

Pacific Peoples' Partnership
TOK BLONG PASIFIK
News and Views on the Pacific Islands

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indigenous
youth
+
environment



FEATURES:

Pacific Youth
Environment Network

Sustainable Housing Model

Voices of the Children Project

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About the Magazine

Tok Blong Pasifik is a phrase in Pidgin, whose rough translation is "News from the Pacific". *Tok Blong Pasifik* (ISSN: 1196-8206) is published quarterly by **Pacific Peoples' Partnership**. 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 and their struggles for peace, justice and sustainable futures. PPP welcomes questions and comments about this and any other issue of *Tok Blong Pasifik*.

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TOK

TOK

by Lyana Patrick

At an indigenous youth forum in Vancouver, British Columbia, last spring, I was struck by the sophistication and understanding the youth expressed as they discussed how they could more fully participate in the development of urban governance structures for indigenous peoples. Their passion and commitment to promoting the voice of indigenous youth was matched by the many creative and inspired strategies they put forward to the larger conference. In guest editing this issue of *Tok Blong Pasifik*, I recognized that those youth in Vancouver are representative of indigenous youth across the South Pacific and Canada. They are all committed to having their voices heard.

Youth the world over are finding innovative ways to advance their perspectives. Leaders, indigenous and otherwise, consistently promote young people as the leaders of tomorrow. Indigenous youth increasingly demand that their leaders not merely pay lip service to their demands, but that these words translate into opportunities for real and meaningful participation by indigenous youth. With the World Summit on Sustainable Development August 26 to September 4, 2002 in Johannesburg, South Africa, the *Tok Blong Pasifik* Committee felt it was important to discuss the role of indigenous youth in sustainable development. This issue looks at the on-going work in which young indigenous peoples are engaged locally, nationally and internationally to promote and protect the natural resources that are so integral to their cultures and livelihoods.

Last spring, five indigenous environmental youth activists, three from the Pacific and two from Canada, embarked on an exciting and invigorating youth mobilization tour. Through a series of innovative and interactive workshops, the PPP-sponsored tour engaged the hearts and minds of young people, generating awareness of the participants' common experiences with environmental issues, and inspiring thought and action around possible solutions. The tour offered an opportunity for a unique exchange of ideas designed to encourage the participation of all community members. This grass-roots approach not only reflects the traditional practices of indigenous peoples around the world,

but also can spark the kind of dialogue and debate that leads to real and lasting change.

Indigenous youth are challenging concepts of sustainability and approaches to development in myriad ways. For example, Katsitsaronkwas Jacob's commentary on sustainable development reflects her Mohawk heritage and presents today's interest in sustainability as a continuation of indigenous wisdom rather than a modern original concept. Another article examines how youth in the Pacific and Canada are countering the activities of foreign multinational corporations who, in the name of sustainable development, are wreaking havoc on indigenous communities. Laura Palmer's pieces demonstrate the creativity and determination of young Samoans and Solomon Islanders as they struggle to give voice to the critical conservation and survival issues confronting them. And James Ward chronicles the Mi'kmaq Nation's struggle for equal participation in Canada's fisheries, providing both historical background and a modern framework that echo the experiences of many indigenous communities globally.

We are fortunate to have such a vast array of indigenous voices in this issue. Their stories highlight the many struggles happening in the Pacific and across Canada. Perhaps more importantly, they show the many ways, both subtle and overt, that indigenous peoples continue to resist colonial incursions into the lands that have sustained them for generations. They are stories of resistance and renaissance, of the desire for change and accountability, and of the strength and determination of indigenous youth. Rather than waiting for tomorrow, they are demonstrating their leadership today. We hope you will join us in celebrating their activism. ✎

Lyana Patrick, of the Carrier Nation, is a former board member of Pacific Peoples' Partnership and is currently a PPP youth intern with a Maori-based documentary film company in New Zealand.



PACIFIC NEWS

by Peter Fairley

Violence delays PNG vote...

Early counts in Papua New Guinea's parliamentary election this summer put Michael Somare's National Alliance slightly ahead of Prime Minister Mekere Morauta's Peoples Democratic Movement. But as *Tok Blong Pasifik* went to press, no seats in the Highlands district—a Mekere stronghold—had been called and PNG's electoral commissioner was considering leaving them undeclared pending new elections. The slow count follows a confused and dangerous voting process. A fleet of helicopters, including two from the PNG Defense Force, were reportedly helping to transport polling officials in the Highlands district after armed supporters of some candidates destroyed bridges and erected roadblocks there. Local PNG news sources report that at least 16 people died in election-related violence in the Highlands. And voter turnout was low in central Bougainville after Francis Ona—a leader in Bougainville's independence movement—attempted to extend the boundaries of a 'no-go' zone around the former Panguna copper mine, and instructed his followers not to participate in the election. To overcome the delays, PNG's Governor General ordered the vote extended, prompting former PNG Prime Minister, Rabbie Namaliu, to call for an independent inquiry. Rabbie told Radio Australia that, "This is the worst election in my experience ever. It's a sad, very, very sad, but actually dangerous trend." The Western Highlands governor, Father Robert Lak, has called on PNG's Police Commissioner to resign over allegations that the police took sides in the elections.

...while Bougainville amnesty hangs in the balance

Just before the June election, Mekere's cabinet was poised to consider a bill granting amnesty to combatants accused of war crimes during the Bougainville independence movement. The move follows a ruling in January by PNG's Supreme Court that Parliament has the right to grant the amnesty. Bougainville Peace Coordinator, Peter Sohla, told Radio New Zealand that community and women's groups have opposed granting pardons for offenses against civilians, but he adds that the bill under consideration would not block such prosecutions. Instead, Sohla says the bill will cover instances such as rebel attacks on PNG defence forces. He says the bill will speed up the disposal of weapons under the ongoing Bougainville Peace Agreement, approved last year, because ex-combatants fearing prosecution have been slow to surrender their weapons. The Peace Agreement promises a referendum on independence once the United Nations has signed off on the weapons disposal process. PNG's move towards amnesty follows the passage last year of a similar bill by the Solomon Islands parliament granting amnesty to those involved in the Marau crisis—a dispute between ethnic groups in Marau on the eastern tip of Guadalcanal.

Fiji begins to tackle compensation for indigenous lands...

Fiji's parliament plans to take up a bill codifying the 1872 Deed of Cession under which Fiji's chiefs handed the country to Britain, which is seen as a step towards compensating indigenous Fijians who subsequently lost their lands. Codifying the treaty will aid land claims because land was taken in contravention of the treaty's provisions. The 1872 Deed will form the basis for a Land Claims Tribunal to investigate whether lands were converted to crown lands, and to preside over land claims cases. In some cases compensation will be offered; the government anticipates that some crown lands will be returned to native landowners.

... and reconsiders communal landholding in Rotuma

Fiji is reviewing the 1957 Rotuma Land Act under which it governs the 1,800 residents of Rotuma, an island that Fiji has administered since 1875. Changes to the law sought by Rotumans include equal ownership of the land between men and women; recognition of the 'special identity' of Rotumans; and the granting of legal title over properties occupied by Rotuma residents. A land claims hearing is anticipated to identify the rightful owners of parcels of land on the 11,000-acre island. Fiji's Cabinet endorsed the review at the request of the Rotuma Island Council. However, Council chairman Visanti Maktava told Radio Australia that he has some misgivings about the possible change in land status. Maktava says he prefers the land's current communal status. He says the island's population is growing quickly and that there will not be enough land for each resident to own a separate plot. But the *Fiji Times* called the review long overdue in a May editorial: "Because there is no clear documentation of land ownership, inter-family and intra-community rows over who owns what are all too common. There is no land administrative body on Rotuma such as [Fiji's] Native Land Trust Board looking after native land."

Fiji establishes anti-poverty task force

Fiji's Minister for Women, Adi Asenaca Caucau, is heading a newly-established task force to fight poverty. Caucau expects the task force to create programs to help poor families earn a living, as opposed to providing cash payments. Caucau says the task force will also examine some government policies that may contribute to poverty, such as the frequent suspension of students for non-payment of school fees.

Political settlement reinstates Natapei in Vanuatu

Edward Natapei will remain Vanuatu's prime minister following elections this spring, in which his Vanua'aku Party won fewer seats than its coalition partner, the Union of Moderate Parties. The UMP will take the parliamentary speaker's position and assume more key portfolios in cabinet, including trade and foreign affairs; the party's leader, Serge Vohorm, will maintain his position as deputy prime minister. Vanua'aku Party Minister of Parliament, Isabelle Donald, the third woman elected to parliament in Vanuatu and the only woman elected this spring, will serve as the deputy speaker. Vanuatu's Elections Observer Group reported in June that the May 2002 poll was "fundamentally flawed" because there are only about 107,000 people of voting age in the country, and 127,000 registered to vote. But the Observer Group says that its presence helped deter the open corruption that has marred recent elections.

Solomons seek a respite from free trade...

The Solomon Islands Government has requested that the country be temporarily released from the requirements of a free trade agreement signed by the Melanesian Spearhead Group of nations, which links the economies of Fiji, Papua New Guinea, the Solomon Islands, and Vanuatu. The Solomon Islands wants a three-year hiatus in its trade pact obligations to assist the country's economic recovery by promoting and protecting the local manufacturing industry. According to government officials, the Solomon Islands runs a large trade deficit—importing far more than they export. One local manufacturer, Solomon Brewery, said its sales dropped 40 per cent last year due to duty-free beer imports from other Melanesian Spearhead Group countries. Fiji and Papua New Guinea have indicated that they are willing to support the Solomon's request, but Vanuatu says the request could hurt the other Spearhead Group states. Fiji and Papua New Guinea are the dominant trading partners in the group.

...Health system in jeopardy

Solomon Islands Health Minister, Augustine Taneko, says the country's fiscal crisis is hitting supplies of basic medicines. Taneko says the government is negotiating with overseas medical suppliers, but the government is behind in payments and those companies are apparently reluctant to extend further credit. He told Radio New Zealand that, "the situation is serious and people should look after their own health because they may not get treatment because of the shortage of drugs at hospitals and clinics." To address its budget deficit the government is in the process of reducing its payroll by 40 per cent.

Ethnic violence rocks Noumea

Several dozen immigrant families of Wallisian descent have left the troubled village of Saint Louis near Noumea, the capital of French-administered New Caledonia, following nearly a year of ethnic tension and violence there. The families have been relocated in public housing elsewhere in Noumea's suburbs as native Kanaks seek to force them out of Saint Louis. Police have used teargas to maintain order, and exchanges of gunfire have been reported. Two Kanaks have died since the confrontation began last December. The political backdrop for the anti-immigrant violence is wrangling over the terms of the 1998 Noumea Accord, in which France promised to allow a referendum on independence within 15-20 years. The separatist Kanak Socialist National Liberation Front wants settlers from France, and other immigrants who arrived after 1978, to be excluded from the vote.

Tuvalu media get a lashing

Non-government organisations and media representatives at a national workshop on democracy said Tuvalu's government interferes with news coverage by Tuvalu's sole radio station, the Tuvalu Media Corporation, which also publishes the country's monthly newspaper. According to Pacific Media Watch, a former TMC journalist said she was reprimanded several times for negative reports on the government. Another reporter said cultural factors and uncooperative authorities prevented journalists from practicing investigative journalism. The president of the Tuvalu National Council of Women, Katalaina Malua, told the workshop that civil societies in Tuvalu need training on their role in relation to government and that NGOs need training to exploit the media to raise their concerns.

Air New Zealand gives Cooks a boost

Air New Zealand is adding an additional weekly flight through the Cook Islands to the United States after consulting with Cook Islands Prime Minister, Robert Woonton. Woonton met with Air New Zealand Chief Executive Officer Ralph Norris after the island announced plans to drop a flight through the Cooks. Woonton told Radio New Zealand that he was surprised at how obliging Air New Zealand was, and he says both parties have agreed to consult more widely in the future. He says Air New Zealand has also committed to support the lengthening of the runway in Rarotonga to accommodate larger aircraft.

Peter Fairley is a freelance journalist who reports on technology and the environment from his home in Victoria, British Columbia. Fairley is an officer of the Society of Environmental Journalists, an association dedicated to advancing public understanding of environmental issues. He is also a member of the Tok Blong Pasifik committee.



FROM SUN PEAKS TO BOUGAINVILLE: the emerging indigenous youth movement

by Ginny Stratton

Throughout the Pacific region today, indigenous peoples are facing an awesome challenge in confronting the forces that threaten the cultural, linguistic and biological diversity that exists within their territories. Global climate change is causing sea levels to rise, threatening to submerge many small Pacific island states and their inhabitants. Large scale, high impact fisheries are depleting fish stocks and causing irreparable damage to coral reefs. Mining and logging operations are degrading both terrestrial and aquatic ecosystems. Many Pacific nations, such as the Solomon Islands, are becoming the dumping grounds of toxic and nuclear wastes generated by more developed countries. As a result, indigenous peoples are increasingly denied access to the land and marine resources that are so essential to the survival of their peoples and culture. This article explores the common struggles faced by indigenous peoples in two communities of the North and South Pacific and the ways in which the youth of these communities are responding to foreign economic development initiatives within their territories.

In British Columbia, Canada the Neskonlith Band of the Secwepemc Nation is fighting the expansion of Sun Peaks, a popular skiing and hiking resort owned by Japanese multinational corporation (MNC) Nippon Cable. On December 10, 2001 (ironically International Human Rights Day) Sun Peaks Resort Corporation took actions to force the removal of Secwepemc elders and peoples from their traditional land, and destroy their homes, sweat lodges, and other sacred sites. Many of the Neskonlith peoples of the Secwepemc hold British Columbia Assets and Lands (BCAL), a government agency which granted a lease to Sun Peaks Resort to expand into their unceded territory, and the Royal Canadian Mounted Police, which upheld that lease, accountable for these actions. The lease provided Sun Peaks with the means to obtain a court injunction and enforcement order from the provincial courts that 'legalized' the measures taken to remove the Secwepemc peoples from their homes and lands.

Aboriginal rights (defined by the Canadian Courts as an activity that is an element of a practice, custom, or tradition integral to the distinctive culture of the aboriginal group claiming the right) and aboriginal title (a right to the land itself) are recognized in the 1982 Canadian Constitution and were reaffirmed by the 1997 Supreme Court of Canada Delgamuukw decision. Yet actions such as those taken on December 10th undermine the very essence and being of indigenous culture and environments and have served to factionalize once united peoples. Such circumstances have challenged indigenous peoples to reconcile the need for the recognition of their rights and title with the pressures for economic development of their territories. For instance, two bands

of the Secwepemc Nation, the Little Shuswap and Whispering Pines, perceive the expansion as an opportunity for community economic growth and have chosen to invest in a commercial and staff housing development with Sun Peaks. In contrast, members of the Neskonlith Band have chosen to assert their rights and title to the traditional Secwepemc lands and have reestablished their settlement in the area.

The youth of the Secwepemc are pursuing several avenues for change. Some have begun to access the Aboriginal Youth Network, an online forum created to unite youth and assist them in conquering the challenges they face as Aboriginal peoples. Others have linked with the Native Youth Movement (NYM). Founded in Winnipeg in 1991, the NYM has since evolved into a liberation movement with chapters across North America working to protect aboriginal sovereignty through peaceful demonstrations, organized marches, boycotts, and education. Members of the NYM have been working at the local, national, and international levels to increase awareness about the violations of their rights—including the development at Sun Peaks. Some are active in maintaining the Secwepemc settlement at MacGillvary Lake near Sun Peaks. NYM members are also networking nationally and internationally with other non-governmental organizations, such as the German-based Action Group for Native Americans and Human Rights. The involvement of AGNAHR has been instrumental in generating international pressure on the Canadian government to address issues such as Sun Peaks. AGNAHR assisted in the organization of a protest for Canadian Prime Minister Jean Chretien's visit to Berlin earlier this year and has worked to inform the German business community of what they perceive to be the wrongdoings of the Canadian government.

As it stands now, the peace and security of the Secwepemc Peoples are in jeopardy. More than 50 Secwepemc have been arrested for the peaceful assertion of their rights. Those who continue to inhabit the area around Sun Peaks have been harassed and assaulted by non-Secwepemc peoples who oppose their occupation of the land. One can easily imagine the situation escalating into the pitched armed conflicts seen elsewhere in Canada in recent years (see the story on Burnt Church on page 17).

The injustices committed against the Secwepemc Peoples are representative of a larger pattern in which the contemporary global development path has come to threaten the lives of indigenous peoples everywhere. In Bougainville, a Pacific island under the rule of Papua New Guinea, one sees the same primacy given to economic development over the rights and well-being of the

indigenous population. In the early 1970s, the indigenous peoples of Bougainville bore witness to the destruction of large tracts of the ancient and intricately connected forests that they had inhabited and depended on for thousands of years. These forests were razed to make way for London-based mining company Rio Tinto to establish the world's largest open pit mine. At two kilometers across and half a kilometer deep, the Panguna mine extracted 300,000 tons of ore and water daily throughout its operation. According to Michael Renner of the Washington-based World Watch Institute, mine tailings and other pollutants damaged over one fifth of Bougainville's total land area, decimating cash and food crops, contaminating rivers, and causing fish stocks to decline. The impacts on the inhabitants of Bougainville were devastating, and persist to this day.

Despite such extensive cultural and environmental destruction, the Bougainvilleans received a minuscule share of the \$500 million generated annually by the mine. In addition, the PNG government did little to mitigate the negative impacts that the continued operation of the mine was having on the local population, their culture and their environment. The neglect of the Bougainvilleans led an organized group of landowners, later known as the Bougainville Revolutionary Army, to launch a sabotage attack on the mining operations. This quickly escalated into a guerrilla war that resulted in the closure of the mine in 1989. The government of PNG, Rio Tinto, and others fought for 12 long years to regain control of the mine and quash the independence movement; but these attempts failed. The Bougainvilleans refused to give up their struggle for self-determination and indigenous control of the land. It was not until 2001, after the deaths of approximately 12,000 people, that a peace agreement was reached. The election of the first autonomous Bougainville government is to take place in 2003 and a referendum on the independence question is to follow within the next 10 to 15 years.

Beneath the surface of the Bougainville conflict, various organizations worked to assist the Bougainvilleans in overcoming the atrocities suffered by their people. Most notable among these has been the Leitana Nehan's Women's Development Agency, founded in 1992 under the slogan of "Women Weaving Together Bougainville." The organization's work has centered around empowering indigenous youth to speak out and to bridge the gaps

indigenous youth movement continued... between youth from different Bougainvillean communities. With the assistance of a strong volunteer network, Leitana Nehan carries out a broad array of activities, including anti-violence workshops, advocacy and leadership training, small-scale income generation programs, counseling, and the empowerment of women and youth directly affected by war. It is also responsible for Provincial Youth Workshops and Community Mobilization Training, both of which promote peace and reconciliation, youth leadership and the extension of youth networks throughout Bougainville. In 2001, the United Nations Development Fund for Women recognized Leitana Nehan, among others, with the Millennium Peace Prize for Women, which acknowledges women's contributions to preventing war and building peace.

The indigenous youth of Bougainville are pursuing the opportunity to shape their common future and to ensure that future development projects are commensurate with their way of life and well being. But they are not working alone. A worldwide indigenous youth movement is emerging to counter the vulnerability of indigenous peoples in both developing and developed states to governments and MNCs in search of profit. This movement provides a venue for sharing information, formulating networks, and developing common solutions. Those involved in this movement are working to have the

common roots of the issues that they face addressed at the international level such that the negative impacts of development projects are mitigated and indigenous rights and title are respected.

The survival of indigenous culture is dependent on the preservation of the environment that sustains it. Yet the youth of today are facing the seemingly overwhelming challenge of sorting through the complexities of the issues and determining which strategies are best for their communities. The emergence and consolidation of global indigenous youth networks will provide generations to come with a potent forum for articulating their struggles and working toward the development of common solutions.



An information workshop for Secwepemc indigenous youth.

Ginny Stratton currently works as an intern with One Sky: The Canadian Institute for Sustainable Living. Prior to this, she was involved in the development and implementation of the Indigenous Youth to Youth Project 2002 with Pacific Peoples' Partnership. She is currently based in Smithers, British Columbia, but will be travelling to Africa in the fall to work as an Environmental Programmer with Friends of the Earth Sierra Leone, one of One Sky's partner organizations.

SUSTAINABLE DEVELOPMENT: an ancient indigenous term

by Lynn Katsitsaronkwaw Jacobs

Many first heard the term sustainable development in the Brundtland Report, *Our Common Future*, which defined sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” But while this 1986 definition brought the notion of sustainable development to mainstream society, it did not (as many have come to believe) represent the birth of this concept. Long before the Brundtland Report, planning for the Seventh Generation, for the faces yet to come, was an integral part of indigenous decision-making.

Through intimate knowledge of the traditional territories upon which we have survived, indigenous peoples have been living this concept since time immemorial. Having been instructed by the Creator to act as caretakers of Mother Earth and all her children, the indigenous peoples of Turtle Island (North America), for example, have long lived in a kinship relationship with the environment, of which we are an integral part. Consider these words of the Peacemaker of the Haudenosaunee, the People of the Longhouse and of the Iroquois Confederacy, from many centuries ago:

Think not of yourselves, O Chiefs, nor of your own generation.

Think of continuing generations of our families, think of our grandchildren and of those yet unborn,

whose faces are coming from beneath the ground.

Since those words were spoken, forces of colonization and capitalism have devastated the environment, as well as the social, cultural, and economic structures of indigenous peoples throughout the world. Today, we are struggling to regain the tools and resources needed to heed the words of the Peacemaker.

With capitalism as the driving force, we are seeing unprecedented rates of poverty, social upheaval, and environmental destruction across the globe. In the name of sustainable development, governments are promoting global trade agreements and domestic policies that favour multinational companies and big business, and that wreak havoc on local economies, the environment and communities. Through their actions, it is clear that many governments and even aid agencies have equated the notion of sustainable development with economic development, throwing the term around casually and peppering their documents with it liberally.

Yet, although economic development is an important component of a sustainable community, it must not outweigh the environmental, social, cultural, and spiritual elements so critical to any notion of development. More often than not, these considerations are given negligible weighting in government decision-making. In the name of sustainable development, our resources are being exploited at an unprecedented rate, our food supply is being taken over by genetically modified organisms, our

lands and waters are being saturated with pesticides and toxins, and our climate and air are being polluted by the industries that support the supposed ‘needs’ of society.

It is no wonder, then, that many people are sceptical of the term sustainable development. How can it be a good thing if it has had such a devastating impact on the environment, economy, and social and cultural fabric of communities? Clearly, sustainable development is about more than economic development – it must also revolve around sustainable lifestyles and sustainable livelihoods.

On an individual level, we need to take a serious look at how our actions affect people and ecosystems around us globally. This doesn’t mean that we have to give up our lifestyle and ALL the modern conveniences that we’ve become used to, but it does mean factoring the environmental and social impacts of our actions and purchases into our decision-making. It means asking more questions and finding better alternatives.

For instance, we need to rethink our production and consumption choices. Why do we focus so much on wasteful, resource-heavy, and polluting production? What is the real cost of paper when the impact on the environment is accurately figured in? Why doesn’t the price of consuming these goods accurately reflect the price their production imposes on people and the environment? If it did, the price of most goods would be so high that we would no longer be able to afford them!

In order to meet the basic needs of all people and protect the environment for those that come after us, decision-makers need to start thinking on a smaller-scale. Government policies need to support livelihoods at the community level where people are most able to assess and manage their resources, and view the impact of their consumption patterns. Of course, those who have a vested interest in the current capitalist system will say that shifting policies to support decentralized, small-scale production and local consumption is unrealistic, impractical, or too costly. But what they really mean is that it will be impractical or costly for those who already have the means to support their families quite comfortably, all at the expense of indigenous peoples and the majority of the world’s citizens, who suffer to support this comfortable minority.

Today the words of the Peacemaker still ring true in the decision-making process in our communities, but to truly achieve sustainable development, lifestyles and livelihoods, indigenous peoples need to have access to our traditional territories, resources, and activities. We need to be able to make our own decisions, decisions that accurately reflect the needs of our families and communities. To adapt an old saying, “the one who wears the shoe best knows if it fits.” We know that the current ‘sustainable development’ policies we are subjected to and affected by throughout the world do not “fit” in our communities. ✎

Lynn Katsitsaronkwaw Jacobs is a member of the Mohawk Nation and a former intern with Pacific Peoples’ Partnership’s Youth International Internship Programme.

ACT LOCALLY, THINK PACIFICALLY!

by Andrew Stanton

Merra Minne Kipefa, a youth delegate from Papua New Guinea at the inaugural Pacific Youth Caucus on the Environment in April 2001, captured the spirit of the gathering with his motto: 'Act locally, think Pacifically'.

Hosted by the University of Wollongong in Australia, the meeting was the first major forum of young environmentalists from the South Pacific islands held under the auspices of the United Nations Environment Programme. The idea to hold the caucus came from the young people of the South Pacific themselves; to many, the results were surprising.

The idea for the forum was hatched at the inaugural UNEP Asia Pacific Youth Forum, which was held in Singapore, September 1999. Representatives from Tonga, Kiribati, Nauru, Niue, New Zealand, Samoa and Australia decided that a separate forum for the Pacific should be held and they subsequently founded the Pacific Youth Environment Network (PYEN) as a group of young people committed to youth networking and youth empowerment in the Pacific. Megan Aliklik from Nauru emphasised that a regional conference would not only strengthen the network but could also be a forum for expressing the concerns of Pacific young people to regional governments, inter-governmental organisations and the Rio + 10 process.

With that resolution, it was up to the young people to take the idea forward. The strong friendships and solidarity that developed between the delegates during their week together in Singapore paid off as the PYEN spent much of 2000 negotiating with governments and international organisations for support. By early 2001, most arrangements were in place for the event to go ahead.

CAUCUS TIME

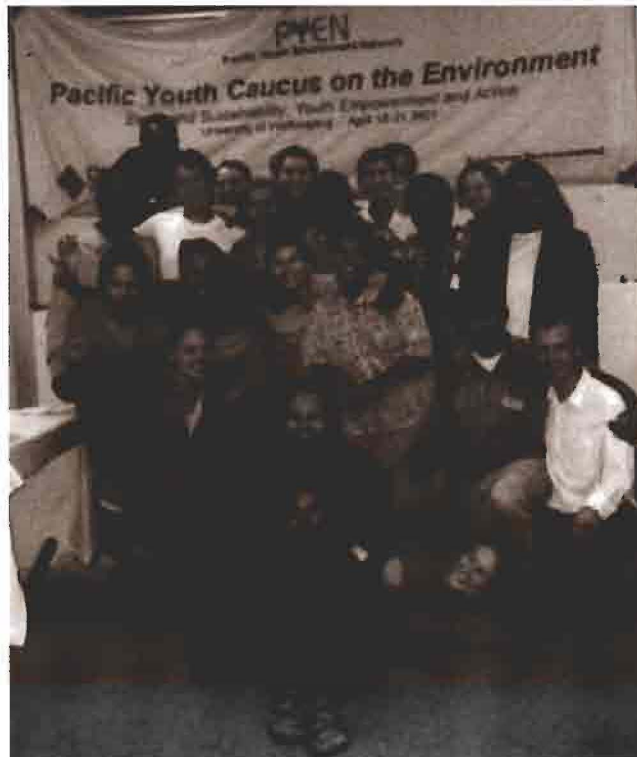
When delegates began to arrive, the organisers' families and friends helped transport them from Sydney airport to the industrial city of Wollongong, two hours south on the coast, where they would eat, sleep and conference for the rest of the week. That first day was emotional for many members of the original Singapore group, as they were

reunited with friends whom they had been in regular email contact with for a year and a half.

That night everyone dined together for the first time in Australia. It was fish and chips on North Wollongong beach looking east over the vast Pacific Ocean. Despite the responsibility each person had as a representative of their country, the mood was relaxed and festive – that night it seemed like everyone had put aside their worries and was simply happy to be enjoying the company of new and old friends.

The next day the caucus was on. First up were the country papers. Delegates from each country introduced the caucus to their country and the environmental issues of greatest concern to their island. It's not surprising that

climate change, which threatens to raise sea levels and submerge islands, was agreed to be one of the most pressing and urgent issues. However, it was only one of many major environmental crises they identified. For example, Merra and Raymond Unasi, the delegate from the relatively large Pacific island country of Papua New Guinea, explained to the caucus that tied aid (conditional aid) was one of a series of serious problems for their country. Interestingly, the caucus sponsors, AusAID, were singled out for criticism for giving what they call 'boomerang aid' whereby Australian funds for development projects return to Australia in the form of consultancy fees, raw materials and other transactions with Australian firms.



Next the caucus held a series of workshops, presentations and panel discussions covering such diverse issues as biodiversity conservation, sustainable development, waste management, and alternative technology. James Arvanitakis from the Australia-based NGO AidWatch gave a presentation on eliminating poverty in the Pacific. James said that in looking at poverty it is important to distinguish between 'food poverty' and 'money poverty.' He said that in many Pacific islands, although many people are money poor they are not food poor, and therefore are healthy and self-reliant. He cautioned that western-style development can undermine traditional modes of food and social security, erode

THE WOLLONGONG DECLARATION

Adopted by the Pacific Youth Environment Network, Wollongong, Australia on April 21, 2001. An excerpt of the full declaration.

We, the Pacific Youth Environment Network, have gathered on this day at Wollongong, Australia, to affirm our collective responsibilities to restore and protect our cultures and our environments.

We urge the United Nations system and the countries that are to gather at the World Summit for the Environment to honour our concerns and to respect our rights to our intellectual and cultural heritage and to our lands and resources.

We reiterate our commitment to sustainable development and oppose current models of development being pursued by multinational corporations, industrialised Nations and our own governments that are proving detrimental to Pacific eco-systems and Pacific cultures.

OUR VISION FOR THE FUTURE

In order to restore and protect our environments for our future generations, we assert that our vision for the future must be recognised.

9. We envisage a future that recognises and celebrates the inter-relationship of the environment and people. We desire that the natural environment be accessible to all persons now and in the future.

10. We yearn for a world:

- 10.1 in which our land, water, trees, animals, air and our cultures, are not valued according to economic worth, but rather, for their inherent and spiritual value;
- 10.2 in which our bodies are free from the poisons and diseases that are caused by the pollution of the natural world;
- 10.3 in which our peoples are free from threats to their livelihoods, traditions, and their very existence; and
- 10.4 in which our consciences are free from the guilt of depriving our sisters and brothers of the present and our children and grandchildren of the future, of those natural resources on which we have relied for our material requirements and our spiritual needs.

act locally, think pacifically continued... self-reliance and sustainability and often be a root cause of food poverty.

Later in the week we organized a role-playing workshop. With help from Merrra, the caucus played out the saga of the controversial and destructive Ok Tedi mine in PNG. Delegates assumed the roles of World Bank and government representatives, traditional landowners, mine workers, trade unionists and conservationists. The performance of Tawati Uati from Kiribati was so convincing that delegates wondered if he had been a World Bank representative in a past life!

On the second to last day of the caucus, the delegates visited a protest camp 20 minutes up the coast from Wollongong next to Sandon Point, a famous surfing spot. There the traditional owners of the region had occupied an area scheduled for housing development. The land directly next to Sandon Point is an Aboriginal burial ground, and elsewhere on the site is extensive evidence of tool making proving that it is a place where Aboriginal people have been gathering for thousands of years. A few years ago the remains of a 'Kuradji'—a clever man, the equivalent of a high ranking 'shaman'—were discovered at Sandon Point. The visit from the islanders was emotional for many of the protestors as well as delegates who could identify with the Aboriginal struggle for the recognition of land rights.

By the end of the five-day caucus the participants were exhausted. Not only had we jammed in as many workshops, field trips, impromptu dance parties and sing-a-longs as possible but we had also drafted and signed two major declarations: the Wollongong Declaration and the Climate Change Declaration, each to be submitted to the World Summit on Sustainable Development in Johannesburg, South Africa. The declarations call on governments and corporations to halt the consumption of fossil fuels and for the Pacific islands to be allowed to develop in ways that take into consideration the needs of all Pacific island people, including young people.

The delegates finally returned home after a gruelling but fruitful six days in Australia to continue with the projects and campaigns that they had briefly left behind. Now they could continue their hard work with the knowledge that they were working in solidarity with many other young activists across the region. 🌱

Andrew Stanton, a young social justice and environment activist living on the east coast of Australia, helped organize the Pacific Youth Caucus on the Environment. Andrew is Aidwatch's Papua New Guinea Campaigner and the United Nations Environment Programmes Youth Adviser to the Pacific. People wishing to assist young activists from the Pacific to attend future regional meetings can contact Andrew by email at andrew@stanton-assoc.com.au.



YOUTH-TO-YOUTH PROJECT FINDS ENVIRONMENTAL COMMON GROUND

by Rita Parikh

Papers, bodies, books and markers lay strewn across the board room floor of Pacific Peoples' Partnership's Victoria office. Brightly coloured flip charts adorn every inch of wall space, mapping the creative journey of the past five days. That journey has been navigated by a handful of indigenous youth whose passion for the environment, concern for their peoples, and belief in the capacity of young people to create a more hopeful, sustainable future, have brought them together for what will be a four-week cross-country mobilizing tour.

The project is aimed at inspiring thought and action among young First Nations people in Canada around issues that are of common concern to people across the North and South Pacific. What is happening to the marine life upon which coastal communities have relied for centuries? How have globalization and foreign-owned business affected local control over precious resources? How is cultural survival bound up in the integrity of the land? And what happens to communities when this integrity is threatened?

These are a few of the questions that such young people explored through PPP's Youth-To-Youth Public Engagement Project last spring. Kyle Popham, a member of the Tuhourangi/Te Arawa and Tuwharetoa tribes of New Zealand, and an outdoor recreationalist and activist in environmental conservation, was among the first of the five project facilitators to arrive. He was joined by Juliette Hakwa, who works on Pacific regional waste management programmes for the Foundation of the Peoples of the South Pacific in Vanuatu, and by Merra Minne Kipefa, a student in environmental chemistry at the University of Papua New Guinea, and a long-time environmentalist and member of the Pacific Youth Environment Network in Australia.

Rounding off the team were Lynn Katsitsaronkwas Jacobs of the Mohawk Nation of Kahnawake who serves as environmental advisor on a range of issues from illegal waste dumping to recycling programmes, and Shalene

Jobin, of the Red Pheasant Nation of Saskatchewan. Both Shalene and Katsitsa are members of Canada's Youth Summit Team. They traveled to the World Summit on Sustainable Development in Johannesburg, South Africa last month to bring an indigenous voice to the deliberations on how to address the most pressing environmental issues confronting the planet today.

For close to a week, the five facilitators and a handful of representatives who traveled in from various First Nations communities in Canada, put their heads together to create an invigorating workshop aimed at drawing out the thoughts, fears and aspirations of young people concerned about what is happening in and around their communities. Armed with an array of popular theatre and participatory education techniques, the team traveled through B.C.'s Sto:lo, Gitksan and Secwepemc Nation communities, across to Meadow Lake, Saskatchewan, to



The team (l to r): Kyle Popham, Lynn Katsitsaronkwas Jacobs, Shalene Jobin, Merra Minne Kipefa and Juliette Hakwa.

meet with the Waterhen and Flying Dust First Nations, and on to Mohawk territory in Kahnawake, Quebec. Surrounded by eager youth aged 15 to 25, the facilitators drew on the participants' personal understanding and engagement with the issues, brought an international perspective to bear on their experiences, and helped develop tools to act both locally and globally.

Though the workshops have ended and the facilitators have returned to their

communities, the project marks neither the beginning nor the end of the youths' environmental activism. For the young people in the communities who were touched by the project, an indigenous youth environmental network, a video, and future skills and knowledge-enhancing workshops are all in the works. And for the facilitators themselves, the intense cross-cultural collaboration the project demanded, the local community immersion the workshops offered, and the international perspective they gained as they traveled across the country have pushed their analysis and fuelled their determination to continue in their own communities to work for a more sustainable future. ✎

Rita Parikh is Executive Director of the Pacific Peoples' Partnership.

The Pacific Peoples' Partnership Youth-to-Youth Public Engagement project was made possible through financial support received from the Canadian International Development Agency, the Anglican Church of Canada, VanCity Savings and Credit Union, the Mennonite Central Committee, the Assembly of First Nations-Labrador and Quebec, the United Nations Association of Canada, Quaker Friends Service Committee, the Gitksan Nation, and many others.

TURTLES ON STAGE

by Laura Palmør

Young actors are frequently urged to 'come out of their shells.' A group of fledgling thespians in Papua New Guinea is taking this advice quite literally, jumping out of their shells to tell an important story about the threatened fate of the local leatherback turtles.

In many villages across Papua New Guinea it is still common to find turtle meat and turtle eggs at the markets, despite dangerously dwindling turtle populations. According to turtle expert Job Opu, who leads the Canadian funded 'Turtle Conservation Project' at the Samoa-based Canada-South Pacific Ocean Development Program, the turtles are experiencing a dramatic decline. He says that the Pacific leatherback turtle is in serious trouble, with just over 2000 left in the region. That gives the Pacific leatherback the dubious distinction of being the most endangered sea turtle in the world.

It was this startling fact that moved the Omboli Theatre group to take up the cause of the Pacific leatherback. Omboli is made up of a dozen young people who live in the village of Lababia in the wetlands in the Kamiali Wildlife Management Area on the Morobe coast of Papua New Guinea. The group is a grassroots, community-based organization involving unemployed youth with talents in music, dance and drama. But this is no ordinary organization, and certainly not your average run-of-the-mill theatre group. The young people of Omboli believe that they can use drama to communicate messages to villagers about conservation ethics. The idea to take on the turtle's cause was driven by the Village Development Trust (VDT), a local conservation organization that developed a workshop on the turtle with the Kamiali community.

The dance/drama

production is based on the life cycle of the leatherback turtle, and its enemies. Ten male actors and two female actors tell the turtle's story through a series of scenes using dance, mime and pure theatre. The play opens with the birth of a leatherback, the eggs laid and then hatched. Female leatherbacks, the audience is told, may lay eggs four to five times each season, each time depositing 60-120 eggs! Assuming a young turtle survives this period, it will then face various threats to its existence. At one point, a young actor in a turtle costume turns to the audience and says, "We do not cause damage to enemies' gardens or homes and spoil their life. But they do this to us. We must move or migrate to other areas."

The production ends with a moving message to the local people to help conserve the turtle. The young actors challenge the audience to consider the main threats to the turtle. Feedback from local communities after the performance indicates that local people are largely unaware of the ecological damage caused by egg harvesting, the disturbance of nesting beaches, and the harvesting of adults for meat. It is the egg harvesting which is thought to have brought about the worldwide decline of the species. The eggs are considered a delicacy and may be sold for a high price at the local markets. In many villages where the play is being performed, villagers are still consuming and selling turtle eggs, so the message hits close to home. As one villager explained, "Now we know why some of the turtles have completely not returned to their nesting sites. We are very sorry about this. It is now for us to protect this turtle for future generations."

Despite the challenge this poses to peoples' eating habits and livelihoods, the leatherback turtle drama has been widely and warmly received throughout the region. Thirty performances have been done and many other villages and groups have asked that the play be performed for them. The Village Development Trust hopes that by taking the turtle's message to people in a non-threatening way, local communities like Kamiali will help protect turtles and their nests.

The young people of the Omboli Theatre group and the VDT are determined that with their help, this creature which has survived for a billion years might stand a fighting chance of making it through the 21st century.

Laura Palmer is the Media Relations Officer for the Canada-South Pacific Ocean Development Program. Her position is made possible through CUSO. She is based at the Forum Secretariat in Suva, Fiji.

VOICES OF THE CHILDREN

by Laura Palmer

It seems there is no shortage of big important meetings to discuss big important issues. Conferences, symposia and workshops abound. And when movers and shakers gather to discuss weighty global issues, some critical voices remain unheard—particularly those of young people, who rarely have their say in shaping the future of their world. An innovative new project taking shape in the South Pacific aims to change that.

It all began when a small group from the Samoan-based South Pacific Regional Environment Programme (SPREP) met to discuss how the Pacific should be represented at the World Summit on Sustainable Development held August 26 to September 4, 2002, in Johannesburg, South Africa. One participant in those early discussions was former teacher Seema Deo, now an education and awareness officer with SPREP. She says the group decided to do something different: to see young people represented and get their voices heard. "We wanted young people to have a say about environmental issues. After all this is their future we are talking about," says Deo.

The 'Voices of the Children' project was born. Children from countries throughout the Pacific are being asked to speak their minds on topics normally reserved for adult thinkers. Areas for discussion include the vulnerability of island countries, climate change and sea level rise, good governance and energy conservation.

In Seema Deo's experience, children often have unique insights into subjects in which we assume they have no interest. "As a teacher I learned that young people do care about these big issues. We think we are protecting them by trying to shield them from controversial matters, but we aren't. Young people want to have a say in what's happening in the world around them," she says.

The challenge was to translate complex issues into a language that young people can understand. It's not just a matter of breaking down the concepts and breaking up the multi-syllabic terms. "We are challenging ourselves as well. What do we really mean when we use buzzwords like 'poverty alleviation'? If you can't explain it to a ten-year-old, the concept is meaningless," says Deo.

The plan was to talk to youth from as many Pacific island nations as possible and ask them a series of questions. How worried are you about the ocean rising? Does your home ever get flooded? Tell me about a time when it did? What happens when the power goes out in your home? One can see how the big universal themes become tangible questions that make sense to young people.

The final product was a high impact visual montage of young people from the Pacific telling it 'like it is'. In their own words, youth expressed their hopes and their fears for the future of the islands they call home. The children are identified on screen by their name, age and the Pacific island nation they call home. Hence *Voices of the Children* will serve as a powerful tool for communicating the worries and the dreams of Pacific island youth.

There is a vision for the project beyond the summit. Those involved say *Voices of the Children* can be used as an educational tool available on-line and distributed through other sources throughout the region.

Though *Voices of the Children* was to be displayed at the World Summit on Sustainable Development, it was one of thousands of individuals, NGO's, businesses, and nations all jostling for the attention of the thousands of delegates in attendance. Such a prospect didn't concern Seema Deo in the least.

"What could be more powerful than the voice of a child? We hope kids will be able to do what sometimes politicians and activists can't. We are asking them to cut through the jargon and tell it like it is. I'm convinced they won't let us down."

Laura Palmer is the Media Relations Officer for the Canada-South Pacific Ocean Development (C-SPOD) Program. Her position is made possible through CUSO. She is based at the Forum Secretariat in Suva, Fiji.

ENVIRONMENTAL ISSUES OF

by Kyle Popham

Though Aotearoa (New Zealand) is seen as a beautiful, clean, and green country by most visitors, it has many problems threatening its shores. The most predominant? Ignorance!

While multinational corporations happily exploit our forests and fisheries, some of our own enterprises, like the agriculture and tourism industries, exact their toll as well. Development, over taxing of kaimoana (sea food), industrial pollution of waterways, the increase in our population and its use of vehicles - these are just some of the potential killers of our homeland.

Probably the most immediately dangerous threats we face in Aotearoa are the effects of global warming and ozone depletion. To stay in our summer sun for too long these days can be dangerous and even fatal - it takes an alarmingly short time to get a painful burn.

I've seen my swimming and fishing spots become unusable as a result of industrial run-off into estuaries, and pollution from city ports. In the relatively short period from when I attended primary school to when I finished college, the bay area I lived in about 20 kilometres south of Auckland's eastern ports, became contaminated. My friends and I watched our swimming and fishing spots disappear one by one starting with those closest to the city, and then, bay by bay, those inevitably nearest to us.

Storm water run-off contributed to the destruction, as most of the channels collecting the town's run-off passed through the most toxic areas and into natural water-courses leading to surrounding bays. Two things I will never forget about this time of my life include hearing that there had been mutant marine life found in the estuary where I'd spent the first five years of my life, (in that time I had often seen dolphins and whales), and seeing the reality of pollution in the wake of a cyclone - the washing machine effect cleaned the ports, harbour and inner bays of all the rubbish that had been dumped, washing it ashore and rinsing the area clean. We swam in clean water for the first time in years after that, but it only remained this way for a few weeks. The toxic wash has long since passed us and continues to spread, as does intense residential development to handle expansion from our burgeoning cities.

Most of these problems could have been prevented with political foresight and will. Yet, it seems solutions are sought only after the damage has already been done. Local residents upon hearing about the damage in the estuary, lobbied local councils to put pressure on the various commercial companies responsible - tighter restrictions on all local industries eventually ensued

enabling the estuary and connecting lagoon to recover somewhat in the last ten years. The local bays leading into the area, however, still remain unusable making these efforts seem all in vain.

As in most places in the Pacific, and indeed the world, hope for the future is seen to lie with our youth. And the potential for youth action lies in our capacity to educate ourselves. For our young Tuhourangi people in my area of Rotorua, education about the environment, and our place within it, generally happens in the home and to some extent at school. If a family has interest in land and resources and has a livelihood dependent on those resources, a young person may be compelled or inspired to act to protect them. While skills to manage or oversee land and resources may be handed down by mentors in the community or parents, many young people seek further education in environmental science and resource management at technical institutes and universities.

There is a need for more of our young people to take initiative in these areas, to realise the effect that colonisation has had on us as Maori, to shake off the whakamaa (shyness) to engage, and to realise our role as kaitiaki (caretakers) of Papatuanuku, our earth mother. In our own schools, "Kohanga Reo", "Kura Kaupapa", and "Te Wananga", we need to support these places of learning for our Tamariki (children), and to transform sustainable philosophies into reality. We need to encourage youth to network and share information nationally and internationally so that they may be holistic in their thinking and dealings. We must live by example to educate against ignorance.

A small river flows through my little kainga (village), Whakarewarewa, Rotorua. In this river, Maori children make their pocket money as penny divers, swim for recreation, or cool off from our hot thermal pools. As this river comes from a source that passes forestry operations, it will be important for our kids be aware of their water and monitor it so that this traditional spot remains a healthy part of their future.

Maori people hold the keys in a lot of land-based endeavours in Aotearoa today. Our youth are acquiring more skills every year; their choice of career path will affect the lives of generations to come. We can and should involve ourselves in effective consultation to ensure that our resources are managed correctly and treated with respect and integrity. Youth are leaders of today, not just tomorrow. 🙌

For the past five years, Kyle Popham has worked in youth camps, conservation programs, and Maori-based youth and youth mentorship programs.

AOTEAROA

VANUATU'S GROWING YOUTH POPULATION LOOKS TO ITS FUTURE

by Juliette Hakwa

Many Pacific islands suffer from serious environmental problems: poor waste disposal strategies; contamination of our water; degradation of marine life and coastal areas, and the depletion of our mineral and forestry resources. Vanuatu is no exception.

So what are youth doing about it?

Vanuatu has an extremely youthful population – the average age is 17.5 years, and 50 per cent of our people are between the ages of 18 and 30 years. A large proportion of these youth live in the main urban centers of Luganville, and our capital city Port Vila, although the majority of our population, close to 80 per cent, live out their lives in rural areas.

There are many social problems experienced by youth here in Port Vila, due to increases within the last 10 years of urban drift as a result of vast economic and social changes, particularly in agricultural areas, that we have experienced since gaining independence from Britain and France in 1980. Unemployment, high elementary-school drop-out rates, crowding in settlement or squatter areas around the greater Port Vila area, are all problems our young people face. So the question is: Where do youth environmental concerns and issues come in?

Many youth living in urban areas such as Port Vila are of the opinion that though the environment might even be important, environmental threats don't really affect them. They are someone else's problem. In fact, when we discuss environmental issues in Vanuatu, there are often generalisations that these problems are rural (*aelan*), and don't concern those of us in the cities. Indeed, statistics show that 47 per cent of the youth who live in Vila were born here and have never been back to their home islands. And if there is a problem in town, such as poor waste disposal practices, people don't think of it as their problem, so much as one city council must deal with. Others think of environmental issues being an overseas problem with western countries polluting our air and seas. For the past year, I have been working with the Pacific Waste Awareness Evaluation Programme, a project of Foundation of the South Pacific, a regional non-governmental organization committed to supporting local efforts at community development. We recently surveyed 50 youth between the ages of 15-30 years who represent a general cross-section of young people from Port Vila and come from varied socio-economic, cultural, and spiritual backgrounds. We asked them to comment on their concerns about the environment.

What we learned was that the majority surveyed believe that people are already aware of the environmental threats, and that they are simply too lazy, don't care, or do not have the education or knowledge to address the problems. It was also interesting to see that more than 50 per cent of those surveyed had taken part in at least one

World Clean-Up Day Campaign. Perhaps one of the most important issues identified was that over 80 per cent of them believe there is a clear lack of involvement from government on environmental issues.

From the survey several strategies emerged. First we needed to focus on determining how best to educate our youth about the specific problems we are facing here in Vanuatu. What are the most effective ways of getting that knowledge out there? We also recognized that we needed to address the lack of youth involvement in national policy and decision-making. How could we get youth voices to be heard?

"Our youth are our future leaders." An over-used cliché? Possibly. But our hope for saving our environment and our island way of life does not lie with current political and economic policies. Youth need to take action and begin to shape their own future. The only thing we have to lose by not trying this would be our environment. 🙌

Juliette Hakwa is a research assistant for the Foundation of the South Pacific. She hopes to return to university soon to complete a specialisation in development studies.



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SUSTAINABILITY AT THE UNITED NATIONS: by Shalene Jobin a rookie's perspective

As a recent university graduate with an interest in international development and other cultures, I had hoped to one day work at the United Nations. But after returning this week from New York, where I was a youth representative for the Canadian delegation to the World Summit on Sustainable Development (WSSD), I realized that the UN isn't exactly what I had imagined.

My name is Shalene Jobin and I am a 24-year-old urban Aboriginal woman in Canada. My father is Metis and my mother is Cree from Red Pheasant First Nation. I was born in Calgary, Alberta and have lived in Alberta all of my life. For the last year I have been one of twenty Canadian Youth Summit Team members whose mandate is to get Canadian youth involved and empowered in sustainable development issues leading up to the WSSD gathering August 2002 in Johannesburg, South Africa.

The Youth Summit Team, sponsored by the United Nations Association of Canada, grew out of the recognition that youth perspectives on the future of our communities and our environment need to be heard more clearly at international forums. Coming ten years after the first world summit in Rio de Janeiro, the upcoming WSSD is an excellent opportunity for youth voices to be heard. For the past year, young people from across the country have been meeting to voice their concerns, speak about their activism, critique current processes, and put forward alternatives.

As a Youth Summit Team member, I had the amazing opportunity to be the Canadian youth representative at Preparatory Committee III, the third of four UN meetings attended by delegates from around the world to create and debate the proposed action plan being brought forward to the WSSD. I wanted to present a youthful indigenous perspective to the process and to share what I'd been hearing over the past year. Prior to attending I was quite intimidated by the UN and doubted that I possessed the knowledge required to be effective, but there were only three other indigenous youth present. There are so many decisions being made that affect our people that I felt our perspectives needed to be voiced.

My first impressions of life in the international territory of the United Nations have been both positive and negative. To be honest the main thought I had before and during the conference was how ironic the process is. I felt like a hypocrite preparing for a conference about sustaining the earth while printing all the material I needed to read and use... all those poor trees! And when I got there, YIKES, so much paper was used and wasted! One room I walked into actually had paper piled five feet high, and because of the repetitive nature of the discussions, the piles of paper were useful one day and garbage the next. To be

fair, I learned that the UN has a paper-recycling program, but there definitely weren't a lot of recycling bins around!

One of the big ironies is how unsustainable the WSSD process is. Lock hundreds of bureaucrats in smoke-filled rooms for two weeks with probably less than 4 hours of sleep a night, sometimes working 20 hours+ a day. I don't know about you but I think it's probably not the best environment for forging recommendations to guide future global actions by governments around the world. You're there to create a healthier planet but you don't even see the light of day... it's easy to lose perspective!

Youth possess the energy and creativity that is sometimes missing in the UN process, lost amid the paper piles and 'wordsmithing.' One of the things the youth lobbied on was "Self-Sustainability in the UN Process." This campaign was my favourite of the two weeks. We handed out hundreds of coupons to delegates, entitling the bearer to take a 15-minute walk OUTSIDE, 15 minutes to hear the birds chirp, 15 minutes to enjoy the sun, or, my favourite, a 15-minute break to remind yourself of all the positive reasons why you are here. It was surprising how many people just didn't get it!

Throughout the process, I worked with other young people to influence the drafting of the Chair's paper which would be used to create the document going forward to the summit. More than 30 youth participated in the youth caucus at the preparatory meeting, and many more participate through an email list-serve. Our caucus has been

focussing on a range of topics from education to consumption, and from conflict to water and resource management.

For my part, I have tried hard over the past year to bring an indigenous perspective to these efforts. As I write this article, I am on the road with a group of young people from across Canada and the South Pacific. We are travelling to First Nations communities in Canada to talk to youth about what they think is happening to their land, resources and communities, and to help inspire common action. As Indigenous youth it is crucial that our voice is heard. Unfortunately the consultation process that is currently used by many governments does not support this. I will take what I hear to the summit in Johannesburg.

So, all in all, my first UN experience was not what I expected. I laughed, I cried, I was EXTREMELY frustrated at times but left with a feeling of empowerment. As youth, we CAN and MUST make a difference in this world that we are inheriting. 🌱

Shalene Jobin has Cree and Métis roots and is a member of Red Pheasant First Nation in Saskatchewan. Shalene has had a very diverse career; from working as a Computer Programmer to being a researcher and consultant on Social Services provided to Aboriginal youth. She has studied in Lund, Sweden and has recently returned from travelling across Canada with the Indigenous Youth to Youth project.

"You must become the change that you want to see in the world"

-Mahatma Gandhi

The international representation of the world's largest population, youth, implores you to support youth participation and action-based decisions focused on youth concerns...

GROWING A SUSTAINABLE COMMUNITY FROM OUR ROOTS: mohawk experiences in sustainable housing

by Lynn Katsistaronkwas Jacobs

It's an early spring morning in the Mohawk community of Kahnawake as I sit here sipping my fairly-traded organic coffee. The snow has finally melted giving way to new life and sprouting growth. Cardinals, a pair of blue jays, and countless robins, are nesting in the trees around me singing their morning songs. The air is crisp outside but my bare feet are warm and toasty on the terracotta-coloured heated floor. The large south-facing windows of the house bring in the natural light and heat of the morning sun, and the thick strawbale-insulated walls further surround me with comfortable warmth. I can hear the faint lull of the high-efficiency washing machine in the next room as warm water flows to it from the solar-heated tanks on the roof. The texture of the beige stucco walls, and the natural materials, finishes and colours create a healthy, welcoming atmosphere, inspiring me to tell you more about our community and our sustainable housing project called Kanata Healthy Housing.

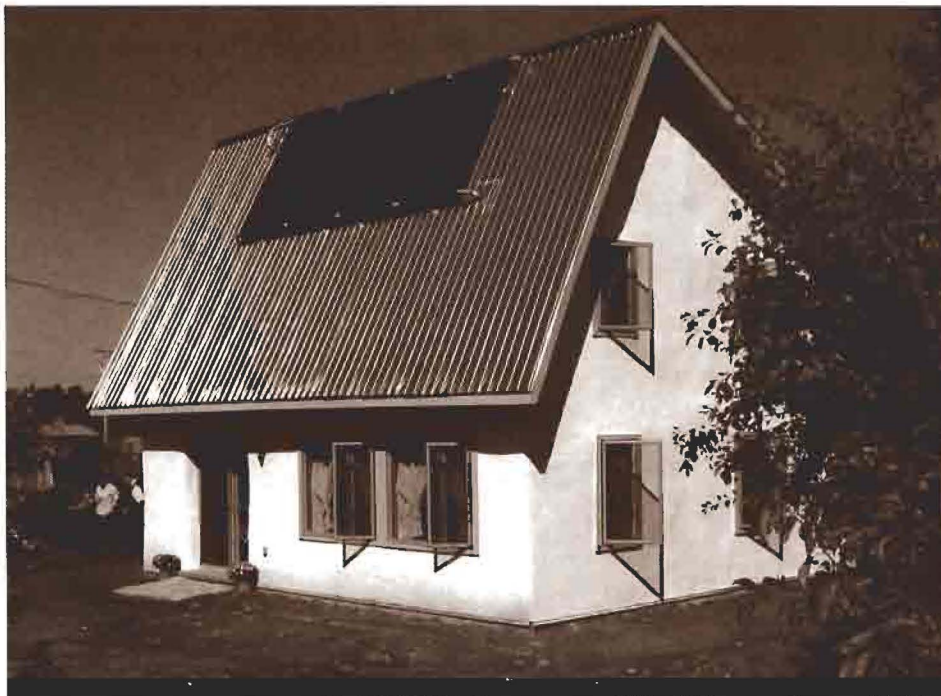
Kahnawake is a Mohawk community of more than 7,000 people located on the South shore of the St. Lawrence River near Montreal, Quebec. Although the traditional territory of the Mohawk people encompassed more than 9.5 million acres, the land area presently held by Kahnawake, one of several Mohawk communities, is only slightly more than 12,000 acres. In our language, the word for our nation is Kanien'kehaka, meaning "people of the flint". We form part of the Iroquois Confederacy of the Six Nations who came together in peace many centuries ago when we planted our weapons under the Great White Pine. We are also known as Haudenosaunee or "people of the longhouse," our traditional dwelling, and the seat of all aspects of our social, spiritual, and political life.

The Kanien'kehaka people now possess a lifestyle much removed from the land upon which we once relied for survival. With bordering industries such as a battery recycling plant, and the contamination of our waterway and traditional sources of food, the health of our community members is a serious concern. Asthma and more serious afflictions such as diabetes, scleroderma and cancer are prevalent in our community. Many of the

health problems have also been attributed to the unhealthy building materials, techniques, systems, and finishes used in our homes, where we spend a significant proportion of our time thanks to our cold climate.

Affordable housing is developing rapidly in Kahnawake, but affordability has come with a price – homes are built with non-renewable and unhealthy building materials, relying on inefficient energy sources, and offering inadequate wastewater treatment. Trees are felled and the landscape altered; little sign of the original natural habitat remains. This approach has led to destructive environmental and health impacts, a disconnection from our environment and social and spiritual unrest; it is also setting an unsustainable precedent for future generations.

The Kanata Healthy Housing project is a labour of love and commitment to the future well-being of our



The Kanata Healthy House

community. In 1997, several groups in the community including the Kahnawake Environment Office and Kahnawake Housing Department obtained funding to address some of the current problems with our housing and infrastructure. We created a multi-disciplinary team tasked with establishing a neighbourhood in Kahnawake that is sustainable, innovative, healthy, affordable, in-tune with our natural resources,

and culturally and socially relevant to the community. The Kanata Team set out on a research and development journey to seek sustainable alternatives to our present housing, infrastructure and way of life.

It took two years to conduct the pre-design research. This included a significant amount of community awareness-raising and input to determine what should be included in a sustainable house. The team then hired an architect and engineer who helped to design the prototype house and neighbourhood plan. Construction of the first house began in August 2000. Local contractors were hired to complete various components of the project including construction management, framing, plumbing, electricity, and stucco.

CONTINUED ON PAGE 19...

SOLOMON ISLANDS DEVELOPMENT TRUST 20th ANNIVERSARY

by Felix
Narasio

This year, the Solomon Islands Development Trust (SIDT) celebrates its 20th anniversary. SIDT got to work just a few years after our nation achieved independence in 1978; over the last 20 years this small but dedicated group of people has been closely involved with the villages and villagers that are the backbone of the Solomon Islands.

SIDT understands that the heart of the nation lies in village life. That is why it focuses on four areas of concern—improving nutrition, sanitation and health, and securing modest amounts of money. Towards this goal, SIDT emphasizes solutions that require small investments, yet immediately raise the quality of village living. For better nutrition, SIDT encourages families to establish their own SupSup or kitchen garden. It demonstrates how a family toilet improves sanitation and how better health comes when family members sleep under treated mosquito nets and cook and serve food from an upgraded kitchen. SIDT also shows villagers how small income-generating projects can gain them a bit of money.

In its first five years, SIDT informed thousands of people in hundreds of villages what this new organization was all about. It was the 1980s, and people were certain that development was about having money or staka. They thought development was impossible without it. SIDT had a different message: money is necessary, but other things are equally important, including good leadership, commitment, working together, understanding the development process and leveraging one's local resource base. SIDT sent trained village helpers - Mobile Team Members - to thousands of villages to help villagers see beyond their financial limits and get a handle on the complex and difficult process of development. Next, SIDT started to take practical steps to help villagers gain income by converting their natural wealth into cash, but to do so in such a way that whole villages shared in the gains.

Recently the work of the Trust has increasingly focused on making villagers aware of the great natural wealth of their forests, lands and seas and connecting these resources to willing markets. For example, SIDT brought Chris Delany, a New Zealand woman expert in paper-making from village-based fibers, to Balai (Malaita) and Nazareth (Western Isle) to teach paper-making from leaves, bark and other materials found locally in great abundance.

One of the most difficult areas to address has been logging. However, when supplied with the facts, it doesn't take villagers much time to realize how poorly they are treated by outside business



1. LOCAL MARKET OUTLET
\$571,698.00
2. LOGGING (ROYALTY)
\$61,253.00
3. ECOTIMBER PAYMENTS
\$1,320,499.00

interests and to seek a more profitable and sustainable approach. The best price for logs is obtained when the people harvest their own forest wealth and that is what SIDT's Ecotimber Unit has done. It exported more than a million dollars worth of trees between 1997 and 2002. That same volume of timber, if sold on the local market, would have gained the villagers only half a million or an even worse price from foreign logging firms. With all their failed promises, little care for the environment, and weakening of the social fabric, the round loggers could only offer \$61,253 in royalties.

Another project for SIDT has been the butterfly raising. Until recently little attention was paid to these small, harmless and abundant forest creatures. But since 1997, SIDT's Conservation in Development department has been conducting village-level workshops to teach people how to raise butterflies for profit and at the same time maintain balance in nature. SIDT's workshops teach villagers that simply netting butterflies can damage their wings—their most valuable part. SIDT recommends ranching these small creatures, protecting them from natural predators and making them more profitable for sale on the international market. In 2001 alone, villagers made more than \$50,000 from the sale of butterflies without impacting the environment.

Solomon Islands food security has fallen quickly and seriously in recent years, almost 1% a year since independence in 1978. SIDT's village outreach program ties in family food security, local market needs and the overseas cash market. The bottom line is that villagers must ensure that what they grow first meets their own family food needs before worrying about what the local market and especially the overseas demands.

Consider coral and seaweed cultivation, SIDT's latest efforts to convert natural wealth into cash. Growing seaweed earns the sea farmer about SI\$1.50 a kilo of dried seaweed, three times the current price for dried copra. These local products strengthen family food security first and only secondarily respond to the demands of local and overseas markets.

In SIDT's early years, its employees were also learning. They soon realized that simply telling people about development issues wasn't enough. As a result, SIDT incorporated new ways of distributing information; print media and popular theatre became the organization's major outreach tools.

The first issue of LINK magazine, started in the late 80s, focused on village life as central to the nation's well being while the next issue discussed how the bait fishing industry was both helping and hurting the quality of village living. Subsequent issues spoke about problems facing village people, including how the logging industry was destroying the local quality of life. In 1988, LINK staff began producing Pijin-English comic strips to bring the MTM message to more people in a different way.

CONTINUED ON PAGE 19...

RECOVERING THE FISHERY:

mounting resistance at burnt church

by James Ward

In 1999, the Mi'kmaq of Burnt Church, Nova Scotia on the eastern Atlantic coast of Canada, found themselves in an entrenched, armed conflict after the Supreme Court of Canada upheld their centuries-old treaty right to fish, hunt and gather—a right that was hotly contested by many non-native fishermen who already controlled a large portion of the fishing industry. For the Mi'kmaq Nation of the coastal Atlantic region of Canada, this violent and internally divisive struggle over fishing resources has deep roots in the early history of European contact. For centuries, in fact, indigenous peoples in Canada and around the world have struggled to preserve and protect their way of life from the pervasive, and often destructive, influences of European newcomers.

Prior to the arrival of the Europeans the Mi'kmaq enjoyed a fruitful and prosperous fishery, and seafood was a main staple in the Mi'kmaq diet. According to Mi'kmaq elders, the Creator (Kisulk) directed the Mi'kmaq to live on Mother Earth and enjoy the gifts of her lands and waters. In exchange, the Mi'kmaq were to protect and preserve Mother Earth. For more than 500 years the Mi'kmaq did just that, and shared this plentiful resource with the European people who arrived on their shores.

Europeans arrived before the voyages of explorers like Christopher Columbus, John Cabot and Jacques Cartier, as the Vikings and Basque fished on the Grand Banks on the Atlantic coast. But it was the French who first established a permanent settlement in the Mi'kmaq Nation in order to exploit the fishery to the fullest extent possible. With settlements, the French could fish virtually year round, from the breakup of the ice in early spring until the water froze again late in winter.

By the mid 17th century the Mi'kmaq waters had become overcrowded with European fishing vessels. Slowly, the Mi'kmaq were forced from their own waters because of the hostile nature and much larger boats of the Europeans. Pushed into a less sustainable inshore fishery, the Mi'kmaq were separated from their traditional food source and its cultivation.

Over the next four centuries, the Mi'kmaq population fell to the point of near extinction as a result of disease, war and famine. Euro-Canadians came to dominate and then decimate the fisheries on the Atlantic coast and by the mid-19th century there were only 1,300 Mi'kmaq left. It is this small but defiant nation that has been waging the modern-day battle to protect what remains of their fishery and way of life.

The Canadian government has figured large in the conflict. In the beginning of the conflict it was apparent that the Canadian government would choose conservation as the rationale and justification for denying the ancestral, inherent rights of the Mi'kmaq people. Under the Aboriginal Fisheries Strategy, the Mi'kmaq community of Esgenoopetitj (Burnt Church) was subjected to a 98 per cent fishery effort reduction over just six years. Subsequent policies established the notion of priorities for determining access to the fisheries. Conservation came first; respecting First Nations' rights was secondary.

The Department of Fisheries and Oceans' lobster fishing policy is a case in point: DFO closed the lobster fishery during the time when the Mi'kmaq traditionally fished—after molting, when the lobsters fed closer to shore and were therefore easier for Mi'kmaq fishers to access. The imposed DFO season meant that the fishermen would have to fish many miles out in far more dangerous



DFO officers and Mi'kmaq fishers square off on the water.

waters. This type of fishing requires large expensive boats with hundreds of lobster traps, something the impoverished Mi'kmaq can not afford. As a result, these policies pushed the Mi'kmaq out of the fishery.

Conflict came to a head in 1999 when a landmark ruling of the Supreme Court of Canada in the Marshall Decision gave renewed hope that the Mi'kmaq people would be able to participate in the fisheries as they

once had. The ruling recognized the treaty right of 1760-61, a peace and friendship treaty negotiated between the state and the Mi'kmaq people. The treaty specifically recognized the Mi'kmaq peoples' inherent right to their resources – to fish, hunt and gather and have commercial activity associated with it. ☞

resistance at burnt church continued...

The Mi'kmaq rejoiced in the ruling. It was seen as a vindication of their interpretation of their rights and, most importantly, a sign of hope for their delivery from miserable social and economic conditions. "As of today, there is no more hunger and dependence," said Chief Terrance Paul of Membertou. The Mi'kmaq people immediately exercised their Aboriginal right recognized in the 1760-61 treaty and the Supreme Court decision and commenced their own lobster fishery.

But the non-native fishing industry saw the ruling in a different light. They felt that the expansion of the Native fishery would have a severe impact on their livelihood. Non-native tempers flared and tension grew. The non-natives threatened to burn boats, destroy traps and otherwise disrupt the native fishery, and became so enraged with the thought of a native inclusion to the fishery that on October 3rd, 1999 they launched a raid into Burnt Church waters and destroyed 3,000 Mi'kmaq lobster traps. The DFO and police did nothing to prevent the destruction.

In response to the tensions, the Supreme Court issued a clarification to its original ruling, stating that the Federal government was in charge of the fisheries and had the right to regulate the Mi'kmaq treaty right. The Mi'kmaq rejected the ruling arguing that it was caving in to political pressure and the violence of the non-native fishermen. The government, through DFO, then began pursuing interim agreements with individual bands, offering large sums of

money in exchange for submitting to DFO control over the resources. The stage was set for further conflict between Canada and the Mi'kmaq.

In February, 2000, the Esgenoopetitj (Burnt Church) First Nation decided to exercise their inherent right to self-determination and created the Esgenoopetitj Fishery Act. Although the act and its accompanying management plan adopts all conservation measures used by DFO, incorporating them in accordance with Mi'kmaq traditional philosophy, the federal government refused to accept it. Clearly the issue was one of control, not conservation. The fishing industry represents the Maritimes' fourth largest money-maker, worth several billion annually, and the Government of Canada will not willingly relinquish control over it.

The Mi'kmaq Treaty confrontation is a struggle against colonization and its legacy. It is about challenging colonial domination and corporate control over indigenous peoples' lands and resources. Tensions between native and non-native fishermen merely obscure the real issue—the need for federal recognition of treaty rights and obligations. When the government recognizes and acts upon the injustices committed against the Mi'kmaq in the struggle to control its resources, perhaps then those tensions can ease and some form of reconciliation can be found. ☺

James Ward is a member of the East Coast Warrior Society, which is fighting to enforce Mi'kmaq treaty rights. He is a resident of Burnt Church, but is currently earning a Masters in Indigenous Governance at the University of Victoria in British Columbia.

Papua New Guinea is facing rapid resource development which is putting pressure on the environment and affecting the quality of life for people living in these environments. The major resource use areas are: mining, petroleum extraction, forestry, cash crops, and subsistence farming.

SHAPING PAPUA NEW GUINEA'S FUTURE

by Merra Minne Kipefa

Youth involvement in environmental decision-making processes has been limited. The instability of the political and social systems has served to marginalize our voices. As youth, we have to assert our voices and affirm our commitment to sustainable development while opposing the work of multinational corporations, industrialized nations and our own government to undermine PNG's ecosystems and cultural heritage.

We assert that PNG is not a place where "island paradises" are waiting to be exploited by the world's industrialized nations nor are they "empty frontiers" available for all forms of industrial pollutants. Our vision for the future must be recognized in order to protect and restore the environment for future generations.

We see a future that recognizes and celebrates the inter-relationship of the environment and people. We want the natural environment to be accessible to all peoples, now and in the future. The concept of sustainable development must include social and ecological considerations and ensure that the health of our environment is not compromised for economic gains. ☺

Merra Minne Kipefa is a graduate student in environmental chemistry at the University of Papua New Guinea. He also teaches high school part time in Port Moresby.

CONTINUED FROM PAGE 15...

Volunteer labour, or sweat equity, was an integral part of the project, to ensure affordable and sustainable construction. Volunteers participated in many aspects of construction including framing and interior finishing. And it was volunteer hands that built the earth block wall complete with switch-grass bale insulation. Not only does sweat equity decrease construction costs, it also, more importantly, builds family and community spirit, and empowers homeowners with a sense of accomplishment and an intimate knowledge of their home. The video we produced documents the whole process.

The completed demonstration house stands today as a beautiful testimony to the hard work and dedication of a team committed to the sustainable growth of our community. The Kanata Healthy House has a slab-on-grade foundation, bale-insulated walls covered with stucco, radiant floor heating, an interior earth brick wall made on-site, energy-efficient appliances and fixtures, and healthy materials and finishes. It also incorporates passive solar design, and solar panels to heat water and feed the radiant floor heating system.

We are offered many gifts by our elder brother, the sun. He works silently and tirelessly to help provide our food, our medicines, and our well-being. Yet, many of his other gifts go unrecognized and unused. The sun has the

potential to provide us with an endless supply of clean energy to heat our homes and our water, and to provide power. Not only have we built a healthier, more beautiful, environmentally-sound and efficient home, but the gifts of the sun have also reduced our ecological footprint by eliminating the use of polluting fossil fuels and reducing our need for hydroelectricity, a far-away energy system that has devastated the environment and social structure of our indigenous brothers and sisters of the north.



Our contributor, Katsitsaronkwas, in the completed Kanata Healthy House.

I'm privileged to be living in the Kanata Healthy Home while we pursue a monitoring program to assess what's worked, and learn where our energy savings and losses are. We hope to pour our learnings from this project into the construction of more homes – in fact, we are using the local media and organizing tours to promote the concepts used in the house with our future builders and homeowners. And a ten-acre site has been dedicated for the development of the Kanata Housing Neighbourhood.

As I take my last sip of coffee, I look out to the landscape around me and envision the vibrant and healthy neighbourhood

soon to take shape. We hope that by sharing the knowledge we gained from our experiences, we will inspire and empower others to bring sustainability to action in their own communities. 🙌

Katsitsaronkwas is an environmental advisor for the Kahnawake Environment Office where she coordinates the Kanata Healthy Housing Project and works towards the sustainable future of her community.

CONTINUED FROM PAGE 16...

Visiting drama teams made difficult subjects more accessible to the people. Many times villagers are asked to make long-term decisions concerning garden land, reefs, forests and other natural resources yet some of the most important information is kept from them. Dramatizing these issues helps villagers come to terms with all the important facts and to think beyond the monetary benefits and costs involved.

Over the years SIDT has combined its village outreach message with practical ways villagers can help themselves. Some of these have been modest, such as limiting the use of paper to conserve natural resources or showing villagers that resources like butterflies, ngali nut and seaweed have value. Modest value, but real value. We've been around for 20 years and we intend to continue for at least another 20! 🙌

Felix Narasia has a certificate in social forestry and is the Coordinator of SIDT's Eco-forestry Programme where he has played a key role in the development of the programme's systems and marketing since 1995. Felix also dedicates 50% of his time to environmental campaigns and training eco-timber producers at a local level.

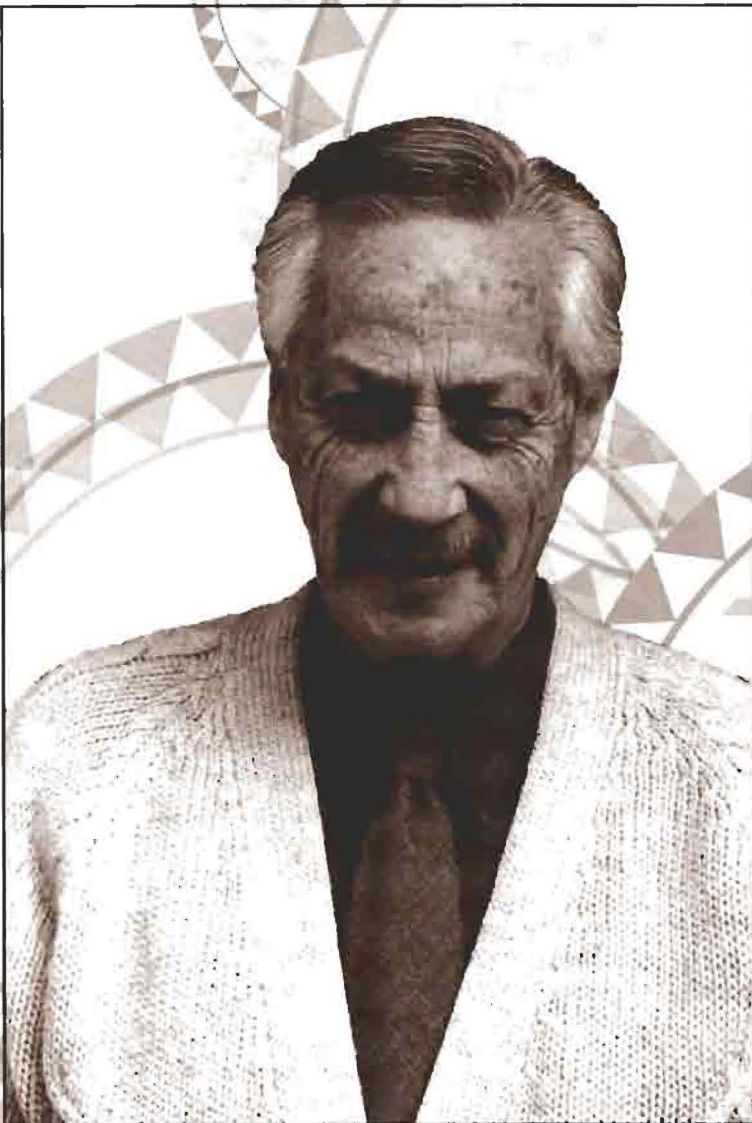
SIR HUGH KAWHARU

by Gloria Williams

A highlight of the 2002 Pacific Networking Conference held in Victoria, British Columbia in September is the participation of Maori scholar and elder from Aotearoa New Zealand, Sir Hugh Kawharu. As part of a Pacific Peoples' Partnership collaboration with the University of Victoria's Centre for Asia-Pacific Initiatives, Sir Hugh has also accepted an invitation to deliver the prestigious annual Dorothy and David Lam Lecture on the topic, "Treaty, Tribes and Governance in New Zealand".

A respected member of the Ngati Whatua tribe in Auckland, New Zealand, Sir Hugh was recently named to the Order of New Zealand, one of only 22 people in that country to receive such an honour. He was a member of the Waitangi Tribunal for ten years, and is presently a Professor Emeritus of Maori Studies at the University of Auckland. Widely published in the anthropology of Maoridom and political and ethnic relations in New Zealand, he received his M.A. from Cambridge and his D.Phil. from Oxford. One of his most important works focuses on Maori Land Tenure. His study of the Treaty of Waitangi was pioneering, and remains an important source for contemporary debates on the topic.

Sir Hugh is one of three presenters at the opening plenary session of the Pacific Networking Conference on the challenging topic of "Governing the Environment: Pan-Pacific Perspectives on Indigenous Governance, Local Resources and Aid."



RESOURCES!

youth + environment

YOUTH SOURCEBOOK ON SUSTAINABLE DEVELOPMENT iisd1.iisd.ca/youth/ysbk000.htm

Compiled by an international working group of young people, the book contains an extensive list of youth-oriented organizations dedicated to promoting a youth voice on sustainable development as well as exhaustive background information on everything from women and sustainable development to urban environmental struggles.

ENVIRONMENTAL YOUTH ALLIANCE www.eya.ca

This website is dedicated to generating sustainable living alternatives. It provides inspiring examples of projects young people are pursuing such as a summer camp for youth educating them on sustainable consumption activity.

PACIFIC YOUTH ENVIRONMENT NETWORK www.pyce.org

The Pacific Youth Environment Network provides coverage of Pacific youth issues around sustainable development. The PYEN is an important point of contact for young environmentalists in the Pacific and the website highlights their issues and the interesting work they engage in such as organic farming, environmental education and youth advocacy, tree planting, recycling and water testing.

GLOBAL YOUTH ACTION NETWORK www.takingitglobal.org

The Global Youth Action Network is a youth-run site dedicated to linking young people around the world on a diversity of global issues. It inspires youth to create social change through such things as the IdeaFund which provides funds for youth to carry out their ideas on ways to better the community. With a database of over 900 global youth-oriented organizations, it's a great forum in which to connect with young people from around the world.

environment

WORLD WIDE FUND FOR NATURE – PACIFIC ISLANDS CAMPAIGNS www.wwfpacific.org.fj

This regularly-updated website draws attention to the environmental issues of importance to Pacific Islanders as well as valuable links to information on developments in the international scene, such as the World Summit on Sustainable Development.

INDIGENOUS ENVIRONMENTAL NETWORK www.ienearth.org

IEN is a constantly updated and information-packed site from Bemidji, Minnesota. It is a grassroots network that is committed to protecting the earth and strengthening traditional teachings and the natural laws.

WORLDWATCH INSTITUTE www.worldwatch.org

The Worldwatch Institute is an up-to-date and comprehensive website that addresses pressing global sustainability concerns. It maintains its relevance in a media market saturated with information by tackling such topics as terrorism and sustainable development with a critical eye.

INTERNATIONAL INSTITUTE FOR SUSTAINABLE DEVELOPMENT www.iisd.org

The IISD provides extensive information on the World Summit on Sustainable Development and has established a mailing list to announce past and upcoming WSSD meetings, side events, new position papers and the location of websites/on-line resources related to the WSSD. To subscribe to the list, send an e-mail to lyris@lists.iisd.ca with the message: subscribe 2002SUMMIT-L your_name.

media

CHARTING THE PACIFIC www.abcnet.au/ra/pacific/

Charting the Pacific is a website sponsored by the Australian Broadcasting Corporation. It's a good all-round resource on the Pacific with statistics, maps and geographical profiles of the Pacific Islands as well as "stories, voices, lives and facts" on the people and places of the Pacific.

TURTLE ISLAND NATIVE NETWORK www.turtleisland.org

Turtle Island is a great website that draws together news, information and commentary on Indigenous issues from many different sources. Unlike many "Indigenous" websites, this one is constantly updated and interactive as well.

THE EASTERN DOOR www.easterndoor.com

The Eastern Door is the website of the local newspaper in the Kahnawake Mohawk Territory, but the concerns, perspective and activities of its editor and writers make it useful to a broader audience as well.

books

EARTHSCAN www.earthscan.co.uk

The Earthscan ethos promotes critical, in-depth analyses of sustainability issues around the globe. Their catalogue showcases a wide variety of writings on local and global issues that appeal to a broad audience, from academics to general readers. They have a worldwide distribution network and are also committed to distributing their books effectively in developing countries.

WORLD CONSERVATION BOOKSTORE www.iucn.org/bookstore/index.html

The World Conservation Bookstore carries over 2000 titles spanning more than 50 years on global topics ranging from endangered species to development issues, as well as fun educational items like games, puzzles and posters.

Celebrating 26 years of working with Pacific island peoples to support their efforts to create lasting solutions to the realities of poverty and injustice in their communities and across the region...

photo: Elaine B...

Photo copyright by Elaine B...



PACIFIC PEOPLES' PARTNERSHIP

YES

Our work is sustained by the commitment of members and donors across North America and the Pacific. Please help us continue to support the innovative work of our counterparts overseas as they strive to realize their own vision of social and economic development and change, and to create communities rooted in peace and social justice.

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THANK YOU!