



Centre for
Human Rights and
Restorative Justice

**REFERENCES TO THE WORDS:
MEMORIAL and MUSEUM
TRUTH AND RECONCILIATION COMMISSION FINAL
REPORT VOLUME I
SOLOMON ISLANDS**

Abstract

Notes and References to “Commemorate, Memorial, Monument and Museum”
in Solomon Islands Truth Commission

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Researcher Notes on Truth and Reconciliation Commission Final Report Details:

- Published in 2012.
- Pdf has 332 pages.
- **Pdf doesn't have any reference to the word "Commemorate"**
- **Pdf doesn't have any reference to the word "Monument"**
- **Pdf doesn't have any reference to the word "Museum"**
- The TRC Report has five volumes.
- This pdf is only the first volume.
- This first volume contains three chapters:
 1. Mandate of the Truth and Reconciliation Commission
 2. "A Nation conceived but never born"
A brief introduction to the Solomon Islands
 3. Unhappy Isles: The tension between 1998 and 2003

Note on Word Frequency Query:

Minimum 4 letter words were chosen (rather than 3 letter word length)

4 letter words were preferred so that years (such as 2020, 2021, and so on) can also be found.

Note on software:

The word references analysis was done by NVivo software.

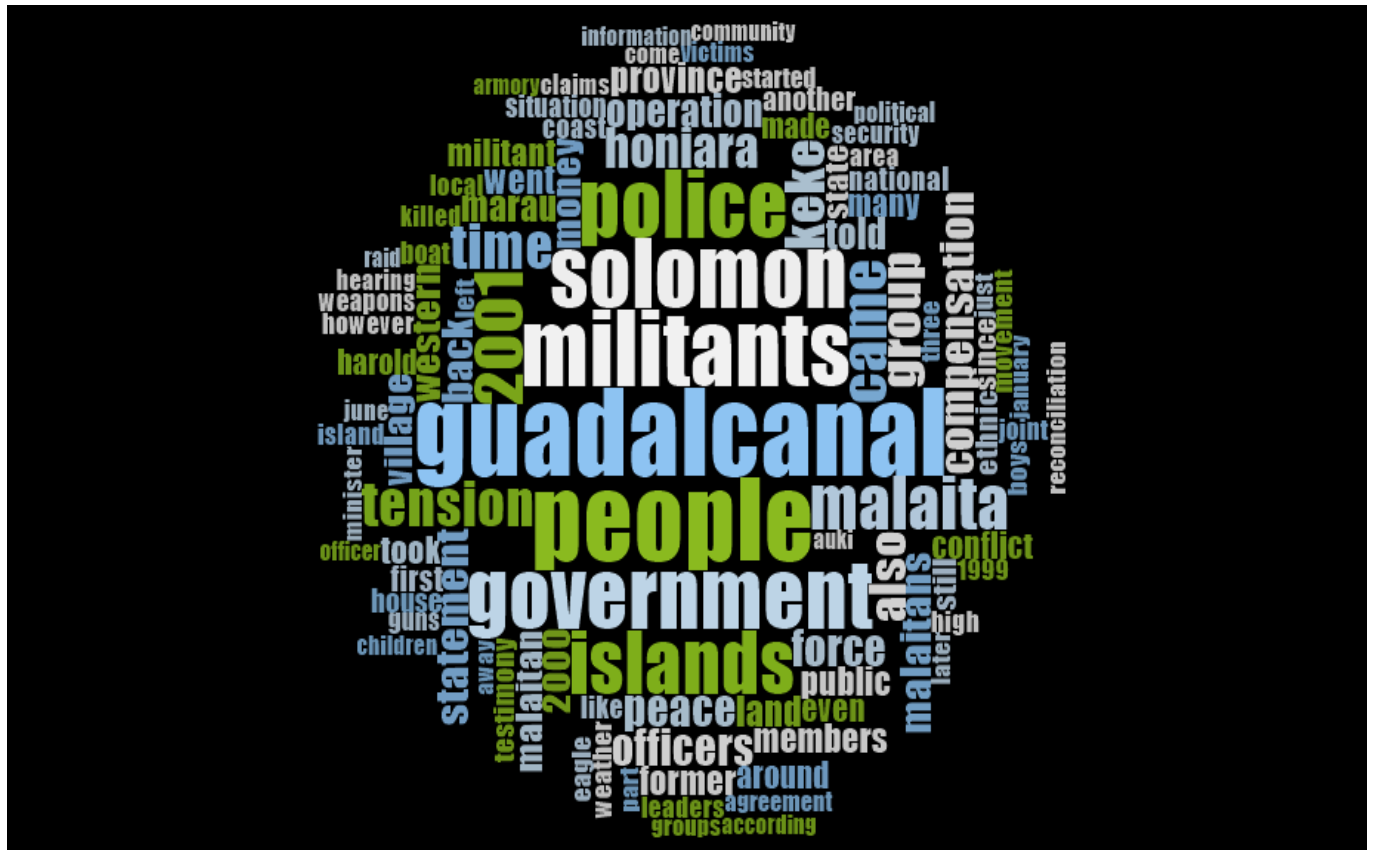
Note on access:

This document is a research project prepared for the Centre for Human Rights and Restorative Justice. It can be downloaded from the research project's web page:

<https://truthcommissions.humanities.mcmaster.ca/>

Word Frequency Query

Word Cloud



Tree Map

Word Frequency Query_Solomon Islands Report

[illegible]

References to Memorial in Solomon Islands Report - Results Preview

gardening , housing , marriage ceremonies and — memorial — services . Lacking such knowledge resulted

Name: References to Memorial in Solomon Islands Report - Results Preview

<Files\\Solomon-Islands-TRC-Final-Report-Vol1> - § 1 reference coded [0.15% Coverage]

Reference 1 - 0.15% Coverage

However, it seems that the wantok system worked better in northern Malaita than in Auki to ease the situation of the displaced families. The majority of the refugees who arrived in Malu'u recognized their tribes and family members and were aware of their corresponding land rights. Their wantoks built temporary houses for them and provided food and other essential services. Empty places were filled with houses, swampy places were dried out for settlements, some coconut and ngali-nut plantations were cleared for new homes. But in spite of the attention they received, many younger members of the displaced families, who were born on Guadalcanal, found it difficult to speak, or even understand, the To'obaitan language. It was hard for them to adapt to the cultural code of dressing, talking, and ways of doing things, including gardening, housing, marriage ceremonies and memorial services. Lacking such knowledge resulted in negative stereotyping among the displaced. Feeding the families was a major problem. Most displaced people, especially those living in the heart of Malu'u where land was scarce, survived by growing small gardens around their homes or in coconut and ngali-nut plantations. Over the years these land have become exhausted and no longer fertile forcing people to go for some cash with activities like betel nut hawking in the streets of Malu'u. Many of them opted to return to Honiara when the situation became safe again; others joined one of the armed gangs that terrified the neighbourhoods during the tension years (see below). But not only displaced families were affected. The massive displacement caught Malaita in a moment when domestic migration within the island had already caused considerable internal problems. Many families from the inner parts of the island had migrated to the coastal towns where public services like health and education were concentrated, augmenting the population pressure on scarce resources. For decades out-migration to other islands had somewhat mitigated but never completely resolved the dilemma which was now, with the abrupt arrival of thousands of displaced families, greatly intensified. The standard of living of local families declined as the number of people they had to feed increased. Ensuing strained relationships between locals and arrivals was unavoidable because the displacement pressured people not only materially, but it also highlighted the differences in lifestyles and mentalities. Most of the refugees had worked for years in plantations on Guadalcanal and were habituated to a cash economy and the yearning to make "fast money".