

HUMAN TRAFFICKING IN SOLOMON ISLANDS

Knowledge, Attitudes, and Perceptions Report

A report written by the American Bar Association Rule of Law Initiative, with the generous support of the U.S. Department of State.

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Contents

List of Tables and Figures.....	i
Executive Summary.....	1
Principle findings	1
Knowledge of Trafficking	1
Perceptions and attitudes towards trafficking	1
Key Recommendations:.....	Error! Bookmark not defined.
Introduction	3
Background	3
Methodology	8
Sampling technique	8
Survey Design	8
Survey Team	8
Training	9
Data collection.....	9
Sampling detail	9
Data Entry	10
Data Analysis.....	10
Limitations of the Study.....	10
Nature of the surveys	10
Resource Limitations	11
Use of baseline survey.....	11
Variations between surveyors.....	11
Survey Results and Discussion	12
A. Demographics.....	12
B. Knowledge of trafficking	13
C. Perceptions and attitudes towards trafficking.....	16
Perceptions of prevalence and causes of trafficking.....	16
Perception of whether forms of trafficking are crimes	18
Attitudes towards victims.....	19
Acceptance of forms of trafficking	21
Responses to trafficking	22
Prevention	29
Conclusions and Recommendations.....	30
Authors and Acknowledgement	32

List of Tables and Figures

Figure 1: Source of knowledge of trafficking (2013)	13
Figure 2: Source of knowledge of trafficking, by province (2013)	13
Figure 3: Source of knowledge of trafficking, by rural/urban location (2013)	14
Figure 4: Understanding of forms of trafficking in 2012 and 2013	14
Figure 5: Knowledge of trafficking by formal education level (2013)	15
Figure 6: Knowledge of trafficking by location (2013)	15
Figure 7: Type of trafficking case identified (2013)	16
Figure 8: Able to personally identify at least one form of trafficking, by province (2013)	16
Figure 9: Trafficking cases personally identified by respondents, by province and type (2013)	17
Figure 10: Perception of form of trafficking happening the most (2013)	17
Figure 11: Perception of form of trafficking happening the most, by urban location (2013)	18
Figure 12: Perception of form of trafficking happening the most, by rural location (2013)	18
Figure 13: Perception of form of trafficking happening the most, by age group (2013)	18
Figure 14: Perception of whether forms of trafficking are crimes	19
Figure 16: Should victims be held responsible for what happens to them? (2012)	19
Figure 15: Should victims be held responsible for what happens to them? (2013)	19
Figure 17: Respondents answering 'yes' to the question - could it happen to you?	20
Figure 18: Respondents believing Asian workers in logging camps could be the victims of forced labour, by province (2013)	20
Figure 19: Percentage of respondents believing (1) it is not the child's fault when paid for sex and (2) Asian workers can be victims of forced labour, by education (2013)	20
Figure 20: Percentage of respondents believing that forced commercial marriage is part of their culture, by province (2013)	21
Figure 21: Percentage of respondents believing that forced commercial marriage is part of their culture, by age group (2013)	21
Figure 22: Percentage of respondents agreeing that "someone should marry the person their family tells them too, even if it is because the family will get money", by province (2013)	22
Figure 23: "Where should a victim go for help?" (2013)	22
Figure 24: "Where should a victim go for help?", by age (2013)	23
Figure 25: "Who do you trust to help you?" (2013)	23
Figure 26: "Who do you trust to help you?", by gender (2013)	24
Figure 27: Percentage of respondents telling someone of an identified case of trafficking (2013)	24
Figure 28: Percentage of respondents not telling of an identified case of trafficking, by province (2013)	
Error! Bookmark not defined.	
Figure 29: "Who did you tell?" (2013)	25
Figure 30: "Who did you tell?", by province (2013)	25
Figure 31: "Why did you not tell?" (2013)	26
Figure 32: "Why did you not tell?", by province (2013)	26
Figure 33: Percentage of respondents not reporting a case of trafficking because it is 'not their business', by education (2013)	27
Figure 34: Reasons for not reporting a case of trafficking, by age (2013)	27
Figure 35: "Why don't people tell police?" (2013)	28
Figure 36: "Why don't people tell police?", by province (2013)	28
Figure 37: "Why don't people tell police?", by rural/urban location (2013)	29
Figure 38: "Why don't people tell police?" (2012 and 2013)	29
Figure 39: "Who is responsible for preventing the problem of trafficking?" (2012 and 2013)	29
Figure 40: "What will be the biggest challenge to preventing trafficking?" (2012 and 2013)	30
Figure 41: "What will be the biggest challenge to preventing trafficking?", by province (2012 and 2013)	30

Executive Summary

The American Bar Association Rule of Law Initiative's (ABA ROLI) HUMAN TRAFFICKING IN SOLOMON ISLANDS Knowledge, Attitudes, and Perceptions Report details the citizenry's experience with human trafficking. Data for the study was derived from baseline data collected through a survey tool in 2012 and endline data collected in 2013. The purpose of this report is to provide a comprehensive picture of the knowledge, attitudes and perceptions of human trafficking among Solomon Islanders, and to determine the extent to which any positive changes in knowledge, attitudes and perceptions of human trafficking were the result of ABA ROLI's targeted outreach and training activities on trafficking in persons for the period of 2012-2013.

The 2013 survey was conducted in August and September 2013. 406 Solomon Islanders were surveyed from four provinces: Guadalcanal, Western, Makira-Ulawa ('Makira') and Malaita. Cluster random sampling was used to determine the survey respondents, who were asked to answer a survey containing both quantitative and qualitative questions.

This report comprises an overview of the survey methodology, a tabular and graphic analysis of all findings by different demographic indicators such as province, age, gender and education group, and comparisons with the 2012 survey findings, where appropriate. Responses to repeated questions from the baseline survey were generally consistent, and the new questions generated illuminating findings. The principle findings are summarized below.

Principle Findings

Knowledge of Trafficking

- **Knowledge:** There is an overall low awareness of trafficking in Solomon Islands, with the majority of people (52%) being unfamiliar with the term 'human trafficking'. However, 67% of the survey population were familiar with some common forms of trafficking (forced labour, forced marriage and forced commercial sex). Knowledge of trafficking increased with rises in age and education levels, and by being male or being in an urban rather than rural location.
- **Source of trafficking knowledge:** The top three sources where respondents heard of human trafficking were: police/non-governmental organization (NGO) awareness-raising, newspapers, and ABA ROLI radio spots.

Perceptions and Attitudes

- **Prevalence:** 77% of respondents indicated they knew personally of at least one case of trafficking (forced labour, forced marriage (for money), forced commercial sex or a child who had been paid for sex). Forced commercial marriage and forced commercial sex were the most common forms of trafficking identified. Malaita Province had the highest amount of personally-identified cases of trafficking (91%), with the primary form being forced commercial marriage. The second highest response rate was from Western Province, with the primary form being forced commercial sex.
- **Trafficking as a crime:** There is a high recognition (86%) that these forms of trafficking are crimes.
- **Attitudes towards victims:** Sympathy for victims does not appear strong, with 49% of respondents agreeing that victims should be held responsible for what happens to them, 24% agreeing that children are at fault for getting involved in commercial sex, and only 66% agreeing that it is possible that Asian workers in logging camps could be the victims of forced labour.
- **Acceptance of trafficking:** Over one in five respondents believed that forced commercial marriage is part of their culture (and one in three respondents from Malaita Province).

- ***Response to trafficking:*** Almost one in four Solomon Islanders did not know where to go for help if they were a victim of trafficking. 39% of respondents said that victims should seek help from police. However, of the trafficking cases personally identified, 44% did not tell anyone. Of the remaining people that did tell, the highest percentage (38%) told friends. Of the people that did not tell, most did not because of a fear of causing problems or reprisals (43%), or a belief that it was not their business (34%). Reasons for not reporting trafficking cases do however vary from province to province. This is consistent with results in 2012.
- ***Prevention of trafficking:*** There was widespread recognition in both 2012 and 2013 that prevention of trafficking requires a collaborative effort (68% responding that “everyone” is responsible). Awareness and cooperation among different agencies was seen as the biggest challenges to preventing trafficking.

Introduction

Human trafficking (also called trafficking in persons) is defined in article 3 of the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children as the:

'recruitment, transportation, transfer, harbouring or receipt of persons, by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation'.

Trafficking, therefore, occurs when the following three elements exist:

- The action of recruitment, transportation, transfer, harbouring, or receipt of persons
- By means of the threat or use of force, coercion, abduction, fraud, deception, abuse of power or vulnerability, or giving payments or benefits to a person in control of the victim
- For the purposes of exploitation, which includes exploiting the prostitution of others, sexual exploitation, forced labour, slavery or similar practices, and the removal of organs.

Information on the scope and extent of trafficking in the Solomon Islands is limited. However, porous borders, minimal awareness, gender inequality, limited accountability in the logging and fishery industries, and weak law enforcement, contribute to the country's vulnerability to trafficking.

As there is little information on trafficking in Solomon Islands, ABA ROLI undertook this study to better understand the knowledge, attitudes, and perceptions of human trafficking within Solomon Islands.

It should be noted that Solomon Islands is a very diverse country, made up of different cultures within its nine provinces, and as such, the findings from select communities within four provinces are unlikely to be a complete and accurate representation of Solomon Islands as a whole. However, the findings are able to reveal a general picture of Solomon Islands, which is set out within this report.

Background

In 2009, the American Bar Association Rule of Law Initiative (ABA ROLI) initiated its Trafficking in Persons Program (Program) in Solomon Islands, with the generous funding of the U.S. Department of State. Through the life of the Program which ended in October 2013, ABA ROLI raised awareness about and built capacity to respond to human trafficking among key groups of actors in the Solomon Islands, including prosecutors, government officials, police, health care workers, and civil society organisations (CSOs). The goal of the Program was to combat trafficking in the Solomon Islands and to develop an effective, coordinated response to the problem.

In order to understand the context of trafficking within Solomon Islands, and so develop targeted awareness activities, ABA ROLI with support of the Solomon Islands Christian Association (Federation of Women) conducted a knowledge, attitudes, and perceptions (KAP) survey in July 2012. The general objective of the KAP survey was to provide both quantitative and qualitative information data in order to better understand Solomon Islanders' understanding, attitudes and perceptions of human trafficking. This was the first survey of its kind in the Solomon Islands to focus specifically on trafficking in persons.

The results were incorporated into a document: "Policy Note: Raising Awareness on Trafficking in Persons in the Solomon Islands" and distributed to stakeholders in Solomon Islands.

Following the survey, public outreach activities were conducted to raise awareness of human trafficking and respond to the results of the baseline survey (for instance, reduce the level of victim-blaming in relation to trafficking). ABA ROLI produced or participated in radio programs, radio spots, newspaper editorials and articles, newspaper advertising, other print media (posters) and training workshops. These

activities were aimed at increasing knowledge of trafficking as well as improving perceptions in favor of victims of trafficking.

Specifically, the following awareness activities were carried out to directly reach the Solomon Islands population:

- Radio spots were played in September and October 2012 to raise awareness on trafficking and the survey results. In July, ABA ROLI generated trafficking awareness through press releases on the release of the US State Department TIP Report. Consequently, news bulletins included trafficking on 3 different radio stations in July 2013. Five additional radio spots were aired 13 times daily for one month from August 8, 2013 on both the AM and FM national broadcaster (Solomon Islands Broadcasting Commission), aiming to clarify the meaning of trafficking, help the population identify forms of trafficking, and encourage collective censure of trafficking. Radio was the chosen medium because of its extensive reach in Solomon Islands – 87% of the Solomon Islands population prefers getting news and information from the radio.¹ ABA ROLI chose to broadcast on both the AM and FM stations of SIBC, the National Broadcasting Commission, as 86% of people have SIBC (AM) reception and 59% have FM reception at least some of the time in their community. 71% of Solomon Islanders listen to the radio at least a few times a week.²
- Posters were designed and distributed to stakeholders from October 2012 – October 2013. 50 English and 50 Pidgin posters were printed, distributed to stakeholders and displayed in prominent locations such as noticeboards in October 2012. In May - June 2013, 144 posters were distributed or displayed.
- Newspaper articles: In October 2012, four awareness articles were published in the Solomon Star, Sunday editions and two awareness strips were published using advertising space. The Solomon Star is the primary daily newspaper in Solomon Islands and is distributed to all the provinces in Solomon Islands. In July, ABA ROLI generated trafficking awareness through press releases on the release of the US State Department TIP Report. Consequently, two articles were published in the Solomon Star and Island Sun. In July, an awareness-raising newspaper editorial was also published in the Island Sun newspaper. An article on ABA ROLI's training was also published in the Solomon Star in July 2013 and September 2013. Newspapers are the second most preferred media in Solomon Islands for getting information (35%).³
- ABA ROLI implemented training for community members:
 - February 26/27 – 11 participants (community leaders, including two from other provinces)
 - February 2013 – 10 participants (community members)
 - March 2013 – 15 participants (community members)
 - June 24-26 2013 – 25 participants (Central Province, community members)
 - July 29 2013 – 24 participants (Central Province, community members)
 - July 6-13 2013 – 20 participants (Makira, community members)
 - July 9 2013 - 16 participants (Honiara, community members)
 - July 10 2013 - 12 participants (Honiara, community members)
 - July 24 2013 – 15 participants (Honiara, community members)
 - July 22 2013 – 30 participants (Honiara, community members)
 - September 3 2013 – 160 participants (Honiara, students)

¹ Regional Assistance Mission to Solomon Islands, *RAMSI People's Survey 2013*, Executive Summary, page 67, available at: <http://www.ramsi.org/Media/docs/FINAL-Peoples-Survey-2013-1-final-111900c1-79e2-4f41-9801-7f29f6cd2a66-0.pdf>.

² Ibid, pages 3-4.

³ Ibid, page 67.

In addition, ABA ROLI conducted activities for stakeholder organisations in Solomon Islands, so that these organisations could be equipped to raise awareness of trafficking in their respective networks:

- Distribution of the Policy Note: “Raising Awareness on Trafficking in Persons in the Solomon Islands” to 279 stakeholders working with Solomon Island communities.
- Distribution of the “Data Collection on Trafficking in Persons in the Solomon Islands: Procedures and Protocols” to 273 stakeholders working with Solomon Island communities.
- Training, stakeholder workshops and community trainings were conducted for individuals from stakeholder organisations which may come across trafficking. ABA ROLI implemented training for prosecutors, public defenders, social welfare providers, civil society organisations and legal advocates on improving data collection and referral systems and legal remedies for trafficking victims:
 - October 30 2012 – 46 participants (Honiara stakeholders)
 - February 26/27 – 11 participants (community leaders, including two from other provinces)
 - February 28/March 1 – 12 participants (legal stakeholders, including two from other provinces)
 - July 17, 2013 – 20 participants (Honiara, police officers, including two from other provinces)
 - September 12 2013 – 9 participants (Honiara, immigration officials)
- A Legal Review of trafficking legislation in Solomon Islands was drafted and distributed to 32 legal stakeholders. It was also published online on the Pacific Islands Legal Information Institute website.
- A Trafficking Advisory Committee was set up, constituted by government officials and civil society organisations. The Committee met on six occasions between October 2012 and October 2013, to discuss and share information on current cases of trafficking and build a network of organisations better empowered to prevent and respond to trafficking,
- A trafficking community training module was designed to provide information to civil society organizations planning to conduct training to communities on trafficking. It is comprehensive, participative, and contextual to the Solomon Islands.

Through these measures which took into account variances in literacy, education levels, gender, residence location, and age, ABA ROLI endeavoured to reach as much of the population as possible. However, due to resource constraints, it was not possible to conduct extensive one-on-one trainings and awareness raising in the provinces.

To determine the extent of any changes in knowledge, attitudes, and perceptions of human trafficking resulting from outreach and training activities, as well as to grasp a fuller picture of knowledge, attitudes and perceptions of human trafficking, ABA ROLI conducted an endline survey in August-September 2013. Specifically, the endline survey was intended to establish the following:

1. The levels of knowledge, perceptions and attitudes towards human trafficking, and whether these levels have changed since July 2012.
2. The perception of prevalence of human trafficking in Solomon Islands.
3. The effectiveness of ABA ROLI’s communication in disseminating information, and whether the public outreach activities have been effective at increasing awareness about human trafficking.
4. Future targeted and effective strategies for increasing awareness and improving the response to human trafficking.

Information collected through the survey will help assess the impact of ABA ROLI interventions, give an indication of the population’s awareness of trafficking, and outline areas where there is a need for more targeted efforts.

Trafficking in Solomon Islands

Vulnerabilities

There are certain features of Solomon Islands which can make its residents vulnerable to trafficking or make it difficult to monitor and combat trafficking:

- *Geographical spread:* Solomon Islands is a sprawling island country that includes six large islands, dozens of smaller islands, and hundreds of islets and atolls. 84% of the population is rural, living in widely dispersed villages of a few hundred persons.⁴ There are currently more than 100 active logging ‘ports’ which are unregulated and directly exposed to international movement.⁵
- *Literacy:* Solomon Islands has one of the lowest rates of adult literacy in the region, estimated at between 25 and 40 per cent.⁶
- *Civil conflict:* The country experienced civil conflict just over 10 years ago. While there is currently peace and reasonable stability, the conflict caused severe economic contraction and stagnation. The conflict diminished the institutional capacity within Solomon Islands, including of the legal sector.
- *Poverty:* Solomon Islands remains relatively poor and continues to face serious economic challenges. The majority of the population is involved in subsistence/cash crop agriculture, with less than a quarter involved in paid work.⁷ There are a large number of people, particularly young people, in search of employment, education and training, with only one in six school leavers finding formal employment.⁸ This can create vulnerabilities for young people in particular to be exposed to trafficking.
- *Gender inequality* – Gender inequality is prevalent in Solomon Islands and significant gender disparities exist in employment, wages, political representation, and customs of holding land. Women generally have a lower social status than men⁹ and have limited decision making powers.¹⁰ Much of trafficking is gender-based, and gender inequality can create impediments for responding to these forms of trafficking. For example, most provinces practice bride price, which was traditionally used as way to build relationships between families, as well as to ensure the

⁴ Strategic Asia and United Nations Development Programme, *Millennium Development Goals Progress Report for Solomon Islands 2010*, 2010,
http://www.undp.org/content/dam/undp/library/MDG/english/MDG%20Country%20Reports/Solomon%20Islands/2010%20Final_SI_MDG.pdf, page 22.

⁵ Australian Institute of Criminology, *Hollow Borders and Slim Authorities*, Presentation, 2009,
http://www.aic.gov.au/media_library/conferences/2009-peopletrafficking/roughan.pdf

⁶ UN Collaborative Programme on Reducing Emissions from Deforestation and Forest Degradation in Developing Countries, *National Programme Document*,
http://www.unredd.net/index.php?option=com_docman&task=doc_view&gid=5801&tmpl=component&format=raw&Itemid=53, page 5.

⁷ Australian Government, Department of Foreign Affairs and Trade, *Solomon Islands country brief*,
http://www.dfat.gov.au/geo/solomon_islands/solomon_islands_brief.html.

⁸ UNDP Pacific Centre and the Pacific Islands Forum Secretariat, *Urban Youth in the Pacific: Increasing resilience and reducing risk for involvement in crime and violence*, 2011,
http://www.undppc.org.fj/_resources/article/files/UrbanYouth_in_the_Pacific.pdf, page 100.

⁹ Special Rapporteur on violence against women, its causes and consequences, Rashida Manjoo, *Mission to Solomon Islands*, 22 February 2013, A/HRC/23/49/Add.1, <http://daccess-dds-ny.un.org/doc/UNDOC/GEN/G13/114/76/PDF/G1311476.pdf?OpenElement>, page 3.

¹⁰ Strategic Asia and United Nations Development Programme, *Millennium Development Goals Progress Report for Solomon Islands 2010*, 2010,
http://www.undp.org/content/dam/undp/library/MDG/english/MDG%20Country%20Reports/Solomon%20Islands/2010%20Final_SI_MDG.pdf, page 43.

well-being of the bride. Unfortunately, today these institutions are often distorted. Under the guise of bride price, families have begun selling young girls into arranged marriages.¹¹

- *Public management and corruption* - The capacity of the civil service in areas such as planning, budgeting and policy formulation is limited. Furthermore, corruption (particularly arising due to the prevalence of tribal and island interests over the nation) is common.

Instances of trafficking in Solomon Islands

The Solomon Islands has diverse patterns of trafficking – internal and transnational; organised and small-scale; and through sex, marriage and labour. Examples include:

- Trafficking of girls and women internally in Solomon Islands for sexual exploitation, forced marriage or to work as domestic servants (house girls/women) – including in logging camps and on fishing vessels;
- Trafficking of Asian females for sexual exploitation;
- Trafficking of men into Solomon Islands from other countries such as Asian countries to work in logging camps or fishing ships.

Much of the trafficking appears to occur in and around logging camps and fishing vessels. The fishing vessels may be domestic or part of a foreign fleet. There are reports that boys and girls are taken out to foreign and local fishing vessels by their parents for commercial sexual exploitation with fishermen in exchange for fish.¹² Throughout 2012 and 2013, the Immigration Division made numerous reports of cases with trafficking indicators. These cases have predominantly involved foreign (Asian) male workers on fishing vessels as victims of trafficking. However, it appears trafficking in Solomon Islands is an issue which overwhelmingly occurs domestically and affects women and girls. Surveys by ABA ROLI have shown that, following training on the meaning of trafficking in persons, 63% of respondents could personally identify cases of trafficking. Of these, 77% involved cases of forced commercial sex or forced commercial marriage.

The prevalence of commercial sex in Solomon Islands is high: A 2009 study sample of 604 youth included 56 who reported having commercial sex and 44 who reported transactional sex. Of the reports of commercial sex (56), 15 were male and 41 female, 10.1% adolescents (15-19 years) and 15.1% young people (20-24).¹³ Alarmingly, out of those who had sex for money, food or gifts, 11% were forced.¹⁴ This study also found that 10.1% of adolescents (15-19 years) engaged in commercial sex and that women were more likely to engage in commercial sex than men.

These findings are supported by an early study by the Christian Care Centre: ‘Commercial Sexual Exploitation of Children in the Solomon Islands: A Report Focusing on the Presence of the Logging Industry in a Remote Region’.¹⁵ The paper (focused on the Arosi Region of Makira Province) noted that child prostitution was the most prominent type of exploitation, and most of the perpetrators were

¹¹ ECPAT International, *Regional Report on East Asia and the Pacific Regional Preparatory Meeting for the World Congress III*, 2008, <http://resources.ecpat.net/WorldCongressIII/PDF/Publications/RegionalReport-EAP.pdf>, page 85.

¹² U.S. Department of State, *Trafficking in Persons Report 2013*, 2013, <http://www.state.gov/documents/organization/210741.pdf>, page 332.

¹³ UNICEF Pacific Offices and the Government of Solomons, *Rubbish Sicki, Bad Sickness: Understanding HIV and AIDS Risk and Vulnerability Among Solomon Islands Youth*, 2009, http://www.unicef.org/pacificislands/Solomon_Is_Part_2.pdf, page 62.

¹⁴ Ibid, page 67.

¹⁵ Church of Melanesia Solomon Islands, Christian Care Centre (Tania Herbert), *Commercial Sexual Exploitation of Children in the Solomon Islands: A Report Focusing on the Presence of the Logging Industry in a Remote Region*, 2007, <http://www.pacifichealthvoices.org/files/Commercial%20Sex%20%20Exp%20in%20Solomon.pdf>.

foreign loggers.¹⁶ Numerous accounts of children being sold into marriage by parents were also recorded.¹⁷ Sister Doreen from the Christian Care Centre reports that, although statistics are not kept, she observes numerous cases of child trafficking in her field of work, often with the consent of the parents. She notes that the money paid to the parents ‘shuts their mouths’. It can happen in a variety of ways, including cases where relatives give money and food to young girls and then demand sex in return.

Methodology

Sampling Technique

ABA ROLI employed cluster random sampling. 4 provinces were selected, with 2 urban and 2 rural communities surveyed in each of these provinces. The sample size was 25 people from each community. The total number of individuals surveyed was 406. To ensure homogeneity, the surveyors were instructed to cover the whole village by following random sampling.

The same methodology was applied in both the 2012 baseline and 2013 endline surveys.

Survey Design

The baseline survey consisted of twenty questions, many of which the respondent could choose between ‘yes’ or ‘no’ to respond, with others providing the respondent with a selection of alternatives or an opportunity to provide a qualitative response. The questions centred on the respondent’s knowledge of trafficking and whether the various forms are a crime, acceptance of trafficking and censuring of victims, and the role of police. ABA ROLI used the knowledge gained from its trafficking work in Solomon Islands to design contextualised questions, focusing on the forms of trafficking most common in Solomon Islands.

In particular, the survey focused on the following forms:

- Forced commercial sex: commercial sex act which is induced by force, fraud, or coercion.
- Forced commercial marriage: marriage which is for commercial benefit, and is induced by force, fraud or coercion.
- Forced labour: any work or services induced by force, fraud, or coercion.
- Paying children for sex/child prostitution: commercial sex act in which the person induced to perform the act is not yet 18 years old.

In order to draw comparisons between the baseline and endline surveys, the endline survey employed the same twenty questions as the baseline. However, the endline survey attempted to probe deeper and draw upon the knowledge gained through the Program by including 12 additional questions. These questions were designed to provide additional information on:

1. Supplementary areas of inquiry that had been consistently raised during the Program’s activities with stakeholders: the commercial sexual exploitation of children, attitudes to foreigners, and cultural notions of marriage;
2. The prevalence and most common forms of trafficking identified by respondents; and
3. Practices in responding to cases of trafficking.

Survey Team

The survey team consisted of four members (three male, one female) of the Ola Fou Youth and Community Development Program in Solomon Islands. This program trains youth workers in improved community research skills, providing Certificate and Diploma-level courses, and creates opportunities for

¹⁶ Ibid, page 5.

¹⁷ Id.

young people in the Pacific Islands to change their lives and the circumstances of their communities. Each surveyor surveyed one province.

Training

The Ola Fou Youth and Community Development Program team were already skilled in community research. ABA ROLI built upon these skills by training the survey team on the particular requirements of the endline survey and efficient and effective data collection and entry processes.

ABA ROLI trained the surveyors on data collection on 6 August 2013 and data entry on 9 September 2013. The training adopted a number of approaches. First, the surveyors were given a number of pre-training reading documents including the survey itself and information about ABA ROLI. Second, the team was provided with information on the background, purpose, and objectives of the survey. Third, ABA ROLI went through the survey, question by question, to ensure complete understanding of the survey tool. ABA ROLI reiterated principles of research, particularly: sampling and the role of samples being representative of an entire population and objectivity and avoiding bias in selecting communities and respondents and in interviewing techniques (such as non-suggestive probing). Fourth, the team used role play to practice asking survey questions in pairs.

The data entry training focused on how to populate an excel table, including using the appropriate coding, to accurately record the responses given and avoid unnecessary errors or non-useable data.

ABA ROLI also conducted training on key concepts of trafficking and how to conduct training on trafficking (through a trainer-of-trainers session on activities in a community training manual developed by ABA ROLI).

Data Collection

Data was collected from 12 August to 15 September 2013. Each surveyor was assigned to one province, and was to select four communities (two urban, two rural) within that province. In selecting the communities, the surveyors considered points of entry into the communities (such as contact persons who could facilitate introductions with community chiefs and leaders). This was an important consideration given the sensitivity of the survey topic. The cost and logistics of travelling to the communities were also considered.

Once selected, the surveyor visited the community and self-selected the participants, choosing a range of demographic characteristics (for example gender, age, occupation, education) that was generally representative of the population within the community.

Sampling Detail

Province	Name of community	Number of respondents
Guadalcanal	Vatukalau	25
	White river	25
	Zion	30
	Titinge	26
Malaita	Ambu	25
	Kaloka-Ol'ola	25
	Tolo-Kokomu	25
	Kwaibala	25
Makira	Kaonasuqu	25
	Kirakira	25
	Cambell	25
	Pamoia	25
Western	Sagheraghi	25

	Gizo	25
	Noro	25
	Munda	25
Total respondents		406

The surveyors met one-on-one with respondents wherever possible, explained the purpose of the survey, confidentiality, what was involved in participating in the survey, and that respondents had the option to refuse to answer any questions or stop the survey at any time. Surveyors obtained verbal consent from the respondents before commencing the survey.

Data were collected by using the same survey questionnaire employed for the baseline survey. The surveyors read out each question on the survey, providing additional clarification when sought. The questions were written in English, the official language of Solomon Islands, but asked in Pijgin English (which is the lingua franca in Solomon Islands, often used orally but not having standardised grammar or spelling) or the local language of the community (if the survey was conducted in the local language). To reduce data collection errors, surveyors checked the survey instrument for any entry errors before completing the survey.

Following the survey implementation, ABA ROLI surveyors then conducted a basic training on trafficking in persons in the communities.

Data Entry

Following the collection of data, the surveyors were trained on data entry. In particular, the surveyors were trained on understanding the database and becoming familiar with the coding processes to correctly input the data collected during field work. In particular, surveyors were trained on summarising qualitative data collected from the surveys. The training consisted of a short presentation, interactive review of the questionnaire and database (Excel), and practical exercises on coding and data entry.

Data Analysis

Once the data was entered, it was reviewed by ABA ROLI for consistency. ABA ROLI made minor, non-substantive changes to the data entry to ensure the data could be analysed.

ABA ROLI then analysed the data using a Pivot Table to explore the relationships within the data and identify comparisons and patterns. Pivoting the data ensured that different summaries of the data could be drawn, through filtering, sorting, and grouping data subsets.

Limitations

There are a few limitations to the two surveys to be acknowledged: the superficial nature of the survey; resource limitations; restrictions created by the baseline survey which was developed by a different team of professionals no longer working with ABA ROLI; and variances in data collection.

Nature of the Surveys

The survey tool was used to collect broad quantitative and qualitative information about people in Solomon Islands. The emphasis is on quantitative data, which is interpreted by qualitative information. The surveys relied on voluntary participation by people within selected communities, and this could potentially lead to biased results. In addition, the surveys only asked pre-defined questions, and therefore the possible responses to the questions were limited. It is possible other important details are missed if they did not fit within the preconceived survey model, and it is for this reason that ABA ROLI designed the survey questions through knowledge of trafficking in Solomon Islands and with feedback from the local surveyors.

Resource Limitations

Both the baseline and endline surveys were only able to reach a small sample size of around 400 people, and these people came from four of the nine provinces of Solomon Islands. Therefore, it is difficult to claim that the sample is accurately representative of the wider Solomon Islands population. It does provide insight into four provinces in particular, and while assumptions can be drawn from these to the overall situation in Solomon Islands, it is important to recall that Solomon Islands is a very diverse and disparate country.

Use of Baseline Survey

The endline survey necessarily had to follow the same exact questioning as the baseline survey, in order to produce comparable results. Some of these questions may have created ambiguity, and for this reason, additional questions were included in the endline survey.

For example, the baseline survey asked respondents if they knew what specific forms of trafficking were, but did not ask whether respondents knew what the term ‘trafficking’ was. Yet midway through the survey, respondents were asked questions about trafficking (e.g. ‘when is it ok for trafficking to happen’) without first establishing an understanding of the term ‘trafficking’. There were also some bias in the options of survey responses (for example, the options for victims of trafficking were children, young women, international women, or all of the above – giving no possible answers of men). Questions such as ‘who is responsible for these problems?’ were ambiguous because they did not make clear whether ‘responsible’ meant being an actual perpetrator, an enabler who allowed the trafficking to occur, or a person responsible for ensuring trafficking does not occur. Similarly it is unclear if the term ‘people’ is referring to victims, family members, or the community in the question ‘why do people let it happen?’

In addition, there were some limitations in the forms of trafficking detailed in the baseline survey: There was no mention of the commercial sexual exploitation of children, a common form of trafficking in Solomon Islands. The survey asked questions on forced marriage, without any mention of exploitation or commercialism, which may have created connotations of cultural practices which would not necessarily be considered trafficking. Furthermore, baseline questions did not differentiate the vastly different attitudes that relate to different forms of trafficking (for example, labour and sex trafficking).

These deficiencies were remedied in the endline survey, in which a question relating to understanding of the term trafficking was asked, as well as more specific questions on the different forms of trafficking, including the commercial sexual exploitation of children, were asked to ascertain the attitudes and perceptions towards different forms of trafficking.

One other issue in the baseline questions was the designation of education, which did not follow the Solomon Islands education system. In Solomon Islands, the education system consists of the following stages: Primary Education (Years 1 – 6); Secondary Education (Forms 1 – 7), and Higher Education for adults over the age of 18. However, the options given in the 2012 survey for education level were “(a) None, (b) Primary, (c) Secondary, (d) High School and (e) College/Uni”. This may have caused confusion as secondary and high school are the same thing in Solomon Islands. Options c and d were combined in analysing the data, and the education options were remedied in the endline survey.

Variations in Baseline and Endline Survey Demographics

The following section shows significant differences in the demographics of the surveyed population between the endline and baseline surveys. In 2013, there were approximately half the amount of respondents in the 25-35 age group as 2012, and double in the 15-24 and over 35 age groups. Similarly, in 2012, 59% of the sample were female, this was reduced to 48% in 2013. Again, in 2013, there were approximately half the respondents in the primary and tertiary education groups (21 and 14%) as 2012, and double in the no education and secondary education.

These variances caused differences in surveyor selection of respondents. This means that the data analysis is not based on identical demographics, which could create discrepancies when making comparative analysis.

Variations in Survey and Actual Population Demographics

The demographics of both surveys are not consistent with the actual demographics of the Solomon Islands population, detailed in the most recent census information available (2009). Comparison with census statistics from 2009 show that the demographics of the Solomon Islands are closer to:

- Male/Female: 51%/29%
- Age: <15 – 41%; 15-24 – 19%; >25 – 40%
- Urban/Rural: 20%/80%
- Residents of province (percentage of all residents in Solomon Islands): Western – 15%; Makira – 8%; Guadalcanal (including Honiara) – 31%; Malaita – 27%
- Highest level of education: None – 16%; Primary – 56%; Secondary – 14%; Tertiary – 4.5%.¹⁸

The survey followed the model of the baseline survey of 2012, and this accounts for the variation in the census picture. That is, the 2013 survey, following the 2012 survey, collected data from equal amounts of urban and rural communities, and from Guadalcanal as a whole (rather than separating Guadalcanal from Honiara, which may have produced a more accurate representation of Guadalcanal).

The reason for the age variances is again due to differences in surveyor selection, while the education variances is likely due to surveyors not having resources to travel to the most remote communities in Solomon Islands (which are likely to have lower levels of education).

Variations Between Surveyors

The quality of the responses to a number of questions was dependent on the skills of the surveyors. Clear instructions were given on when to prompt and when to probe for answers, however it is expected that some mistakes may have occurred in the field. In addition, different surveyors were used (both in 2012 and 2013, and from province to province). While care was taken to ensure as much consistency as possible, the different approaches or characteristics of each surveyor may have influenced the responses provided. For example, in some situations, surveys were conducted in the language of the community, and this may have given rise to differing interpretation or emphasis of questions.

Survey Results and Discussion

A. Demographics

The 2013 survey was conducted among a sample of 406 individuals. In 2012, the baseline survey was conducted among a sample of 391 individuals.

As shown in Table 1, the 2013 sample included an almost equal proportion of men and women, with most respondents aged between 15 and 35. As was the case in 2012, the respondents came in near equal parts from the four provinces of Western, Makira, Guadalcanal, and Makaita.

Table 1: Demographics of respondents in 2012 and 2013 (gender, age, urban/rural location, province and education)

Sample size	Male: female	Age group	Urban: Rural
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¹⁸ Solomon Islands Government, Solomon Islands National Statistical Office, *2009 Population & Housing Census: National Report (Volume 2)*, 2009, <http://www.spc.int/prism/solomons/index.php/sinso-documents?view=download&fileId=59>, page 98.

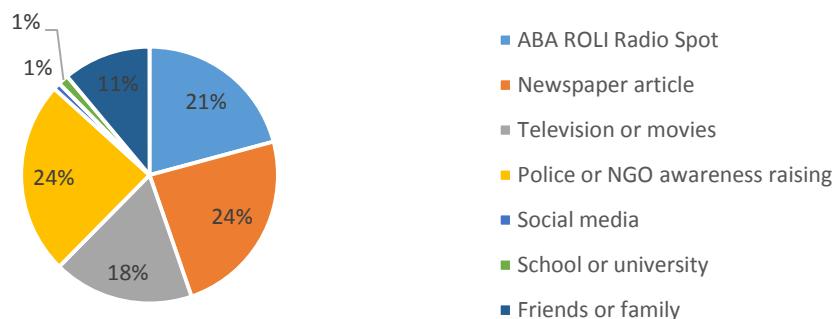
			<15	15-24	25-35	>35	
2012	391	41%:59%	8%	17%	63%	11%	57%:43%
2013	406	52%:48%	9%	39%	27%	25%	50%:50%

	Province				Highest Level of Education			
	Western	Makira	Guadalcanal (including Honiara)	Malaita	None	Primary	Secondary	Tertiary
2012	23%	28%	29%	20%	5%	35%	29%	31%
2013	25%	25%	26%	25%	10%	21%	55%	14%

B. Knowledge of Trafficking

In 2013, a slight majority of respondents (52%) had not heard of the term ‘human trafficking’ before. Makira had the highest proportion of awareness of the term (64%), while Western Province had the least (36%). Rural respondents were 10% less likely to have heard of human trafficking than their urban counterparts, and females similarly showed 10% less awareness than males. This is presumably because of the lower accessibility of rural population and women to education, formal employment, newspapers, and awareness and training sessions. Awareness of the phrase ‘human trafficking’ increased steadily with age and education, a consistent trend throughout much of the survey.

Figure 1: Source of knowledge of trafficking (2013)



Respondents reported having heard of human trafficking from: Police/NGO awareness raising, newspapers, and ABA ROLI Radio spots (the survey question specifically provided the option of ‘ABA radio spots’). In particular, a large proportion of respondents from Makira had heard of trafficking through police/NGO awareness raising, while those in Guadalcanal were more likely to be reached by television or movies, and ABA ROLI’s radio spots (see below).

Figure 2: Source of knowledge of trafficking, by province (2013)

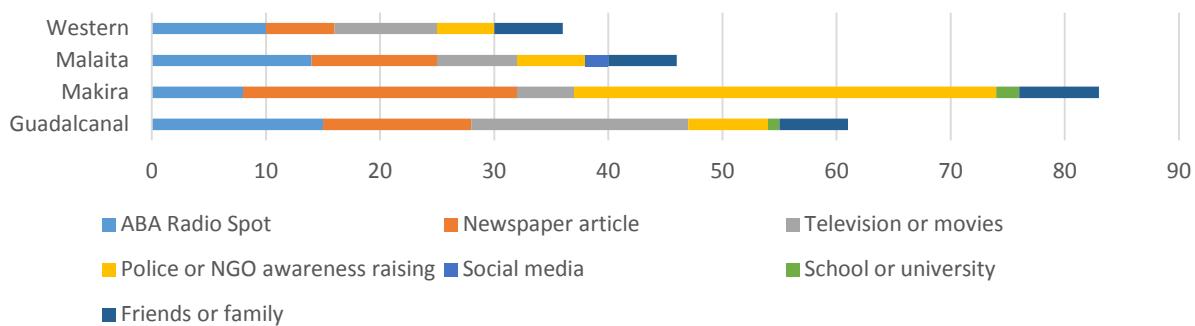
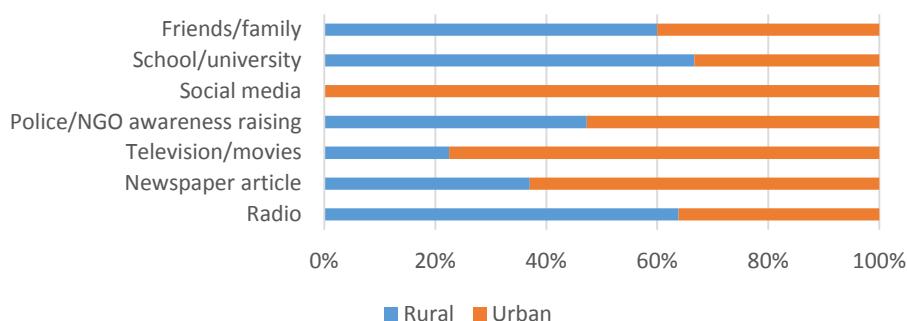


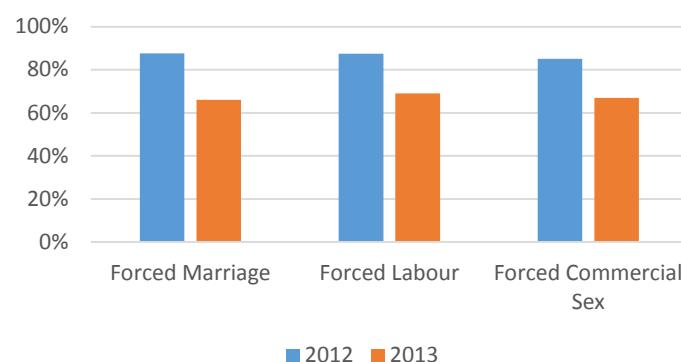
Figure 5 below shows the different sources of knowledge, by rural or urban location. The survey revealed that those in urban locations were more likely to be informed about trafficking through television, movies, social media and newspapers, while those in rural locations were more likely to be informed by friends and family, school or university, and radio. This is an unsurprising result given the increased availability of media and electricity for people in urban locations.

Figure 3: Source of knowledge of trafficking, by rural/urban location (2013)



In relation to understanding manifestations of trafficking, respondents were asked whether they knew what forced marriage, forced labour, and forced commercial sex were. There was little difference in the understanding of forced marriage, forced labour and forced commercial sex, with the percentage of positive responses being 66%, 69% and 67%, respectively. Of interest, the proportion of positive responses were lower than those of 2012, which were 88%, 87% and 85%:

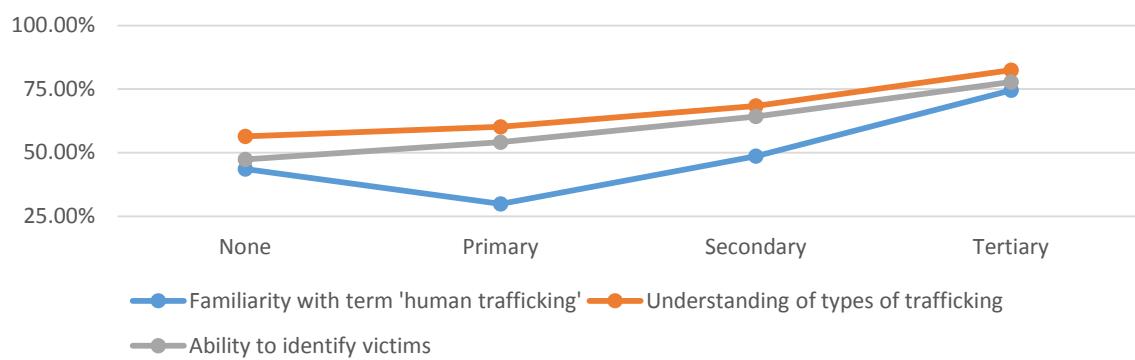
Figure 4: Understanding of forms of trafficking in 2012 and 2013



There is no apparent reason why this would be the case, and the short time frame between the baseline and endline surveys makes it unlikely that awareness of forms of trafficking would have actually fallen significantly. It is more likely due to different manners of collecting data in relation to these specific questions: Notes on the 2012 data state that many people claimed to understand what forced marriage, forced labour and forced commercial sex were but provided confused answers when asked to explain these concepts. These responses were nonetheless recorded in 2012 as positive responses. In 2013, surveyors were trained to be able to probe responses, and in addition there may have been more time in the lead up to the survey questions to ensure respondents felt comfortable to admit lack of knowledge of these forms of trafficking, resulting in lower percentages. In any case, these results show that, while many people do not understand the actual term 'trafficking', they are more likely to understand articulated types of trafficking. This is likely due to the lack of familiarity of the term 'trafficking' in English or Pijin English vernacular, while the forms of trafficking (such as 'forced labour') are more self-explanatory.

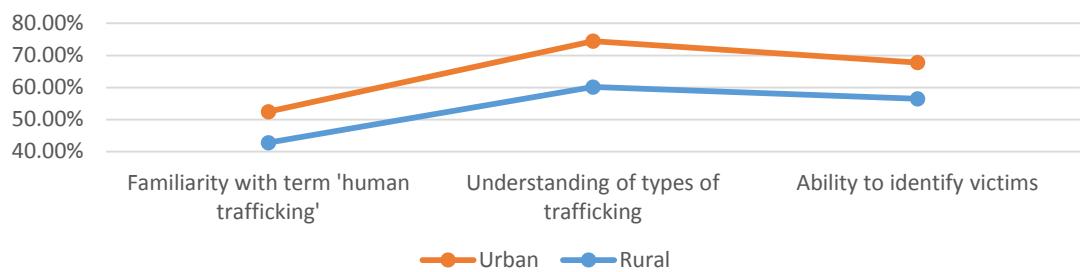
Examining the demographic characteristic of the responses in 2013, there are clear correlations between education and age leading to greater understanding of trafficking. For example, Figure 5 shows knowledge of trafficking by formal education levels:

Figure 5: Knowledge of trafficking by formal education level (2013)



In addition, respondents from urban areas had consistently higher understanding of human trafficking:

Figure 6: Knowledge of trafficking by location (2013)



C. Perceptions and Attitudes Toward Trafficking

Perceptions of prevalence and causes of trafficking

Respondents were asked whether they personally knew someone who had been a victim of forced labour, forced marriage (for money), forced commercial sex or who was a child and had been paid for sex (this question was not asked in 2012). 311 of the 406 (77%) of respondents indicated they knew personally of at least one case of the above situations. This is a very significant figure, giving some indication of the prevalence of trafficking in Solomon Islands. The survey only counted respondents with knowledge of at least one case – the amount of cases may be even higher than suggested, as the survey did not ask how many cases were known to respondents.

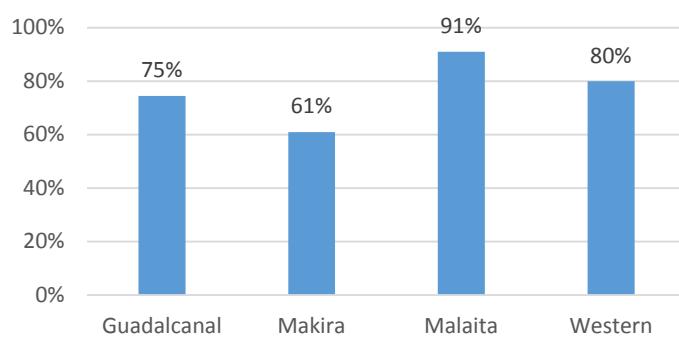
Figure 8 shows that sex-related cases of trafficking were most identified by respondents, and cases of forced labour the least common. This supports the proposition that trafficking in Solomon Islands is often gendered, affecting women more than men, and interwoven with gender inequality as well as traditional practices. Labour-type trafficking may be less common due to the lower amount of formal commercial industry in Solomon Islands, or a lower susceptibility due to strong family safety nets in Solomon Islands, which protects against extreme poverty which may otherwise create a susceptibility to trafficking.

Figure 7: Type of trafficking case identified (2013)



There was significant variation in responses when analysed by province, as seen in Figure 9 below:

Figure 8: Able to personally identify at least one form of trafficking, by province (2013)

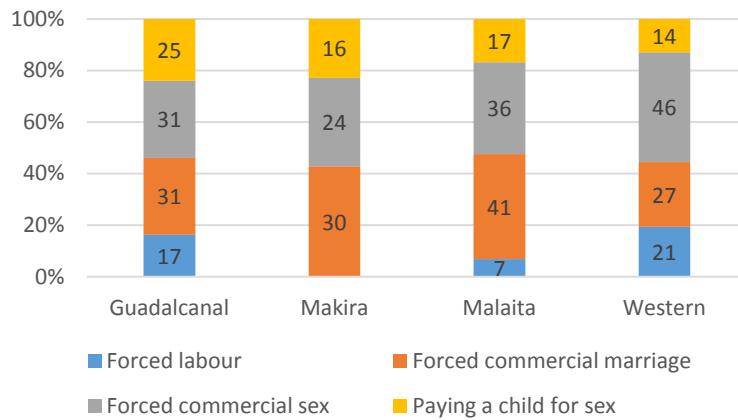


It is possible that this could be due to higher rates of trafficking in Malaita and Western Provinces. Factors for this could be stronger and more enforced distorted practices of bride price in Malaita and the high level of logging and fishing in Western Province.

Figure 9 (below) shows the breakdown of the identified cases, by province and type of trafficking. Respondents in Malaita reported the highest number of cases of forced marriage, those in Guadalcanal reported the highest numbers of paying children for sex, while those in Western Province had the highest number of forced commercial sex cases. By percentage per province however, Makira reported the

highest percentage of cases of forced commercial marriage (43% of all identified cases) and interestingly described no cases of forced labour.

Figure 9: Trafficking cases personally identified by respondents, by province and type (2013)

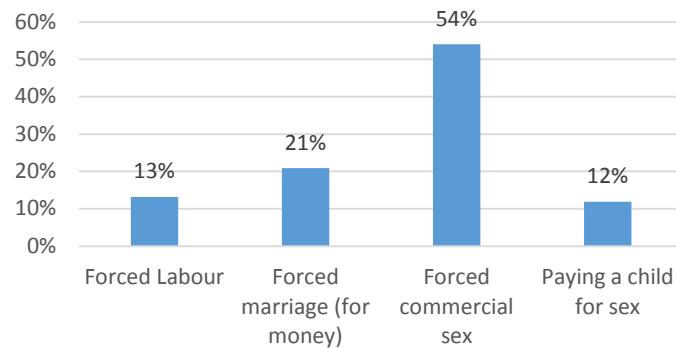


The provincial variations may possibly be due to: a distortion of cultural practices in Malaita and Makira (which share cultural history), leading to higher levels of forced commercial marriage; high levels of wealth, tourism and outsider influence in Western Province leading to higher levels of forced commercial sex; and more urbanisation among the Guadalcanal respondents, resulting in higher anonymity and opportunity for practices such as the commercial sexual exploitation of children.

Unsurprisingly, paying a child for sex was more common in the urban areas (65% of cases identified were from urban respondents), while rural areas had slightly higher proportions of identified cases of forced labour (58% of all forced labour cases identified).

Respondents were also asked generally which of these four forms of trafficking they believed to occur most commonly in Solomon Islands. (This question was not asked in 2012).

Figure 10: Perception of form of trafficking happening the most (2013)

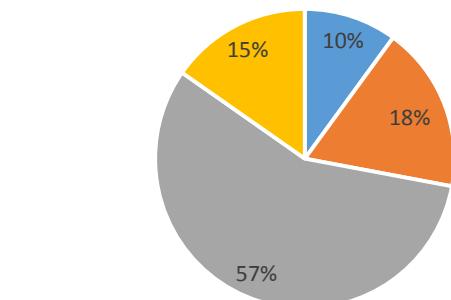


Despite cases of forced commercial marriage making up 34% of identified cases, only 21% of respondents believed forced commercial marriage to be the most common form of human trafficking in Solomon Islands. This potentially indicates that there may be an under recognition of the proportion of cases of forced commercial marriage (and paying children for sex) in Solomon Islands, or an over-recognition of the proportion of forced commercial sex cases.

Urban respondents were more likely to believe that forced commercial sex and paying children for sex are occurring most commonly, while rural respondents were more likely to point to forced labour and

forced commercial marriage. This could be an accurate reflection of the forms of trafficking occurring more frequently in urban as opposed to rural locations (for example, increased levels of commercial sex due to increased anonymity and weakened community regulation).

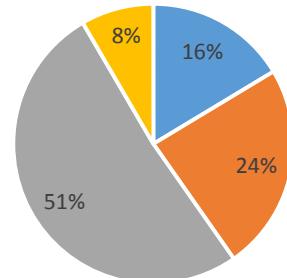
Figure 11: Perception of form of trafficking occurring the most, by urban location (2012)



■ Forced labour
■ Forced commercial sex

■ Forced commercial marriage
■ Paying a child for sex

Figure 12: Perception of form of trafficking occurring the most, by rural location (2013)



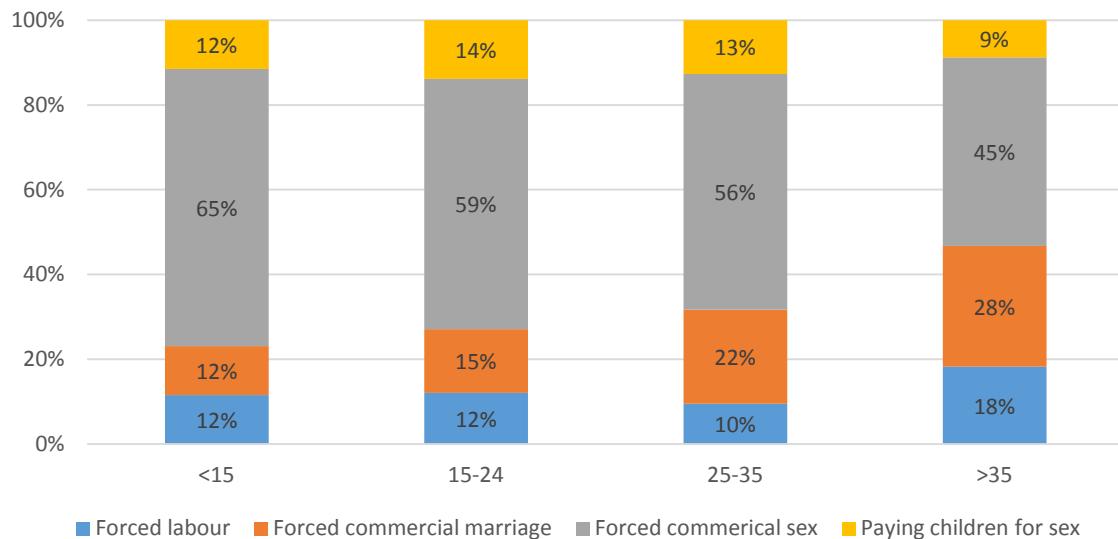
■ Forced labour
■ Forced commercial sex

■ Forced commercial marriage

■ Paying a child for sex

There are observable trends in the age of respondents, with younger respondents being more likely to recognise cases of forced commercial sex, and older respondents more likely to identify cases of forced commercial marriage. This could be representative of evolving marriage practices in Solomon Islands, as increasingly more Solomon Islanders choose their own marriage partners.

Figure 13: Perception of form of trafficking occurring the most, by age group (2013)



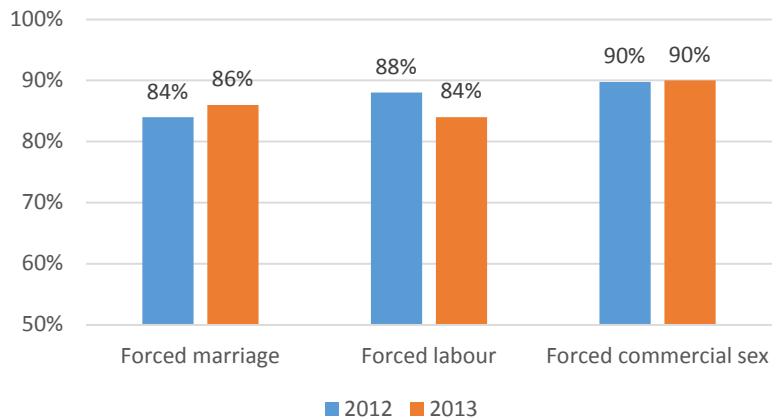
In relation to causes of trafficking, 55% of respondents identified the need for money as the primary reason why victims become involved in trafficking. This was similarly the highest cause identified in 2012.

Perception of Whether Forms of Trafficking are Crimes

No substantial differences arose between 2012 and 2013, with forced commercial sex being the most commonly recognised crime by a slight margin, and with a reasonably high perception of trafficking forms being crimes. This result could be deceptive, as prostitution is a crime in Solomon Islands. It is possible

that respondents were indicating their belief of prostitution being a crime, rather than forced commercial sex.

Figure 14: Perception of whether forms of trafficking are crimes



Attitudes Toward Victims

In 2013, a higher proportion than in 2012 (43% compared to 23%) identified young women as being the primary victims of human trafficking, from a choice of children, young women, or international women. However it is difficult to analyse this response deeply given that, in both years, a high proportion of responses were “all of them”.

Respondents were asked whether victims should be held responsible for what happens to them. In 2012, 53% of respondents answered ‘yes’. Urban men in particular were likely to believe that victims were to be held responsible (75%):

Figure 16: Should victims be held responsible for what happens to them? (2012)

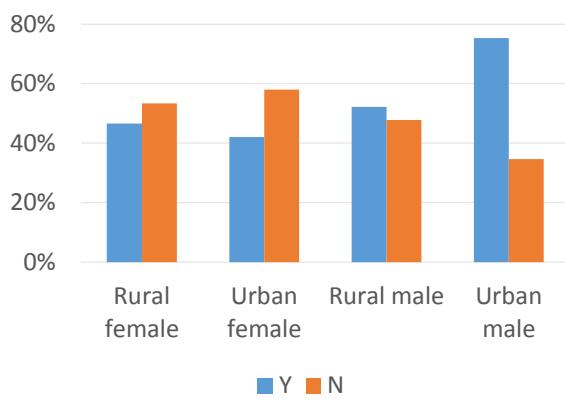
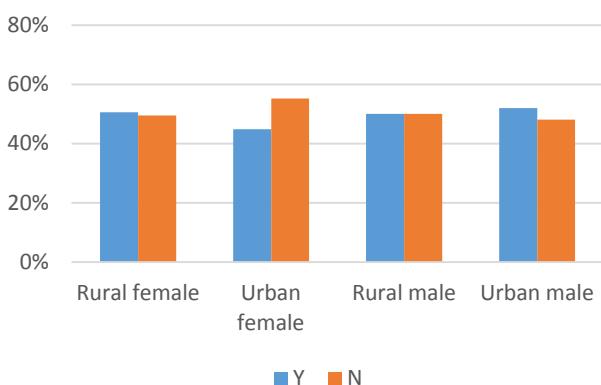


Figure 156: Should victims be held responsible for what happens to them? (2013)

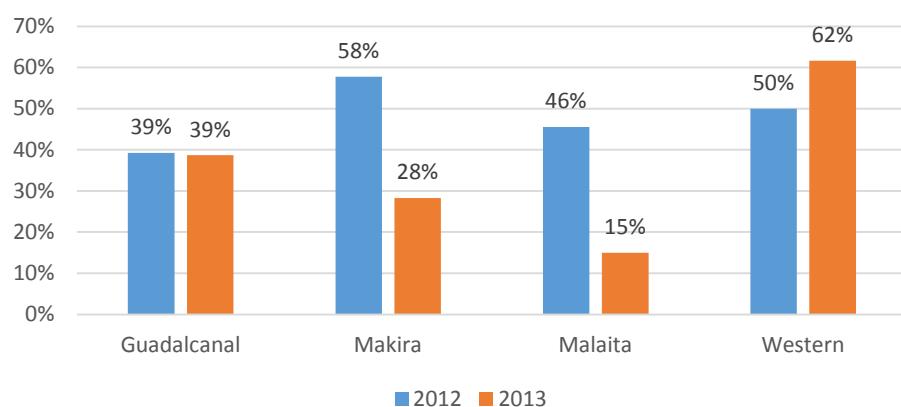


In 2013, the percentage of respondents answering yes fell slightly, with 49% agreeing that victims should be held responsible for what happens to them. However in 2013, urban males were still proportionately the most likely to agree with the statement, but with a much lower percentage (52%). The drop of 4% is positive, but indicates an ongoing need to generate deeper understanding of victims’ situations.

When asked “could this happen to you?”, 49% of respondents in 2012 answered in the affirmative. In 2013, this percentage was lower at 36%. In particular, Makira and Malaita provinces indicated

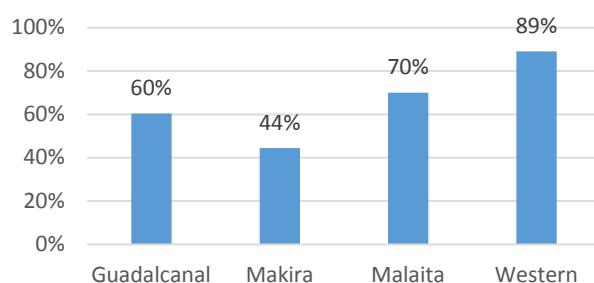
perceptions of significantly reduced vulnerability. The reason for this is unclear, but could possibly relate to cultural notions of shame. The fact that, of the sample, Makira and Malaita had the highest proportion of respondents with no formal education or a primary education only (respectively) may be related, as the lesser education may give rise to a lack of understanding of how easily trafficking can come about. Conversely, the increased awareness in Makira may account of the significant drop in respondents feeling susceptible to becoming victims of trafficking.

Figure 17: Respondents answering 'yes' to the question – 'could it happen to you?'



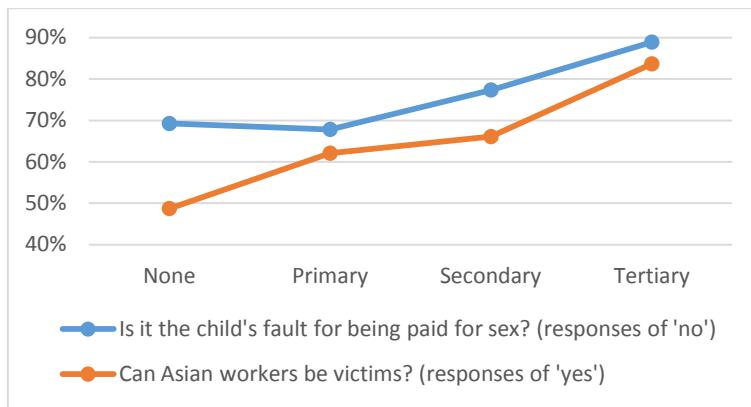
Delving further into the area of paying children for sex, when asked 'is it the child's fault for getting involved in this?' 24% of respondents answered 'yes'. Respondents were also asked whether they thought Asian workers in logging camps could be the victims of forced labour: 66% answered yes, 31% answered no, revealing a reasonably low awareness of foreigners (particularly Asian logging workers) being able to be the victims of trafficking. This is likely to be linked to the prevalent hostility of Solomon Islanders towards Solomon Island residents of Asian ethnicity. Respondents in Makira were half as likely to believe this (see Figure 19 below) which could be the result of the greater awareness of trafficking seen in the Makira respondents. (Neither of these questions were asked in the baseline survey in 2012).

Figure 18: Respondents believing Asian workers in logging camps could be the victims of forced labour, by province (2013)



From both these questions, those with higher education were more likely to show sympathy for victims:

Figure 19: Percentage of respondents believing (1) it is not the child's fault when paid for sex and (2) Asian workers can be victims of forced labour, by education (2013)

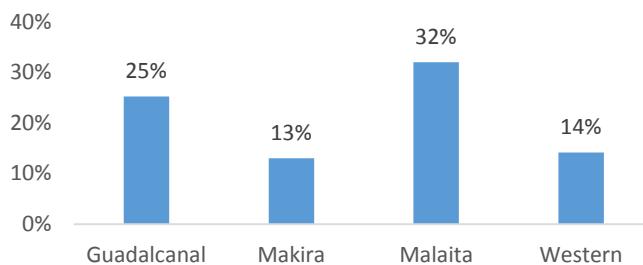


These findings again highlight the correlation between formal education and raised awareness of human trafficking.

Acceptance of Forms of Trafficking

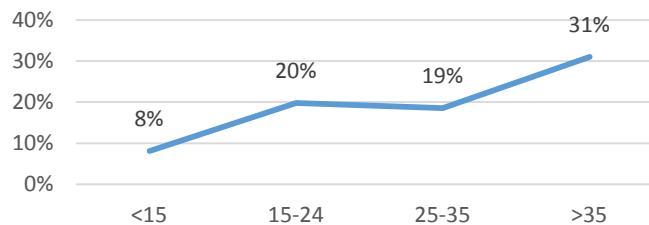
21% of all respondents believe that forced marriage (for money) is part of their culture. Variations can be observed by examining responses of each province. In particular, one third of people from Malaita believe that forced commercial marriage is part of their cultural heritage. This is likely due to the fact that the Malaita's cultural practice of bride price is uniquely prevalent and robust. This is significant in designing responses to prevent trafficking in Solomon Islands.

Figure 20: Percentage of respondents believing that forced commercial marriage is part of their culture, by province (2013)



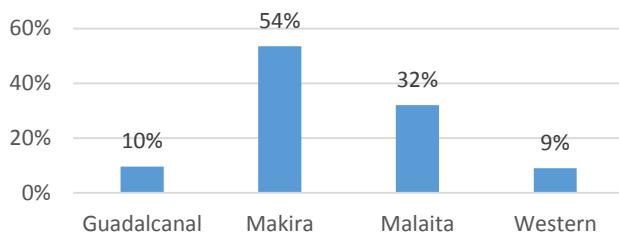
Younger people were less likely to believe that forced marriage for money is part of their culture, again perhaps signifying evolving cultural beliefs in relation to marriage.

Figure 21: Percentage of respondents believing that forced commercial marriage is part of their culture, by age group (2013)



When asked, 'Do you think someone should marry the person their family tells them too, even if it is because the family will get money?', 25% of respondents said yes, highlighting the prevalence of strong pressure from communities and family themselves in cases of forced commercial marriage. Notable differences in response can be noted on a provincial level:

Figure 22: Percentage of respondents agreeing that “someone should marry the person their family tells them too, even if it is because the family will get money”, by province (2013)



Malaita's high response is unsurprising, as it is consistent with the findings in relation to culture above. The lower responses of Western Province and Guadalcanal may be tied back to the fact that the respondents of these provinces generally had higher levels of education, perhaps signifying increased independence and reduced compliance to family demands. However it is particularly interesting to note that respondents from Makira had the lowest proportional response to the question of whether forced commercial marriage was part of their culture, yet had the highest in agreeing that a person should marry someone of their family's choosing, even if the marriage is for commercial purposes. This could indicate that, while cultural practices of forced commercial marriage are lower in Makira than other provinces, a strong obligation to respect family demands remains.

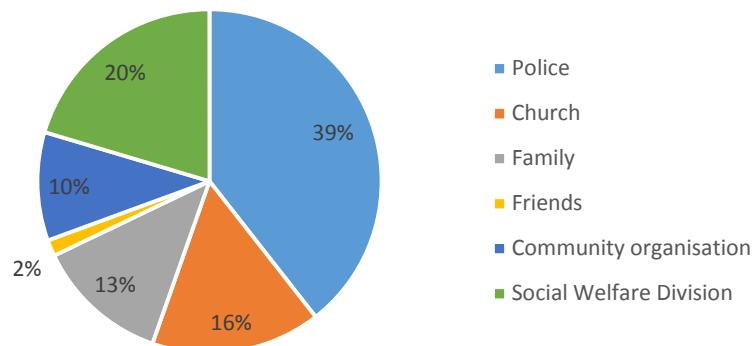
Again, those with higher education were less likely to agree with the survey statement.

Responses to trafficking

Respondents were asked whether they knew where to go for help (if they were a victim of trafficking). 76% said that they did know, but the percentage for those in Makira was lower than the average by around 30%. This could be linked to lower education levels or a reduced amount of services and stakeholders in Makira, which is likely because of its smaller population. In 2012, a lower percentage of 71% agreed that they knew where to go for help. This reveals that, while 5% more Solomon Islanders know where to go for help, almost one in four Solomon Islanders still do not. The percentages of those knowing where to go for help again increased as levels of education and age rose.

When asked, ‘Where should a victim go for help?’ 39% of respondents said police, followed by Social Welfare Division (20%). This question was not asked in 2012.

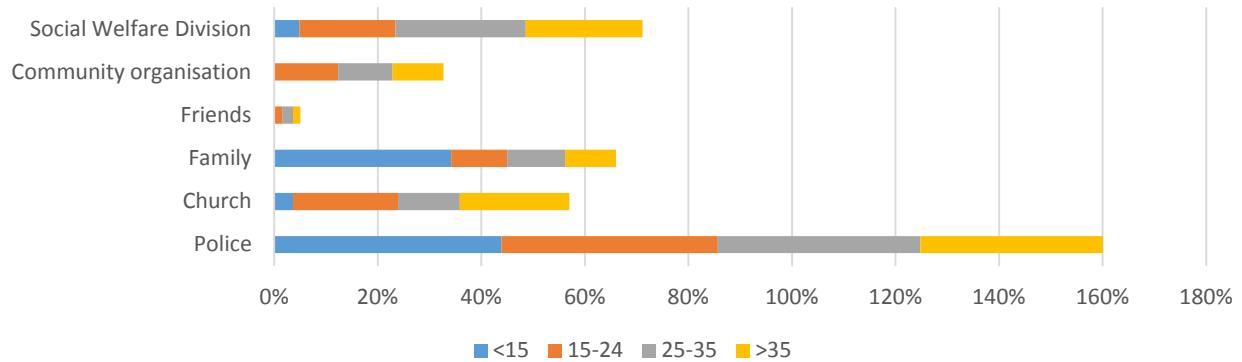
Figure 23: "Where should a victim go for help?" (2013)



People from rural locations were less likely than people from urban locations to believe that victims should go to community organisations, which may be a reflection of the lesser amount of community

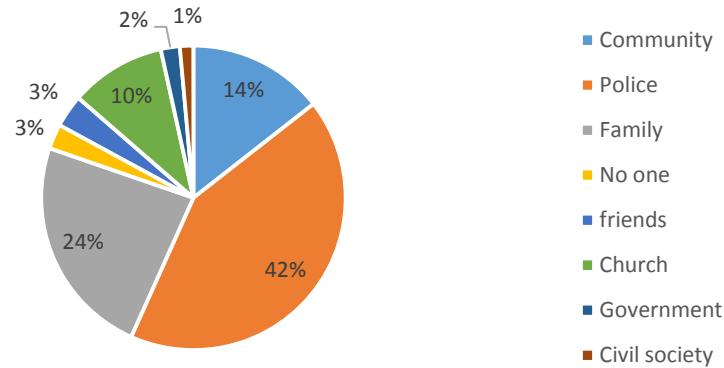
organisations in rural areas. In addition, the very young were less likely to turn to community organisations or social welfare, and rely more on family and police (see Figure 24 below). This is expected as the very young are likely to depend more on people most well-known to them, such as family and police.

Figure 24: "Where should a victim go for help?", by age (2013)



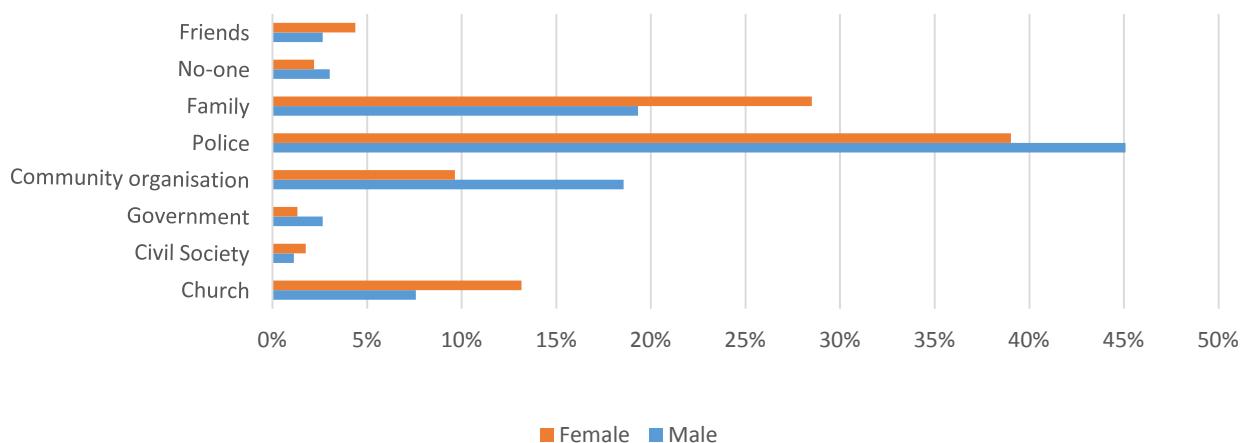
Respondents were also asked the related question of: "Who do you trust to help you?"

Figure 25: "Who do you trust to help you?" (2013)



In 2013, the highest response was police, followed by family and then community organisations. In 2012, the top response was also police (35%), followed by church leaders (25%), chiefs (15%), and family (10%).

Figure 26: "Who do you trust to help you?", by gender (2013)

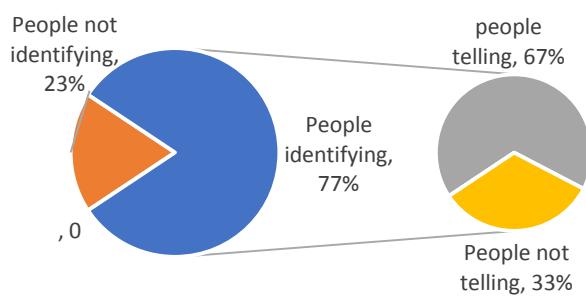


Of those answering 'police' in 2013, 57% were male and 43% female, and the same ratio for urban (57%) to rural (43%). Females were 9% more likely to trust community organisations (19% to 10%) and 10% more likely to trust family (29% to 19%).

Trust of police was higher in urban areas – perhaps due to increased accessibility of police in urban areas. Young people were proportionally more likely to trust family, and less likely to trust church and police.

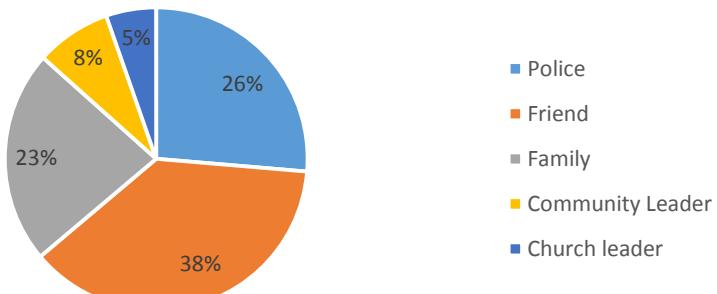
As mentioned above, 77% of respondents stated that they personally knew at least one person who had been a victim of the various forms of trafficking outlined to them (even though they may not have personally identified these cases as trafficking). Of these 311 respondents, 207 (66%) stated that they did tell someone about this, signifying that 44% of people did not.

Figure 27: Percentage of respondents telling someone of an identified case of trafficking (2013)



From those respondents that did tell someone about a personally identified case of trafficking, they told the following people:

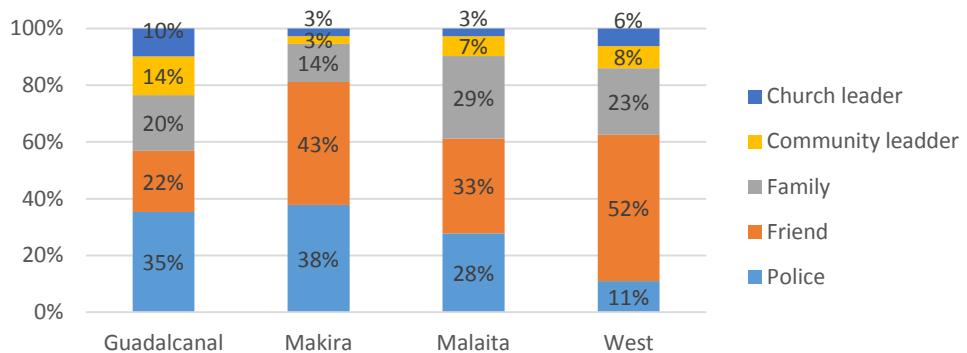
Figure 28: "Who did you tell?" (2013)



Friends were the most common category of persons told about an identified trafficking case. Considering that very small percentages of respondents trusted friends to help them in a situation of trafficking, it can be inferred that people do not tell friends with an expectation that friends will intervene in these situations. This raises the question of whether there is an attitude within Solomon Islands communities that intervention is inappropriate in situations of trafficking.

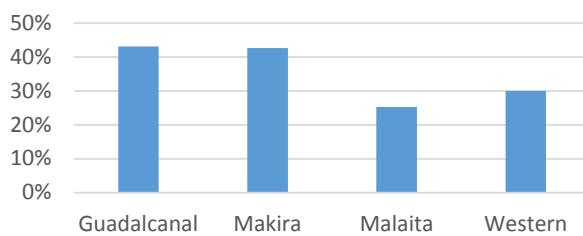
Although some variations are discernible between provinces (in Western Province, proportionally fewer people told police, and more told friends, while in Makira Province, proportionally more people told police, and fewer told family), the top 3 responses of friend, police, and family are generally consistent across the provinces. Any reports to police are unlikely to be characterised as trafficking cases, as trafficking itself was not officially a legislated crime enforced in Solomon Islands until 2014. In addition, such reports may not result in official cases, as police play a significant role in community mediation.

Figure 29: "Who did you tell?", by province (2013)



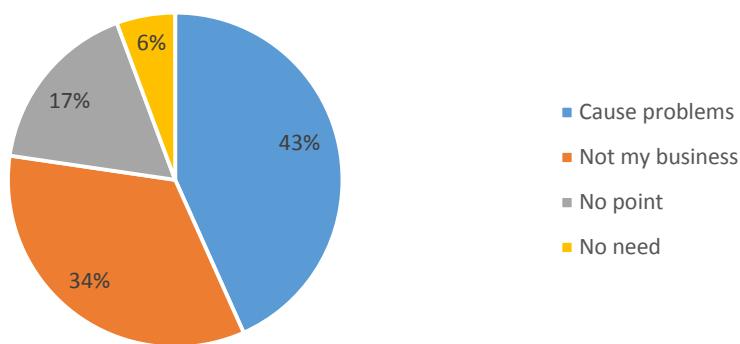
Meanwhile, the highest proportional percentage of respondents not telling anybody was in Guadalcanal and Makira provinces. The probable reasons for this are discussed further below.

Figure 30: Percentage of respondents not telling of an identified case of trafficking, by province (2013)



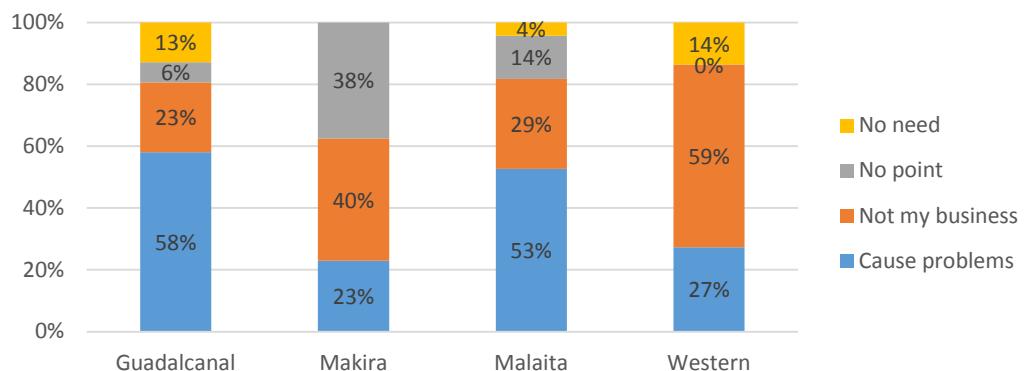
Of the 104 people that knew personally of a case of trafficking and did not tell, the reasons are as follows:

Figure 31: "Why did you not tell?" (2013)



The most common response was a fear or worry about causing problems in the community. This reason included concern about upsetting community harmony; breaking cultural custom of not talking about private matters; and the subsequent fear of causing the involved persons to make a claim for compensation. Closely related to this reason was the belief that it was not their business, as it was a private matter. Together, these two reasons accounted for 77% of respondents' failure to report the identified case of trafficking.

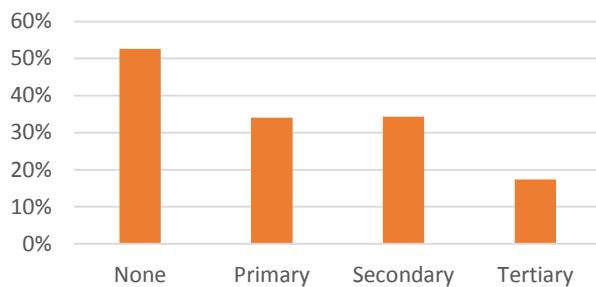
Figure 32: "Why did you not tell?", by province (2013)



By province, it can be observed that respondents in Guadalcanal and Malaita Provinces were particularly concerned about causing problems. This is understandable given the concerns of causing cultural offences and raising claims for compensation in these provinces and these reasons may account for the proportionally low reporting rate from respondents in Makira and Guadalcanal. Those in Western Province were most likely to consider it not to be their business, and respondents in Makira Province were proportionally more likely to consider telling anyone to be futile (potentially due to lack or deficiency of police presence and other services).

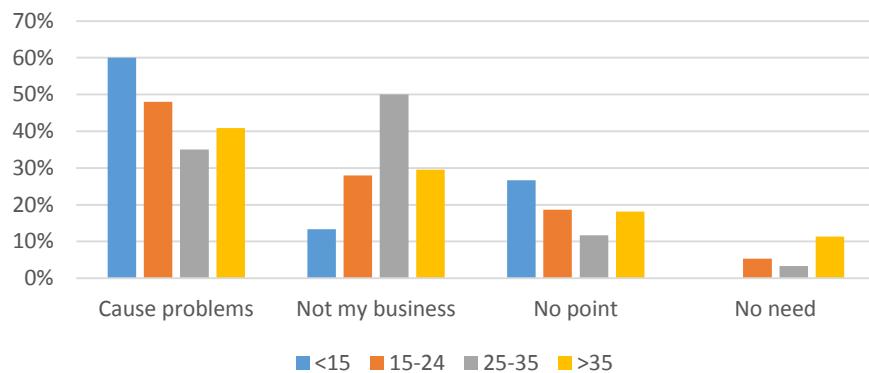
Respondents who were less educated were more than twice as likely to think it was not their business:

Figure 33: Percentage of respondents not reporting a case of trafficking because it is 'not their business', by education (2013)



This again reinforces the cross-cutting impact of education. Older people were more likely to believe that it wasn't their business, while younger people were more worried about causing problems. This is interesting as it shows that, even with changing cultural practices, the importance of community harmony continues to be shared by Solomon Islanders, regardless of age.

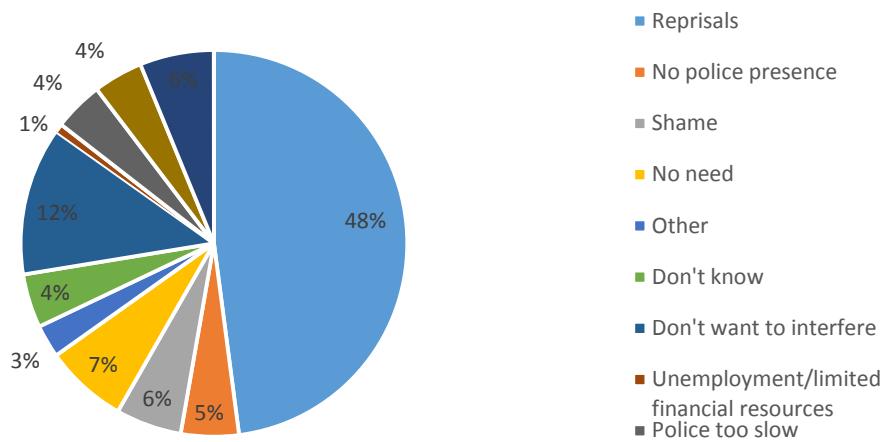
Figure 34: Reasons for not reporting a case of trafficking, by age (2013)



Respondents were asked whether people tell the police when they think these trafficking situations are happening in their community. 46% said yes, while 54% said no. This is slightly higher than in 2012, when 41% said yes, and 59% said no. It does reveal that there are however higher rates of perceived reporting than actual reporting, given that out of the 311 identified cases, only 59 people (19%) said they told police.

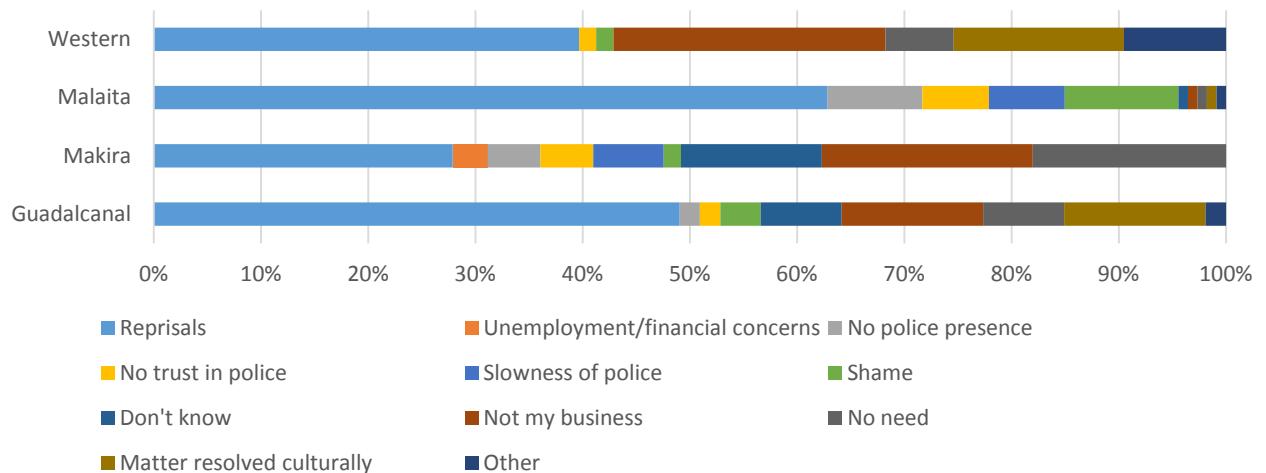
Respondents were asked why they in general don't tell police. Similarly to the responses in relation why they didn't tell anyone in the identified cases, there is a strong fear of reprisals (or causing problems), followed by a reluctance to interfere in the affairs of others. This is consistent with the reasons given in actual cases (see Figure 31 above). Additional reasons include because of shame on the part of the victim, as well as a lack of perceived need to tell police – some respondents explaining that the matter was best dealt with through community mechanisms, such as mediation by community elders and customary reconciliation.

Figure 35: "Why don't people tell police?" (2013)



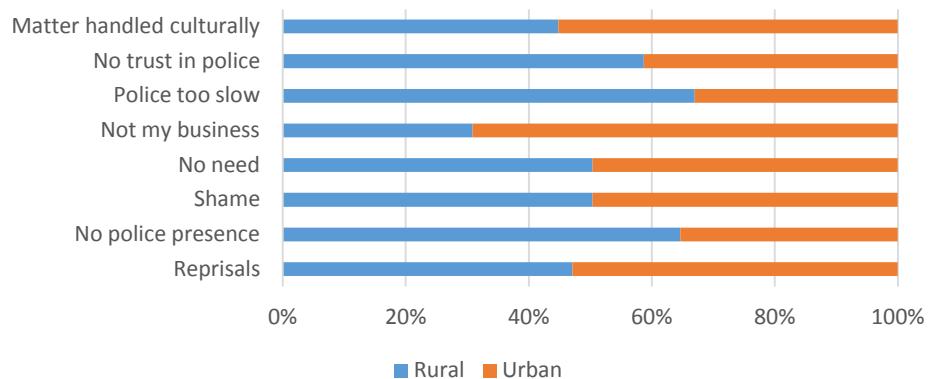
Analysing the responses by province, it is evident that the reasons for not telling police about trafficking cases varies from province to province. In Malaita, a concern about reprisals is a primary reason (63%), while in Makira it is a less overwhelming at 29%. Shame was also a much higher response among Malaitan respondents than the other provinces. This is likely to be linked to cultural values and practices of Malaita. In Makira, respondents were less likely to recognise a need for reporting (18%), which may be tied back to the belief of the futility of reporting discussed earlier. In Western Province and Guadalcanal, a significant proportion of reasons for not telling related to the matter being resolved through other cultural or traditional means, while this was rarely a response among respondents from Makira and Malaita.

Figure 36: "Why don't people tell police?", by province (2013)



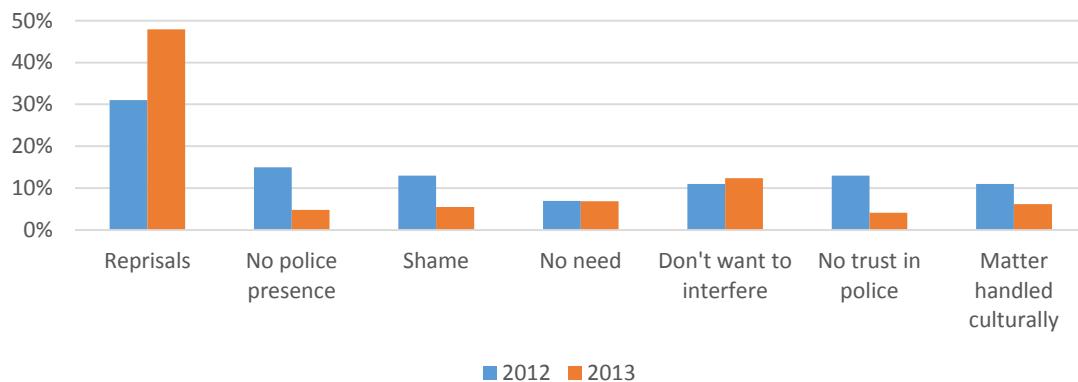
Respondents in urban locations exhibited a much stronger desire not to interfere due to the matter not being their business, highlighting the increased separation between people living in urban as opposed to rural locations. Rural respondents were, predictably, more likely to point to a lack of police presence as a barrier to reporting.

Figure 37: "Why don't people tell police?", by rural/urban location (2013)



Figures from last year of the most common responses show roughly the same proportions, with the same top reasons given:

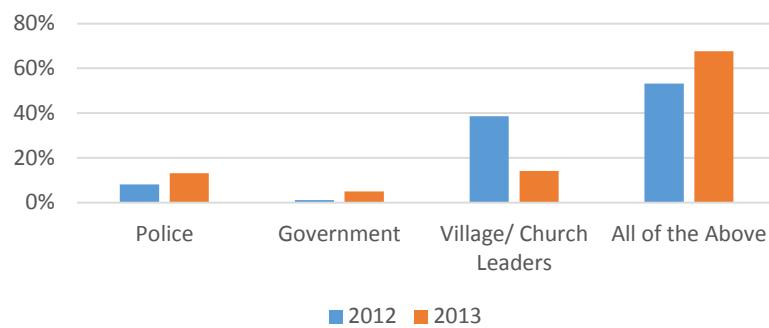
Figure 38: "Why don't people tell police?" (2012 and 2013)



Prevention

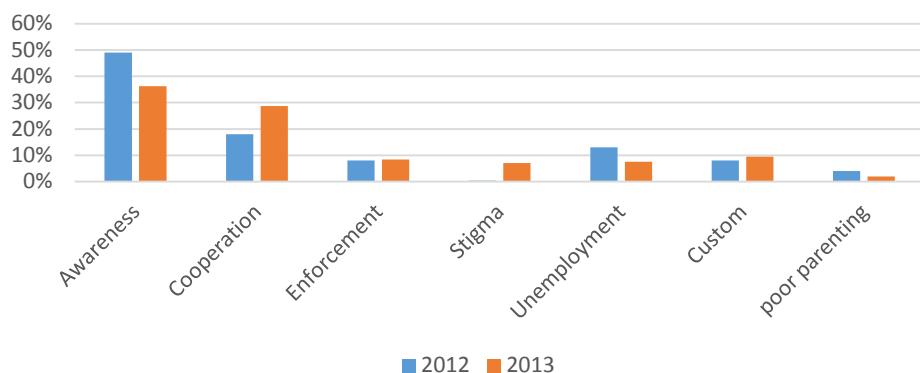
Respondents were asked who is responsible for preventing the problem of trafficking. There was widespread recognition in both 2012 and 2013 that it needs to be a collaborative effort (68% in 2013 responding “everyone”). Of other responses, police come behind village/church leaders by just 1% (13% and 14%). In 2012, the role of village/church leaders was given more specific weight.

Figure 39: "Who is responsible for preventing the problem of trafficking?" (2012 and 2013)



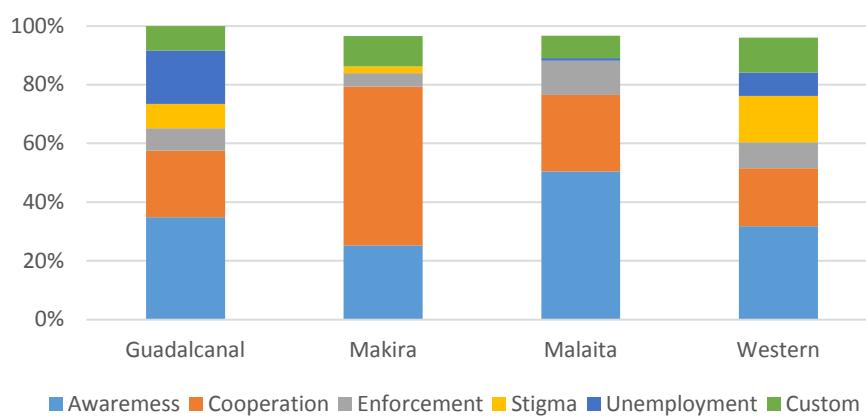
Respondents were also asked what the biggest challenge will be to preventing trafficking. In both years, awareness and cooperation among different agencies was seen as the biggest challenges. Enforcement, financial challenges and the influence of customs were also noted in both years.

Figure 40: "What will be the biggest challenge to preventing trafficking?" (2012 and 2013)



Considering the responses province by province, respondents in Malaita considered awareness to be a particular challenge, while cooperation was seen more of a challenge in Makira. This may be a reflection of the relative lack of awareness in Malaita and the increased awareness efforts taking place in Makira in early 2013 by ABA ROLI (and the police in relation to commercial sexual exploitation of children). Stigma and shame were more likely to be recognised as challenges in Western Province. Customary practices were seen by some in every province as a challenge to preventing trafficking.

Figure 41: "What will be the biggest challenge to preventing trafficking?", by province (2013)



Conclusions and Recommendations

This report on knowledge, attitudes, and perceptions of trafficking in Solomon Islands reveals that there is a significant lack of awareness in relation to human trafficking, with a slight majority of the population being unfamiliar with the term 'human trafficking'. Despite this lack of familiarity of the term 'human trafficking' around 67% of the survey population understood common forms of trafficking (forced labour, forced marriage and forced commercial sex).

However, the survey also highlights the effectiveness of relatively minor awareness-raising activities. ABA ROLI ran an awareness campaign on two radio stations for one month, which was heard and recalled by over 10% of the sample population. This indicates how effective radio may be as a medium for reaching wide-spread people of Solomon Islands. Police awareness raising initiatives have also been effective, particularly those done in Makira Province. Similar awareness raising could be done in other provinces.

Many cases of trafficking are believed to be happening in the country, with 77% of respondents indicating personal knowledge of at least one case of trafficking. These percentages were even higher in Malaita and Western Provinces. The survey only counted respondents with knowledge of at least one case – the amount of cases may be even higher than suggested, as the survey did not ask how many cases were known to respondents. Forced commercial marriage and forced commercial sex are the most common forms of trafficking identified.

The survey reveals that there are strong attitudes towards trafficking and victims which may create challenges for responding to trafficking in Solomon Islands. In particular, there does not appear to be great sympathy towards victims, with 49% of respondents agreeing that victims should be held responsible for what happens to them and one in four respondents agreeing that someone should marry the person their family tells them too, even if it is because the family will get money. One in five respondents believes that forced commercial marriage is part of their culture, and this may help to explain the low levels of reporting. Of the trafficking cases personally identified by respondents, 44% did not tell anyone. Of the remaining respondents that did tell, the highest percentage (38%) told friends. Of the people that did not tell, most did not because of a fear of causing problems or reprisals (43%), or a belief that it wasn't their business (34%).

In light of these findings, it is recommended that the government, donors and civil society organisations pursue outreach activities to further raise awareness and shape perceptions of trafficking. Community leaders should be engaged to contribute to public denunciation of trafficking practices and protection of victims. It is concerning that a high proportion of respondents believe that some forms of trafficking are part of their culture, as this will hinder efforts to raise levels of reporting, prosecute traffickers and stop the practice.

It is important that awareness activities use medium appropriate for reaching rural areas. School curriculums could be another effective way to raise awareness, and specifically protect potential victims and encourage further reporting of trafficking cases. Given that a significantly lower percentage of Solomon Islanders progress to secondary education, curriculum on trafficking at the primary school level could target more children before they depart from the formal justice system.

It is clear that there is significant hesitation to report trafficking crimes to police. Hand in hand with community awareness and behavioural change, criminal prosecution will assist in condemning and deterring human trafficking. Police in particular should work at overcoming the obstacles to reporting, which will necessarily involve working with communities and community leaders to ensure community support and encouragement for reporting cases to police. Police will then also need to be adequately prepared and trained to respond effectively to trafficking allegations.

Human trafficking is a grave violation of human rights and human dignity, and a phenomenon that feeds on violence, deception, and secrecy. Although Solomon Islands has made human trafficking a crime, profound challenges remain in the fight to prevent trafficking, prosecute offenders, and protect victims. A current primary challenge in the country is insufficient awareness of trafficking among the general public, which leads to communities and responders being unable to identify and support victims, and hold perpetrators to account. It is anticipated that this study, having highlighted the need for greater awareness of trafficking in Solomon Islands, will prompt continued, concerted and targeted measures to combat the odious crime of human trafficking in Solomon Islands.

Authors and Acknowledgement

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We are grateful to the Solomon Islands population and its 406 representatives who agreed to share their knowledge, perceptions and attitudes in relation to human trafficking in Solomon Islands.