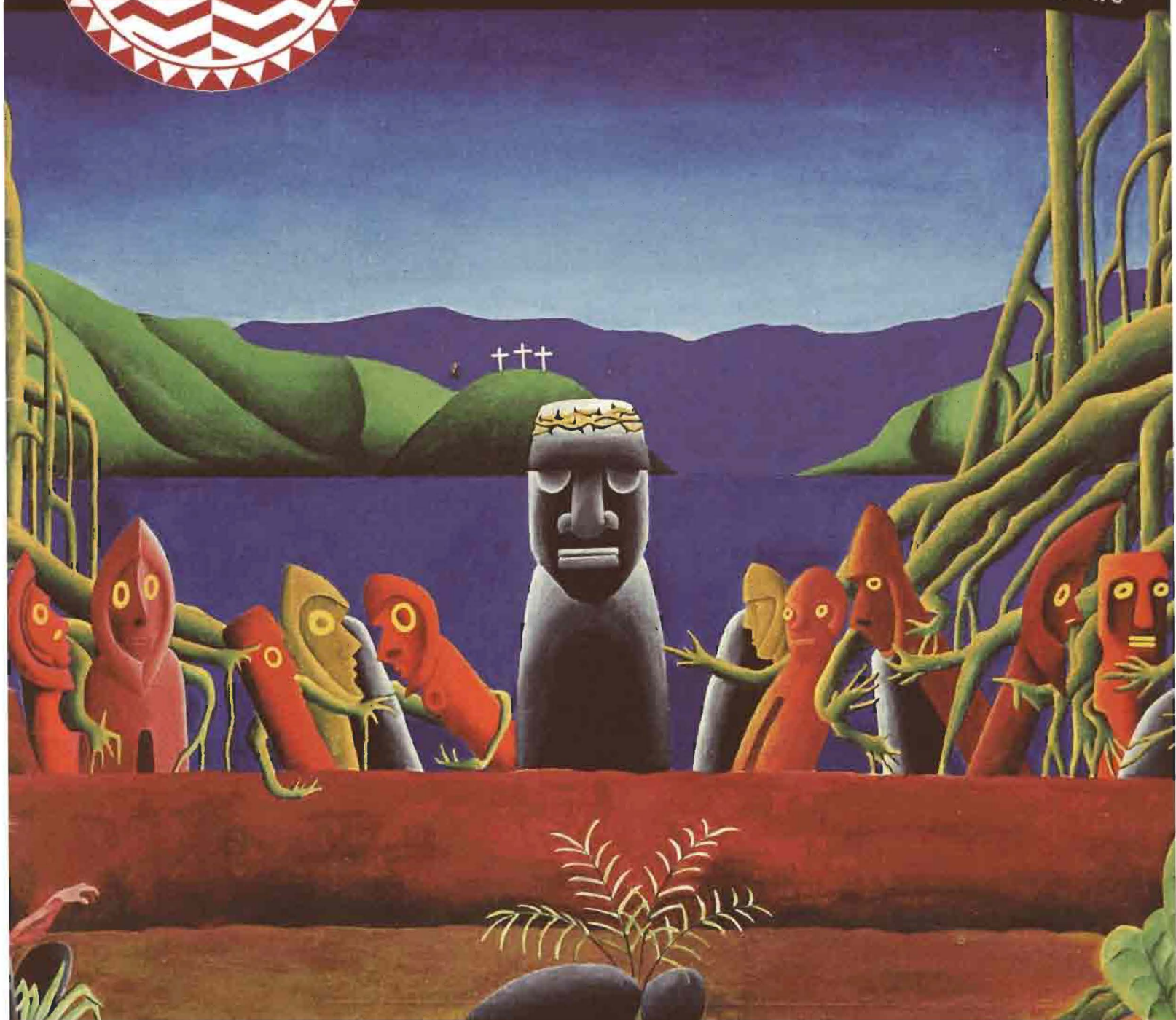




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25th
Anniversary
Issue

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Tok Blong Pasifik

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Tok Blong Pasifik's cover photo is by
Ralph Regenvanu
Las kakae (The Final Feast)

Ralph, born in 1970, was an artist from an early age. He painted the mural of the national coat of arms that adorns the wall of Central Primary School in Port Vila when in Grade 5. The designs he did in his first year of high school at Malapoa College were later painted on the front wall of the college's assembly hall. After graduating in 1993 with a Bachelor of Arts from Australian National University, Ralph worked for a year as the Curator of the National Museum before becoming Director of the Vanuatu Cultural Centre in 1995, a post he continues to hold.

His first major exhibition was part of Art Blong Mi staged by the Nawita Association in 1992. In that year, he won first prize in the two-dimensional category at Art '92. In 1995, he was one of the Vanuatu artists selected by the Nawita Association to include their work in the Contemporary Art of the South Pacific exhibition in Australia.

Ralph's most recent work is featured in the New Traditions exhibition currently touring New Zealand and Australia. His primary inspiration is the cultures and history of Vanuatu, and in particular, the oral traditions of his home island of Uripiv, Malakula.



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 Pacific Peoples Partnership (PPP). Our 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.

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EDITORIAL POLICY

We welcome contributions to **Tok Blong Pasifik** and readers' comments. A priority is placed upon contributions from Pacific Islanders and others 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 PPP or financial supporters of the magazine. We reserve the right to edit material.

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Tok Tok

When I returned to Canada after spending three life-changing years with the women's movement in Papua New Guinea, I feared losing touch with my PNG friends and their reality. It is a starkly different reality and it penetrated. It shocked me into a deeper valuing of the critical role of organised civil society. It also clearly exposed a fundamental truth that people-friendly governance requires transparent, responsive government, civil society and private sectors.

The lessons came in many ways on many days. In 1988, Margaret Sine took refuge in my home during the last fiery days before the Simbu provincial election. She had been shot at by political rivals but refused to withdraw from the race. She was one of 20 women nominated in the province's 24 ridings, a precedent-setting initiative of the Simbu Women's Association. Months earlier, I was at an NGO meeting on PNG's first National Women's Policy where more than a third of the rural Madang women present said they expected to be beaten by their husbands for attending. They came, they storied, they laughed, they shared and they knew the price they would pay. And I saw the bruises and heard the stories of men who were active in PNG's early environmental NGOs battling logging companies over land rights.

Building and strengthening civil society involves persistence and sacrifice. One of the tragedies common to NGOs, north and south, is that these efforts are seldom recorded. Executives rotate and their modestly-paid staff move on. The memory of struggles, achievements and lessons learned often fades or gets lost in this transition of people. The risk is even greater for the many NGOs that have a short life span.

Being a firm believer in the need to capture NGO organisational and programming history, I feel privileged to be asked by the Pacific Peoples' Partnership (PPP) executive to be guest editor of this 25th anniversary issue. The *Tok Blong Pasifik* Committee's objective in creating this commemorative issue is to celebrate and chronicle the essence of this

unique NGO. The content has two streams. Several articles explore the NGO's birth and its organizational, programming and partnering evolution. Others, including the issue's two lead features, reflect on the pulse of the Pacific Islands during this quarter century. Pacific Concerns Research Centre director Motarilava Hilda Lini, who is at the forefront of the women's empowerment movement in the Pacific, reflects on gender dynamics. PPP president Jack Lakavich identifies milestones in South Pacific development during the last 25 years.

The history of the Pacific Peoples' Partnership, named the South Pacific Peoples Foundation in its early days, is one of connections. PPP links individuals and organisations, issues and cultures. It helps sustain and build my heart and my mind links to Pacific Islanders and indigenous people across the Pacific Rim. As the copy for this issue came in, article by article, it became obvious how many others deeply value PPP and its work. I hope you enjoy reading through the history of what started out, and remains, a vital organisation.

I thank the many visible and the invisible volunteers who made this issue a reality, with special thanks to *Tok Blong Pasifik* Committee chair, Elaine Monds, and former executive-director, Stuart Wulff. ☺

Linda Pennells - Guest Editor

Beth Lischeron joins PPP

From the glistening rainforest of Sarawak to the concrete jungles of Tokyo; from the ochre outback of Australia to the moss-shrouded ancestral villages of Haida Gwaii... Beth Lischeron has been fortunate to walk many paths.

She spent a decade in Asia, based in Japan, where she used her mainstream media work to fund Novoid Across Cultures, a not-for-profit foundation she founded in 1989. Novoid's mandate was to invite Indigenous peoples to Japan to directly express their concern at how their homelands were being destroyed in the name of 'modernization' and the industrial world.

Beth joins the PPP team as a self-described 'jill of all trades' - writer, event producer, educator, journalist, entrepreneur and self-taught ethnobotanist. She is, "Thrilled that the mandate of the Pacific Peoples' Partnership so well matches the work that has enriched my life over the past 25 years - redressing the many imbalances in the world today."



PPP's new executive director, Beth Lischeron, researching traditional textiles and ethno botany with the Ng women of south-eastern Burma in May 1994.

Exploring the Roots of PPP

by Jim Boutilier

Jim Boutilier was a founder of the South Pacific People's Foundation.

He has been a director since inception, was board chair for 17 years and is a dedicated donor.

The origins of the Pacific Peoples Partnership (PPP) were modest. They were also unexpected. In the late 1970s I received a phone call from the founder of the Foundation for the Peoples of the South Pacific (FSP) in New York. Elizabeth Silverstein was an enterprising Australian who had established FSP in 1964 as a agency to connect Pacific Island communities with international funding organizations. She was ably assisted in this work by an indefatigable Roman Catholic priest, Father Stan Hosie.

In an effort to expand their donor base, Silverstein and Hosie turned to Canada. Serendipitously, they knew a lawyer in Vancouver and so they focused their attentions on that city, assembling a small Canadian advisory board. Unfortunately, the Vancouver operation proved to be little more than a post box. Frustrated by the lack of substantive activity, Elizabeth Silverstein turned to a professional colleague and actress named Pat Findley who lived in Seattle. In due course I was contacted and asked whether, on the basis of my extensive experience in the South Pacific, I would be prepared to serve on the Canadian board. Furthermore, would I be prepared to work with Ms. Findley to apply for monies from the Canadian International Development Agency (CIDA) to help what was then known as the South Pacific People's Foundation of Canada (SPPF) gain a firm footing.

I was sceptical, initially. I had seen the damage that well-meaning organizations had wrought in the South Pacific and I was reluctant to become involved. However, after making some enquiries, I agreed to work with Pat and together we applied to CIDA for a Public Participation Programme grant; a stipend sufficient to allow us to engage an executive director, open an office, and undertake programming relative to the Pacific Islands. Our first task was to hire Phil Esmonde, a talented community activist, who set up shop in the corner of another NGO's

office. Our empire, in fact, consisted of little more than a table, a chair, and a filing cabinet. Having started in such a humble way, there was only one way to go and that was up.

SPPF, and subsequently PPP, had the good fortune of having executive directors who were ideally suited for each stage in the foundation's development. The early 1980s was a time when there was a good deal of international awareness of the Pacific Islands. Not only were island groups like the New Hebrides achieving independence but Oceania was being drawn deeper and deeper into the Cold War. Since the mid-1960s the French had been engaged in atmospheric and underground nuclear tests in Mururoa and Fangataufa. These tests had helped animate the pan-Pacific Nuclear Free and Independent Pacific (NFIP) movement that SPPF supported.

Friends of the Pacific Islands were alerted in many ways that Cold War tensions were being extrapolated to Oceania. American Tomahawk cruise missiles were deployed to the Pacific in 1984. There were curious patterns of Soviet fishing in the Kiribati area. The Greenpeace vessel, Rainbow Warrior, was sunk in Auckland Harbour in 1985 by French secret agents.

Not only was SPPF being captured by these issues, particularly via its quarterly journal, *Tok Blong SPPF* (the layout of which Phil and I did while sitting in the sun on a friend's lawn), but the foundation was establishing its independent Canadian identity. While board direction was minimal at this stage, members of the board were, nonetheless, increasingly concerned about the fact that FSP seemed to view SPPF as a branch plant; a conduit for Canadian funding that was subject, in real or imaginary terms, to the parent organization. Thus, a feature of the mid-1980s was a drift toward total independence from FSP. This divorce was reinforced by a perception that SPPF's work was being compromised by a justified or unjustified anti-Americanism associated with FSP.

Unfortunately, all too frequently our Pacific Island colleagues were unable to distinguish between the two organizations. This confusion gave rise to repeated efforts to come up with an alternative name for SPPF.

The foundation's work was varied. Initially, the PPP grant moved the organization in the direction of advocacy. A good deal of attention was paid to public education, lectures to community groups, visits to schools, and the production of a travelling photographic exhibit that highlighted the developmental challenges facing isolated island communities reliant on the export of a limited array of tropical products. At the time I was fortunate enough to be able to travel widely in the Pacific in connection with my work. Thus, I was able to maintain a network of contacts that benefited the foundation. Regrettably, it was more difficult to find travel monies for the executive directors, vital as visits to the Pacific were.

Money, of course, was always a problem. It was difficult to persuade members of the Canadian public, bombarded by requests for support for other worthwhile causes, that the islands had legitimate needs. Despite CIDA's generosity, the Canadian government had very little interest in the islands save when it wanted to garner their votes in the United Nations. That said, the foundation was blessed with a corps of dedicated and loyal supporters who not only contributed financially but volunteered their services in a number of ways.

One person in particular stands out - Margaret Argue. She worked for SPPF for many years in a breathtakingly devoted manner. She had lived on New Caledonia in the Southwest Pacific, loved the islands, and always provided sage and pragmatic advice to us all. She was also unceasingly generous in making her home available to SPPF supporters who would congregate for marvellously pleasant pot-luck dinners.

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Phil Esmonde was followed by Randall Garrison, an acutely perceptive and articulate executive director. During his tenure SPPF flirted with an increasing number of overseas projects but the lack of dedicated staff in the South Pacific made it particularly difficult to monitor how project monies were being spent and to assess whether the objectives of the aid initiatives were being adequately met. SPPF got into the overseas project business in 1983 when it was able to obtain funds from a church group in Quebec to help with cyclone relief on Tonga. Subsequently, thanks to one board member Elaine Monds, an expert in Melanesian and Northwest Coast Canadian aboriginal art, SPPF became involved in its first multi-year Pacific development project. The marasin meri project provided medical supplies and "bare-foot doctor" training to village women in the Sepik River region of Papua New Guinea.

Heading into the 1990s, Stuart Wulff joined the foundation as its third executive director. The survival of the foundation is directly attributable to his herculean labours and remarkable mastery of detail. The 1990s were increasingly turbulent years for SPPF. Canada was in recession and CIDA's Public Participation Program grant funding came to an abrupt end, stripping the foundation of almost half its funding overnight. In many instances, lamentably, it was only Stuart's willingness to forfeit personal remuneration that kept the foundation alive.

Boards varied significantly in their capacity to provide leadership at this time. For many years, when core funding was

more or less assured, management procedures had been minimal. Hard times, however, necessitated a sweeping review of priorities. This process was time-consuming, taxing, but altogether necessary. Slowly the foundation re-shaped itself but even the most diligent efforts could not make up for uncertain funding, swelling work loads, and a gradual move toward more labour-intensive overseas development programmes.

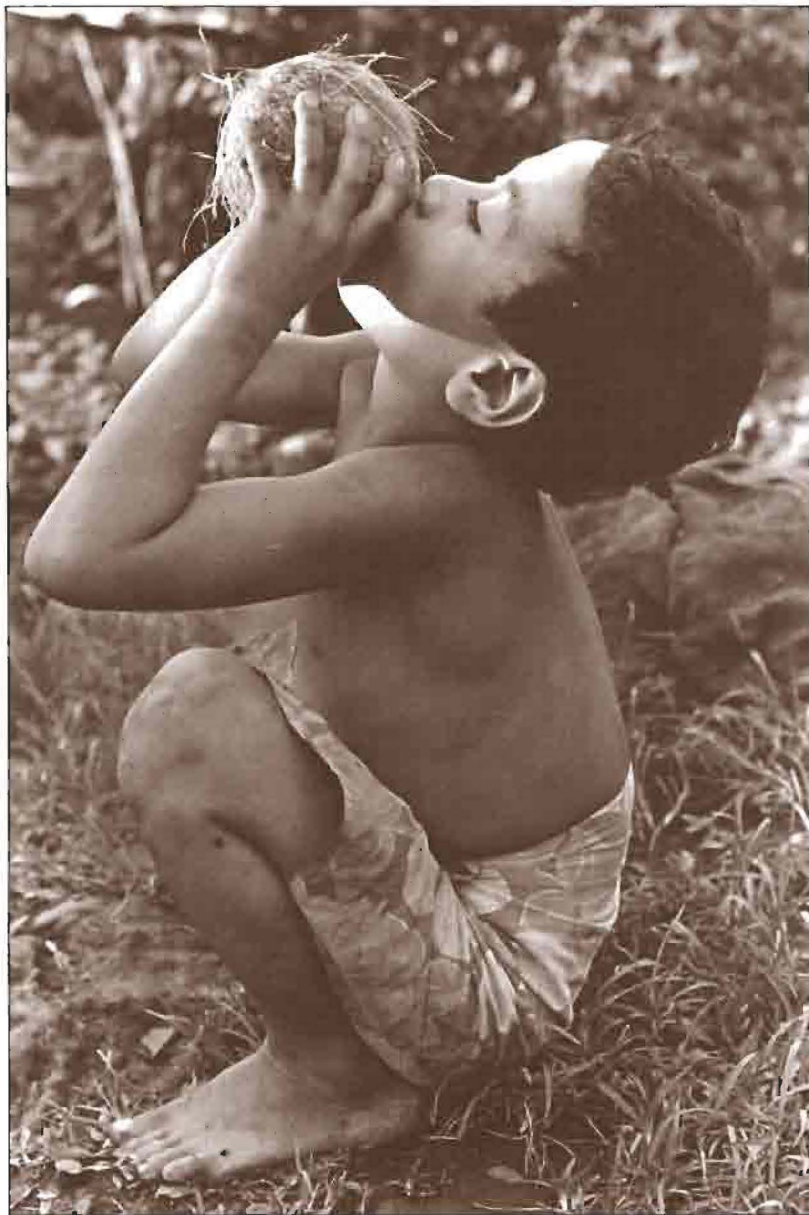


Photo by: Elaine Briere

The catalyst for PPP activity is solidarity support to Pacific struggles for self determination. Tomorrow's generations rely on today's victories

Nonetheless, like a bumble bee, SPPF flew despite itself. Committees were established to try to ensure the continued production of what was now *Tok Blong Pasifik*, to develop programmes, address membership and so forth. These were not

always as successful as they might have been because so many of those involved were extraordinarily busy in their own day to day lives.

That said, the organization flourished in the midst of adversity. At the end of the last decade, it was renamed Pacific Peoples Partnership (PPP) concluding the long search for an alternative name. With advocacy funding from the Canadian government at an end, the foundation moved resolutely into overseas projects. Managing overseas projects raised questions about the organization's capacity – a perennial concern – but efforts by the board, volunteers, and interns supplemented the executive director's labours successfully.

At the beginning of the twenty-first century PPP is celebrating its 25th anniversary. Its story is one of amazing dedication. A chance idea, a grant application, and a table and chair have been transformed into a quarter century of remarkable accomplishments.


Throughout that entire period SPPF/PPP was the only NGO in Canada dedicated entirely to promoting the well-being of Pacific Island communities. As the organization matured and overcame a variety of vicissitudes, it began to draw strength and inspiration from the parallels that it perceived between the First Nations' experience in Canada and that of the Pacific Islanders. This realization marked yet another stage in the evolution of this outstanding organization.

It has been a unique honour and a privilege to have been associated with the foundation over all of these years and to have worked with so many truly committed people who gave selflessly in pursuit of a common goal. ☺



Probing PPP's survival tactics

By Linda Pennells



Organizations, like cultures, constantly absorb change and evolve. As one carefully picks only the sweetest, ripest mango, organizations strategically chart their survival path by selecting when and how to respond to change. This article looks at the tactics the Pacific Peoples Partnership (PPP), formerly SPPF, used to build a vision-driven organization that was able to weather the vagaries of 25 years of change. Although there were years of struggle and painful downsizing, PPP has proven it has the adrenaline to survive. Many non-government organizations capsized in similar storms of change.

When Phil Esmonde applied as the organization's first executive director, "SPPF was literally a registered charity that only existed in a file folder in a lawyer's office. Because I was one of the founders of VIDEA (ed note: a development education co-operative) I asked for a corner in their office, moved in my dining room table and chairs, and started with six books, a phone and a few names."

Esmonde had applied for a 'possible' job. It would take CIDA funding to make it happen. That funding came later. Now, PPP has a modestly-equipped three-room office, a full-time executive director and an intermittent flow of project-funded staff.

Although the organization start-up was known for its informality, the early vision was clear: to increase awareness among Canadians of development issues in the Pacific Islands, to develop input-and-response networks with the Pacific Islands, and to develop a membership and funding base to support activities both in Canada and in the Pacific.

SPPF's first task was to build a constituency. Several tactics were used. Board members, all with links to the Pacific Islands, contributed names, contacts and ideas. It was important to bring the few Canadians with a love and knowledge of the South Pacific together as the pulse of the organization. Several were academics who were speakers at public education sessions. Their expertise and connections to the Pacific were especially vital in the early years when scant funds existed to bring Pacific Islanders to Canada. By the mid 1990's, PPP's successful partnering and fund-raising

resulted in the presence of 19 Pacific Islanders at one of its annual networking conferences.


From its earliest days, the board and staff showed creative zeal in linking with any South Pacific activist, artist or spokesperson who was in North America. The organization became expert in facilitating add-on tours, talks and media coverage. As early CIDA funding was tied to making Canadians more aware of Pacific issues, SPPF advocacy work was woven into dozens of talks, each year, to strategic groups - schools, churches, advocacy NGOs etc. This built an active local constituency in British Columbia. It also laid the foundation for fund-raising and for advocacy coalition-building.

SPPF was registered as a charitable organization by the U.S.-based Foundation for the Peoples of the South Pacific (FSP) which wanted to raise funds in Canada and needed a registered charity to do so. This American affiliation proved problematic from the outset in constituency and trust building with Pacific Islanders and in fund-raising within Canada. An indicator of the organizational tension was that, "NFIP was very suspicious of SPPF because of our U.S. affiliation. At the 1982-83 Nuclear Free & Independent Pacific (NFIP) Conference, we were not welcome," says Esmonde. Shortly after, SPPF became fully independent of FSP and the anti-nuclear community embraced its solidarity.

SPPF strategically built credibility issue by issue. The first Canada-Hawaii militarism linkage was formed by lobbying the Canadian military to stop participating in biennial naval exercises that shelled a sacred Hawaiian island. SPPF also allied with the Canadian churches to shatter Canadian complacency and organize a strong Canadian voice demanding an end to French nuclear testing. SPPF's growing credibility made it a close partner with Pacific Islanders in gaining global support for the Pacific Campaign Against Sea-Launched Cruise Missiles. SPPF's role was critical in alerting global peace committees. Esmonde comments, "Europe was celebrating its victory on land-based Cruise missiles, when unbeknown to many, those missiles were being loaded onto ships heading through the Pacific."

Issues and campaigns were numerous over the years. They ranged from sovereignty to environmental, natural resource and cultural rights. Many are highlighted in other articles in this issue of *Tok Blong Pasifik*.





Another major investment in constituency building was SPPF-PPP's role as the secretariat for the NFIP. For more than 20 years, it provided North America's secretariat services and was the main non-indigenous contact in Canada for the NFIP.

Canada-based development education and anti-nuclear advocacy drove the SPPF in the 1980's. Awareness tools included: tours, speaking engagements, factsheets on the South Pacific countries, slide shows on the South Pacific and on Kanaky, and the launch of *Tok Blong SPPF*, the forerunner of *Tok Blong Pasifik*. *Tok Blong SPPF* was started as a collection of clippings on Pacific issues, took on more scholarly analysis in the 1990's, and today focuses on a topical mix of grassroots and academic, original articles. *Tok Blong Pasifik* has also become a showcase for Pacific Islander and indigenous Canadian authorship and art.

In the peak days of CIDA core funding, SPPF created and maintained North America's most comprehensive collection of current periodicals and research papers on the South Pacific. "The resource centre has often been the introduction to PPP for students and activists who have later turned into long-term supporters of PPP," says Randall Garrison, the organization's second executive director. While funding for the resource centre and for acquiring current materials remains a challenge, PPP still has the largest collection of periodical materials on the Pacific Islands in North America.

For about 15 years of PPP history, CIDA funding was more than 75% of its budget. Concerned about such single-source dependence, the board was diversifying revenue sources before the critical cuts of the early 1990's. The organization's survival is attributed largely to this advance preparation, structural change, and member mobilization.

The late 1980's and early 1990's brought a larger, 10-member board with more formal, expanded roles and more frequent board meetings. Staff accountability to the board increased in tandem with increased activity and reciprocal accountability by the board. A 1992 Strategic Re-Visioning Retreat by board and staff shaped programming and structural change. It also produced the NGO's first written mission statement. Membership topped 300 which provided a first-approach pool of volunteers and funders during waves of funding crisis.

The funding crunch choked PPP's ability to continue intensive development education. This was a two-edged sword. It meant less visibility and benefit to the local con-

stituency at a time when private donations were urgently needed. However, it also triggered more hands-on fund-raising and program-related activity by the board. In addition, it forced a concerted effort to 'walk the talk' of doing more development programming in the Pacific Islands. "In a way, the lost CIDA funding liberated us to follow our vision. PPP is now more engaged directly on the ground," says Stuart Wulff, SPPF's executive director from 1991-2000.

A critical commitment by staff and board was that funders not pull programming away from PPP's vision and mission. Funders' criteria was not always consistent with organizational priorities, however, and there was some no-choice "ad hoc grabbing for funds," says Wulff. However, vigilant project design allowed PPP to respond to several organizational priorities. These included increasing linkages between Canadian indigenous peoples and Pacific Islanders; having more influence on Canadian foreign policy; and sustaining a low-key

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PPP's executive directors in its first quarter century (left to right) Phil Esmonde, Randall Garrison, and Stuart Wulff with programmer Margaret Argue. Esmonde (1981-89); Garrison (1989-91); Wulff (1991-2000); and Argue (1985-1997).

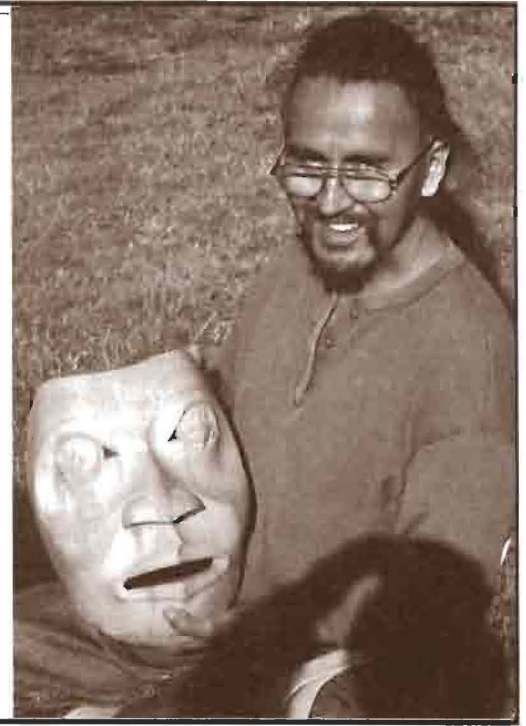




Wayne Young – Artist

The borders on the pages of this article are elements of an artwork entitled 'Three Beaver Brothers' which illustrates the Nisga'a legend of the origins of the Beaver Clan.

Nisga'a/Haida artist Wayne Young was born in 1958 in Prince Rupert, British Columbia, Canada. He began studying Northwest Coast design at the age of 15 with noted artist Dempsey Bob. In Prince Rupert, Young also started to learn traditional dance and began carving. Between 1985 and 1989 he assisted his uncles Robert and Norman Tait in carving a series of totem poles. Wayne has since completed a major privately-commissioned totem pole project. He is currently living and working in Victoria, British Columbia, Canada.



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profile in development education and advocacy.

Analysis of Pacific Island and Pacific Rim news included in quarterly issues of *Tok Blong Pasifik* became deeper and more current in the late 1990's when Wulff launched e-mail updates to stakeholders. This timely analysis, coupled with presentations to House of Commons and Senate Committees and an APEC-linked policy roundtable, consolidated PPP's role as a contributor to Canadian foreign policy.

"The better the NGO became known, the more demands were put on it. It is the stress of success. It was always intense and never a nine-to-five job for anyone trying to meet these demands," says Margaret Argue who worked with each of the three executive directors.

The PPP of today has created a niche for indigenous exchanges and focuses many of these opportunities on youth. It has an increasingly diverse funding base, strong governance structure and a solid network of coalition partners. Pacific voices have grown stronger as have the voices of indigenous Canadians. PPP's board has had Fijian, Maori and Canadian aboriginal members.

PPP's evolution has taken place without severing ties with its original constituent base: peace and social justice activists, academia, the anti-nuclear movement and the media.

A comment by Stuart Wulff sums up the credibility gained in PPP's 25-year history, "Today PPP gets e-mail requests from all over the world, from government and from civil society."

"Each of the three executive directors brought something unique to the organization. All were a pleasure to work with. Phil had the real passionate activist drive to get the organization off the ground. He was a strong grassroots networker who established the organization's credibility and built extensive links with the peace and disarmament movements. Randall was a transition manager. He was both an activist and an organization-builder who applied his experience in setting up other NGOs to developing more formal structures and expanding SPPF's campaign-driven funding base to include institutional donors. He also strengthened connections with indigenous people, politicians and academia. Stuart's critical analysis abilities deepened relationships with CIDA and DFAIT that resulted in PPP influencing Canadian foreign policy. He solidly grounded PPP's organizational process and systems, expanded the programming with indigenous peoples, and further diversified funding," Margaret Argue – programmer.



Twenty Five Years of Activism

Pacific women carry the fire stick

By Motarilavoa Hilda Lini, Director - Pacific Concerns Resource Centre

Women in the Pacific context are mothers, community providers and custodians of indigenous knowledge as well as managers of family resources. As such, family and community welfare depends on them. Although there have been major changes in the status of women and their indigenous roles, one important element that has survived is the Pacific woman's indigenous spirituality.

Indigenous creation stories tell of the woman's role in indigenous cultures. This is why women in genuine indigenous communities uphold their obligations and pay allegiance first to their culture as the provider of their collective social security, equitable economic resources and political stability. These obligations are based on a clear structure of leadership, authority and democratic principles.

In the Pacific indigenous context, a woman is highly respected for her cultural value which is as highly regarded as the value of land. This is why Pacific indigenous terms for land are interconnected with mother or woman. Land in some Pacific languages is referred to as the placenta, a safe place in which life begins and grows.

The land is a mother who has all the life sustaining resources needed to feed her children. Land is central to the identity of Pacific indigenous peoples, encompassing a spiritual dimension and coexistence with the natural ecosystems, mother earth and the universe. Like a mother's genealogical connection, land is a link to past, present and future generations. In the same way that a child's survival depends on the mother, the spiritual survival and the welfare of Pacific communities depends heavily on land.

Guided by the natural laws of life and relationship, women are taught their responsibilities as peace educators, peacemakers and peace negotiators during the process of growing up. Women in these societies are custodians of wisdom, knowledge, skills, talents and oral history. As elders, grandmothers, mothers, wives, sisters and daughters, they know their respective roles very well. Without women's full participation in information sharing for decisions, planning, and implementation, no indigenous society can survive. As such, women are very much respected by the whole community and are jealously protected by their cultural communities. In some societies non-respect to women causes violent tribal wars.

Unfortunately, only a small percentage of these natural societies are left in the whole Pacific. They face continuous humiliation from foreign religions, civilization, colonization, modernization, and western constitutionalised democracy, governance, leadership, authority, laws and human rights. They struggle to defend the survival of their natural environment.

Women continue to protect family cohesiveness and nurture collective ownership and responsibilities. They still pursue peaceful co-existence at village, island and state levels. They do this within their indigenous communities, rural villages and urban centres, within their Christian faith and other religions, in liberation movements and in their unions. At times, women carry out these responsibilities under very tense and conflict-filled situations.

Women and land play a central role in the foundation of social relationships and institutions in the Pacific. So, any risk that land will be lost or that land and its natural resources will be abused is a threat to peaceful coexistence. This touches the very soul of Pacific women.



Indigenous peoples of the Pacific defend the rights over their women and their land as an integral part of their right to sovereignty, self-determination, economic resources, justice and political stability. Any modification to the status of Pacific woman or her traditional role is a major cause of tension. The same cause of tension goes with any modification to indigenous land tenure and usage.

For hundreds of years, the tools used by colonial powers and their agents to erode the spiritual connections of Pacific indigenous cultures were packaged in the practices of foreign religions and western systems of education, economy and democracy. The same tools are used today.

Conflicts between indigenous cultural values and foreign values have been ongoing since the first wave of European contact hit the Pacific islands. These conflicts must be seen as the Pacific soul undergoing pain. Like a Pacific woman in pain, sometimes the cultural pain becomes unbearable and the Pacific spirituality cries out loudly for attention.

These are signs warning us to re-examine our past, to redefine our peaceful co-existence with others who share the same mother earth and to pay our respect where it is due. This must be accepted as an ongoing process in order to heal the past damage and restore the natural peace needed for future generations to inherit their natural human rights in a safe environment.

As mothers responsible for their children's well-being, Pacific women are never too fast asleep to forget their obligations to peaceful co-existence within their own families, their communities, their country and in the Pacific region. These obligatory responsibilities place Pacific women as

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frontline peace educators, peace negotiators and peacemakers in any state of tension, violence and armed conflict. Women like to engage in quick practical solutions and not in long-term planning processes that sometimes do not achieve solutions.

During the Second World War Pacific women looked after the communities while almost all the capable men were taken off to fight the colonial powers' war. In the 1960s, women landowners in Bougainville threw themselves down and formed a barricade in front of moving bulldozers brought in to build roads to the copper mine.

In the late 1960s, a group of women in Fiji led by the Young Women's Christian Association began an awareness raising campaign against the French nuclear testing on Moruroa. By early 1970s, the group known as ATOM (Against Testing On Moruroa) had gained momentum both in Fiji and with the students at the University of the South Pacific. By 1975, ATOM organized the First Conference on a Nuclear Free Pacific in Fiji attended by leaders of the liberation movements of Vanuatu, Kanaky, Te Ao Maohi, East Timor, West Papua, Belau and Bougainville. That conference was a landmark for a growing Pacific movement.

At the first United Nations Conference on Women held in Mexico in 1975, Pacific women raised the issue of the nuclear testing. Since then, Pacific women's campaigns for a nuclear-free Pacific have been heard at many international meetings. Where male

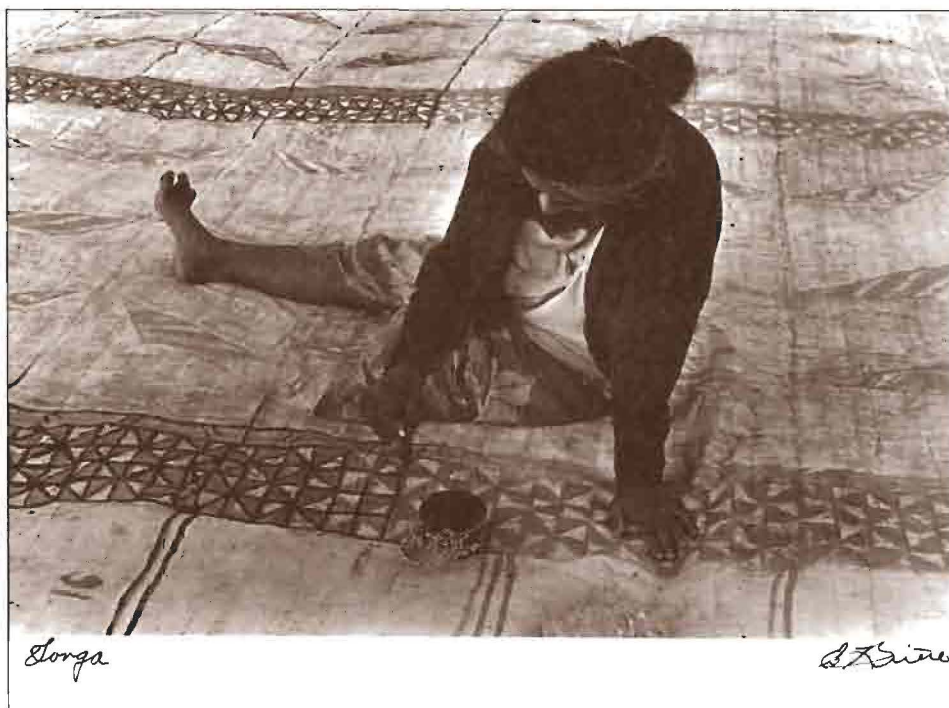


Photo by Elaine Briere

Tonga woman creating tapa cloth featuring traditional design.

leaders representing governments find the issues too political to raise, women play their motherly roles in defending the Pacific land, the environment and the welfare of the people.

In the mid 1970s, the secretariat of the Pacific Conference of Churches (PCC) was headed by a woman. The PCC coordinated awareness raising in the region through the church network, theological colleges and seminaries. By 1978, the PCC organized the Second Nuclear Free Pacific Conference for church leaders which was held in Ponape, Federated States of Micronesia.

The nuclear-free network had gained momentum through the Pacific. The secretariat was based in Suva hosted by the Pacific Peoples Action Front. A woman activist coordinated awareness raising through the education newspaper, POVAL. Another information coordinating center was set up in Honolulu in the late seventies. It was headed by very strong women.

Pacific women who had received information on nuclear testing and colonialism at various regional and international conferences began educating the women in their own countries. In the last 30 years, women ensured that the Nuclear Free and Independent Pacific fire stick was kept burning.

From West Papua, East Timor, Maluku, Te Ao Maohi, Kanaky, Bougainville, Marshall Islands, Vanuatu, Ka Pae'aina, Rapa Nui, Belau, Guam, Hokkaido, Ao Te Aroa and Australia, women had been at the frontline on all issues that threaten the security of their children, families, clans, tribes, and land.

In Marshall Islands women spearheaded the awareness raising on the genetic effects of the 1954 atomic bomb test. Again, the women of Belau defended Belau's nuclear-free constitution because of their matrilineal status. In Vanuatu, women fully participated in the political



Women in North Marianas organise and lobby to stop nuclear dumping in the Pacific.

process that ended centuries of colonialism. Vanuatu women were also very instrumental in getting parliament to legalise Vanuatu's status as a nuclear-free nation in 1983. This made Vanuatu the first nuclear-free nation in the world. Kanak women have long been in the frontlines opposing French colonialism.

In Papua New Guinea during the 1980s, women organized protest marches against the violent activities inflicted on women and the lenient jail sentences given.

In Fiji, women were in the frontline of the movement known as 'Back to Early May'. The movement was set up in 1987 to oppose the first military coup. Again during the year 2000, the Fiji National Council of Women played her motherly role, above ethnic and political groupings, by conducting daily peace vigils in response to the political crises. The Fiji Women's Rights Movement and the Fiji Women's Crisis Centre continued monitoring the violence against women throughout the year.

During the war in Bougainville, women simply responded to the conflict situation as mothers, sisters and wives of men who were fighting the war. Where there was hatred, destruction and killings, women managed to nurture an environment for peaceful coexistence.

With HIV/AIDS spreading in the Pacific, women are leading the awareness raising. They are not only victims but they also provide motherly care for infected members of their families.

Solomon Islands women have been at the forefront in condemning armed conflict. The members of Women for Peace have been able to negotiate peace with the parties in the conflict because of their concerns as mothers.

When we look back at 25 years, one issue has kept Pacific women united. It is their opposition to colonial nuclear legacies. The issue has many faces: the French nuclear testing, the continuous testing of warheads by the United States on Kwajalein, the proposed nuclear waste dumping and the shipment of plutonium across the Pacific Ocean.

In the last 15 years, Pacific women have also been united by violence. They educate women to oppose the violence they encounter at home, in their villages, at their work place, from the police and military, and during a state of war. Their children now face the same violence.

The other major unity issues are: indigenous peoples' rights to self-determination in Pacific colonies fighting for independence, food security, economic justice, good governance and human rights. Women contribute so much to these peace and security initiatives through indigenous process. Yet, Pacific governments whose operations are all based on inherited colonial legacies continue to regard women as newcomers to this planet. Women's participation in western-style institutions ranges from zero to very minimal in certain countries. Women are not part of western-style peace negotiations and peace missions.

In order to travel the journey together as peoples of the Pacific, men and women must rediscover the unique architecture of the new millennium boat to be known as "Pacific Spirituality". It will take us and our future generations confidently through this 21st century. ☺

"My Inspiration: storylines from the Solomon Islands"

Ake Lianga

**Opening - Sunday May 6th
2-5 pm**

Exhibition continues to May 19, 2001

Ake Lianga originally from the island of Guadalcanal, moved to Canada in 1997 after winning an international award sponsored by the Commonwealth Foundation. This prize enabled him to study at the North Island College in Courtenay, B.C. where he has recently completed a three year course in Fine Arts.

This exciting new collection includes original works in acrylic on canvas, acrylic on paper, silkscreen and linocut prints.

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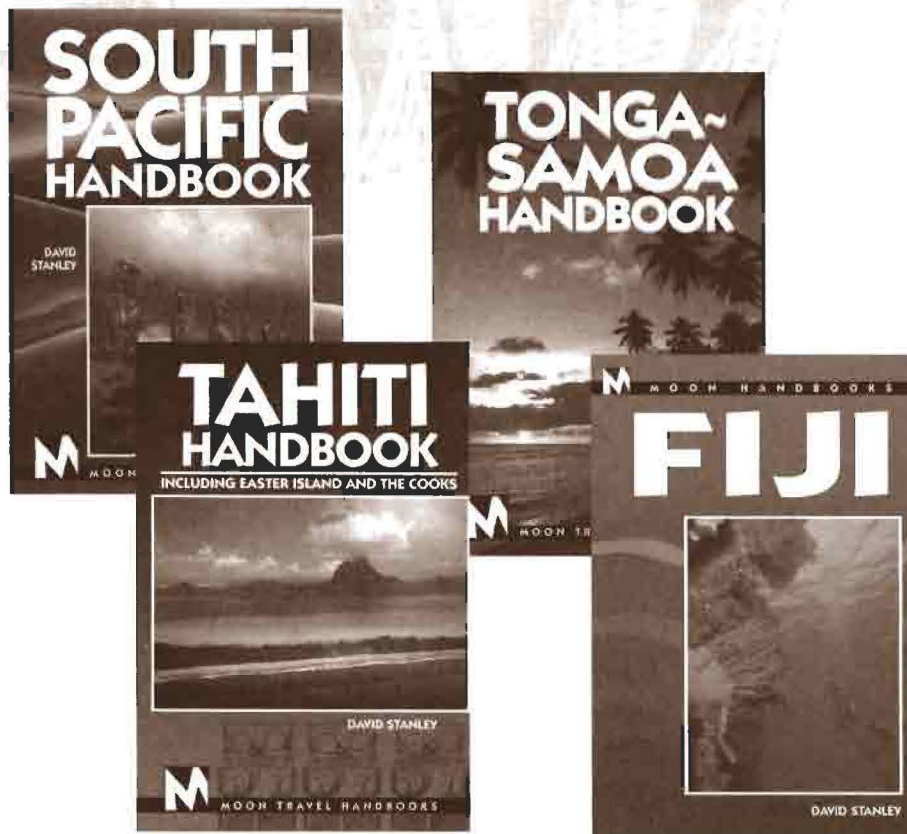
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—Georgia Lee, *Rapa Nui Journal*



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PPP's portfolio of Pacific projects

Rebuilding after the Tonga cyclone (1982-3)

The devastation in the wake of Cyclone Isaac triggered SPPF's first Pacific Island project. SPPF fund-raising, supplemented by a three-to-one CIDA matching grant, resulted in more than \$40,000 in reconstruction support to Tongan communities in 11 islands of the isolated Ha'apai Group.

Village women's groups were the grassroots organizers. They provided the labour and contributed local bush and construction materials. The women focused on stretching the grant to replace and repair as many cyclone-damaged kitchens as possible. The project contributed to the villagers' success in preventing post-cyclone health epidemics in several communities.

Training village health workers in Papua New Guinea(1987-1992)

The Maprik and Ambunti districts are two of the most populated but poorest districts of Papua New Guinea. The acute shortage of affordable medicine for common diseases, the fragile public health system and the urgent need for health information sparked the Marasin Meri (medicine woman) Program.

Maprik Hospital partnered with the Maprik Women's Association to select respected women from remote villages, train them in basic health, and provide them a dependable supply of basic medicines. Marasin Meri also built toilets and did nutrition training.

SPPF was a primary fund-raiser for the Marasin Meri Program for several years. CIDA matched SPPF funds, three-to-one.



Photo courtesy of Sinisca Taomoepeau

Supporting Pacific fund-raising drives (1994)

SPPF supported fundraising by the PNG Integral Human Development Trust. The Trust was creating a new cadre of literacy trainers and co-ordinators. A training-of-trainer program was designed to nurture growing self-sufficiency among local literacy groups and to reduce the cost of central training programs.

SPPF also solicited funds for the anti-nuclear and sovereignty initiatives of the Pacific Concerns Resource Centre.

Helping Vanuatu communities respond to people with disabilities (1996-98)

SPPF and CUSO co-sponsored a Canadian occupational therapist to work for two years with the Vanuatu Society for Disabled Persons (VSDP). This was SPPF's first Pacific placement. It was CIDA-funded.

Working flat out, VSDP's small extension team could only make home visits to the hundreds of island villages every few months. It was essential that these visits engage family and community members in care techniques that would foster the maximum quality of life for local people with disabilities. This might mean training villagers to build bush-material walking frames, exploring creative ways of involving the less able-bodied in work tasks and games, or tutoring in simple body-strengthening exercises.

Making each home-visit count was the focus of the SPPF-CUSO placement. This involved extensive in-service training, training material development and innovative program design. In addition to community-based rehabilitation, VSDP involved the occupational therapist in gaining better public understanding of VSDP services and in advocating the rights and potential of people with disabilities.

Ensuring a strong Pacific voice at APEC (1997)

SPPF's network set out to ensure that Pacific Islanders were not marginalized during the 1997 APEC Summit and APEC Parallel Conference, the linked gathering of civil-society, being hosted in Canada. In former APEC summits the P - for Pacific - was having an ever-smaller influence on the agenda.

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Tonga woman used bush materials, ingenuity and their own labour to make PPP's funds stretch furthest in reconstruction after the 1982 cyclone.



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SPPF, with funding from the Canadian Centre for Foreign Policy Development, hosted a Round Table on Indigenous Peoples, APEC and Canadian Foreign Policy. The result was a foreign policy paper and recommendations which were forwarded to Canada's Department of Foreign Affairs & International Trade. This provided a briefing on the foreign policy issues that arise from the needs and realities of Canadian and Pacific indigenous peoples.

The Pacific Networking Conference was strategically timed so that Pacific Islanders attending the conference could also participate in the APEC Parallel Conference. SPPF fund-raised for their participation and also encouraged other SPPF members and Pacific enthusiasts to attend. Armed with the solidarity, recommendations and active issue debate of the Pacific Networking Conference, the Pacific Islander voice was its strongest ever at the APEC Parallel Conference.

Developing women's leadership in environmental management (1997-2001)

The Ecowoman project grew from the determination of Pacific women to promote sound eco-friendly science at the grassroots level. They wanted to leave the margins and become central to their islands' development decisions.

Project leadership comes from the South Pacific Action Committee for Human Ecology & Environment (SPACHEE), a collective of women in science and technology. Some use traditional methods and others take modern approaches. By working together, they are determined to have urban-rural collaboration that improves their lives and protects their environment.

CIDA contributed \$100,000 and the SPACHEE-PPP partnership provided \$60,000 in cash and in-kind contributions. Community work was based on needs assessment using participatory rural appraisal (PRA). PRA manuals and audio-visual training materials were developed. Project communities sought help to be rid of water hyacinth and watercress that were choking local rivers, bogging boats, becoming safety hazards for swimming children and reducing their edible mussel harvest. Pilot projects explored weaving hyacinth into crafts and feeding it to livestock. The women also analysed the potential of marketing watercress as a vegetable.

The CIDA-PPP project also funded a series of Ecowoman newsletters and the development work on a database of women with science and environment expertise.

*A marasin meri at work in her Sepik community.
For several years, PPP helped fund training and
medical supplies for village health workers*

Linking with CSPOD to improve marine resource management (1997- ongoing)

Numerous challenges face Pacific Islanders as they strive to fulfil their role as stewards of their marine resources. Fish stocks are threatened by habitat destruction and over-fishing. The demand for mineral wealth coupled with new technology has pushed mineral exploration under the sea. Islanders struggle to build modern economies without sabotaging cultural and political autonomy. As they cope with these challenges, global warming threatens to submerge low-lying atolls and adversely affect reef and coastal environments.

The Canada-South Pacific Ocean Development (CSPOD) Programme is the largest Canadian development initiative in the Pacific Islands. A 14-year \$28-million CIDA project which started in 1988, CSPOD is increasing the capacity of selected regional institutions to manage and protect South Pacific marine resources. CSPOD-II started in 1997, as did SPPF's role.

The partners are the Forum Secretariat, the Forum Fisheries Agency, the South Pacific Regional Environment Programme and the University of the South Pacific.

SPPF-PPP has a lead role in CSPOD's networking and awareness program. The linkage is not surprising as SPPF was active in fisheries education in Vanuatu's secondary schools as early as 1991.

Strengthening the women's traditional medicine network (1998 - ongoing)

PPP is supporting organizational and program development of Wainimate, a Fiji-based women's traditional medicine organization. Wainimate works to improve primary health care by increasing its members' skills in preserving and using traditional medicines. The NGO also promotes the growth of a wider traditional medicine network within Fiji and throughout the Pacific.

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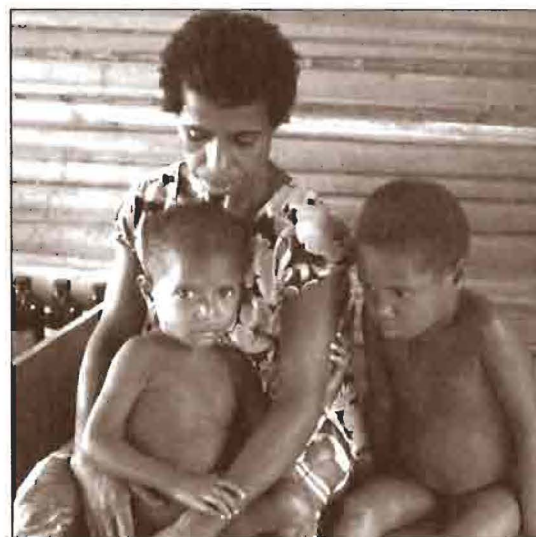


Photo courtesy of Alcheringa Gallery

Wainimate is conserving medicinal plants and their ecosystems; increasing women's leadership in local health and environmental spheres; and exploring the interface of market expansion with challenges to intellectual property rights.

PPP is supporting these initiatives by funding a co-ordinator, a part-time programmer, a regular newsletter, various publications about traditional cures and medicines, a range of village and national workshops, and a series of public education and advocacy activities.

Canada's United and Anglican churches are co-sponsors.

Emergency relief to PNG tidal wave victims(1998)

The brutal tidal wave that struck north-western coastal communities of PNG in 1998 exposed the deep personal commitment many in the PPP community have for the Pacific. PPP members donated more than \$6,000 to the Catholic Diocese of Aitape's tidal wave relief effort. One of the most energetic fundraising blitzes was conducted in Whitehorse.

Launching indigenous exchanges (1999 - 2000)

The Indigenous Peoples, Indigenous Science and Sustainable Development Project (IPSP) focuses on cultivating exchanges and linkages between Canadian and Pacific Island indigenous peoples for mutual problem-solving. A series of reciprocal visits, tours and discussion fora have been held jointly by Canadian First Nations and Pacific Islander groups. Exchanges, to date, have focused on issues relating to traditional medicine and healing knowledge, cultural sharing and protection, and network-building.

Funders are CIDA, Canada's Anglican and United churches and the Indigenous Peoples Programme at the University of Saskatchewan. PPP appointed a co-ordinator who is a member of the Ktunaxa First Nation located in British Columbia, Canada.

Facilitating North-South indigenous internships (1999 - ongoing)

What began as a small pilot project for PPP has developed into one of its most successful and growing programs. The Indigenous Internship Program, heading into its third year, has already sent 15 First Nations and Métis youth from across Canada on overseas placements to Malaysia, Indonesia, Fiji, the Cook Islands, Vanuatu and New Zealand. Placements have been with indigenous NGOs and community organizations that are run by, and for, indigenous peoples in Pacific Islands.

Katsitsaronkwaw Jacobs, an ecologist from the Kahnawake Mohawk Nation, and Patrina Dumarit, former coordinator of Ecowoman, catching up at the 2000 Pacific Networking Conference.



Sponsored by the Department of Foreign Affairs and International Trade (DFAIT), the program provides indigenous Canadians with worthwhile experiences in working with indigenous peoples in other countries. This contributes towards greater contact and cooperation between indigenous peoples of Canada and the Pacific.

The six-to-nine month placements have involved 12 women and three men who are under 30 years of age from the Blackfoot, Coast Salish, Cree, Gwich'in, Haisla, Ktunaxa, Metis, Mohawk, Nlaka'pamux, Nuxalk, Okanagan, Tagish-Carcross, Tsimshian peoples. They have been placed with: Walarano Rural Training Centre (Vanuatu), Yayasan Citra Madiri (Indonesia), Wainimate (Fiji), Ecowoman (Fiji), Santos Forestry Department (Vanuatu), Borneo Resource Institute (Malaysia), Cook Islands Herald (Cook Islands), Ngati Wai Trust Board (New Zealand), Huakina Development Trust (New Zealand), Vanuatu Cultural Centre (Vanuatu) and Koutu-Nui (Cook Islands).

The project co-ordinator was a Kelabit indigenous person from Sarawak, Malaysia.

Organizing indigenous youth-to-youth activities (2001 - ongoing)

Indigenous youth from the South Pacific and Canada's Northwest will have the opportunity to share their views on sustaining culture and tradition. Some question their identity as indigenous people. Others struggle with the tensions of embracing mainstream culture on one hand and their indigenous traditions on the other. Many search for their present and future role.

This CIDA-funded project provides four venues for youth to explore these issues: a youth tour in Canada's Northwest and the South Pacific, workshops on Vancouver Island and Kelowna, cultural evenings, and publishing a youth issue of *Tok Blong Pasifik*. Peak activity time will be June 2001.

The project coordinator is a Mik'Mag youth from Nova Scotia, Canada. ☺



PPP's 25th Anniversary Celebration - *A festival of song, dance and story*

By Alec Te Aroha Hawke - PPP Board Member

To highlight the 25th anniversary of Pacific Peoples Partnership in Canada, a cultural evening was held during the annual networking conference in May, 2000. The evening celebrated the diversity of the participants and included performances by local First Nations, visiting South Pacific Islanders, and the Victoria and Vancouver ex-patriate Pacific community. The event was held at the Lau Wel New Tribal School at Tsartlip Reserve in Saanich, BC Canada.

Following a traditional First Nations feast catered by members of the Tsartlip Nation, PPP Board member Michael Yahgulanaas of the Haida Nation began the evening with a Prayer Song. The local hosts, Tsartlip First Nation, welcomed all to their territory. Salish carver Charles Elliot spoke to the gathering on behalf of the Tsartlip Band Council. Tom Sampson's family dance group, the South Island Dancers, shared a welcome song, an honour song and a paddle song, interspersed with Tom's stories about the traditional territory of the Coast Salish tribes in the area.

Master of Ceremony for the evening was PPP board member Alec Te Aroha Hawke, a Maori from Aotearoa New Zealand. He called on Executive Director Stuart Wulff to make a presentation to the conference keynote speaker and respected elder Matariloava Hilda Lini. Those who have followed her long career and commitment to Pacific issues were happy to learn that she has accepted a new position with one of PPP's valued Pacific partners, the Pacific Concerns Resource Center in Fiji.

Surprise performers for the evening were Carolyn Canafax and Alice Coppard, members of the Raging Grannies, who entertained the audience with several of their Eco-songs. Alice, now in her 90's, has been a member of PPP from its inception and has been active in the anti-nuclear movement throughout SPPF-

PPP's history. They were followed by Nuuh Chah Nulth elder Hudson Webster who led his family members in songs and actions.

One of many highlights of the evening was a rousing rendition of South Pacific songs and dancing led by Peni and Maureen, Noa and Jan Molia, Mua and Joe, and many other members of the Victoria Fijian, Rotuman, Samoan and Tongan community, along with Pacific Islands guests. The Victorian Pacific community had earlier prepared and performed the kava ceremony and assisted with the evening meal by roasting pork and chicken in an umu, a traditional underground cooking pit.

Marshall Islanders Hespny John and Marita Edwin took their turn with the guitar and sang some heartfelt songs from their home. Following some Maori songs performed by Alec Hawke, again assisted by the Fijian community, the audience was delighted by a traditional Cook Island dance by Te Tika, Chief of the Kouto Nui of the Cook Islands. She was accompanied most ably by Gaby Tetiarahi of Tahiti and by Maori delegate Te Aturangi Nepia Clamp.

Raven August, assistant conference coordinator, acknowledged the work of the conference organizing committee with flowers and presentations. The final performance of the evening was performed by Hudson Webster and his family who shared traditional Nuuh Chah Nulth songs.

The informality and impromptu performances lent a decidedly "Pacific" atmosphere to the conference proceedings and allowed every nation's people to honour, in their own way, the long and respected work of the Pacific Peoples Partnership.



Ellen White of the Snuneymuxw First Nation joined in PPP's anniversary celebrations and participated in the Indigenous Peoples & Indigenous Science Project. Ellen, an elder and healer, is also a long-house speaker, hunter, lecturer and linguist.



The kava ceremony has become a ritual at the start and finish of Pacific Networking Conferences.

Photo by Janet Dwyer,
courtesy of Alcheringa Gallery



Joseph Timbin – *Victory Mask*

Joseph Timbin is a mastercarver in Palembel Village located along Papua New Guinea's Sepik River. He takes pride in being the head of a family of skilled carvers. Of his 11 children, the three sons pictured with him are already established mastercarvers.

Joseph learned to carve from his father. His talents and skills are wide ranging, encompassing both large and small sculptures from major ceremonial headdresses to delicately painted lime containers.

Tracing development milestones in the Pacific

By Jack Lakavich

President of Pacific Peoples' Partnership

The Pacific Peoples' Partnership (PPP) has just celebrated its 25th anniversary. PPP, called the South Pacific Peoples Foundation in its earlier years, nurtured and was nurtured by two dynamic partner organizations based in the Pacific Islands. PPP is a member of The Nuclear Free and Independent Pacific

(NFIP), the umbrella organization for the Pacific anti-nuclear movement, and the Pacific Concerns Resource Centre (PCRC). PCRC is the NFIP's secretariat. It mobilizes Pacific Islander action and response on a wide range of development issues. All three NGOs have served the people of the Pacific Islands for 25 years.

Their impact in the Pacific has been strengthened by their collaborative synergy.

There were many major milestones during this time. The Pacific has come into its own. Colonies have become independent countries. The organization of civil society is deeper and wider. This article highlights some of these strategic milestones.

Nuclear Free and Independent Pacific triggers pan-Pacific activism

The NFIP, formed in 1975, emerged from the anti-nuclear protest movement. Protests against French nuclear testing, which began in Te Ao Maohi in 1966, gathered momentum at the end of the sixties. Initially protests were organized by the fledgling Young Women's Christian Association and the Student Christian Movement in Fiji. The movement grew each year, attracting more and more support, especially from the new University of the South Pacific which opened in 1968. The nuclear protest grew rapidly not only in the Pacific, but in other parts of the world as well.

In 1975 the Nuclear Free Pacific (NFP) was formalized at a conference at the University of the South Pacific. In 1983, the name was changed to NFIP to reflect all the other related issues such as decolonization, demilitarization, land, environment, gender, etc. It was very evident that the Pacific could not be free while there were still colonies, thus 'independent' was added to the name. The NFIP clearly became a major magnet in bringing together indigenous Pacific peoples to work on common issues.

It was an achievement for the NFIP to be finally allowed to hold its 1999 conference – convened every three years in different parts of the Pacific – in Te Ao Maohi (Tahiti). Before then, the NFIP was not allowed to hold meetings in any French colony. The 1999 conference reflected the incredible growth and significance of the NFIP, with 120 participants from 33 Pacific countries. It brought together Australian Aboriginals, Maoris and other Polynesians scattered throughout the vast Pacific region, Melanesians from Kanaky, Papua New Guinea, Solomon



A bombshell blast at Mururoa.

Islands, Vanuatu, West Papua, Fiji, Bougainville and East Timor, Micronesians, Ainu in Japan, First Nation representatives from Canada, Native Americans, and Inuit people. For five exciting days under the theme, 'No Te Parau Tia, No Te Parau Mau, No Te Tiamaraa – For Justice, Truth and Independence', the 120 participants representing environmental, human rights and women's groups, liberation movements, indigenous peoples' organizations, students, churches, trade unions, etc. shared their struggles for justice and human rights in a nuclear-free and independent Pacific.

The NFIP/PCRC is the only indigenous movement of its kind, widely known and respected in regional organizations and world bodies. It is truly unique and will continue to play a very significant role for the next 25 years. Among the NFIP's current priorities are West Papua sovereignty, strengthening of the Rarotonga Treaty, dealing with the aftermath of nuclear testing, and banning plutonium shipments through Pacific territories.



Te Ao Maohi campaign against French colonialism

The independence movement in Te Ao Maohi continues its struggle to free itself from French colonialism. It seems incredible that in the 21st century there are still colonies and most of them are in the Pacific. The Maohi movement is steadily growing, with five political parties now focusing on independence. They won 30% of the vote in the last Territorial Assembly elections.

The Maohi independence movement has deep roots, beginning with the forced seizure by France in 1842. But it was not until the protests in the late sixties against French nuclear testing on Moruroa and Fangataufa that the independence movement came together in its present form. France has continually ignored the cries and pleas of the Maohi people. The tests have left a legacy of incredible damage to the environment and to the health of the Maohi people, indeed to the Pacific region. The Maohi people are calling on France to account for, and to make reparations for, the 'time bomb encased in nuclear coffins' in their sacred territory.

The NFIP movement, supported by its secretariat in PCRC, has always supported the Maohi people in their struggle, and continues to educate and advocate on this issue through its desk on decolonization. The Maohi people will not be deterred from their determined, peaceful struggle to be free. It was an incredible milestone for the Maohi people, who rallied worldwide support, to stop nuclear testing.

Although there may be a long struggle ahead, they will also succeed in gaining independence from France. Hiti Tau, a local NGO which networks with groups all over Te Ao Maohi, has developed a unique model of sustainable development for the present and future, where the Maohi people are responsible for their own development.

Timor Lorosae break from Indonesia

Throughout this 25-year period, the East Timorese struggled to be free from the oppressive Indonesian occupation. A new phase started when the people voted for independence from Indonesia in the September 1999 referendum. Even though the people had clearly spoken for independence, it was not the end of their nightmare. The Indonesian military and its militias immediately retaliated by launching an orgy and laying waste most of East Timor, through killing, burning, looting and raping. The horror stopped only when the brutal Indonesian military left East Timor, as the United Nations Forces entered.

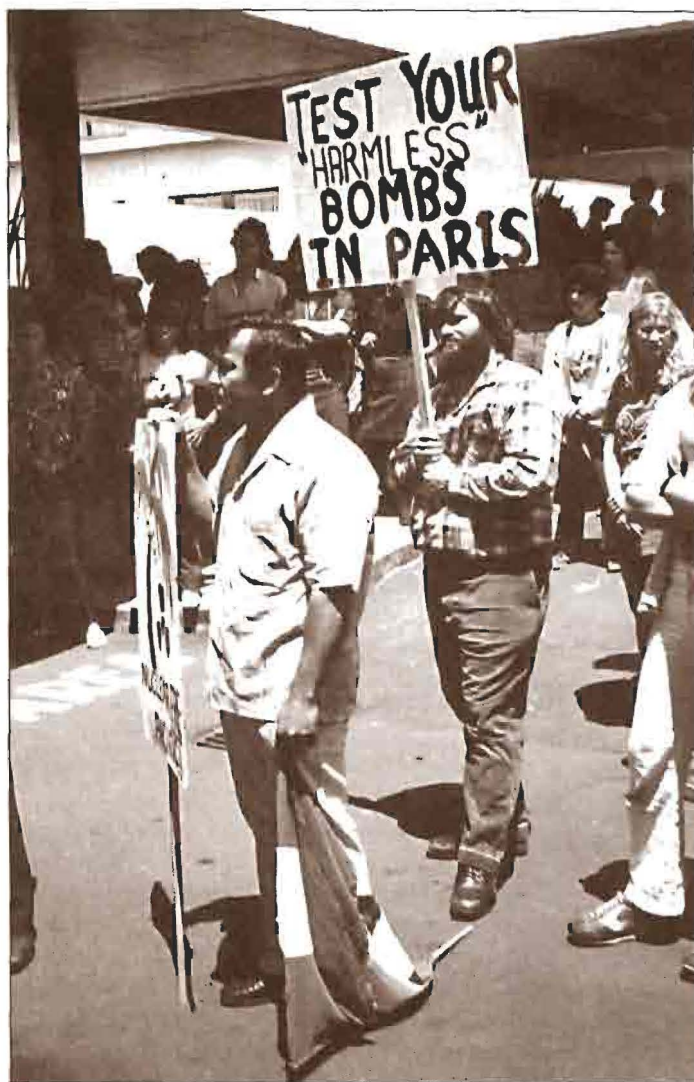
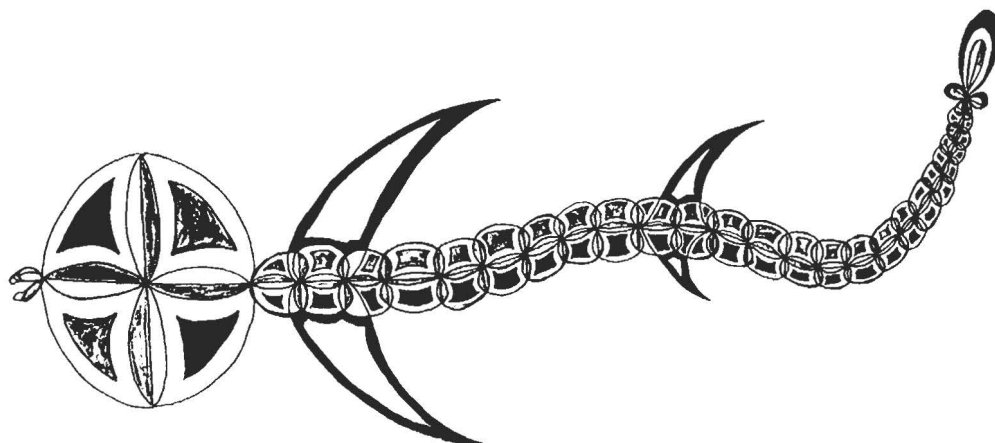


Photo courtesy of Gil Hanly

Protest against French nuclear testing in Te Ao Maohi – 1982.

The long 25 years of courageous struggle of the East Timorese people stands out as an example of a people's resolve to be free, facing incredible odds against a very brutal regime. The NFIP/PCRC steadfastly supported the people of East Timor throughout their long struggle for freedom.

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The fight for free Kanaky has been long and sustained. Kanaks and portrait of their assassinated leader Eloi Machoro at Coula Village - 1988.

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Kanaky struggles for self determination

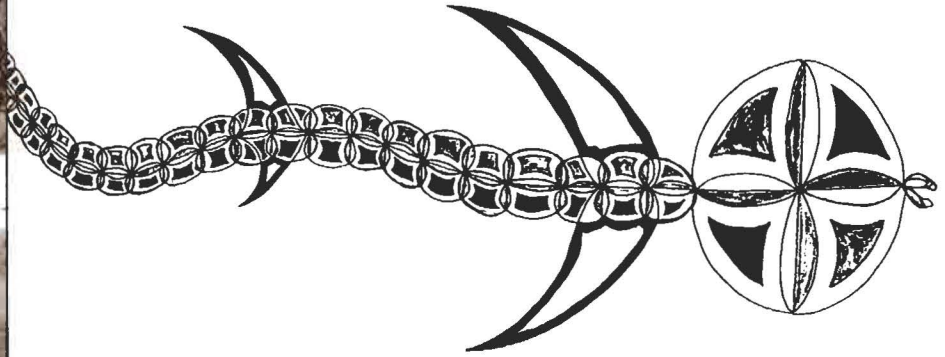
In another 'colony' of France, known to the world as New Caledonia, the movement of the indigenous Kanaky people to be free is another major milestone.

Kanaky leaders joined hands in a show of solidarity with their Maohi brothers and sisters against nuclear testing, organizing huge public rallies. One 1995 Noumea rally attracted 10,000 people – a very large gathering for the country. The Kanaky people never accepted colonization. The costly struggle began with the first people's revolt in 1878, followed by other revolts over the years. The call for independence was formally made in 1975. This was followed by a major uprising in 1984 and the formation of the Front de Liberation Nationale Kanak et Socialiste (FLNKS).

The self-determination struggle reached a new level with the Matignon Accords in 1998 and the signing of the Noumea Accord of 1998. This Accord will culminate in a referendum 15 years later. In the meantime France is encouraging non-Kanaky people to settle there in an attempt to offset the population balance and influence the vote. The majority of the people in Kanaky want self-determination, and will not be deterred. They continue to call for the help and solidarity of NFIP/PCRC and all its members. At the NFIP Conference in 1999, it was reported that there were 14,000 French military in their country which has a population of only 70,000 Kanaks. Louis Kotra Uregei, from the Union Syndicale des Travailleurs Kanak et Exploites, said, *"These are the challenges for the new millenium. To face these challenges we need you....we need the NFIP movement...we call on your vigilance"*.

Vanuatu becomes model for peaceful independence

By 1971, the Vanuatu people had a clear agenda and deadline for independence - 1977. No one knows this better than the present NFIP/PCRC Executive Director, Motarilavo Hilda Lini, who worked right from the beginning for the liberation of Vanuatu. She was a leader in the women's wing, as well as a journalist and editor. At the time of independence in 1980, she became the Minister of Justice in the new Government of free Vanuatu.



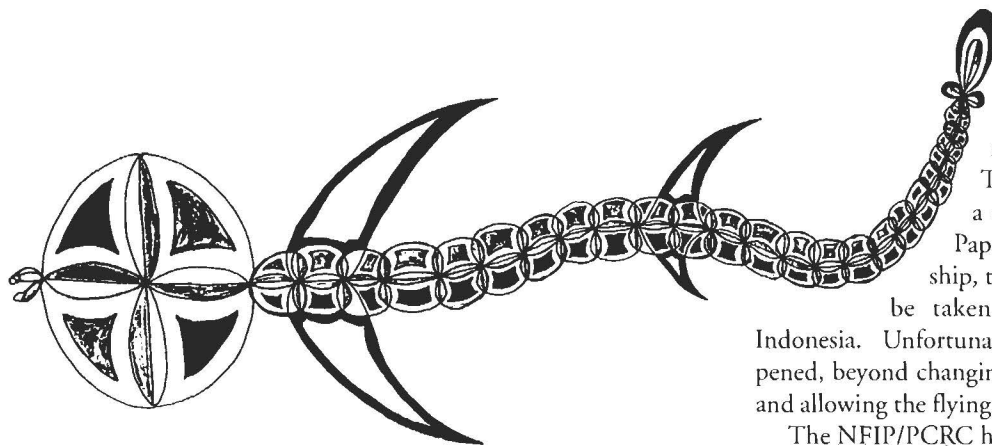
The liberation movement mobilized indigenous chiefs, church leaders and both the educated and non-schooled members of society. Everyone worked together for independence, drawing strength from their own traditional values of governance. In conflict with the local culture, the British and the French tried to impose their systems in what was called a 'condominium'. The people of Vanuatu eventually set up their own Peoples' Provisional Government, which eventually paralyzed the whole country. This forced the colonial authorities to negotiate. In 1980, France and Britain granted independence to the people of Vanuatu on their own terms.

The NFIP/PCRC played a very supportive role during the liberation struggle along with the Pacific Conference of Churches, the World Council of Churches, and indigenous peoples throughout the region. Even the Organisation of African Unity gave its support and solidarity, when Tanzania sponsored Vanuatu being added to the list of the UN Decolonization Committee. There is much to be learned from this peaceful struggle. It was Fr. Walter Lini, the first President, who said, in referring to other areas struggling for self-determination, *"We in the Pacific cannot be really free as long as there are people who are not free!"*

Bougainvilleans create their own government to push for freedom

Bougainville is the northern island of the Solomon Islands archipelago. It was separated from the Solomons by colonialism in 1898 in a real estate deal between Germany and Britain. Later, it was included, against the wishes of the people, as a province of Papua New Guinea (PNG) which became independent in 1975. Bougainvillians demanded a referendum to decide their future, but that was ignored. Bougainville was rich in copper and was seen as a major foreign exchange earner for the new country of PNG. The huge Panguna copper mine, jointly owned by Australian and PNG interests, initially became the focal point of protests. Landowners' demanded just compensation for their lands used by mining interests and for mine-linked pollution of the surrounding environment. Their pleas were totally ignored.

The protests escalated. In 1989, the people of Bougainville decided to carry forward their right to self-determination. They took up arms against the Government of Papua New Guinea. The armed struggle caused many deaths, injuries and human rights abuses on both sides. Incalculable suffering resulted when the PNG government initially



retaliated with a total embargo of the island. Since 1989, there have been a number of half-hearted attempts at negotiating a peaceful resolution, but none of these has been successful. In the meantime, the infrastructure of the island of 160,000 inhabitants has been almost totally destroyed.

In 1997, the fighting stopped and a peace process was put in place. However, it seems the struggle is far from over. The two governments, the Bougainville People's Congress and the Government of Papua New Guinea, continue to squabble over the issue of self-determination. This delays rebuilding the infrastructure. The suffering of the people continues to this day as essential services including education, and especially medical services, have not been restored.

The people are calling on both governments to immediately restore essential services and to hold a referendum to reflect the right to self-determination. The main party to this delay is the PNG government which does not want to let go of Bougainville. Talks are continuing in the presence of UN peacekeeping forces. The people are asking for continued support and solidarity. NFIP/PCRC made representations last May to the United Nations Decolonization Group to put Bougainville on the UN list for Decolonization. In the same submission, PCRC lobbied to have Te Ao Maohi and Rapa Nui (Easter Island, a colony of Chile) added to the list.

West Papuans struggle for human rights & sovereignty

West Papua was taken over by Indonesia 'temporarily' by force (supported by the then Soviet Union and China) from the Netherlands in 1963. This move was linked to a 1969 referendum when the people of West Papua were to decide their future. West Papua was then named West Irian, a name later changed to Irian Jaya. In 1969, Indonesia replaced the referendum with a very fraudulent process called an 'Act of Free Choice'. Instead of each West Papuan casting a vote, 1025 carefully selected 'representatives' expressed a wish to incorporate West Papua as a province of Indonesia. The United Nations, mainly under US intervention, acquiesced to this fraud. Thus the West Papuan people were sold down the drain in the interests of realpolitik. Since 1969, Indonesia has ruled West Papua with an iron hand, committing many atrocities and countless human rights abuses, adding fuel to the liberation struggle.

In 1971, the West Papuan national liberation movement, Organisasi Papua Merdeka (OPM) denounced the Act of Free Choice, and pledged to continue the resistance against Indonesian occupation. The ultimate goal of the OPM is to establish a democratic and independent state of West Papua. With the fall of the Suharto dictatorship, there was hope that the West Papuans would be taken seriously by the new government in Indonesia. Unfortunately, nothing of any consequence has happened, beyond changing the name from Irian Jaya to West Papua, and allowing the flying of the people's flag. The struggle continues.

The NFIP/PCRC has made West Papua a priority program. In August 2000, it had discussions with the Prime Minister of Vanuatu supporting the cause of self-determination for West Papua. The PCRC circulated a briefing paper to the Foreign Ministries in the Pacific region and also to the United Nations in September. As the NFIP has NGO status with ECOSOC, NFIP/PCRC also assisted the West Papuan delegation to get to United Nations meetings. After the United Nations the PCRC continued the lobbying at the Pacific Islands Forum in Kiribati last October. The struggle will continue until West Papua is free.

Indigenous movements gain momentum in the Pacific Rim

Self-determination movements continue to emerge. They occur wherever there is colonization, forceful take-over, or injustice and inequality at the whim of the more powerful. Globalization is fuelling this. The NFIP movement is a signal inspiration and strength for the whole Pacific region, including the indigenous peoples of the Pacific Rim countries, such as Australia, Aotearoa, Canada, United States, Chile, Japan, and the Philippines.

The Aboriginal peoples of Australia have stood up. They have made positive strides to profile the crimes that have been committed against them. They seek justice for the incredible suffering and genocidal treatment at the hands of those who brazenly took over their lands. Even as late as 1999, the Aboriginal people lost a genocide case in the Australian Federal Court simply because there was no domestic law in Australia that says it is an offence to commit an act of genocide against Aboriginal people. Like Canada, and so many other countries, Australia signed the United Nations charter against genocide.

The Aboriginal people have worked steadfastly against great odds to support and maintain their culture and law. They have worked very hard to stop the extinguishment of Native Title to their lands. They still face discrimination. It is reflected in the disproportionate rate of incarceration and deaths in Australian jails, rape, poverty, alcoholism, drug addiction and suicide. They remain disadvantaged in an affluent society. But they have stood up and are moving forward.

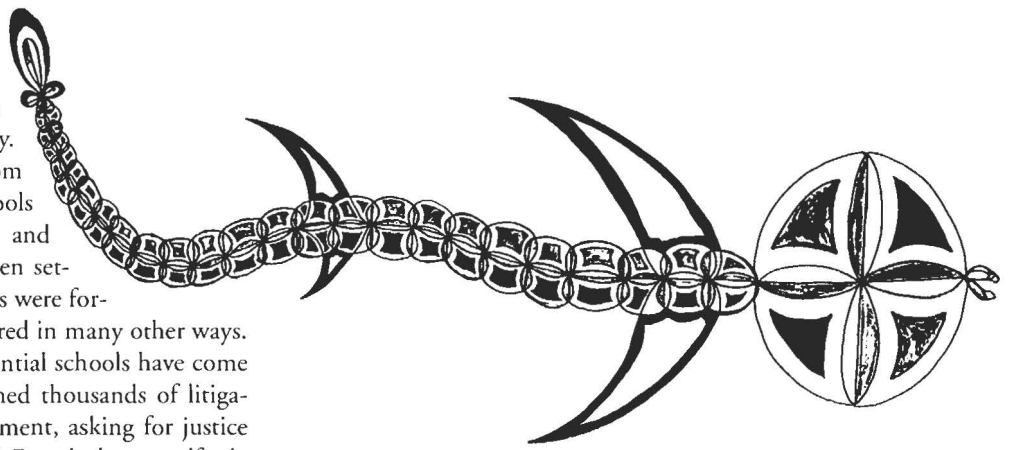
Similarly, the First Nation peoples of Canada are asserting their rights which have been brazenly denied them for so long. Priscilla Settee, a First Nations educator at the University of Saskatchewan and NFIP Board member, states "that only three out of 62 indigenous languages will survive beyond the turn of the century". Canada had

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a very deliberate policy, abandoned only in the late sixties, to assimilate the Aboriginal people into Canadian society. Aboriginal children were forcibly taken from their families and put into Residential Schools run by Catholic, Anglican, Presbyterian, and United Churches. The children in this alien setting far away from their homes and families were forbidden to speak their language. They suffered in many other ways. Those who suffered sexual abuses in residential schools have come forth with their stories. They have launched thousands of litigations against the churches and the government, asking for justice and compensation. The Government of Canada has steadfastly refused to acknowledge its responsibility for the terrible wrongs committed against the First Nation peoples through its policy of assimilation. The churches have acknowledged their responsibility and are pressing the Government of Canada and Canadian society, as a whole, to take their share of responsibility.

In Canada and the United States indigenous people continue to suffer from the impact of development, leaving them almost totally marginalized and impoverished. Canadian indigenous people also suffer the highest rate of incarceration, police brutality, deep-seated racial discrimination, alcoholism, drug addiction, etc. But the First Nations peoples have stood up to assert their rights as peoples, to press against injustices committed against them. They are making very significant headway. Another incredible milestone in a Pacific rim country.

The Maoris of Aotearoa (New Zealand), who have also suffered great injustice as a people, have also stood up. They realize, like all colonized peoples, that freedom from colonization cannot be won



overnight. Decolonization of the mind has been the great challenge. At the 1999 NFIP Conference, Hilda Halkyard Harawira, a Maori activist from Aotearoa, said, "decolonization begins when we no longer believe that Maoris are born failures... when we accept that we are the guardians of the Waitangi Treaty, our land rights, culture, language, education, economy and our children's future..." She went on further to say "we have gained all that support from ourselves and from the NFIP movement...in Aotearoa we have organized local NFIP conferences."

The Maori people have fought strong resistance battles throughout their history of colonial domination, and in the last 20 years there has been a quiet revolution.

There are also emerging movements for self-determination in Rapa Nui (Easter Island), Ka Pae' Aina (Hawai'i), and Guam. Hold-overs of colonialism and its vestiges are being constantly challenged.

Civil society demands more voice in communities & policy fora

The growth of civil society groups in the Pacific must also be acknowledged as a significant milestone. Women's movements are a significant example. The sophistication, education and change in focus of women's regional work has been dramatic. There is a shift from doing village improvement work to having the first regional women's meetings, to developing courses based on the Pacific way in childcare and nutrition (through the University of the South Pacific), to policy direction and more confidence in working in the international scene on conventions and other UN gatherings. Among the examples are groups in Fiji like Ecowoman, working on the environment and sustainable development; Wainimate, working to promote sustainable health practices through combining traditional medicine and modern medicine; the Fiji Women's Rights Movement, working on the human rights of women. Women in Papua New Guinea, Bougainville, and the Solomon Islands have taken bold initiatives to promote peace.

The Citizens Constitutional Forum, a think tank comprising a cross-section of Fijian society, came into being after the first two coups. The Forum promotes democratic and constitutional reform. Its contribution to Fijian society after the latest May 19 coup is very significant: it presses for democratic development in a multi-racial society. The Tonga Human Rights and Democracy Movement also gives strong leadership to civil society. Environmental groups promoting sustainable development are growing in PNG, Vanuatu, and across the Pacific.



Chief Viraleo Boborenvanua is head of the Turaga nation in Vanuatu. He is particularly interested in the preservation of cultural heritage, indigenous values and indigenous science. Recently he has played a major part in the setting up of the Melanesian Institute of Philosophy and Technology, which is a school set up by indigenous peoples to teach traditional values. One aspect of this is reviving indigenous language and art. The design you see on this page is an example.



There are initiatives to develop a Pacific economic model to challenge economic globalization, which is seen as mostly harmful to the region. Union movements representing workers, teachers, students, health workers, civil servants have also grown and given leadership to civil society. Some churches have also given support and leadership in the struggle for self-determination. This is particularly evident in Vanuatu, Te Ao Maohi, East Timor, and West Papua. Other churches have given leadership in conflict resolution through peace-building which is the pressing challenge now in a number of areas of the Pacific.

There is much to celebrate in the accomplishments of the last 25 years in the Pacific Islands and in Pacific rim countries. It has been a privilege for the Pacific Peoples' Partnership to have played a small part. PPP will continue to play a role into the next 25 years. There are the new challenges in addressing present realities, especially the roots of conflict in Bougainville, Kanaky, West Papua, Fiji, and the Solomon Islands. The NFIP/PCRC will be looking deeply into indigenous peoples' spirituality, vision, philosophy and values of life as a resource to address various conflicts facing Pacific peoples. It recognizes the need to teach genuine peace, not just to respond to conflict situations. There is the continuing challenge of establishing individual nuclear-free nations through the strengthening of the Rarotonga Treaty as a means for peoples to have control over their territories.

Addressing the issue of economic globalization is another area of major concern. There are many models of community owned development. Some models focus on peace, others on security, economic justice or environmental sustainability. These can come together into a Pacific economic model of development that can challenge the present destructive global economic model being imposed on the Pacific. Overcoming these challenges will bring further milestones as Pacific peoples draw on their own strengths, cultures, spirituality and traditions. ♻️

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Conferences explore the Pacific pulse

By Margaret Argue

Margaret Argue was a programmer with the Pacific Peoples Partnership (known in its early days as SPPF) from 1985-1997.

She has been one of the NGO's strongest advocates and was a lead organizer in many Pacific Networking conferences.

Conference time, tour time - what an exciting, exhilarating, emotional and exhausting time! A few nights ago I was watching the tape of the keynote speakers for the 16th annual Pacific Networking Conference and was forcefully reminded of the importance of these nearly annual events. At the last one, the 16th, PPP shared its 25th Anniversary Celebration with its long-time co-sponsor and Pacific partner, the Pacific Concerns Resource Centre (PCRC). PCRC serves as the Secretariat for the Nuclear Free and Independent Pacific Movement. These two small agencies, separated by the broad expanse of the blue Pacific Ocean, are intimately joined by their advocacy for the rights of Pacific Island Peoples to decide their own destinies.

Memories took me back to 1986 when PCRC had an office in Hawaii. That year the first Pacific Islander attended a Pacific Networking Conference. He was a Hawaiian who addressed the question of land rights. I'll never forget that man - using the imagery and symbolism of a stone he'd picked up from the eastern shore of the Pacific at Crescent Beach in Surrey, BC, he irrevocably called each of us present to spread the concerns and issues of Pacific Islanders. His presence brought the issues to life, creating an urgency to act. PPP did then, it still does.

These conferences can be said to be the lifeblood of the organisation. They gave us all - staff, members of the board and volunteers - a powerful touchstone to carry on the advocacy work we set out to do. What each one does is create a place for discussion, for initiating advocacy campaigns, for story telling, for song and dance, for listening, and for sharing experiences. Perhaps more importantly, the conferences were the venue where the serious issues of the Pacific reality were brought home to Canadians through the very personal experiences of each Pacific Islander present.

Conference agendas have always arisen from the concerns of the Pacific and its peoples' drive to be 'nuclear free and independent'. That short powerful phrase encompasses such an enormous list of issues - land rights, decolonisation, demilitarisation, health issues, the environment, sustainable development, human rights, women's issues and poverty alleviation. In the 80s it was PPP's job to alert Canadians to the nuclear reality of the Pacific.

Few people in this country were aware of the ongoing atmospheric and later sub-ocean nuclear bomb testing. Nor did they

Caledonia/Kanaky and in French Polynesia. Independence leaders from both those countries spoke at Pacific Networking Conferences and took part in tours across Canada.

At one conference, participants experienced the agony of the civil war on the island of Bougainville in Papua New Guinea. At another, ignorance about the landlessness of the indigenous Hawaiian people was shattered. And, at a third, a woman from Palau passionately portrayed the enormous pressures put on her tiny country by the US to dump the anti-



Antonieta Pincheiro and Margaret Argue taking a rare moment to relax while organizing the 1998 Pacific Networking Conference.

understand its impact on people and their health, their environment, and the social fabric of the Marshall Islands, French Polynesia, Kiribati or central Australia. Few were aware of the high degree of militarization or of the large number of foreign military bases in the Pacific. As Pacific Island countries continued in their march towards independent status during the 80s, the focus broadened to look at the issues of decolonization. PPP publicized the independence movements in New

nuclear clause from their constitution. Conference after conference, people from the Pacific forced us beyond the western myth of island paradises and magical sunsets to look at the modern realities of the island nations.

In recent years, conferences have explored the effect of globalization on the Pacific. In a very real sense this dialogue pushed Pacific activists to take on the issues of globalization. In 1997 nineteen

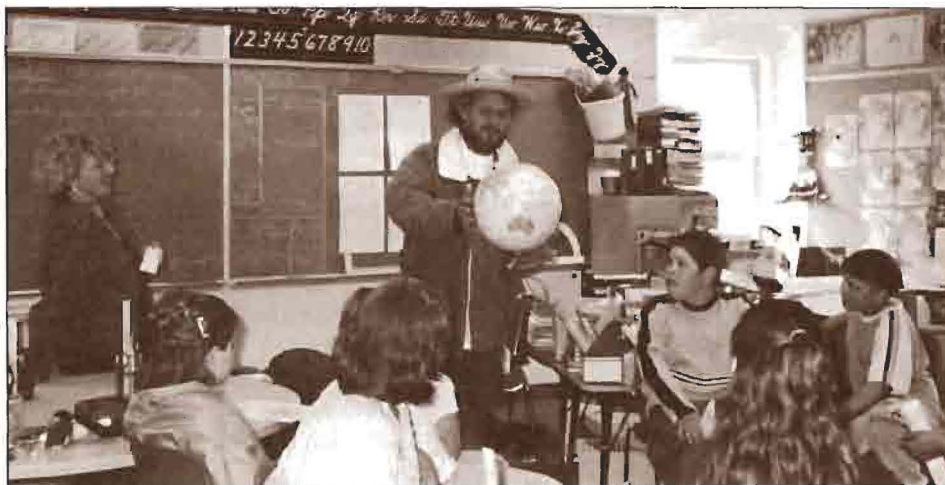
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Pacific Islanders formulated their position at the Pacific Networking Conference and then made a powerful presence at the People's Summit to APEC in Vancouver.

Through the conferences, PPP has also been able to respond to the request of Pacific Islanders to meet with First Nations people of Canada. In fact, through PPP coordinating those interchanges, the focus of several conferences turned to traditional knowledge and customs, systems of governance and economics, and intellectual property rights. Of critical concern is the patenting of Pacific traditional foods, seeds and medicines by westerners for profit. PPP has increasingly hosted tours of Pacific islanders to First Nations communities in BC, in turn visiting Haida Gwaii, the North Coast, the Chilcotins and the Okanagan, and has been able to reciprocate with visits of First Nations people to various Pacific island nations.

So what's the collective impact of the Pacific Networking Conferences? They've certainly grown in size and complexity. Many more of us in Canada and the US are better informed on Pacific issues. Many of us come back, year after year, to learn more, to visit with old friends, Turtle



Starting with the first Pacific Networking Conference, tours and speaking engagements in Canada were organized for Pacific Islander participants. Gabriel Tetiarahi from Polynesie française made a presentation on island life and issues to the Lau' Welnew Tribal School on Vancouver Island when he attended PPP's 2000 conference.

Islanders and Pacific Islanders alike. The conferences have drawn ordinary citizens, old Pacific "hands", Native chiefs, elders and youth, church representatives, overseas aid practitioners, CIDA and Department of Foreign Affairs representatives, journalists, travel agents, people with business connections to the Pacific, academics, musicians and artists and actors, youth, senior citizens.

We've had to look square in the face the results of western military might and mar-

ket forces on tiny island countries, and take heed of disastrous resource extraction processes by western transnational corporations. Through the conferences work has spread across this land about the issues of the Pacific. TV, radio and media have broadcast stories on Pacific issues enabling Pacific Islanders to publicize their concerns to Canadians. In turn, there is increasing respect and admiration for the courage and dignity of some very special people. ☺

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Small donors are PPP lifeline

By Tony Gibb – Former PPP Treasurer

For a number of years, I was on the board of the Pacific Peoples Partnership, known then as the South Pacific Peoples Foundation. As I felt more confident and learned more about the organization, I also served as treasurer.

From the very beginning of my association with PPP, I appreciated the dedication, hard work and commitment of the staff and volunteers. Although many activities could not have been done without their hands-on commitment, it was the valuable contribution of donors that gave PPP the ability to go forward day to day and year to year.

Having been the treasurer, I know PPP donors come from a large base. Donors

don't just live in Canada where PPP's office is located but also in the Pacific Islands, Sri Lanka, Australia, Japan, Holland, the United States and many other countries. Donations also come from people and organizations with vastly varied backgrounds.

Donors are the backbone of the organization. With their dollars, yen, deutsch marks or other currencies, PPP can seek matching funds from government, church and private project funders. Equally important, individual, community group and company donors make up the strong backbone of supporters which is essential to attract institutional funders. ☺

Dancing with the Devil?

For PPP- government funding has had benefit

by Stuart Wulff

Stuart Wulff was SPPF-PPP Executive Director 1991-2000

Non-governmental organizations (NGOs) with a strong focus on education and advocacy often agonize over the issue of whether to accept government funding. The worry is that such funding will come with strings attached, will lead to government attempts to muzzle or direct what NGOs may say and do, or even that NGOs will find themselves self-censoring to avoid offending their government benefactors. To some degree, such concerns should accompany any over-dependence on one or two sources of funding, whether it be with government or other funders. For NGOs, the government funding issue is particularly sensitive because they often advocate positions at variance with government policies.

The issue of government funding has been a particularly dominant one for the Pacific Peoples Partnership (PPP) formerly called the South Pacific Peoples Foundation (SPPF). More than 50% of the NGO's funding over the past 20 years has come from the Canadian government. Indeed it is safe to say that much of what PPP has accomplished over its 25-year history has been significantly dependent on government support. Government funding has supported SPPF's basic institutional capacity (staffing, office rent, etc.) and the majority of programmes and projects. The Canadian International Development Agency (CIDA), the government department responsible for international development assistance, has been the major funder. Funding has also been received from the Canadian Department of Foreign Affairs and the provincial government of British Columbia.

Government funding began in 1971 when CIDA funded SPPF's first staff person and an ambitious education programme. One of the funded activities was launching this magazine. CIDA's annual education grants grew to around \$50,000 and supported most SPPF activities. CIDA also became a co-funder of several small community development projects in several Pacific countries.

By the late 1980s, CIDA's funding accounted for approximately 70% of the annual budget. This was a matter for considerable gratitude, but also concern, to SPPF. The period from 1992 though 1994 saw a determined effort to diversify and reduce over-reliance on government funding. Non-CIDA funding more than tripled during this period, reducing the CIDA share of SPPF's total budget to around 50%.

The need to diversify funding proved to be prescient. In early 1995, CIDA terminated most of its funding programmes for small Canadian NGOs. The British Columbia government also ended its funding programme for international development activities. In addition, CIDA funding cuts to CUSO reduced CUSO funding to SPPF. Thus, within a space of weeks, government funding decisions directly and indirectly terminated, without notice, around two-thirds of SPPF's total funding. Many organizations facing similar cuts were forced to fold. SPPF's moves toward a diversified funding base allowed it to survive, though the next three years were difficult.

Ironically, CIDA helped rebuild SPPF-PPP's funding base through a transition grant for *Tok Blong Pasifik* and through new

funding mechanisms for overseas development projects. One positive feature of this new funding was that a percentage could cover administrative and development education costs linked to the project (eg. CIDA funding of WAINIMATE, also supported traditional medicine and traditional knowledge elements of SPPF conferences, speaking tours and related editions of *Tok Blong*). More recently, CIDA has funded projects expanding SPPF's work in linking indigenous peoples of the Pacific and Canada.

By the late 1990s, CIDA funding exceeded 1995 levels although this was a smaller portion of SPPF's total budget. This was due to success in increasing other sources of funding. However, there were major differences from the earlier period. CIDA funding is now entirely linked to specific projects. The size of projects supported by CIDA has also grown considerably.

One of the positive features of most CIDA funding has been its "matching" requirement. At least one quarter (one-third after 1995) of a project's budget must be covered by non-CIDA funds. While this matching requirement has drawn grumbles from some NGOs, it has actually given NGOs, like PPP, more power within the project funding relationship than we might have had if CIDA was paying the full bill. Since 1995, CIDA has also insisted that its funding make up no more than 50% of an organization's total fundraising, thus limiting the degree of dependence on CIDA. Even 50% dependency is seen as too high by PPP which raised 71% of 1999-2000 funds from other sources. Current CIDA funding comes from both the Partnership and Asia Branches.

In 1995, the Department of Foreign Affairs funded my participation, while SPPF Executive Director, in the South Pacific Forum meeting of Pacific government leaders in the Marshall Islands. The Canadian government delegation drew on SPPF's expertise through this arrangement which also gave SPPF a presence. In 1997 the Department's Canadian Centre for Foreign Policy Development funded SPPF to organize a round table on *Indigenous Peoples, APEC and Canadian Foreign Policy*. For the past two years, the Department of Foreign Affairs has funded SPPF's Indigenous Youth Internship Programme.

How does one weigh the balance in assessing the pros and cons of government funding for SPPF and its programmes? Approximately \$1.3 million has been provided to SPPF by CIDA and the Department of Foreign Affairs over the past 20 years. While there have been 'strings' attached to the use of the funds, most criteria have been sensible. In the 1980s, there were some disagreements about the political nature of some SPPF education programming, but these frictions declined in the 1990s as CIDA's own definition of 'development' expanded to include human rights, indigenous rights and democracy.

In the most significant test of CIDA's support for SPPF, some Canadian business and institutional groups, as well as one Canadian embassy, lobbied CIDA to cut all SPPF funding because of SPPF's human and indigenous rights programming in that

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country. To its credit, CIDA continued to fund SPPF's work and did not attempt to restrict programming.

Where government funding has been most onerous is in the over-bureaucratic and demanding accountability and performance requirements. In the 1980s, SPPF was often forced to churn out dozens of events and activities, with more concern for quantity than quality. CIDA's adoption of results-based management now allows greater acceptance of qualitative results and more flexibility for adjustments during project implementation. However,

technocratic demands in proposal writing and project management are increasingly restricting access to funds to a cadre of development 'experts' knowledgeable in the correct jargon and planning frameworks. The government has a right to ensure accountability for how public funds are spent. However, there is a need to ensure that accountability mechanisms do not disempower the very people that are meant to assist.

While continuing to diversify its funding, SPPF continues to value Canadian government support. Relationships with CIDA and the Department of Foreign Affairs have had far more positives than problems. ☐

Partnering with Churches

by Jack Lakavich - PPP President

Formerly South Asia/Pacific Area Secretary - United Church of Canada

The Anglican and United Churches in Canada have been involved with the South Pacific Peoples' Foundation since its earliest days in the 1980s. Support ranged from occasional travel grants so Pacific delegates could attend SPPF conferences to a dynamic partnership in the anti-nuclear movement. The United Church and SPPF were major catalysts for the formation of the Nuclear Free & Independent Pacific's support network in Canada. Passionate church-SPPF activism helped generate global solidarity for the people of Belau as they protected their nuclear-free constitution, the world's first, from undermining by the U.S.

My intensive personal involvement started when I became the United Church's Area Secretary for South Asia/Pacific in 1988. I joined my Anglican counterpart Dr Terry Brown, Mission Coordinator for Asia/Pacific, in regularly attending SPPF networking conferences. This brought our churches more involvement in SPPF's life and work. Dr Brown is now the Bishop of the Church of Melanesia, Malaita and Solomon Islands.

Several Canadian churches (*Catholic, Anglican, Presbyterian, Lutheran, Mennonite and United*) have worked together ecumenically for three decades in various combinations on social justice issues. This experience was formalized in a unique ecumenical coalition model comprising 13 coalitions. Three are most pertinent to the Pacific Islands: the **Canada Asia Working Group (CAWG)** which responds to human rights solidarity and advocacy requests of Asian church partners; **Task Force on the**

Churches Corporate Responsibility (TCCR) which focuses on issues of Canadian mining companies and other Canadian corporations; and **Ploughshares** which promotes reconciliation and peace-building.

A common annual budget for each coalition is provided by participating churches. All have adopted various partnership models replacing the traditional missionary model. The United Church no longer uses the term "missionary", replacing it with "overseas personnel". The Anglican and United Churches work through church and non-church partnerships. The principle of partnership means working with others, journeying with them, and supporting them with finances or personnel requests. Energy is invested in sustainable development, education, health, human rights, and issues affecting the whole community. Neither church sends people overseas unless requested by their overseas partners. Fundamental is that the overseas partner runs its own program with its own local staff.

The SPPF/PPP does similar work: working in partnership with Pacific groups to educate about and advocate for Pacific issues. The PPP offers a wider base than church-only coalitions. This has opened opportunities with common partners working on issues which the churches also address and support, e.g. WAINIMATE and ECOWOMAN. We inter-relate and crossover at many points in our working together in the Pacific and with First Nations in Canada.

When CIDA funding was cut to many NGOs in the 1990's, the result was a very



Relaxing in a 'massage chain' at the 2000 PPP conference are Moira Bloom who had been a CUSO cooperant in Papua New Guinea, Maggie Vuadreu, a Fijian traditional healer, and Seini Fiu, the administrator of Wainimate. Canada's United and Anglican churches and PPP support Wainimate, a Fiji-based NGO promoting traditional medicine and healing.

serious financial shortfall at SPPF. Both churches were able to come forward with some extra funds at the time, believing SPPF work was too important to let fall because of lack of finances.

However, churches now face huge financial challenges as they address the injustices perpetrated against First Nation peoples in the Residential Schools they managed. The churches believe injustices against the First Nations peoples must be corrected, no matter what the financial cost. This could lead to bankruptcy. The churches are challenging the Government of Canada and Canadian society to also take responsibility to correct the terrible injustices resulting from a policy of assimilation.

In spite of decreasing finances, both churches continue to support PPP. They provide funds, share information and join in advocacy. This is a strong and enduring partnership. ☐

CUSO & PPP build dynamic partnership

By Debby Côté

CUSO Programme Development Officer (Asia-Pacific)

As my CUSO staff role has given me the privilege of working extensively in partnership with PPP (formerly SPPF), it is a pleasure to contribute to this special issue of Tok Blong Pasifik commemorating PPP's 25th Anniversary. Over the past 15 years CUSO and PPP have worked together in a variety of ways to forge links between the work both organizations and their partner groups conduct in Canada and the Pacific Islands.

The long-standing partnership between PPP and CUSO is a natural one given our organizations' common visions. Both PPP and CUSO support social justice, working on issues such as human rights, indigenous rights, environment, economic development and traditional knowledge. And the relationship is a complementary one. To this partnership PPP brings its strengths in facilitating connections between Pacific Islanders, Canadians and Indigenous Peoples within Canada, and CUSO brings its commitment to the placement of volunteer cooperants: people who dedicate (usually) two years to work alongside partner organizations in the Pacific. The combination of these multiple strengths has, over the years, produced some noteworthy accomplishments:

- For much of the 1980s and into the early 1990s CUSO contributed grants of \$4,000-5,000 annually to SPPF. CUSO was SPPF's second largest consistent source of funds (behind CIDA). This support was doubly important because it helped SPPF to lever/match CIDA funds.
- In the mid-eighties CUSO began contracting SPPF to provide Pacific briefing sessions at cooperant orientations and to prepare Pacific regional & country reading packages. This evolved into SPPF providing full briefing programs in Victoria for several CUSO cooperants each year.
- Individual CUSO cooperants and returned cooperants contributed to *Tok Blong SPPF* (later *Tok Blong Pasifik*), became SPPF members and board members, and attended Pacific Networking Conferences.

- In the early 1990s an expanded and multi-faceted relationship, involving much joint programming, evolved. During this time the former PPP Executive Director, Stuart Wulff, represented CUSO Pacific on the CUSO Board. We did joint education and advocacy work around such issues as Bougainville and a nuclear free and independent Pacific, and carried out a variety of joint programs in Canada and the Pacific. A major focus of work was the expansion of linkage work between the Pacific and First Nations in Canada, with SPPF working closely with CUSO in the Pacific, BC and Saskatchewan.

- CUSO sponsored visits to Canada for a range of individuals from PPP's Pacific partners, 1992-1995, with SPPF organizing various community visits (with a strong focus on First Nations) and public events in British Columbia and Saskatchewan. One focal point for

CUSO-sponsored Pacific visitors was SPPF's annual Pacific Networking Conferences (PNC) from 1992 to 1995, for which CUSO sponsored one to three participants who also served as resource people.

- CUSO was a co-sponsor in 1993 and 1994 for the Pacific Networking Conference (PNC). Touring of First Nations communities followed each PNC. Peak participation was in 1994, when the PNC had four CUSO-sponsored visitors. Following the conference, the Pacific Islanders were hosted by Secwepem & Okanagan First Nations communities for several days and attended a large indigenous gathering in Kamloops hosted by the Secwepem (Shuswap) Nation Tribal Council. The activities were co-sponsored by CUSO & SPPF.
- CUSO facilitated SPPF project funding/support in the Pacific. CUSO was not able to fully fund a Papua New Guinea Trust literacy training of trainers project. To overcome the funding shortfall, CUSO provided donor funds that SPPF used to secure CIDA funding adequate to carry out the project. Similarly, CUSO facilitated some SPPF support to disabilities groups in the Solomons and Vanuatu.
- This intensive collaboration was reduced when CUSO had to absorb cuts to its CIDA core funding in 1995. This resulted in cutbacks to CUSO's Pacific budget. Joint activity was lower key and focused on each organization's strengths. There are several examples. Support to the Vanuatu Society for Disabled People was a mix of project funding (SPPF) and a two-year cooperant placement. The first year of the placement was funded by SPPF and the second year by CUSO. SPPF provided funding and capacity-building support to WAINIMATE, a Fijian women's traditional medicine organization, while CUSO funded a Canadian cooperant. SPPF helped



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cont'd on page 27

recruit and orient two First Nations young women for CUSO short-term cooperant placements in Vanuatu & Solomons.

- Over the past two years, the cooperant collaboration has expanded through SPPF's/PPP's Indigenous Youth Internships Program, which places First Nations and Metis youth for six-to-nine months with Pacific partners. Several of the placements in Fiji, Vanuatu & Indonesia have been co-sponsored and facilitated by CUSO.

And the list could go on but for the limited space I have here. Let me conclude by saying, on behalf of CUSO, heartfelt congratulations on the accomplishments of PPP/SPPF these past twenty-five years. We look forward to continuing our solid relationship with PPP in the future. ☺



Photo courtesy of Hilda Tutton

The curiosity and the smiling faces of children – among the joys of being a CUSO cooperant in the Pacific.

CUSO is looking for Canadians with skills and experience in agriculture, forestry, fisheries, environment, and community activism to work in volunteer programmes in some thirty countries world-wide. Standard contracts: 2 years, plus language training, basic cost of living and benefits.

Since 1961, more than 12,000 Canadians have gone overseas to work with CUSO's partners. CUSO supports alliances for global social justice. We work with people striving for freedom, self-determination, gender and racial equality and cultural survival.

If the time is not right for you to commit to an overseas posting, you may want to volunteer your time, energy and expertise on a local committee.



Check our web site at www.cuso.org

CUSO's 40th anniversary has provided a wonderful opportunity for returned volunteers to re-connect and see how the CUSO family has evolved and changed over the years.



In all, more than 12,000 Canadians have travelled overseas on volunteer missions with CUSO, usually for a period of two years. This makes for a big family!

At the dawn of a new millennium, we are proud of the CUSO family and of its important, historic accomplishments. CUSO considers its 40th birthday not only a milestone in the passage of time, but a pivotal moment of renewal, growth and regeneration.

It is our goal to re-connect with as many family members as possible and join together in a celebration of CUSO's contribution to global development. With you, the people who were the impetus and foundation of CUSO's work, we'd like to celebrate the past and embrace the future.

RVs... come home!

If you or someone you know volunteered with CUSO, please send us the following information by post or e-mail: Name, Street Address, E-mail Address, Year(s) Volunteered, Country(ies), Description of Project.

cuso.40@cuso.ca

CUSO, 40TH ANNIVERSARY

2255 Carling Avenue, Suite 500, Ottawa, Ontario, Canada, K2B 1A6

Here's what people say about PPP

Today, traditional forms of political organizing are being replaced by new forms of activism based on expanded notions of solidarity. Globalisation may have indeed globalised new structures of oppression, but it has also expanded the space for human solidarity. For all that the SPPF/PPP has done to assist Pacific Islanders, it has done so I believe out of its commitments to working to end oppression of all kinds. In this case, I would hate to think that SPPF/PPP would have never existed! Little would have been done in terms of building the capacity of Pacific Islanders to cope with the changes we face as island peoples.

SPPF/PPP has, in a very significant way, been very important to empowering those few individuals and groups in the Pacific who have taken the initiative to better the lives of all Pacific Islanders. To SPPF/PPP staff through the years and to the peoples of Canada who have contributed their resources or time to SPPF, I would like express my heartfelt thanks and appreciation. May the future bring continued blessings to all of you.

Richard Salvador - Belau activist

On this happy twenty-fifth anniversary of the establishment of Pacific Peoples' Partnership, I wish to congratulate all its former and current staff, volunteers, financial supporters and board members for their hard work in educating Canadians on the special issues facing small island states and the increasing interdependence of all nations of the world. PPP is the only Canadian-based NGO which focuses exclusively on the South Pacific. As such, it has been able to bring a Canadian perspective to the world wide networks of organizations which focus on this region and which work in many sectors, including sustainable development, the environment and with indigenous peoples. Over the past ten years, PPP has expanded its activities to include overseas projects: its emphasis on partnership with and institutional strengthening of southern NGOs has resulted in a stronger civil society in this region. All my best wishes for the future!

**Janet Zukowsky - Vice President
Canadian Partnership Branch
Canadian International Development Agency**

As an ecologist and a young Mohawk woman from the community of Kahnawake, the opportunity offered to me by PPP to work in Fiji with Ecowoman, an environmental women's organisation, was the chance of a lifetime. I have come to appreciate firsthand the efforts and accomplishments of PPP, an incredible and unique organisation.

My work with the indigenous communities of Fiji provided for an invaluable exchange of indigenous knowledge, from which I gained a greater insight into meaningful and effective ways of community participation in development initiatives.

Katsitsaronkwes Jacobos - PPP Intern

I've been receiving Tok Blong Pasifik - or Tok Blong SPPF as it was formerly called - for almost two decades now, and I read every issue right through, indexing articles which contain facts I can use in my books. So the PPP - or SPPF - really has had a direct influence on my work! In this trade-based world where net worth is measured in dollars and cents, there's a crying need for groups which put human values first.

The Pacific Peoples' Partnership is North America's leading advocate for the inhabitants of a third of the earth's surface. May the voices echo and the waves unite the goals and aspirations we all share.

David Stanley - travel book author

PPP/SPPF has undeniably been a leader in building understanding and partnership between Pacific Islanders and Pacific Canadians.

**Debby Coté - Programme Development Officer
CUSO Asia-Pacific**

Tok Blong Pasifik is the strong promoter, ambassador, spokesperson and representative for all actors and their activities within the Pacific Region to the outside world. West Papuans and other Melanesians have been acknowledged and promoted through your TBP. Stories which would have been untold about our fight for self-determination have unfolded to many.

Congratulations on the many informative years. Keep up the good work and thanks for your solidarity towards the Pacific and its peoples and their past, present and future generations.

Viktor Kaisiepo - West Papuan activist

One evening during the third NFIP Conference in Hawaii, in 1980, the French Government announced they would test a nuclear bomb the next day. We abandoned our scheduled programme and discussed what we should do in protest. Alice Coppard (later of Raging Grannies fame) carried the night when she moved that we should protest outside the French Consulate (or French Airline) in downtown Honolulu. The police permit did not allow us to encroach onto French consulate property and there was a white line painted on the sidewalk that demarcated the public and private property parts of the sidewalk. We were required to be constantly on the move with our placards. To stop on the private property part of the sidewalk was to invite arrest. Alice Coppard however found a way to beat the rap. She lay on the sidewalk with the bottom half of her body on the public property part and the top half on the private property part, merrily twirling her placard in one hand and a smallish umbrella (nuclear umbrella?) in the other. That image captures for me the spirit and nature of the people that made up SPPF/PPP, during our twenty years of partnership; resolute, innovative, and always can be counted on!

**Lopeti Senituli - Director
Tonga Human Rights & Democracy Movement**

Although my development experience has been extensive, it was only when I joined CIDA's NGO Division five years ago and was given responsibility for the South Pacific Peoples Foundation, now the Pacific Peoples' Partnership, that I became aware of the complex issues affecting small island states and their indigenous peoples. I especially thank Stuart Wulff, as well as PPP volunteers and board members, for opening my eyes to a different view of globalisation and its impact on a fragile region of the world. The work of PPP and its southern partners is valuable and important.

**Linda J. Libront - Programme Manager
Canadian International Development Agency**

Over the years, the Centre for Asia-Pacific Initiatives has had the good fortune of working in collaboration with the South Pacific Peoples Foundation/Pacific Peoples' Partnership on a number of projects. Most recently, we co-sponsored and organized a conference entitled, "Women's Lives, Women's Work: Culture and Development in the Pacific". Without the knowledge, enthusiasm and just plain hard work provided by PPP, this conference and many others would not have been the tremendous success that they were.

**Dr. Bill Neilson - Director
Centre for Asia-Pacific Initiatives**

THE RIVER WOMEN

Food is woman's work

The sago palm must be cut, the pulp beaten and strained
& from the water of the river the fish must be pulled

But into the waters of the great river pour the excrement
of the great mine

The river changes colour
Most of the fish die

Food is woman's work

& women can always walk somewhere else for clean water
& for fish they can always buy tins of mackerel from Japan

The mining company has swallowed up the river & is still
hungry

Food is woman's work

& so the women come from all the villages
& fill the roads that lead to the mine

The company agrees to pay for the dead fish
& when everything has been added & subtracted
it decides to pay 83 kina a year to the families living
along the river
which will buy perhaps 83 tins of mackerel from Japan

But a year has more than 83 days

& a family has more than 83 dinners

& a river has more than 83 fish

& a company has more than 83 ways

to pick its profits from the mouths of families living along
the river.

Food is woman's work

& so the women come

& block the roads that lead to the mine

Trucks can not pass

Gold can not pass

If the company starves

will the fish swim out of its belly & come back again?

Holding their nets

the women are waiting.

CHRISTOPHER HERSHEY

November 1989

OK Tedi Copper Mine -
Papua New Guinea poem

Graphic courtesy of H.E.L.P. Resources

INDIGENOUS KNOWLEDGE CONFERENCE

May 28th - 30th, 2001

University of Saskatchewan,
Saskatoon, Canada

Indigenous and non-indigenous people will share their interest in honoring indigenous knowledge. Speakers from around the globe will discuss the preservation of indigenous knowledge as well as other related topics such as global developments in biotechnology, resource depletion, and the growing market demand for the medicinal plant knowledge of indigenous peoples.

Registration: \$250.00
(includes GST)

Contact:
Extension Division
University of Saskatchewan
1 (306) 966-5539

PPP Update

by Lyana Patrick -PPP Board Member

Hands Across the Pacific, Hands Across the Generations: Indigenous Youth Perspectives on Culture and Tradition

The Pacific Peoples Partnership is bringing together indigenous peoples from the South Pacific and the Pacific Northwest to discuss the challenges and opportunities facing indigenous youth around the world. Youth from the South Pacific will have the opportunity to visit indigenous communities in British Columbia and share their knowledge while gaining insight into the experiences of Canada's indigenous peoples. As part of the cross-cultural tour, seminars will be held June 16 and June 23, 2001 to provide a forum in which indigenous youth can discuss their experiences and aspirations. PPP supports efforts to build bridges between indigenous youth. This unique project furthers that goal and enables indigenous youth to explore important issues from their own perspective.

Indigenous Youth Internship Program

Through funding from the Department of Foreign Affairs and International Trade, PPP sends youth interns to the South Pacific to work with indigenous organizations on issues ranging from social justice to the environment. Most of the interns will return to Canada by the end of May. They will have the opportunity to share their experiences in the youth forums in June.

For more information, call the PPP office: (250) 383-4131

Back Cover "Shadow Forms" Drum courtesy of Alcheringa Gallery



Susan A. Point

Shadow Forms Drum

"In Salish ceremony, the drum is most always used within the longhouse during winter ceremonies. The imagery on this drum, *Shadow Forms*, is representative of an Orca. Within it are different images depending on which way it is turned. It is like looking into a fire and seeing shadows of different kinds of images dancing within the flames. As with this drum, you can see the different images: in particular, the bird images within the Orca's pectoral fin, tail fin and dorsal fin. My goal was to create a design that inspired the viewer to create other imagery when observing it at a glance." (*In many parts of the Pacific the Orca is commonly known as the killer whale.*)

Susan A. Point is a Coast Salish artist, born in 1952. She lives in Vancouver, British Columbia, Canada. She has immersed herself in the study and revival of Coast Salish art which almost became a lost art form after European contact. Her design is both authentic yet vibrantly contemporary. Susan uses the form and meaning found in traditional art to create innovative work in a wide range of media. She began creating fine art in precious metals, serigraphs, and acrylic paintings. Susan is now producing large-scale public art in glass, wood, stainless steel and concrete. Her works can be found in private and corporate collections in more than 20 countries.

