

*West & East Kwaio Peace
Building Training, Mediation, &
Consultation for eventual
reconciliation between the
people of Kwaio, Malaita and
Weather Coast, Guadalcanal
Province*

Venue: Atoifi

Date: 8 – 10 November, 2016

Concept Note

1.0. Background

The ethnic tension that rocked the country from 1998 – 2003 has a lot of ramifications on lives of so many people in the country. The degree of difficulties and impacts people felt and lost defers from very severe to the least severe. One of such serious issues is the killing of the 10 Kwaio men by the former war lord Mr Harold Keke in Weather Coast Guadalcanal Province during the ethnic tension in 2001.

The incident occurred in an attempt to capture or murder the warlord for reasons known to them alone. There are speculations surrounding the trip as to why the ten Kwaio men went and who was actually behind the trip. It has been alleged by most people that before the group actually left they were promised with an amount of \$300,000.00 each if the warlord was captured. This is probably to advance peace and stability in that particular area or meet certain political agendas. However, until it is proven these are all speculations only documents will tell and prove their validity.

What actually proven was that all 10 Kwaio men were captured, killed and were buried in a mass grave in Weather Coast.

2.0. Effects on the movement and interaction of the people of Kwaio

Culturally according to the people of Kwaio the incident has bounds and confine the basic human rights to free movement, speeches and interaction within the two ethnic groups. For instance; once proper reconciliation is not facilitated and any of the relatives of the 10 men accidentally set foot on the sites they were murdered the repercussion could end up in death. It is believed that super Natural Powers will take their course of action. On the other hand, the people of weather Coast too currently do not have freedom to go around especially in Kwaio. This is not a way forward, for a country that envisage peace, stability, unity and harmony. No man is an island and everybody regardless of what ever province you come from the colour of your skin there should be equal participation in social and economic development.

3.0. Approach towards reconciliation

The government through Ministry of National Unity Reconciliation and Peace is currently working with an established committee comprising of immediate relatives of the 10 deceased men to firstly deal with internal matters amongst themselves. There were blames that one or two individuals in the mission has mastermind the trip by sacrificing and holding cultural rituals to ancestors as a form of security for guidance and safety. It is seen that the rest of the team were either given false hopes and information or forced to join in the fateful mission. The dead of their relatives were seen as something imposed on them and not theirs. This has to be sorted before any other talks with the people of Weather Coast.

As far as the committee is concerned preparation is underway to move this process ahead by mediating with all of them see the trip as something planned together despite contradictory views that exist. There is no concrete evidence on who actually backed the trip and even any concerted force to lure the deceases into the mission.

Thus; to advance further in this respect reconciliation is a must for the people of Kwaio and weather Coast

4.0. Kwaio Peace building training, mediation and consultation for eventual reconciliation between the people of Kwaio and Weather Coast Guadalcanal Province

In addressing the internal matters and in mediating with immediate relatives of the 10 deceased men this training is very significant. The training will include peace building, mediation and consultation. This is very important to make sure that people accept reconciliation despite the atrocity that has been committed 10 years ago. During the training individual needs will be addressed especially those who will require trauma healing. It is important to note that the deceases left wives and children who are currently grown up and there may have different perceptions whether to eventually reconcile or retaliate at some stage. The training is very important to ease whatever feelings that people might have concerning the incident.

5.0. Objectives

The objectives of this peace building training, mediation and consultation is:-

2. To do mediation and trauma counselling to those who badly need the service as result of the incident
 - a. To run a peace building training purposely to convince them for reconciliation.
1. To do consultation:-
 - b. To find out the immediate reaction of the deceases' relatives on eventual reconciliation with the people of Weather Coast.
 - c. To find out if there is any conditions attached to eventual reconciliation with the people of Weather Coast or the immediate relatives in Kwaio for government's attention.
 - d. To find out the general feeling or environment of the immediate family members of the 10 deceased victims.

6.0. Outcome of the peace building training, mediation and consultation

The expected outcome of the peace building training, mediation and consultation is:-

1. Internal issues between the immediate family members of the 10 deceases are thoroughly made clear to each other and there should a common understanding

2. Kwaio People should be ready for eventual reconciliation with the people of weather coast, Guadalcanal Province
3. Kwaio people are clear of government's stand on reconciliation
4. Those who are traumatised by the aftermath are finally healed and ready to move on

7.0. Relevancy to government Policy

This activity is one of the priority activities in 2016 work plan particularly to reconciling major outstanding cases in the ethnic tension. The activity further relevant to Democratic Coalition for Change (DCC) government and that is: - Support and facilitate reconciliation through integrated peace building approach.

The reconciliation between the people of Kwaio and the people of Weather Coast is supposed to be included in the National Healing, Apology and Reconciliation Programme that took place from 29th – 6th July 2016, however, due to the internal differences that existed among the relatives of the ten deceases as stated earlier it has to be deferred to later stage.

8.0. Government's participation

The government through the Ministry of National Unity Reconciliation & Peace (MNURP) is very committed to this process. The ministry has already compiled a report on the preliminary findings of the special select committee in 2004 and further held successive consultations with the committee establish to help the government find way forward for this reconciliation. MNURP is very keen to seeing this reconciliation accomplished this year however due to political directives financial sources earmarked for this process was somehow diverted.

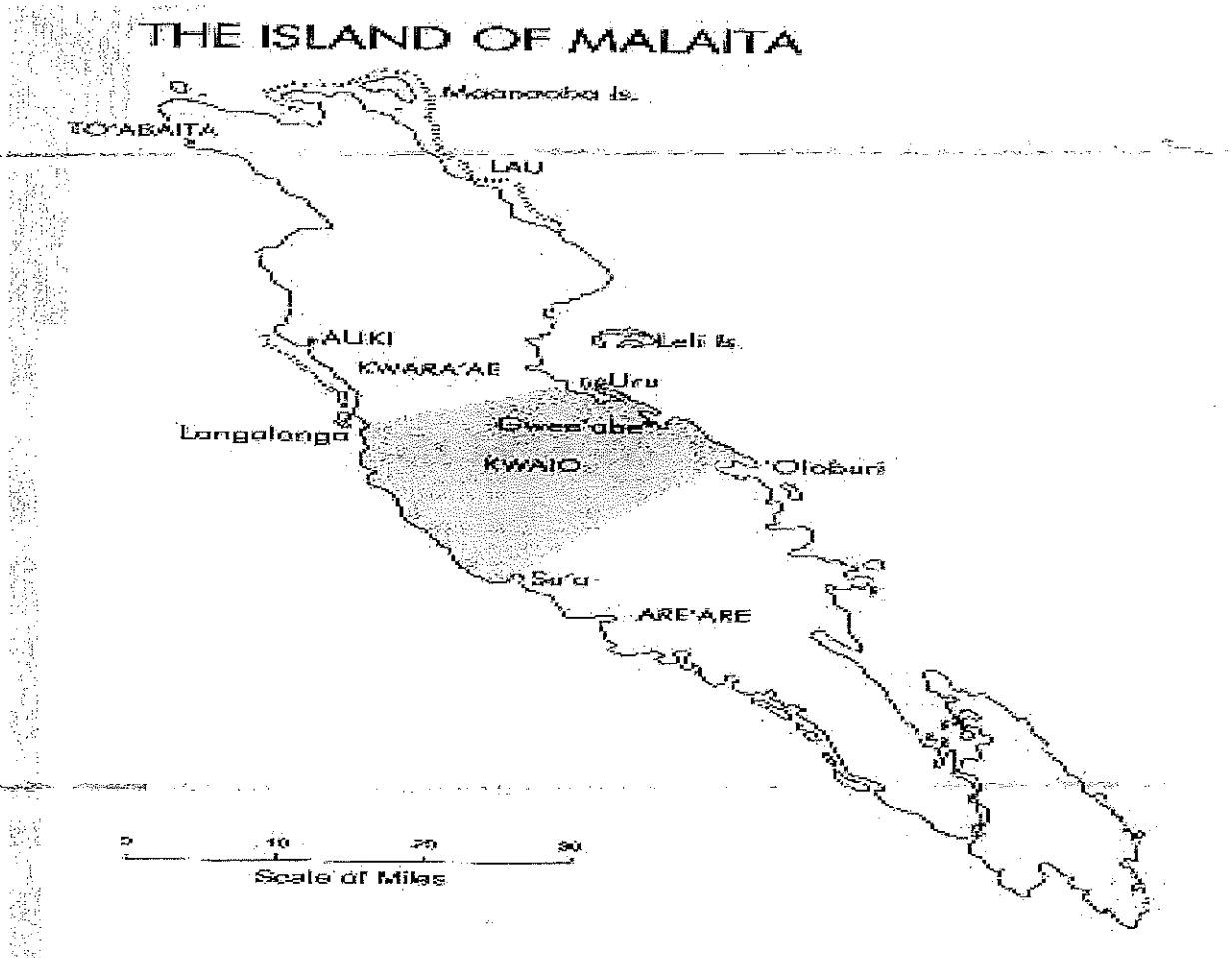
After the peace building training, mediation and consultation the next process the government will have to take a leading role in is to plan for the actual reconciliation. This is hoped to eventuate next year as soon as the budget process is done. MNURP in collaboration with other government agencies, NGOs and the people of Kwaio and Weather Coast Guadalcanal Province will take a leading role into the process.

9.0. Venue for the West & East Kwaio Peace Building Training, Mediation and Consultation for eventual reconciliation with the people of Weather Coast

Tentatively the training is planned to be held at Atoifi where it is marked Uru:- the centre for East and West Kwaio. Logistically Eastern Part of Malaita is very difficult in terms of truck hiring, Out Board motor hiring and movement of people through the three wards of East Kwaio. People as far as Olomburi the border of East Areare too will be transported to Atoifi(see the map for your information)

People from West Kwaio will be transport to Atori and out Board Motors will pick them to Atoifi the training venue.

The Training will be attracting approximately 80 people from both East and west, thus, all logistic arrangements will be very difficult. Around twenty people will also be travelling from Honiara to attend this training including the one in the committee.



10.0. *Previous Government's commitment*

According to a preliminary consultation the issue was dealt with in 2003 with a compensation payment of \$100,000.00 each deceased to the immediate relatives of the deceased 10 Kwaio men. There was a general understanding amongst the Kwaio people that the payment of \$1,000,000.00 was paid by Guadalcanal Provincial Government whilst others claimed it was SIG. As such since there is an analogy that the payment was made by GPG; the Solomon Islands Government is still to be held accountable to the promises it made to the 10 kwaio men.

It is important to note that the compensation payment was made under immense pressure and no proper consultation, counselling, and mediation was made. Even immediate family members of the deceases did not receive any compensation. Therefore, the people of Kwaio see the incident as a problem unsolved.

11.0. Deceased 10 Kwaio men's Representatives for the Peace Building Training, Mediation and Consultation for eventual reconciliation between Kwaio and Weather Coast.

Below is the list of immediate relatives of the deceases whom further consultation could be done with them on the claims. The list could be increased as the consultation unfolds.

Deceased	Immediate Relatives to attend	Location
1. Late Wilson S Kwaiatoboo	a. Steven Karitooana b. Alice Kwaiatoboo	
2. Late Panjo Hoasipuru	a. George Hoasipuru b. John Wanepuru c. Charles Tabaa d. Patson Riuhau	
3. Late Joseph Timan	a. Jimmy Timan b. Timan Jimmy c. Fance Jimmy d. Lofea Jimmy	
4. Late Joseph Jack	a. Peter Jack Taelamo b. Janner Jack Galo c. Siosi d. Joyce Jack	
5. Late David Aruana	a. Ben Aruana b. Nelson Safaa c. Helison Aubongi d. Alick Dilaitau	
6. Late Eddie Lofea	a. Gafui Fasilingi b. Osiabu c. Gwaena d. Nancy e. Lofea f. Anisi Gafui g. Jimmy Ainibata h.	
7. Late Kalisto Geniufalia	a. Daniel Teteamae	

8. Late Peterson Alakoa 9. Late Tile Inisafi	b. Ben Inisusu c. Charley Houtarau d. John Iliaba e. Danny Maesifo f. James Fafo	
10. Late Leslie Dikwa	a. Paul Meke b. Uriel Oda c. Harry Kwalaafuna d. Joe Baetolingia e. Eddie Dedin	

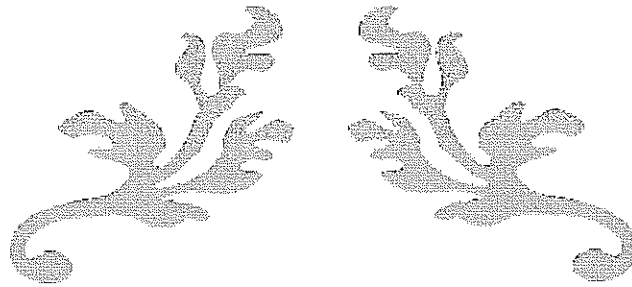
Honiara Based Committee Members

East Kwaio	West Kwaio
1. Simon Palmer	11. Joesph Lefotoo
2. Tome Nixon	12. Harry Kwalaafuna
3. Raymond Falebo	13. Alick Geni
4. Jimmy Timan	14. Peter Kau
5. Seda Folofou	15. Dickson Abufenangi
6. Ben Amana	16. Tome Nabeka
7. Siosi Hoasipuru	17. Joe Bubunaia
8. Kwailamo	18. Kevin Foaibae
9. Shem Siori	19. Simon Papa
10. Elison Samuel	20. Alfred Fa'ataga

12.0. Budget

KWAIO PEACE BUILDING TRAINING, MEDIATION AND CONSULTATION FOR EVENTUAL RECONCILIATION BETWEEN THE PEOPLE WEST & EAST KWAIO AND WEATHER COAST, GP				
No.	Description	Quantity	Unit Price	Total
1	Logistics			
	3-Boat hire for logistics and movement of people to the consultation venue @\$2500 one day for 4 days Option –Flight-By plane	3	\$2,500.00	\$37,500.00
	Truck Hire(for 4 days)	2	\$3,500.00	\$28,000.00

	Fuel - 1000 litres @ \$20 @ Litre	1000	\$20.00	\$20,000.00
	Total Logistics			\$85,500.00
2	Catering			
	Breakfast(\$80 per meal)	70	\$80.00	\$28,000.00
	Lunch(\$100 per meal)	70	\$100.00	\$35,000.00
	Dinner(\$100 per meal)	70	\$100.00	\$35,000.00
	Total Catering			\$98,000.00
3	Allowance			
	Subsistence Allowance (UNDP Rate)at \$800 for 7 officers for 7 days	7	\$800.00	\$39,200.00
4	Accomodation			
	Accomodation(\$400 per accomodation for a group of 10 people)	10	\$400.00	\$20,000.00
	Total Accomodation			\$20,000.00
5	Administration			
	Peace building trainer consultant/Mediator	2	\$2,000.00	\$16,000.00
6	Contingency/other admin incurrings			\$20,000.00
	Total Administration Cost			\$36,000.00
Total Budget				\$278,700.00



CONSULTATION ON THE TEN KWAIO MEN

Consultation for internal reconciliation between the
immediate relatives of the ten deceased Kwaio men

Report



NOVEMBER 10TH – 18TH 2016
MINISTRY OF NATIONAL UNITY RECONCILIATION & PEACE

Report Frame

1.0. Background

The ethnic tension that rocked the country from 1998 – 2003 has a lot of ramifications on lives of so many people in the country. The degree of difficulties and impacts people felt and lost defers from very severe to the least severe. One of such serious issues is the killing of the 10 Kwaio men by the former war lord Mr Harold Keke in Weather Coast Guadalcanal Province during the ethnic tension in 2001.

The incident occurred in an attempt to capture or murder the warlord for reasons known to them alone. There are speculations surrounding the trip as to why the ten Kwaio men went and who was actually behind the trip. It has been alleged by most people that before the group actually left they were promised with an amount of \$300,000.00 each if the warlord was captured. This is probably to advance peace and stability in that particular area or meet certain political agendas. However, until it is proven all these are speculations only documents will tell and prove their validity.

What actually proven was that all 10 Kwaio men were captured, killed and were buried in a mass grave in Weather Coast. Therefore, this has to be sorted and reconciled between the people of weather Coast and Kwaio

2.0. Introduction

The national healing, apology and reconciliation that took place in Honiara from 31st June to 7th July 2016 is supposed to be a culmination of all ethnic tension related reconciliations in the country. However, there are few major issues that has to be properly reconciled using principles of Christianity and the worthy cultural norms and values of Solomon Islands. It is not just merely handing large sums of money as a way of bridging broken relationships and healing wounds. This has what actually happened with the killing of the 10 kwaio men in the weather coast by the former warlord Mr Harrold Keke. Each were paid a lump sum payment of \$100,000 per head. The payments were made in a manner that even the children of the deceases were deprived. Should the money were paid in a proper manner the children of those murdered will benefit from the initial payment.

The manner the payment was made by the government in 2001 does not promote sustainable peace and unity amongst the people of Weather Coast and Kwaio nor it uphold the virtues of culture and Christianity. Culturally in Solomon Islands bridging relation aftermath a murder has a lot processes before actual reconciliation could eventuate and the process in Kwaio has a lot of costs attached. Therefore, it is paramount to sort out the processes leading to further consultations and subsequently the eventual reconciliation.

Objectives

The objectives of the consultation is:-

- a. To find out the immediate reaction of the deceases' relatives on eventual reconciliation with the people of Weather Coast.
- b. To seek their views/agreement on the internal reconciliation between the immediate relatives of the 10 deceases who were murdered in Weather Coast.
- c. To find out if there is any conditions attached to eventual reconciliation with the people of Weather Coast or the immediate relatives in Kwaio for government's attention.
- d. To find out the general feeling or environment of the immediate family members of the 10 deceased victims.

1.0. Outcome of the consultation

The expected outcome of the consultation:-

1. Internal issues between the immediate family members of the 10 deceases are thoroughly made clear to each other and there should a common understanding on the reconciliation next year.
2. The people agreed to have an internal reconciliation
3. Kwaio People should be ready for eventual reconciliation with the people of weather coast, Guadalcanal Province
4. Kwaio people are clear of government's stand on reconciliation and that core sharing of resources is paramount to meaningful reconciliation

2.0. Rationale for consultation

The consultation is very significant to further the process for reconciliation. There were blames on Late Kalisto, his father and two of his deceased brothers that the mission was master minded by them and that the other boys were lured into an undesirable situation that should not happen. Thus, the consultation is very important to iron out this differences. Despite, the unfortunate incident that happened, the immediate relatives of the deceases should remain united for further consultation with the government and the people of Weather Coast concerning eventual reconciliation. This is because reconciliation is very important. Unless proper reconciliation is conducted people from both parties will not free.

3.0. Details of the consultation trips

The consultation was done on family basis of which immediate families members of the deceases from from Olomburi to Uru were gathered separately purposely to hear their views on the internal reconciliation and subsequently on eventual reconciliation between the people of Weather Coast and the people of West and East Kwaio. The road map to eventual reconciliation

as anticipated would not be easy however, as far as the people of West and East Kwaio are concerned, this process has been a long awaited undertaking.

The people of Kwaio are innocents and they were suppressed for long by the incident and as expressed there is a great feeling and even to be set free from the unfortunate incident and its lingering memories. Thus, their full participation in the two reconciliation process is fully endorsed and successive trainings in preparation for the reconciliation is fully agreed upon and endorsed.

Traditional practices and beliefs in Kwaio- Peace Building Perspective

The team comprised of five close relatives of the ten deceased Kwaio men, three government officers from MNURP one officer from PMO and another one from monitoring & evaluation unit UNDP peace building project. The team arrived in East Kwaio on 11th of November 2016. As part of Kwaio custom and culture, initial consultations and discussions related to the ten deceased cannot occur without a traditional sacrificial ceremony (Wasiabu) by a custom priest(waneabu) being made. Once it is done the waneabu will return the next day to inform whether the consultation and discussion processes related to the deceased will continue or not.

If this is not observed, it is believed that the spirits of the deceased will trouble or even kill those wanting to talk about them. The waneabu reiterated that having consultations and discussions related to the ten deceased kwaio men is like re-opening their graves and this is very sensitive according to their customs and culture. Observing this custom and belief, the team had discussions with the waneabu whose name is Peter Diifaka and gift life pig was presented to him for offering the sacrifice to the Gods before consultation and discussions can occur.

People in Solomon Islands are very diverse in their traditional practices and beliefs and the governance structures that exist in their communities. One of which is the people of Kwaio in the Malaita Province. Kwaio custom and culture is still alive. Kwaio people are very resistant to Christianity. The coast is inhabited by Christians whilst the mountains are places where worshipping of devils pagans and heathenism is practiced. People up there are still naked and have their own way of living and code of practices. Therefore, the presentation of the pig for offering to the gods was necessary for peace building as far as they are concerned. As such, one of the many successful outcomes of the field trip can be attributed to the observance of the custom and culture of the kwaio people.

Having done the sacrificial ceremony the waneabu or fataabu as commonly known returned the next day and informed the team that the gods are pleased and permission was granted therefore the consultation is ready to kick off.

Negative repercussion could happen if sacrifices is not made and accidentally some got hurt or died. The team could be blamed demanded for compensation.

Foulofo – Olomburi Consultation

The first consultation was held at Foulofo Village, Olomburi District in East Kwaio the home of late Banjo On 12th November 2016. Banjo was survived by two boys and a girl and their mother is currently remarried to East Kwaraae. Banjo is the eldest in a family of six born of Mr. George Hoasipuru and Mary Waiapu. The immediate relatives of late Banjo acknowledges the fact that Kalisto and his two brothers were the ring leaders of the mission however due to blood ties they remain passive until today. All the planning were made by Kalisto and his brothers including their father. The Planning also include cultural rituals and sacrifices. "However, the family of Inisusu the father of Kalistos is a close relative so despite the unfortunate incident we are unable to do much. Therefore, an internal reconciliation between the immediate relatives of the ten deceases must happen. A lot of bad things have been said about each other in the beginning. This has to be sorted before actually reconciling with the people of weather Coast." one of the uncles of Banjo, said.

3.1. Sinaragu Consultation

The second consultation was held at Sinaragu Harbour on the afternoon of 12th November 2016. The immediate family members and extended family members of the late Silva Kwaiatoboo were consulted on the planned internal reconciliation before the eventual reconciliation between the people of Weather Coast could eventuate. Late Kwaiatoboo were survived by 8 children; five girls and three boys. Late Silva Kwaiatoboo is the eldest in a family of eight. Late Kwaiatoboo is the only deceases from Sinaragu to join the mission. Like others, the immediate family members of late Kwaiatoboo very much supported the initiative to reconcile first before start talking with the people of Weather Coast. The people of Weather Coast are innocent, we must clean our back yards first before engaging the people the people of Weather Coast. Initially; there were a lot accusations and pin pointing at who actually led the mission. This is in respect of who actually planned and headed the mission to South Guadalcanal. A lot of provoking statements were also said to those who blamed of leading the mission. Again Kalisto and his father were blamed for luring the men to go to weather Coast in an attempt to capture Harold Keke. It was assumed that some promises were made with the men before they left to the weather Coast.



Nuclear family members of late Silva Kwaiatoboo overlooking Sinaragu Harbour. The photo was taken after consultation with the family members on a way forward for the internal reconciliation.

3.2. Uru Consultation

After all individual consultations were made with the immediate relatives of the deceases a combine consultation were made with the people at Ilanunu Village, Atoifi East Kwaio. The consultation was made with the immediate relatives of late:-

- i. Joseph Timan
- ii. Eddie Rofea
- iii. Ben Aruana
- iv. Joseph Jack

Again there is a strong support for the internal reconciliation between the immediate relatives of the deceases. This is purposely to sort out the differences inflicted by the unfortunate incident at Weather Coast. The people in the three wards namely (Olomburi, Sinaragu and Uru) support the internal planned reconciliation and further agreed that it's the beginning of a way forward for further consultation with the prople of Guadalcanal Province.



Immediate relatives of late Joseph Timan straight after the consultation at Ifanunu Village, East Kwaio

West Kwaio Consultations

The mission or incident that took both East and West Kwaio by surprise particularly the immediate relatives of those who were murdered in weather coast comprises of ten kwaio men. Six from east kwaio and four from west Kwaio whilst the eleventh was a Bougainvillean. As such, the team also have series of consultations with the immediate relatives of those who died. The two venues which consultation were held are Abafoe where the brothers of (Tile Inisusu, Kalisto Geniufaria, Alakoa) and Kwainabeni the Home of Leslie Dikwa

3.3. Kwainabeni and Abafoe Consultation

The consultations at Abafoe and Kwainabeni are even more very supportive of the initiative of the current government to reconcile victims of the recent ethnic tension from 1998 - 2003. The incident happened fifteen years ago and the past governments did not take due consideration to sort this matter. People's movement have been deprived and this cannot be continued on and on. Culturally, the immediate relatives of those who died in Weather Coast cannot travelled to the Weather Coast unless proper reconciliation is done. On the other hand the people of Guadalcanal will be unable to travel to Kwaio due to safety reason.

Therefore, the people perceived the planned internal reconciliation is a boost to the bigger reconciliation. There were a lot of personal attacks and blames on each other.



Immediate relatives of late Leslie Dikwa at kwainabeni village in West Kwaio after the consultation for internal reconciliation

4.0. Findings from the consultation

As far as the consultation is concerned the following has been found to be very eminent.

- i. General agreement on the planned internal reconciliation
- ii. There was general conscious/ agreement on further talks with the people of weather Coast for the final reconciliation
- iii. Aware that whoever responsible for the mission to Weather Coast is vague and will take some more time to actually find out based on evidences at hand



Immediate family members of late Kalisto Geniufaria, Tile Inisusu and Alakoa at Abafae village in West Kwaio after the consultation.

5.0. Recommendation

Fifteen years on after the ethnic unrest, the degree of damages and atrocities committed varies from being too severe to the least severe. Until now most cases were already reconciled whilst one of those that affected free movement and interaction in both ethnicities is yet to be reconciled, that is, the murdered ten Kwaio Men. The ten Kwaio men issues is equally important as the others as both ethnic groups are innocent thus, deserves freedom to travel anywhere in Solomon Islands. I therefore recommend that:-

- i. The internal reconciliation between the immediate relatives of the ten deceases be held.
- ii. Start consultating with both parties for a way forward for the eventual reconciliation between Kwaio and the people of Weather Coast.
- iii. Trauma and healing trainings must be an integral and essential component of the whole process prior to the eventual reconciliation.

6.0. Conclusion

The ten kwaio men issue has not been prioritised for reconciliation since then. It is one of the biggest massacre of the recent ethnic tension. The people of Kwaio have nothing much to expect however, they are very keen to getting the massacre out of their mind.

The people have progressively longed for eventual reconciliation with the people of weathercoast. There is a strong intention and a significant progress and support to the reconciliation efforts of the government and its stakeholders. Thus, the government through the MNURP, has to embrace and shoulder this specific internal reconciliation which is an important prerequisite to the eventual reconciliation with the people of Weather Coast Guadalcanal province.

Minute

Venue: Foulofo, Olomburi District, East Kwaio

Date: 10th Nov 2016

Time: 11 am

Attendees

Names	Designation
Reuben Lilo	Director Peace and Reconciliation Division, MNURP
Fr Patteson Ngalihesi	National Advisor Peace and Reconciliation, PMO
Simon Palmer	Chairman Kwaio Reconciliation Committee
Nixon Tome	Vice Chairman Kwaio Reconciliation Committee
Jimmy Timan	Member
Joseph Lefotoo	Member
Eric	M & E UNDP
Family Members	
Brendon Hoasipuru	Son of Banjo
Nester Panoa	Sister of Banjo
Brian Taba'a	Brother of Banjo
Miriam Taba'a	Aunty of Banjo
Peter Taebo	

Kwaio Reconciliation committee and members of MNURP and PMO actually arrived at Foulofo, Olomburi around 8 am.

Samson Olea the brother of Late Banjo's father hosted the meeting.

Introduction: why we are here.

The government is very serious about reconciling this particular issue. It is in fact a massacre where 10 people from kwaio were murdered in Weather coast. No proper bridging of relationship was made although compensation payment of \$100,000.00 was paid in 2001. Despite the compensation payment immediate family members who supposed to get the compensation were deprived as such the government sees it very fitting to make sure that

proper reconciliation is done and people are free to travel from place to place. Currently that is not the case. There is no free movement of people and there is no trust in each other's security.

- 14 years on nothing has happened and no proper recognition was accorded to the deceases despite the fact that others did.
- The Kwaio issue is supposed to be included in the national apology, healing and reconciliation that took place from 1st July to 7th July 2016. However, due to unresolved nature of issues it is unable to join the national reconciliation.
- The way to approach the reconciliation with Weather Coast is to start with an internal reconciliation. This reconciliation is important because immediate members of the other seven deceases apart from Kalisto, Tile and Alakoa strongly claimed that the mission was dictated and planned only by Kalisto. Therefore, immediate relatives of Kalisto must be held responsible.
- Therefore, this has to be sorted through an internal reconciliation to be done either in West or East Kwaio respectively.
- It is very important to sort your selves out before any reconciliation could eventuate with the people of Guadalcanal Province.

Samson Olea:

We the family members of late Banjo were waiting for this opportunity. We want us to be free from the past incidents and move forward. This is a very important program and we the immediate family members of late Banjo have no hesitation in cooperating with the government in whatever it is planned.

- Banjo is the first born of six children born of George Hoasipuru and late Mary Waiapu. His mother died with a lot of uneasiness and sorrow as result of the incident. Since day 1 the incident has haunted us and my family need to be set free from this trauma. Thus, whatever is planned we are more than willing to participate, share and even plan together.
- Whatever process to take us to the final reconciliation with the people of Weather Coast is a welcoming news to us and we are willing to facilitate.
- Any reconciliation particularly the internal reconciliation between the immediate relatives of the deceases in Kwaio should be done according to the principles of Christianity. That is, despite failures made by kalisto in luring the men to travel no money is supposed to be spent.

Questions Raised

- i. You are now talking about reconciliation. Is the government admit that the mission was coordinated and paid for by the government of the day?
- ii. After the internal reconciliation and subsequently the eventual reconciliation with the people of Weather Coast, whats next? Especially with the immediate family members of the deceases.
- iii. When will the eventual reconciliation with the people of weather coast?
- iv. How will the people of both parties (Kwaio & weather Coast) prepared for this reconciliation?
- v. Where will the internal reconciliation held?
- vi. Where will the eventual reconciliation held?
- vii. How will the eventual reconciliation with the people of Weather Coast be prepared?
- viii. Will Harold Keke also attend the reconciliation?
- ix. Who will foot costs relating to the final reconciliation?
- x.

Sinaragu Attendees

Names	Relationship to Deceased Silva Kwaiatoboo
Narufia	Wife
Alice Kwaiatoboo	Daughter
Rose Kwaiatoboo	Daughter
Rachel Kwaiatoboo	Daughter
Betty Kwaatoboo	Daughter
Wilson Fifaka kwaiatoboo	Son
Falebo Kwaiatoboo	Son
Kali Kwaiatoboo	Son
Immediate Relatives	
Nixon Tome	Brother
Peter Ruigeni	Brother
Angisaringi	Sister inlaw
Esther Tome	Niece
Serah Tome	Niece
Rose Tome	Nephew
Freetus Tome	nephew

Uru District Attendees

Names	Relationship to Deceased Eddie Rofea
Peter Taebo	Brother
Joe Faari	Brother
Gafui Fasiringi Anisia	father
Hilda Osiabu	Sister
Names	Relationship to Deceased Ben Aruana
Ben Dilaitau	Brother
Alick Dilaitau	Brother
Jengy Ben	Sister
Jobse Dilaitau	Brother
Ellen Dilaitau	Sister
Names	Relationship to Deceased Joseph Timan
Aiabata	Mother
Jim Timan	Brother
Seth Kilo	Brother
Timothy Timan	Brother
Rhoda Timan	Sister
Timan	Nephew
Wilson Kiloabo	Brother
Alick Kiloabo	Brother

United Nations Peacebuilding Fund Project


East and West Kwaio Peacebuilding Dialogue/ Consultation Report

Country: SOLOMON ISLANDS

Period Covered: 10th – 18th November 2016

Prepared by: Erick Hale (*Monitoring Evaluation & Research Officer*)

Date: 24th / 11 / 2016

Approved by:  Date: 24th / 11 / 2016

REPORT ON OBSERVATIONS MADE ON PEACEBUILDING DIALOGUE IN EAST AND WEST KWAIO, MALAITA PROVINCE

1.0 INTRODUCTION & BACKGROUND

The ethnic tension that occurred and affected the Solomon Islands from 1998 – 2003 has a lot of implications on the lives of so many people across the country. The level of difficulty and impacts people felt differs from very severe to less severe. One serious issue was the massacre of the 10 Kwaio men by former war lord Mr Harold Keke in Weather Coast of Guadalcanal Province in 2001.

The massacre occurred in an attempt to capture the warlord for unknown reasons only they themselves can explained. Given the search for answers speculation arose regarding who instigated the mission. It was alleged that before the group left, they were promised some huge sum of money for the capture of the warlord.

What actually established was that all 10 men were captured, slayed and were buried in a mass grave in Weather Coast of Guadalcanal province. The death of the 10 men has made their immediate family members to think otherwise. They saw it as something that was planned and imposed on them and they were not acted alone.

Efforts made by the government to reconcile the immediate family members of the 10 deceased Kwaio men with the people of Weather Coast for the past 14 years proved futile. As such a committee comprised of immediate family members of the 10 deceased was formed. The committee's goal is to work closely with the government and its stakeholders to address these long outstanding issues through dialogue for eventual internal and external reconciliation.

This report revealed results and recommendations from observations made during consultations and discussions with immediate family members during a field trip made to East and West Kwaio.

2.0 OBJECTIVES

2.1 *The objective of the field visit is as follows: -*

- To conduct a participant observation on consultations and discussions held with the relatives of the 10 deceased in East and West Kwaio to determine their immediate reaction on an eventual internal and external reconciliation among themselves and with the people of Weather Coast of Guadalcanal province

2.2 *The specific objectives of the field visit are as follows: -*

- To conduct a monitoring field visit to East and West Kwaio in Malaita province on the 10th to 18th of November 2016
- To collect qualitative data/ information through observations on consultations and discussions held with participants in East and West Kwaio from the 10th to 18th of November 2016
- To analyse the qualitative data/ information and produce results
- To compile a report and disseminate to responsible authorities for decision making

3.0 METHODOLOGY FOR THE FIELD VISIT

The methodology designed for the field trip to East and West Kwaio was based entirely on the Ministry of National Unity Peace and Reconciliation (MNUPR) plans for a dialogue for internal and external reconciliation among the immediate family members of the 10 deceased Kwaio men and with the people of Weather Coast. The monitoring visit took the form of participant observations. This is a qualitative method and the objective is to help learn about the perspective held by the immediate family members of 10 men. Observations were made on all processes of consultations and discussions. All observations were conducted in selected communities where the deceased came from and in locations believed to have relevance to the trip's goal and objectives. Objective notes about what was heard and observed were recorded as field notes in a field notebook. Informal conversations and Interactions with the relatives were also important components of the method and were recorded in field notes in as much detail as possible. Quantitative data was also collected; this includes the number of immediate family members who attended the consultations and discussions, aggregated by gender.

Qualitative data obtained from the observations made were thematically analysed for results. The qualitative data was sorted according to the following themes; immediate reaction of the deceased relatives on eventual internal and external reconciliation among themselves and with the people of Weather Coast; conditions attached to eventual reconciliation with the people of Weather Coast or the immediate relatives in Kwaio for government's attention and the general feeling or environment of the immediate family members of the 10 deceased Kwaio men.

4.0 FINDINGS AND DISCUSSIONS ON OBSERVATIONS MADE DURING THE TRIP

4.1 Traditional Practices and Beliefs of Kwaio People Regarding Peacebuilding

A team comprised of five close relatives of the 10 deceased Kwaio men, three government representatives from MNURP and Prime Minister's Office (PMO) and one Monitoring & Evaluation Research Officer from UNDP Peacebuilding Project arrived in East Kwaio on the 11th of November 2016. As part of the Kwaio custom and culture, initial consultations and discussions related to the 10 deceased cannot occur without a traditional sacrificial ceremony (Wasiabu) by a Custom Priest (Wanebae) being made. Once it is done the Wanebae will return the next day to inform whether the consultation and discussion processes related to the deceased will continue or not.

If this is not observed, it is believed that the spirits of the deceased will trouble or even kill those wanting to talk about them. The Wanebae reiterated that having consultations and discussions related to the ten deceased Kwaio men is like re – opening their graves and this is very sensitive according to their custom and culture. Observing this custom and belief, the team had discussions with the Wanebae whose name was Peter Di'ifaka and a gift (life pig) was presented to him for offering of sacrifice to the gods before consultations and discussions can occur.

People in the Solomon Islands are very diverse in their traditional practices and beliefs and the governance structures that exist in their communities. One of which is the people of Kwaio

in Malaita Province. Kwaio custom and culture is still alive. Kwaio people are very resistant to Christianity. While the coast is mostly inhabited by Christians the mountains is a place where you find devil worship and heathenism. People up there still live naked and have their own customs and laws. The devil has to be appeased by sacrifices. Therefore, the presentation of a pig for offering of sacrifice to the gods was seen as necessary for peacebuilding processes as observed during the recent field visit. As such one of the many successful outcomes of the field trip can be attributed to the observance of the custom and culture of the Kwaio people.

Having done with the sacrificial ceremony the Wanebae returned the next day and informed the team that the gods are pleased and permission was granted therefore the consultation team can now go ahead with consultations and discussions with immediate family members of the 10 deceased. As such the consultations and discussions were made in 4 different villages. These include, Faulofo village, Wawa village, Ilanunu village in East Kwaio and Baunani in West Kwaio.

4.2 Gender Participation in the Consultation and Discussion Processes

Table 1: Gender Participation by Community

Engendering stronger peacebuilding processes and ownership through engagement of women and youths is crucial to achieving true peace and reconciliation.

Name of Community	No. Male Participant	No. Female Participants	Total Number of Participants
Olomburi - Faulofo	3	2	5
Sinarangu Harbour - Wawa	5	3	8
Uru Harbour - Ilanunu	10	9	19
Baunani – West Kwaio	8	6	14
Total	26	20	46

The table above depicts gender participation in the consultation and discussion processes held with immediate family members of the 10 deceased Kwaio men. A total of 46 participants were consulted of which 26 were males and 20 were females. There were more male participants than female participants in the consultation and discussion processes held during the field visit.

Although a good number of women who attended the consultations and discussions held, they were very silent throughout. This has allowed the men to dominate and take charge of the discussions. However, from observations the women seemed to agree with the views shared and decisions made in which consensus was reached. One of the women who attended the consultations and discussions held at Faulofo village, mentioned that she agreed with her brother on his decision for an internal and external reconciliation to be held and wanted to see it happen as soon as possible.

As observed, the lack of contribution by women during the consultations and discussions held in the different locations visited can be attributed to the kind of facilitation techniques used. To trigger participants who normally sit quietly during discussions but have brilliant ideas to share, the facilitator needed to use more open ended and probing questions to trigger broader discussions on the subject matter and create an environment that allow each individual to freely contribute their views.

4.3 Thematic Analysis

Table 2: Thematic Analysis of Responses from Participants

Name of Community	Immediate reactions of the deceases' relatives for an internal & eternal reconciliation among themselves and with the people of Weather Coast	Conditions attached to internal reconciliation with immediate relatives in Kwaio and with the people of Guadalcanal for government's attention	General feeling or environment immediate family members of deceased victims
Date: 12-11-2016 Olomburi Harbour – Faulofo Village	Samson, an uncle of one of deceased (Banjo) mentioned that they are willing to move forward with an internal reconciliation among themselves and with the people of Guadalcanal. He further mentioned that this issue has been long outstanding for quite sometimes after efforts from the government proved futile. He highlighted that his family wants to see the reconciliation occur as soon as possible and was appreciative of the approach made to consult and have discussions with the immediate family members. Nester, the sister of the deceased agreed with the idea of having an internal reconciliation among themselves and with the people of Guadalcanal and wanted to see this happen as soon as possible.	Samson mentioned that he would rather prefer a reconciliation that is church related than the traditional form of reconciliation in which exchange of huge amounts of shell money or cash is done. Coming from a strong South Seas Evangelical Church (SSEC) background, he mentioned that the principles that govern the church does not allow such huge amount of exchanges and if disobeyed, disciplinary measures can be taken by the church against his family.	Although other immediate family members who were present at that time did not contribute (an aunty, cousin and son) to the discussions held, their general feeling from observations made was that they were very happy with the consultations and discussions made and want to put the past behind and move on in life
Date: 12-11-2016 Sinarangu Harbour – Wawa Village	Peter, a first cousin of one of the deceased mentioned that they have already forgotten what had happened and that he was really happy about the initiative taken by the government and its stakeholders and moreover the engagement of immediate family members to form a committee in Honiara to work alongside the government to ensure reconciliation takes place as soon as possible among themselves and with the people of Guadalcanal.	Although all immediate family members of the deceased were present during the consultation and discussions held, none of them make mentioned of any conditions they want attached to the internal reconciliation with the people of Guadalcanal.	The general feelings from observations made showed that all family members of the deceased have agreed to reconcile and put the past behind.
Date: 13-11-2016 Uru Harbour – Ilanunu Village	Seth a father of one of deceased acknowledge the visit made by the team and that he was very happy with the presence of government and its stakeholder UNDP and the Honiara based committee which comprised of immediate family members of the deceased. Listening to the introduction made by the Chairman of the Honiara based committee, he mentioned that the initiative sounds good to him and that the outcome of the consultations and discussions with them through reconciliation will ease out the pain that he has long lived with it for the past 14 years. He further mentioned that he is glad that his brothers were part of the Honiara based committee and their presence with the visiting team made him accept reconciliation. One of the immediate relatives mentioned that such initiatives has been done in the past by the government and nothing has happened to date. He mentioned wanting to see the reconciliation come true and if not this is another initiative to open old wounds	One of the immediate family members mentioned that he wanted the reconciliation between the Guadalcanal people and the Kwaio people to occur in East Kwaio.	All immediate family members of the deceased were very glad of the team's visit and welcome any reconciliation efforts that may take place
Date 14-11-2016 Baunani – West Kwaio	Paul a father of one of the deceased mentioned that even after 14 years he still did not come to terms with the loss of his and demands answers. He highlighted that he wants the government to be serious about reconciliation and take it forward and stressed that only then he will be at peace. Dani one of the immediate family members was happy with the consultations and discussions held and wants the government to take up their recommendations to see the planned reconciliations come to fruition.	Adam who was a church representative and close relative of the deceased mentioned that true reconciliation comes from the heart. Only the prince of peace himself who is the Lord almighty can bring true reconciliation. Even with huge amounts of shell money or cash cannot bring true reconciliation. This was a powerful message made during the consultation and discussions and it showed that the immediate family members would want to see a reconciliation that involves the church	All immediate family members thanked the visiting team and have all agreed to pursue a true reconciliation with the support of the Honiara based committee, the government and its stakeholder UNDP

The table above highlighted responses from some of the immediate family members of the 10 deceased. Overall the responses from the immediate family members through the consultations and discussions held were very positive and all immediate family members consulted and discussed with have showed willingness to reconcile with one another and with the people of Weather Coast.

4.4 The Church as an Avenue for Peacebuilding

The church can be used or mobilized to promote peacebuilding in Solomon Islands. The church has long been and will continue to be a contributing factor in peacebuilding processes in the Solomon Islands. The church is a powerful constituent of cultural norms and values and addresses the most profound existential issues of human life (e.g., freedom and inevitability, fear and faith, security and insecurity, right and wrong, and sacred and profane) and is deeply implicated in individual and social perceptions of peacebuilding. Church can bring social, moral, and spiritual resources to the peacebuilding processes.

Most of the immediate family members consulted and discussed with were from the South Seas Evangelical Church (SSEC) and they have strong beliefs in the norms, values and principles that govern their church. As mentioned by one of the deceased uncles in Faulofo village, they would want to see a reconciliation ceremony that centres on church norms, values and principles. In response Fr. John mentioned that all forms of reconciliation and compensation have already been Christianised, meaning that it does not have to involve huge amount of exchange of gifts. Parties concerned can reconcile themselves through the church norms, values and principles as they wish. He reiterated that true reconciliation comes from the heart regardless of whether gifts are exchanged or not and that traditional values, Christian values and the government must play their part in the planned reconciliations.

4.5 The Modality for Peacebuilding in Similar Settings

The formation of a Honiara based working committee by immediate family members of the 10 deceased Kwaio men has contributed to the successful outcomes of the trip. Although government representatives were present during the consultation and discussion processes, it was the members of the working committee who made consultations and discussions with their own relatives. The consultations and discussions were made according to their own custom and culture. The committee members were able to communicate freely with their immediate family members in their own dialect. This approach has made it easy for them to understand each other and prompt quick responses to accept internal and external reconciliation among themselves and with the people of Weather Coast. Seth, a Father of one of the deceased mentioned that having seen his brother and other close relatives being part of the team made him have confidence in the consultation and discussion processes and "that he was keen to reconcile and forget the past". All immediate family members consulted and discussed with, mentioned being pleased to see their brothers and other close relatives being part of the team and were willing to reconcile among themselves and with the people of Weather Coast.

With the success and positive outcomes, this model could potentially replicate in other similar settings in the Solomon Islands. This experience has added a new framework to peacebuilding efforts made by the government and UNDP Peacebuilding Fund Programme and have firmly demonstrated how the government and UNDP Peacebuilding Fund Programme in Solomon

Islands can in essence be a catalytic in fostering long – term and comprehensive approaches to peacebuilding in the Solomon Islands.

5.0 RECOMMENDATIONS

- The government and its stakeholders to engage immediate and close relatives in such dialogue to ensure fruitful peacebuilding mediation and positive outcomes
- The government and its stakeholders should only act as facilitators while allowing men, women and youth to take ownership in the implementation of peacebuilding processes
- The government and its stakeholders while facilitating such consultation and discussion processes must observe the traditional cultural practices, beliefs and community governance systems that exist in the community to ensure successful peacebuilding dialogue and positive outcomes
- A one-week peacebuilding training to be facilitated by the government and its stakeholders before both internal and external reconciliation ceremonies can be held.

6.0 CONCLUSION

The people of East and West Kwaio have the intention and have shown significant and immediate progress to the reconciliation efforts made by the government and its stakeholders. The consultations and discussions held has strengthened relationship between the government, its stakeholders and the Kwaio people for successful peacebuilding and reconciliation.

KWAIO RECONCILIATION

West and east Kwaio families reconciled successfully over ethnic tension incident

BY GEORGE MANFORD

AUKI

AN internal reconciliation programme between West and East Kwaio family groups ended successfully at Sifilo community in east Kwaio over the weekend.

The reconciliation programme was held on Monday May 8, 2017.

According to the peace coordinator officer under the Anglican diocese of Malaita, Leslie Filiomea, the aim of the internal reconciliation was to reconcile the immediate family members of the ten young Kwaio men who lost their lives in the Weather coast, South Guadalcanal, during the height of the ethnic tension.

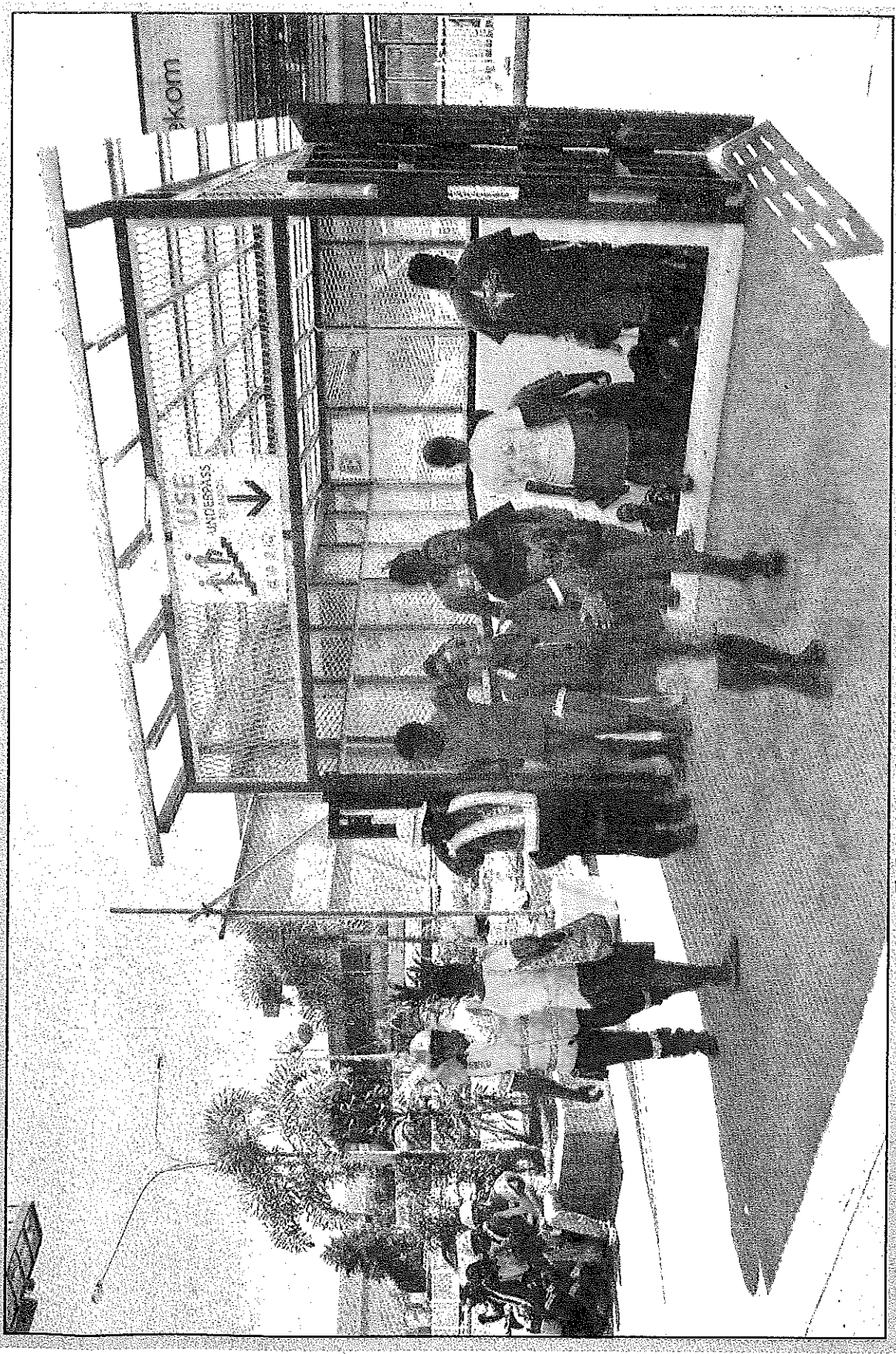
"The death of the ten Kwaio men had brought some differences amongst the family members which caused fear and isolation.

"The reconciliation was to iron out those differences among the immediate family members."

Filiomea added there were some minor misunderstanding and disagreements with some relatives in East Kwaio who were not informed about the reconciliation.

However, the misunderstandings were sorted out before the reconciliation took place.

The reconciliation process lowered a public awareness of the issues facing Malaita today.



The Point Cruz underpass was in full operation mode yesterday

Ownership of constructed road

use all these
pit betel-nut
and drivers
to use the
work together
the road so
ies can meet
deserve to be.
important that
are gift from
o us and it's
at to honor

care of and is benefiting the public.

"We must proud of the facilities and take great care of them so that it can last for our uses," Mr Murray said

He said for now since public are not yet familiar with the use of the road, police will continue to assist the public and vehicle drivers on how to use the road.

He also added that there are numbers of newly constructed bus bays made and bus drivers must properly use them.

He said buses are only allowed to spend two minutes to do drop-offs and picking and leave so that chances are given to other buses.

"And for the designated crossing area opposite of central market will only control by police and not for public to cross on their own when police are not controlling the crossing area.

"That means public are ask only to use the underpass for crossing and not anywhere along the road," Mr Murray said.

er thanks Fisheries Officers, D for the "Yellow Card" Lift



"celebration in Noro Town over the weekend. Photos by MANEBONA BARNABAS

ast Friday in
lated them by
their hard work
requirement of
Yellow Card.
r I committed
opening

the Minister.

"These are critical elements to ensuring that Solomon Islands domestic tuna industry is able to compete and operate internationally.
I dedicate myself to these

Fisheries Management Act through Parliament and also to get the Yellow Card lifted," he said.

"I wish to extend my appreciation to our Health inspectors, Custom Officers, NFD and SolTuna

FROM FRONT >>

Kwaio reconciliation West and east Kwaio families reconciled successfully over ethnic tension incident



Leslie Filiomea

Chiefs and community leaders also expressed the thoughts and feelings toward the programme which bring their people peace and unity.

A prayer was offered by Pastor Kemuel during the programme.

Another step forward after this reconciliation was the proposal to organise training especially in trauma healing to be carried out for the immediate family members of the ten Kwaio men in East and West Kwaio, Filiomea revealed.

The reconciliation programme was funded by the ministry of national unity, reconciliation and peace (MNURP).

Council of Tourism Ministers meeting starts tomorrow

BY BARNABAS MANEBONA
GIZO

THE Council of Tourism Ministers meeting starts tomorrow in Gizo Town.

Participants from Honia including the Minister of Tourism Hon Bartholome Parapolo are expected to arrive in the Province today on which briefings and a welcome dinner will take place later.

NEWS LOCAL



104.1 Barava Classic Fm PROGRAM SCHEDULE MONDAY-FRIDAYS

BREAKFAST SHOW-6AM-9AM (John Adifaka Jnr)
 6AM-STATION OPENS
 7am-News in English
 7.20-Birthday shout outs
 7.30am-Barava Sports With Bart Basia
 7.50am-Barava HealthTalk
 8am-News in Pijin
 8.20am-Birthday Shout Outs
 9am-News In English

MID -MORNING-9AM-2PM (URSULA)
 9.20am - 1.20pm - Classics at work request (20 past the hour every hour)

12noon-News In English
 12noon-1pm-Easy listening lunch time classics
 1pm-News In Pijin
 1-2pm-Afternoon country classics

DRIVE TIME -2PM TO 6PM (LEILA)
 2 & 3.20pm -Classics at work
 4pm- News in English
 4 to 5pm -Classic reggae traffic Jam
 5.30pm-Barava Sports with Bart Basia
 5.50pm-Barava Health Tok
 5 to 6pm -Home drive

NIGHT SHOW 6-11PM (JULIAN)
 6 to 8pm -Evening cruise
 8 to 11pm -Night Dedications
 11pm-station Close

DAILY PROMOTIONS MONDAY TO FRIDAYS
OUR TELEKOM RADIO RAFFLE
 20 MINS TO THE HOUR EVERY HOUR FROM
6.40AM TO 10.40PM.
CONTACT FOR BARAVA FM 104.1
 BARAVA FM 104.1
 P.O BOX 2025
 HONIARA
 PHONE-26104 (STUDIO)
 27104 (SALES)
 Email: barava104.1@gmail.com
 bmaos@solomon.com.sb

104.1 Barava Classic Fm PROGRAM SCHEDULE SATURDAYS

BREAKFAST SHOW-6AM-9AM (BRIAN TAUPIRI)
 6AM-STATION OPENS
 6-7am-Saturday Classics
 7am-News in English
 7.20-Birthday shout outs
 8am-News in Pijin
 8.20am-Birthday Shout Outs
 8.30-9am -More Classics
 9am-News In English
 9-10am-THE PACIFIC GOLD
 (Classic island hits from around the pacific)
MID -MORNING-9AM-2PM (MELANIE)
 10am -11pm - *Swinging Saturday Classics*
11am-12noon- THE BMOBILE JUMP ACROSS TODAY

RADIO SHOW
 12noon-1pm-Easy listening lunch time classics
 1-2pm-Afternoon Classic Cruise & dedications
DRIVE TIME -2PM TO 6PM (JABEZ)
 2 - 6pm -Rock Classics & Dedications
NIGHT SHOW 6-11PM (GEOFF KUPER)
 6 to 8pm -Classic Kick Start
 8 to 11pm -THE SATURDAY NIGHT CLASSIC FEVER

Take over the cons

BY SAMIE WAIKORI

THE Permanent Secretary of the Ministry of Infrastructure Development has called on the general public to take ownership of the newly constructed road.

PS Henry Murray made the call after the official opening of the soft component of the project yesterday.

"The only thing we asked from people is to take ownership of all these new facilities. We must cooperate with each other

on how to use the facilities.

"Don't just sit on the road, you must also try to use the road properly.

"We must work together to look after the facilities that the government has provided for the purpose of the project."

"It's very important that some people take responsibility for these facilities. It's very important."

Adding that the show investors and the government investment is

Fisheries Minister Soltuna and NFI



Recap during the two days "World Tuna Day"

BY BARNABAS MANEBONA

NORO

Minister of Fisheries and Marine Resource Hon John Maneniaru thanks Fisheries Officers in Noro

celebration in Noro Town.

He congratulated them saying that they had met the requirements of the EU to lift the

"As Minister myself"