

Tok Blong Pasifik

NEWS AND VIEWS FROM THE PACIFIC ISLANDS

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Leading Change

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Indigenous World Forum on Water & Peace

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PACIFIC PEOPLES PARTNERSHIP

Established in 1975, Pacific Peoples' Partnership is a unique non-governmental, non-profit organization working with communities and organizations in the South and North Pacific to support shared aspirations for peace, cultural integrity, social justice, human dignity, and environmental sustainability by:

- Promoting increased understanding among Canadians on issues of importance to the people of the Pacific islands.
- Supporting social, political, and economic policy change at all levels.
- Fostering the development of sustainable communities in the Pacific.
- Facilitating links between indigenous peoples of the Pacific islands and Aboriginal peoples of Canada.
- Strengthening relations between Canadian and Pacific island communities and civil society organizations.

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ABOUT THE COVER & ARTIST:

Birds of Change by Qwul' thilum (Dylan Thomas) was inspired by 2010 sightings on Vancouver Island of white ravens which represents the coming of great change in his Salish culture. Thomas believes that if we do not change the way we have been treating the earth, the change that is coming could be irreversible. He chose to depict the ravens rushing towards the moon – known as the protector of earth. The moon is represented by its radiating glow in the top right corner.

Thomas was born in Victoria British Columbia in 1986. He is a Coast Salish artist from the Lyackson First Nation. For more information please visit www.dylan-thomas.ca

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TOK TOK – LEADING CHANGE *by April Ingham*

You haven't heard from us in a while as Pacific Peoples' Partnership (PPP) has been busy! Our most pressing work continues with our CIDA funded project *Papua Land of Peace*. Several new programs are also in the design stage and partnerships are flourishing.

Recently I travelled with Todd Biderman, our Papua Program Officer, to Manokwari in West Papua, Indonesia. We were monitoring the work of our *Papua Land of Peace* partners. This provided opportunities to witness their activities and the impact of their work. This included a milestone success by our partner LP3BH, who assisted in the development of a regional women's network that currently comprises 58 women's groups. Our visit coincided with a major announcement from the Social Department of the West Papua provincial government, confirming that they would provide support to all five groups who had applied for assistance. This includes baby kits for new mothers, cooking supplies and building materials for the establishment of co-op stalls. Commitment to allocate resources for network partners has been given from at least three other regency and provincial agencies, to be included in their respective 2012 budgets. This huge step forward has been achieved through the hard work of the women's groups, through facilitated training, and networking.

At the start of our project many indigenous Papuan women in Manokwari were not well-organized and were unable to access basic support through the government or other agencies. Some of them had to sell their produce or crafts from tarps on the muddy ground of local markets. The supplies and co-op stalls will allow the women to access needed provisions, share workloads and increase their economic opportunities. As well they will share their knowledge and iterate skill development with their fellow network members.

While in Manokwari, we also attended an LP3BH led capacity building session on financial management and bookkeeping with one of the women's groups, met with representatives from various government departments

and participated in two ceremonies announcing the success of the women and the establishment of the co-ops. PPP was recognized by the government's representatives as a key partner in this successful model. Most inspiring was spending time with the women and their families as they celebrated! This story, the ceremonies and the community celebrations were so significant they were covered by the Manokwari media.

In this issue of Tok Blong Pasifik we are highlighting leading examples of change making such as this. Articles feature Indigenous water security and traditional food revival, north-south exchanges and knowledge sharing, an update on Papua Land of Peace and a tribute to beloved Cook Island leader Te Tika Mataiapo Dorice Reid. These stories offer a moment of pause to reflect on progress that is being made for peace, equity, economic and environmental sustainability in the Pacific.

Take a moment to pause with us. You are part of the solution. Indeed it is time for great change, most especially in respecting the dynamic interrelationship we have with each other and within this great biosphere. As stated by a wise Papuan recently "One World, One Soul".



April with women of Mansinam Island

“OUR FOOD IS OUR MEDICINE”

Vancouver Island & Coastal Communities Indigenous Food Network (VICCIFN)

Guest speaker **Elise Krohn** – North West Indian College <http://www.nwic.edu>

This summer, VICCIFN, had the wonderful opportunity to host Elise Krohn, a native plant specialist and herbalist who has spent the last 12 years working and teaching in tribal communities in the United States. Her visit inspired us and showed us that there are many similar movements and communities to the ones here on Vancouver Island.

VICCIFN is a collective of passionate and dedicated members with a shared vision of a healthy future based upon reconnecting with First Nations cultural teachings and practices. VICCIFN believes very strongly in the importance of continuing to transfer traditional knowledge to the next generations. The network worked with an amazing group of Island Youth and Elders on the Digital Harvest Project this year. See the powerful stories at: www.youtube.com/watch?v=rSaPhloqIUs

Celebration of traditional foods is a major part of the efforts put forth by VICCIFN. The Network models this within each regional meeting that is held as well as through Island wide gatherings such as the Vancouver Island Traditional Foods Conference, an annual event that is collaboratively hosted at alternating locations across Vancouver Island.

So when Elise asked to come for a visit we jumped at the opportunity to link her to the network and organize a gathering in the community. The VNFC youth council was keen to be involved and also the Capital Region Food and Agriculture Initiative roundtable.¹ We set the table with some delicious smoked fish, seaweed, greens, salmon and berries. We invited people to share at the potluck event.

Elise then guided us in practical hands on activity focusing on the youth in creating their own medicine lip balm. She shared about the plants and how each ingredient was grown and stored. Her book *Wild Rose and Western Red Cedar: The Gifts of the Northwest Plants* has really helped me put all her teachings into practice. I immediately went out to harvest wild rose, lavender and cedar. They are now in solar infusions to have new oils to create creams, salves and my own lip balm. I really love the hands on learning.

Thus far, the VICCIFN has hosted gatherings in Snaw-naw-As (or Nanoose Bay), Tseshaht (or Port Alberni), Tsakis (Fort Rupert), Tsawout First Nation (Saanich) and we gathered in the Clayoquot area of the Nuu-chah-nulth people for the International Conference of Ethnobotany. These gatherings have focused upon providing opportunities for First Nations communities to identify the food related issues by which they are most affected, as well as to share traditional food teachings and knowledge and to advocate for First Nations management and practicing rights. The documented findings from each community gathering are circulated through an ever growing email listserv.

For more information about VICCIFN, please contact us at:

viccifn@gmail.com

www.indigenousfoodsystems.org

Please check Elise Krohn's amazing publications:

Wild Rose and Western Red Cedar: The Gifts of the Northwest Plants. And her second book ***Feeding the People, Feeding the Spirit: Revitalizing Northwest Coastal Indian Food Culture*** which was co-authored with Valerie Segrest and published in 2010.

¹ www.communitycouncil.ca/initiatives/crfair/index.html.



REFLECTIONS OF A VISIT TO PPP & FIRST NATIONS IN BC, CANADA

Merata Kawharu and Hirini Tane

Just as we were walking to the offices of Pacific Peoples' Partnership (PPP) in Victoria in July, we talked about the importance of fostering Indigenous networks, particularly the benefits of connections between us in New Zealand, First Nations peoples in Canada and Pacific peoples closer to home. After all, the Pacific Ocean, or *Te Moananui a Kiwa*, already connects us. It seemed natural in a way to explore those connections more closely. Ironically though, while our ancestors used the ocean as highways, it is more the skyways above that get us from place to place nowadays. Today is a vastly different world to that of our ancestors. Yet the idea of maximising opportunities to sustain our peoples is still important as it was for our ancestors. We were keen, therefore, to look at what First Nations peoples were doing in the field of entrepreneurship, what could we share, and what ideas could we take home.

Our travel took us on a two week tour in British Columbia from the west coast Hesquiaht through to the T'Sou-ke nation to the Musqueam in Vancouver. We were privileged to talk to many inspiring community leaders, members and business operators. Not least an audience with the PPP team, we took the opportunity to discuss common interests, ambitions and linkages at 'suite 407' on View Street. This meeting was meaningful in more ways than one, giving us the opportunity to re-walk pathways made by a previous Maori leader. In 2002, the

late Sir Hugh Kawharu came to present a public lecture at the Pacific Networking Conference on 'Treaty, Tribes and Governance in New Zealand'. Pacific Peoples' Partnership and the University of Victoria sponsored the event. It was a nostalgic too, as it was I (Merata – his daughter) who saw Hugh off at the airport in Auckland as he started his journey to Canada for this talk. 11 years later, it was his daughter along with Hirini Tane who began their own journey of networking and discovery.

The purpose of our exchange is part of a three year research project looking at entrepreneurial leadership, from an Indigenous point of view. The main focus of this project is to explore the significant contribution that Indigenous (Maori) entrepreneurship can make in areas of wealth creation, social stability, and national identity, and its importance to New Zealand's social, economic, and political future. A key component of our research is to use a case-study approach to show how matters such as commercial/cultural balance, trusteeship, accountability to multiple stakeholders, and reciprocity between leaders and their people are negotiated, and how their successful resolution contributes to tribal/community well-being. So while our primary area of research is entrepreneurial leadership within a Maori context, we were excited to share and learn from First Nations initiatives. Many of these continue to be global leaders within their respective industries.

While in town, we were fortunate enough to be introduced by April Ingham, along with Joy Illington, to members of the T'Sou-ke Nation, who shed light on their net-zero energy and cultural revitalisation projects. This community provided us with a leading sustainable entrepreneurial example of how communities can make inroads into becoming self-reliant.

The experience was eye-opening and we hope that research of this kind can continue to foster relationships and exchanges between Indigenous communities in B.C., in the Pacific and in Aotearoa New Zealand.



Hirini, T'Sou-ke Elder Linda Bristol, Merata and April in the T'Sou-ke Nation solar powered office.

WEST PAPUA UPDATE *by: Todd Biderman*

As 6:30 approaches on the northeast coast of West Papua province, twilight turns to dusk. On the outskirts of Manokwari, in the village of Arowi, a man comes home. His wife, *Dedi*,¹ is busy inside with her mother and eldest daughter bathing the other children and preparing dinner. He enters and the household's mood suddenly shifts. Several tense moments pass until his hand strikes. Pleading cries are audible to neighbours in the surrounding houses, perhaps even to the those at the police post just down the road. Dusk turns to night. Arowi is quiet.


In the morning the family awakes to their daily routine. The husband leaves early amid the bustling house, off to unload containers at the harbour. Moments later a neighbour calls on Dedi. It is *Mama Rika* (*Mama* for mother, and *Rika* for her first child). She's an older, quiet woman, respected in the community, though not for being outspoken or charismatic. She was neither. *Mama Rika* quickly ushers Dedi out the door. Not to the police nor to the hospital, but to the office of LP3BH.

For the past three years, PPP has been working alongside partners in Manokwari to strengthen their work in transforming the root dynamics of conflict in Manokwari, West Papua, Indonesia. Our program, "Papua: Land of Peace – Strengthening Civil Society Leadership in Conflict Transformation" (PLP), brings forward rights-based approaches to integrate capacity building and education on human rights, sustainable livelihoods, gender equality, and health. This article shares some of the latest stories, successes and challenges.

In line with their work to promote human rights, the *Institute for Research, Analysis and Development of Legal Aid* (LP3BH) has guided the development of *Jaringan Perempuan Bersatu* (JPB), or the *United Women's Network*, a support network to address gender-based violence and women's empowerment.

They have reached more than 58 women's organisations, community and faith-based groups, providing education, training and support to a diverse demographic of women. Examples include facilitating skills to sustain cooperative micro-enterprises, initial successes of which were shared in *Tok Tok* (page 3). Cultivating gender-based perspectives is also seen as critical in addressing two of the prominent factors driving the local dynamics of domestic violence: disparity in economic opportunities and the socio-cultural rights afforded to women. The story of Dedi above was shared with me while visiting Manokwari this fall. Providing support and opportunities for victims of violence, it demonstrates how the work of LP3BH is leading change.

Strengthening opportunities for women in civil society is central to PLP. The *Association for Health Care* (PTPS) leads capacity building and delivery of critical information and services for HIV/AIDS prevention to women and families. Throughout Indonesia, prevalence of HIV/AIDS is the highest in both Papuan provinces. Within Papua, it is most acute in Indigenous Papuan communities. PTPS has intensified attention under PLP for pregnant and reproductive-aged women to prevent mother-to-child transmission of HIV/AIDS. They fill a crucial service gap in Manokwari. Where government programs have had minimal impact working "top-down", PTPS succeeds "bottom-up" to increase the role and abilities of grassroots volunteers, for example, at temporary health clinics (*posyandus*). PTPS-trained *cadres* work there to educate on prevention of HIV and AIDS and empowering clinic clients to make informed choices, integrating broader themes of gender, rights, and family health.



Female condom demonstration (PTPS).



Women's workshop opening - Amberbaken.

PTPS also assists health agencies and communities to provide counseling, support, and other extension services. They are training staff and coordinating voluntary counseling and testing clinics to identify HIV status, prevent transmission, and monitor prevalence rates. Over the past six months alone, more than 250 people have been tested, while nearly 1000 others have been reached through their PLP programs, such as those focused on increasing mother and infant nutrition.

Nek te eyen **Land is our mother**

(Mpur expression)

The districts of Amberbaken and Mubrani lie on the north coast of the Bird's Head region, home territory of the indigenous *Mpur* people. Historically considered a "red area" for its' high OPM (Free Papua Organisation) activity and heavily restricted by security forces, over the last 10 years access has eased. Today, construction on the Trans-Papua Highway passes through, carving a 570 km path from Manokwari to Sorong. Despite the road improving access to services and markets, *Mpur* communities are concerned. Undoubtedly, the road will accelerate exploitation of the rich resources found there, and expansion of plantations such as Palm Oil. Both have historically brought little benefit to indigenous Papuan communities, while endangering the ecosystems upon which they depend. The continual push of large-scale resource "development" further undermines their land rights and contributes to deterioration of their cultural worlds, health and economic wellbeing.

PPP is helping to create alternatives through the collaboration of local partners such as Yalhimo (*Manokwari Humeibou Environmental Foundation*). Working with *Mpur* communities spanning 14 villages across these 2 districts, Yalhimo facilitates community mapping, planning, and consultation processes. These have identified local hopes and needs, documented cultural values and practices embodying

indigenous systems of knowledge, governance, and stewardship. It constitutes a critical tool for strengthening *adat* institutions, and recognising their economic, socio-cultural and territorial rights.² It also informs community planning and potentiates infusing indigenous systems and values in regional planning.

The acute impacts ecosystem change would bring to local cultures and livelihoods were persistent themes of a recent climate change workshop.³ Knowing that large-scale resource development is kindling for conflict, the workshop emphasised place-based connections and perspectives: themes explored through discourse, art, film, and song. Participants expressed intent to look for viable alternative and sustainable livelihoods, and strengthen their own *Adat* institutions. It marked a concrete movement forward increasing community awareness of climate change and the myriad mitigation interventions that will soon confront them.

This fall, PPP placed three Canadians to work directly with partner organisations in Manokwari. With LP3BH, Krista Clement brings extensive experience working to protect and promote the rights of minority women in children, as well as addressing statelessness among indigenous communities. Her work has led her to India, Burma, and Thailand. She holds an MA in Sustainable International Development, and is a member of the Métis Nation of Ontario. Glenn Raynor recently completed his MA in International Relations in Tokyo investigating emerging threats to traditional food economies of Western Solomon Islands, and rejoins PPP to work with Yalhimo. He was instrumental in developing PLP, serving as Executive Director of PPP from 2006-9. Working with PTPS, Dr. Jenny Munro is a Canadian anthropologist with an interest in political violence and health. Since 2003 she has worked with Papuan youth and university students on issues such as HIV/AIDS and racial discrimination. All three will be in the field through the end of February 2012, supporting programming, sharing and exchanging knowledge & skills with local counterparts. *CONTINUED ON PG 15*

AOTEAROA SPIRIT *by: Janet Marie Rogers*

The invitation came, quite unexpected, in November 2010 while I was in Ontario visiting with family. My niece was turning 30 and we were attending the Canadian Aboriginal Music Awards.

Toi Maori, a national arts association which supports, promotes and funds Maori arts of all disciplines would host me and coordinate a literary tour throughout venues in Wellington and Auckland, New Zealand during February 2011. Two weeks prior to flying out, I was fulfilling a busy schedule with the 10th annual Talking Stick Festival in Vancouver. Flu season this past winter was intense, long lasting and I was not immune. The flu transformed to a severe head cold and I boarded the plane at the height of this ailment. Needless to say, I did not win the most popular passenger award on the 13.5 hour flight. I landed in Gisborne where the Toi Maori crew and I would spend the weekend at the Ta Matatini Festival as VIP guests. However, Creator had other plans and saw to it that my illness hung on a little bit longer. Sometimes, Mom's ability to send distant reiki trumps Creator's plans to keep me down and I was back on my feet in a record two days after my arrival.

let the teachers direct us from there. The island of New Zealand is not a large land mass comparatively, as such, many people in the class were either related to or knew someone in Christchurch and an investigation of their well-being went into over-drive.

Wellington is known to get tremors all the time so the mood within the city was one of concern, but not utter panic. Business went on as usual for the most part. My visit continued with trips to the local Maori radio station, a presentation to Huia Publishers and the beginning of the extensive reading schedule. I phoned home (Ontario) and let my niece know I was alright, not to worry. While getting ready to read at the Ta Papa, the national museum in Wellington, I saw foam mattresses being hauled in and found make-shift communal sleeping quarters in the green room behind the stage. The hotels in Wellington were all but full and we were starting to see signs of "refugees" moving up-island to safety. The domestic flights were being re-routed to pick up passengers in Christchurch and deliver them to friends and relatives in safer territories. Naval ships were making steady trips back and forth from Wellington Harbour to

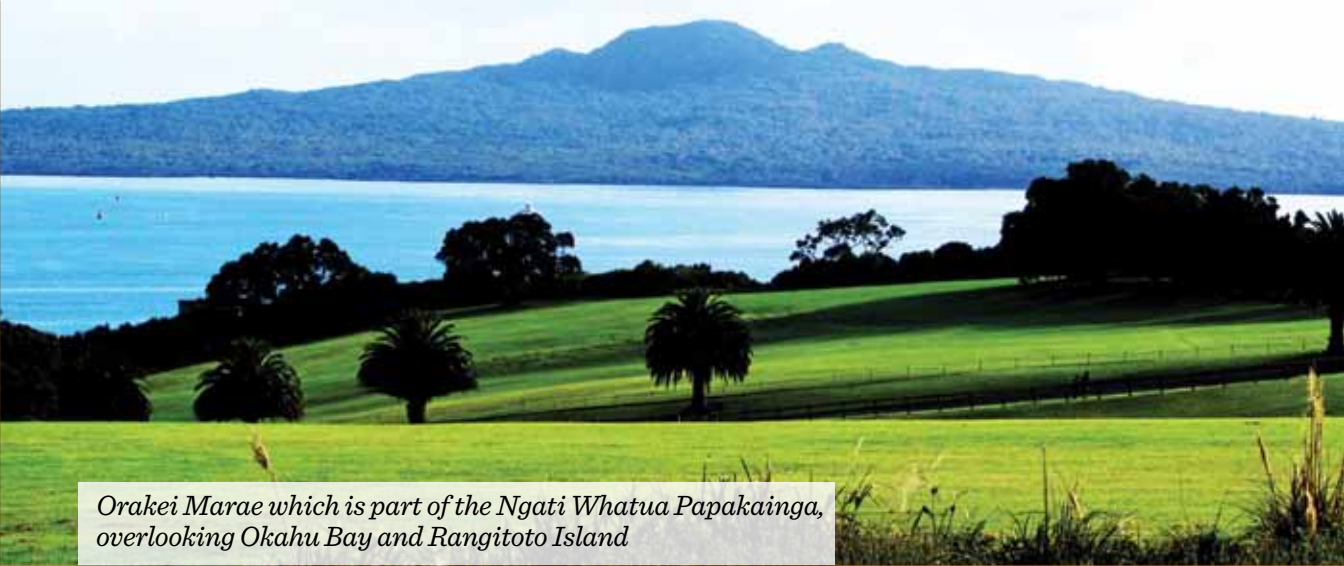


Janet Marie Rogers performing/reading at Ta Papa, the National Museum in Wellington New Zealand.

The festival was medicine in itself: 49 teams of Maori groups efficiently performed their best traditional songs and dances. The thick sounds of Maori harmonies stayed with me long after the competition ended and through the long 8-hour drive from Gisborne to Wellington. I was teaching a writing class at the Whitireia College in Porirua. Three quarters of the way through the class a young woman politely interrupted our writing exercise to say she just received a text saying there was an earthquake in Christchurch, three times worse than the one they just had in September. The energy and mood fell to the floor with a thud. We took a break and I

Christchurch to deliver supplies. The newspaper headlines screamed with new death tolls every day.

My hosts and I went on to Auckland, where I was performing and collaborating with a talented father and son team, Troy and Luther Hunt. They are musicians, and together we produced two new poetry/music songs which we performed throughout the Auckland Arts Festival. To welcome new comers to the island is a complete ceremony. Ceremonies with songs, formal words of welcome and, of course, feasting. The local *marae* hosted a welcoming day for all the international performers of



Orakei Marae which is part of the Ngati Whatua Papakainga, overlooking Okahu Bay and Rangitoto Island

the Auckland Arts Festival. At this *marae* I learned of some heavy political history. In the mid 1970's, the very land where we stood was under threat of take over and development. The Maori people rallied, first as a very small group, and later a total of 1,500 joined the cause. Our host and ex-Victoria British Columbia resident Alec Hawke walked us through the story.

It was Alec and his immediate family who stood their ground and would not let developers on site. He explained, "It was a just a few of us and our elders camping out here. Then someone wanted a tea, so we brought a stove on site and when the weather turned poorly, we built a more substantial structure. Before you knew it, we were occupying the space and more and more families joined in." They eventually won title over the land through the courts and with the support of Maori and non-Maori alike. The land of which we speak is a green field stretched across from the *marae*. This site hosts only one thing: a memorial stone structure in the shape of a tear with a plaque dedicated to Alec Hawke's young daughter who perished in a fire on site started by an unattended propane stove. The victory for Alec is bitter-sweet. The land itself is both beautiful and powerful.

With the festival in full swing, we carried on with one day holding more creative wonder than the last. One of the highlights for me, and there were many, came when I met Witi Ihimaera, the author of *Whale Rider*. The Auckland Festival had commissioned a collection of songs to be

written by various New Zealand musicians using and/or inspired by Witi's lyrics. Witi's celebrity is well deserved and the concert of songs dedicated to him was nothing short of a musical marvel. Maoris have the music in them, to be sure. And when I play the CD of music from the concert now, I am transported back to the event and my time in Aotearoa, with warm memories of the many truly beautiful people I had the privilege of meeting. True sisters, true comradeship among artists and honest supporters of the arts. What a blessed time in my life.

Coming home took as long as it did going out. I braced for the excruciating flight back, feeling exhausted and packing a full spirit home. I wasn't back for one hour before the phone call came. My mom told me my niece had passed away. She was in a horrible cycle of drugs and depression and just like that, she was gone. As you can imagine, the weeks after my return balanced the highs from my visit to New Zealand. And honestly, if it wasn't for experiencing the strength of the land, the people and the culture, if it wasn't for making pure heart connections with the brothers and sisters down there, I don't think I could have managed the difficult event of losing my only niece at such a young age. Her death is tragic, but not sad. We did all we could, as much as she would allow us to, and in the end, it is part of her journey. We connect, we embrace, and we let go. Kia Ora Aotearoa.

INDIGENOUS WORLD FORUM ON WATER & PEACE

by: Darlene Sanderson, Cree/Russian, Ph.D. Secretariat

Elders have shared that Water has its own life force, that rivers and streams are the arteries and veins of Mother Earth, and that the oceans are the sacred mat that links all of Life. We know that water is necessary for the health of all people, plants and animals. Yet, half of all of Mother Earth's lakes and rivers are polluted. And billions of people live without access to clean drinking water and adequate sanitation. Many of these communities are Indigenous. Even in Canada – a 'developed' country – 1/6 of Indigenous communities do not have access to safe, clean drinking water.

Despite our proven sustainable cultural practices that respect and honor the natural environment, the lived experiences of our communities are overlooked. In many policies and strategies for action, the scientific world is looked to for both water policy development and climate change strategies. As original caretakers and guardians of Mother Earth, we have valuable insights for sustainable water practices that could inform and suggest alternatives to current water management and governance systems.

A growing community of indigenous leaders from across the regions of Mother Earth are unifying to address the imbalance in humanity's relationship with water. In 1999, at the World Indigenous Peoples Conference on Education in Hilo, Hawai'i, a call was issued to Indigenous peoples to address water issues by organizing an Indigenous-led conference on water. Since then, there have been similar calls at the 3rd, 4th, and 5th World Water Fora (in Kyoto, Japan in 2003, Mexico City, Mexico in 2006, and Istanbul, Turkey, 2009). In addition, in 2007, 2008, 2009 and 2011, at the UN Permanent Forum

on Indigenous Issues in New York, interventions were submitted, urging all nation states and all UN agencies concerned with water, to support an Indigenous – led World Forum on Water and Peace. This recommendation was also included in the 2007 final report without any clear lines of support to have such a forum. To this date, no nation state has yet responded.

However, in 2008 a meeting was held at Beecher Bay, Coast Salish Territory, under the leadership of Tom Goldtooth, Director of the Indigenous Environmental Network, a gathering was convened with Indigenous leaders who have worked on water issues for many years. These people formed an International Advisory Body for the planning of the Indigenous World Forum on Water and Peace.

The Indigenous World Forum on Water and Peace (IWFWP) is converging to develop innovative water solutions, seek new opportunities for positive adaptation, Indigenous resiliency, and applications for the recognition and implementation of our water rights and our responsibilities. Through this effort we are raising the awareness of the need for our voices to be heard and to participate in guiding the way toward the preservation of our sacred world of water.



Mona Polacca, Tom Goldtooth and Darlene Sanderson in New York 2011



Guitarist Arturo Martinez performing in artist Clara Aich's Manhattan studio

We envision an Indigenous World Forum on Water and Peace - in 2012, location yet to be determined. Both Bolivia and Africa have been proposed as locations to be considered. The gathering will be a global meeting to extend Indigenous traditional global knowledge addressing pressing water and climate change issues. Key participants will be from Indigenous communities representing every region of the world, including traditional knowledge keepers about water, and like-minded people from all nations. The outcomes are anticipated to be: improved access to clean drinking water in both developing and developed countries by participating in developing policies and strategies for action, to document Indigenous stated concerns about the right for clean water for all people, plants and animals, and inclusion in plans toward meeting the Millennium Development Goals.

After presenting our intervention², it was endorsed by the global Indigenous youth caucus, the global Indigenous women's caucus, the global Indigenous peoples' caucus, and the North American Indigenous peoples' caucus. We were able to secure UNICEF endorsement, and we are now working on preparing documentation requesting UNESCO support.

Our next steps – in preparation for Rio +20, (June 4-6, 2012) – is to (hopefully) participate in the Indigenous peoples' preparatory meeting one week prior to that gathering, in Rio De Janeiro, Brazil.

Water is sacred. The laws of nature, our original instructions, inform our relationship with water and the entire natural world. Water is the essence of life, a living entity, and has a sacred use and function. IWFWP is just one step in reclaiming balance; knowledge, experience and traditional wisdom will contribute to the dialogue of science, offering solutions for a sustainable future that are rooted in language and cultural practices. This work is not just about Indigenous Peoples: it is for all of humanity, and all life on Mother Earth.

Pacific Peoples' Partnership is pleased to support the work of the IWFWP. We also acknowledge the following donors for supporting this initiative: Center for Sacred Studies, the Congregation of Notre Dame and the Vancouver Foundation.

1 Tom Goldtooth (USA - Indigenous Environmental Network) Motarilavoa Hilda Lini (Vanuatu - traditional hereditary chief) Mona Polacca (USA - Hopi/Tewa, Havsupai, International Council 13 Grandmothers) Lucy Mulenkei (Kenya - Indigenous Information Network) Te Huirangi Waikerepuru (Aotearoa/ New Zealand - Maori kaumatua/traditional Elder) Jebra Ram Muchahary (India - NE Indigenous tribes), Tomas Alarcon (CAPAJ, Peru)

2 <http://www.docip.org/gsd/collect/cendocdo/index/assoc/HASH0100/269179a1.dir/PFIIdarlene274.pdf#search=%22Darlene%20SANDERSON%22>

HEALING FROM THE RESIDENTIAL EXPERIENCE *by: Pat Walsh*

Beginning in the late 1800's, the Canadian Government, in partnership with various religious organizations, began to operate residential schools across Canada. Approximately 130 residential schools operated in territories and provinces across Canada with federal funding through to 1969. During this time approximately 150,000 Aboriginal children were forced to leave their families and communities to attend. The students were isolated from their parents, punished for speaking their mother tongue language, and for performing traditional cultural practices. It is estimated that 80,000 residential school survivors are still alive today.

In March 2011, a forum for the creation of a National Research Centre on Residential Schools in Canada was convened by the TRC in Vancouver to learn from similar initiatives in other parts of the world. Some 35 experts from around the world made presentations on experiences within their own countries. Over 400 people attended the forum and included Residential School survivors and representatives of the churches, government and academia.

The following summary notes are from Patrick Walsh, former Senior Advisor from the Timor-Leste Truth and Reconciliation Commission (CAVR):

My presentation addressed CAVR truth-seeking [in Timor-Leste] and the follow-up activities undertaken by Post-CAVR following the end of CAVR. I explained that, in taking statements on sensitive issues from victims usually more accustomed to oral processes, CAVR utilized comprehensive engagement processes and strategies including:

- Spending extended periods (3 months per sub-district) preparing local communities through lots of face-to-face meetings;
- Having the legal powers, credibility and broad-spectrum cooperation the Commission needed;
- Encouraging statement-givers to speak rather than write, use the language of their choice (including mother tongue), and recount their experience freely rather than respond to set questions in an interview format;
- Holding thematic national public hearings (live on media) at which representative victims testified; the objectives of these hearings were to honour victims and contribute to their healing, collect information and to publicise the negative impact on ordinary people of human rights violations and the need for accountability and rule of law to prevent recurrence and end impunity;
- Holding local public hearings at the conclusion of district statement-taking so that victims could share their experience and educate their communities;
- Facilitating local community mapping of violations to assist communities to address and understand patterns of violations and their collective impact;
- Taking statements from perpetrators and having perpetrators share these confessions directly with victims and the community through the CAVR-facilitated Community Reconciliation Process (CRP) also contributed to understanding and peace in Timor-Leste;
- Writing up the work, findings and recommendations for presentation to the State, victims, society and the international community;
- Establishing and nurturing links with key stakeholders, especially victims but also civil society, government and donors, without compromising the independence and credibility of the institution.

Points made about Timor-Leste's experience following the dissolution of CAVR included:

- The work is long-term and not amenable to a quick fix or short-term deadline; substantial follow-up to CAVR has been necessary in Timor-Leste and the process is now in its 11th year and its third phase (the Post-CAVR Technical Secretariat phase, previous phases being the CAVR design and establishment and operational phases), and the Parliament is considering legislation for a fourth phase (partial implementation of CAVR recommendations through the establishment of an Institute of Memory and reparations program);



Pin Hole Camera Photo of St. Michaels Residential School by Kevin Isaac.¹

- ‘Socialising’ or propagating the contents of the report within those sections of the community mainly responsible for the policies and practices at issue (Indonesia, in the case of the CAVR report, white Canada in the case of the TRC) is essential to foster mutual understanding, positive relationships, accountability and justice;
- Multiple strategies and creativity are required to make the truth commission report accessible and useful. In Timor-Leste, this has involved presenting the Chega! report in multiple languages and in summary, comic book, and exhibition formats. Companion videos (very popular amongst Timorese), handbooks, posters, a weekly radio program and reports on public hearings have also been produced in the Tetum national language and other languages. The report has been fairly widely distributed by the Post-CAVR Secretariat and NGOs with the assistance of government funding, but major social institutions such as the church and media have not contributed adequately and, to this point, few in Timor have read, debated or acted on it;
- Targeting youth by having the report officially endorsed and incorporated in the education system and taught in a range of subjects (history, civic education, legal studies, international relations, religion, politics etc); the Post-CAVR Secretariat has increasingly focussed on this objective which is imperative in Timor-Leste where over half the population are under 18 and will form the bulk of the population going forward; teacher notes/training will be required;
- Collecting, organising and archiving the primary material on which the report is based (statements from victims, testimony, interviews and research etc) is essential and has been a major undertaking of the Post-CAVR Secretariat. The archive is a significant contribution to historical research, criminal evidence,

healing and memorialisation but archival legislation and access regulations (consistent with UN principles on the right to the truth and action against impunity) are needed if the archive is to contribute further to these goals. Experience in Timor-Leste in times of crisis has also demonstrated the importance of ensuring the security of the archives by backing-up and by storing copies of the archives off-shore;

- Creating and nurturing a sense of common cause/ ownership and collective responsibility for the report and process is vital; this has only been partially achieved in Timor-Leste and partly explains why the Parliament, despite the efforts of some MPs, feels no real pressure to act on the CAVR report which was delivered to it, at its request, over 5 years ago. Although the issues at stake (suffering, forgiveness, reconciliation, community, justice and peace) are central to its mission and it has been generally supportive, the church has failed to use its substantial popular and political influence and give much needed leadership on the issue.

I deeply appreciated the opportunity presented by the Forum to learn about the Residential Schools issue and to appreciate that, coming on top of their bitter experience of colonialism, it represented cultural genocide for many Aboriginals at the Forum. It was especially moving and enlightening to meet Aboriginal participants, to hear them describe their pain but self-identify as survivors (and witness the embodiment of this word in their grace and dignity), to hear native languages, and to get some feel for their spirituality and intense sense of the sacred in nature, which is both ancient and contemporary. As several speakers commented, re-writing this chapter will make Canada a better place and, one can add, a model for other societies with comparable backgrounds, including Australia.

¹ Part of a youth photography project “Through Our Eyes” organised by Christine Germano, Constant Arts Society - web.me.com/gonorth/Site/Constant_Art_Society.html

TE TIKA

A LEADER, VISIONARY, TRUE COOK ISLANDER

With excerpts from Rachael Reeves, Cook Islands News

The country mourns the loss of one of its most prominent and progressive leaders. Te Tika Mataiapo Dorice Reid passed away on June 16 2011 in Auckland Hospital. She would have been 67 this year.

Te Tika Mataiapo was a leader, a visionary who committed herself to countless causes, and a woman who embodied the Cook Islands spirit, warmth and hospitality. For the past 15 years Te Tika has held the prestigious position of president of the Koutu Nui. As the president, she worked to raise the profile of the country's traditional leaders. Although she was the first Pacific Islands woman to be nominated for the New Zealand Parliament she refused to get involved in politics as she valued her role as a traditional chief first.

Under her guidance, the Koutu Nui supported environmental initiatives and the promotion of Cook Islands culture. Te Tika often said that the Cook Islands people are the custodians of this land, and should care for it accordingly.

As a businesswoman she promoted Cook Islands tourism on the tourism council and through her leading resort Little Polynesian, which earned multiple awards under her guidance. She was a guiding light for young ambitious women and a long-time supporter of the Business and Professional Women's Association, and 2011 Parton's Award recipient.

Te Tika was a member of the Cook Islands Voyaging Society executive committee. A veteran voyager herself, she supported the sons and daughters of her country who felt the call of the sea. Te Tika described her experience atop Te Moana Nui O Kiva at a UNESCO conference in Japan as a spiritual voyage, one that served to **"reinforce, to reaffirm and to validate traditional knowledge, traditional science (and) the brilliance of our ancestors"**.

She was involved in community life in every way possible, and her legacy looms large. Her influence extended around the world – to which her hundreds of friends can attest – and she will be forever remembered as an exceptional Cook Islander.

Pacific Peoples' Partnership mourns with the Cook Islands and the greater Polynesian community at the loss of such a dynamic forward thinking leader. We, along with our supporters, had the honour of hosting Te Tika Mataiapo Dorice Reid at our 2000 Pacific Networking Conference in Victoria BC, and were privileged to have her host a number of our Indigenous Canadian interns in Rarotonga. We will remember Te Tika for her unwavering commitment to strong sustainable Pacific Island communities.

"Te Tika Mataiapo's passion to protect the ocean, and all of the environment, her deep spiritual connection to nature and her ability to engage all who heard her speak was inspiring. She said, 'We are all connected by water. Many would say that we are isolated on our beautiful islands, but we are the most connected, because we are surrounded by water and it gives us life.' I understood then that here is someone who has a deep understanding of our interconnectivity to all of nature and to each other. Her passion and expression reached out to scientists and other cultures, who need to hear that Indigenous peoples have understandings about our relationship with the natural world. I am humbled and honored to have known her, my Sister, my Friend. Thank you, Te Tika, I love you." Darlene Sanderson (Cree/Russian) Secretariat and on behalf of the International Indigenous Planning Committee, Indigenous World Forum on Water and Peace.



Te Tika Mataiapo Dorice Reid
(Photo: Cook Islands News)

COMPLETION OF ARTICLE FROM PAGE 7

International attention towards West Papua has been mounting in recent months, catalysed by the crackdown at the 3rd Papuan Peoples' Congress in Jayapura (Oct 19 2011) that led to the death of at least 3, and the detention of more than 300.⁴ Violent subjugation of Papuans' non-violent organisation to exercise rights of free speech and peaceful assembly, as guaranteed by the Indonesian Constitution and international accords, demonstrates that Indonesian policy on Papua has effectively remained unchanged since the Suharto era. It demands attention of an international community that values human rights, peace, social and ecological justice.

Continuing to bring presence and attention to West Papua is essential towards realising Papua as a land of peace. Coupled with increasing social awareness in Canada, creating connections north and south, PPP is committed to supporting our Papuan counterparts to realise collective visions for peace, prosperity, and sustainable communities.

If you would like to learn more about our ongoing work in West Papua, please contact us. While there are many ways to get involved, donations are critical. By donating you become active in building leadership in vulnerable Indigenous communities throughout Papua and enabling connections throughout Canada, the Pacific, and beyond. Your support is invaluable to the work we do, allowing us to collectively achieve success in a changing world. There is much yet to be done.

PPP takes no official position on the political status of West Papua. We neither endorse independence claims nor Indonesian sovereignty, but support the right and aspirations for West Papuan people to decide their own future.

1 Pseudonyms are used to protect the individuals identity

2 Adat = Indigenous, traditional (tradition), or customary (custom)

3 LP3BH, Yalhimo, & MnuKwar (from Manokwari), along with Down to Earth (UK), and PPP (Canada). Adriana Sri Adhiati's recent article "Songs of worries, songs of strength" eloquently stories the workshop context and process: [www.downtoearth-indonesia.org/story/dte-newsletter-89-90-full-edition-download]

4 See: West Papua Report (November & December 2011) www.etan.org/issues/wpapua/ Further reports indicate as many as 17 Papuans killed, 800 detained, and at least 51 others tortured by Indonesian security forces during and after the raids

PPP INVITES YOUR SUPPORT!

For more than 36 years PPP has been working with Pacific Islanders to realize their own vision for peace, justice, environmental sustainability and development; facilitating partnerships and the exchange of knowledge north-south. We are the only NGO in Canada devoted exclusively to Oceania, which is only possible through your financial support.

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