

## Social safeguards

Because the project will implement activities in areas with Indigenous Peoples, you will need to prepare a Social Assessment, to demonstrate how the project will comply with CEPF's Safeguard Policy on Indigenous Peoples.

*Reporting against stated social safeguards at the completion of the project is presented in italics below each section*

This document should:

- (i) identify Indigenous Peoples in the project area;
- (ii) assess expected project impacts (both positive and negative) on them;
- (iii) describe how free, prior and informed consultations have been carried out with affected communities during design of the project (i.e. prior to submission of the Lol);
- (iv) outline measures to avoid adverse impacts and provide culturally appropriate benefits;  
No adverse impact.
- (v) explain how these measures will be monitored; see back page of policy document re monitoring. We visit regularly. The on the ground meeting and feedback.
- (vi) detail a grievance mechanism.

The indigenous people involved in this project are the Kwaio, consisting of approximately 10,000 people in east/central Malaita. The mountain Kwaio people are the largest group of non-Christians in the Solomon Islands, while coastal Kwaio people belong to several different Christian denominations. Many Kwaio are illiterate, but an increasing number of young people are attaining higher education and, unlike in many places, many of these young people are anxious to work with their home community, and especially to preserve cultural knowledge in danger of being lost. People from these diverse groups will participate in the project. One of its positive contributions will be to strengthen community integration by members of the different groups within Kwaio to work together toward shared goals around traditional knowledge and biodiversity.

*The project was successfully implemented with the indigenous Kwaio People. Both mountain (non-Christian) and coastal (Christian) Kwaio participated in the project. Indeed it was a project on which both groups within Kwaio supported and actively embraced. Coastal Kwaio walked in to the mountains (around Kwainaa`isi) to attend workshops and filming and mountain Kwaio walked to the coast (around Atoifi) to work with Esau Kekeubata and Tommy Esau on the films and booklet. Members of both coastal and mountain communities received open invitations to be involved in any stage of the project that they thought they could contribute. This was coordinated through Chiefs Kekeubata, Waneagea and Laete'esafi. Public viewing and critique of DVDs and booklet produced in this project was open to both coastal and mountain communities. Both mountain and coastal communities were keen to have the project continue – and expand – into the future as a way to share traditional knowledge about specific plants and the integrity of the forests in the Malaita Highlands.*

We do not expect the project to have any negative impacts on the community, while its positive impacts will be many. Building capacity in conservation management will dovetail with other ongoing projects in the area, involving many of the same indigenous Kwaio leaders. These include:

*There were no negative impacts of the project on the community. There was transparency during every stage of the project – both a community level and with CEPF, with monitoring reports, invitation for CEPF leaders (country director and international directors) to visit at any time throughout the project. There was also specific invitation for the country director to attend the Atoifi Health research Symposium in March 2015 (although she was unable because of a cyclone at the time). Chief Esau Kekeubata and Tommy Esau travelled to Honiara to talk directly with CEPF managers about the project and review processes/outputs. There was transparency at all time and so therefore ample opportunity to identify any negative impacts (if they arose).*

(i) The Kwaio Archive, to be launched in August. This archive will be in digital form, initially at a single site at Kwainaa'isi and then expand across multiple centres in the east Kwaio area. This will be the only community-run digital archive in the Solomon Islands. Materials generated by the project will be deposited in the Archive, its different locations, on an on-going basis and demonstrate conservation management capacity through the documentation of medicinal and food plants in the Malaita Highlands.

*Materials generated by this project (short films and bi-lingual booklet) are now with the facilitators of the Kwaio Archive (Dr David Akin; Chief Waneagea and Chief Kekeubata) and are available for community members to access at any time.*

(ii) The updated and primarily Kwaio-authored version of a Kwaio dictionary. This will build on a dictionary published by anthropologist Roger Keesing in 1975, and extensively expanded over the last 34 years by project participant David Akin. The compilation and production of the new dictionary will be in the hands of several young Indigenous Kwaio people who have recently earned tertiary degrees, working together with linguistically knowledgeable older people. Botanical terms and taxonomies are one of the most extensive, and endangered, features of the Kwaio language, and we expect the proposed project to collect many botanical and related terms that will be compiled as a central feature of the new dictionary. The dictionary will be available without cost in digital and hard copy form, and be available at the Kwaio Archive sites.

*During the project Dr David Akin worked closely with Chiefs Waneagea, Laete'esafi and Kekeubata to compile a list of botanical and related terms for including in the updated version of the Kwaio Dictionary. This updated Dictionary project is an ongoing one over many years – however the new words are now in the list to include when the next edition is published. Mr Tommy Esau, a young Indigenous Kwaio has a tertiary degree in education and is working closely with Dr Akin on this dictionary (and several other) Kwaio language projects.*

These two projects—the Kwaio Archive and Kwaio dictionary—will assure that knowledge and material gathered in the proposed project will be disseminated throughout Kwaio, with easy access for all Kwaio people.

The design of this project is the culmination of extensive collaboration and discussion about traditional knowledge, conservation and medicinal and food plants over many years. It demonstrates the enthusiasm for continued collaboration between Indigenous Kwaio community leaders and international partners. The two international Project Leaders of this project—Dr David Akin and Dr David MacLaren — have worked with Kwaio leaders, in particular Laete'esafi, Kekeubata and Waneagea to document traditional knowledge about cultural practices, ecological process and use of rainforest plants for medicine and food. Akin has spent nearly six years living and conducting research in the Kwaio mountains since 1979; MacLaren has spent over 4 years living and conducting research in both coastal and mountain communities since 1992. Additional to the archive and dictionary projects describes above, projects have included community-run school, an arts cooperative, traditional dancing group to international indigenous arts festival, projects to improve area health services, and projects geared toward research capacity building. When Indigenous leaders were informed about the potential of submitting an application to CEPF by MacLaren, they enthusiastically sought to be involved in the leadership of the project. Each leader is a traditional land owner and community chief. This enables the project to be integrated into ongoing collaborative projects ensuring feasibility and sustainability.

*This project enabled the continuation of the extensive collaboration and discussion about traditional knowledge between Dr David Akin and Dr David MacLaren with Kwaio leaders. During this project Dr Akin spent one month in Kwaio and Dr MacLaren visited on four occasions. Chief Kekeubata travelled to Australia (twice) and USA and Chief Waneagea to Australia and USA (hosted by MacLaren and Akin). This level of interaction demonstrates the commitment and ongoing collaboration between the Indigenous Kwaio community and other partners on this project. This enabled regular monitoring of project activities and outcomes/outputs through personal interaction throughout the project.*

Therefore the current project is a continuation of a decades-long research and development relationship between the Project Leaders and the Kwaio community, and an outcome of extensive consultation with the community regarding Kwaio people's goals and means through which they can attain them.

There will be no adverse impacts on the Kwaio people. Culturally appropriate benefits will include the building of capacity in conservation management that uses Kwaio language and centralizes Kwaio traditional knowledge about the environment and biodiversity. This provides benefits that are directly culturally appropriate for Kwaio people.

*There were no adverse impacts on the Kwaio people in this project. Capacity was built to improve conservation management in a way that centralises Kwaio traditional knowledge. This is evident by the enthusiasm by which the Kwaio community embraced the project, the resources that were produced, and the transparency in processes throughout, the invitation to CEPF managers/directors to visit at any time and active travel to Honiara to meet with visiting CEPF team to review project outputs (draft films and booklet). In addition Kwaio leaders requested that we submit another CEPF grant application to expand this project over the next two years. We have also secured a FONDATION SEGRE grant to document the*

*existence (of the thought to be extinct) Malaita Giant Rat (and formulate a conservation plan) with partners from Australian Museum and Smithsonian Museum.*

The project will be monitored regularly, through regular visits by MacLaren, Akin and Speare and through regular meetings organized by the local Project Leaders. Decades of experience have taught that regular discussion with project groups and associated communities, a dedication to transparency, and openness to both local ideas and grievances are all essential to the success of any project in Kwaio. Project management training will provide skills in human resources management, financial management, project milestones, risk management and monitoring project outcomes and outputs. These will all be implemented in the 'learn by doing' approach to the project with the support and mentoring of international project leaders. The widespread usage of mobile phones and recent availability of the internet at Atoifi Hospital now makes instant communication with international leaders possible. Only a few years ago this would have been impossible.

*As stated above there was been a commitment to openness and transparency throughout – with avenues during community meetings/discussions to talk about any community-level aspect of the project. Linkages with international team members have occurred through regular visits – and also through regular email and skype calls at Atoifi Hospital. These skype calls allow Kwaio team members to talk with international team members throughout the project. In addition Akin and Tommy Esau have been in daily communication via email during the drafting and production of the bi-lingual booklet produced in the project.*

The project will also have a mid-term and end-of-project evaluation workshops which will review project activities and outputs and make changes according to the lessons learned throughout the project. The project leaders will also ensure that the project complies with CEPF Social Safeguard Policies which will be monitored and reported to IUCN. Contact information for project leaders (both local and international), James Cook University and CEPF will be provided in project information produced for community members in the instance that local level grievance mechanisms described above are unable to resolve the project-specific grievance.

*Mid-term and end-of-project evaluation workshops were facilitated by MacLaren, Kekeubata and Waneagea at Kwainaa`isi in the Kwaio mountains. As described above there were multiple opportunities and mechanisms for local level grievances to be aired and resolved and an open invitation for CEPF to visit project sites and directly engage with the Kwaio community at any time throughout the project.*