

# Tok Blong Pasifik

News and Views on the Pacific Islands

March 1996 Volume 50 No 1

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SOUTH PACIFIC

PEOPLES FOUNDATION

## Featuring



Popular theatre in  
Melanesia

Australian Aboriginal  
artists reflect on art and  
culture

Update on nuclear testing

Special Report:

Canadian linked mine at centre of  
PNG controversy



Narringarri (Goose), 1993, acrylic on canvas, by Fiona Puruntatameri

## The Artist as Cultural Activist



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## ABOUT THE MAGAZINE

*Tok Blong Pasifik* is a phrase in Pidgin, a language used in parts of the Pacific. A rough equivalent would be "News from the Pacific". *Tok Blong Pasifik* (ISSN: 1196-8206) is published by the South Pacific Peoples Foundation of Canada (SPPF). Our major aim is to promote awareness of development, social justice, environment and other issues of importance to Pacific Islanders. Through the magazine, we hope to provide readers with a window on the Pacific that will foster understanding and promote support for Pacific Island peoples. SPPF gratefully acknowledges support for this publication from the Canadian International Development Agency.

### For further information contact:

SPPF, 1921 Fernwood Road, Victoria  
British Columbia, V8T 2Y6, Canada

TEL: (604) 381-4131

FAX: (604) 388-5258

sppf@web.apc.org

EDITOR: Stuart Wulff

ASSISTANT EDITOR: Margaret Argue

DESKTOP PUBLISHING & PRINTING: Society Press & Graphics

## EDITORIAL POLICY

We welcome contributions to *Tok Blong Pasifik* and readers' comments and suggestions. A priority is placed upon contributions from Pacific Islanders and others currently living in the Islands. As an issues focused magazine, *Tok Blong Pasifik* often includes material that is contentious. Views expressed are those of the contributors and do not necessarily reflect the views of SPPF or financial supporters of the magazine. We reserve the right to edit material.

## SUBSCRIBE TODAY

Annual subscription rates for *Tok Blong Pasifik* are as follows:

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	Organisation	US\$15
OTHER	Student	US\$15
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# Tok Tok



*Tok Blong Pasifik Committee chair Linda Pennells and editor Stuart Wulff at work on March issue*

**D**esigning a new look for Tok Blong Pasifik was like polishing a carving. A strong product had been created, but it was crying out for that final caring touch. Like the artist who completes her work by burnishing it to a shine, we've chosen to accent the magazine's content with more colour and graphic design.

*Tok Blong Pasifik* has subscribers in more than 40 countries. It is read in western boardrooms. It is quoted in animated university debates. It is read and re-read in the Pacific Islands. When a magazine's content grows that strong, its design must keep pace. We hope you find the new look appealing. We are protecting the strength of *Tok Blong Pasifik's* content, but sharpening our editing pencils and using graphic design to make it easier to read.

*Tok Blong Pasifik* was launched so Pacific Islanders could share their stories with the world. Feedback from the Pacific signals we are filling this role well. We've also discovered that this magazine produced in Canada helps ideas travel between remote and diverse parts of the Pacific. Among the many examples, an article on a Marshall Islands youth initiative in health inspired another health group to incorporate its ideas and triggered the formation of two youth groups.

The wealth of copy from Pacific Islanders and the editorial skills of Stuart and Margaret have built *Tok Blong Pasifik* into a vital publication. To ensure the magazine's future, we are taking steps toward self-sufficiency, including two new revenue-generating changes. We encourage

companies and organizations with Pacific interests to sponsor future issues and we salute Alcheringa Gallery for being the pacesetter. We invite all readers to increase the impact of their communications by buying display and classified advertisements. Please spread the word.

This issue's theme is the artist as cultural activist. People gain their sense of being from their culture. Cultures do not survive by being frozen in tradition. The evolve and adapt. The artist can be the interpreter or catalyst of cultural change. We look at how island communities use popular theatre to educate and stimulate people on critical issues and how Australian visual artists incorporate their Aboriginal essence into their art.

Our thanks go to design consultant, Patricia leRoux, who assisted us in the redesign of the magazine.

We invite your comments on our new format and welcome your ideas and submitted articles.

*Linda Pennells for SPPF*

*It's coming...*

## **SPPF's 1996 Pacific Networking Conference**



**Beyond  
Beijing  
and  
Mururoa**

**May 31 - June 2, 1996**

See page 16 for more information



## PACIFIC NEWS UPDATES

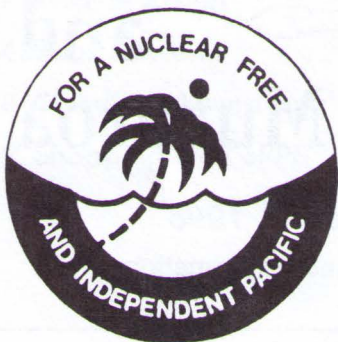
### Regional

#### France Ends Nuclear Tests

##### NUCLEAR FREE ZONE APPROVED

France has ended its nuclear testing programme. The January 29 announcement was made by President Chirac, following a sixth test two days earlier. France, the US and the UK also signed the South Pacific Nuclear Free Zone Treaty on March 25, committing to neither test nor station nuclear weapons in the region. Pacific government leaders and anti-nuclear activists welcomed the move, while noting that the nuclear powers resisted signing the treaty for 11 years. The end of testing will also be welcomed by French exporters; wine exports were particularly hard hit by boycotts, dropping about 15% worldwide and 50% in Japan and northern Europe.

[From: *Times-Colonist*, Jan 28/96, Jan 30/96 & Feb 29/96; *The National (PNG)*, Mar 26/96]



#### But Concerns Remain

French government officials have admitted that radioactive material leaked from Mururoa Atoll during the recent tests. France insists the leakage is not dangerous, but critics of the testing reiterated their concerns about the long term impact of the testing on the local environment and population.

[From: *International Herald Tribune*, Jan 24/96; *Europe-Pacific Solidarity Bulletin*, Jan-Mar/96]

#### Australians Dump Labor

March's election has ended the 13 year reign of the Labor Party as Australia's government. The Liberal/National Party coalition won at least 95 seats in the 148 member House of Representatives.

[From: *Pacific Report*, Mar 6/96]

#### Australia & Indonesia Sign Security Pact

The Australian and Indonesian governments have signed an Agreement on Maintaining Security. The agreement commits the two countries to consult each other on regional security matters and to promote joint activities in the security field. The agreement comes despite international criticism of Indonesia's human rights record.

[From: *Insight*, Feb 12/96]

#### Good News for BHP

Australia's BHP mining company is financing a A\$110 million compensation fund for landowners affected by its Ok Tedi mine. The PNG Parliament passed legislation to create the fund and outlaw the seeking of other compensation, undermining a lawsuit in Australia for greater compensation. While concerns about BHP's record have come up at hearings into its plans for a Canadian diamond mine, the Dene First Nation and BHP have agreed to jointly address business and environmental concerns over the mine. The Dene hope for a deal that would provide jobs, training and business opportunities.

[From: *Pacific Report*, Jan 22/96 & Mar 6/96; *Times-Colonist*, Jan 27/96]

### Melanesia

#### Musical Chairs in Vanuatu Government

Vanuatu has another new government. The Union of Moderate Parties and National United Party coalition government elected in December began to unravel shortly after it was formed due to UMP defections. The Vanua'aku Party led Unity Front joined up with dissident UMP MPs to elect a new government supported by 30 of the 50 MPs. While the Unity Front dominates the government with 22 members, UMP MP and former prime minister Maxime Carlot Korman was able to secure the prime minister's position as a condition of his support. Unity Front leader Donald Kalpokas is deputy prime minister. The February 23 election

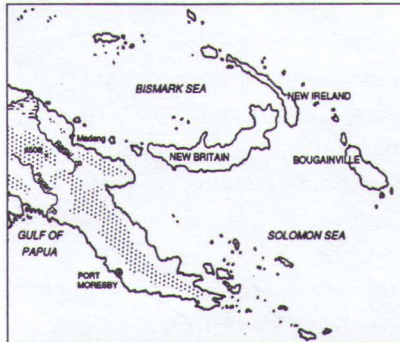
came after several weeks of political manoeuvres by Vohor in an attempt to stave off defeat. A court challenge of the election by Vohor and NUP leaders was dismissed.

[From: *Pacific Report*, Mar 6/96]

### Bougainville Conflict Escalates

Events have taken a turn for the worse in Bougainville, despite December peace talks in Cairns. Members of the Bougainville Interim Government were shot at by PNG soldiers when returning to Bougainville from Cairns. The PNG Government has also insisted that further peace talks take place inside PNG, despite BIG safety

concerns. The Bougainville Revolutionary Army reacted by stepping up attacks on the PNG Defence Forces and government installations. On March 22, Prime



Minister Julius Chan terminated the ceasefire in effect since 1994 and announced that the PNGDF would go on the offensive against the BRA. He also said the

government would act against Bougainville supporters living outside PNG. Defence Minister Mathias Ijape warned that the PNGDF would stage attacks into Solomon Islands unless the Solomons government stops giving refuge to Bougainvilleans. Premier Theodore Miring of the PNG-aligned Bougainville Transitional Government expressed concern that the progress made during the peace talks would be wiped out by a return to all-out war.

[From: *Pacific News Bulletin*, Mar/96; *The National* (PNG), Mar 27/96]

### Logging Controversies Continue

Australia cancelled \$1.5 million in aid to Solomon Islands to protest unsustainable logging. Seven government ministers face corruption charges, mostly related to allegations of bribe taking from logging companies. The government has used paramilitary forces against landowners opposing logging on Pavuvu Island and has been accused of complicity in the murder of a local anti-logging activist. The World Bank told the PNG government that it must sign a "Logging Code of Conduct" and not tamper with its Forestry Act as conditions of receiving further funding for PNG's economic recovery programme. PNG's Forestry Minister has twice introduced a bill to weaken the Act, without success to date, despite the fact that sustainable logging policies were a provision of the PNG-World Bank agreement covering the recovery programme. Meanwhile, a Swiss company hired by the PNG government to monitor log exports says it is finding "discrepancies" in 96% of log shipments by foreign logging

### Victoria Business Condemns French Tests

The world-wide protest against French nuclear testing has brought together a broad cross-section of people. From SPPF's home town of Victoria comes this letter to the French government.

TO: French Consulate  
Vancouver, BC

As a Canadian business person, I would like to express my disapproval of the French government practice of nuclear testing.

Over the past ten years I have carried many French products with pride in my kitchen store and have promoted cooking tours to France through our cooking school. I now feel ashamed to be associated with French products in light of the French government's recent unconscionable and irresponsible actions. I frequently have to make apologies and offer excuses when customers learn that certain lines of cookware and other products are made in France.

Unfortunately I cannot completely boycott French products if I wish to offer a full selection of cookware. However many of my customers can and do voice their objections by boycotting the purchase of items carried in my store which are made in France. Sales of Emile Henry cookware have plummeted and customers have reconsidered the purchase of copper cookware after finding it is made in France.

I would like to add my voice to those rising up in protest against French nuclear testing.

Lorna Knowles, Owner and Manager  
Kitchen Etiquette

companies and has increased revenue to the government from taxes on log exports by \$1.5 million in the first 6 months.

[From: *Washington Pacific Report*, Jan 1/96; *Post-Courier*, Mar 8/96; *Europe-Pacific Solidarity Bulletin*, Jan-Mar/96]

## PNG Responds to World Bank Concerns

The PNG Government has agreed to speed up reforms required under its structural adjustment programme. The SAP was negotiated last year with the World Bank, International Monetary Fund and other aid donors. It specified conditions that PNG must implement to receive a \$700 million bailout from aid donors. A World Bank team visiting PNG in late February was critical of the pace of reform and left PNG early after disputes with PNG Government officials. After indications that the Bank and other donors would not make further payments unless PNG implemented the reforms, the Government moved quickly to address the concerns. A Bank official said that they would await proof of implementation before releasing payments.

[From: *Pacific News Bulletin*, Mar/96; *The Independent*, Mar 15/96]

## Polynesia

### Tahiti Given Financial Compensation, New Powers

President Chirac has announced that France will provide French Polynesia with US\$2 billion over the next 10 years to compensate for the loss of revenue from the end of the French nuclear testing

programme. The French National Assembly has passed a bill giving the territory greater autonomy, allowing it to sign regional accords, control territorial waters and resources, and control transportation links. Pro-independence leaders have dismissed the new powers, saying that sovereignty, not limited autonomy, remains the goal. Territorial elections have been set for May 12.

[From: *Washington Pacific Report*, Feb 1/96, Feb 15/96 & Mar 1/96]

### Pohiva Increases Support in Tonga Election

Despite the demise of the People's Party as an organized political party, Tonga's Pro-Democracy Movement demonstrated in recent elections that it still has strong support. PDM-linked candidates won 5 of the 9 Commoner seats (the majority of seats are reserved for nobles and people appointed by the king). Akilisi Pohiva, the Commoner MP most prominently linked with the PDM, won twice as many votes for his seat as the runner-up.

[From: *Washington Pacific Report*, Feb 1/96]

### Lui Back as Niue Premier

Frank Lui won reelection as Premier of Niue after February elections. Lui is supported by 11 members in the 20-member Assembly.

[From: *Washington Pacific Report*, Mar 1/96]

### Cooks Face Financial Crisis

Mounting debt problems have brought the Cook Islands to a serious crisis. A severe cash problem led to withdrawal of the

Cook Islands currency in 1995. The New Zealand government has frozen further aid, noting that it had not seen any evidence of reform and "will not throw good money after bad". Prime Minister Henry has announced that public servants will face a 15% pay cut and the Cook Islands Press reported that they may get nothing; Westpac Bank has already bounced the government's pay cheque once due to lack of funds. Public servants have also agreed to a 60% reduction in the civil service over the next 4 years. The government is considering other measures, including a sell-off of government assets and closing of some government departments and overseas diplomatic missions. Reports of widespread spending abuses by politicians has increased pressure on the government. Concerns have been raised for several years about the rising Cooks debt, but the Henry Government has until now rejected such concerns as alarmist.

[From: *Pacific Report*, Mar 6/96 & Mar 20/96, *Pacific News Bulletin*, Mar/96]

### Cooks Favoured by Canadian Tax Dodgers

An article in Maclean's, a Canadian magazine, identifies the Cook Islands as a popular offshore banking centre for Canadians. The article explains how such "tax havens" are used by many Canadians to hide their wealth and avoid paying taxes on income earned from it. Canadian law requires that Canadians report all income earned worldwide and pay income tax on it, but the government relies on voluntary reporting of offshore income. Experts estimate that tens of billions of dollars in Canadian wealth are already in such tax havens and that the loss in taxes and

capital is a significant contributor to Canada's deficit and financial problems.

[From: *Maclean's*, Oct 9/95]

### Hawai'i Sovereignty News

The Native Hawaiian plebiscite on sovereignty, originally scheduled for 1995 (see Jun/95 *Tok Blong Pasifik*), will occur in July-August 1996, despite criticism of the process by many pro-sovereignty activists. The Hawai'i Supreme Court has issued a ruling that alters land use in Hawai'i. The ruling, in response to tourism, residential and business development plans on the Kona Coast of Hawai'i, requires that government agencies protect traditional Native Hawaiian rights to their gathering places and cultural and spiritual practices.

[From: unpublished sources; *Rapa Nui Journal*, Mar/96]

### Micronesia

#### Marshalls Examining Bikini Clean-Up

Bikini Island leaders will be assisted by the International Atomic Energy Agency in considering how to clean up nuclear contamination on Bikini Atoll. Bikini was the site of 23 US nuclear weapon tests and is seriously contaminated, preventing Bikinians from returning to live on the island. The IAEA has agreed to convene a panel of experts to review scientific data and consider options.

[From: *Pacific Report*, Dec 18/96]



Photo: David Robie

Marshallese evacuees from nuclear contamination on Rainbow Warrior

### Canada

#### Cabinet Shuffle Marks Foreign Policy Shift

The appointment of Lloyd Axworthy as Canada's Minister of Foreign Affairs will likely lead to greater emphasis on human rights, arms control and development assistance. Under André Ouellet, such traditional preoccupations had lost ground to an overwhelming focus on trade. There has been increasing criticism of the "Team Canada" trips of Prime Minister Chretien and provincial premiers to such countries as Indonesia and China. The trips focused on trade and downplayed such issues as human rights and Indonesia's occupation of East Timor. In appointing Axworthy, associated with a more "liberal" viewpoint, Chretien was responding to the criticism, but trade will remain a critical focus of

the government's approach. The Cabinet shuffle sees the Canadian International Development Agency once again having its own minister, Pierre Pettigrew, while Raymond Chan remains as Secretary of State, Asia-Pacific.

[From: *Globe and Mail*, Jan 26/96; *Times-Colonist*, Jan 17/96]

#### Indonesia Trade Grows

Indonesia's status as Canada's most important export market in Southeast Asia was reinforced by the January "Team Canada" trip to Indonesia by Prime Minister Chretien, provincial premiers and Canadian business people. \$566 million in contracts and \$2.2 billion in agreements in principle were signed during the visit. A technical co-operation agreement between Atomic Energy of Canada Ltd. and Indonesia's atomic energy agency also moves Canada a step closer in its bid to sell nuclear reactors to Indonesia. Trade between Canada and Indonesia has tripled since 1980.

[From: *CanadaExport*, Dec 4/95; *Times-Colonist*, Jan 18/96]

#### Nuclear Test Facility up for Renewal

The agreement that allows US nuclear armed and powered naval vessels to test at the Canadian Forces Maritime and Experimental Test Range, at Nanoose Bay on Vancouver Island, is up for renewal in 1996. Local groups and politicians have responded to the government secrecy surrounding the renewal by calling for a full public review. Contact: Nanoose Conversion Campaign, 85 Commercial Street, Nanaimo, BC, V9R 5G3, Canada.

[From: *Nanaimo Free Press*, Feb 27/96; press release]

# Canadian Linked Mine at Centre of PNG Controversy

PNG's Porgera gold mine has been accused of causing serious environmental and health problems. A December programme on Australia's SBS TV station, "Dateline", presented allegations that people living downstream from the mine have died from poisoning associated with mine wastes dumped into the Strickland river system. A report by the Mineral Policy Institute of Australia documents the alleged problems and provides evidence of pollution based on scientific sampling downstream from the mine.

Porgera is a joint venture of two Australian companies (Mount Isa Mines, Renison Goldfields), the PNG Government and mine operator Placer Pacific, a subsidiary of the large Canadian mining company, Placer Dome. Local Porgera landowners also have some equity.

Like other contentious mines in PNG, such as Ok Tedi and Panguna, Porgera is allowed to dump its tailings into the local river system. In countries like Australia and Canada, mining companies are required to build a tailings dam to contain waste rock from the mining process. To attract transnational mining companies, the PNG government has been willing to waive this requirement and to set lower pollution standards. The tailings typically contain heavy metals and traces of chemicals used in processing the ore. The tailings material can also change river levels downstream.

Allegations of problems with Porgera first surfaced in 1993 with newspaper accounts of people dying suddenly, with unusual symptoms, on the Strickland River downstream from Porgera. Local people suggested that the mine,

which became operational in 1990, was to blame. The absence of medical personnel in the area meant that there were no examinations and negative publicity soon subsided.

In March 1995, several local people became ill. Two people died and a third was evacuated by Porgera personnel. Despite treatment, he also died. Based on observation and blood tests, the doctor concluded that his patient probably died from liver and kidney failure and that this was probably due to chemical poisoning.

A local PNG NGO, the Individual and Community Rights Advocacy Forum, arranged for an Australian researcher, Philip Shearman, to spend several months sampling the river downstream from Porgera. Shearman says that he found high levels of arsenic and mercury, both toxic to humans, with mercury levels as much as 64 times the level that would be acceptable if the mine was in Australia.

Placer Pacific disputes the accusations, pointing to their "state of the art" tailings treatment and claiming that their sampling shows Porgera is operating within the pollution limits set by the PNG government, posing no danger to people downstream. They also dispute the doctor's conclusions. Critics such as Philip Shearman note that the PNG government chose to set no limits for mercury and arsenic within a 140 km. "mixing zone" downstream from the mine, thus making compliance easy but not consistent with standards found in the home countries of the mining companies.

Placer and its supporters point to the benefits the mine has brought

to local landowners and Porgera natives employed at the mine. Mine manager Peter Harris sees Porgera as a "world class mine" and says he is proud of what they have achieved. The SBS programme shows the contradictory views between villagers involved in Porgera, who seem generally supportive, and the villagers living downstream.

Ministers in the current PNG Government stated to a SBS "Dateline" reporter that they were unaware of any problems and suggested that the allegations were being raised by troublemakers looking to make money from compensation. Yet the villagers quoted in the programme seemed more concerned about ending the pollution than making money.

The Mineral Policy Institute, Community Aid Abroad and the World Wide Fund for Nature have called for a full and independent inquiry into Porgera and immediate construction of a tailings dam.

Meanwhile, Porgera continues to produce gold for its owners. Placer Dome's 1995 annual report identifies Porgera as one of its most profitable operations worldwide. The report claims that Placer "subscribes to the principle of sustainable development... the most economic level of production, the highest level of environmental protection and an equitable distribution of social benefits from our projects". The report also notes that \$4 million was spent in 1995 to improve treatment of tailings at the Porgera and Misima mines, while neglecting to mention the controversy surrounding Porgera's tailings.





# The Artist as Cultural Activist

## Theatre - A Melanesian Perspective

by Joe Jeffred

When people think of theatre, it is often seen in terms of Western theatre. But theatre has always existed in Melanesian societies, going back to when people first settled our islands. The myths and tales performed through dance are forms of theatre. A war dance, for example, shows us how confident and active the warriors were. Story telling with action is another form of theatre, as are the performance of magical tricks or games for an audience. Theatre thus came into existence long before our lands were discovered by Europeans.

Thanks is owed to those who have advanced the education of our people through holding workshops, organizing tours, lecturing to people and so on. However, we often forget that there is another, older means of communication that can educate people about issues. Dramatizing messages through plays can make them very meaningful. Theatre brings people together to laugh, cry and listen.

"Civilisation" - the blackbirding period, the arrival of the missionaries, colonisation, etc. - has brought many changes to our lives. These changes have led to growing problems which we face today in such areas as environmental damage, health and cultural clashes. Most of these problems exist without people realising their significance.

A few individuals who are aware of these problems have done a great deal to make other people aware of issues affecting their lives. 1989 saw the first full time theatre group in Vanuatu. The aim of Wan Smolbag (One Small Bag) Theatre is to collect information from people and make plays. The plays always show good and bad sides of a particular issue, present alternatives for change and let people decide for themselves.

We try to make the plays enjoyable so that they won't bore people. The plays are also designed so that people don't see themselves as being bombarded by information that they cannot digest.

In recent years, Wan Smolbag's work has expanded to include the production of films and other educational materials. We're also helping to train popular theatre groups in other countries. The British Overseas Development Assistance Programme has supported our regional training programme.

After seven years of popular theatre work in villages, schools, hospitals and elsewhere, in Vanuatu and other parts of the Pacific, I believe that theatre provides an effective way to educate people about a wide range of issues.



Today's popular theatre draws on strong drama traditions within Melanesian society

Art: Simon Swale

## Update on Wan Smolbag

by Peter Walker

Wan Smolbag's training programme has forged ahead over the last year. Their community centre-cum-theatre (rented since British Aid started funding them) has become home for two groups from the local Blacksands settlement area. One group, Health Force (of unemployed youth), is working on population and health issues. They research plays, Wan Smolbag knocks them into shape and away they go. Supported by Save the Children Fund (Australia), most of this group would have little hope of employment otherwise.

The other group, primary school dropouts aged 8-15, has even less chance of other employment. They came for twice weekly workshops most of last year and presented their play to primary schools all around Port Vila. These two projects and the research carried out by Joe Jeffred have helped put Blacksands nearer the top of politicians' and donors' lists of priorities.

Another project has been a series of discussions and performances about turtle conservation with villages on three islands - Efate, Maskelynes and Ambrym. With 1995 the South Pacific Year of the Sea Turtle, we managed to negotiate taboos in several places on the

taking of eggs and killing of turtles. This brings us to our latest video release, "On the Reef". We hope that the amazing motivation of people to take up the turtle's cause can be extended to other creatures.

We now have four video dramas and three documentaries available plus books of plays and tape cassettes. This year's plans include two new videos, one based on our disability play, and for the first time we hope to prepare a video piece looking at population issues.

Joe Jeffred and Peter Walker are founding members of Vanuatu's Wan Smolbag Theatre. Joe attended SPPF's 1995 Pacific Networking Conference and wrote his article. Peter added a recent update on Wan Smolbag's activities. For further information about Wan Smolbag and their resources, contact: Wan Smolbag Theatre, PO Box 1024, Port Vila, Republic of Vanuatu.



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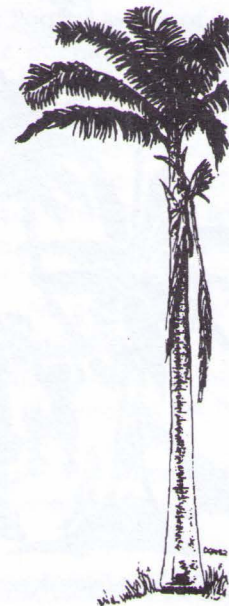
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# Telling Women's Stories

## Women's Theatre in the Solomon Islands

by Pamela Harris

On the small volcanic island of Savo, two hours by outboard canoe from the main island of Guadalcanal in the Solomon Islands, villagers gather. Teenagers, old men, *pikinini* (children) and women with babies stand in groups beside a tree, sit on hand-woven mats on the ground or settle on logs and benches to *stori* (talk).

Palm trees sway under a full moon. The sound of crickets intermingles with the laughter and muted voices of the relaxed villagers as a tropical sea-breeze brings welcome relief from the daytime humidity and unrelenting heat.

Yellow, muted light shines from kerosene lanterns that beckon to an open space where the entire village curiously observes a group of actors who have walked from a neighbouring village. The actors casually begin to set up their *kaliko* (cloth) backdrop and suitcase of costumes and props.

The village bigman welcomes the group to the community. A woman emerges from behind the curtain to tell the story of the dramatic birth of the first women's theatre group in the Solomon Islands, *Mere*

*Akson* [*mere* = women, *akson* = drama]. She is Shaniella, the interim coordinator of the Women's Initiative Programme at the Solomon Islands Development Trust (SIDT).

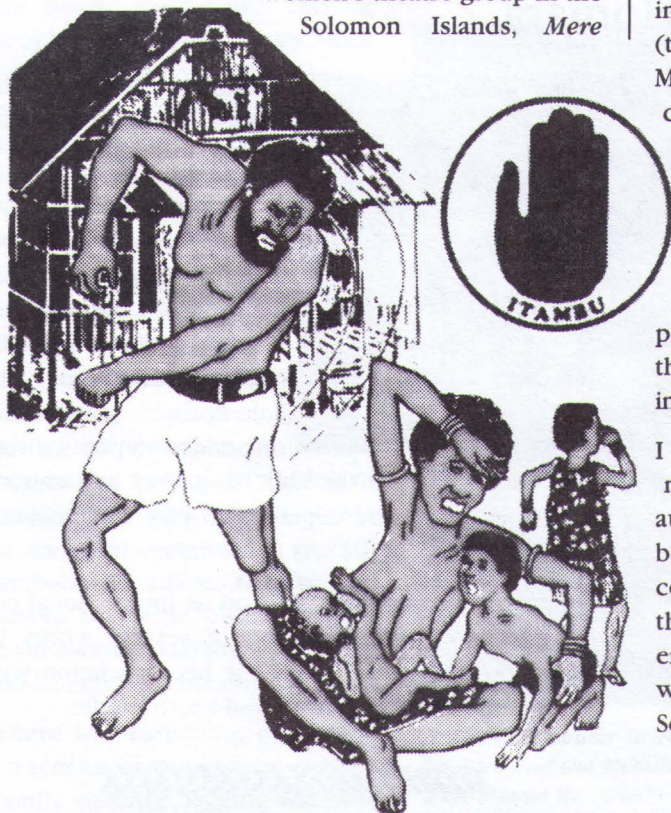
Shaniella then *stori*s about the first *akson* which will be performed. It deals with the consequences when women have no voice in decision making; the play uses the example of resource development, in this case logging. She talks from experience. The land on her island is passed matrilineally, so it is the women who actually have "ownership". However, it is always the fathers, uncles, brothers and husbands who have the power to sell, log, mine or develop the land. Women are seldom consulted. Shaniella talks about how women need to be given a voice in the decisions which directly affect them and their families.

The beat of a bamboo drum anticipates the arrival of the next group member. She jumps out at the audience, adorned with bush materials on arms and legs and a grass skirt. Shouts, cheers and laughter ring through the perfumed tropical air as one by one the women introduce themselves. The women perform *kastom* (traditional) *sing-sing* and dance from the island of Malaita, welcoming the audience and setting the celebratory mood for the evening's performances.

These women present themselves with confidence and an outgoing vocal and physical energy. It is both culturally atypical and not usually acceptable for women in the Solomon Islands to present themselves in this manner. However, their good-natured performances and ability to make people laugh cuts through the cultural taboos about what women can do in a male dominated society.

I sit on the sidelines and watch. I never tire of this moment, the women's first encounter with a new audience. Shouts of delight, looks of shock and bewilderment, and roars of laughter and acceptance come as the women reveal a different view of themselves and their communities. This moment encapsulates the thrill of my experience thus far in my work with women, theatre and development in the Solomon Islands.

Graphic: PNG Women and Law Committee



The plays of *Mere Akson* address issues such as domestic violence

I began work with SIDT in May 1994 under the auspices of CUSO, a Canadian organization. The work of SIDT is well known in the Pacific and worldwide for its grassroots philosophy and hands-on involvement with village people and rural development. Issues such as resource management, sustainable development, health and nutrition, AIDS awareness and family planning are part of their programme.

Popular theatre has proven to be one of the most successful educational mediums for awareness raising with the largely non-literate population in the Solomon Islands. Dramas which incorporate local customs and colloquial language and use humour, physical action and visual images to convey ideas and issues are an extremely effective and popular way to convey messages to people.

SIDT has supported the work of Sei Akson Tim, an all men's drama group, since 1988. Sei Akson Tim was initiated by a former CUSO, Campbell Smith. For cultural and economic reasons, there were no women in the group. With the development of Mere Akson, we are trying to redress this imbalance.

While still in its infancy, the work of Mere Akson has met with staggering success. The group is being called upon

by women's organisations, schools, churches and other NGOs to perform their provocative and moving dramas. The women devise, improvise and rehearse the issues which they choose as important in their lives. At the same time they are learning a drama, they are also learning about the complexities of an issue and how to promote discussion and appropriate follow-up. The dramas involve issues such as domestic violence, teenage suicide, family planning, literacy, women's decision making and changing lifestyles.

The creation of a women's theatre group has not been without growing pains. The entire SIDT organisation, has had to adjust to the demands and needs of these newly confident and vocal women - women who now have the confidence to perform in front of the wider community and are no longer willing to be taken for granted. It has been a time of struggle and risk, learning and growth. For these women and myself, it has made us wiser, more confident and more in solidarity with other women in the Solomon Islands.

*Pamela Harris is continuing her popular theatre work in the Solomon Islands. For further information about Mere Akson contact: PO Box 147, Honiara, Solomon Islands.*



## Canadian Artist Exhibits in Honiara



The new National Art Gallery and Cultural Centre of the Solomon Islands has begun its existence with a warm Canadian connection. Toronto artist Michael Close and his family (wife Menka and daughter Alexandra) journeyed to Honiara in June 1995 for an exhibition of Michael's work that opened the new gallery. While there, Michael conducted a workshop for young Solomons artists.

Michael had long been fascinated by the South Pacific, so jumped at the invitation to exhibit, which was

arranged through the Artists' Association of the Solomon Islands.

The gallery and cultural centre is housed in the old governor general's residence. While various uses for the beautiful old building were considered, the Solomons government responded to popular support

and established the national gallery and cultural centre, which can be expected to play an important role in the future of the arts in the Solomon Islands.

The gallery already has a start on its international collection thanks to a donation of several works by Michael, who hopes to continue his association with artists in the Solomon Islands and South Pacific.



# Unfolding the Clenched Fist

## A Popular Theatre Exchange

by Faye Mogensen

**W**hy did I choose a clenched fist, with its revolutionary association, as a metaphor for popular theatre? While popular theatre does entice change, its avenue is through conversation and the exploration of possibilities. It is more like the opening of a clenched fist to see what might unfold.

What unfolded last May was a wonderful meeting of minds. Christina Tatakomi of the Solomon Islands women's theatre team, Mere Akson, and Joe Jeffred of Vanuatu's Wan Smolbag Theatre were visiting British Columbia. Canadian popular theatre activists were curious to hear about their use of theatre to prompt discussion about current issues. While Mere Akson had been in action for less than five months, they weren't wasting time in tackling contentious matters. Their repertoire includes plays about women in decision making, teenage suicide and family violence. Wan Smolbag's work ranges from dramatising traditional stories to helping villagers devise their own plays to producing films about issues like AIDS.

Wan Smolbag, Mere Akson and other theatre groups in the South Pacific are helping people to find their voices. Their aspirations are not unlike those of groups in Canada. In BC, immigrants and refugees find their voices and explore their concerns with the help of Puente Theatre. Nature Dramas uses human puppetry to expose environmental concerns. Senk'lip Theatre of the Okanagan Nation and Secwepem Theatre of the Shuswap Nation provide wonderful examples of cultural affirmation in their recrafting of traditional tales, using these stories to explore current problems. Headlines Theatre uses drama to tackle issues ranging from racism to family violence to environmental concerns.

There is a surprising overlap of concerns about issues such as family violence, logging and other

environmental problems, youth unemployment and loss of culture. A richness comes from the exchange of ideas and skills. As Line de Guevera of Puente Theatre stated, "I wish we could do exchanges like this more often. It was wonderful to meet with people from a part of the world I knew so little about. I was interested to learn that theatre is being used to such an extent for discussing social issues."

Theatre groups also face the common dilemma of finding funds to operate. Perhaps that is why I chose the clenched fist. Everyone I've met in popular theatre has an incredible determination to carry on despite the difficulties. The process is addictively enjoyable and the results obviously effective.

*Faye Mogensen works in popular theatre in BC and is helping to facilitate links between popular theatre in Canada and the South Pacific. For more information, contact Faye through SPPF or Simon Swale at CUSO, PO Box 158, Port Vila, Republic of Vanuatu.*



Photo: Chris Cameron

*Hal B. Blackwater in NO' XYA' (Our Footprints), a coproduction of Headlines Theatre and the Hereditary Chiefs of the Gitksan and Wet'suwet'en Nations. NO' XYA' toured BC (1987), Canada (1988) and Aotearoa (New Zealand) (1990).*

## 3 Bears Explore Pacific Colonialism

Two recent films, both titled *Rapa Nui*, draw their inspiration from the fascinating history of Rapa Nui (Easter Island). One film, associated with producer Kevin Costner, reportedly cost 20 million dollars, resulted in damage to historical sites on the island and took considerable liberty with Rapa Nui's history in the interests of Hollywood myth making. This article is about the other *Rapa Nui*.

*Rapa Nui: The Beginning of the End* is a small gem, a four minute animated film that explores the European "discovery" of Rapa Nui. It is the latest production of 3 Bear Animations, a collaboration by three British sisters who have honed their craft over several years. The result of that practice is evident. An earlier effort, *The Armourers*, shows the same social conscience and creativity evident in *Rapa Nui*. But the later film is a more sophisticated work and augurs well for the future of the three young film-makers.

The 3 Bears are Linnhe and Cadi (aged 18) and Bryony (aged 14) Catlow. Their story begins at a 1990 workshop with Peter Lord of Aardman Animations. While their plasticine models "fell to bits" and they weren't able to animate anything at the workshop, they returned home with the animation bug. With a 16mm camera bought for them as a joint birthday present



Moai standing on the slopes of Rano Raraku quarry, Rapa Nui

Photo: Georgia Lee

from their father, they finished *A Bear in the Hand*, about a toy shop that comes to life, four months later. In 1992, the 3 Bears produced their first animated short for television and further TV broadcasts have followed. Their films have also won awards at international film festivals.

Increasingly, the 3 Bears are choosing themes that reflect social concerns near to their hearts. *The Armourers* was made as a statement against "the way governments glorify warfare" and was directed by Cadi. *Rapa Nui* examines the cultural arrogance and often tragic results that accompanied European colonisation of the Pacific. Linnhe, with her interest in the South Pacific, directed *Rapa Nui*. Both films make excellent teaching tools for initiating discussion about militarisation and colonialism.

Both will be sold by SPPF as a single video (see inside back cover).

Their current project, *The Animator*, relates the story of a young animator who struggles alone in a little hut to make an Oscar winning film, telling of "his occasional small successes and many big catastrophes as he struggles against almost impossible odds to make a name for himself". In real life, the 3 Bears have begun to make a name for themselves and may even one day win that Oscar.



### PREMO Emphasizes Pacific Heritage Preservation

Pacific museums and cultural centres are collaborating through a project called PREMO 1994-98 to preserve cultural property and knowledge in the Pacific Island states. PREMO includes information exchange and technical training in heritage preservation through short courses and staff exchanges.

The 45+ museums and cultural centres within Pacific Island states see themselves as "living museums" whose goal is to preserve a vital blend of traditional culture and modern lifestyles. Heritage collections are part of the raw material which museums use to do this. However, a 1993 survey by the University of Canberra and the

International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) reported that over 75% of Pacific museum collections are damaged by moisture and humidity, with 60% damaged by mould and high temperature. Natural disasters have affected almost every collection. Staff are well educated, but hampered by a lack of supplies and funding.

PREMO is a joint project of the museums and cultural centres of the Pacific Island nations. It is anticipated that PREMO will lead to establishment of a Pacific Islands Museum Association, which will continue and broaden the work begun by PREMO. For further information contact: PREMO, c/o ICCROM, 13, via di San Michele, 00153, Rome, Italy.

# Alcheringa Gallery

## Reaffirming Tribal Cultures

by Alison Gardner

*Elaine Monds' professional interest in the art of Papua New Guinea began over 20 years ago when she established Alcheringa Gallery in Victoria. Since that time she and her gallery have become key players in promoting a worldwide appreciation and understanding of Aboriginal fine art, particularly that of Australia, Papua New Guinea and, more recently, the Northwest Coast of Canada. We welcome Alcheringa as the first issue sponsor of Tok Blong Pasifik.*

**A**s this issue of *Tok Blong Pasifik* rolls off the press, it is entirely appropriate that Elaine Monds and her long time friend and collaborator, Hilda Tutton, are navigating PNG's Sepik River in a dugout canoe, visiting villages where master carvers have been hard at work creating unique masterpieces soon to be revealed to the fine art community in North America and Europe through the exhibitions and catalogues of Alcheringa Gallery. This is Elaine's seventh trip to the region and, after a four year absence, there will be much to discover on her two month expedition.

Since the gallery's opening with business partner Eva Stricker, Alcheringa's goal has been to promote the work of master carvers still living within a village lifestyle, reimbursing them at a level which will encourage such artists to continue their carving and maintain their position within the community. With a serious passion for this mission, Elaine emphasizes the importance of people earning a significant income from traditional art if it is to survive.

"We are not talking about souvenir art for the cruise ship market," she says, "where tourists come ashore for 20 minutes, bargain to the death for anything they see and leave without understanding or appreciating what they have acquired, never mind the person who made it. Of course, the master carvers just keep their work hidden. What is the point of putting it out and receiving nothing for it?"

"We try to make it possible for people to earn at least a sufficient income to cover the necessities of modern living, including medical expenses and school fees for

their children," says Elaine. "We want to send a message to talented young people in the village that it is worth their while to stay and apprentice to master carvers instead of going off to non-existent or low paying jobs in the city. I show the artists the full colour invitations and catalogues of their work from previous exhibitions so they see for themselves the esteem in which their masks, totemic figures and other carvings are now held in the Western world."



Photo: Hilda Tutton

*Elaine Monds on the Sepik River*

Alcheringa has served as a bridge between cultures. "In the past, the tendency among Western collectors was to place Aboriginal art in the category of relics depicting a static non-living culture," explains Elaine. "All our purchases are of contemporary works. Every work of art is photographed and registered with the PNG government before it leaves the country. We try to educate the buying public that, as with all art, Aboriginal art evolves with the culture. Each of us needs to recognize and appreciate the modernization of themes and materials among Aboriginal artists just as we accept this evolution with other artists."

Alcheringa is also bridge-building between the Aboriginal cultures of the South Pacific and the Northwest coast of Canada, raising awareness on common issues around the ethical collecting and selling of tribal art, and even helping to arrange the occasional visit by artists from one culture to another.

*Continued on Page 21*

# the fingerprint to who we

## Aboriginal Artists

*Several Australian Aboriginal artists travelled to Victoria in August 1994 to participate in "Epama epam!" (Everything has Meaning), an exhibit of Aboriginal art from Australia coordinated jointly by the Art Gallery of Greater Victoria and Alcheringa Gallery. Stuart Wulff of SPPF spoke with three of the artists: Jenuarrie, Ian Abdulla and Bill King.*

### **JENUARRIE:**

I would like to see more priority put on the arts. Many of our artists are very talented people. We have the government prioritizing health, social issues and housing, which is fair enough in a sense. But you can fix all those things and, if people don't have a vision, you will still have that same situation. I think that through the arts we can gain a lot of our own self respect.

### **BILL:**

People often say that the dominant culture is going to overpower other cultures, but in a sense everybody is looking for the best quality of life. Our arts are the fingerprint to who we are. If we have anything to offer the Australian culture, it's our arts. Maybe there should be more dollars put into the arts to inspire us to manage our own affairs and to offer something to the society we live in.

### **STUART:**

Do you see the priority in artistic development as a kind of vanguard model, supporting very talented people like yourselves to provide a vision for others through their art, or should a priority be placed on participatory art for the broader mass of people.

### **BILL:**

It has to happen at all levels. There needs to be support for kids right up through the professional, world renowned artists. There are still struggles at every level - struggles for recognition, struggles to make a life. But if there's a limited amount of money, then I think it's in all our interests to have those role models because people can aspire towards that.

### **JENUARRIE:**

If there are dollars to be spent, the people who allocate them prefer to put them into a community programme where they service maybe 250 artists rather than give them to an individual. They see themselves servicing more of the community. I think they should be channelling some of that support to individuals who have the expertise to become recognized and inspire other artists in the community.

### **STUART:**

Do you see your art as rooted in the customary arts of your people or do you see yourselves drawing from your own and other artistic traditions and combining them into something new and unique to you?

### **BILL:**

I don't take any traditions from any art. Whatever I do, I do straight from my life. Then I pass that on to my generation, my children and my people. I can go out there and challenge myself in ways that aren't necessarily traditional and which I guess is a new beginning for Aboriginal people.

### **IAN:**

Before I started what I'm doing now, I was doing kangaroos and emus and spears. Then I came to my senses and said this is not where I come from. I started doing art from where I originated, from the river. From there it just went straight ahead. I went back into history and I created history. Now everyone is talking about an environment along the river.



# are

## Reflect on Art and Culture

### **BILL:**

The underlying issue that Ian's talking about is the struggle for identity. Across the world indigenous people are grabbing on to their past and trying to adopt it. Our contentment can only be gotten by acknowledging who we are and reflecting that in our art. But we've got to realise that we are truly individual, wherever we are in time. People say we've got to learn about our traditional heritage before learning math, science and geography. That is contradictory because they also say they want equal opportunity education. I don't have the cultural heritage where I went out and hunted for animals like my ancestors. I'm a combination of things. I'm only going to find sanity and be effective if I'm comfortable with that and look to be a part of the society I live in. We all have an appreciation of the traditional culture. That is critical, but it is not a pursuit to be something we're not.



*Old Land Revisited, I, II, III, IV,  
1994, acrylic on paper,  
by Jenuarrie*



*Jabarda, 1993,  
acrylic on canvas,  
by Bill King*

**IAN:**

If you're doing someone else's work, then it would never be traditional. I just couldn't do it. I had to be there at the time it happened. Otherwise I would never be able to do it.

**STUART:**

There are some people who feel strongly that artists should not appropriate traditional artistic forms from another culture. There are other people who appropriate freely from their own cultural tradition as well as from other cultures and they integrate that into their art. They also move into other media such as video. What, if anything, defines the boundaries of Aboriginal art?



*Australian Aboriginal artists visit Kwagiulth carver, Richard Hunt (From left: Reppie Orsto, Fiona Puruntatameri, Ian Abdulla, Elaine Monds, Jenuarrie, Bill King)*

**JENUARRIE:**

Most of our artists are encouraged to develop their own designs and imagery. In doing that, they can draw on their cultural heritage.

**BILL:**

I think you'll find that, regardless of what artists are doing, they'll all profess that culture is something that is ever changing. I think art should reflect the individual. If it means you grab some things from the traditional past or, as Ian has done, take from his own past, that's great as long as it reflects you. I don't think that whether a work is traditional or not has any bearing on its legitimacy.

**JENUARRIE:**

It doesn't matter whose art you are looking at among the Australian Aboriginal people. You will see a deep respect for the land, the culture, the people and themselves in that art. Everyone chooses their own way to do that.

**STUART:**

It seems that different forms of art are discovered by the world community at different points in time, becoming popular not just within their own culture or country. In a sense they become world art. I sense that's started to happen with Australian Aboriginal art. It's moving beyond the boundaries of Australia. The fact that you are here and that people like Elaine Monds are able to find an international market for the art says something to that effect. Is this your own impression too?

**JENUARRIE:**

Yes, it was an educational process at first. Then came awareness and now the work is in demand.

**IAN:**

In the last couple of years it's started to become more internationally known.

**BILL:**

People are looking for something that's unique and that says something. Aboriginal art speaks for itself. We have something to offer the world that goes beyond a design or pattern, but that also offers a voice. But I have real concerns with the world market and who are the major players. I don't want to be compromised by anybody where I sell my soul to them and they own me.

**STUART:**

I think it marks an important transition when people move from saying they own a piece of Aboriginal art - it almost doesn't matter what it looks like or who created it - to the point where they begin to appreciate what individual artists are trying to say.

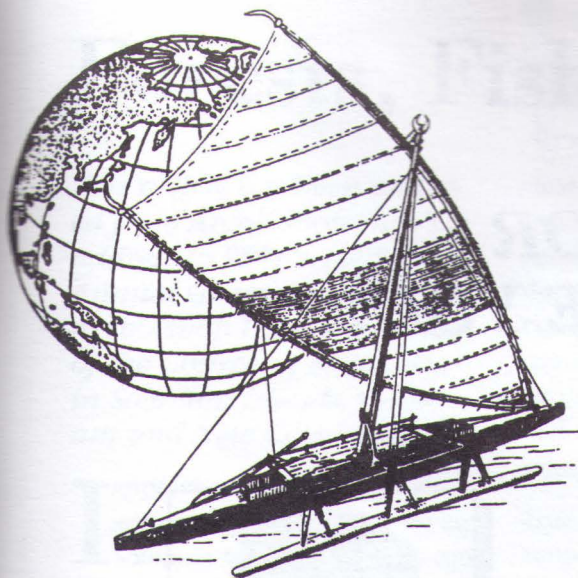
**JENUARRIE:**

In the past that's how it was. It was the style of art or the art of a certain country. Now they're looking to the person who has actually executed the work, which to me is progress.

**BILL:**

We've been through a lot. Our history reflects all sorts of oppression. As we learn to articulate what we have been through, we fill ourselves out. We all have a story. As we learn it, we can bring a powerful message to the world. Obviously, art is a perfect vehicle to do that.





# SPPF in action

**SOUTH PACIFIC PEOPLES FOUNDATION**



## “Beyond Beijing and Mururoa”

### 1996 Pacific Networking Conference

Two events in 1995 have been focal points for attention in the Pacific, the Fourth World Conference on Women in Beijing and the resumption of French nuclear testing. Beijing is now behind us and the French have stopped nuclear testing. But what happens beyond Beijing and Mururoa? SPPF's annual Pacific Networking Conference will examine this. What does the future hold for Pacific women? Will sovereignty movements in Tahiti and Kanaky (New Caledonia) succeed in ending French colonialism? Will 1996 finally see a Comprehensive Test Ban Treaty?

Join us May 31 to June 2 (Friday eve to Sunday afternoon) at Cowichan Lake here on Vancouver Island to explore these issues. Resource people from the Pacific Islands will share their perspectives with us. As well as the principal themes under discussion, there will be plenty of time to network and meet about other issues of interest to conference participants.

A conference brochure, with details about the programme, registration and other matters, accompanies this issue of *Tok Blong Pasifik*. For further information or additional brochures, contact SPPF.

## Supporting Disabled People

SPPF's latest project provides support to the Vanuatu Society for Disabled People, including in-service training for VSDP personnel and support for VSDP's programmes. It also assists VSDP to develop links with disabled people's organizations in other countries, including the Disabled Persons Rehabilitation Association of Solomon Islands, an organization that SPPF has worked with on several initiatives.

This project is the first time that SPPF has sponsored someone to work overseas. Altaire Butler, a Canadian occupational therapist from Vancouver, arrived in Port Vila at the end of February to begin a year long attachment with VSDP. While SPPF is funding the project, CUSO has agreed to co-sponsor the placement, greatly simplifying arrangements for getting Altaire's Vanuatu work permit.

With the involvement of disabled people's organizations and CUSO, and with the Canadian International Development Agency and the BC Global Development Fund providing a large part of the funding, the project is an excellent example of inter-agency co-operation.

Credit for making the project a reality goes to Gavin Brown, an SPPF member and former CUSO cooperant in Vanuatu. The project idea developed out of discussions between Gavin and VSDP. Gavin then approached SPPF with the idea and an offer of his time and personal financial support to help make the project a reality. A further year of hard work on project development and fundraising has finally paid off.

This is not the first collaboration between VSDP and SPPF. VSDP contributed to the November 1993 *Tok Blong Pasifik*, which focused on disabled people. We look forward to a closer partnership through this project.

# ***WE'RE LOOKING FOR PEOPLE JUST LIKE YOU...***

People like registered nurse Yvette Buziak from Mayne Island British Columbia, serving in Taborio, Kiribati; Professor Robert Koep from Lethbridge Alberta, teaching in Kayser College Nauru; Audrey and Jim Grescher from Macklin Saskatchewan, who spent two and a half years teaching in Abaiang, Kiribati and "loved every minute of it".

Serving overseas with VICS is a unique and invaluable experience as well as a challenge! We are looking for people who are willing to spend at least two years contributing much-needed skills in areas of need in the Pacific and around the world.

VICS is a small faith grounded organization dedicated to assisting the people of developing nations achieve self-sufficiency in their need of professional and skilled personnel. Our response to these needs is guided by the requests we receive from community and church-related projects.

If you are between 22-65 years of age, single or married, and willing to make a two year commitment sharing your skills, then VICS would like to hear from you - TODAY.

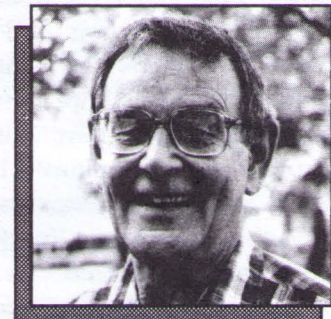
Please send resumé and indicate why you would like to serve overseas at this time:



**VICS**  
**2475 Queen St. East**  
**Toronto, Ontario**  
**M4E 1H8**



Yvette Buziak



Robert Koep



Jim and Audrey Greschner

VICS (Volunteer International Christian Service) is directed by the Spiritans (Holy Ghost Fathers) and is presently co-operating with local church and community-based projects in Africa, Asia, Latin America, Central Pacific Region and the West Indies.

# Forests, Fish and Foreigners

by Archbishop Ellison Pogo

*This article has been adapted from Archbishop Pogo's address to SPPF's 1995 Annual General Meeting. Archbishop Pogo is the head of the Church of Melanesia in Solomon Islands, Vanuatu and New Caledonia.*

I appreciate the chance to share with you some things about my Solomon Islands homeland and some prominent issues common to Pacific Island nations.

Especially in the field of logging, Malaysia, Taiwan, Japan and Korea have been very active in Solomon Islands with a clear goal of making a quick profit and leaving. It is even sadder to say that our own governments do not seem to recognize the long term damage that is being done to our fragile lands.

Large areas of land are being

cleared by giant bulldozers (machines better suited to continental countries like Canada and the US than to islands in the Pacific Ocean). Logs of magnificent hardwoods, hundreds of years old, are exported from the country with only a small fraction of the true value going to the landowners.

True, the logging companies are supposed to conduct a replanting programme, but by the time they have removed the logs and cleared the debris, the heavy rains have often washed away much of the soil in which to replant the trees. If there is still soil, the trees they plant are softwoods, not hardwoods like the ones they have taken - plantations of softwoods in a world full of them! On top of that, reforestation is not fully carried out by either the logging companies or government because

of the "economics" of the exercise.

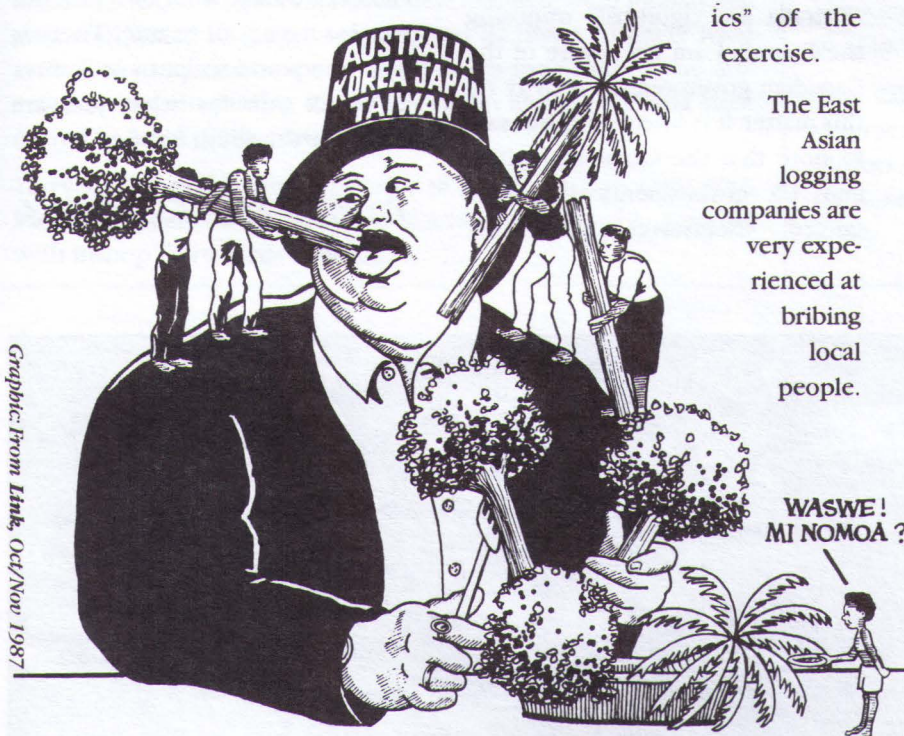
The East Asian logging companies are very experienced at bribing local people.

It is difficult for the local landowner, who may be illiterate and speak only his or her home language, to resist those who offer the world. I saw an agreement prepared by a logging company for logging large areas of my own home island, Santa Isabel. I read the small print (and it was very small) to find that no royalties would be payable by the company for the first ten years (the length of the lease under the agreement). In fact, they would be payable only if the landowners agreed to renew the lease for a second period of ten years!

Then there are the fisheries, the largest export business in Solomon Islands as well as the biggest source of local food. Our poor fisheries are being spoiled by soil from the logged lands being washed down the rivers and out to sea. The soil is killing off the reefs and the fish are disappearing for lack of food. Added to that, Japanese fishing boats come close in shore at night to catch bait fish for the next day's tuna harvest, reducing the local catch even further.

I have referred to our logging problems and made reference to fishing; now let me turn to the domestic scene. Solomon Islands has one of the highest illiteracy rates and highest birth rates of any country in the world. We are doing what we can to reduce both, but the barriers are enormous to overcome.

We are a nation of about 350,000 people, roughly the size of the Canadian city of Winnipeg. Out of this popula-



tion, we have to select a national government and eight provincial governments, a bureaucracy, ambassadors and high commissioners to a number of countries and representatives to international bodies such as the United Nations, the IMF and the World Bank. What's more, Solomon Islands consists of hundreds of inhabited islands and atolls spread over a vast area of the Pacific Ocean with some of the roughest waters in the world, often making communication difficult or impossible.

More than half the country is illiterate. There is no single language which unites the population, with English the official language spoken only by about 20% of the population, and Pijin spoken by about 65%. Then there are the local languages, which number about 100 plus additional dialects.

When I was a diocesan bishop touring my diocese, I required an interpreter in almost every place I visited. Only in my own home area, plus in a few other areas where I had managed to learn the language, would people be able to hear my words from my own mouth. Can you imagine the difficulties that created for successful pastoral ministry?

Furthermore, the arbitrary borders drawn by foreign powers between historically linked groups has caused added difficulty. An example is Bougainville in Papua New Guinea, whose people are one with the people of the western province of Solomon Islands, over many hundreds of years speaking the same language, inter-marrying and having the same traditional customs. Not well treated by their government and probably contrary to international law, the people of Bougainville now seek their own independence which is predictable in terms of natural ties.

Can you imagine the anger we feel when a white western power from the other side of the world tries to test its nuclear weapons at Mururoa Atoll, right in the centre of our "Ocean of Peace"? But our voice is weak. Even when we are heard, who cares about a mere handful of natives on insignificant islands in the middle of the Pacific Ocean? While New Zealand and Australia are vigorously opposing the French, I am not aware of the Canadian government's activity on this matter. It is interesting, but sad, to note that the Canadian, British and US governments have distanced themselves from the

current testing. I feel very strongly that traditional northern allies of the Pacific have moral and political obligations toward these small island nations whose only protection is isolation.

However, I wish to tell you that despite our difficulties, we are a happy bunch of islands proud to know ourselves as the "biggest liquid continent" on earth. This is why we are concerned at all costs to protect marine resources on which we depend heavily for our livelihood. Here in Canada, you would correctly say "mother land" while we say "mother sea".

What does our future hold? We are responsible to shape the destiny of our own people, but it is equally true that our freedom is in your hands. We ask you to stand together with us to condemn any force doing damage to the world, and to resist anything that lures us to be part of a plan to destroy our own common heritage as people of the Pacific. We have a lot to learn, but we also have a lot to offer. There is only one world so let us look after it. Thank you for what you are doing for the South Pacific.

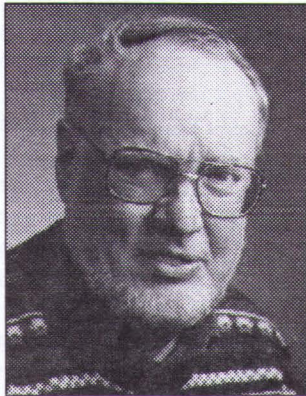


Photo: Allan Millham

*While most Solomon Islanders continue to live in small villages, the outside world is bringing rapid change*

## Canadian Elected as Bishop in Solomon Islands

**D**r. Terry Brown, presently Asia/Pacific Mission Coordinator with the Anglican Church of Canada, has been elected the 4th Bishop of the Diocese of Malaita in Solomon Islands. The election was announced by Archbishop Ellison Pogo of the Church of Melanesia.



Father Brown has a long association with the Solomon Islands and the Church of Melanesia. He taught at Bishop Patteson Theological College from 1975-81 and has made frequent trips to Solomon Islands and Vanuatu in his position with the Anglican Church of Canada.

Terry has been a strong proponent of church leadership by Pacific Islanders and initially resisted the request to stand for election as Bishop. He finally relented in the face of a broad consensus within the Church that the Diocese of Malaita would benefit from an outside bishop at this time, but one who knew the local situation. Terry was elected with the full support of Archbishop Pogo and the Council of Bishops (all of whom are local). He emphasizes that he is going to Malaita as a locally appointed bishop, not a mission appointment of the Anglican Church of Canada.

The Diocese of Malaita is an active one, but its members face many of the challenges of modern development, from foreign logging and fishing to global warming and its threat to lower lying atolls. Terry expects to spend much of his time touring the diocese, once again putting to use his Pidgin and his walking stick carved by Malaita villagers 15 years ago.

Terry has been a warm supporter of SPPF and our work with Pacific Islanders. We wish him well and look forward to working with Bishop Terry in his new role.

## Bougainville Representative Victim of Arson

Martin Miriori, the Honiara based representative of the rebel Bougainville Interim Government, had his home and all its contents destroyed by arson on February 1. Miriori and his family were barely able to escape, as the house went up in flames, by throwing the children out a window and jumping after them.

This is Miriori's second experience of arson. His house in Bougainville was similarly destroyed by fire in 1989. As a prominent international spokesperson for the rebel movement and coordinator of humanitarian aid smuggled into Bougainville, Miriori has long been a target of those opposed to Bougainvillean secession.

Miriori has now approached the Solomon Islands Government and the UN High Commission for Refugees to seek refuge in a third country.

Archbishop Ellison Pogo of the Church of Melanesia commented that, "This is a great personal tragedy for a man and his family who have dedicated their lives in the service of others. Our hearts go out to them and we pledge our support in whatever way we can."

The Church of Melanesia has provided emergency financial assistance to the Miriori family and has launched an appeal for donations to help them to replace their losses.

*Continued from Page 13*

Elaine and Alcheringa have also worked hard to assist the people of the South Pacific in other ways, supporting a health care project in the East Sepik through SPPF, helping to build a guest house in the Sepik village of Korogo, and being strong supporters of SPPF and its work for many years. Whenever Elaine returns to PNG, she takes a variety of hard-to-get medicines and useful tools. In cooperation with Victoria sculptor, Richard MacKenzie, she was delighted to be able to assemble 20 sets of special carving chisels for the current expedition, a gift which will be much appreciated by the artists she visits.

As a sixth generation Australian raised in Africa, Elaine has spent much of her adult life living on Canada's west coast. "I've always been drawn to Aboriginal cultures," she admits, "and feel spiritually renewed by my association with them. Alcheringa Gallery makes it possible for fine art purchasers to enrich their own lives while knowing they are reaffirming a valuable culture by doing so."



# Aid and Ethics

by Kabini F. Sanga

**A**id agreements between donors and Pacific Island countries may be helping to achieve the successful completion of international projects, but how many reflect a significant concern for ethical considerations? This question needs to be posed at a time when partnerships in international development are being rationalised to reflect the priorities of aid donors. In this article, one specific condition of a typical aid agreement is used to show the importance of paying attention to ethical values. I put this condition to the test on the basis of three factors: respect, fairness and integrity.

Consider the following hypothetical, but accurate, example of one condition in a typical contract: "The recruitment, engagement and supervision of the consultants shall be the sole responsibility of the Donor and shall be done according to applicable procedures of the Donor." While a number of other factors may be used in such a test, I shall limit myself to the three suggested above.

## 1. Does the condition reflect respect?

In an ethical values test, consideration is given to whether a relationship facilitates mutual respect between the participants. In this example, it appears that the donor has a monopoly on power over the terms and procedures for recruitment, engagement and supervision of any consultants who may be engaged. Input from Pacific Island countries, however useful, is deemed irrelevant and therefore to be ignored. This sit-



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uation demonstrates a clear lack of respect for both the local context and the inherent expertise available.

## 2. Is the condition fair?

In examining fairness in relationships amongst aid partners, it is important to identify whether the aid arrangement is a grant, a loan or matching funds. This establishes what is at stake for each of the participants. For instance, if it is a loan for developing an educational curriculum, then Pacific Island countries are likely to have a lot at stake. This being the case, it only seems fair that they participate in determining the choice of consultants and terms for the consultancy. If the donor insists on full control of decision making, there is an assumption that the donor knows best and will make that decision for these small nations. This disregard for the implications of stakeholder power in aid relationships would be a serious neglect of the principle of fairness.

## 3. Does the condition reflect integrity?

From the outset, this case example is disturbing in one respect: It lacks honesty. The donors' power over the recipient nations is domineering and colonialistic. Rather than facilitating growth, interdependence and authenticity, the terms of the relationship create dependence, mistrust and dishonesty. Therefore, the potential exists for manipulation and exploitation based on inequalities.

## Guiding Principles

There is an urgent need to give attention to ethical values when drawing up aid agreements. I conclude with two suggested principles for building a basis for ethical relationships in aid partnerships among international participants.

First, relationships need to be mutual. From a professional perspective, this is likely to mean that professional competence should be based on respect for shared values and principles, not just on task effectiveness. Second, relationships need to be inclusive. Within an international aid situation, inclusivity suggests the bringing together of diverse ideas and abilities to form a single effective whole. The potential benefits include building authentic relationships and a sense of ownership and responsibility. I believe that any aid agreement which reflects such ethical values will better achieve its goals.

*Kabini Sanga was formerly the Head of School, School of Education and Cultural Studies, at the Solomon Islands College of Higher Education. He is currently pursuing a PhD in Educational Administration at the University of Saskatchewan.*





# The Old Men and the Sea

by William Stolzenburg

The old fisherman could see it coming. But then, Ngiraklang could see many things. Ngiraklang - who could name the fish that stirred a distant ripple on the water, or predict its whereabouts days in advance by tracking the moon - could see his heritage drifting into dangerous currents.

His heritage was the tropical archipelago of Palau, 4,000 miles southwest of Honolulu - an oceanic speck on the world map that grows on approach into a world-class spectacle of green islands and blue waters flourishing with rainbow profusions of coral and fish. For most of the Palauans' 2,000-year history, sustenance had come mainly from the marine cornucopia surrounding their islands, whose steady harvests had been governed by basic needs and social restraints. But lately, traditional wisdom had given way to foreign politics and fast boats. And now the fish were disappearing.

This was what the 80-year-old Ngiraklang could see, his life and lifestyle ebbing, when in 1974 a bearded, fair-skinned stranger landed in Palau. Bob Johannes was a marine biologist from the University of Georgia seeking new perspectives on his profession. Ngiraklang was an aging fisherman seeking to reinstate old values on his. Two students of the sea educated in different worlds, Johannes and Ngiraklang would become partners in this Pacific oasis. From their mix of modern science and sea-borne wisdom would come a template to preserve the nature of Palau, now teetering between lasting prosperity and rapid ruin.

As Ngiraklang was no ordinary fisherman, Johannes was no common scientist. His idea was to learn about the behavior of fish - a reasonably orthodox goal for a biologist - with a strategy largely novel to western science. He would learn from the fishermen.

It was an idea many of his academic colleagues had been loathe to consider. He remembers, "They couldn't imagine how an illiterate fisherman could say something worthwhile to someone with a Ph.D."

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**"lately, traditional wisdom had given way to foreign politics and fast boats. And now the fish were disappearing."**

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Johannes saw the Indo-Pacific islanders as the true professors of the reef, schooled through centuries of trial and error on the water. The scientific literature on reef ecology was riddled with questions whose answers Johannes suspected might be common knowledge to the expert fisherman.

For his study site, Johannes had chosen Palau with purpose. A geographical comma between the Philippine Sea and the Pacific Ocean, Palau is a small but dense package of biological diversity. It is an oceanic galaxy of some 340 green islands - the tip of an underwater mountain range the height of the Himalayas - bathed in a

tepid, turquoise pool harboring what many regard as the most extravagant displays of coral gardens and tropical fish anywhere. Within the 400-mile island chain live 625 corals and 1,400 kinds of fish - several hundred more fish than the three coasts of Canada, triple the numbers of Hawaii.

Fast after these fish was an equally extraordinary class of fisher. Casting a sure net and unerring spear, and paddling one of the fleetest dugout canoes in the sea, the athletic Palauans had earned a reputation high among the champion fishers of the Pacific. In Palau, Johannes had interned himself in the major leagues of fishing cultures.

From Palau's capital city of Koror, population 10,000, a boat took Johannes and his wife and 5-year-old son north along the coast and up a quiet river disappearing into the forest. There along the mangrove-shaded bank, they came to a village of 300 people where, they had been told, resided some of Palau's best fishermen.

"As we disembarked, a stooped but sturdy and alert-looking old man came out of the men's house to greet us," Johannes recalled in his book *Words of the Lagoon*. "He bore the name Ngiraklang, hereditary title of the second chief of Ngeremlengui."

"A few days later, after we moved into the village, I approached Ngiraklang to find out who among the men in the village I might profitably interview. 'I do some fishing,' he said. 'You may start with me if you wish.'

“Gradually over the next weeks, I came to recognize the extraordinary understatement in his remark, ‘I do some fishing’ and my luck in finding him among 13,000 Palauans at the beginning of my work.” Among this Pacific citadel of fishermen, Johannes had found in Ngiraklang, the fisherman.

Ngiraklang, it turned out, had since youth vowed to become the best fisherman in Palau. He would endlessly question his fishing peers and elders, absorbing, challenging and testing age-old beliefs. He studied fish, big and small, from those of the Palauans’ staple fare to those never seen on the plate. He studied their surroundings. He could tell by the feeding behavior of seabirds what kind and how big were the fish that swam beneath. Without time charts to clue him, Ngiraklang would note the otherwise imperceptible turning of the tide by watching tiny fish realign themselves in the current.

Even as Johannes visited other villages, Ngiraklang’s aura pervaded. When sometimes Johannes would ask questions too difficult for their top fishermen to answer, they would tell him to go see the fisherman of Ngeremlengui, whose name was Ngiraklang.

With Ngiraklang as his mentor, Johannes began to recognize aspects of reef ecology all but overlooked by conventional science. He began to appreciate how largely the moon and tides loomed in the seasonal rhythms of the reef and its fishermen.

Good days, said the fishermen, centered around the new and full moons, peaking in April and May. Then the fish would amass to spawn, and they could be taken in great numbers along certain channels and reef edges.



*A story board from Palau*

*Photo: Lynn Wilson*

The scientist Johannes would repeatedly test the veracity of the fishermen’s stories. He caught fish and charted the wax and wane of their sexual organs on cue with the moon; he donned mask and snorkel and witnessed the fish congregating precisely when and where his informants had promised.

Prior to his Palauan tutelage, Johannes had known of only a handful of fish with lunar spawning rhythms recorded anywhere in the scientific literature. In little more than a year with the Palauans, he had learned of the rhythms of 45 species, two-thirds of them compliments of Ngiraklang.

When it came to fishing etiquette, the Palauans suffered no fools. “Harsh criticism, or ‘words of the lagoon,’ ...may be hurled by man or boy of any rank at anyone, chief included; whose efforts do not measure up on the fishing grounds,” Johannes reported. Some of the harshest words were hurled at those who filled their canoes with more than the village could immediately use.

Johannes soon understood why such priceless knowledge, gathered and distilled over centuries, was being doled so freely to the curious newcomer with a notebook. “They realized that much of this knowledge was on the verge of being lost unless it was written down.”

The 20th century had fallen heavily on the Palauan culture. Battered from hosting some of World War II’s bloodiest clashes over possession of the Pacific, Palau in 1947 had become a Trust Territory of the United Nations and eventually, in 1962, the United States. Its new government was modelled after the US Congress, and populated by businessmen and entrepreneurs. The old government, once ruled by chiefs of the islands’ clans, was demoted to an advisory role. Villagers took government jobs in Koror, twin-engine motorboats replaced dugout canoes and canned mackerel from Japan dominated the Palauan fish menu. The dollar was king, and the words of those like Ngiraklang suffered drastic deflation.

It was 13 years before Johannes returned to Palau, at the behest of

Palau's chief of marine resources, Noah Idechong. A fellow champion of traditional authority, Idechong needed Johannes' help.

"It was a big shock," Johannes recalls, "seeing the destruction that had come with development. There was overfishing and soil erosion. There was pollution, destruction of mangroves." And Johannes' friend and mentor, Ngiraklang, had passed away.

For the remaining fishermen, food fish were declining throughout the archipelago. Two in particular were the temekai and tiau, Palauan names for two types of groupers - large, curious predators with giant mouths and appetites to match. Temekai and tiau by the hundreds would amass to spawn in certain reef channels on certain spring moons and their meetings were common knowledge among the fishermen. Bunched and emboldened by nuptial instinct, they were - to the enterprising speargunner - fish in a transparent barrel. Having witnessed the rapid extermination of famous gatherings elsewhere, Johannes would liken the groupers' exploitation to underwater clearcutting.

Three years later, in the spring of 1994, Johannes returned again to Palau, this time to establish monitoring stations for the beleaguered groupers. Setting off across the lagoon to revisit old acquaintances, he saw the signs of the reefs' decay. Johannes swam through channels made famous for their congregations of groupers, his tallies coming up far short of historical abundances. He revisited a favorite spot where triggerfish once fearlessly defended their sandy nests, and found the waters murky gray and the triggerfish gone. He listened as fishermen repeated weak excuses

for their declining stocks, blaming whirling propellers and motorboat emissions.

Yet for all the bleakness, he would also witness conservation history. In the northern tip of Palau, far from the Westernized capital of Koror, in the still-proud fishing villages of Kayangel and Ollei, the chiefs of the state had come together to turn the fate of their threatened reef. The chiefs had reinstated an age-old conservation law known as bul, a taboo used to bring order in times of emergency. In what observers were lauding as one of the most important marine conservation measures in the Pacific in the last 15 years, the bul declared that from April through July, there would be no fishing in the groupers' spawning channels within the villages' reefs.

A marine biologist could hardly have prescribed better. "The places they've chosen are good for other fish, too," says Johannes. "And more different kinds of fish spawn in April, May and June than any other time. If they want a bul at the best time of year, they've already got it."

Among the bul's founders is Juan Polloi, one of the chiefs of Kayangel. "We were concerned for the decline, not only the number of species but also for catching younger fish," said Polloi. "We started recognizing that the method of fishing has improved. We have more hooks, different sizes. Ice and coolers. Now you can catch more. Ten to 15 years ago, you would stop at 10, 11, midnight. Now you can stay out all night without worrying that fish will spoil. And speedboats. Ten years ago it took four to six hours to get from Koror to the fishing grounds. Now with 200-horsepower motors it's a half hour."

In April of 1994, the fishermen's bul was put to its first big test. A bul-breaking fisherman apprehended by the people of Ollei had his boat and nets confiscated, with a \$500 fine levied for their return. People from all points in the Palauan conflict anxiously awaited his response. Were he to take the matter to court, a ruling against the bul would crush whatever respect for tradition that remained.

Tradition prevailed; the fine was promptly paid. The chiefs' laws, whose violators once stood to lose their heads, still mattered.

There is new spark in Palau's flickering ways of old. The Nature Conservancy has opened a field office in Koror, with a broadscale conservation program that includes helping communities reinstitute bul. In the village of Airai, the chiefs are proposing a bul of their own - with a scientific slant. They are giving their reef a year of rest and having biologists monitor its effects in the meantime. And Bob Johannes, who after his discouraging survey in 1991 submitted a wish list of new fishing regulations - heavily favoring traditional empowerment - last year saw most of them enacted by the Palauan congress.

One way or another, the new guard is coming to Palau. The hope of some is that the new stays in tune with what the old guard had in mind. "In his later years Ngiraklang became very depressed over what was happening to the traditional conservation ethic," says Johannes. "He would be very happy to see what is happening here."

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## Book Review

# REACH FOR THE MOON

For more than 15 years, Moon Travel Handbooks have been guiding independent travelers through the South Pacific, providing insider's knowledge, candid commentary, and adventurous coverage. Author David Stanley provides in-depth details on the region's turbulent history and the local cultures, customs, and traditions to help travelers get the most from each visit.

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### **Tabiti-Polynesia Handbook** (3rd edition) and **Fiji Islands Handbook** (4th edition)

by David Stanley. Chico CA: Moon Publications. 1996. (Both are 243 pages and retail @ US\$13.95)

by Stuart Wulff

When you read the author's preface to Moon Publications' revised **Tabiti-Polynesia Handbook** ("The Latest Trouble in Paradise", referring to French nuclear weapons testing), you immediately realise that you are not facing a typical "South Seas paradise" guidebook.

David Stanley has always been more interested in writing for "travellers" than "tourists", if I might make that distinction. He cares passionately about the region and its peoples. He has taken the trouble to learn about local cultures and about the many issues and challenges facing Pacific Islanders today. He understands that one can't hope to understand contemporary Tahiti if one only addresses how to find the best beaches, bargain accommodations and "traditional" cultural festivals (though all of that is also well documented in these two handbooks). One must also understand the impact of French colonial rule and settlement, the marginalisation of indigenous Polynesians within the local economy and the conflict over the nuclear testing programme. It is for travellers who want to understand and support, as well as visit, that David writes.

David began writing Pacific guidebooks in 1978. He has since produced several editions of **South Pacific Handbook** (with the 6th edition due out later this year), **Micronesia Handbook**, **Fiji Islands Handbook** and **Tabiti-Polynesia Handbook**. The books are all characterized by in-depth research and extensive background on the local people, history, environment, politics, economics and contemporary issues. There is also extensive and well researched information on sights to see, things to do, transportation, accommodations, food, services, health matters and what to take.

Both books include an extensive appendix of useful resources and contacts (Unfortunately, SPPF's recent address change wasn't caught in time for the Tahiti handbook thought it did make it into the Fiji one).

I know of no other guidebooks to the Pacific which can match the comprehensiveness and sensitivity to local perspectives that one finds in David's books. SPPF gets frequent inquiries from people travelling to the Pacific. We always recommend the Moon Publications handbooks as the best guides to carry. That will not change with these latest worthy updates.



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## ***Nuclear Wastelands***

by A. Makhijani, Howard Hu and Katherine Yin (eds.), Sponsored by a special commission of International Physicians for the Prevention of Nuclear War and the Institute for Energy and Environmental Research; Cambridge, MA: MIT Press.

by F.H. Knelman, Ph.D.

This encyclopedic work (666 pages) covers the development of nuclear weapons by every nuclear weapons state, including those who are covertly pursuing access to nuclear weapons. It details the health and environmental problems associated with the entire nuclear fuel cycle from the mining of uranium to the production of warheads. It is an invaluable tool for scholars, students, peace and environmental activists, journalists and policy makers in the relevant areas. Its country-by-country treatment covers the US, Russia and the territories of the former Soviet Union, the UK, France, China and the near-nuclear and de facto nuclear weapon countries, as well as the proliferation problem. Among the latter group of countries, Chapter 11 deals in some depth with North Korea, Argentina, Brazil, India, Israel, Pakistan and South Africa.

Surprising omissions are Libya, Iraq and Iran, critical states in the search for an "Islamic bomb". Another surprising omission is Japan, the country which is most actively pursuing a plutonium fuel cycle for its civil reactors, with several reports of a clandestine weapons program. However, by far the most serious omission is Canada, the largest uranium exporter in the Western World. We will return to this later. Finally, it should be noted that Chapters 3 and 4, which deal with nuclear weapons production and associated environmental and health hazards, should have used flow charts of the full nuclear

fuel cycle from uranium mining to warhead production. This is the best way to communicate the impacts.

The book does justice to the history of distortions, deceptions, cover-ups and illogical rationalizations of the civil and military nuclear establishments of the world, whether the institutions were involved in production, protection or regulation. However, the book fails to indict the International Atomic Energy Agency (IAEA), which is also guilty of many of these "conspiracies of the like-minded" (see my book, *Nuclear Energy: The Unforgiving Technology*; Edmonton: Hurtig Publishers, 1976). IAEA violates the integrity of regulation by being an uncompromising and uncritical "pusher" of nuclear power. In effect the world's technical corps of nuclear scientists and engineers are the equivalent of a cadre of theologians, an example of nuclear fundamentalism with untarnished faith in the face of tarnished failure.

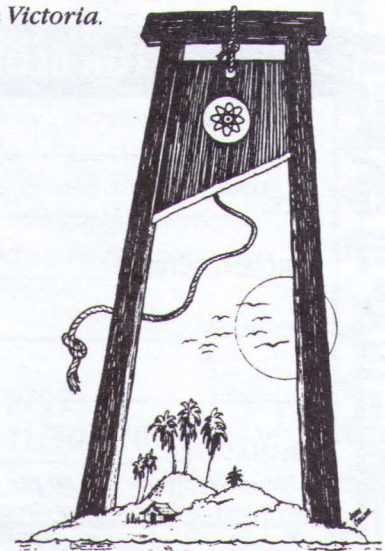
While not diminishing the immense value of this book to all those interested in the nuclear age, the most significant failure, and one which applies particularly to Canadian uranium exports, is the failure to deal with the diversion of enriched uranium which ends up in nuclear weapons and in particular to deal with the role of "depleted uranium" or U-238 produced in the world's enrichment plants. This isotope is used as "target rods" in special reactors, such as those at Hanford, Washington, to produce weapons grade plutonium. It is also used in the construction of thermonuclear weapons, whereby it effectively produces up to 50% of the yield. As it has not been properly safeguarded, we can say with confidence that there is a little Canadian uranium in the thermonuclear arsenals

of virtually all the nuclear weapon states, particularly those of the US, UK and France. Canada knows this and has violated the Non-Proliferation Treaty (NPT) through this contribution to vertical proliferation.

For the greater part of the nuclear age, there have been no military uranium mines, only civilian ones. Yet the arsenals of the nuclear weapons states have continued to grow. I was sorry to see that the authors had not dealt with Canada, which has played such a dangerous role in the development and proliferation of nuclear weapons (see my book, *America, God and the Bomb*: New Star Books, 1987).

I recommend this book very highly, as I do two previous books in this series, *Radioactive Heaven and Earth* and *Plutonium: Deadly Gold of the Nuclear Age*. One final comment is that the book was not able to deal with the final NPT review, held this year, and the decision to proceed with an indefinite extension, a free gift to the nuclear weapons states, who can continue to develop new and more effective weapons even while reducing actual numbers.

*Fred Knelman is an internationally recognized expert on nuclear and disarmament issues. He lives in Victoria.*



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Alban Bensa. Ethnies documents no 18-19, decembre 1995. 352 pp. Cost 136 FF Ethnies, 45 rue du Faubourg du Temple, 75010 Paris, France.

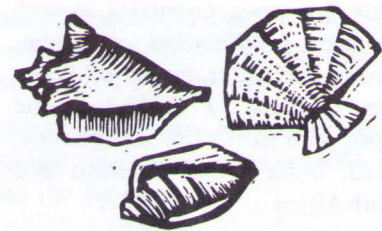
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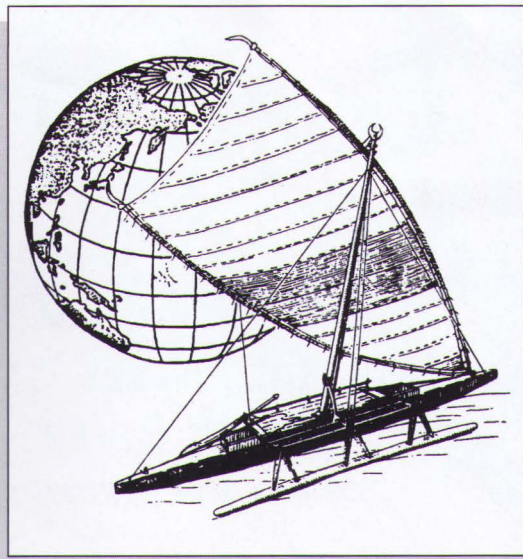
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