |
| | 4-5 Member HH | 76.0% | 68.7% | 86.1% | 81.1% | 87.6% | 88.2% | 83.0% | 84.5% |
| | 6-7 Member HH | 83.0% | 65.0% | 86.3% | 80.0% | 87.5% | 89.4% | 79.4% | 86.3% |
| | >7 Member HH | 79.5% | 69.9% | 86.7% | 78.3% | 85.5% | 88.0% | 80.7% | 89.2% |
| **Educational Attainment** | None | 85.2% | 74.2% | 91.4% | 88.9% | 92.2% | 93.0% | 88.9% | 91.4% |
| | Primary | 82.5% | 74.2% | 89.6% | 84.3% | 90.4% | 91.3% | 87.0% | 87.2% |
| | Secondary | 68.2% | 58.2% | 75.3% | 71.5% | 77.8% | 79.7% | 69.0% | 81.6% |
| | Post Secondary | 52.8% | 36.1% | 55.6% | 44.4% | 66.7% | 69.4% | 50.0% | 66.7% |
| | Other | 71.4% | 64.3% | 92.9% | 78.6% | 78.6% | 85.7% | 78.6% | 100.0% |
| **Monthly Household Income Per Capita** | <10,000 Vatu | 90.6% | 78.0% | 93.9% | 93.9% | 94.7% | 93.9% | 92.7% | 93.1% |
| | 10-20,000 Vatu | 76.0% | 67.0% | 85.7% | 78.3% | 86.0% | 88.7% | 81.0% | 87.8% |
| | 21-30,000 Vatu | 68.9% | 60.6% | 79.8% | 75.0% | 81.7% | 86.5% | 76.0% | 79.8% |
| | >30,000 Vatu | 71.2% | 64.3% | 74.1% | 68.8% | 79.5% | 77.7% | 68.8% | 75.9% |
| **National** | | **78.9%** | **69.1%** | **85.8%** | **81.3%** | **87.2%** | **88.5%** | **82.2%** | **86.7%** |

Ease of access to these resources was measured as the distance it takes to reach firewood—the main source of cooking fuel in rural areas. A great majority of those with access to firewood walk less than one hour to reach their source, as seen in Figure 27.




A composite indicator of forest resource access shows more general levels of access to the eight forest resources selected for this study. Figure 28 looks at the combined access to forest resources. The study finds that nearly two-thirds of all ni-Vanuatu have full access to all of the eight forest resources inquired. TAFEA Province and SHEFA rural areas vary in this respect, possibly due to non-availability of certain resources in their environments. Correcting for these two provinces would see the percentage with full access in northern Vanuatu jump to 90%.



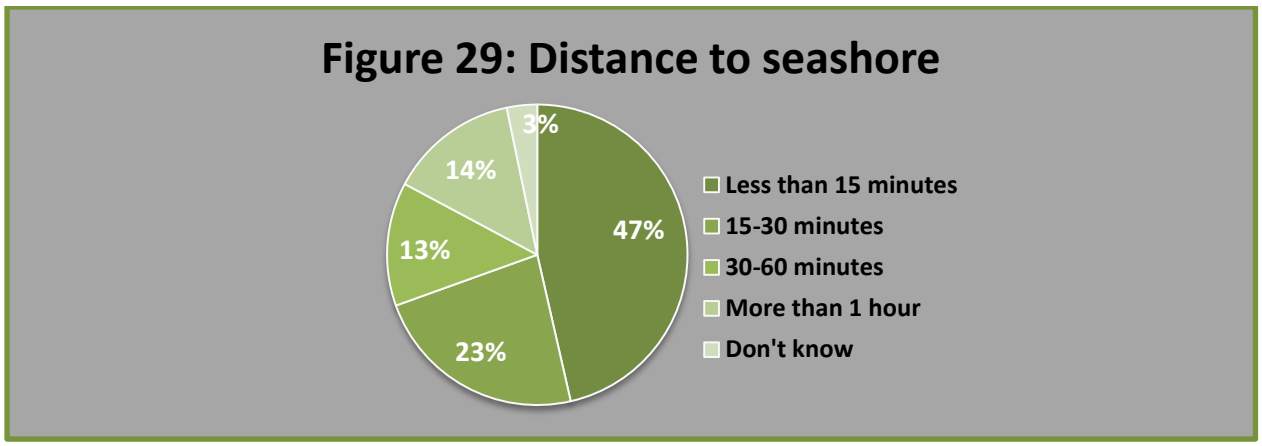
## Access to Marine Resources

Just as the land produces resources of critical value to the livelihoods of ni-Vanuatu, coastal resources are bountiful in what they provide. Ni-Vanuatu living in coastal areas make use of the resources found, harvested, or hunted in marine environments and in some areas exchange these resources with people living inland. Table 8 shows the percentage of ni-Vanuatu with access to five marine resources which they would not have to pay money for in order to use.

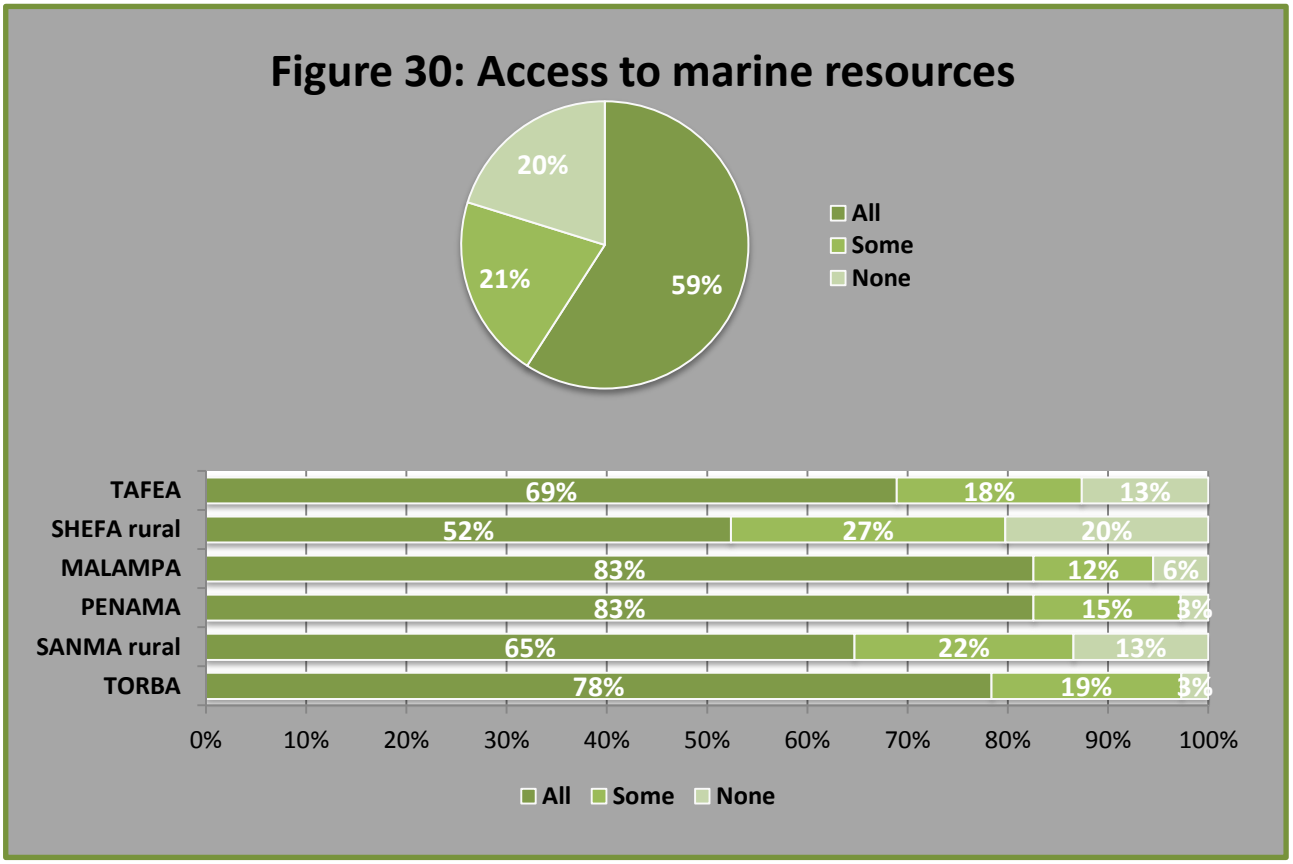
*Table 8: Access to Marine Resources*

| | | Sand | Shellfish | Dead Coral | Crabs | Fish |
|---|---|---|---|---|---|---|
| **Sex** | Male | 68.15% | 74.39% | 64.14% | 73.72% | 77.95% |
| | Female | 66.09% | 68.97% | 62.93% | 70.11% | 73.56% |
| **Region** | Urban | 24.62% | 36.68% | 23.62% | 35.18% | 44.72% |
| | Rural | 81.44% | 83.78% | 76.92% | 84.45% | 86.45% |
| **Province** | Torba | 93.24% | 89.19% | 87.84% | 95.95% | 94.59% |
| | Sanma Rural | 77.31% | 77.31% | 71.43% | 73.11% | 78.15% |
| | Penama | 85.32% | 95.41% | 84.40% | 97.25% | 96.33% |
| | Malampa | 88.99% | 88.99% | 87.16% | 89.91% | 91.74% |
| | Shefa Rural | 66.67% | 66.67% | 57.14% | 71.43% | 75.00% |
| | Tafea | 77.67% | 83.50% | 72.82% | 80.58% | 83.50% |
| **Age** | 18-24 | 72.73% | 74.24% | 69.70% | 72.73% | 75.76% |
| | 25-29 | 66.98% | 70.75% | 60.38% | 69.81% | 69.81% |
| | 30-34 | 58.06% | 70.16% | 58.06% | 70.16% | 73.39% |
| | 35-39 | 70.69% | 74.14% | 65.52% | 75.00% | 77.59% |
| | 40-44 | 61.11% | 62.04% | 55.56% | 63.89% | 67.59% |
| | 45-49 | 67.39% | 69.57% | 60.87% | 67.39% | 73.91% |
| | 50-54 | 69.57% | 76.81% | 69.57% | 78.26% | 86.96% |
| | 55+ | 75.00% | 80.17% | 73.28% | 81.03% | 86.21% |
| **Household Size** | Single Family HH | 60.98% | 70.73% | 60.98% | 73.17% | 75.61% |
| | 2-3 Member HH | 67.89% | 70.00% | 63.68% | 72.63% | 76.84% |
| | 4-5 Member HH | 66.25% | 72.45% | 63.47% | 73.07% | 75.23% |
| | 6-7 Member HH | 73.13% | 72.50% | 66.25% | 70.63% | 75.63% |
| | >7 Member HH | 61.45% | 74.70% | 60.24% | 69.88% | 78.31% |
| **Educational Attainment** | None | 75.82% | 79.10% | 69.67% | 79.51% | 81.97% |
| | Primary | 69.86% | 73.62% | 66.96% | 73.04% | 77.68% |
| | Secondary | 52.53% | 60.13% | 50.63% | 62.03% | 65.82% |
| | Post Secondary | 47.22% | 55.56% | 47.22% | 58.33% | 58.33% |
| | Other | 71.43% | 85.71% | 64.29% | 71.43% | 92.86% |
| **Monthly Household Income Per Capita** | <10,000 Vatu | 76.73% | 82.86% | 73.06% | 81.63% | 83.67% |
| | 10-20,000 Vatu | 66.37% | 69.64% | 62.80% | 70.83% | 75.89% |
| | 21-30,000 Vatu | 65.38% | 67.31% | 63.46% | 67.31% | 70.19% |
| | >30,000 Vatu | 50.89% | 59.82% | 45.54% | 59.82% | 65.18% |
| **National** | | **67.3%** | **72.0%** | **63.6%** | **72.2%** | **76.0%** |

Ease of access to these resources was measured as the distance to the seashore. Figure 29 shows that nearly half of those interviewed for the study are less than a 15 minute walk to the beach, and a large majority—83%—live within an hour walking distance.




A composite indicator of marine resource access shows more general levels of access to these selected resources. Figure 30 looks at the combined access to marine resources. A majority of ni-Vanuatu have full access to all five selected resources. The percentage of those with no access roughly corresponds to the percentage of those living more than an hour walking distance away. The three provinces with the highest proportion having full access to marine resources are PENAMA, MALAMPA, and TORBA.



## Resource Access and Happiness

The study reveals a correlation between customary land access and happiness (see Figure 31). It was also revealed that those who perceive their accessible customary lands as enough or more than enough to meet their needs are, on average, happier than those who consider the size of their land not enough (see Figure 32).

**Figure 31: Mean happiness by access to customary lands**

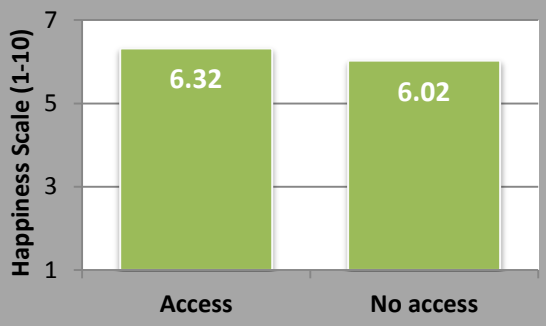
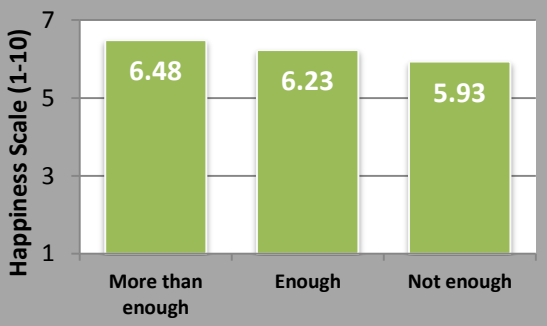



**Figure 32: Mean happiness by land size assessment**




In the same light, the study reveals correlations between resource access and happiness: those with full or partial access to forest and marine resources are, on average, happier than those with no access (see Figures 33-34).

**Figure 33: Mean happiness by forest resource access**

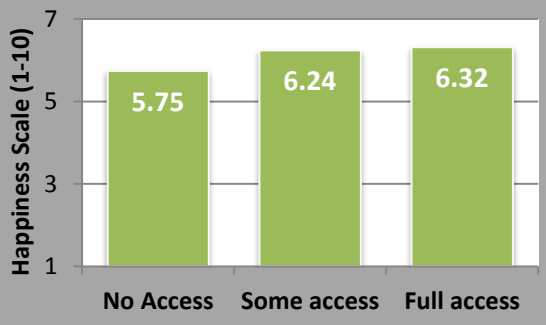
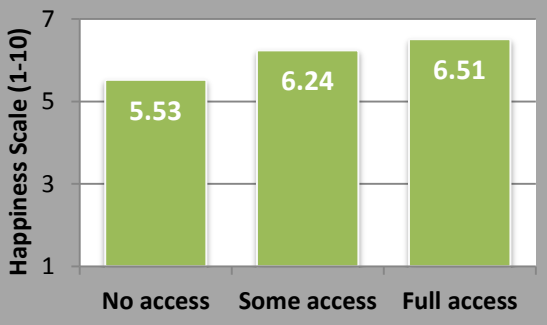



**Figure 34:Mean happiness by marine resource access**



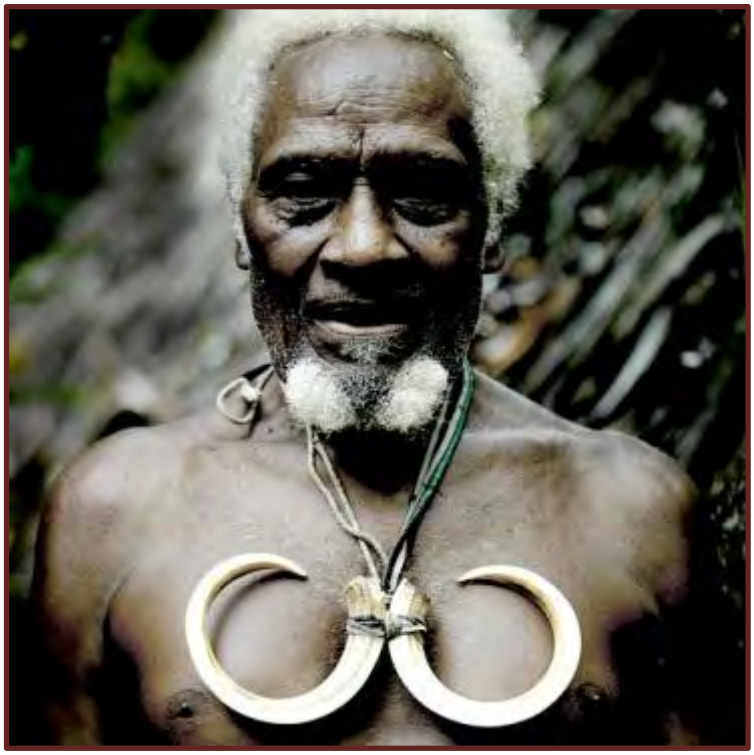
# Chapter 4: Cultural Practice

**Granting value to traditional customs**

## Why does cultural practice matter for well-being in Vanuatu?

The UNESCO *Universal Declaration on Cultural Diversity*, adopted in 2001, represents the first international instrument aimed at promoting cultural diversity. Article 3 of the declaration states that, "cultural diversity widens the range of options open to everyone; it is one of the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral, and spiritual existence".

Developing cultural resilience is also given importance in the declaration, which can be understood as the culture's capacity to maintain and develop cultural identity, knowledge and practices, as well as its ability to overcome challenges and difficulties it faces from other outside norms and ideals.



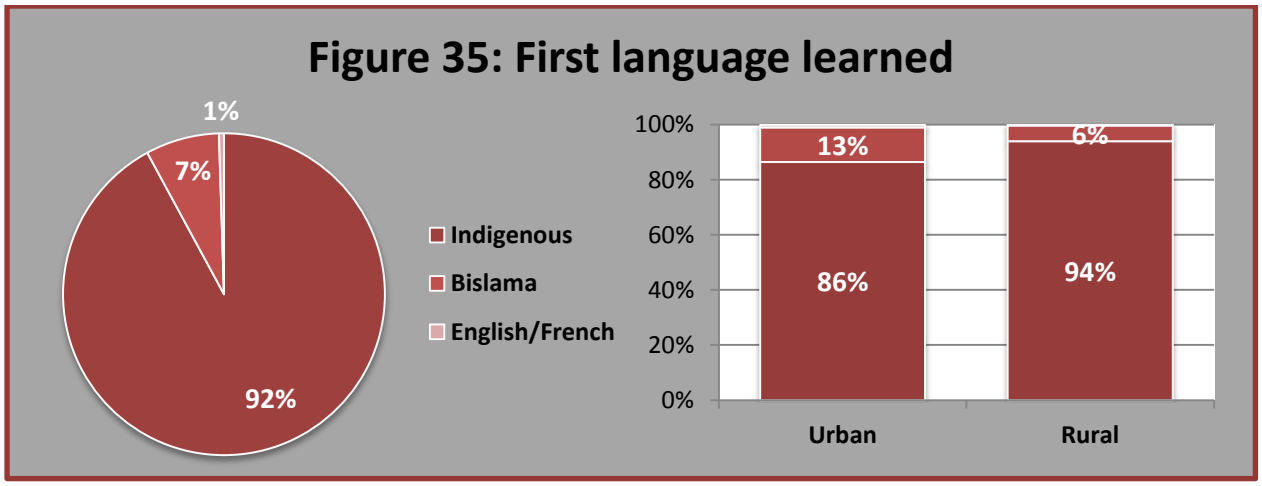
Culture is a concept that cannot be easily expressed, let alone quantified. As such, not all variables of culture are included in this study; priority was given to those that are believed by ni-Vanuatu to have a strong relation to one's sense of well-being and those that are common throughout the archipelago. The data collected for the study is based on existing cultural practices, values, and norms as traditionally laid out in Vanuatu. This study attempts to assess the strength and significance of various aspects of culture in Vanuatu through the perceptions of respondents towards basic cultural elements such as language; sense of identity; core values, change in values and customs; status of traditional skill sets; access to traditional wealth, and; participation in various cultural ceremonies.

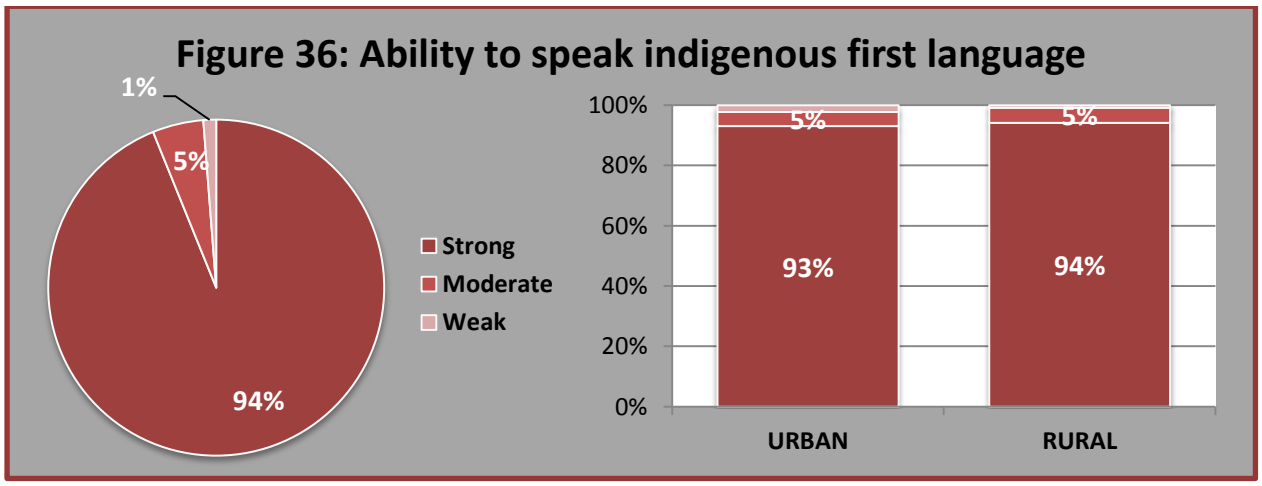
Measures for some intangible features of Vanuatu culture, such as traditional knowledge and wisdom, were developed for the study as well. Vanuatu, one of the countries to have ratified the UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage* in Paris in 2003, has a vested interest in how those intangible variables are changing over time.

This section looks more closely at cultural practice data collected from the Ni-Vanuatu Well-Being Survey.

## Language

Indigenous languages, as major vessels of cultural exchange, remain widely practiced in Vanuatu. Respondents in the study were asked what language they first learned, and to gauge their comprehension and ability to speak that first language. Figure 35 shows a slight disparity between urban and rural dwellers in the proportion of indigenous first language learners in Vanuatu. Ni-Vanautu perceive their ability to speak indigenous languages (those whose first language learned was indigenous) as predominantly strong as shown in Figure 36. This does not speak to the loss of vocabulary within indigenous languages in Vanuatu as a result of Bislama, English, or French influence.



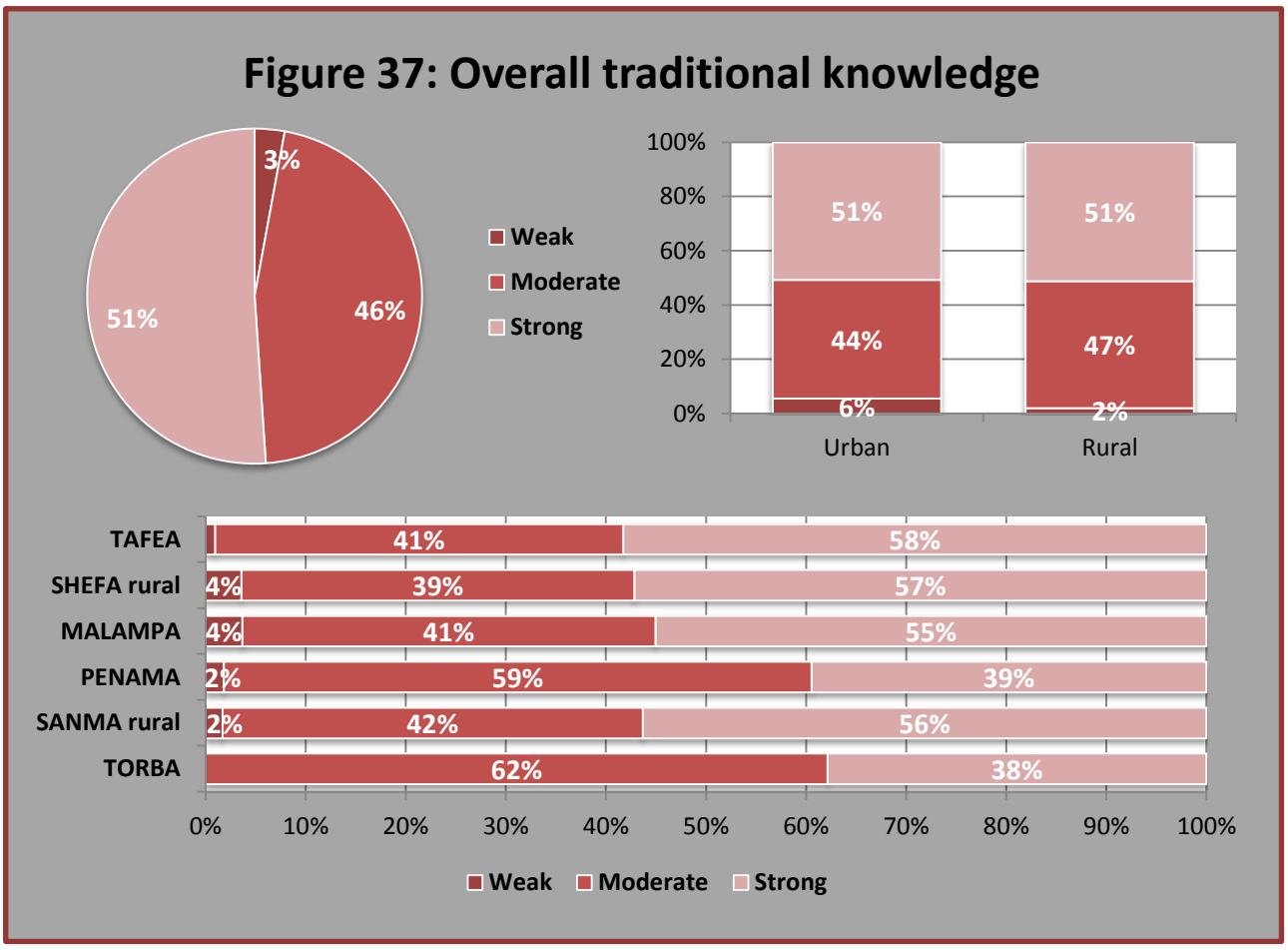




## Traditional Knowledge & Wisdom

A set of questions on traditional knowledge of family history and place, local flora and fauna, and planting and harvesting periods was posed to respondents (see Table 9). A composite indicator was then created that combines the four knowledge areas, with those knowledgeable in all categories deemed having strong traditional knowledge; those knowledgeable in some but not all categories deemed having moderate traditional knowledge, and; those not knowledgeable in any category deemed as having weak traditional knowledge. Figure 37 shows roughly half of all ni-Vanuatu as having strong traditional knowledge.

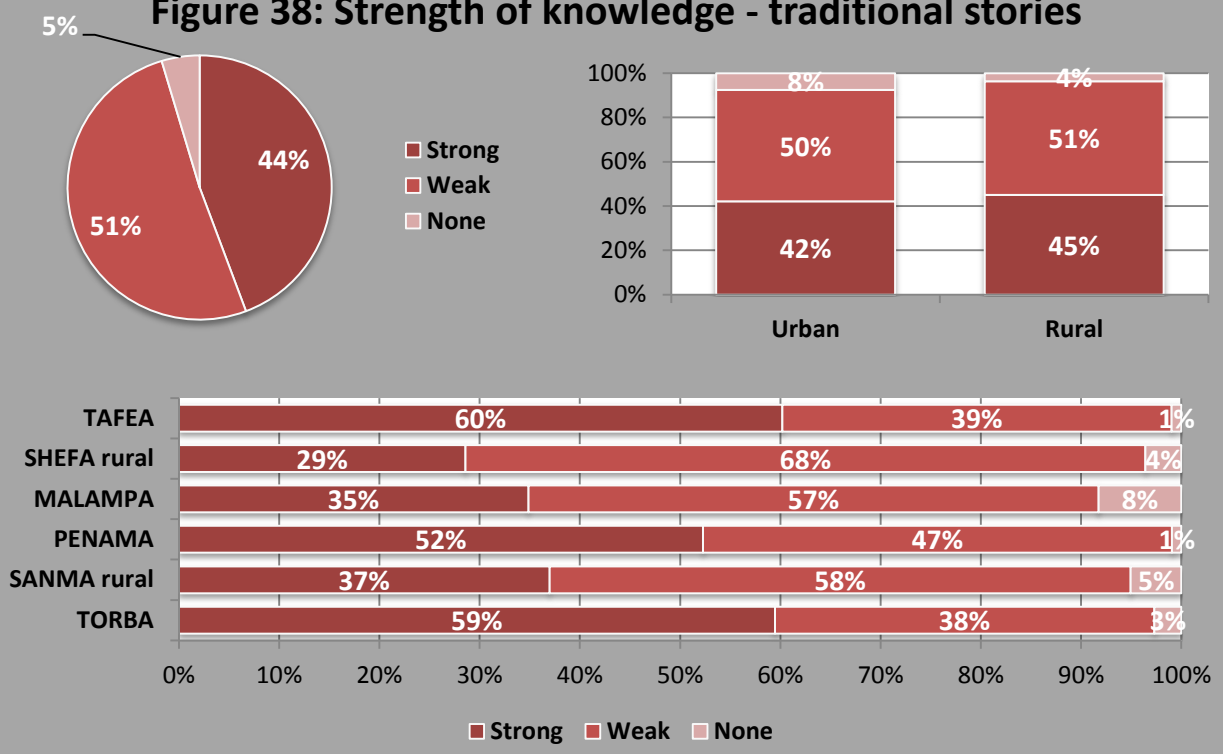
*Table 9: Traditional Knowledge*

| Percentage with knowledge of: | | Name of Great Grandfather | Family Burial Ground | Traditional Planting Calendar | Names of Local Flora & Fauna |
|---|---|---|---|---|---|
| Sex | Male | 73.7% | 84.9% | 82.0% | 89.8% |
| | Female | 67.5% | 72.1% | 79.0% | 85.1% |
| Region | Urban | 74.9% | 80.9% | 71.4% | 80.9% |
| | Rural | 69.7% | 78.8% | 83.8% | 90.0% |
| Province | Torba | 64.9% | 77.0% | 75.7% | 91.9% |
| | Sanma Rural | 76.5% | 80.7% | 79.8% | 95.8% |
| | Penama | 52.3% | 79.8% | 86.2% | 95.4% |
| | Malampa | 73.4% | 76.2% | 78.9% | 83.5% |
| | Shefa Rural | 73.8% | 78.6% | 88.1% | 79.8% |
| | Tafea | 76.7% | 79.6% | 93.2% | 91.3% |
| Age | 18-24 | 57.6% | 63.6% | 69.7% | 83.3% |
| | 25-29 | 54.7% | 66.0% | 72.6% | 77.4% |
| | 30-34 | 67.7% | 84.5% | 83.1% | 87.1% |
| | 35-39 | 70.7% | 80.2% | 79.3% | 93.1% |
| | 40-44 | 78.7% | 82.4% | 79.6% | 84.3% |
| | 45-49 | 73.9% | 83.7% | 85.9% | 90.2% |
| | 50-54 | 87.0% | 91.3% | 85.5% | 92.8% |
| | 55+ | 78.5% | 80.2% | 87.1% | 93.1% |
| Household Size | Single Family HH | 68.3% | 78.1% | 80.5% | 87.8% |
| | 2-3 Member HH | 68.4% | 76.8% | 81.1% | 89.0% |
| | 4-5 Member HH | 71.5% | 80.2% | 80.8% | 88.2% |
| | 6-7 Member HH | 70.6% | 78.8% | 81.3% | 87.5% |
| | >7 Member HH | 77.1% | 83.1% | 78.3% | 83.1% |
| Educational Attainment | None | 71.3% | 78.7% | 79.9% | 87.7% |
| | Primary | 69.3% | 81.7% | 83.2% | 89.9% |
| | Secondary | 70.9% | 76.0% | 78.5% | 84.8% |
| | Post Secondary | 83.3% | 77.8% | 75.0% | 80.6% |
| | Other | 78.6% | 71.4% | 71.4% | 85.7% |
| Monthly Household Income Per Capita | <10,000 Vatu | 67.8% | 72.2% | 85.3% | 89.0% |
| | 10-20,000 Vatu | 75.3% | 83.3% | 78.9% | 90.2% |
| | 21-30,000 Vatu | 67.3% | 84.6% | 78.9% | 84.6% |
| | >30,000 Vatu | 68.8% | 77.7% | 77.7% | 80.4% |
| National | | **71.0%** | **79.3%** | **80.7%** | **87.7%** |

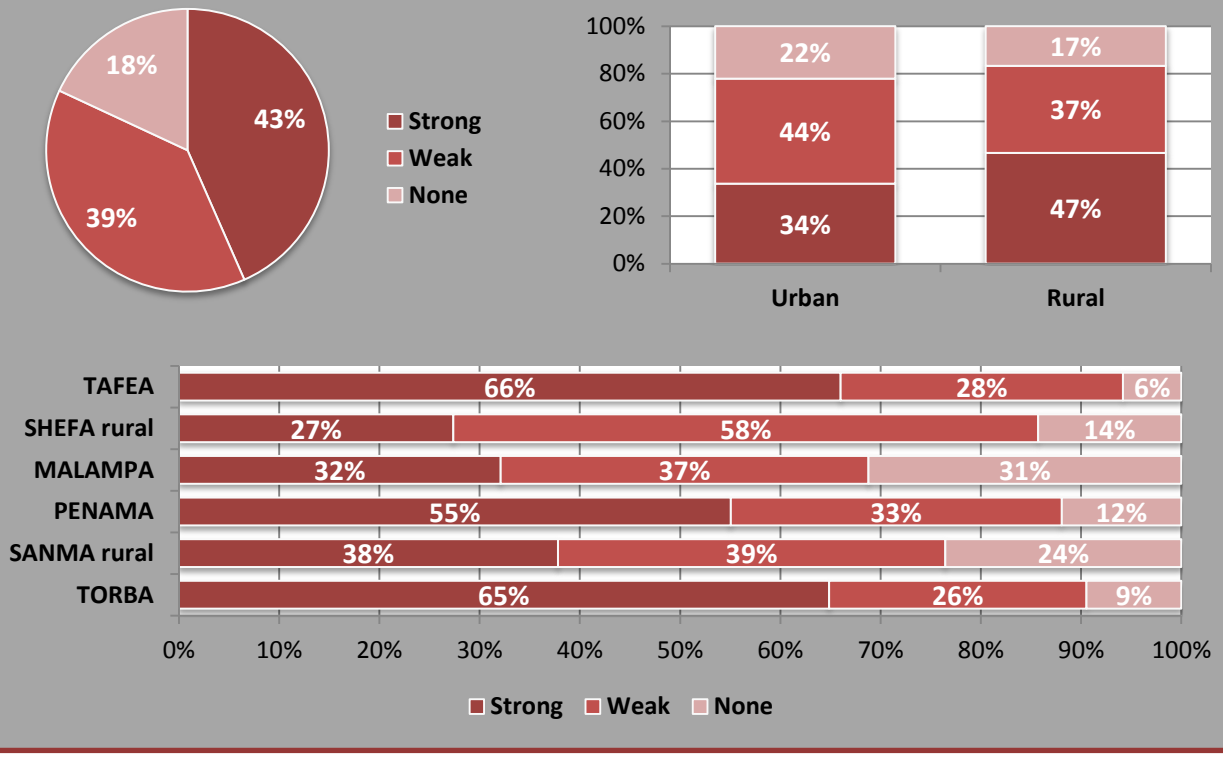



Traditional wisdom, defined for the purposes of this study as one's understanding of traditional stories, songs, dances, and games, was measured by asking respondents to rate their understanding of each on a three-point scale (see Figures 38-41). Storytelling, shown in figure 38, had the highest proportion of respondents with at least some knowledge, while between 10 and 20% had no knowledge whatsoever of traditional dances, songs, and games.

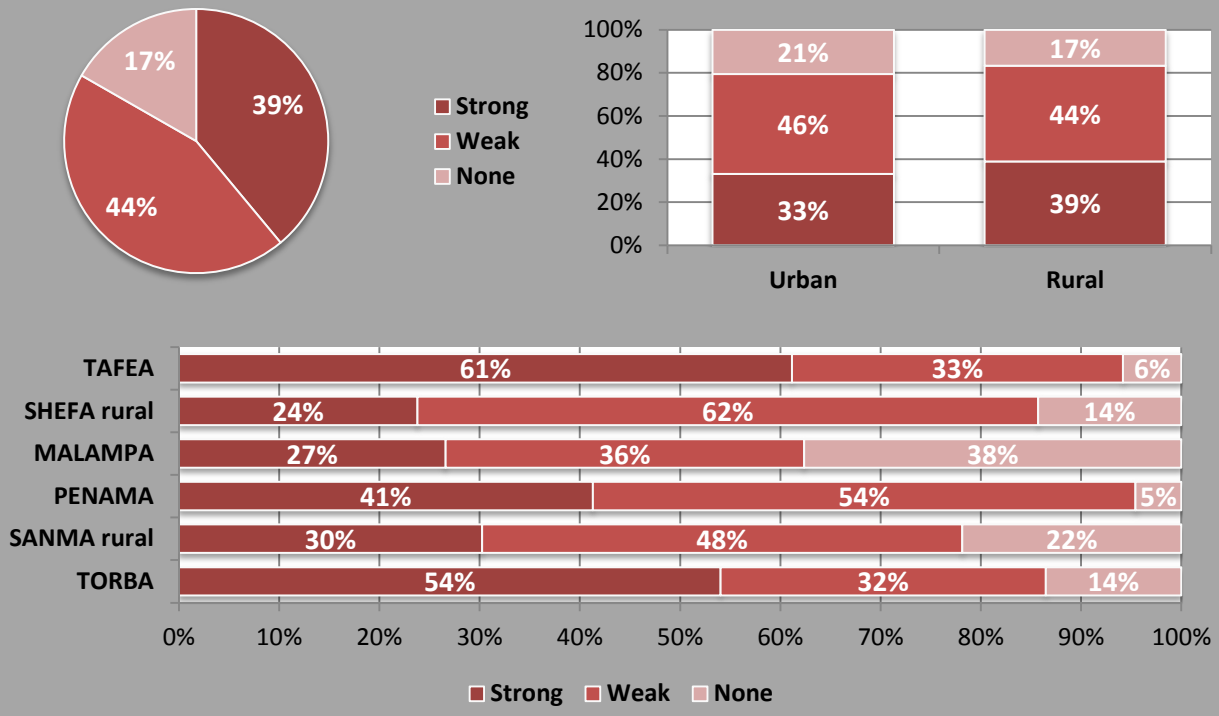
## Figure 38: Strength of knowledge - traditional stories



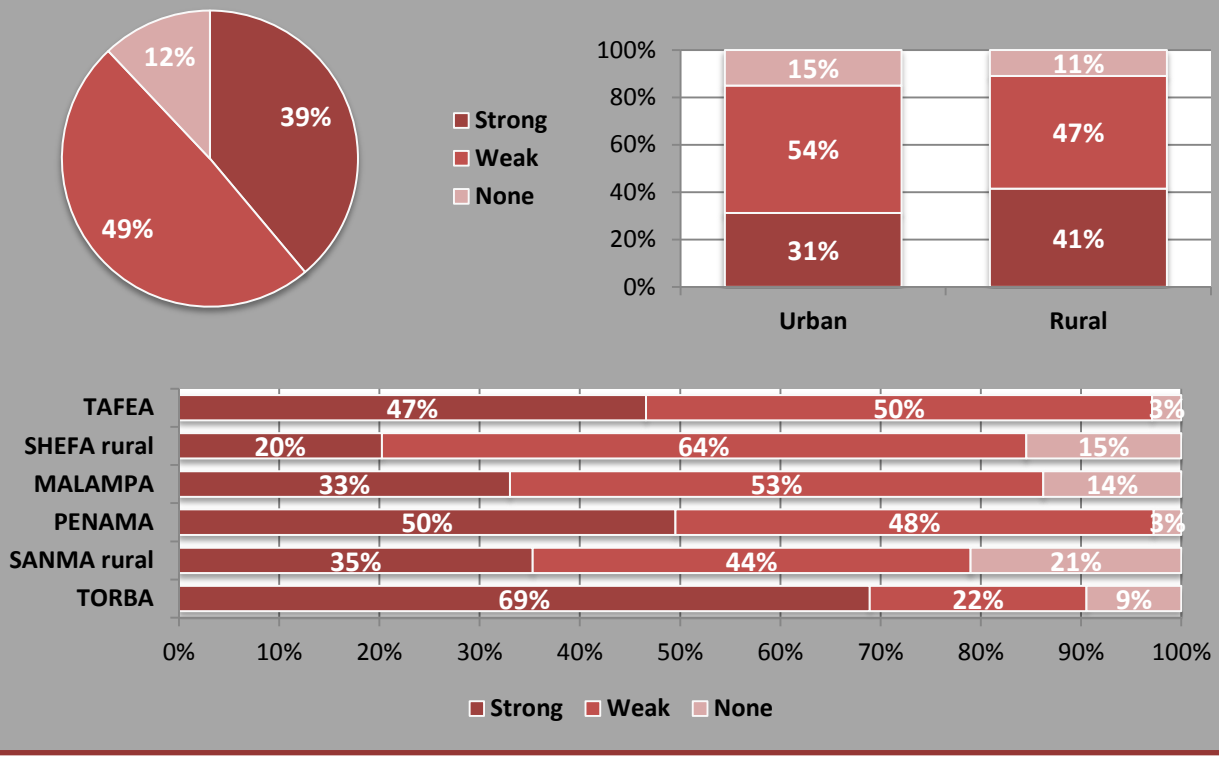

## Figure 39: Strength of knowledge - traditional dances



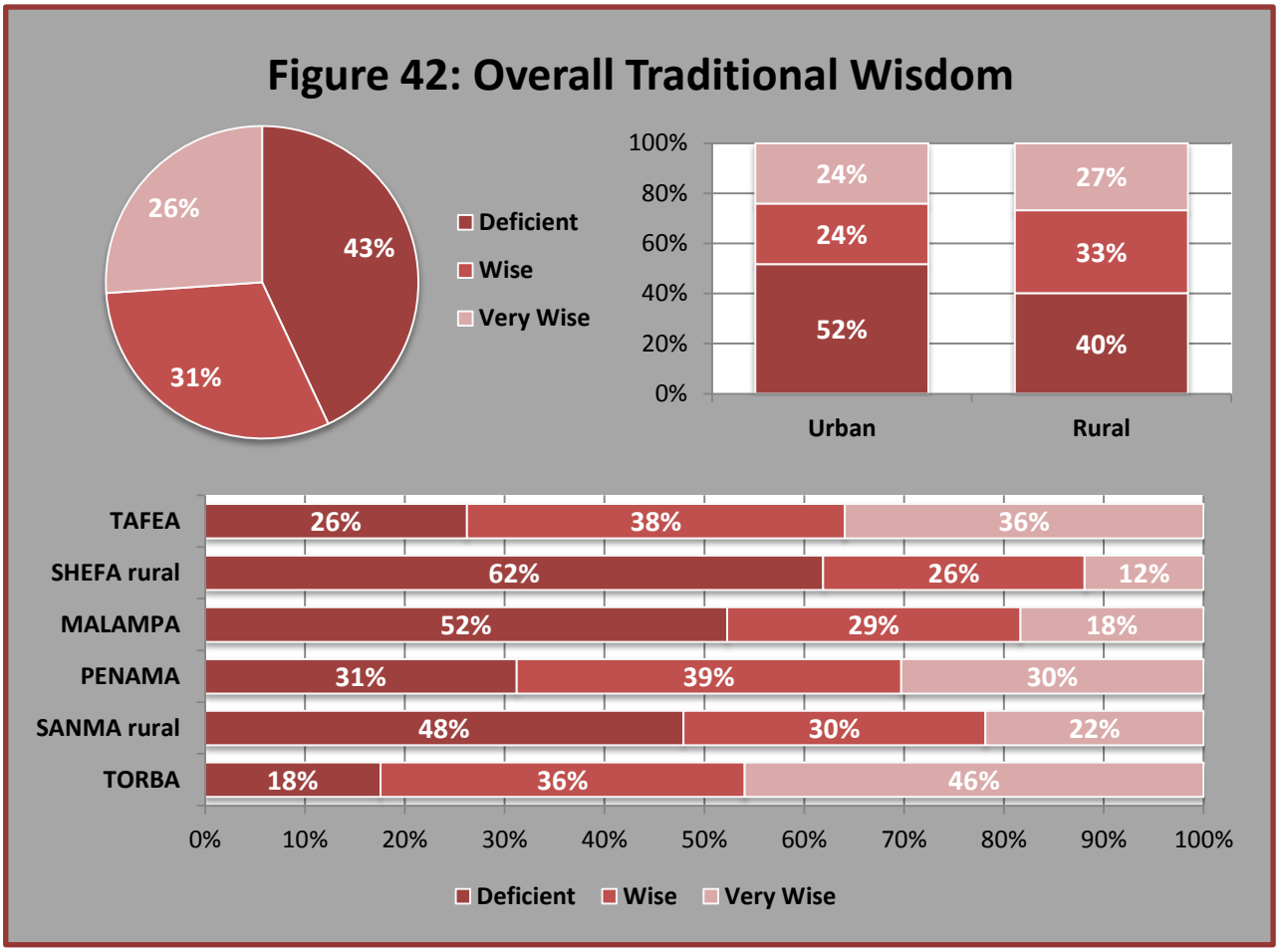
## Figure 40: Strength of knowledge - traditional songs




## Figure 41: Strength of knowledge - traditional games



A composite indicator that groups those with a strong understanding in all four categories of wisdom as "very wise", those with strong understanding in some categories as "wise", and those with little to no understanding in all categories as "deficient" was created. In Figure 42 we find a higher proportion of urban dwellers to be deficient in traditional wisdom. TORBA and TAFEA Provinces had the highest proportions, 82% and 74% respectfully, of their populations considered to be wise or very wise.




## Traditional Skills

Access to forest and marine resources is important in terms of the monetary savings those resources represent (see previous section on resource access). Access means nothing, however, if the skills to transform those resources into useful assets are not present. Respondents were asked if they, or someone in their household, were able to perform 18 tasks that do just that (see Table 10).

*Table 10: Traditional Skills*

| | | Weave Mats | Weave Baskets | Make Brooms | Weave Thatch | Fasten Thatch | Weave Bamboo | Plant Trees | Carve Canoes | Fasten Canoe | Paddle Canoe | Spear Fish |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Region** | Urban | 62.8% | 61.3% | 94.0% | 67.8% | 63.3% | 56.3% | 68.3% | 18.6% | 29.6% | 76.9% | 42.7% |
| | Rural | 82.3% | 83.8% | 99.3% | 84.9% | 88.1% | 82.1% | 91.8% | 38.6% | 49.3% | 75.8% | 53.8% |
| **Province** | Torba | 87.8% | 90.5% | 100.0% | 93.2% | 87.8% | 81.1% | 94.6% | 51.4% | 64.9% | 90.5% | 60.8% |
| | Sanma Rural | 74.8% | 79.8% | 99.2% | 94.1% | 95.8% | 84.9% | 91.6% | 24.4% | 42.0% | 73.1% | 64.7% |
| | Penama | 82.6% | 82.6% | 100.0% | 91.7% | 90.8% | 82.6% | 92.7% | 48.6% | 56.9% | 77.1% | 47.7% |
| | Malampa | 87.2% | 86.2% | 100.0% | 92.7% | 88.1% | 82.6% | 90.8% | 42.2% | 49.5% | 79.8% | 51.4% |
| | Shefa Rural | 76.2% | 78.6% | 98.8% | 88.1% | 86.9% | 75.0% | 91.7% | 41.7% | 52.4% | 82.1% | 56.0% |
| | Tafea | 86.4% | 86.4% | 98.1% | 50.5% | 77.7% | 84.5% | 90.3% | 29.1% | 35.9% | 57.3% | 43.7% |
| **National** | | **77.4%** | **78.2%** | **98.0%** | **80.7%** | **81.9%** | **75.7%** | **86.0%** | *** 33.63%** | **44.4%** | **76.0%** | **51.1%** |

* National ability to carve canoes for those within 15 minutes access to coast moves to 42%

| | | Plant Crops | Roast Food | Make Laplap | Make Medicine | Make Carvings | Raise Pigs |
|---|---|---|---|---|---|---|---|
| Region | Urban | 95.0% | 96.0% | 91.0% | 63.8% | 14.6% | 55.3% |
| | Rural | 99.2% | 99.0% | 95.2% | 85.6% | 31.9% | 80.6% |
| Province | Torba | 100.0% | 100.0% | 97.3% | 87.8% | 43.2% | 81.1% |
| | Sanma Rural | 97.5% | 99.2% | 96.6% | 81.5% | 23.5% | 80.7% |
| | Penama | 99.1% | 99.1% | 99.1% | 86.2% | 39.4% | 83.5% |
| | Malampa | 100.0% | 98.2% | 98.2% | 84.4% | 32.1% | 74.3% |
| | Shefa Rural | 98.8% | 97.6% | 86.9% | 77.4% | 31.0% | 71.4% |
| | Tafea | 100.0% | 100.0% | 91.3% | 96.1% | 26.2% | 91.3% |
| **National** | | **98.1%** | **98.2%** | **94.1%** | **80.2%** | **27.6%** | **74.3%** |

The most common ten tasks were selected out from the list and used to create a composite indicator, shown in Figure 43, which places respondents in one of three categories based on the total number of skills they possess. The ten tasks selected as "common" include mat weaving, basket weaving, broom making, thatch weaving (natangura or coconut leaf), wall weaving (bamboo or wild cane), tree planting (for use as posts, fencing, etc.), crop planting, food roasting, laplap baking (cooking with stones), and medicine producing. Interestingly the study found that everybody interviewed possessed at least one of the ten common traditional production skills.

A second composite indicator was created that looks only at the five most basic skills from the list and places respondents in the same categories (see Figure 44). The basic skills indicator is comprised of skills for housing (mat weaving, wall weaving), feeding (crop planting, food roasting), and healing (medicine producing). Nearly two-thirds of those interviewed reported that they or someone in their household possessed all five basic traditional production skills.

**Figure 43: 10 Common Traditional Production Skills**

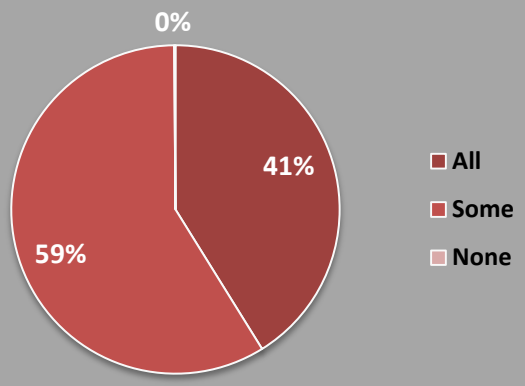
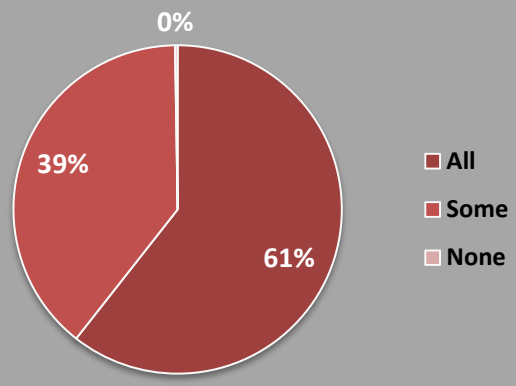



**Figure 44: 5 Basic Traditional Production Skills**



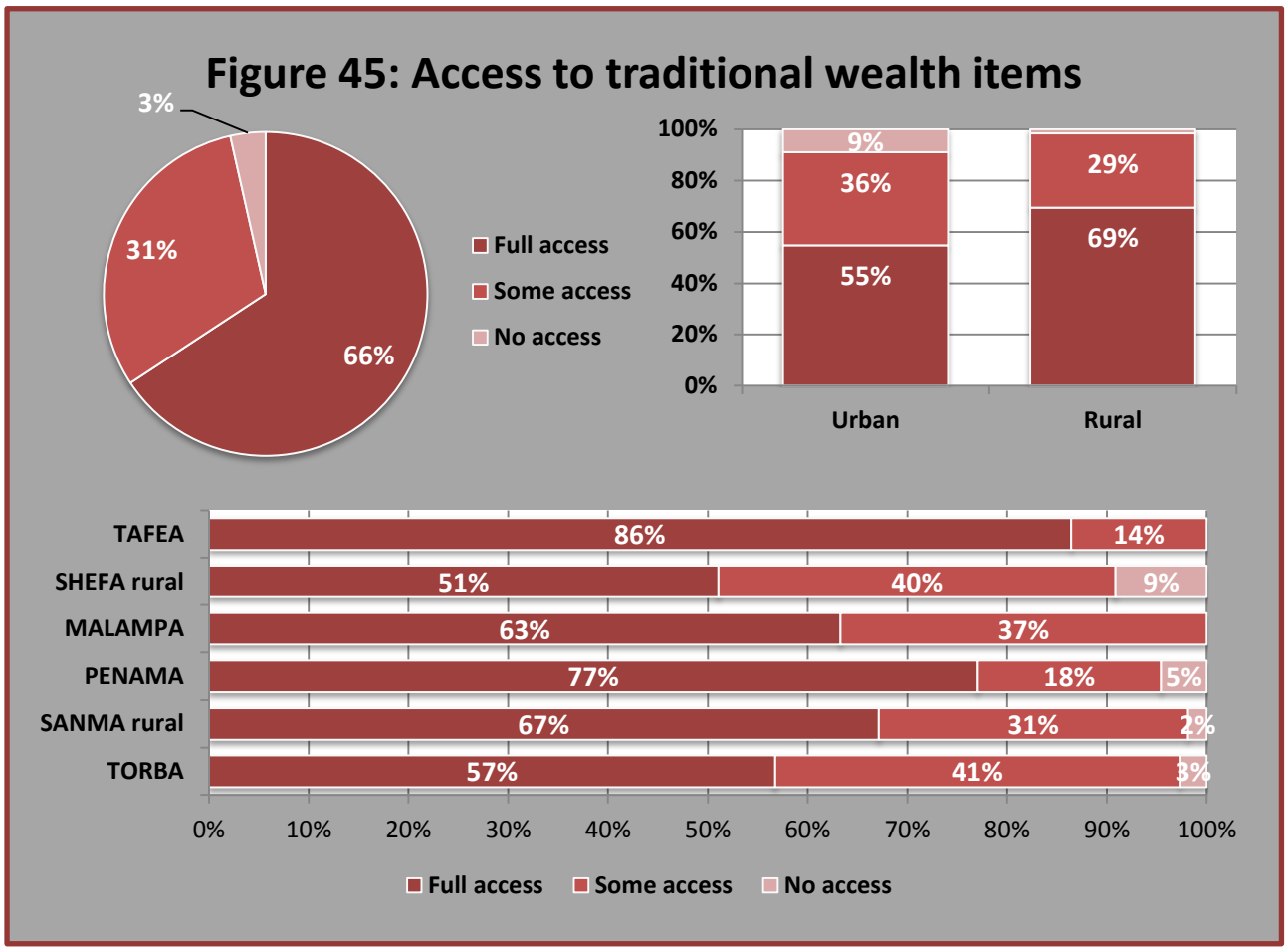

## Traditional Wealth Access

Objects which have traditional exchange value (i.e. pigs, chickens, yams, mats, and kava, to name those which are held in common throughout the islands) are considered traditional wealth items (TWIs). These items fuel the traditional economy and access to them at the household level should be viewed as a measure of cultural vitality—less access to TWIs means less participation in traditional exchange activities. Table 11 finds the five common TWIs inquired in this study to be highly accessible without needing money. A composite indicator that combines accessibility of TWIs, shown in Figure 45, indicates 97% of ni-Vanuatu are able to freely access some or all of these items through household production or familial lending. TAFEA and PENAMA have the highest proportion reporting free accessibility of all five TWIs inquired, and MALAMPA joins TAFEA with 100% accessibility of some or all of these TWIs.

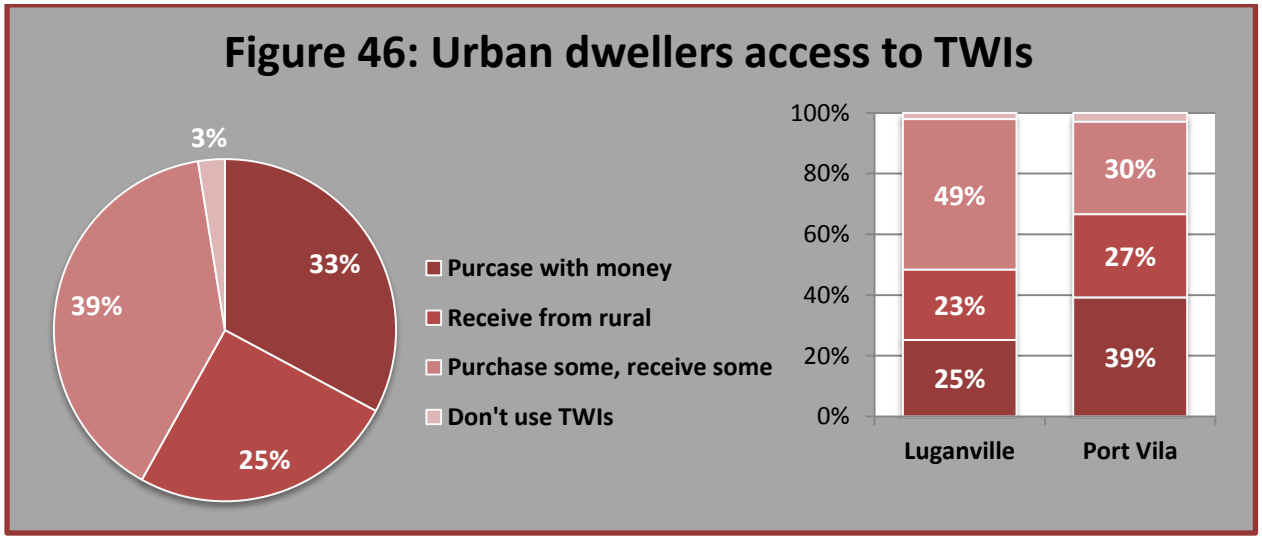
*Table 11: Access to Traditional Wealth Items*

| % HH with free access to: | | Pigs | Chickens | Mats | Yams | Kava |
|---|---|---|---|---|---|---|
| Region | Urban | 68.34% | 84.42% | 80.40% | 82.41% | 63.82% |
| | Rural | 82.94% | 93.65% | 91.81% | 94.48% | 79.10% |
| Province | Torba | 87.84% | 71.62% | 81.08% | 83.78% | 82.43% |
| | Sanma Rural | 83.19% | 98.32% | 91.60% | 97.48% | 81.51% |
| | Penama | 83.49% | 94.50% | 92.66% | 91.74% | 81.65% |
| | Malampa | 76.15% | 98.17% | 97.25% | 97.25% | 68.81% |
| | Shefa Rural | 77.38% | 92.86% | 88.10% | 94.05% | 64.29% |
| | Tafea | 90.29% | 99.03% | 96.12% | 99.03% | 94.17% |
| National | | *** 79.3%** | **91.3%** | **89.0%** | **91.5%** | *** 75.28%** |

***When correcting for religious affiliation to Seventh Day Adventist, national accessibility to pigs increases to 88.4% and kava to 82.6%**

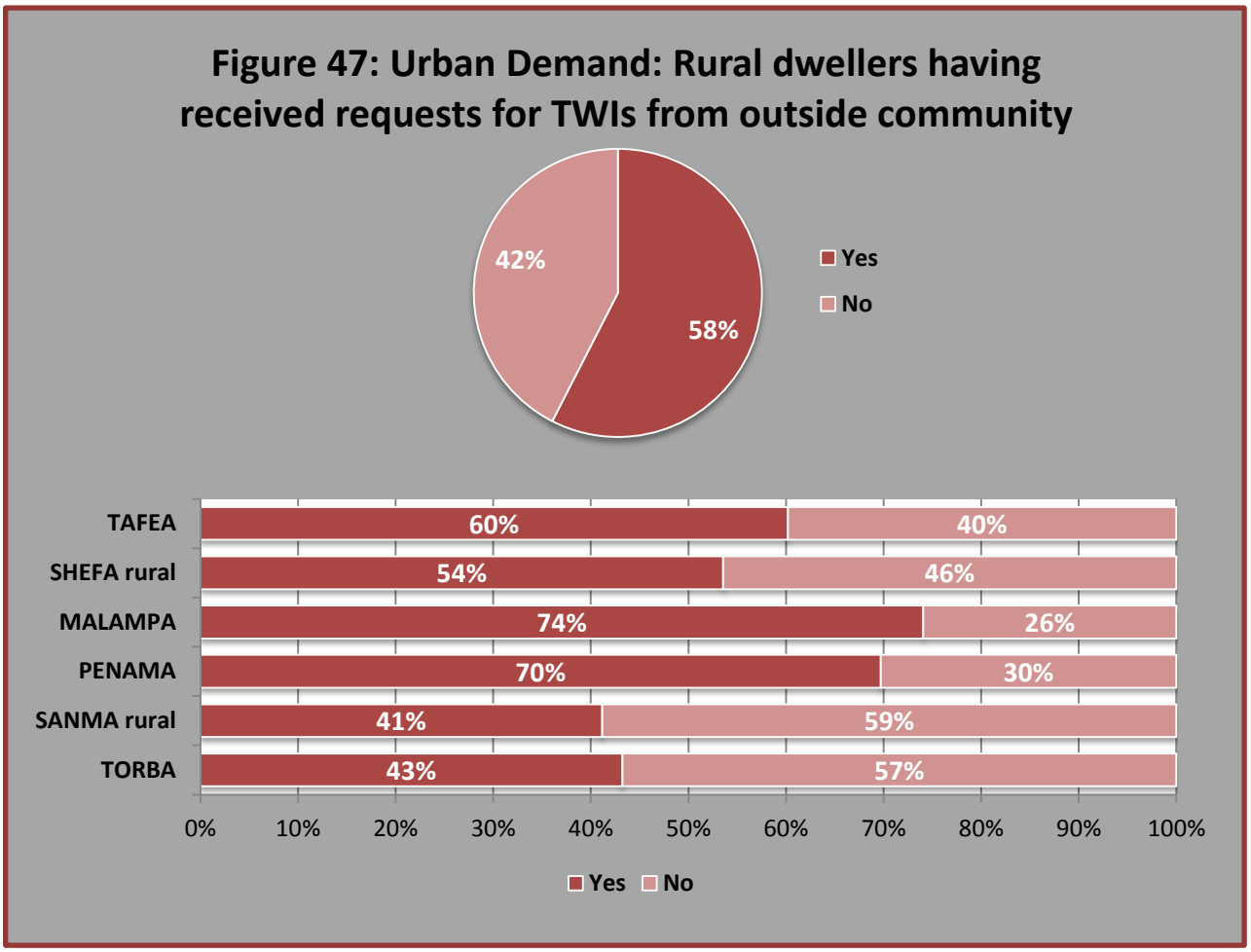



The study attempted to capture the interplay between the cash and traditional economies in Vanuatu by looking at demand for TWIs. Roughly two-thirds of urban dwelling ni-Vanuatu rely fully or partially on rural production of TWIs for their participation in cultural activities, as shown in Figure 46.

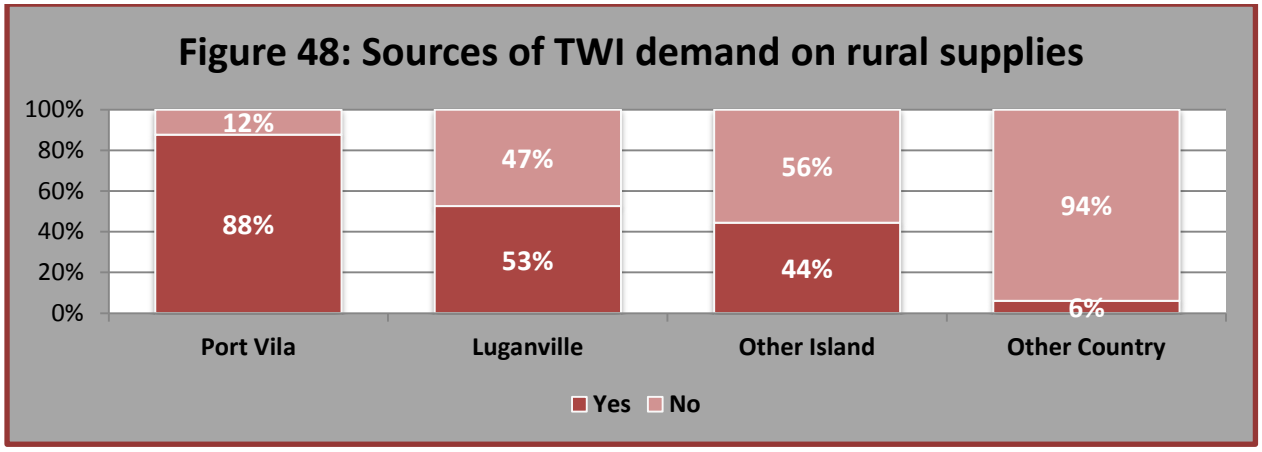


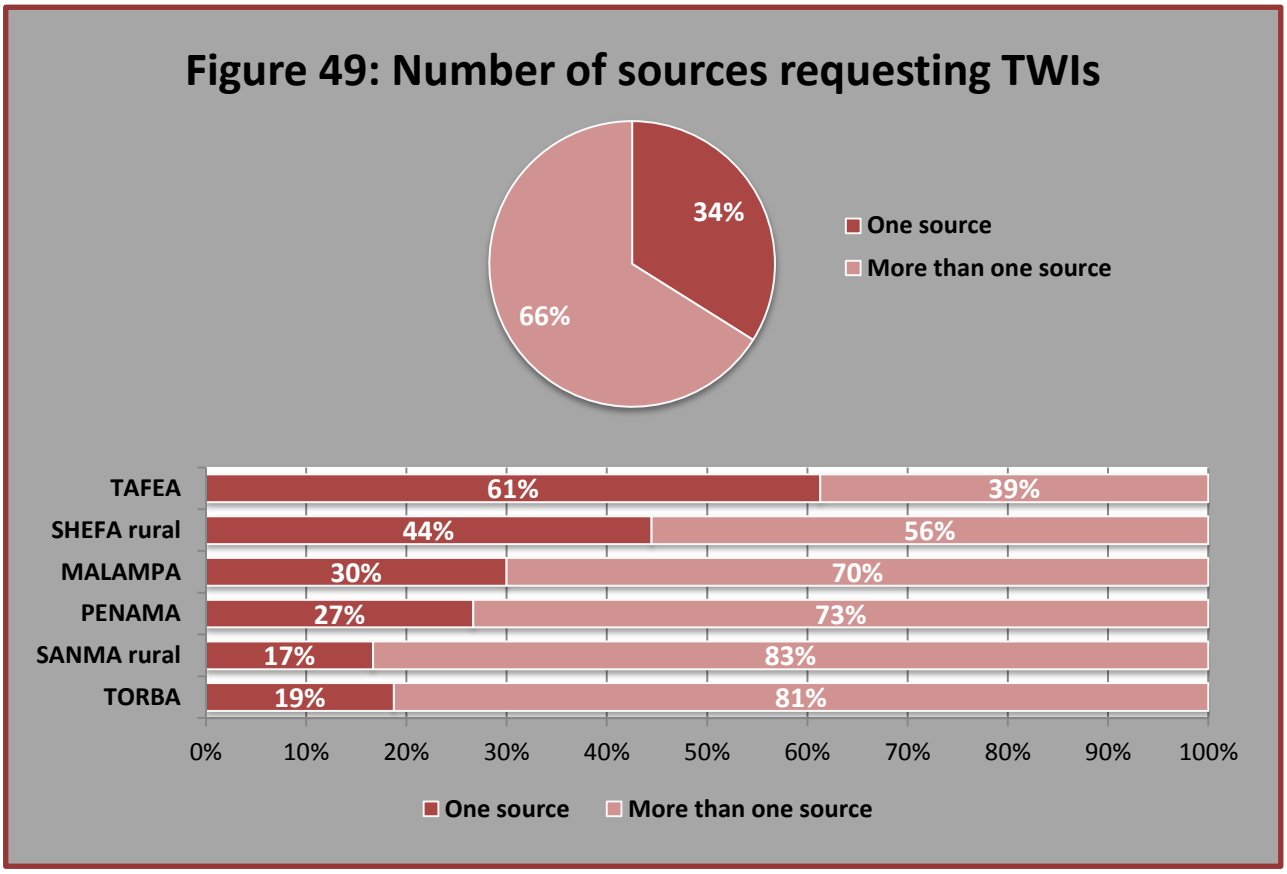

Typically, this interplay involves an exchange between producers of traditional wealth in rural areas and their familial ties in the urban centers with easier access to the cash economy. Figure 47 shows urban demand for TWIs produced in rural Vanuatu. A majority

of rural respondents received requests for TWIs from family members living outside the community in the preceding 12 month period, with a far greater proportion of respondents from MALAMPA and PENAMA reportedly receiving requests for TWIs.




This pilot study did not account for the volume or amount of TWIs exchanged. It does, however, take a look at the sources of demand by looking at if respondents had received requests from the two urban centers, a different island, or another country. Figure 48 shows an overwhelming majority of rural dwellers had TWI requests coming from the capital city of Port Vila. Figure 49 shows two-thirds of the rural population handle multiple sources of TWI demand.




## Ceremonial Practice

Participation in various ritual activities over a 12 month period was estimated by respondents for the study to determine levels of ceremonial activity. Figures 50-55 show the participation rates in marriage, death, reconciliation, circumcision, status, and other community-based ceremonies. Participation is higher for ceremonies that are more common. Community ceremonies refer to ceremonies based in a given community inclusive of all members, such as yam harvest activities. Other ceremonial activity not captured in this study include new births, house openings, female coming of age, and more which could be captured in future studies.

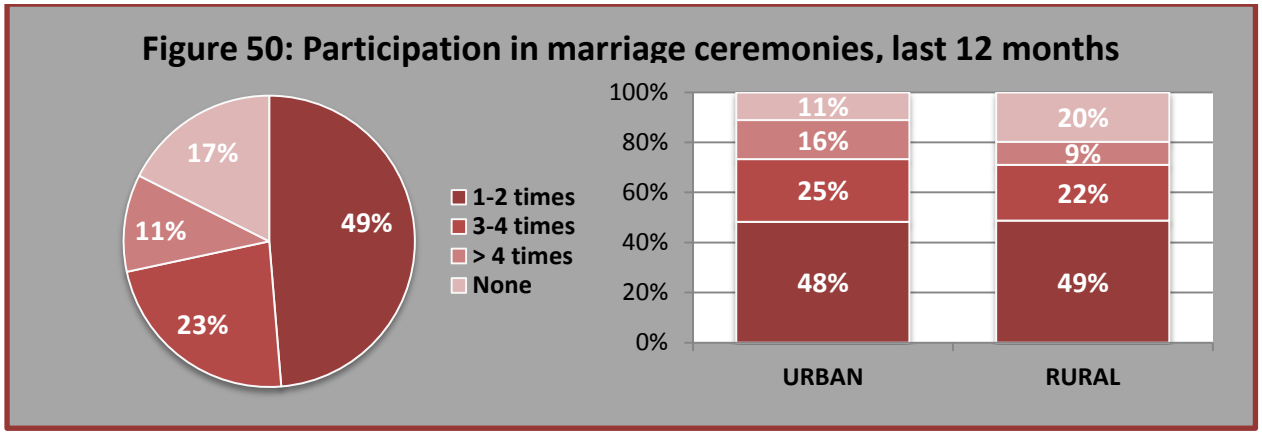


Figure 50: Participation in marriage ceremonies, last 12 months
17%
11%
49%
23%
1-2 times
3-4 times
> 4 times
None
100%
80%
60%
40%
20%
0%
11%
16%
25%
48%
20%
9%
22%
49%
URBAN
RURAL

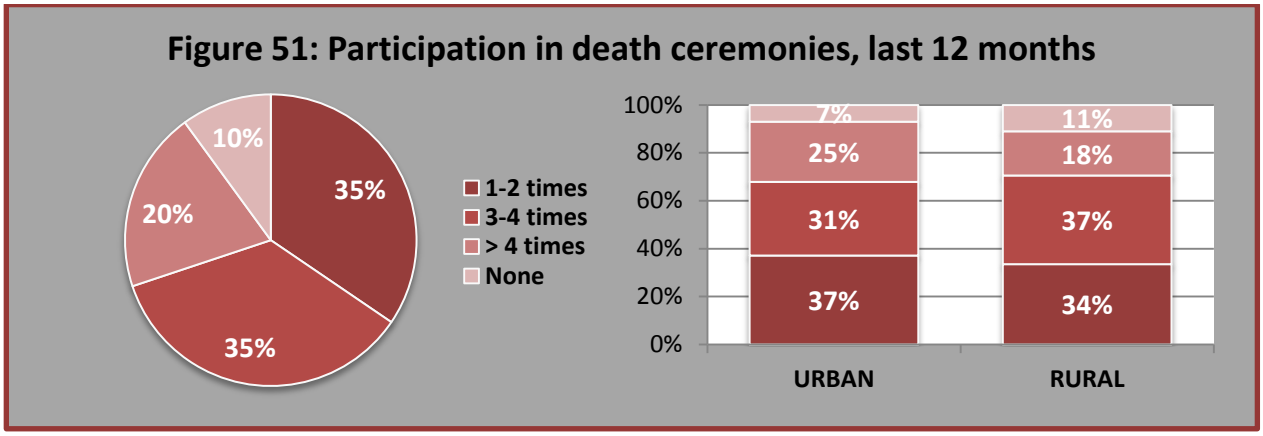


Figure 51: Participation in death ceremonies, last 12 months
10%
35%
20%
35%
1-2 times
3-4 times
> 4 times
None
100%
80%
60%
40%
20%
0%
7%
25%
31%
37%
11%
18%
37%
34%
URBAN
RURAL

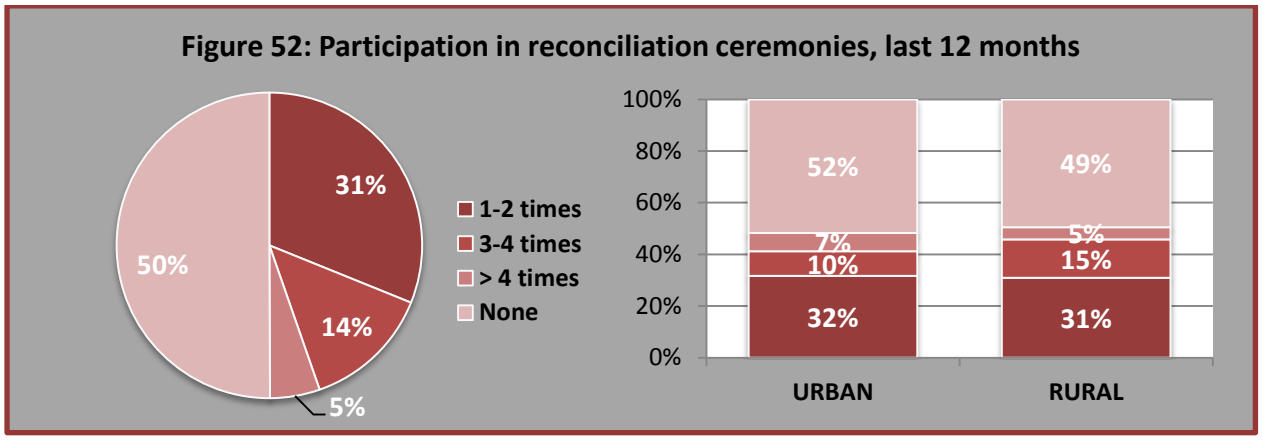


Figure 52: Participation in reconciliation ceremonies, last 12 months
31%
50%
14%
5%
1-2 times
3-4 times
> 4 times
None
100%
80%
60%
40%
20%
0%
52%
7%
10%
32%
49%
5%
15%
31%
URBAN
RURAL

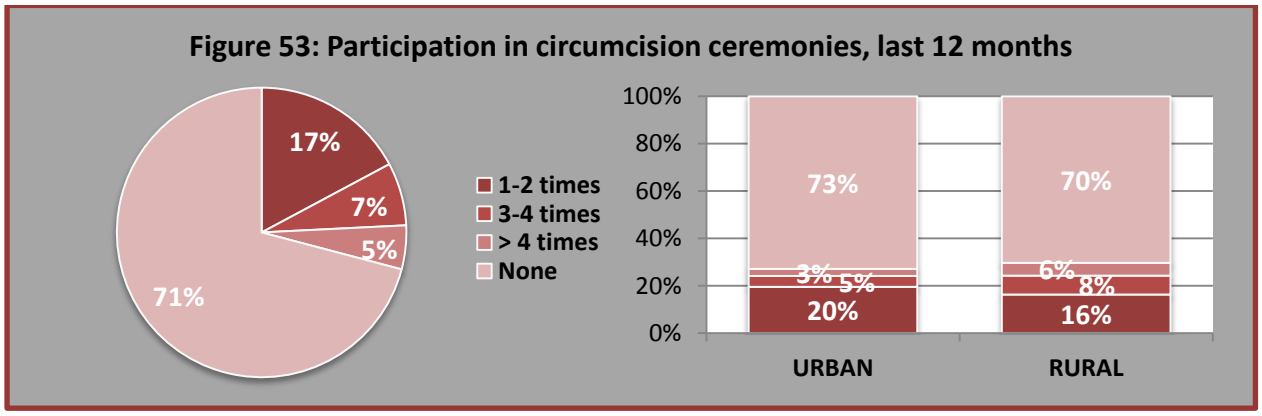
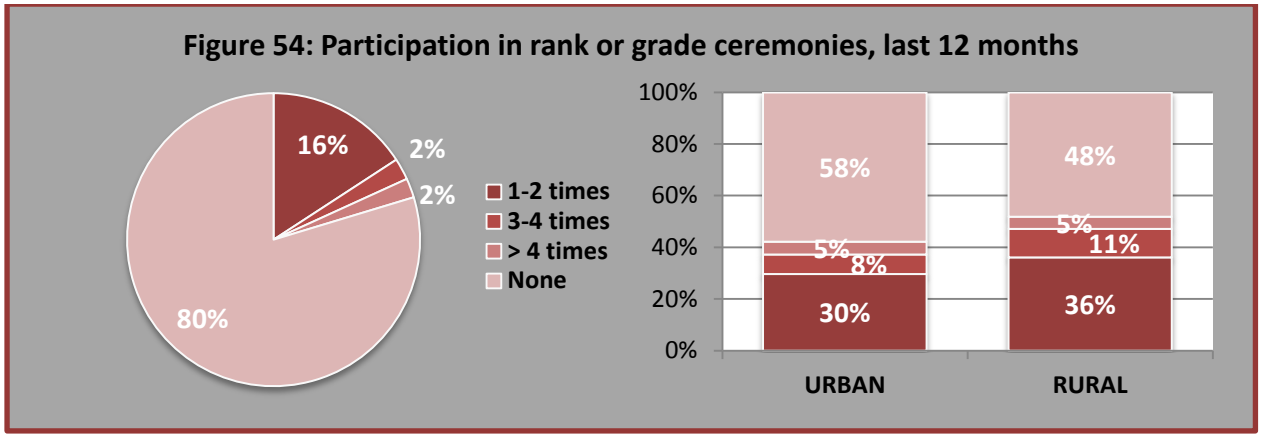
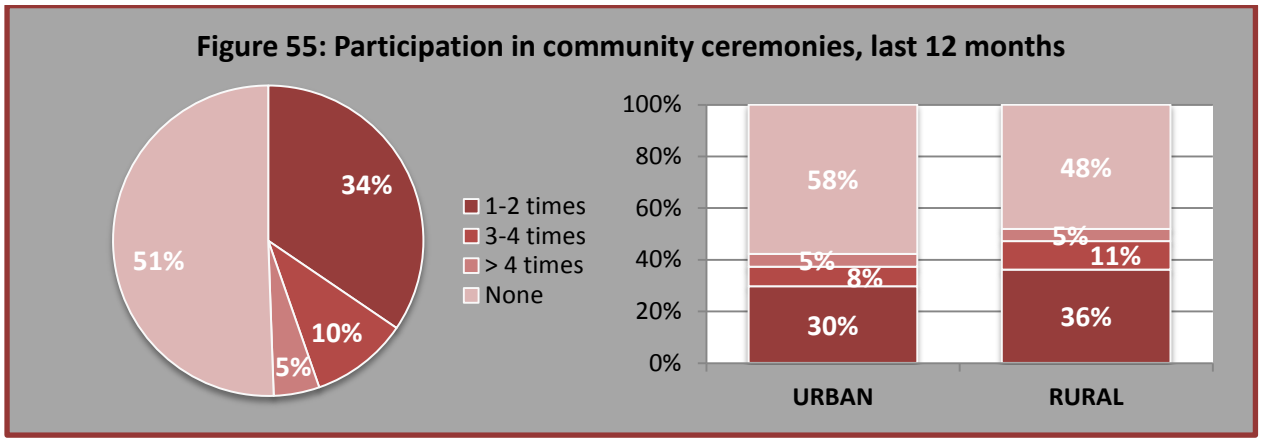
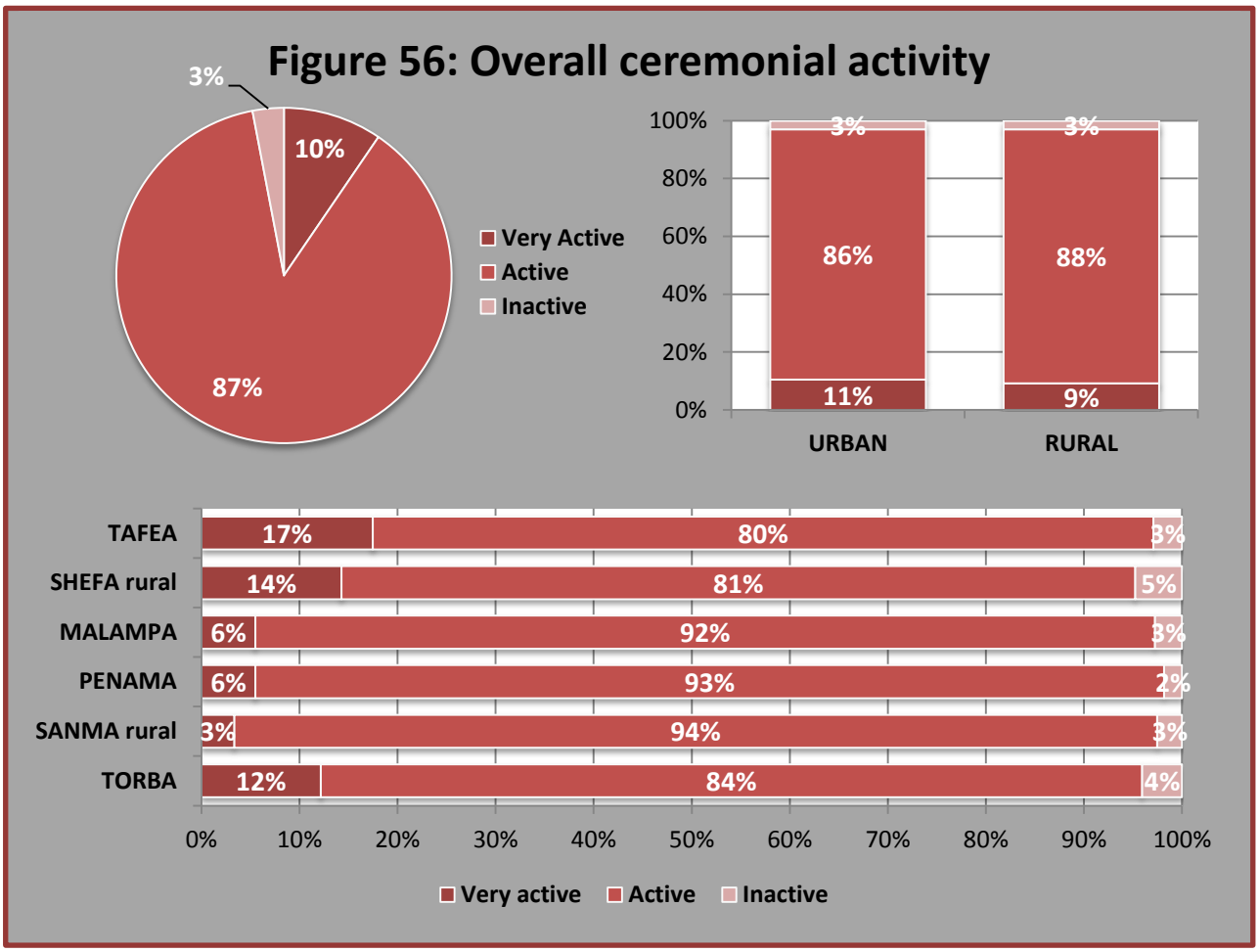


Figure 53: Participation in circumcision ceremonies, last 12 months
17%
7%
5%
71%
1-2 times
3-4 times
> 4 times
None
100%
80%
60%
40%
20%
0%
73%
3%
5%
20%
70%
6%
8%
16%
URBAN
RURAL



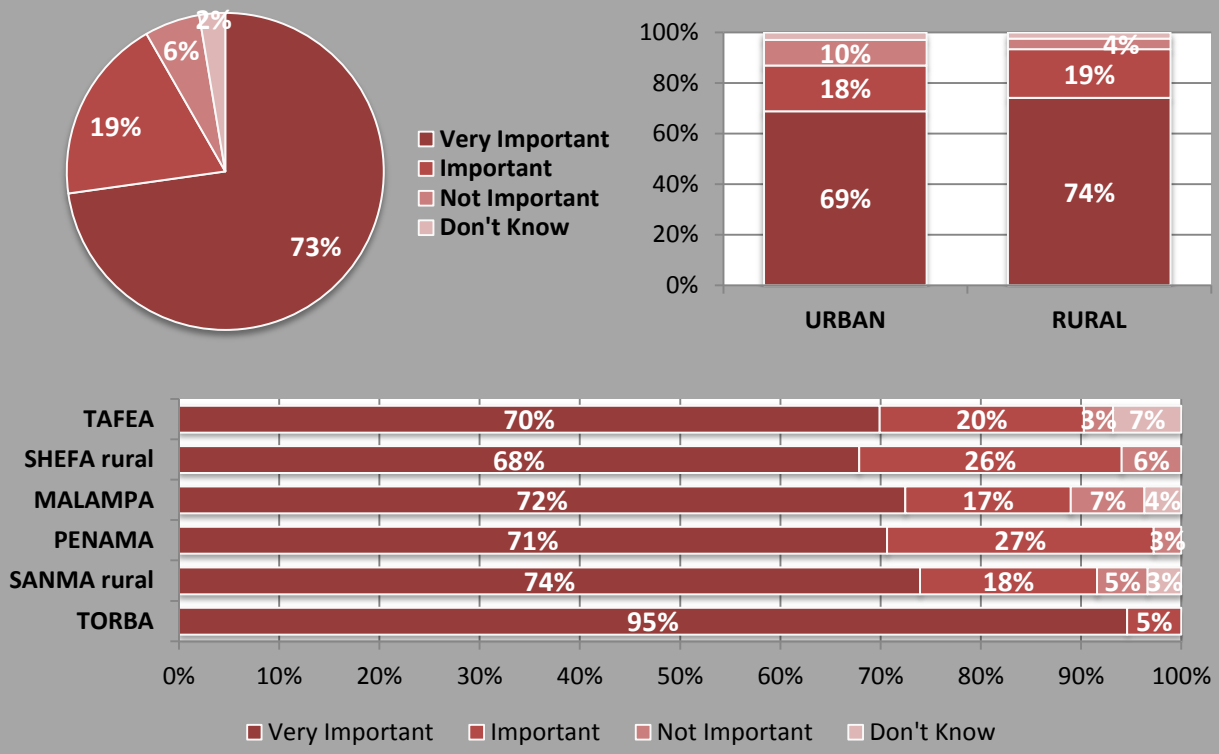




A composite indicator was created using participation rates that placed respondents in categories of very active, active, and not active based on their responses to participation in common practices including marriage, death, reconciliation, and community ceremonies. Individuals who participated in an average of one or more ceremonies a month were considered "very active". Individuals were considered "active" if they participated in at least one ceremony in the 12-month period preceding the survey. "Inactive" individuals were those who did not participate in any traditional ceremonies for that period. Figure 56 shows TAFEA, SHEFA, and TORBA Provinces as having the highest proportions of individuals very actively participating in ceremonial activities over the 12 month preceding period.

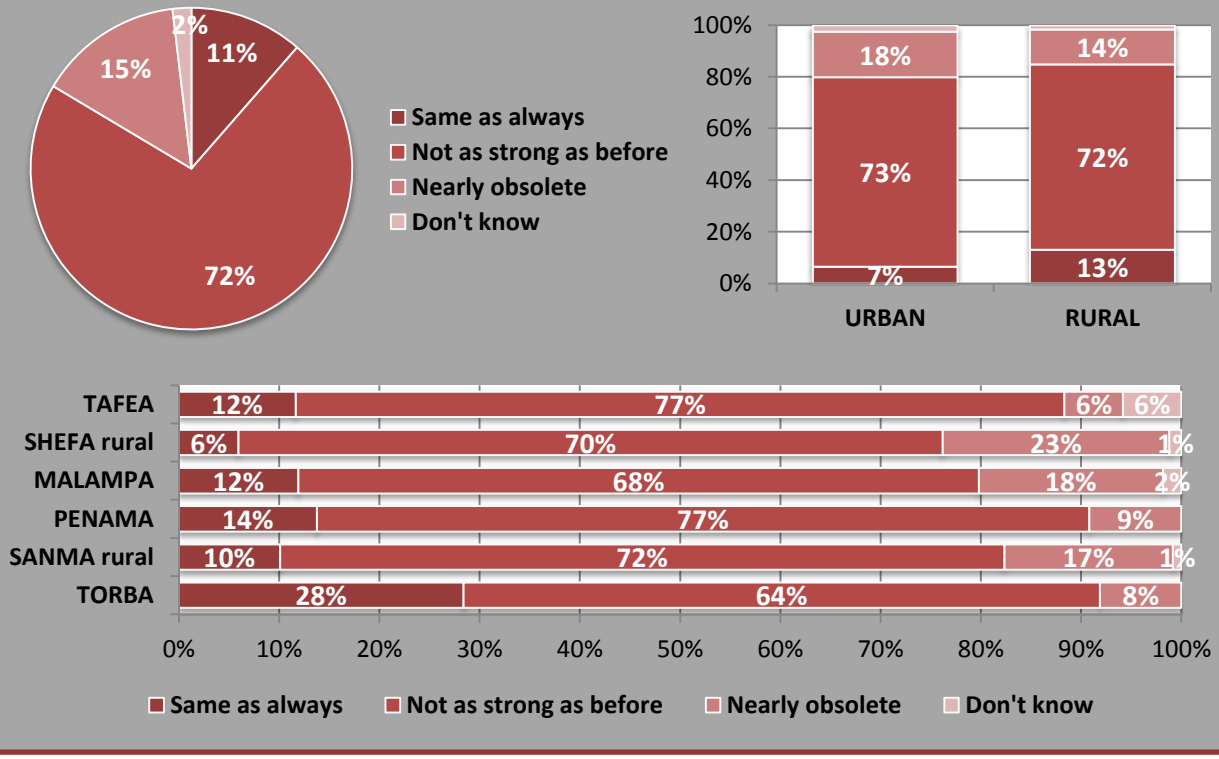



Subjective assessments of the importance of participation in ceremonial activities on a 3-point scale were obtained for the study. Figure 57 shows an overwhelming majority of those interviewed believe that their direct participation in such activities is important or very important. Despite the high importance bestowed on participation in traditional ceremonies, the quality of ceremonial practice appears to have diminished. Nearly the same proportion as those who viewed participation as important or very important cited traditional ceremonies today as weaker when asked to consider how the performances of traditional ceremonies are changing as they perceive them to be (see Figure 58).

## Figure 57:Importance of participation in traditional ceremonies

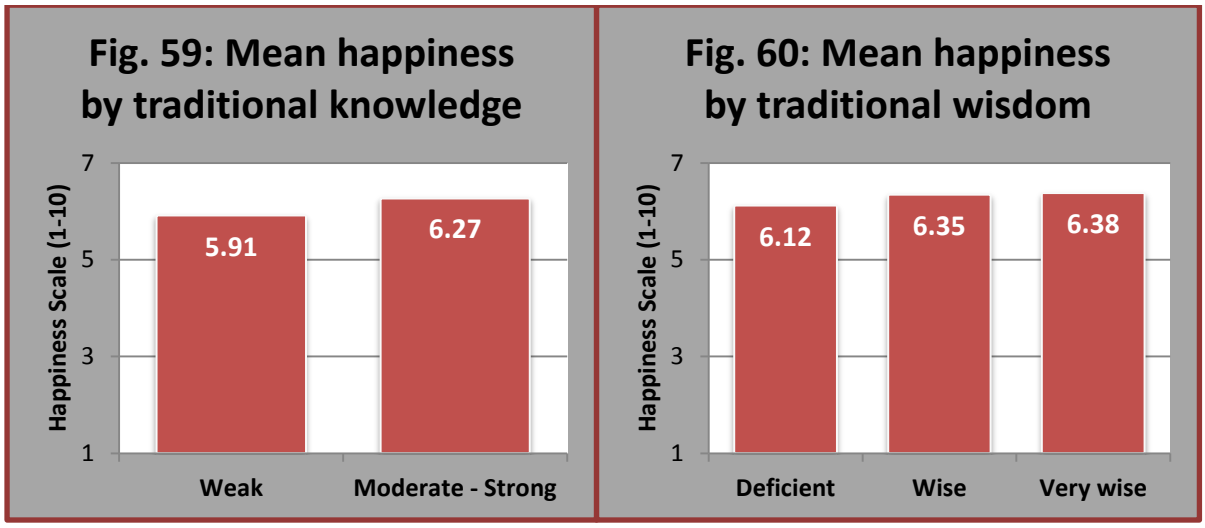



## Figure 58: Assessment of traditional ceremonies today

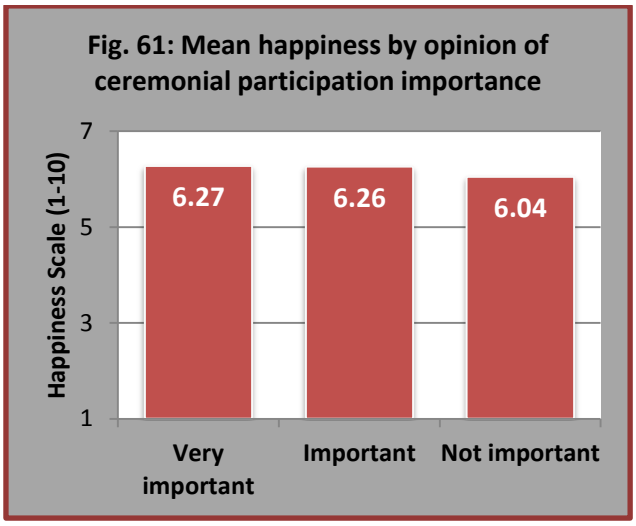


## Cultural Practice and Happiness

Correlations were discovered between happiness and variables of cultural practice developed for this study. Individuals with moderate to strong traditional knowledge of family history, place, agriculture, and nature are, on average, happier than those with weak traditional knowledge. As with traditional knowledge, those retaining at least some traditional wisdom are, on average, happier than those who are deficient in their knowledge of traditional stories, songs, dances, and games.




A correlation between happiness and opinion of the importance of cultural participation was also uncovered in the research. Those with a higher opinion of cultural participation are, on average, happier than those with a negative opinion.



# Chapter 5: Community Vitality

**Recognizing the gains to well-being of social capital**

## Why is community vitality important for well-being in Vanuatu?

An increase in income generates higher happiness levels for people with low income. Research has proven this to be true. However, research has also discovered that increases in income eventually stop affecting happiness beyond a certain level. In other words, there are limits to the gains to happiness of increases in material well-being. It is therefore important for emphasis to be placed on the quality of life of the community for meaningful development to take place. People are inherently social and due to the social nature of society a focus for governance and development needs to be placed on fostering social connections at the community level.

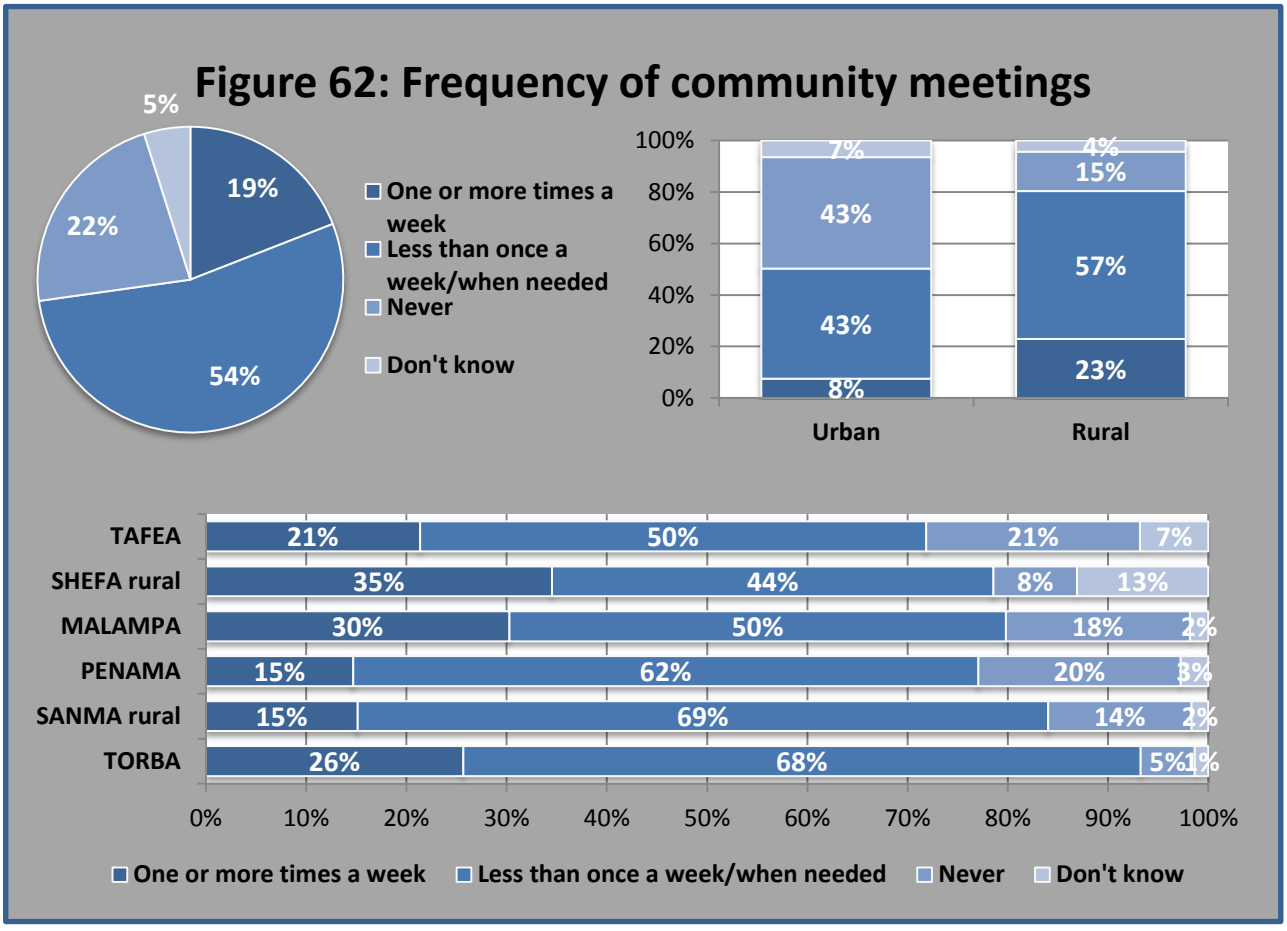
The frequency of contact with others and the quality of personal relationships are crucial determinants of people's well-being. Social networks provide material and emotional support in times of need. Well-developed social connections can generate trust in other people, tolerance of diversity, and norms of reciprocity as well as facilitate exchanges of information and collective action. These networks, and the shared values and norms they generate, are foundational to social capital. Social capital is increasingly recognized as a driver of important well-being outcomes, including democratic participation, lower crime rates, improved health status, and better performing economies.

This study examined interactions and relationships within communities in order to capture social capital contributions to well-being in Vanuatu. Information collected for this pilot provides a glimpse of the state of community vitality in Vanuatu by also looking at specific dimensions of giving and volunteering, social cohesion, safety, family, and sense of equality.

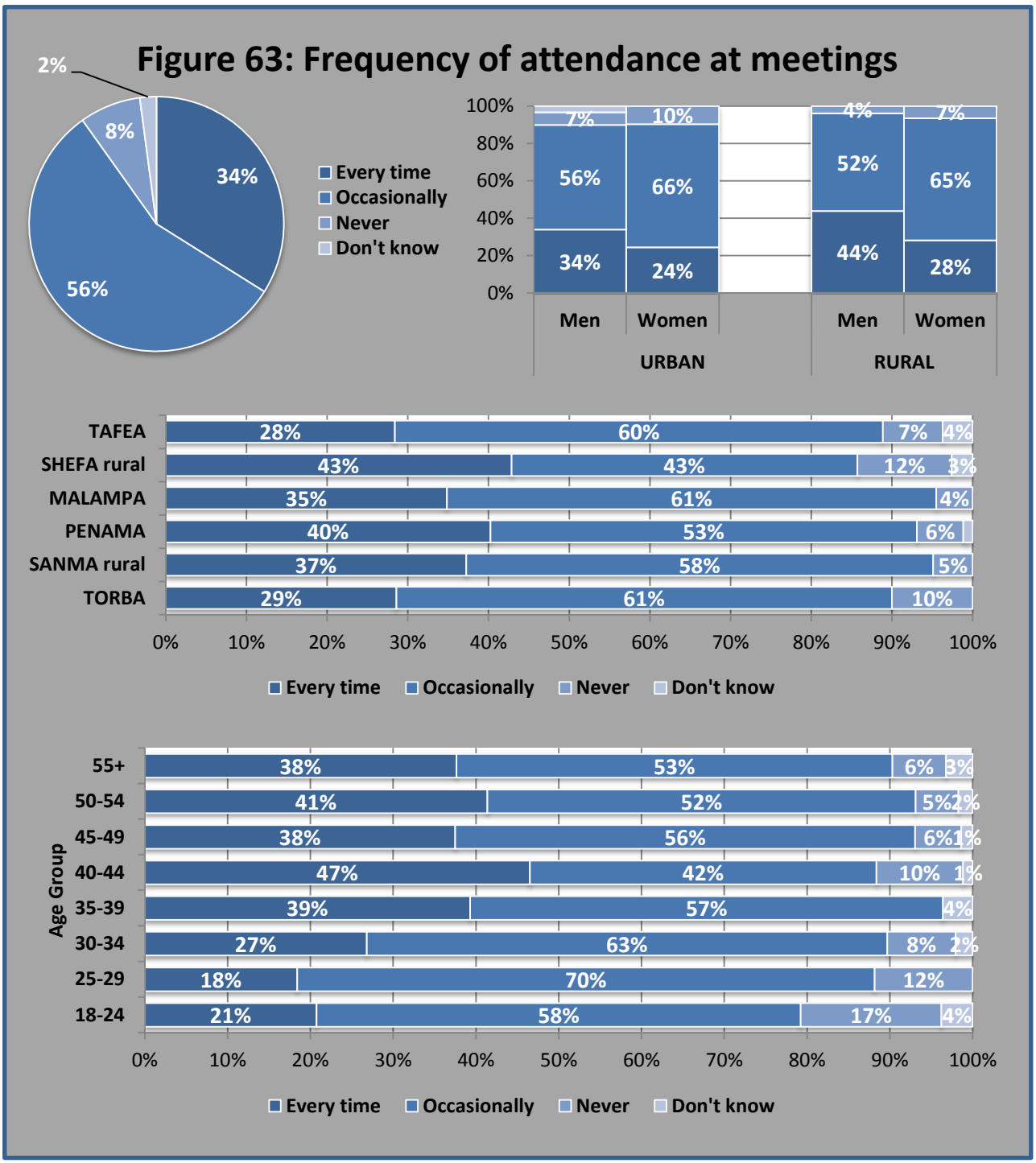
This section looks more closely at pro-social behaviors collected from the Ni-Vanuatu Well-Being Survey.

## Community Meeting

Community meetings are a common feature in Vanuatu. These meetings bring people together for a number of purposes that serve all members of the community such as conflict resolution, community developments, and ceremonial planning. Meetings are where social connections are made or reinforced and where social capital is utilized. Respondents were asked with what frequency their entire community meets on a monthly basis. Figure 62 shows that communities most commonly meet when needed, which tends to be less than once a week. TORBA Province had the lowest proportion of respondents claiming their communities never meet, suggesting higher all-around interaction of that kind in TORBA communities.

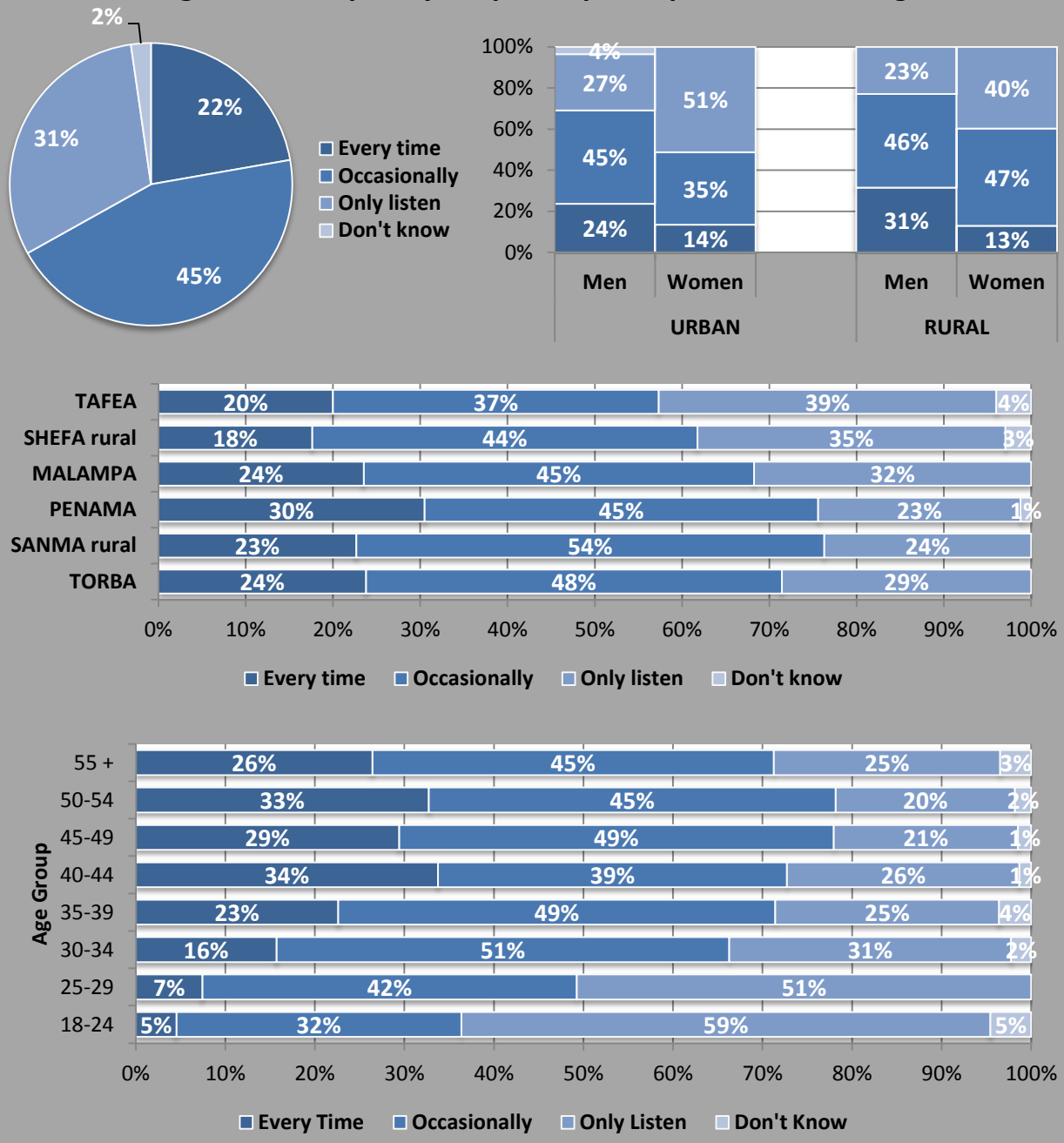



Frequency of meetings does not provide adequate information on social interaction. To get a better idea of the strength of social networks, follow up questions inquired on attendance and participation at community meetings, with participation defined as speaking one or more times during a meeting. Figure 63 shows the majority of ni-Vanuatu attend community meetings occasionally; rural dwellers are more likely to attend community meetings; MALAMPA, SANMA, and PENAMA Provinces have the highest proportions of people that claim to go to meetings, and; middle-aged people are more likely to have regular attendance than those under 30 years.




Participation at community meetings, as shown in Figure 64, is less frequent than attendance as not all meetings require direct spoken participation. It was discovered that men are more vocal at meetings, as are older members of the community. SANMA and PENAMA Provinces have the highest proportions of vocal participators in Vanuatu.

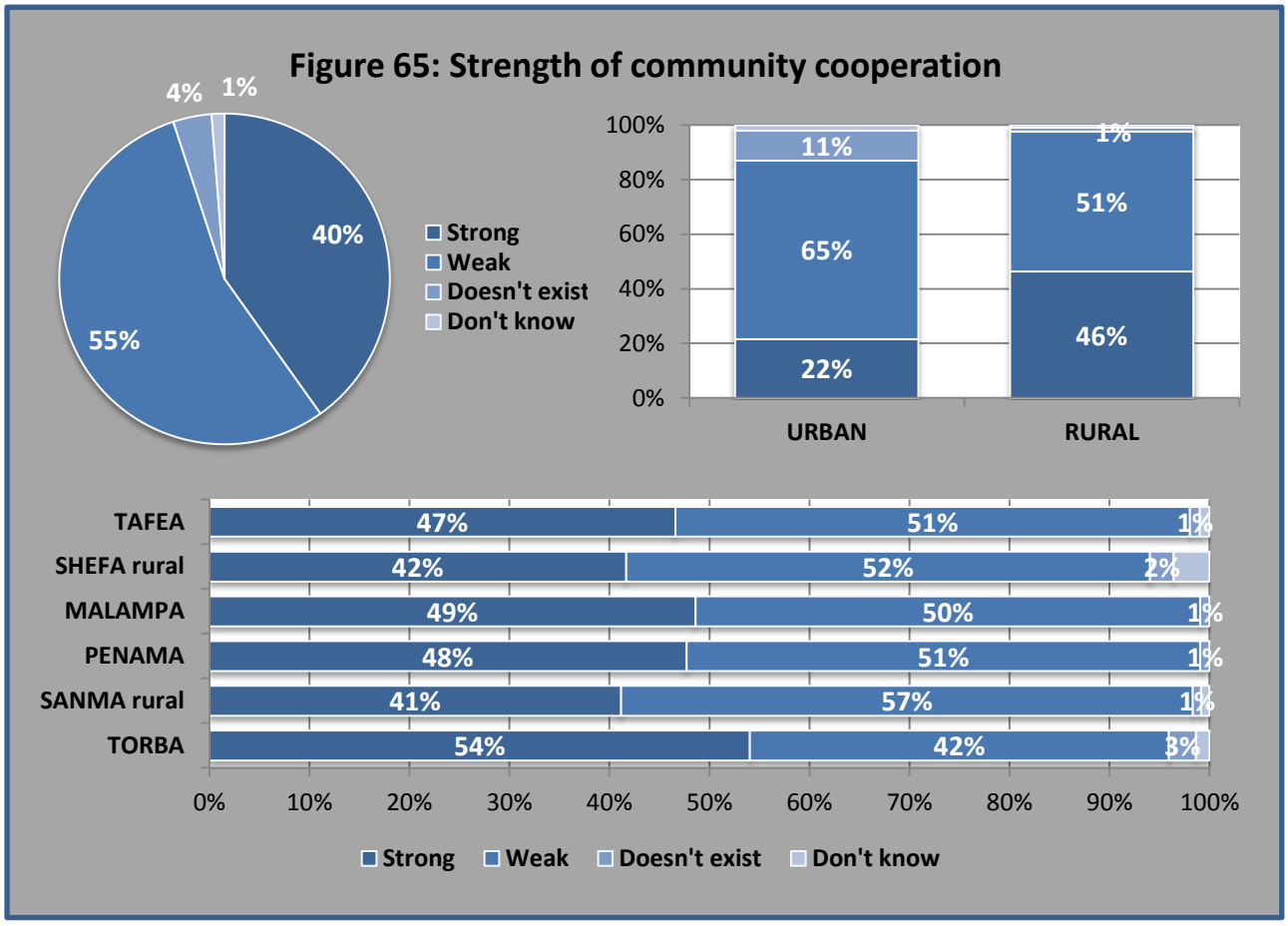
**Figure 64: Frequency of spoken participation at meetings**




## Community Support

Respondents were asked to assess the strength of cooperation in their communities on a 3-point scale as a subjective measure of community support. This subjective indicator of community cooperation should be tracked over time and used in conjunction with more objective indicators of community cooperation, such as voluntarism rates, which this study looks at as well. The majority of ni-Vanuatu perceive cooperation within their communities to be weak (see Figure 65). A major difference was found in the perceptions of urban dwellers, where just 22%—less than half the proportion of rural dwellers—considers

cooperation in their urban community to be strong. A majority of the people of TORBA Province perceive cooperation within their communities as strong.




A follow up question for gauging community support asked if they have people they can count on to help them in times of sickness and in times of financial need. In both cases, more rural dwellers reported having people they could count on in times of need, and to a lesser extent there are people they can count on to support them in times of financial need (see Figures 66-67).

**Figure 66: Presence of support in times of sickness**

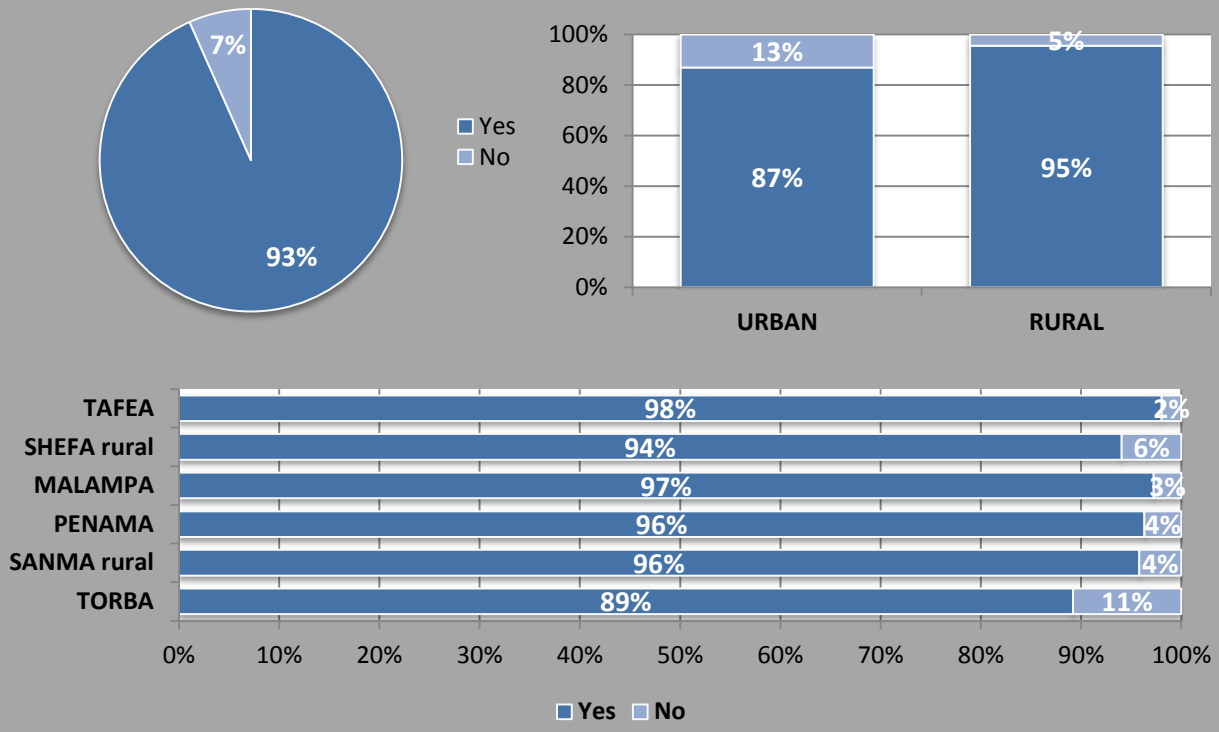
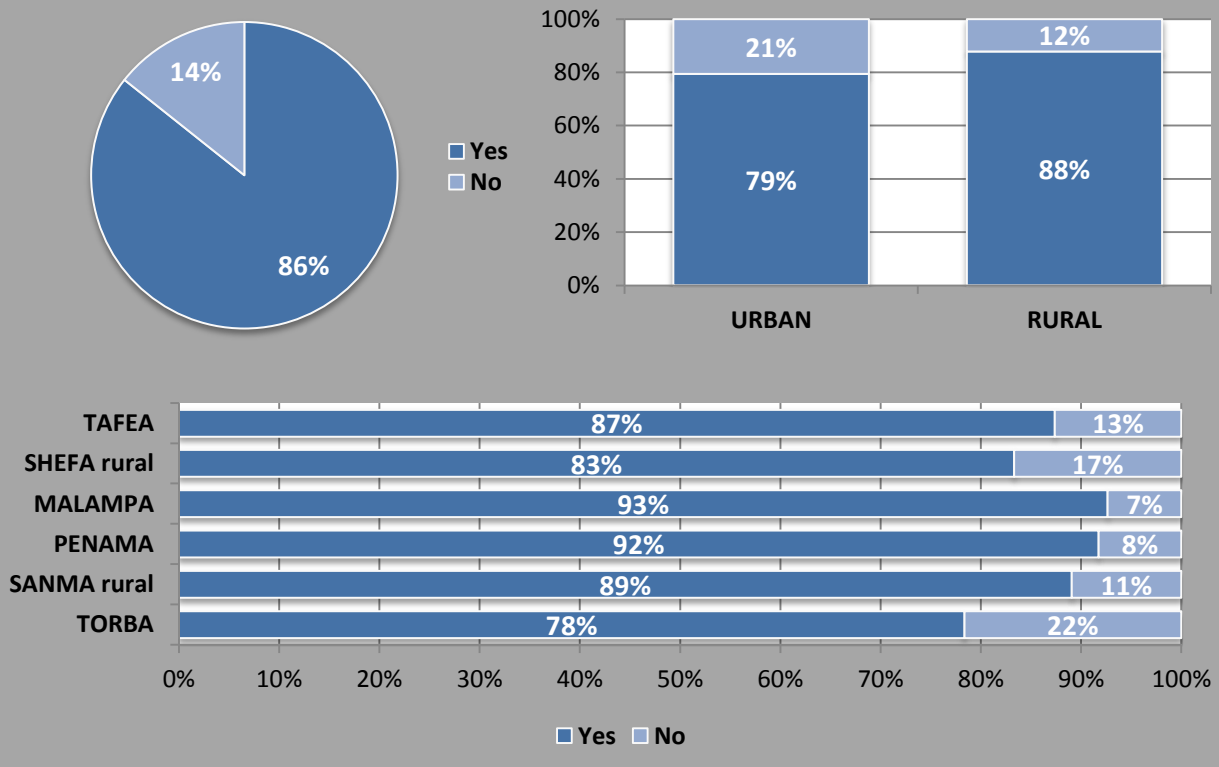
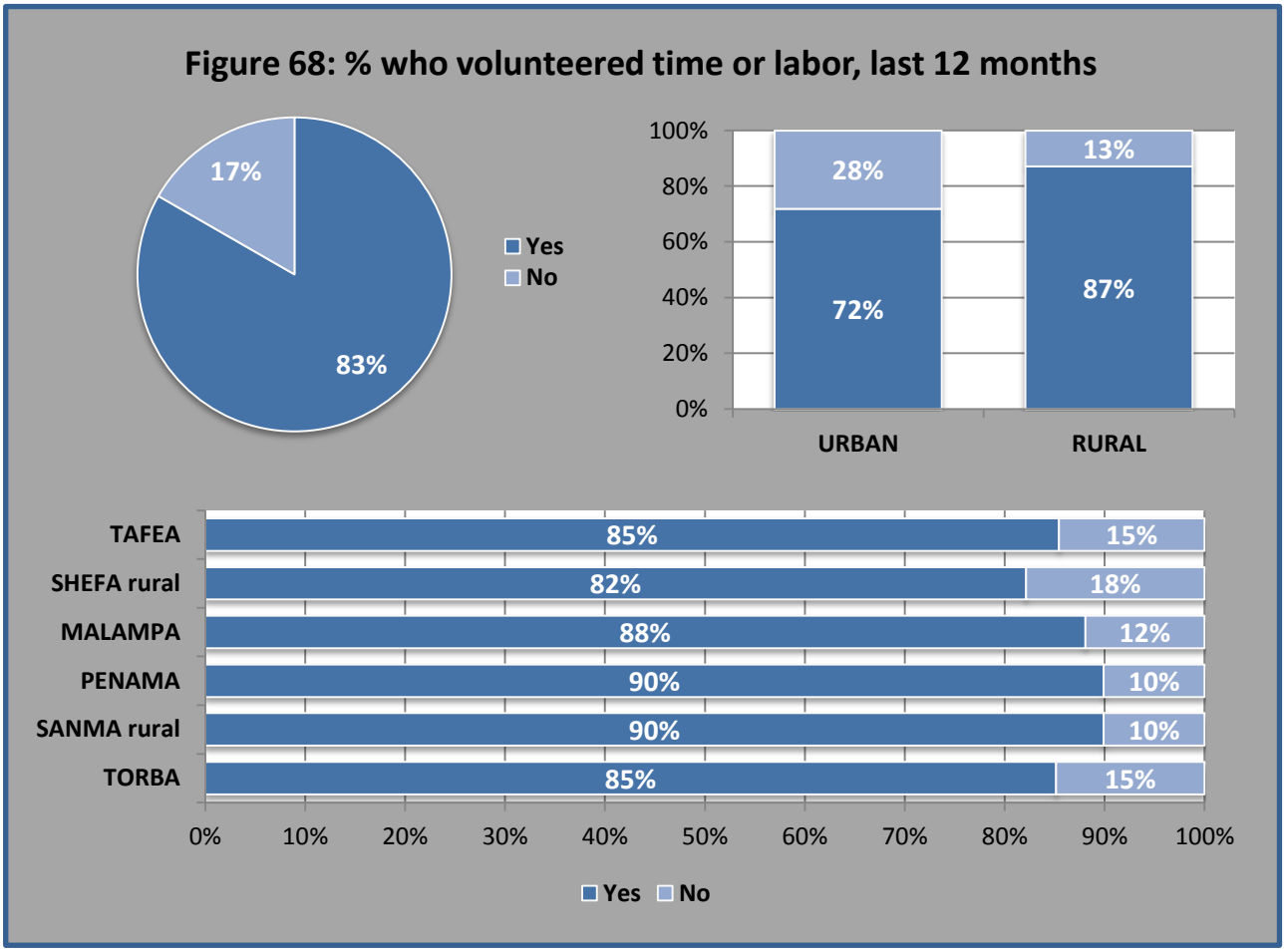



**Figure 67: Presence of support in times of financial need**



Voluntarism is important for gauging support within a community in a more objective manner. Respondents were asked if they had helped another person in the previous 12 month period with something that they were not paid money for. It should be noted, however, that many activities that could be deemed "voluntary" by this definition may in fact be social obligations, such as ceremonial preparations or work activities assigned by traditional leaders or family members. Regardless, it is a measure of helping others in some supportive capacity that does not require cash payment. The rate of voluntarism is highest in rural areas of SANMA and PEMAMA Provinces as shown in Figure 68.

**Figure 68: % who volunteered time or labor, last 12 months**

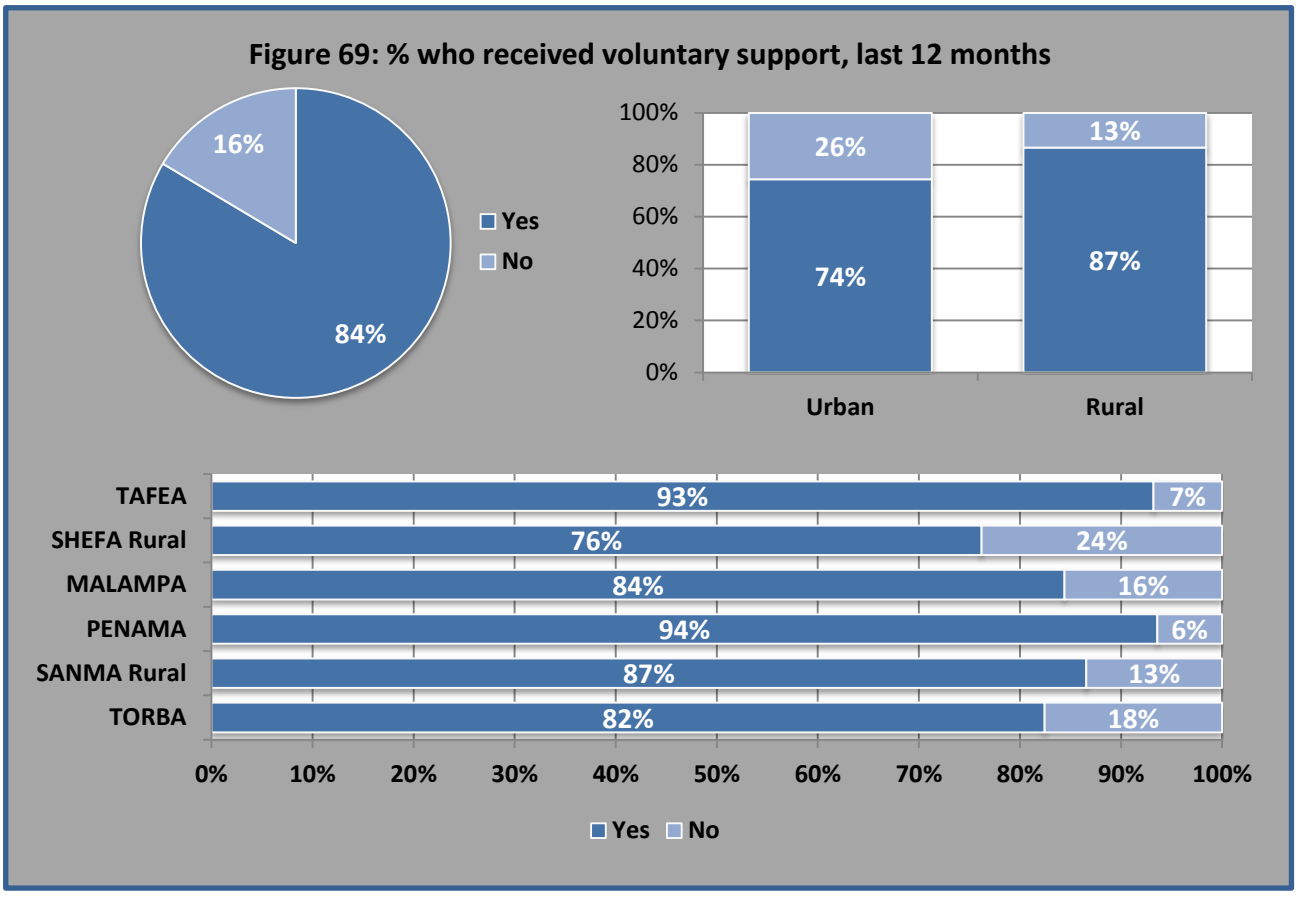



Of those who had volunteered their time to help others in the 12 month period preceding the survey, follow-up questions were asked to inform on the nature of activities volunteered (see Table 12). Gardening activities, including clearing and preparing land, planting, tending, and harvesting of crops, was the activity with the highest level of voluntary support. It is clear from the information obtained that strong community networks are necessary for self-reliance—it takes more than a family unit to plant the food a family needs to survive. The level of voluntary childcare activities also attests to the high value of social networks in raising a family.

*Table 12: Voluntary Activities, Last 12 Months*

| | | Housing Construction | Housing Repair | Gardening | Tending Livestock | Childcare |
|---|---|---|---|---|---|---|
| **Sex** | Male | 76.4% | 69.6% | 82.6% | 60.3% | 75.0% |
| | Female | 53.0% | 48.0% | 88.5% | 67.6% | 85.1% |
| **Region** | Urban | 49.0% | 42.7% | 62.9% | 38.5% | 69.9% |
| | Rural | 70.6% | 64.7% | 91.4% | 70.4% | 82.1% |
| **Province** | Torba | 87.3% | 73.0% | 88.9% | 61.9% | 77.8% |
| | Sanma Rural | 72.0% | 68.2% | 90.7% | 78.5% | 86.9% |
| | Penama | 71.4% | 64.3% | 91.8% | 68.4% | 79.6% |
| | Malampa | 59.4% | 57.3% | 94.8% | 64.6% | 80.2% |
| | Shefa Rural | 65.2% | 53.6% | 82.6% | 66.7% | 87.0% |
| | Tafea | 72.7% | 71.6% | 96.6% | 78.4% | 80.7% |
| **Age** | 18-24 | 74.1% | 61.1% | 85.2% | 70.4% | 83.3% |
| | 25-29 | 62.4% | 60.0% | 88.2% | 58.8% | 76.5% |
| | 30-34 | 68.9% | 54.4% | 86.4% | 60.2% | 83.5% |
| | 35-39 | 68.7% | 64.6% | 83.8% | 57.6% | 78.8% |
| | 40-44 | 61.1% | 65.3% | 83.2% | 62.1% | 77.9% |
| | 45-49 | 66.7% | 66.7% | 92.0% | 70.7% | 85.3% |
| | 50-54 | 65.0% | 55.0% | 86.7% | 63.3% | 78.3% |
| | 55+ | 63.4% | 52.7% | 78.5% | 69.9% | 74.2% |
| **Educational Attainment** | None | 66.8% | 63.9% | 83.9% | 68.3% | 79.0% |
| | Primary | 68.8% | 63.1% | 87.2% | 65.4% | 82.9% |
| | Secondary | 60.5% | 50.0% | 82.3% | 52.4% | 74.2% |
| | Post Secondary | 67.9% | 50.0% | 82.1% | 53.6% | 64.3% |
| | Other | 22.2% | 33.3% | 100.0% | 77.8% | 100.0% |
| **Monthly Household Income Per Capita** | <10,000 Vatu | 64.8% | 63.0% | 88.9% | 66.7% | 79.6% |
| | 10-20,000 Vatu | 66.2% | 59.6% | 83.1% | 63.2% | 79.4% |
| | 21-30,000 Vatu | 66.3% | 55.1% | 82.0% | 59.6% | 78.7% |
| | >30,000 Vatu | 67.8% | 58.6% | 86.2% | 60.9% | 80.5% |
| **National** | | **66.0%** | **59.9%** | **85.2%** | **63.6%** | **79.5%** |

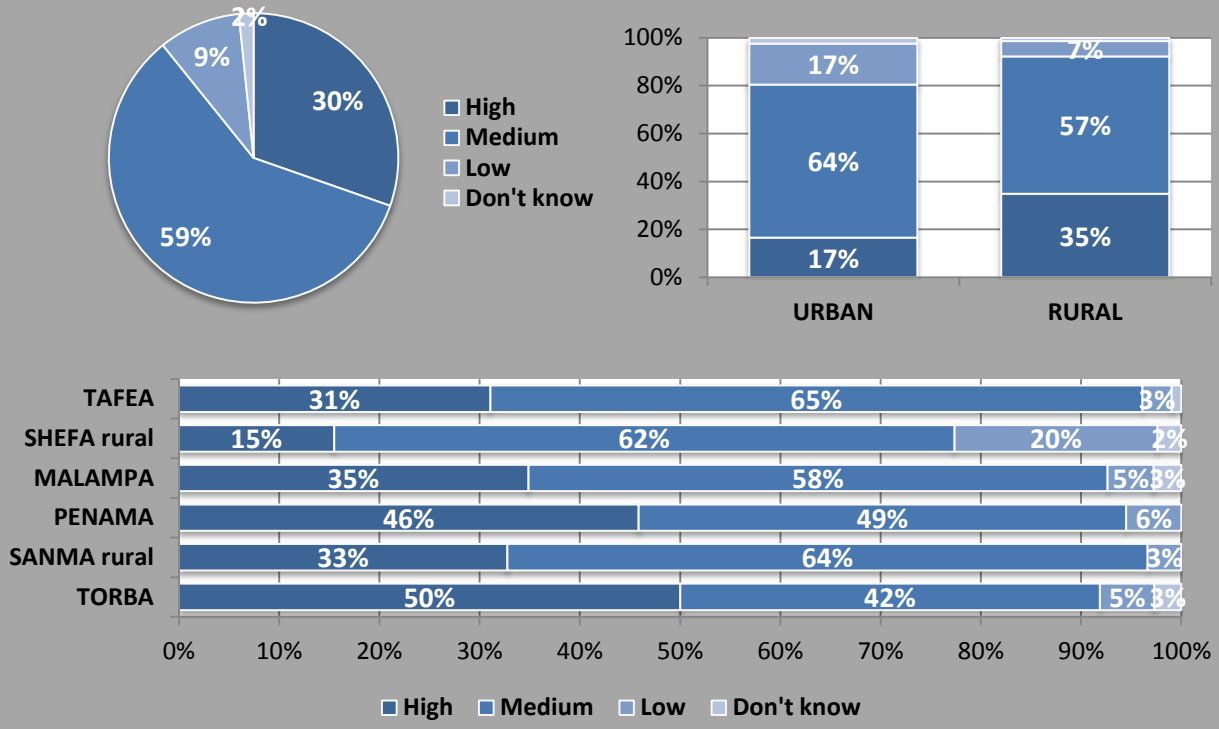
Respondents were asked whether they had received support from others voluntarily or through social obligation in the previous 12 month period—again, not requiring a cash payment—in order to gauge the receiving end of voluntarism. The results, shown in Figure 69, confirm high reciprocity in terms of voluntary support within communities in Vanuatu, as the rate of voluntarism is nearly the same.



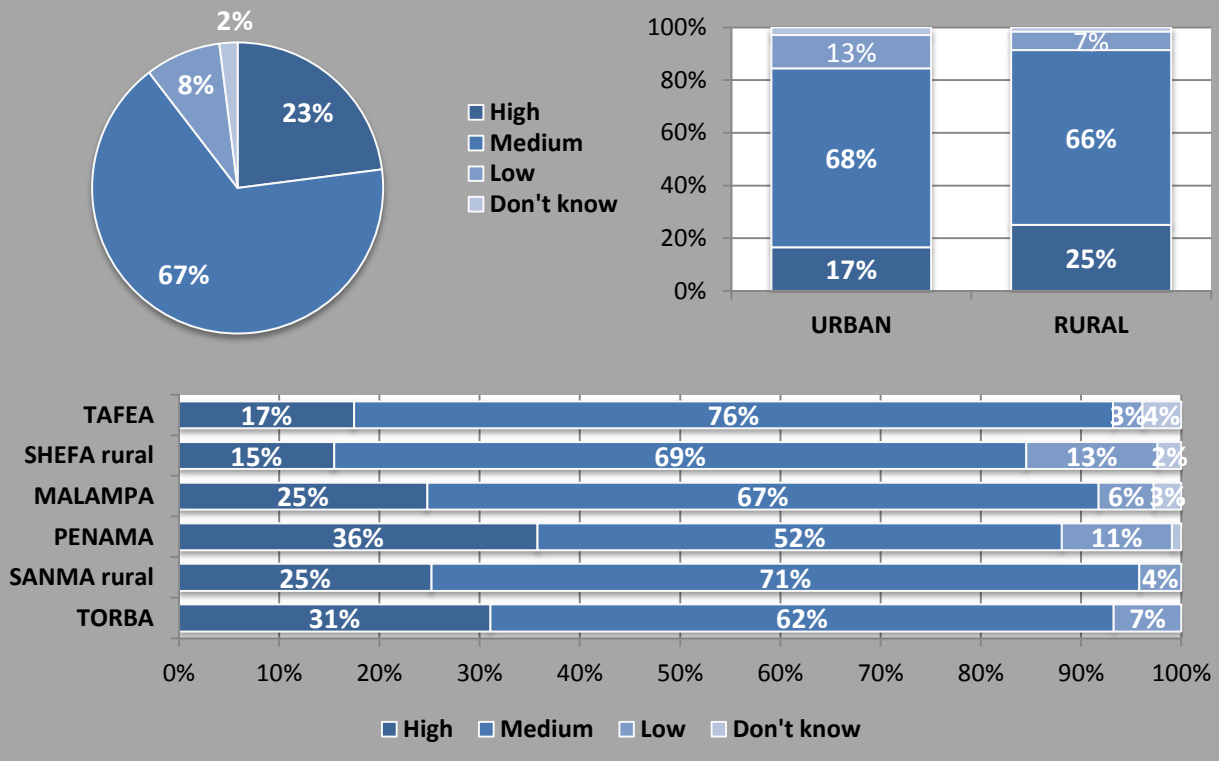

## Trust

To determine levels of trust within communities, respondents were asked to reveal if they trusted all of their neighbors, some of their neighbors, or none of their neighbors. Figure 70 shows the highest levels of trust are found in TORBA Province, with the lowest in SHEFA rural. A similar question was asked of community leaders, as trust in community leaders is traditionally associated with levels of community involvement. For trust in leaders, PENAMA leads with the highest proportion of individuals with high levels of trust in community leaders (see Figure 71).

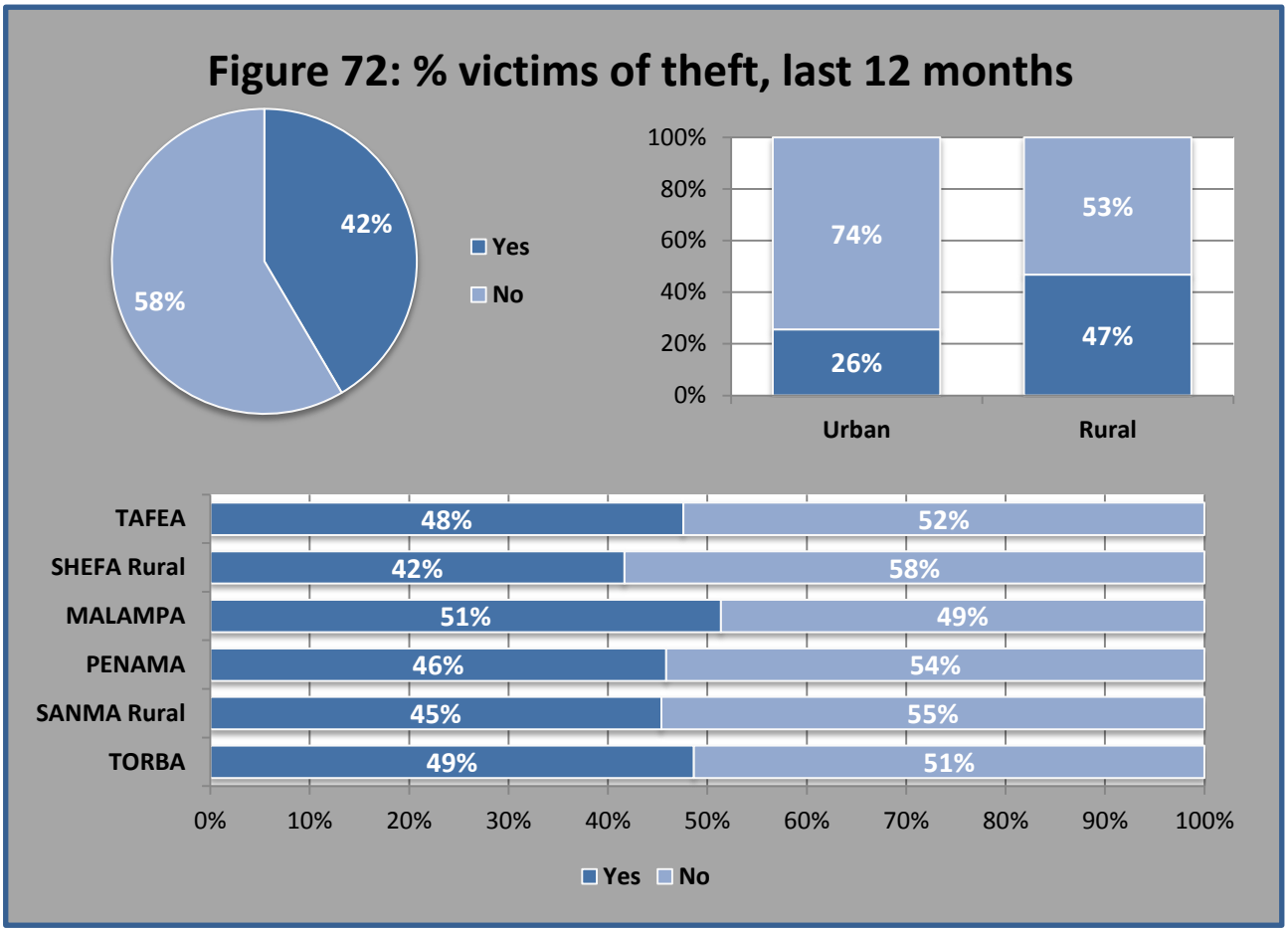
## Figure 70: Level of trust in neighbors

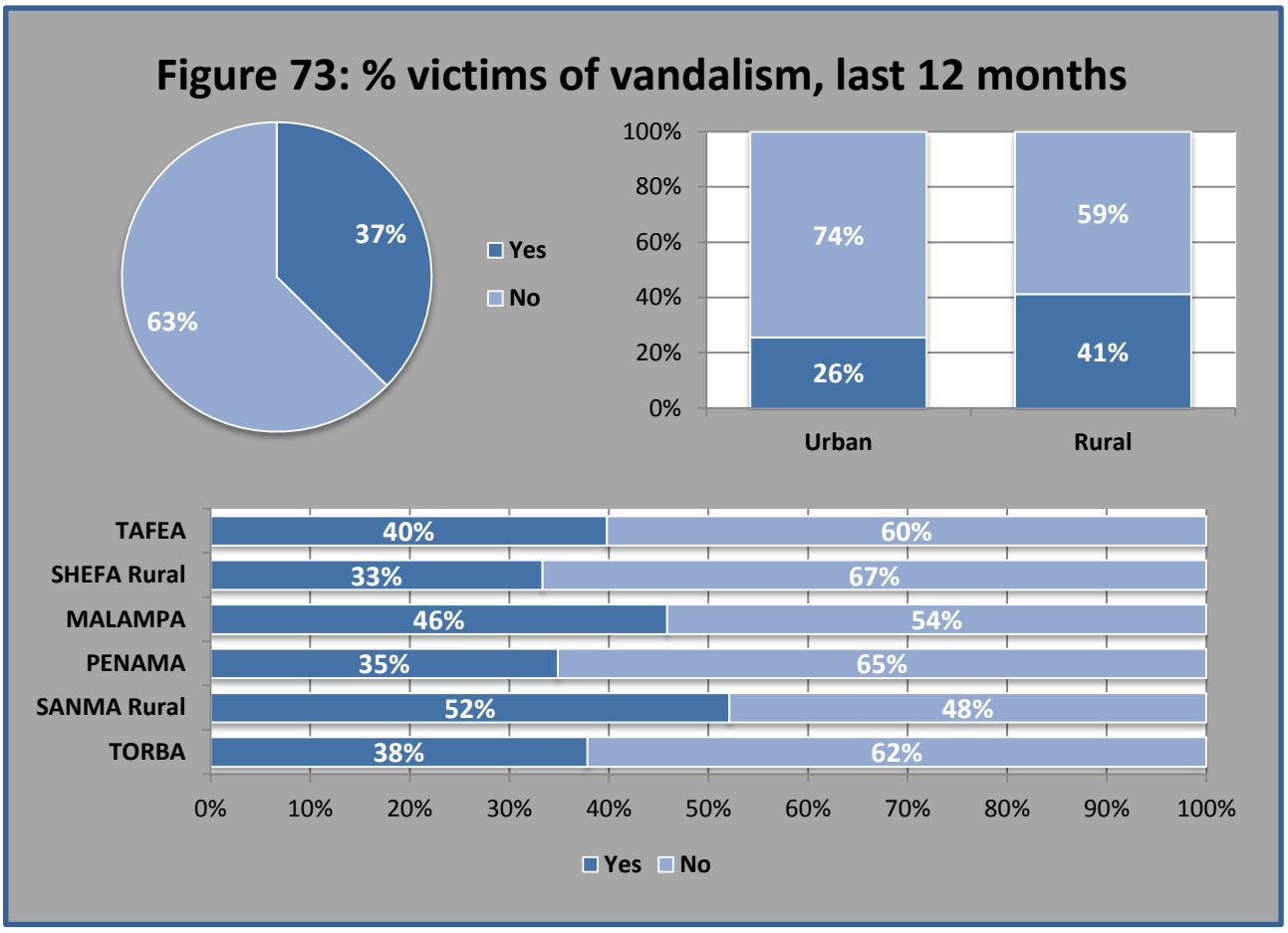



## Figure 71: Level of trust in community leaders

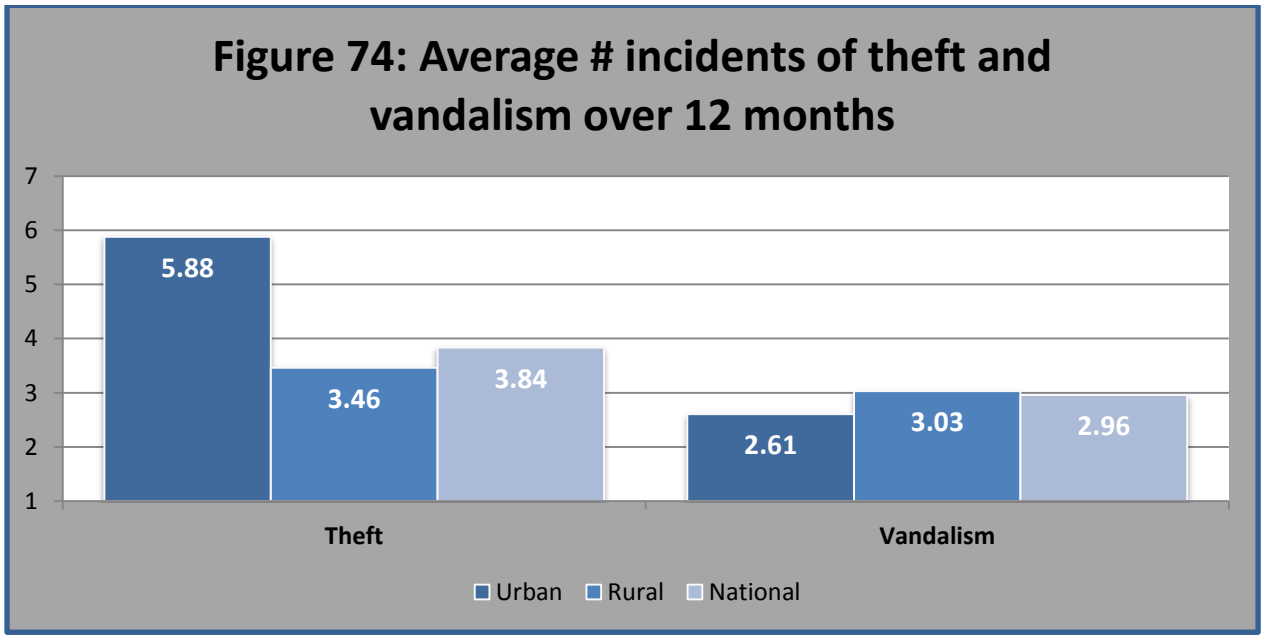


Beyond simple trust levels, information was gathered on incidents of theft and vandalism affecting respondents in the previous 12 month period. Objective crime statistics are not available in most places in Vanuatu. Questions on theft and vandalism were therefore included in the study in order to provide an objective dimension to trust. Respondents were asked if they had been the victims of theft or vandalism in the 12 month period preceding the survey (see Figures 72-73). In both cases, a higher proportion of rural dwellers reported being victims of theft and vandalism.



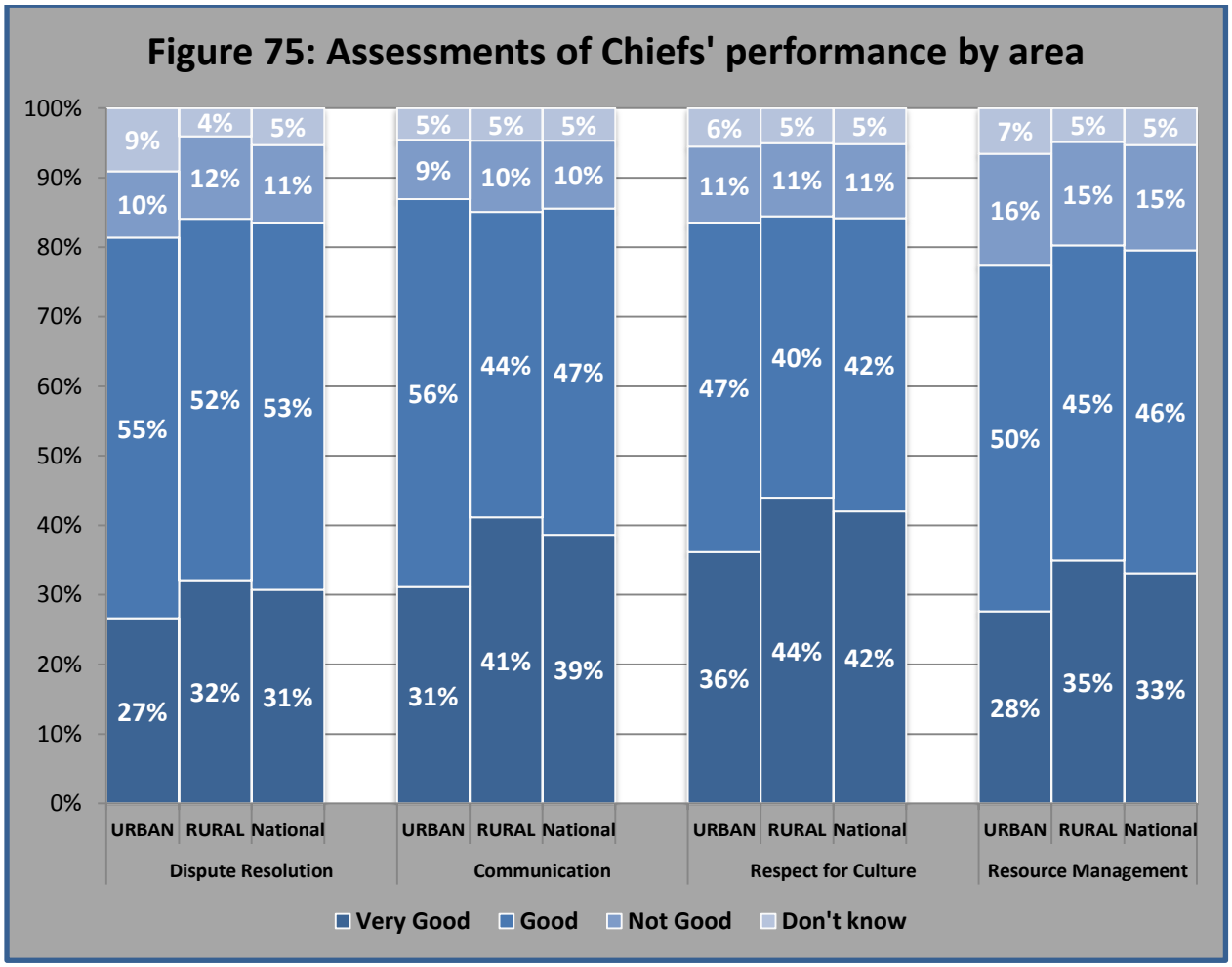



Although incidents of theft and vandalism occur at a higher rate in rural areas of Vanuatu, looking at the average number of incidents reported in the 12 month period reveals urban theft to be more prominent an issue (see Figure 74).



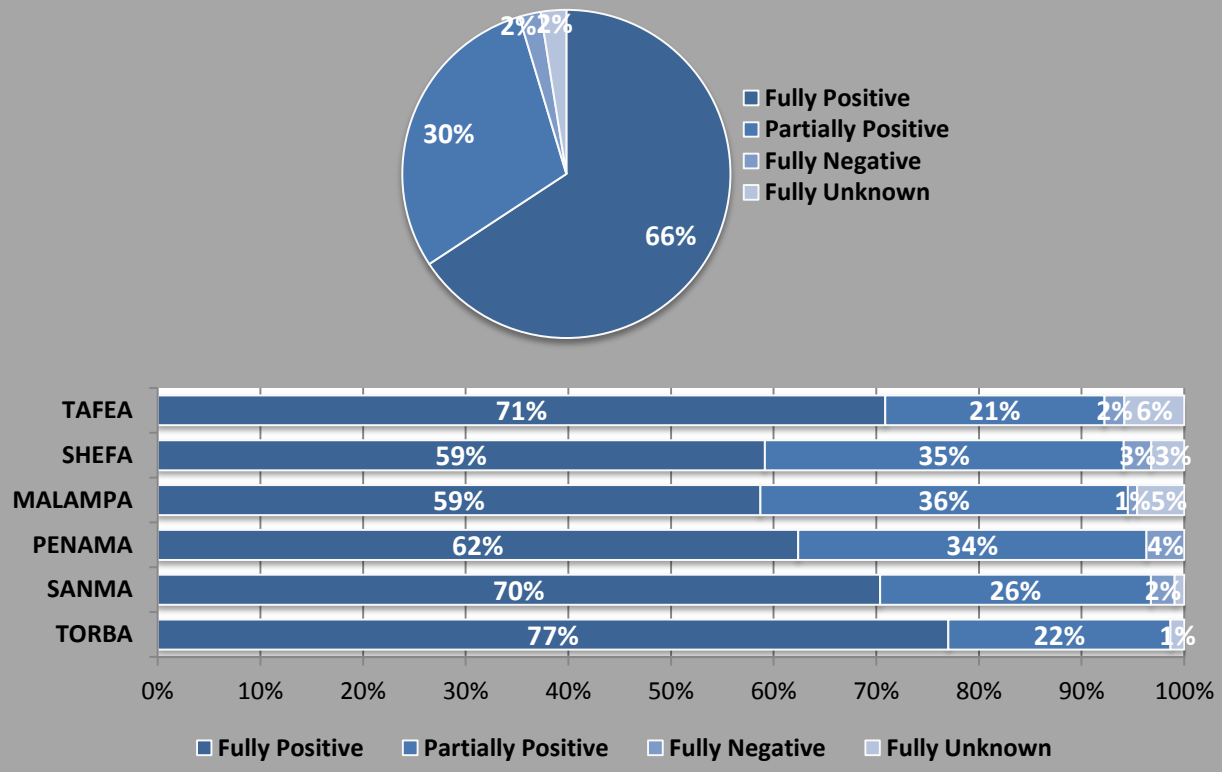
## Leadership

Leaders'—namely chiefs'—ability to settle disputes, communicate with community members, respect culture, and protect and manage community resources was assessed by respondents on a 3-point scale (see Figure 75). This information, made available to traditional leaders, will provide them with feedback on strengths and weaknesses of traditional governance today.



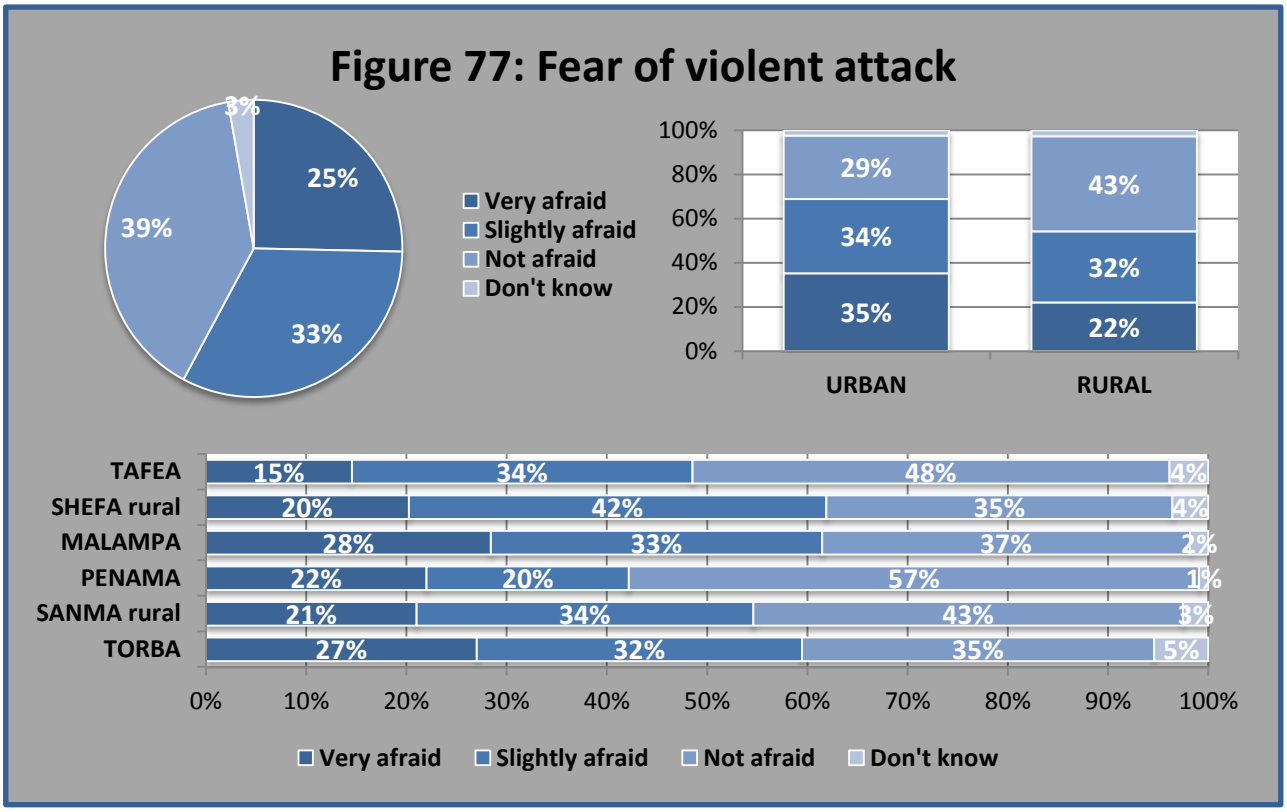

A composite indicator was developed that combines positive assessments of chiefs' performances in the four areas of interest. Individuals who assessed chiefs' performance in all four areas as very good or good are considered to have a fully positive overall assessment of their chiefs' work. Those with favorable assessments in some areas and negative assessments in others are considered to have a partially positive overall assessment. Those with negative assessments in all areas of interest are considered to have a fully negative overall assessment of their chief's work. A small percentage of respondents were unable to assess their chiefs' performance in any area of interest for the study, labeled as fully unknown. Figure 76 shows that two-thirds of ni-Vanuatu have a fully positive overall assessment of the work of chiefs—TORBA Province with the highest proportion of individuals with positive assessments.

**Figure 76: Overall assessment of the work of Chiefs**

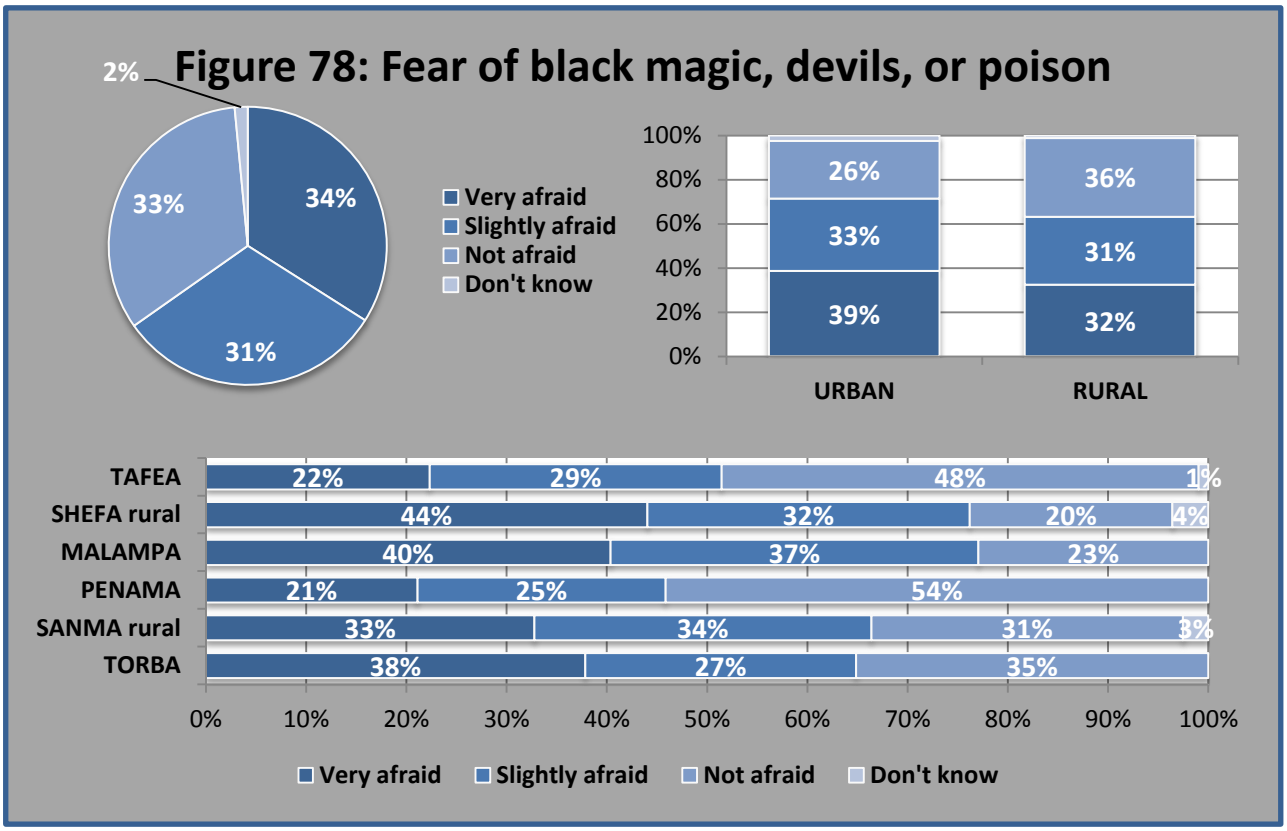



## Safety

In order to look at feelings of safety within communities, respondents were asked a series of three questions. The questions asked respondents, if you were to be walking by yourself at night in the village or community, how afraid would you be of: animal attack; magic or poison, and; personal attack from another individual on a 3-point scale. The purpose of the first two questions is to filter out fear that is not of particular interest for this study. This study is concerned with levels of fear of personal attack from other individuals as an indicator of sense of security or safety. Figure 77 shows a lower sense of safety in urban centers, with PENAMA and TAFEA Provinces having the least amount of fear of violent attack.




It was discovered in the study that fear of black magic was stronger than that of violent attack from other individuals. Fear of black magic is highest in MALAMPA and SHEFA Provinces; PENAMA and TAFEA once again have the lowest sense of fear of black magic (see Figure 78).



## Family Vitality

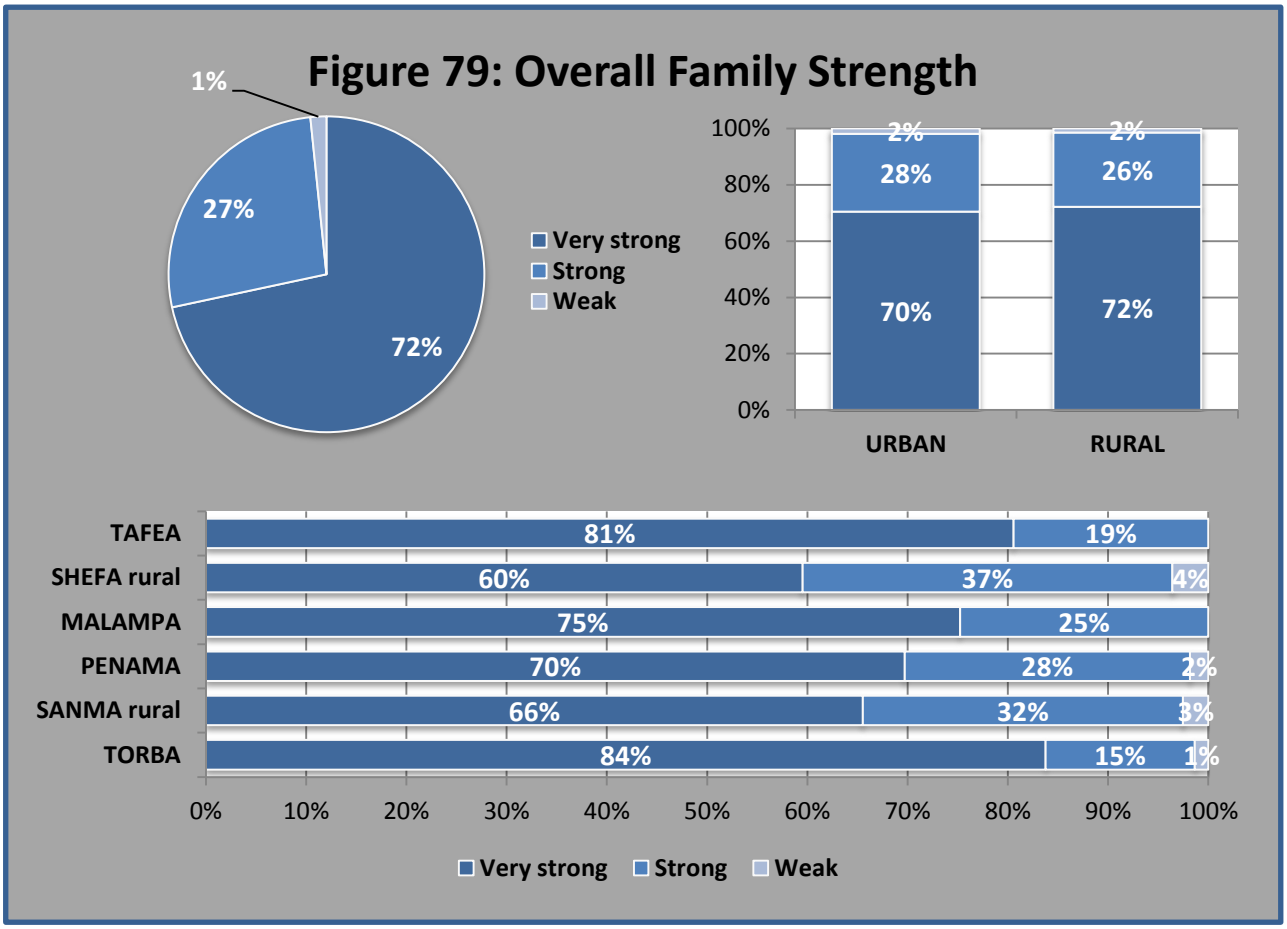
Respondents were read four statements and asked if they found them to be accurate descriptions of how they feel about their family (see Table 13). The statements were concerned with quality of family life. The highest level of agreement was registered for statement 3, with everyone from MALAMPA and TAFEA Provinces agreeing that they feel good when they are with their family.

*Table 13: Family Statement Verifications*

| % in agreement with statement: | | Statement 1 | Statement 2 | Statement 3 | Statement 4 |
|---|---|---|---|---|---|
| **Sex** | Male | 82.6% | 10.9% | 95.3% | 93.1% |
| | Female | 87.4% | 7.8% | 98.0% | 89.7% |
| **Region** | Urban | 84.9% | 9.5% | 94.0% | 89.9% |
| | Rural | 84.6% | 9.5% | 97.3% | 92.1% |
| **Province** | Torba | 91.9% | 8.1% | 98.6% | 97.3% |
| | Sanma Rural | 78.2% | 10.1% | 95.8% | 91.6% |
| | Penama | 82.6% | 13.8% | 97.2% | 90.8% |
| | Malampa | 89.0% | 9.2% | 100.0% | 92.7% |
| | Shefa Rural | 73.8% | 10.7% | 91.7% | 90.5% |
| | Tafea | 93.2% | 4.9% | 100.0% | 91.3% |
| **Educational Attainment** | None | 86.5% | 10.2% | 97.5% | 91.8% |
| | Primary | 83.8% | 8.4% | 96.2% | 91.9% |
| | Secondary | 86.1% | 10.8% | 96.2% | 90.5% |
| | Post Secondary | 80.6% | 13.9% | 91.7% | 91.7% |
| | Other | 71.4% | 0.0% | 100.0% | 92.9% |
| **Household Size** | Single Member HH | 58.5% | 14.6% | 90.2% | 63.4% |
| | 2-3 Member HH | 85.3% | 7.9% | 96.8% | 87.9% |
| | 4-5 Member HH | 87.0% | 11.8% | 96.9% | 94.4% |
| | 6-7 Member HH | 84.4% | 5.0% | 98.1% | 96.9% |
| | > 7 Member HH | 88.0% | 10.8% | 94.0% | 92.8% |
| **Monthly Household Income Per Capita** | <10,000 Vatu | 85.7% | 8.2% | 98.4% | 93.1% |
| | 10-20,000 Vatu | 85.4% | 7.7% | 97.0% | 92.3% |
| | 21-30,000 Vatu | 81.7% | 19.2% | 90.4% | 89.4% |
| | >30,000 Vatu | 83.0% | 8.9% | 96.4% | 88.4% |
| **National** | | **84.7%** | **9.5%** | **96.5%** | **91.6%** |

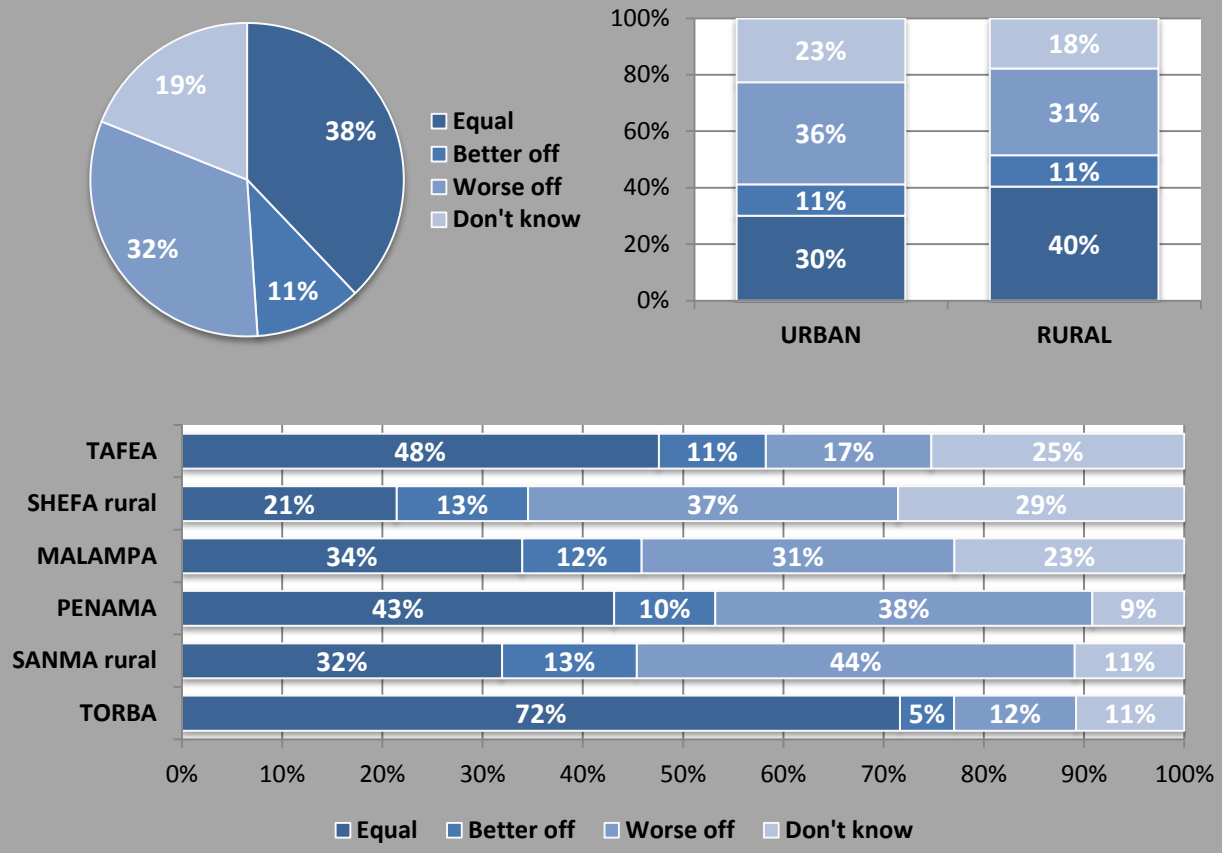
**Statement 1** **You have enough time to spend with your family.**
**Statement 2** **Your family is always arguing, never peaceful.**
**Statement 3** **You feel good when you are with your family.**
**Statement 4** **You are happy with your partner.**

A composite indicator was created to show family strength in combining the answers to the statements. Those who agreed with statements 1, 3, and 4 and disagreed with statement 2 are considered to have very strong families by their own perception. Those who disagreed with statements 1, 3, and 4 and agreed with statement 2 are considered to have weak families by their own perception. Those who perceive at least one statement as positive are considered as having strong families by their own perception. Figure 79 shows the strongest families living in TORBA and TAFEA Provinces.

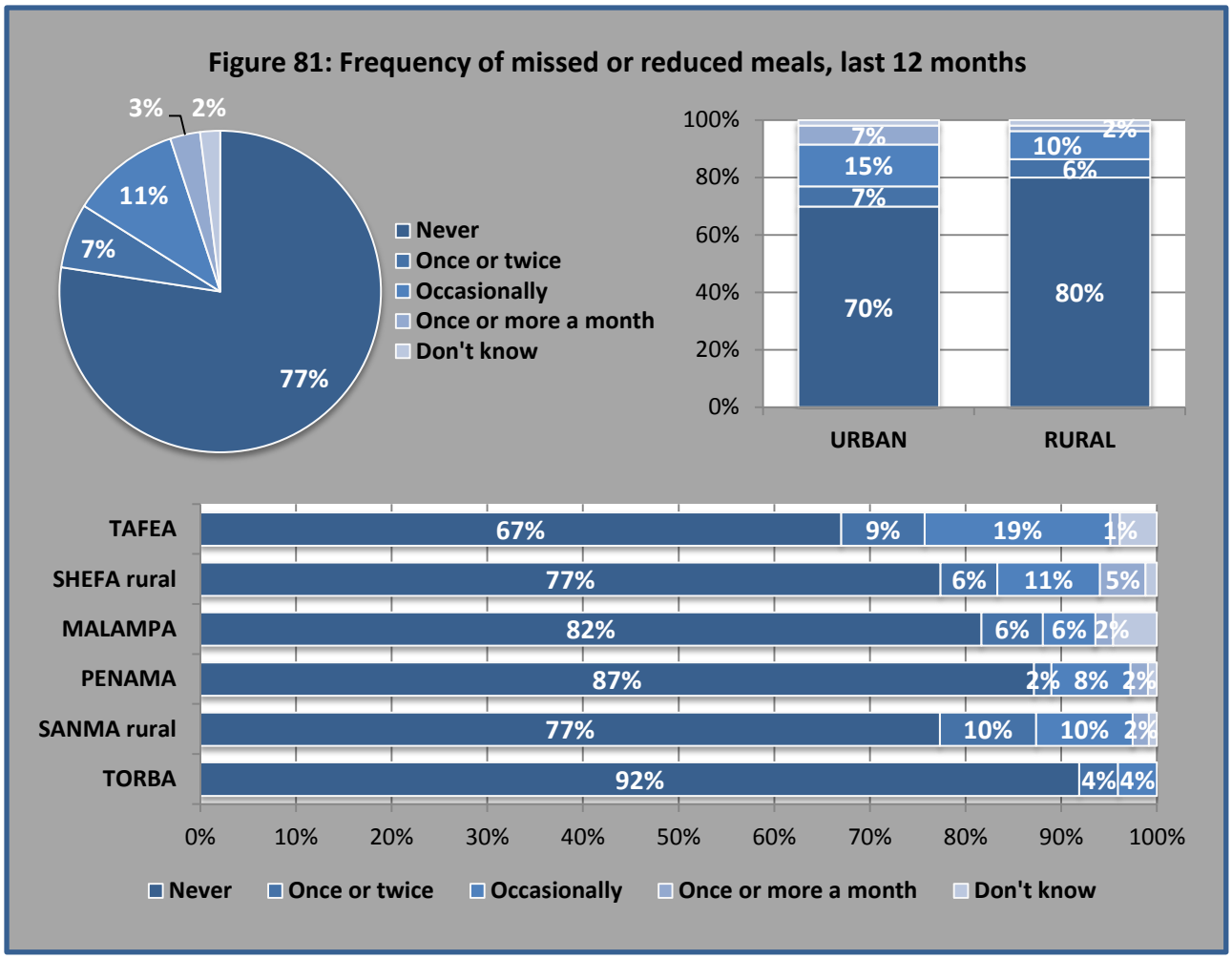



Perceptions of equality can be more informative than objective information on material equality presented in other statistical reports. At the household family level, we asked respondents to gauge the equality of their household in material terms with the other households in the same community. This proved a difficult comparison for some people to make—roughly one-fifth of respondents could not answer the question (see Figure 80). TORBA Province has the highest proportion, 72%, of individuals considering themselves equal to other households in material terms—the only province over 50%.

**Figure 80: Perception of material equality, household level**



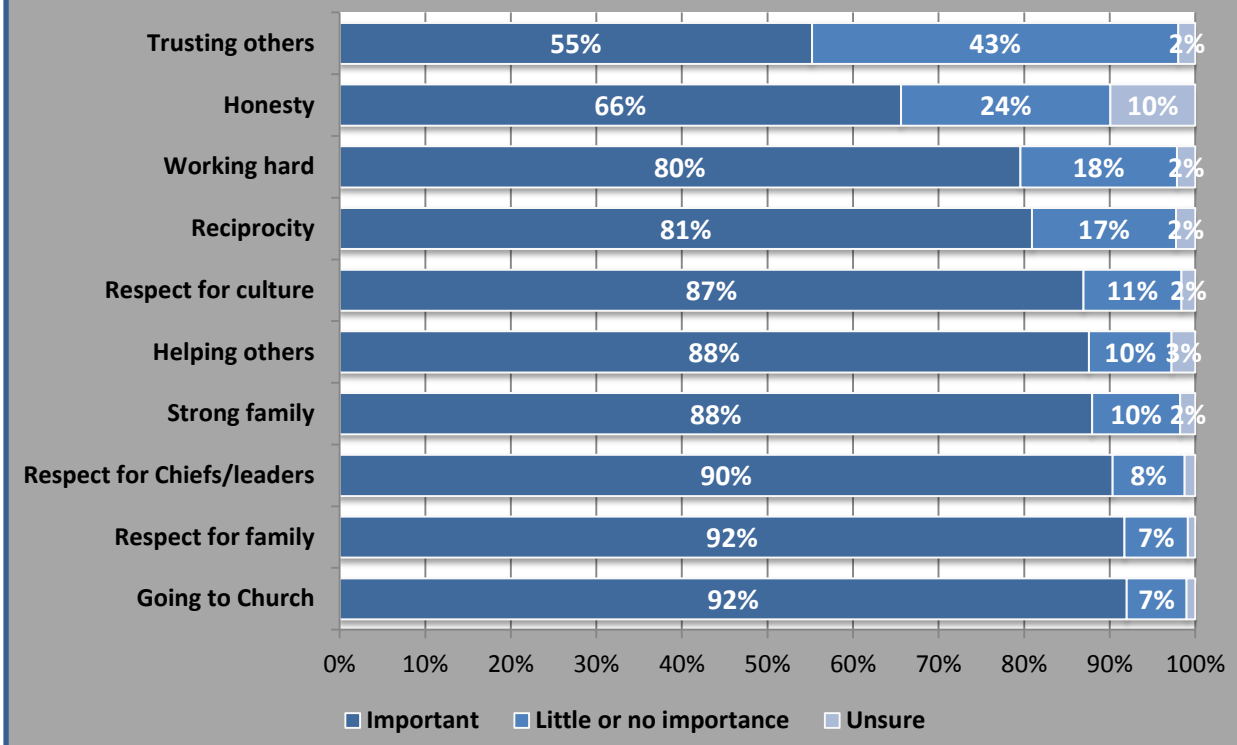

A family's food security was also assessed with a question that asked how often in the previous 12 month period the family had missed a meal or reduced the size of meals due to not having enough available foods. Figure 81 shows the majority of ni-Vanuatu never had to miss or reduce the size of meals in the 12 month period prior to the survey, though the majority is even greater in rural areas of the country. If used as an indicator of food security, TORBA Province would be the most secure with more than 90% reportedly never having missed or reduced the size of meals in 12 months time.



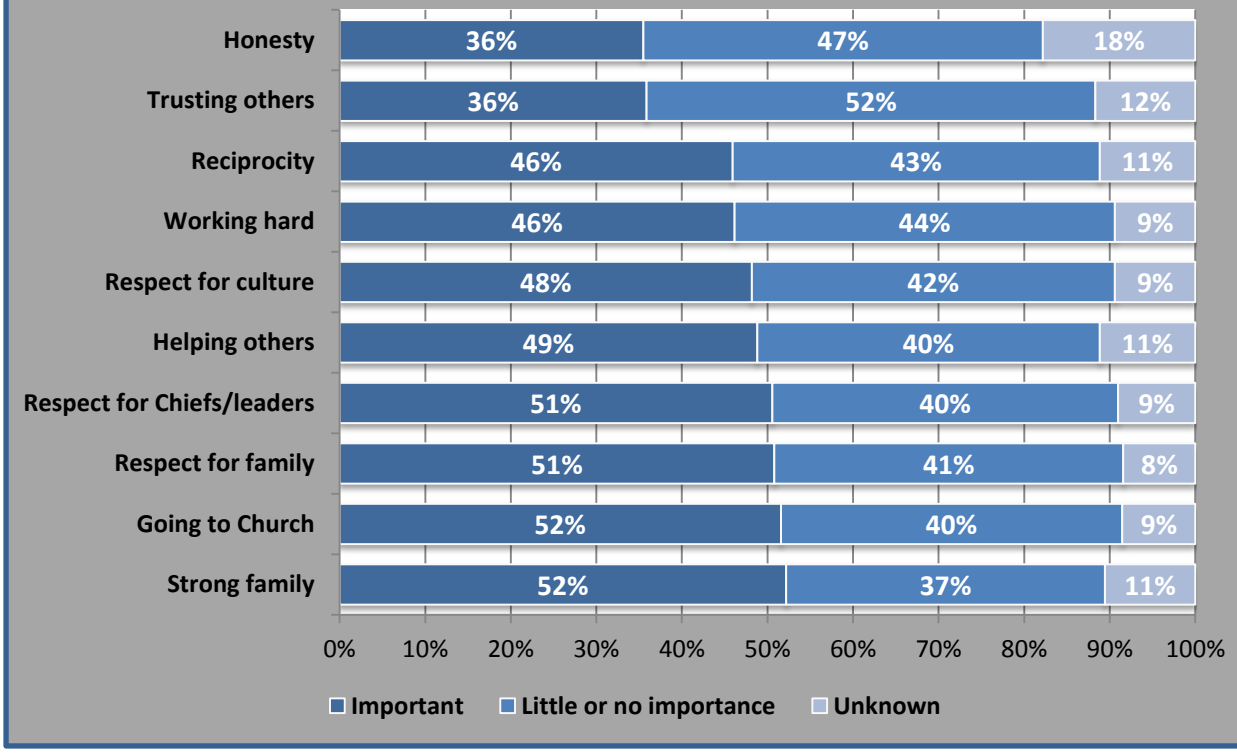

## Values

Ten Melanesian values were selected to assess their importance to ni-Vanuatu. Respondents were first asked to rate the level of importance they assign to each of the 10 values on a 4-point scale. They were then asked to rate the level of importance others in their community assign, in their opinion, to the same 10 values. In a prioritization of these select Melanesian values, which groups together very important and important, the top three considered by 90% or more ni-Vanuatu as very important or important as shown in Figure 82 are: 1) Going to church (which captures a distinct set of Christian principles, particularly faithfulness); 2) Respect for family, and; 3) Respect for chiefs. A gap in personal values and the values assigned to others was discovered—it is a normal trend found in other similar studies that people tend to assign lower importance to values as held by others (see Figure 83).

## Figure 82: Importance of select Melanesian values




## Figure 83: Relative importance of select Melanesian values



Perceived changes in actionable values over the past 2-3 years were inquired. Respondents were asked, in their opinion, whether certain values had improved, stayed the same, or degraded in that period. Figure 84 shows a majority of ni-Vanuatu believe faithfulness to have weakened, though a majority of respondents in Port Vila find it to have become stronger. Figure 85 shows consensus that cooperation has weakened in the last 2-3 years. Figures 86-87 show perceptions of stronger selfishness and greed and dishonesty in the same period. Figures 88-89 show a weakening of respectfulness and prioritization of family, though less than half of TORBA Province respondents perceive prioritization of family as weaker.

**Fig. 84: Perceived change in faithfulness of all people, last 2-3 years**

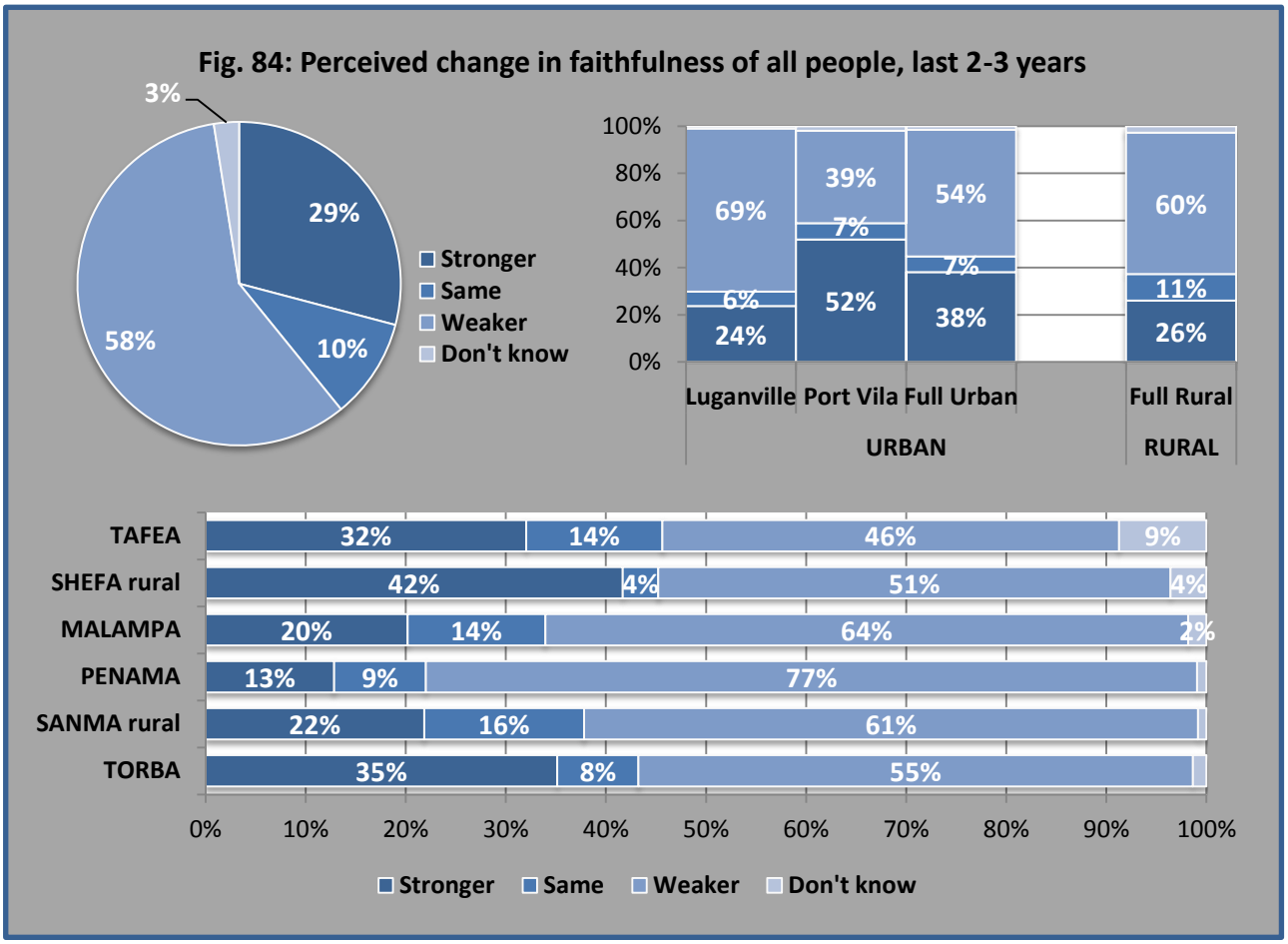


**Fig. 85: Perceived change in cooperation of all people, last 2-3 years**

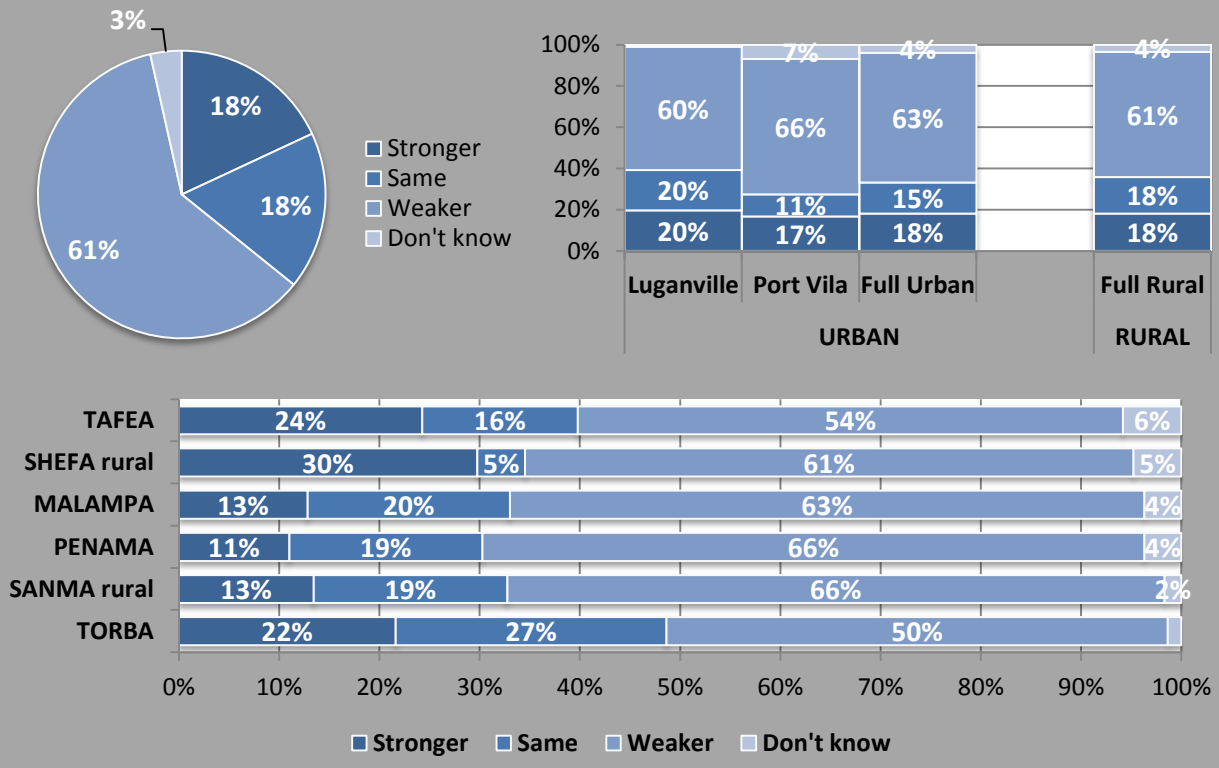



**Fig. 86: Perceived change in greed and selfishness of all people, last 2-3 years**

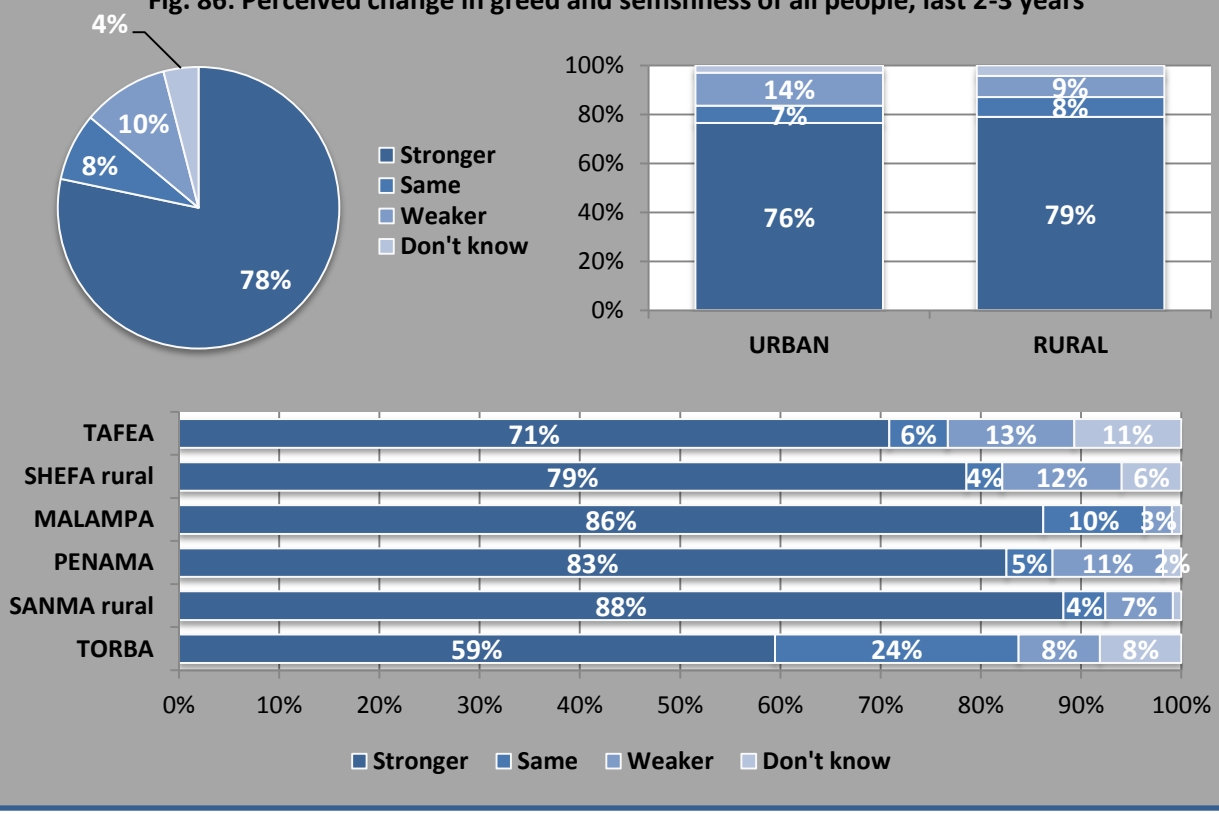


**Fig. 87: Perceived change in dishonesty of all people, last 2-3 years**

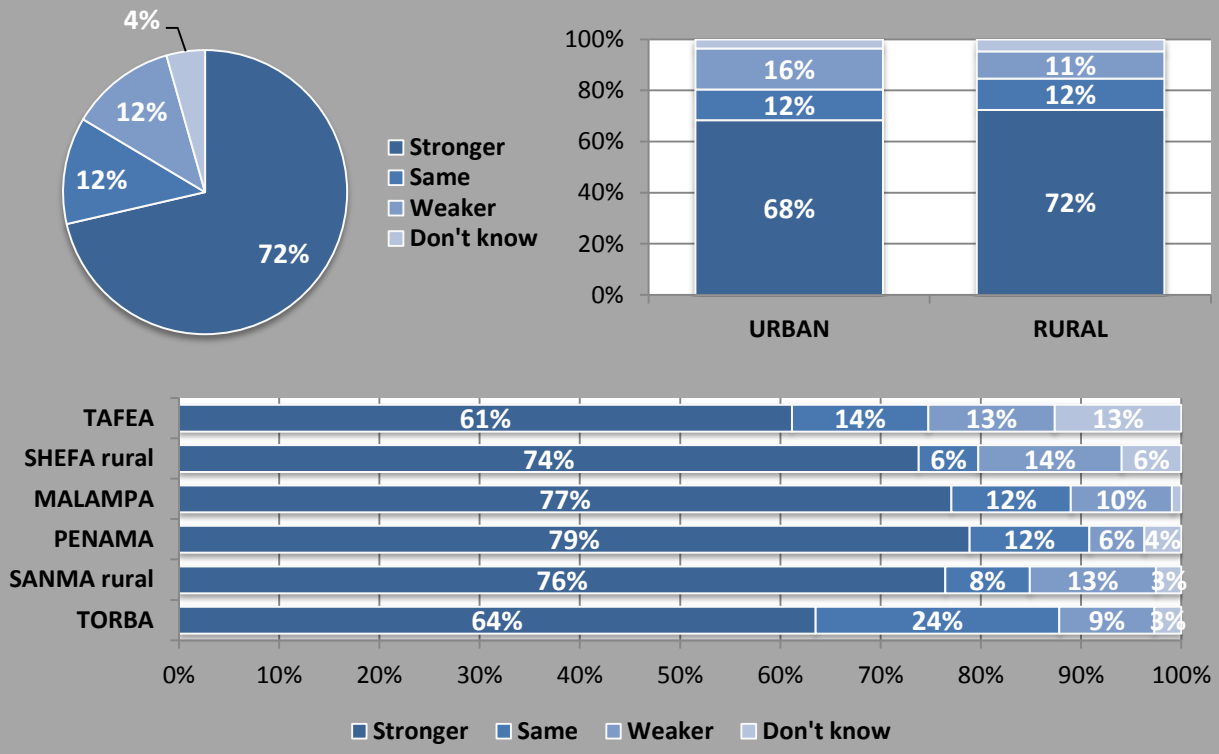
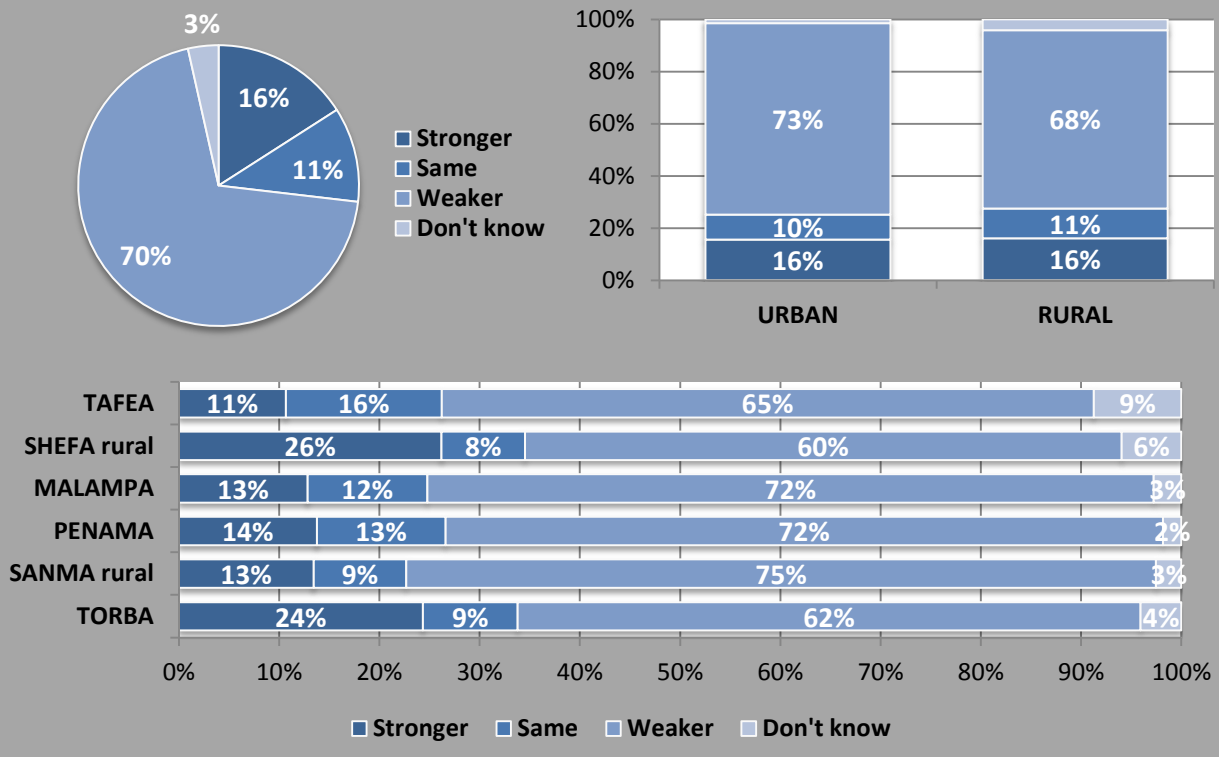
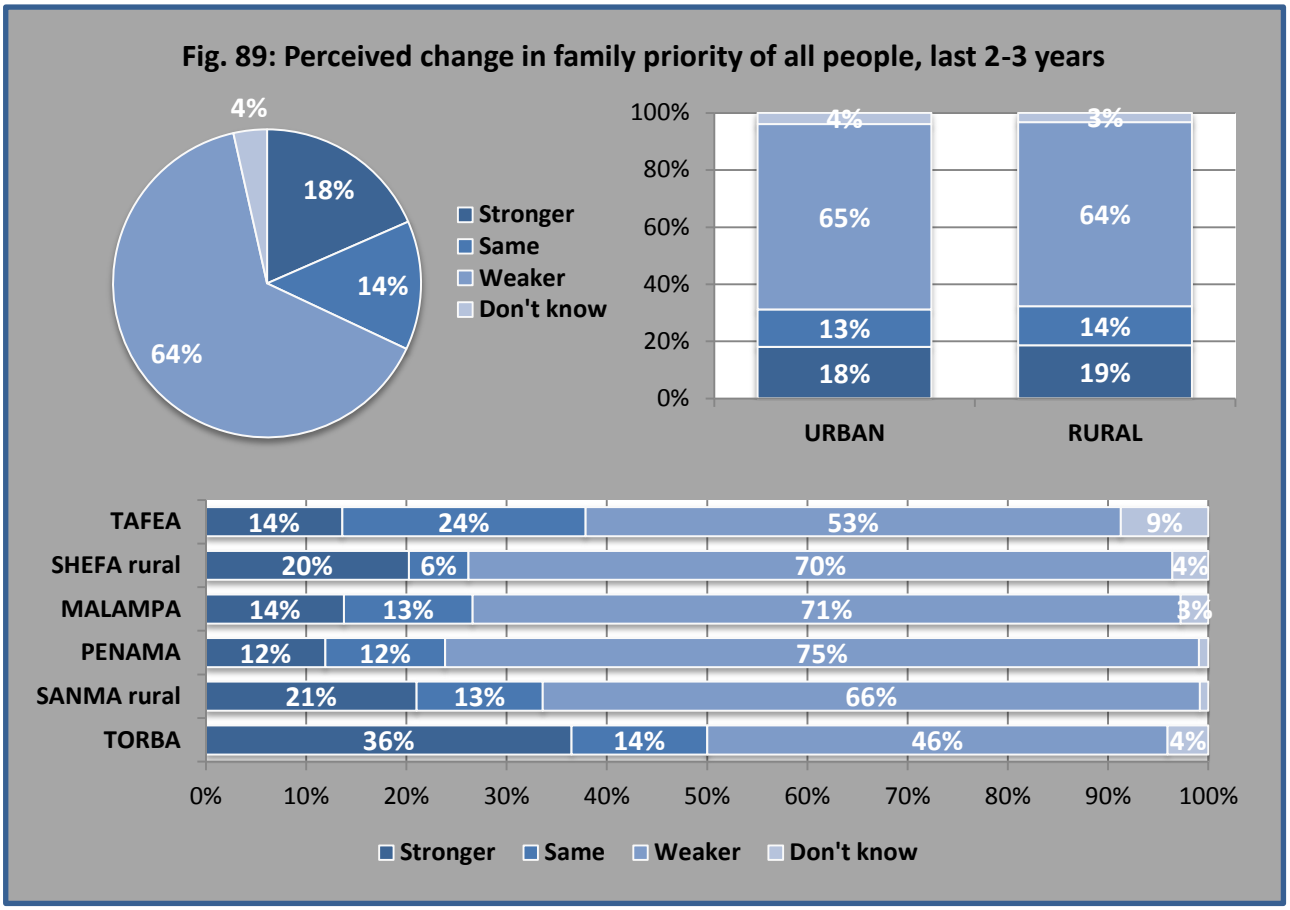


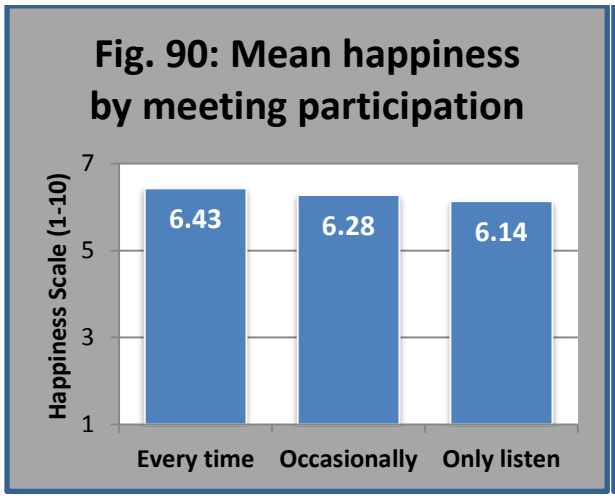

**Fig. 88: Perceived change in respectfulness of all people, last 2-3 years**

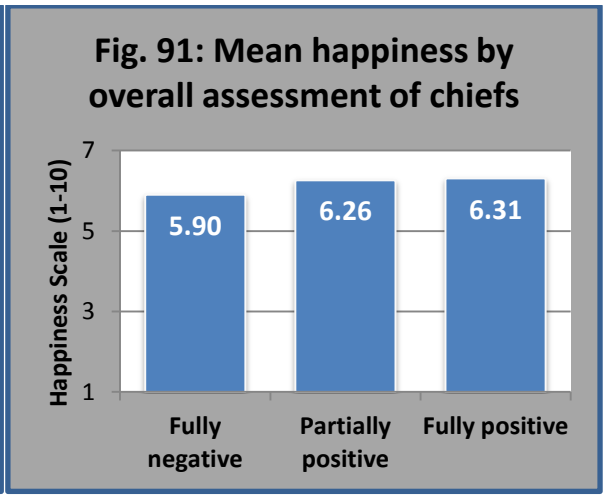


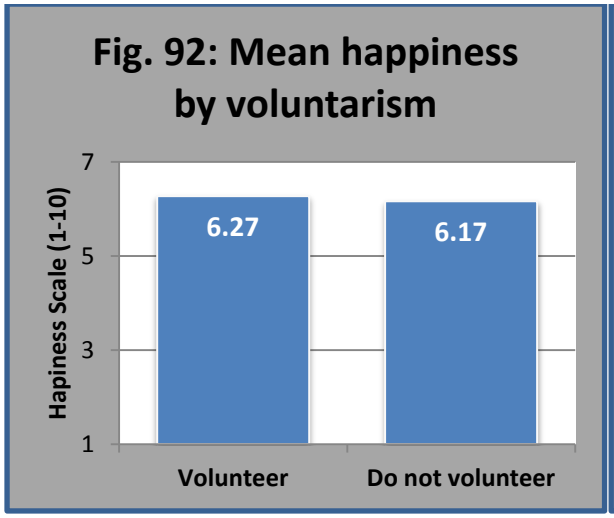


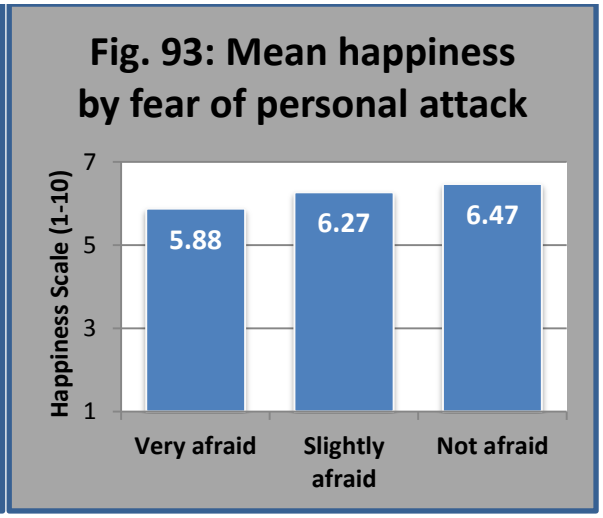

## Community Vitality and Happiness

Correlations were discovered between happiness and variables of community vitality developed for this study. Individuals who attended and participated in community meetings were found to be, on average, happier than those who did not. The same is the case for those with more positive opinions of their chiefs, those who volunteer, and those with a stronger sense of safety in their community (see Figures 90-93).

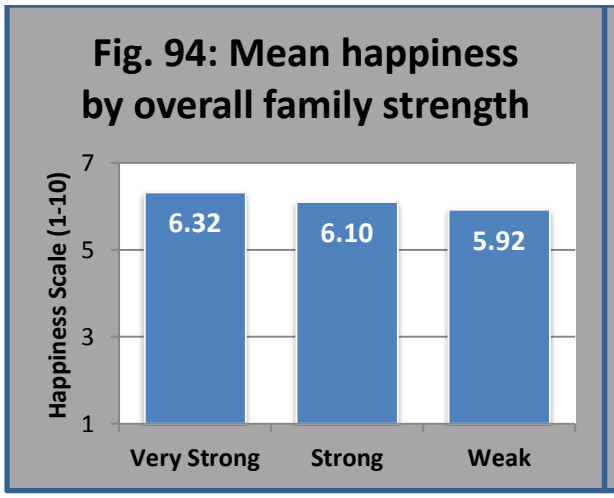


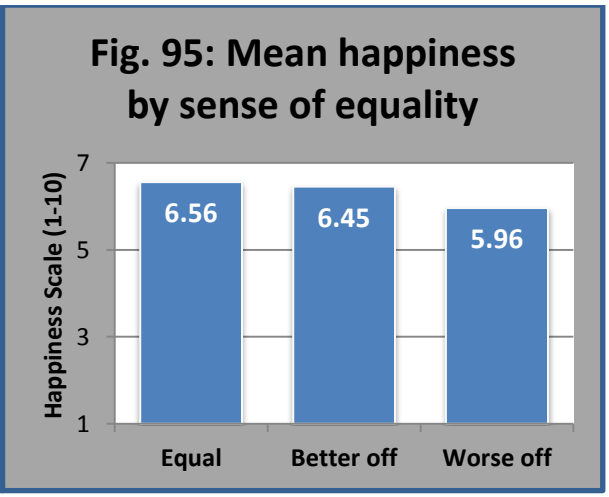






It was also discovered that those considered as having strong and very strong families in their perception were, on average, happier than those with weak families, and families that consider themselves as equal with other households in material terms are, on average, happier than those who feel better or worse off (see Figures 94-95).



# Chapter 6: Community Well-being Survey

**Society is not centered on the individual**

## Why is a component on rural community well-being relevant for this study?

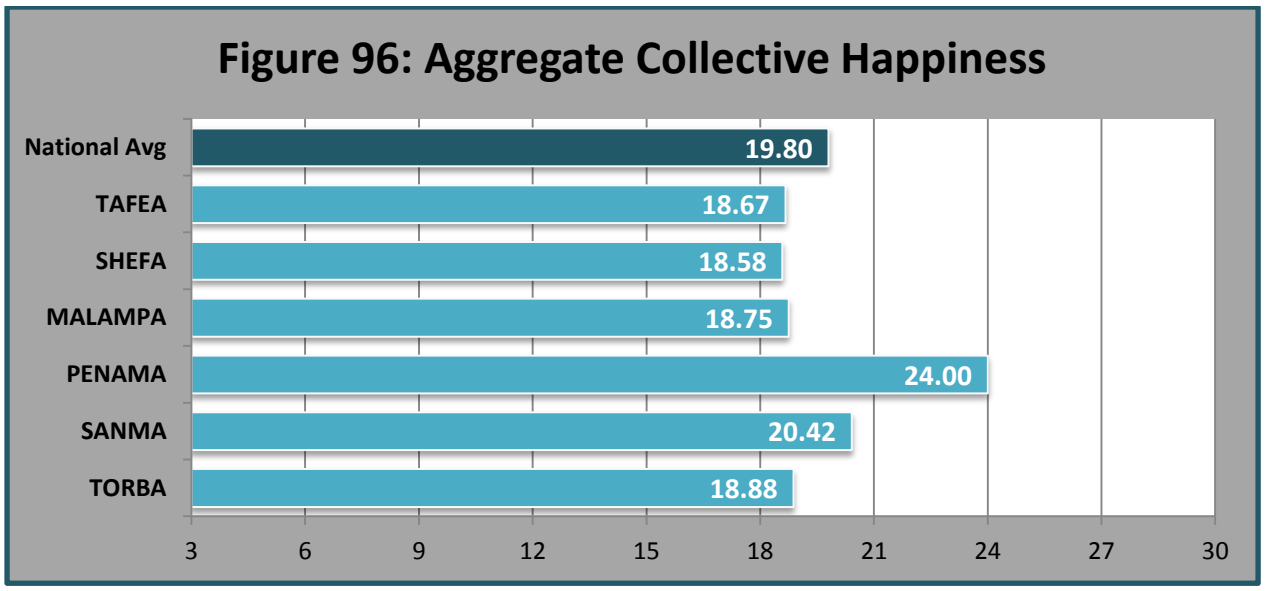
Ni-Vanuatu society is based on the family, clan, or tribal unit as opposed to the individual. Well-being is therefore a collective pursuit and can be achieved through the collective. Questions of community and family vitality were included for this reason as the third domain of research for the study on ni-Vanuatu well-being. A separate component, the Rural Community Well-being Survey, was introduced to the study to add a more collective perspective on well-being.

Three key informants—a chief or chief's spokesman, a women's leader, and a church leader—were interviewed on well-being as it pertains broadly to the groups they represent. A group interview with the entire community brought together community members to discuss participation in ritual ceremonial activities within the community.

This section looks more closely at collective well-being factors collected from the Rural Community Well-being Survey

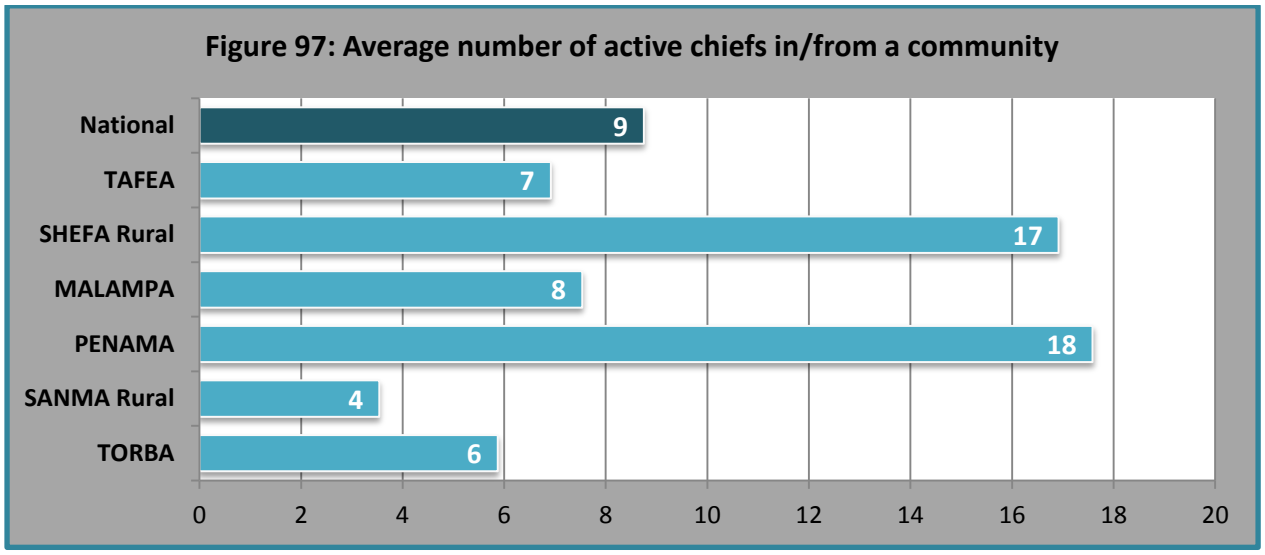
## Collective Subjective Well-being

Key informants were asked to rate their communities on an altered 10-point Self-Anchoring Striving Scale as part of the Rural Community Well-being Survey. The lowest score represented the worst community they could possibly imagine, and the highest score represented the best community they could imagine. Results of all three key informants are reported here as an aggregate score out of a possible 30. The idea for this measure was to obtain a score for the community's well-being as a collective unit. Combined subjective scores of chiefs, women's leaders, and church leaders represent such a measure. From Figure 96 we can see PENAMA Province with the highest aggregate collective happiness score.



## Outlook of Traditional Leaders

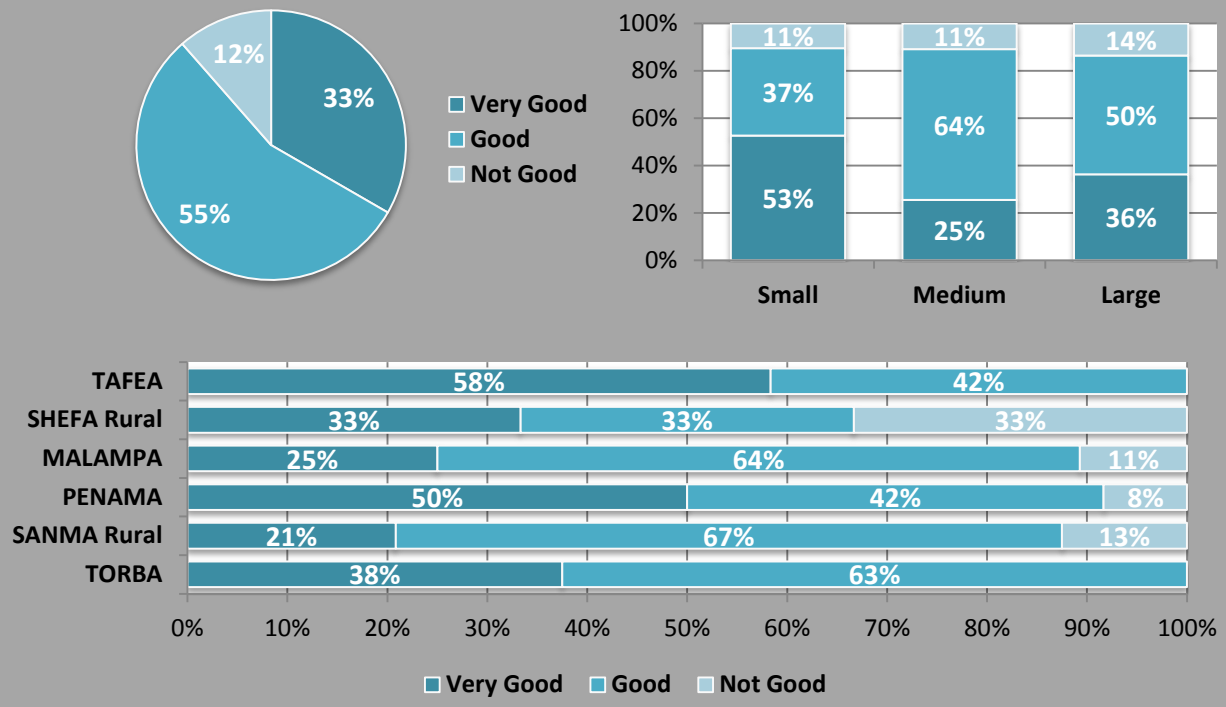
A chief was identified in each village selected for the survey by the enumerator as the key informant for traditional governance. He was asked a series of questions regarding his work and opinions of the community as a whole. The chiefs were asked to provide a number of active chiefs in the community, as well as chiefs representing community members in urban centers and elsewhere. Figure 97 shows a greater average number of active chiefs in SHEFA and PENAMA Provinces. An open ended question on responsibilities of chiefs revealed the top five most frequently answered responsibilities of chiefs as: justice (also grouped with conflict resolution, maintaining law and order); safety and security (grouped with protecting communal resources and community members); communications (grouped with acting as spokesman for community, messenger duties, organizing and leading community meetings); leading community works (grouped with delegating work, overseeing community development) and; maintaining peace, unity, and happiness (conflict prevention).



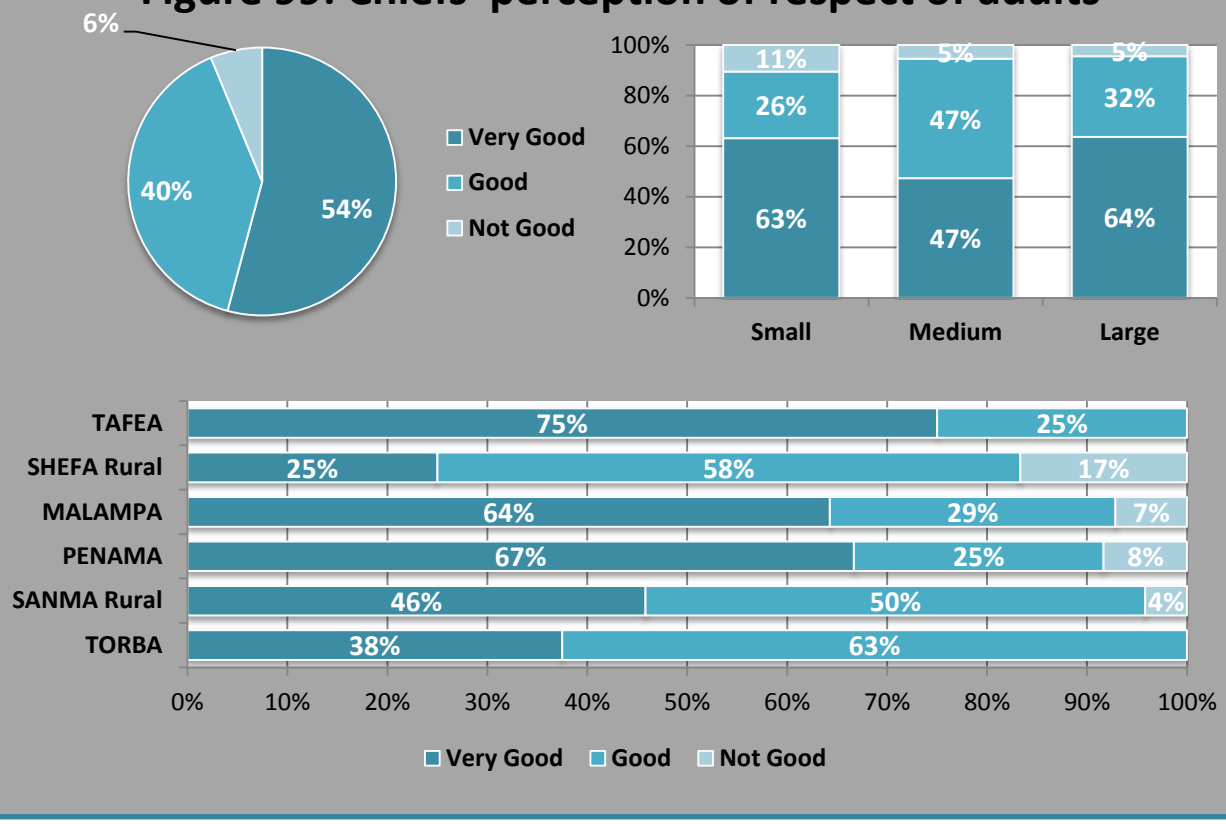

### Respect

Respect for chiefs was ranked as one of the top 3 values of high importance according to the individual well-being survey. For this component of the study, we asked chiefs their perception of the respect given them by youth and adults in their communities. Figures 98-99 show that chiefs perceive higher levels of respect coming from adult community members than from youth, and the proportion is greatest for chiefs of smaller villages—TAFEA, PENAMA, and MALAMPA Provinces all had more than 50% of their chiefs claim respect was very good from adults.

## Figure 98: Chiefs' perception of respect of youth



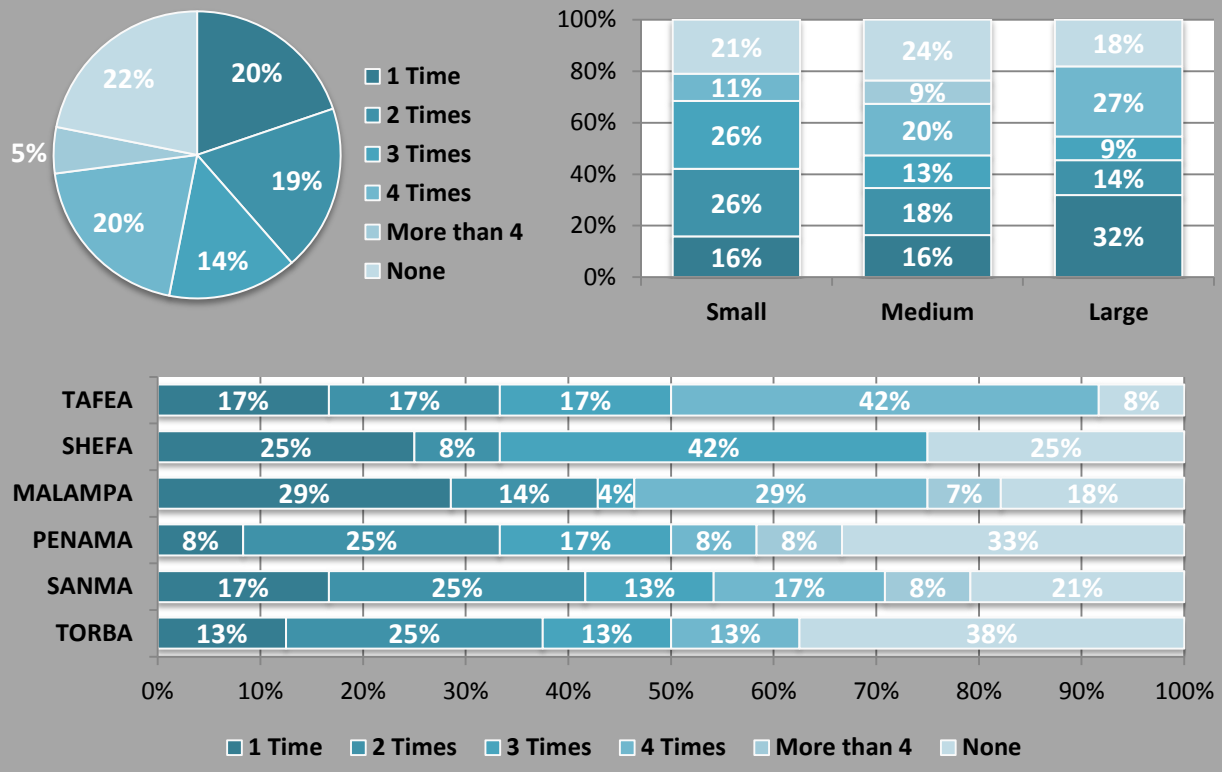

## Figure 99: Chiefs' perception of respect of adults



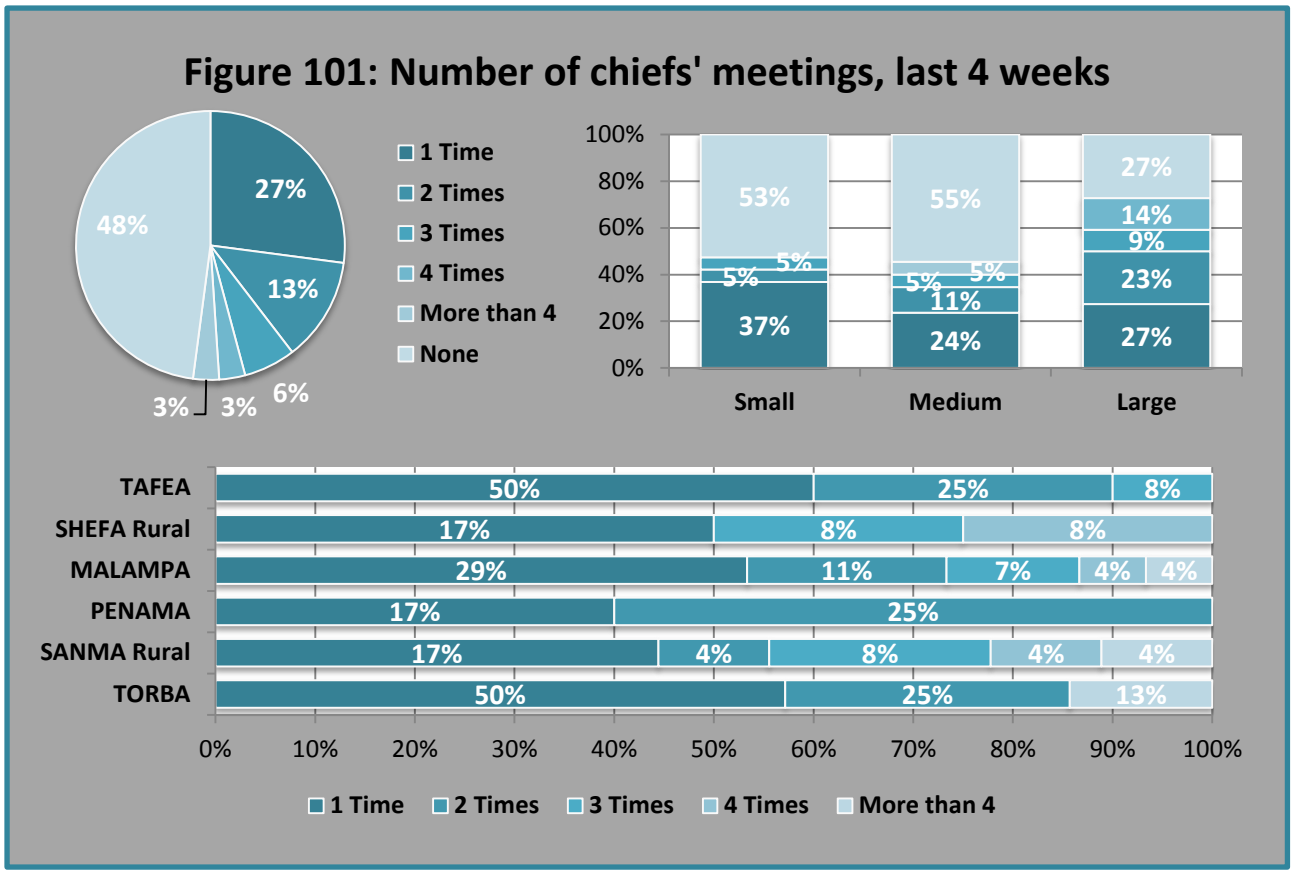
### Meetings

Frequency of community meetings in the month preceding the survey was asked of chiefs in order to compare with information gathered in the individual well-being survey. The same percentage of communities that never meet was obtained as in the individual well-being survey, lending to the credibility of the study (see Figure 100). The frequency of meetings specifically for chiefs was also obtained (see Figure 101). Expectedly, chiefs meet less frequently than communities, though larger communities tend to have more meetings of chiefs by a substantial amount, potentially a result of increased demand on traditional governance with larger populations.

**Figure 100: Number of community meetings, last 4 weeks**

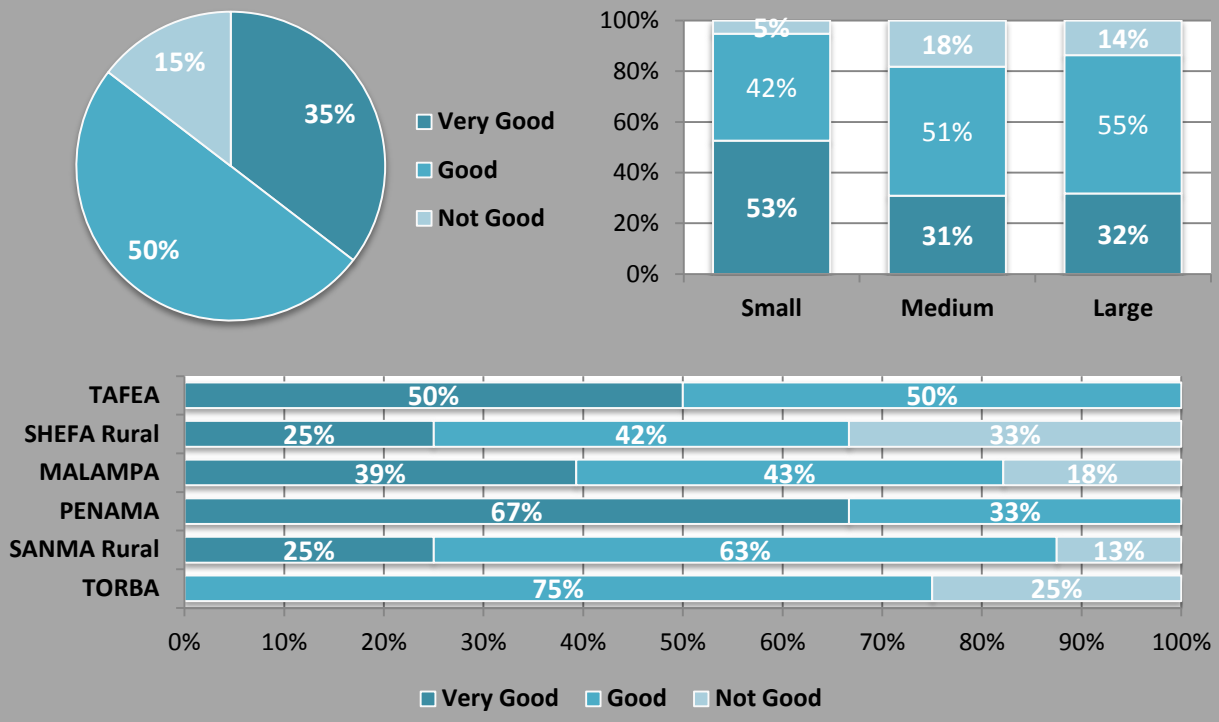


## Figure 101: Number of chiefs' meetings, last 4 weeks

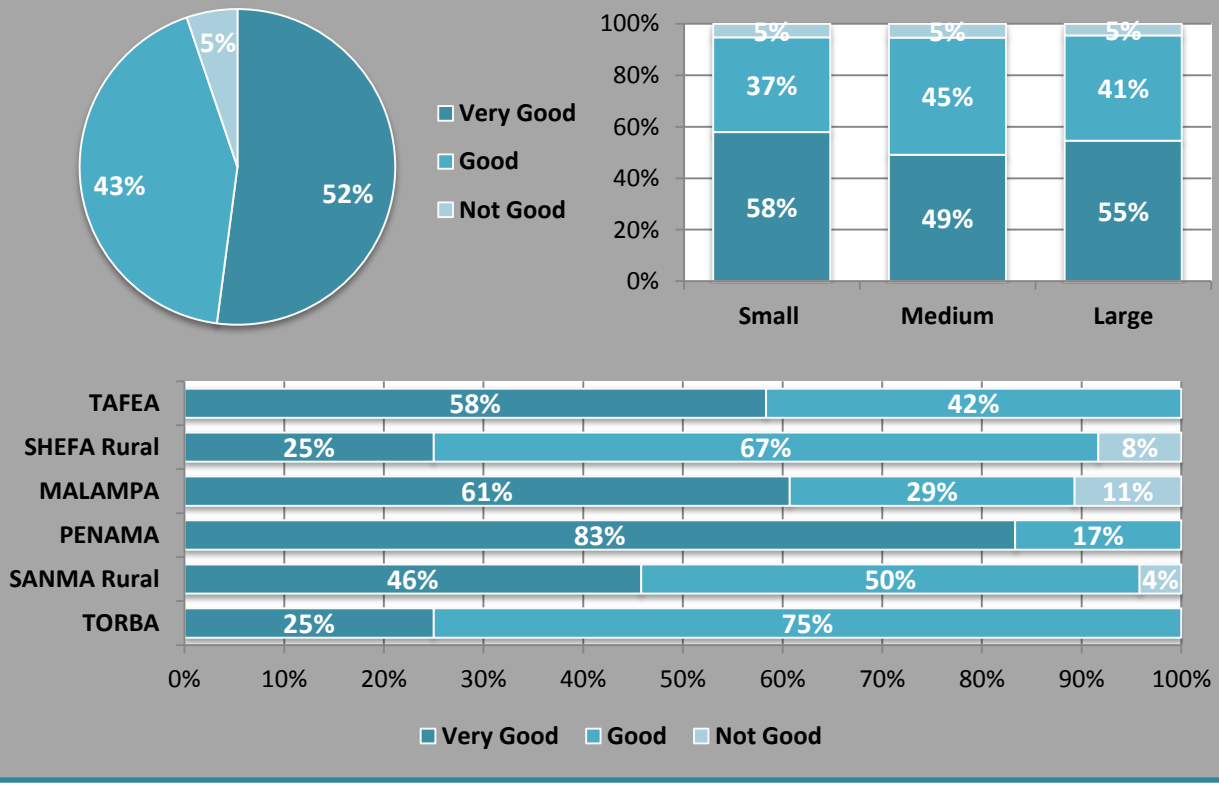



Chiefs were then asked to assess attendance of youth and adults at community meetings on a 3-point scale. Their answers, shown in Figures 102-103, seem to reflect roughly their perception of respect shown by youth and adults in the community. This implies a correlation between objective attendance at meetings and perceptions of respect. In terms of attendance, we find that smaller communities have a better overall view of youth attendance at community meetings, and a majority of chiefs from PENAMA, MALAMPA, and TAFEA Provinces find attendance of adults at meetings to be very good.

## Figure 102: Observation of attendance of youth at meetings

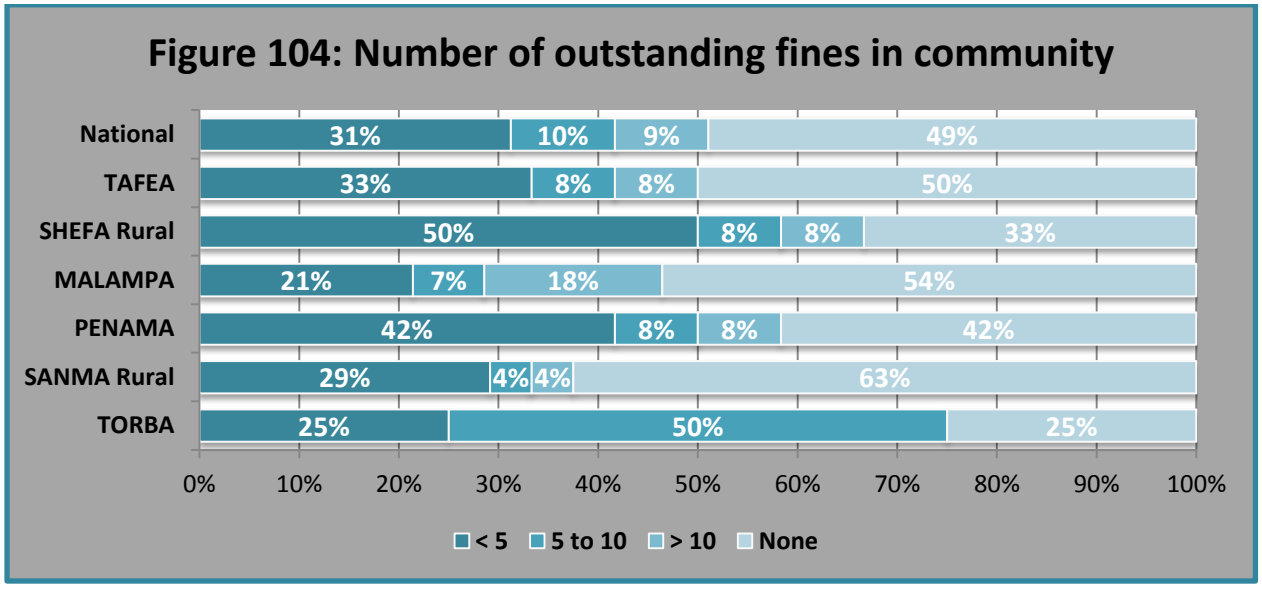


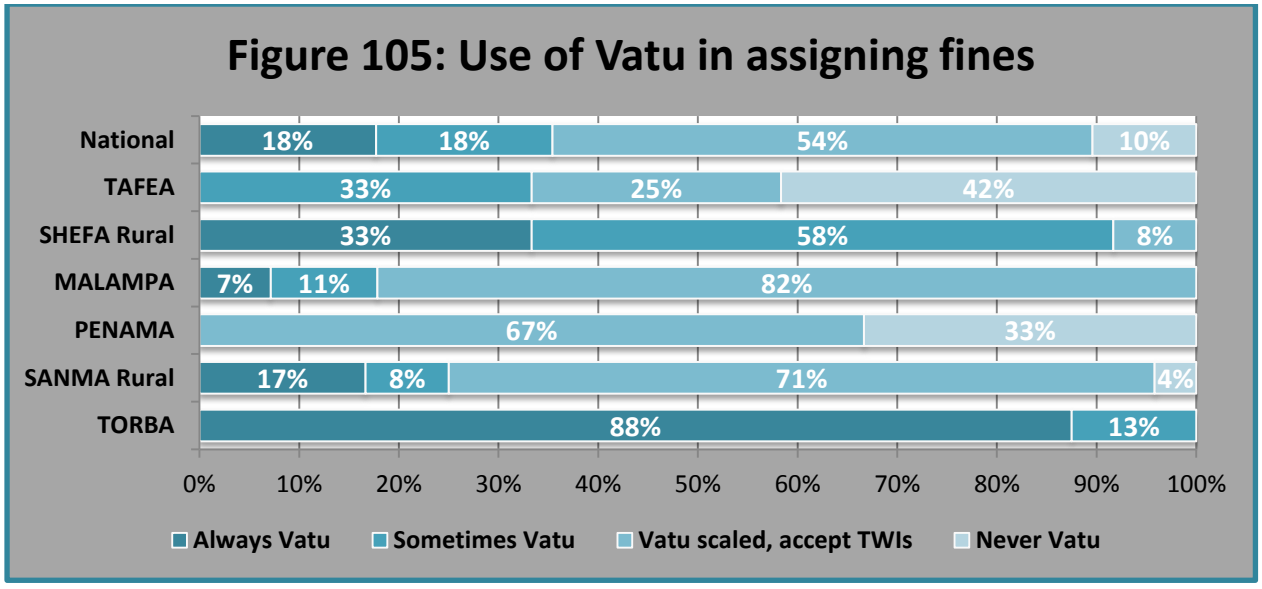

## Figure 103: Observation of attendance of adults at meetings



### Fines

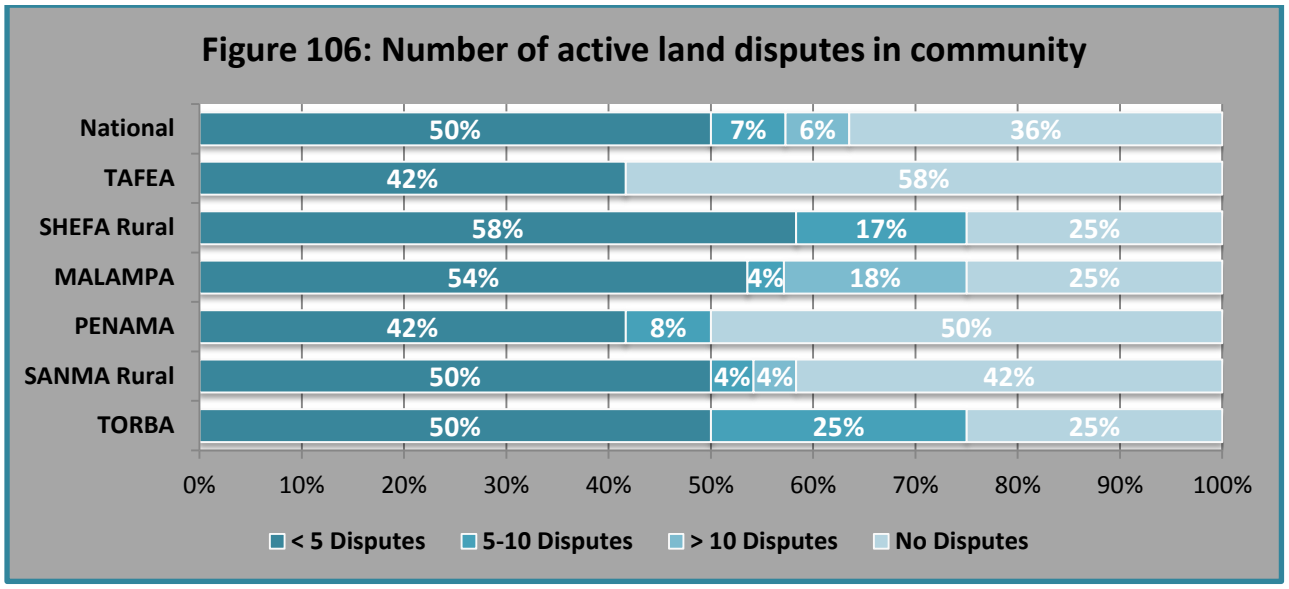
The number of unpaid fines within the community was reported by chiefs in the study. This can be viewed as an indicator of traditional governance efficacy. Communities with fewer unpaid fines could be said to have a stronger overall enforcement mechanism of traditional governance. Figure 104 shows half or more communities in SANMA, MALAMPA, and TAFEA Provinces have no outstanding unpaid fines. Of particular interest was the system for assigning fines. It was discovered that a majority of communities use cash to assign fines but accept payment in traditional wealth items in lieu of cash. It was also discovered that TAFEA and PENAMA Provinces use vatu the least in assigning fines to individuals in their communities (see Figure 105).



### Disputes

The number of active land disputes was reported by chiefs accounting only for those disputes that have been brought to the chiefs' attention. Half or more of chiefs from TAFEA and PENAMA Provinces reported having no active land disputes as shown in Figure 106.




Chiefs divulged the type of active land disputes their communities are dealing with. Table 14 shows boundaries to be the primary source of land disputes in Vanuatu. A free listing exercise asked chiefs to list the main problem causing land disputes in their opinion. The top three responses were boundaries unclear or not respected (grouped with land grabbing with no consultation); population growth creating a shortage of land, and; customary ownership unclear or challenged. Other frequently cited causes of land disputes included issues of increasing of land leasing and dishonesty or insufficient historical knowledge.

*Table 14: Causes of active land disputes*

| | | Boundary | Usage Rights | Ownership | Adoption |
|---|---|---|---|---|---|
| Village Size | Small | 90.0% | 50.0% | 60.0% | 40.0% |
| | Medium | 68.6% | 65.7% | 57.1% | 34.3% |
| | Large | 75.0% | 62.5% | 68.8% | 50.0% |
| Province | TORBA | 66.7% | 33.3% | 66.7% | 0.0% |
| | SANMA | 71.4% | 71.4% | 64.3% | 28.6% |
| | PENAMA | 83.3% | 50.0% | 33.3% | 16.7% |
| | MALAMPA | 71.4% | 81.0% | 52.4% | 61.9% |
| | SHEFA | 88.9% | 33.3% | 66.7% | 33.3% |
| | TAFEA | 60.0% | 60.0% | 100.0% | 60.0% |
| National | | **73.8%** | **62.3%** | **60.7%** | **39.3%** |

An interesting dimension of the study asked chiefs to consider if their power to resolve land disputes had improved, stayed the same, or declined in the past 5 years. Half or more chiefs in PENAMA and TAFEA Provinces found their power had diminished, shown in Figure 107. A supplementary question asked if any land disputes had been settled in the previous 12 month period (see Figure 108).

**Figure 107: Perception of ability to settle land disputes**

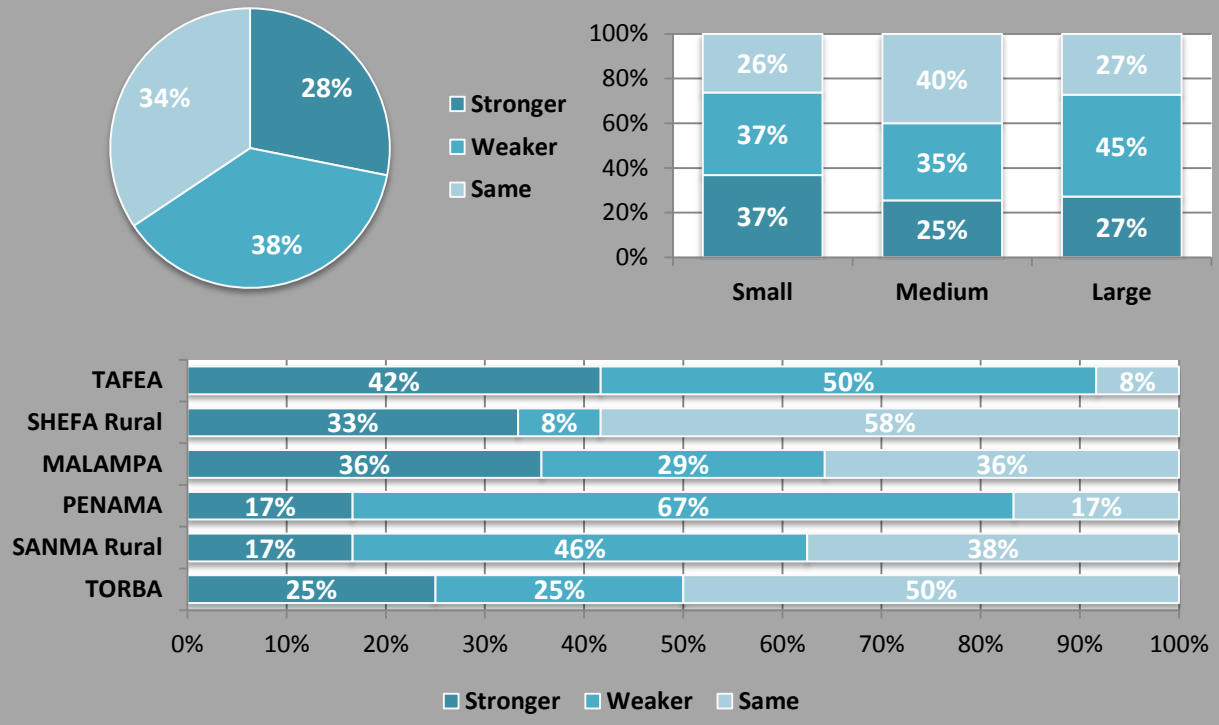
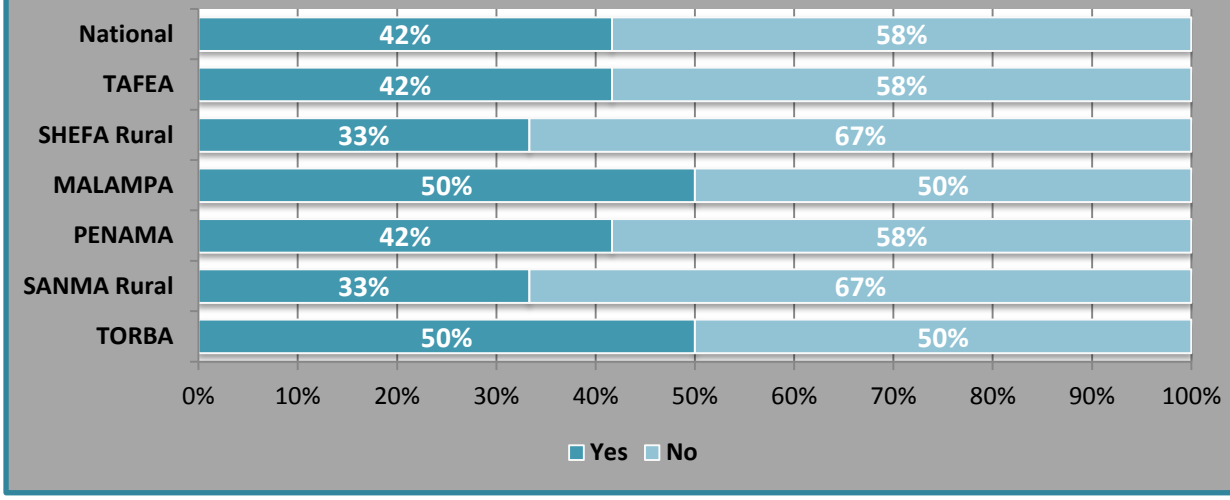


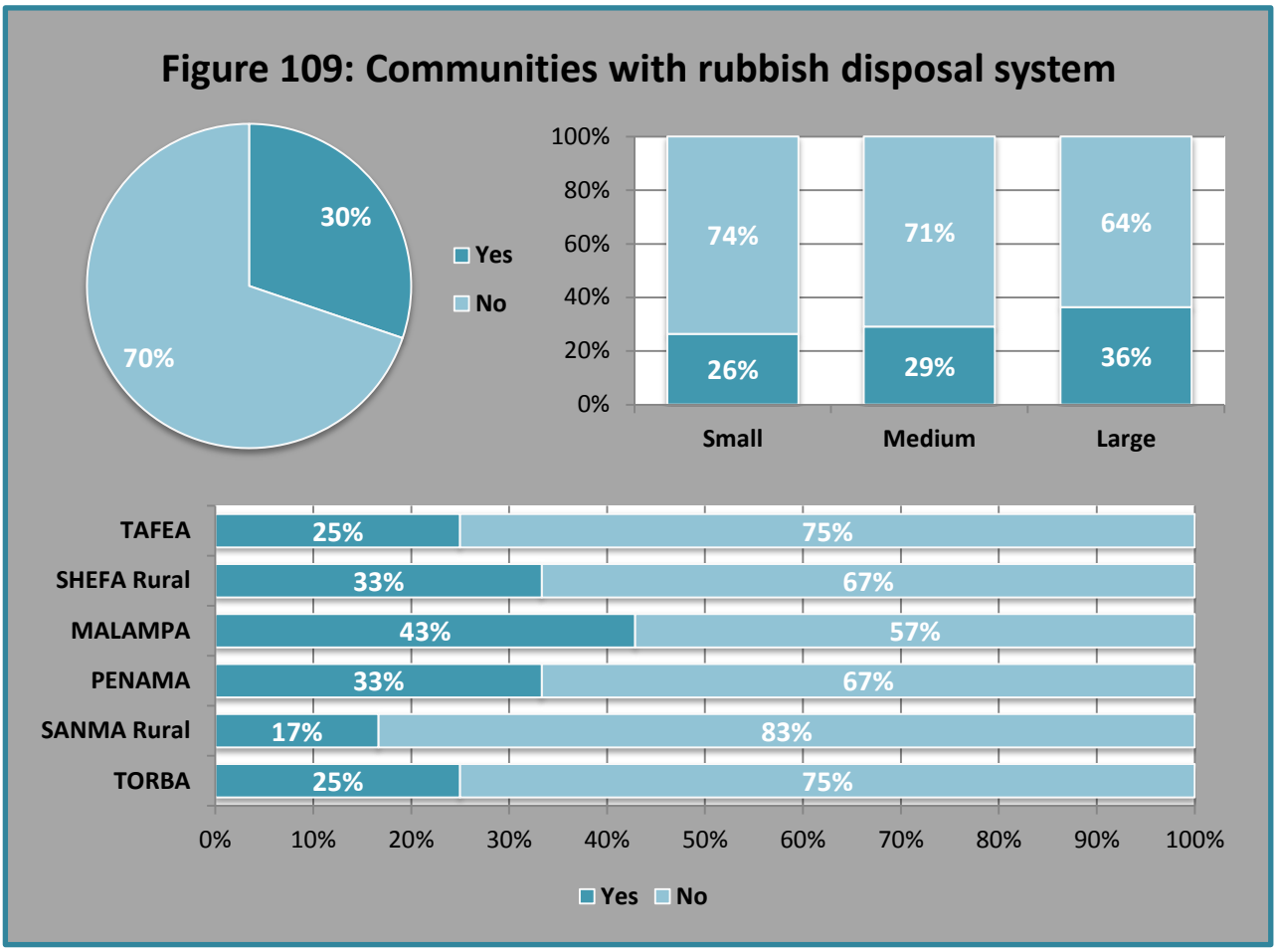

**Figure 108: % of communities that settled land disputes, last 12 months**




## Environmental Protection

Chiefs were asked if their communities had systems in place for disposing of rubbish. Less than a third of chiefs claimed to have a system in place (see Figure 109). A follow up

question asked chiefs to describe the system(s) they use in their communities. The two most commonly reported systems for disposal of rubbish included communal or household burial and a community designated landfill. Few communities practiced burning as an official policy and even fewer had access to recycling programs. More can be done to research environmental protections at the community level, including questions on taboo periods of fishing and gathering at marine protected sites.

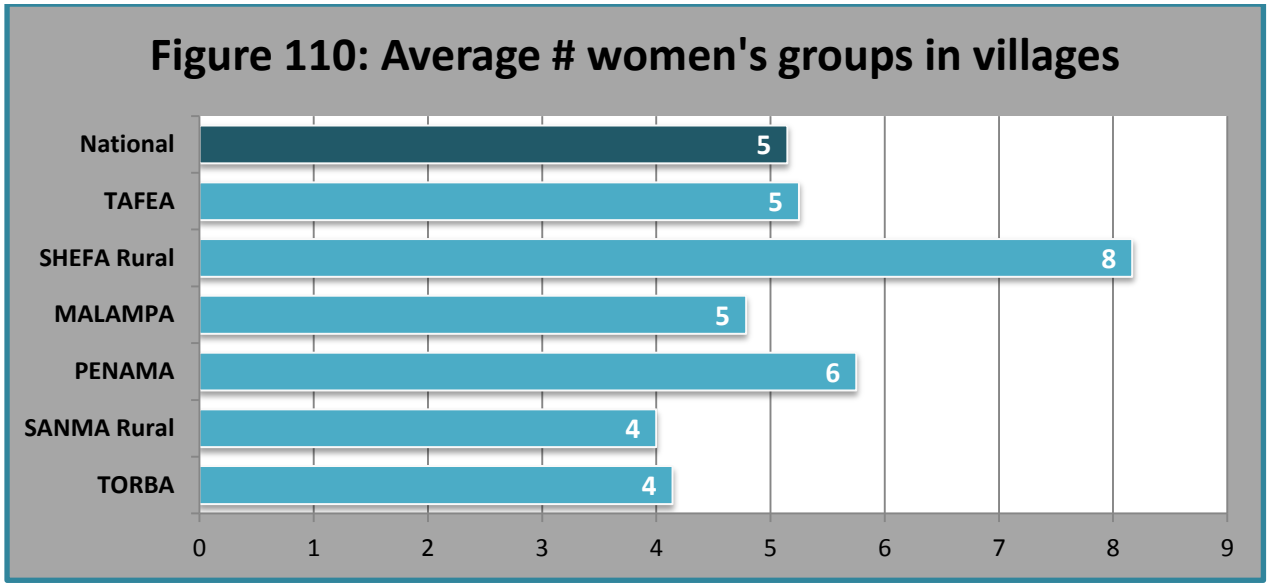



## Outlook of Women's Leaders

A women's leader was identified by the chief key informant for the survey. These leaders were approached and asked questions on the conditions for women in their communities in regards to support, respect, and violence. The top response to the last question, "what is the greatest challenge women in your community face today?" centered around their spouse. The main complaint regarding husbands was their lack of support and assistance with household duties, their kava abuse, overworking, unfaithfulness, and over controlling treatment. Lack of sufficient finances was the second most frequent response to the question, followed by gossip, violence, and uncooperative women.

### Support

In order to gauge support for women, the number of women's groups that are church based, business oriented, and sport oriented were reported. The average number of groups reported for SHEFA was the highest, shown in Figure 110.




## Respect

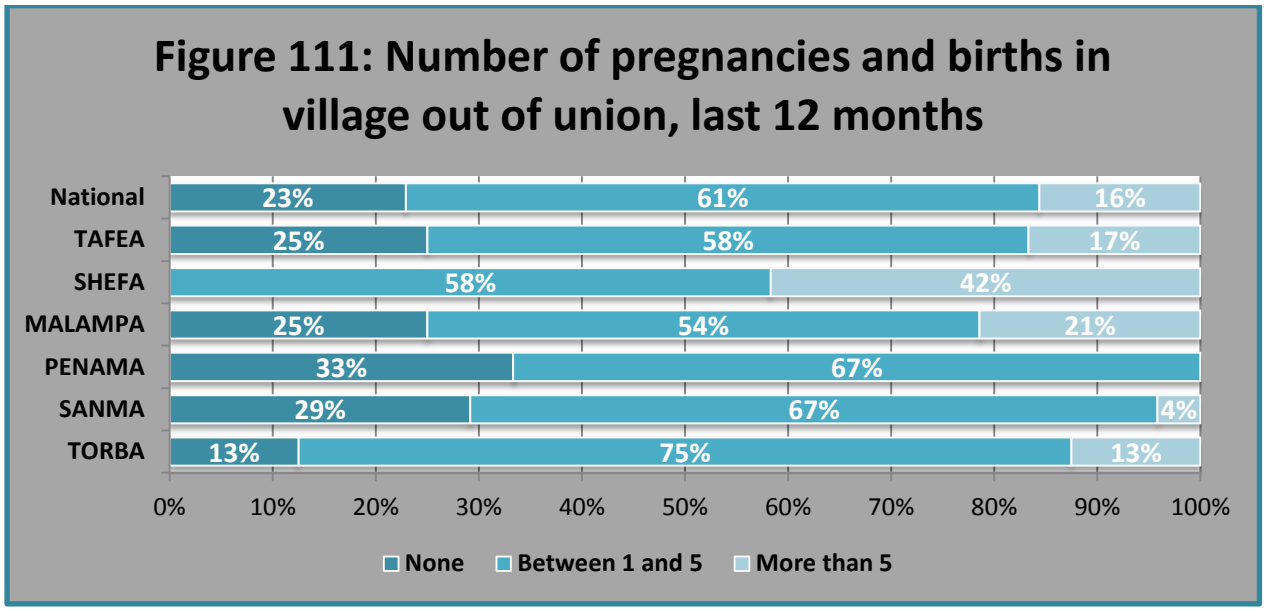
Women's leaders were asked to rate the level of respect given to women by men in their communities on a 3-point scale. The information gathered reflects respect levels given to the men's mothers, the men's wives, and other men's wives as shown in Table 15. Levels of respect of men towards women are highest for women in the community other than their wives or mothers.

*Table 15: Level of respect men show towards women in community*

| | | Wives | | | Mothers | | | Other Women | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | High | Medium | Low | High | Medium | Low | High | Medium | Low |
| **Village Size** | Small | 42.1% | 57.9% | 0.0% | 42.1% | 57.9% | 0.0% | 47.4% | 52.6% | 0.0% |
| | Medium | 38.2% | 60.0% | 1.8% | 47.3% | 47.3% | 5.5% | 56.4% | 41.8% | 1.8% |
| | Large | 50.0% | 45.5% | 4.5% | 54.5% | 45.5% | 0.0% | 54.5% | 40.9% | 4.5% |
| **Province** | TORBA | 12.5% | 75.0% | 12.5% | 50.0% | 37.5% | 12.5% | 37.5% | 62.5% | 0.0% |
| | SANMA | 41.7% | 54.2% | 4.2% | 45.8% | 50.0% | 4.2% | 50.0% | 45.8% | 4.2% |
| | PENAMA | 58.3% | 41.7% | 0.0% | 66.7% | 33.3% | 0.0% | 58.3% | 41.7% | 0.0% |
| | MALAMPA | 39.3% | 60.7% | 0.0% | 28.6% | 67.9% | 3.6% | 60.7% | 39.3% | 0.0% |
| | SHEFA | 50.0% | 50.0% | 0.0% | 50.0% | 50.0% | 0.0% | 33.3% | 66.7% | 0.0% |
| | TAFEA | 41.7% | 58.3% | 0.0% | 75.0% | 25.0% | 0.0% | 75.0% | 16.7% | 8.3% |
| **National** | | **41.7%** | **56.3%** | **2.1%** | **47.9%** | **49.0%** | **3.1%** | **54.2%** | **43.8%** | **2.1%** |

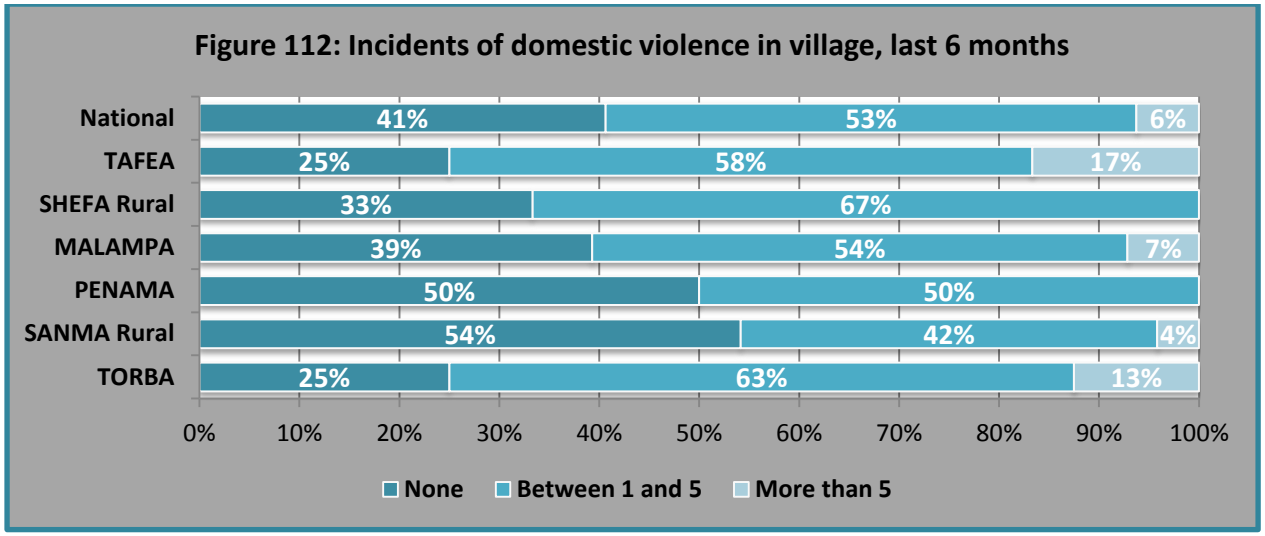
Women's leaders were also asked to report on the number of women or girls in their community who became pregnant or gave birth out of union in the previous 12 month period, shown in Figure 111. Out of union refers to single women without a partner. This information is relevant in that there are social implications of women having children out of union. It can also serve as another indicator of respect for women at the community level and could serve as a support indicator of reproductive health. Numbers include pregnancies not carried to term. From the information given by women's leaders, we discover the

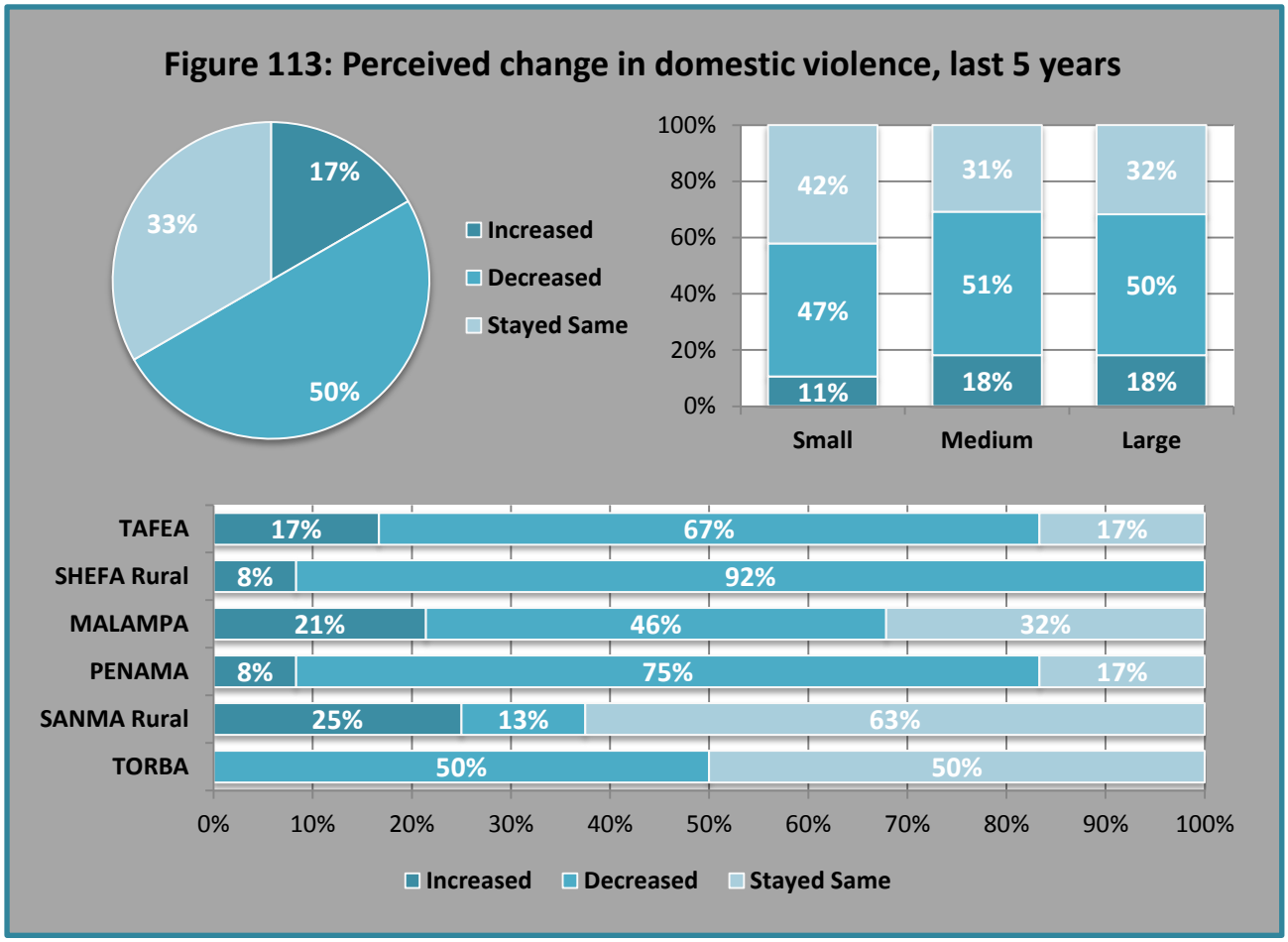
highest proportion of leaders reporting more than 5 pregnancies and/or births in their village came from SHEFA Province.




## Violence

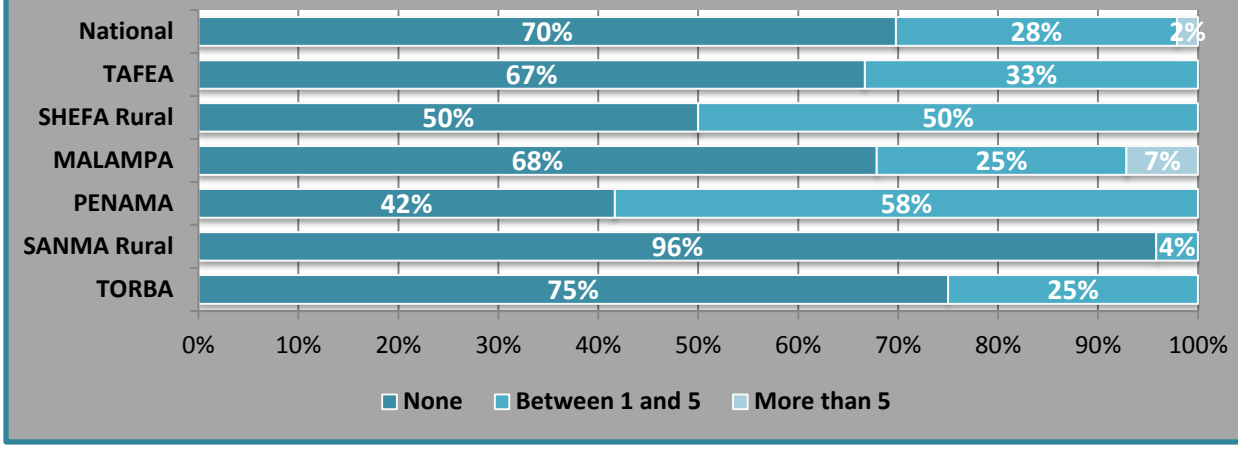
Domestic and sexual violence are serious issues facing many rural ni-Vanuatu communities. Women's leaders were asked to report the number of times they have witnessed or heard of a domestic or sexual attack on a woman in their community by a man in their community in the previous 6 month period. Figure 112 shows TAFEA and TORBA Provinces with more incidents of domestic violence in the six month period prior to the survey. As a follow up question, the leaders were asked to assess whether incidents of domestic and sexual violence had increased, stayed the same, or decreased over the last five years. Half of the women's leaders interviewed for the study perceive the prevalence of domestic violence to have decreased in the last five years. Nearly every women's leader in SHEFA Province interviewed believes it has decreased (see Figure 113).



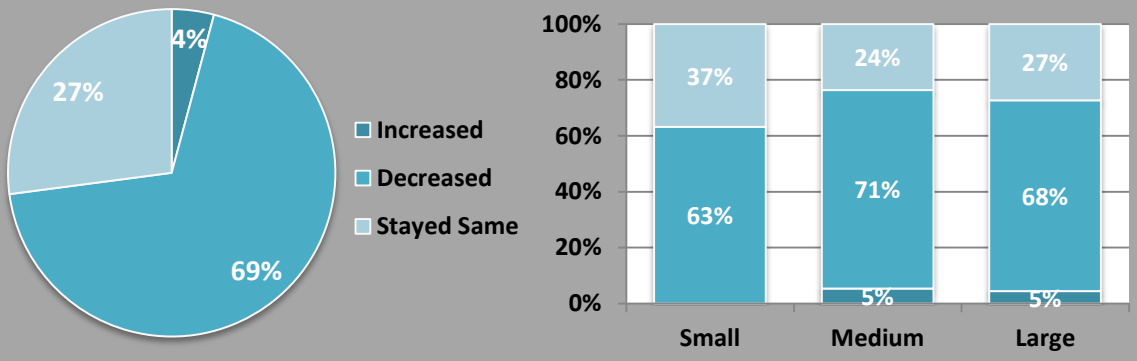



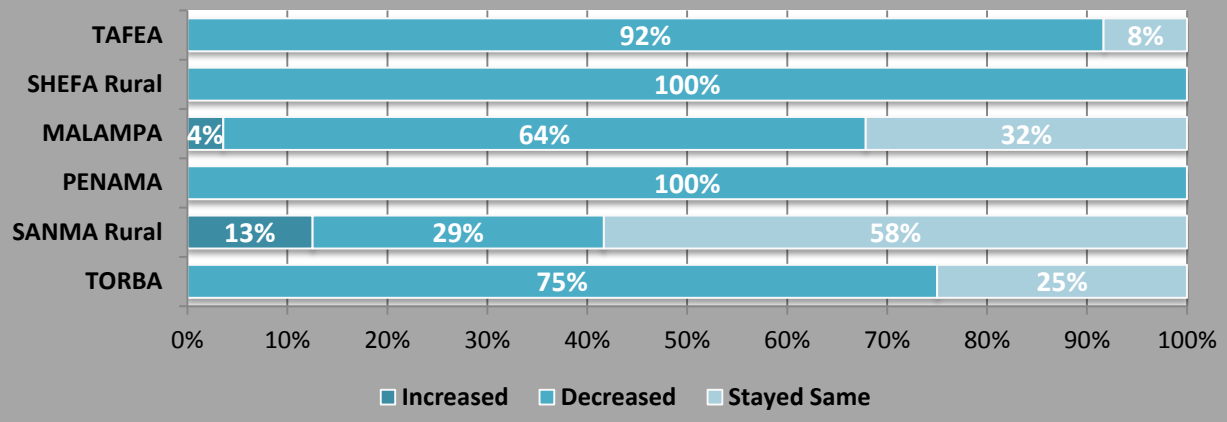

Fewer women's leaders reported incidents of sexual violence in the six month period prior to the survey, shown in Figure 114. An even greater percentage of women's leaders perceive the prevalence of sexual violence to have decreased in the last five years. 100% of women's leaders from PENAMA Province, where they reported the highest number of incidents of sexual violence in the last six months, feel sexual violence has decreased (see Figure 115).

## Figure 114: Incidents of sexual violence in village, last 6 months




## Figure 115: Perceived change in sexual violence, last 5 years



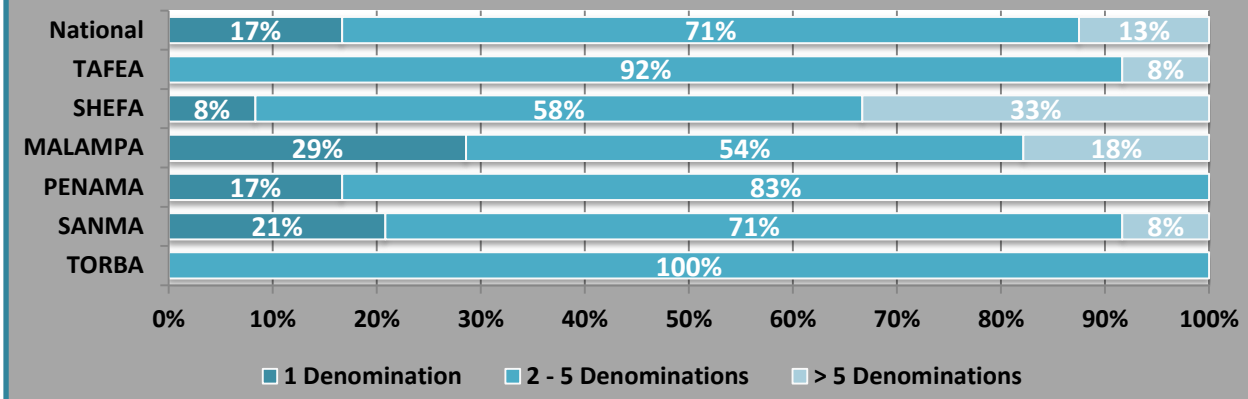
## Outlook of Church Leaders

A church leader was identified by the chief key informant in each community. Church leaders could be pastors, ministers, or elders and stress was put on identifying a high-ranking church leader. They were asked questions on church presence, Christian values, church cooperation, and church infrastructure. The top two responses to the question, "what is the greatest challenge facing your church today?" were shortage of funds and declining membership.

### Presence

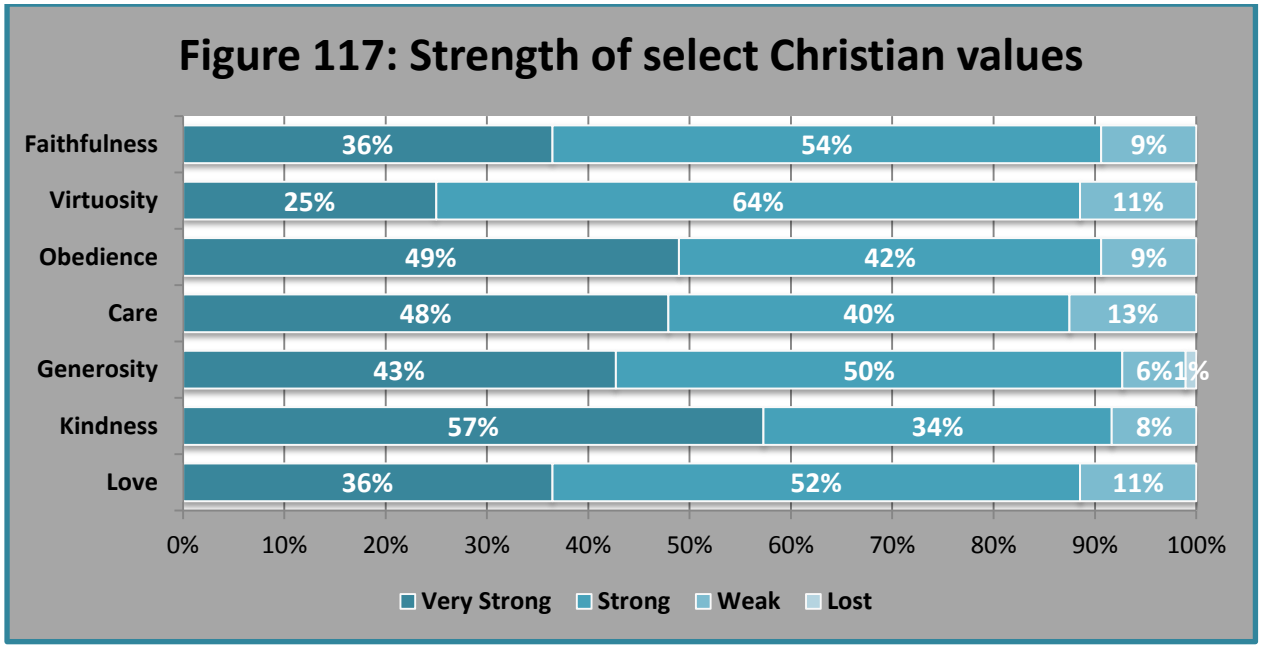
Church leaders were asked how many places of worship are located in the community. They were also asked the number of places of worship outside the community which attract members of the community in question. An indicator of places of worship available to Christian villagers was created by combining the total number inside the village and the total number attracting village members located outside the community. Figure 116 shows the majority of ni-Vanuatu communities having between two and five accessible denominations. One-third of communities in SHEFA Province interviewed have more than five accessible places of worship.

**Figure 116: Number of church denominations accessed by Christian village members**



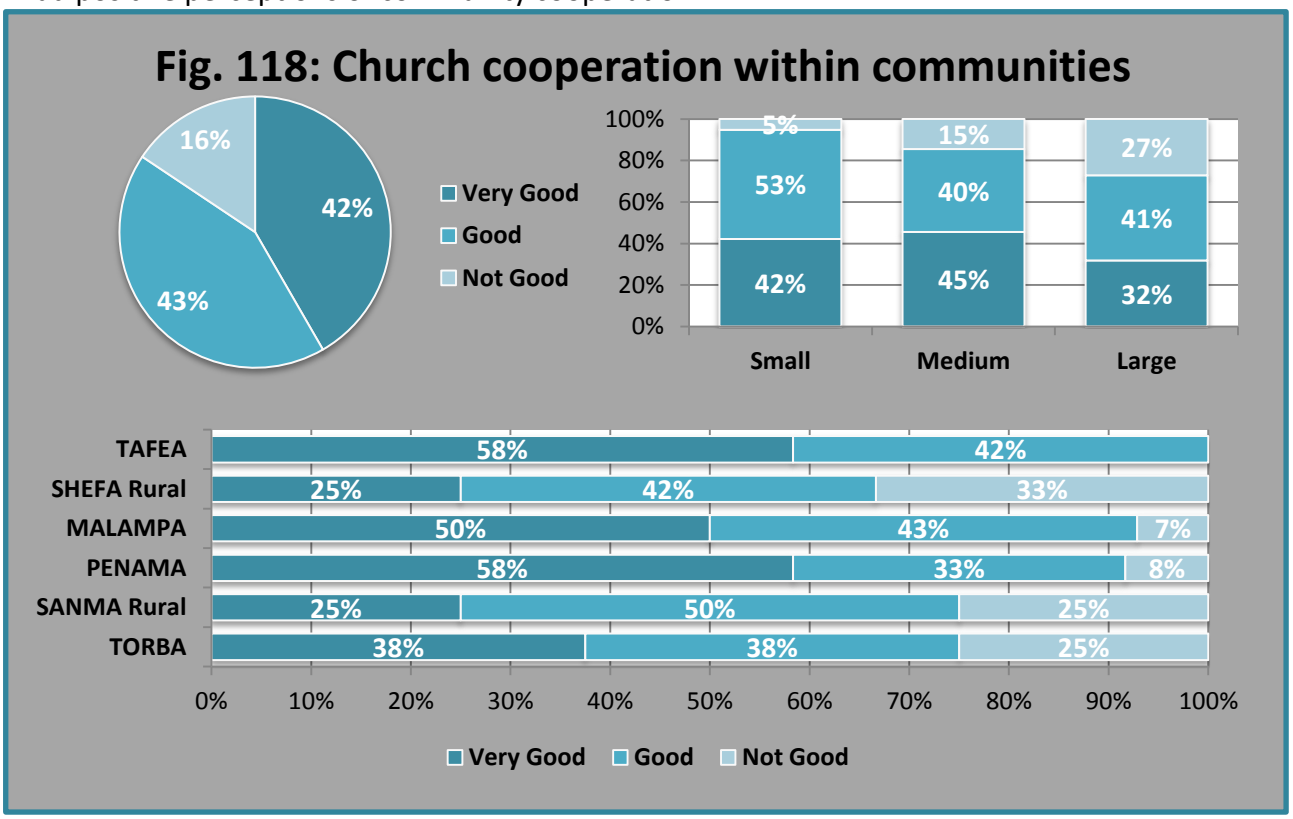

### Christian Values

Seven Christian values were selected for the study as identified in focus group sessions held in the development of survey instruments for the study. Church leaders were asked to rate the strength of each value on a 4-point scale—from very strongly held to completely lost. The question was asked for leaders to rate said values as held by their own members, and not the members of other churches within the community. The three strongest values in terms of positive response frequency, shown in Figure 117, are generosity, kindness, and obedience.

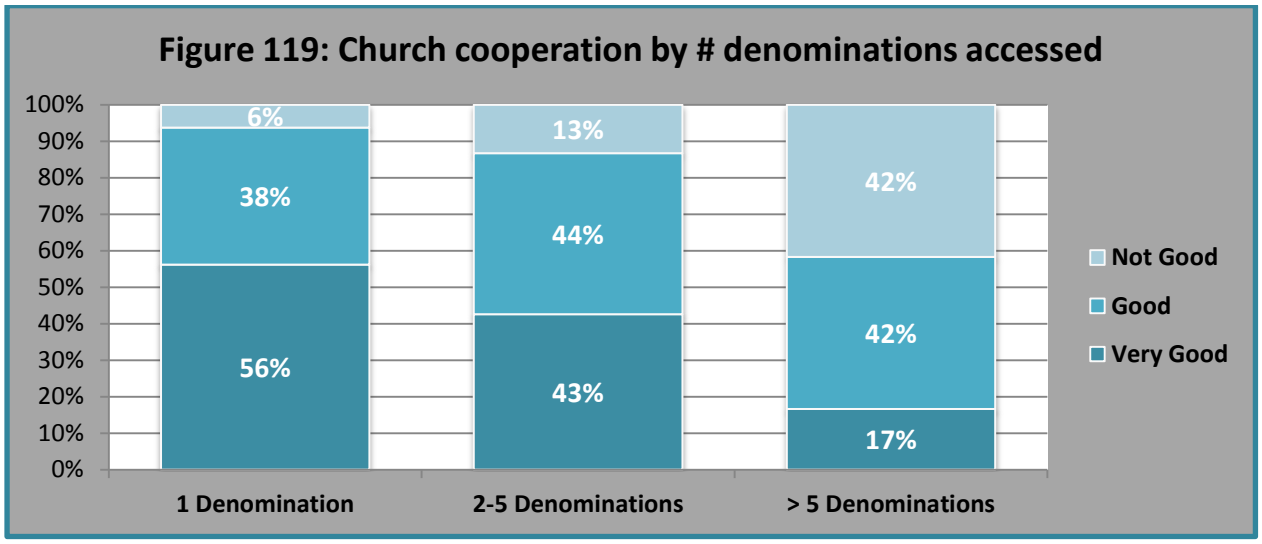



## Cooperation

In order to assess cooperation between churches and between church and community, church leaders were asked to rate the level of cooperation on a 3-point scale. Figure 118 shows greater proportion of church leaders in smaller communities reporting good or very good cooperation within communities. All church leaders interviewed in TAFEA Province had positive perceptions of community cooperation.

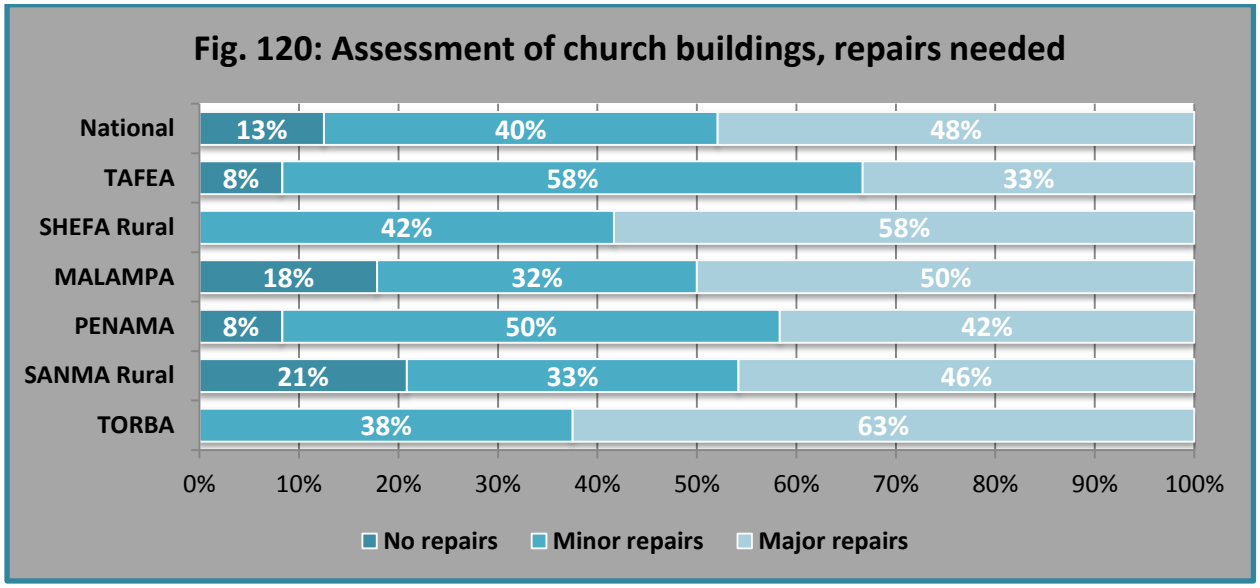


Further analysis finds that communities with a greater number of places of worship accessed by village members have lower levels of cooperation (see Figure 119).




## Infrastructure

Church infrastructure was assessed by the leaders on a 3-point scale. It should be noted that opinions on the conditions of infrastructure may be heavily influenced by access to markets and access to supplies. Smaller communities in more rural areas may tend to judge their infrastructure conditions as very poor, whereas if that community had higher income and closer access to supplies that same building may be deemed as needing only minor repairs. Figure 120 shows roughly half of church infrastructure in rural Vanuatu is in need of major repairs.



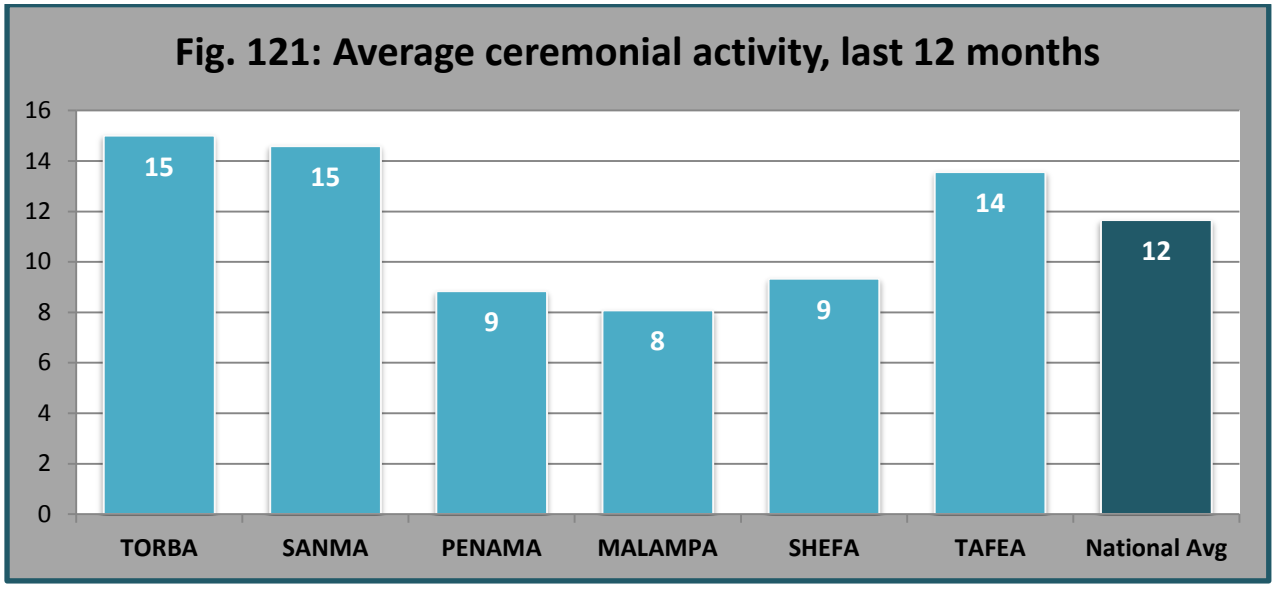
## Ceremonial Activity

Ceremonial activity was measured in a group interview with the entire community. Community members were asked how often, in the previous 12 month period, a customary exchange or sharing of food took place in their community for the purposes of marriage, death, circumcision, status, and reconciliation. Enumerators were not to ask questions on circumcision in areas where it is not traditionally practiced. Average number of activities is reported in Table 16. Combined averages for the ceremonial activities show higher activity levels in TORBA, SANMA, and TAFEA Provinces (see Figure 121).

Future studies on ceremonial activity could include records of the number of animals and other traditional wealth items used in each exchange in order to develop an indicator on the volume of traditional exchange that takes place each year.

*Table 16: Average number of events hosted in community, last 12 months*

| | | Marriage | Death | Circumcision | Status | Reconciliation |
|---|---|---|---|---|---|---|
| Village Size | Small | 1 | 1 | 1 | 1 | 2 |
| | Medium | 3 | 3 | 1 | 1 | 2 |
| | Large | 7 | 6 | 3 | 1 | 5 |
| Province | TORBA | 8 | 3 | 0 | 0 | 4 |
| | SANMA | 6 | 3 | 3 | 0 | 3 |
| | PENAMA | 2 | 2 | 0 | 2 | 3 |
| | MALAMPA | 2 | 3 | 1 | 0 | 2 |
| | SHEFA | 3 | 1 | 2 | 1 | 3 |
| | TAFEA | 2 | 5 | 2 | 0 | 5 |
| National | | **3** | **3** | **2** | **1** | **3** |



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