



A New Voyage: Pacific People Explore the Future They Want

The second consultation of Bread for the World partners
in the Pacific, November 2011

Imprint

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Compiled and co-authored by Glenine Hamlyn

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Foreword

The world we live in is changing relentlessly. Worldwide exploitation of resources, the private appropriation of wealth and the unequal distribution of resources have reached a level unknown in human history. The food crisis, the climate crisis, the energy crisis and frequent debt crises make for a situation that endangers life on Earth in all its manifestations.

Globally speaking the Pacific is one of the regions most affected by climate change and the exploitation of natural resources through mining, logging and industrial fishing. In November 2011 Bread for the World (Brot für die Welt, BfdW) and the Protestant Development Service (Evangelischer Entwicklungsdienst, EED), two German church-based development agencies, met with their Pacific partner organisations in Madang, Papua New Guinea, to reflect on the global situation and its implications for them. They sought to expose the underlying causes of the situation and listen to each other's experiences.

This was the second BfdW-EED partner consultation organised by the regional office of the two organisations in the Pacific, bringing together their partners in the region. At the initial consultation two years earlier, partners had wanted to know whether BfdW and EED would follow the prevailing model of development and, if not, what their agenda would look like. It was agreed that a second meeting should be held two years later to deepen the discussion and explore possible alternatives.

The second partner consultation was marked by lively discussion. Participants came from Papua New Guinea, Fiji, Solomon Islands, West Papua, the Philippines, India and Germany. Those from India and the Philippines were invited as guests to share their experiences and ideas concerning alternative approaches to local development and international cooperation.

Based on their experiences, partners deepened the critique of the dominant model of development

which they had begun at the first consultation. BfdW and EED were challenged to reconsider their responsibility both as partners in cooperation with people of the 'liquid continent' and as citizens of one of the richest countries in the world.

For BfdW and EED the call to rethink the development model was timely, coming as it did just as the two organisations - both of them agencies of the Evangelical Church in Germany (EKD) - were merging. The new organisation, formed in 2009, was called 'Bread for the World - Protestant Development Service' (BfdW).¹ The restructure provided an opportunity to rethink perspectives on, and procedures relating to, development support.

Before the merger, BfdW/EED had already been supporting development initiatives of civil society organisations (CSOs) and churches in the Pacific for over thirty years. The physical distance between Germany and the Pacific was a constant challenge. The joint regional office in Madang, opened in 2009, was an attempt to overcome this hurdle.

At the partner consultations of 2009 and 2011, Pacific civil society organisations and BfdW/EED entered into a deeply probing dialogue in relation to the development challenges of the region and how to address them. We found that we jointly

¹ From this point on the combined term 'BfdW/EED' will be used to refer to each of the former entities 'EED' and 'Bread for the World' which merged in 2012 to become the new 'Bread for the World - Protestant Development Service' (from here on abbreviated as 'BfdW'). Except where the context dictates and explains it, neither of the former entities will be separately named.

faced an inappropriate development model, one that determined directions taken in the region and globally. Far from improving the situation of people on the ground, it seemed to be worsening it. While concrete alternatives have yet to be shaped, it has become obvious that development needs to start with those negatively affected and marginalized under the prevailing model. As a first step we need to listen closely to each other, acknowledging and valuing our different perspectives.

In order to listen to each other, we need to overcome a distance that is not only physical but also cultural and linguistic. Pacific partners share their experience of local realities using story-telling, metaphors and images. This is quite different from the style and language used in international development discourse. There is a risk that information communicated in this way will not be heard by European ears and will be lost for the dialogue. That is why partner organisations urged for more spaces to be opened up in which listening could occur across boundaries - spaces for thinking and exploration, for listening to local stories and for appreciating the experiences of the people concerned. This they saw as being the first step toward overcoming the current development dilemma and finding new ways forward.

The form of presentation chosen for this publication captures the way in which partners shared stories at the consultation, building on each other's contributions, debating the presentations they heard and exploring themes in free association, deepening their joint thinking and analysis before reaching conclusions.

We would like to express our sincere gratitude to the participants, in particular those whose presentations made possible a more intensive sharing of experiences and learnings. Our special thanks go to Glenine Hamlyn for undertaking the enormous task of listening to the audio recordings of the consultation and skilfully transforming the many stories and ideas into a document that captures the richness of discussions, the exploratory style of the process, and the particular Pacific ways of telling stories through images, metaphors and narrative.

We invite the reader to listen attentively to the discourse of civil society representatives from the 'liquid continent' as they weave a rich picture of the complex challenges of their region and of ways to address them. At a third partner consultation in late 2013 Pacific partners and BfdW will continue the story together. Meanwhile in the Pacific the dialogue continues, as partners take concrete steps towards their shared vision of a just, participatory and sustainable society.

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To all the photographers, some of whom went to considerable lengths to satisfy our visual needs, even taking photographs specifically for the publication, we express our sincere appreciation.

Particular acknowledgement goes to Eckart Garbe for his guidance on the overall project, his wise comments and the scrutiny of the text at various points.

Chapter 1

Rethinking perceptions

‘We are at a point where we have to rethink. Rethinking comes from understanding the root causes of the crisis ... The dominant development model is not working - it has failed, and it must change ... When is enough enough?’ (*Maureen Penjueli, Pacific Network on Globalisation/PANG, Fiji*)

‘All over the Pacific we have been colonised by powers from the west, the east, and now it is time to say: enough!’ (*Rev. François Pihaatae, Pacific Conference of Churches/PCC, Fiji*)

When Pacific civil society organisations (CSOs) and BfdW/EED¹ came together in November 2011 to discuss concepts of development, it became clear that any critique of the prevailing development model had to involve careful analysis of the way they themselves saw reality in the Pacific, as well as the way others saw the Pacific and why these perceptions existed.

‘The justification of this model is through the use of language. We need to change the language and decolonise our mindset ... In the proposals that we write, we sometimes use these words. That’s the place to start.’ (*Effrey Dademo, ACT NOW! Papua New Guinea [PNG]*)

¹ In this publication the combined term ‘BfdW/EED’ is used to refer to each of the former entities ‘EED’ and ‘Bread for the World’ which merged in 2012 to become the new ‘Bread for the World - Protestant Development Service’.



Participants to the BfdW/EED consultation of November 2011, Madang, PNG.

Photo: Nives Konik

1.1 The ‘liquid continent’

‘People think that we are separated by the sea. You could say that’s true, but it’s also false. People have always used the sea to communicate with each other ... The ocean is the link ... The Pacific is our “liquid continent”. We are larger than all the earth’s land masses put together.’ (Rev. François Pihaatae)

‘In 1993 the late Professor Epeli Hau’ofa wrote of the “borderless world” inhabited by the people of Oceania prior to colonisation and the subsequent contraction of this world into the finite entities of Pacific Island states and territories. Hau’ofa linked the confinement of Oceanic people to isolated “tiny spaces”, the restriction of their movement



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across their ocean world, and the conceptualisation of Pacific Island states as “small” and “resource-poor”.²

‘We are an ocean continent. That is our strength ... We need to get our governments to learn to trade with each other. Forget trading with Australia, for example - it takes six years for a papaya to enter the Australian market!’

‘It is time to reclaim Oceania as the seventh continent. At the regional level this was something the political solidarity movement of NGOs really understood post-independence ... They understood that we were no longer isolated, separated, resource-poor. We [in the Pacific] have done so much work on this - on self-determination, against nuclear testing ... It’s very vibrant. But I feel right now that we have lost that space.’ (Maureen Penjueli)

At the consultation the image of an ocean-going canoe became a powerful symbol of the connectedness of peoples in the ‘liquid continent’ and of the unity of the ocean. Ana-Latu Dickson (Milne Bay Counselling Services Association/MBCSA, PNG) spoke of the significance of the long journeys made by Pacific ancestors in their canoes:

² E Hau’ofa, *Our Sea of Islands*, in E Hau’ofa, V Naidu & E Waddell (eds), *A New Oceania: Rediscovering our Sea of Islands*, Suva: University of the South Pacific, in association with Beake House, 1993



Member of Cook Islands Nuclear Awareness Group (CINAG) at a meeting of the group, Raratonga 1985 Photo: Ingrid Schilsky



Karumosa, the 'Catcher' - a *Kula* canoe of the *Masawa* type. Built at Kadawaga village on Kaileuna Island in the Trobriand archipelago. Photo: Peter Hallinan, c. late 1960s

'In my area the canoe symbolises trade agreements and negotiations, especially in relation to the *kula* trade ... It also symbolises the sharing of resources because it's about giving a certain number of pots to one island group and that island group giving back yams ... and it stands for a journey that we as a people do together, a journey guided by nature: by the stars, the moon and the ocean.

'The canoe is also a [vehicle] for the sharing of skills and knowledge between island groups.'

'The canoe takes us far, but it brings us back.'
(*Josephine Teakeni, Vois Blong Mere Solomon/VBMS, Solomon Islands*)

Josephine Teakeni used the image of the canoe to illustrate another aspect of the 'liquid continent' - the fusion of land and sea in the everyday lives of Pacific peoples:

'The picture [of the *kula* canoe] reminds me of my village, where a canoe is most important. A mother living in a village in the islands of Malaita and other provinces needs a canoe. Without a canoe she can't collect water from the mainland. She can't collect firewood from other islands. She can't go to the garden to collect food for the family.'

The image of the canoe demonstrates powerfully that in the 'liquid continent', land and ocean belong together, and the people belong to both.

People have always used the sea to communicate with each other ... The ocean is the link.

Rev. François Pihaatae



A child paddles a canoe while another plays in the lagoon; village of Lulisiana, Malaita, Solomon Islands. Photo: Angelika Regel



Market in Port Vila, Vanuatu.

Photo: Richard Llewellyn

1.2 Poor and rich

‘My father would say to me, “A wealthy man is a man whose family would rally around him in times of need” (e.g. a funeral). His family is actually very broad - it may include several extended families further down. My father would say, “A rich person is someone who has family, who has community structures. That’s wealth” ... We are fast losing [this wealth], but it is still a [source] of strength.’
(Maureen Penjueli)

Definitions of rich and poor that are based solely on economic wealth do not accord with Pacific values, nor are they in line with the values of indigenous people in general. This is what Vicki Tauli-Corpuz of Tebtebba (Indigenous Peoples’ International Centre for Policy Research and Education, based in the Philippines), who was invited as a guest to facilitate exchange beyond the Pacific, told the gathering:

‘We [Tebtebba] are trying to redefine wealth to include what we value most: a healthy life, healthy food, a healthy planet. We would like to replace the dominant accounting system with one that factors

in the things we value most, including security of land tenure, cultural diversity and traditional knowledge. GDP [Gross Domestic Product] does not include these things.’

Rosa Koian (Bismarck Ramu Group/BRG, PNG) warned participants not to fall into the trap of seeing wealth as purely financial:

‘We have been talking about wealth as cash, money. What about our traditional wealth? The social wealth that we can build up, the environmental wealth - those are things we have thrown away.’

‘The Pacific is indeed rich in resources, but these are being plundered’, said Rev. Pihaatae:

‘The rich have become rich because they exploit our richness. We are not poor - we are rich, but they took our riches for themselves. This means today we need to redefine the word “poor”: who are the poor today? We are not poor - we have our own resources, marine and mineral, but they have been exploited unjustly by overseas companies, and we have not benefited.’



Nickel mine, Poro, New Caledonia. The issues of resource exploitation and self-determination are closely linked.

Photo: Matthias Kowasch

In the discussion, Thomas Paka (Papua New Guinea Eco-Forestry Forum Inc./PNGEFF) illustrated the way in which ‘developed’ countries sometimes construct conditions that are designed to keep Pacific nations poor:

‘Australia came and told us that rice could not be grown successfully in PNG, meaning that PNG would have to import rice from Australia, but the Chinese came and showed us that rice could be grown in PNG ... Give us (PNG) a fair price for our products - we don’t need aid. Give us a level playing field - consider products coming from the village level and the small producers. It’s a matter of trust, of “developed” countries being honest with us, not making us look like beggars all the time.’

1.3 Development

By questioning terms such as ‘poor’ and ‘rich’ the participants were implicitly criticising the dominant model of development, which they saw as serving

a capitalist agenda, the agenda of industrialised countries. Effrey Dademo questioned the concept of private ownership:

‘The term “private” will automatically tell us there is something wrong. For generations our systems in PNG have not been focused on individuals but have served everyone. If you now have a system that is zooming in on a small elite, there’s something wrong.’

Maureen Penjueli drew attention to the Structural Adjustment Programs (SAPs) of the 1980s, in which the dominant development model merged with the capitalist economic paradigm:

‘Many of our countries gained political independence relatively recently: Fiji in 1970, Papua New Guinea in 1975, Solomon Islands in 1978. Some are still struggling for their right to be self-determined: West Papua, Bougainville, Kanaky (New Caledonia). Yet we have never gained economic independence, the right to define how we use our resources. We were forced into the dominant model and we have accepted it. This model was imposed on many countries by means

of the SAPs imposed by the World Bank and the International Monetary Fund (IMF) in the late 1980s.

‘Aid is another instrument of the model ... Where we accepted the model, all sorts of crises were created, and then we were given aid to help us re-adjust. Our political elite and our trade officials are trained to think within this model.

‘In the rethinking phase we, the people of Oceania, have to deconstruct our thinking after over fifty years of brainwashing about development, aid and progress! If we want control, we need to critique the dominant model, starting with ourselves and asking: development for whom?’

We have been talking about wealth as cash, money. What about our traditional wealth? The social wealth that we can build up, the environmental wealth ...

Rosa Koian

Vicki Tauli-Corpuz pointed out the dilemma for many NGOs:

‘It is a reality that many so-called developing countries are asserting their national sovereignty and their right to development but doing so according to the dominant model. It is a problem for NGOs that while they would like to support [their] governments, they see that governments are all following the dominant model.’

‘The system is justified by the language used’, warned *Effrey Dademo*:

‘This language is used to push for resource projects and private ownership, and it is designed to disempower us. They call us a “third-world country”; they call us “under-developed” or “developing”. It implies that something is wrong with our systems. Our systems have been around for thousands of years - we have had social cohesion for thousands of years; our systems have been sustainable and environmentally friendly ...



Ok Tedi mine, PNG

Photo: Ok Tedi Mine CMCA Review

The [current] education system is designed to teach our children about a system that preaches prosperity - that degrades us by calling our cultures and our systems “primitive” ... Outsiders say this is the best way to “develop”. Development for whom?

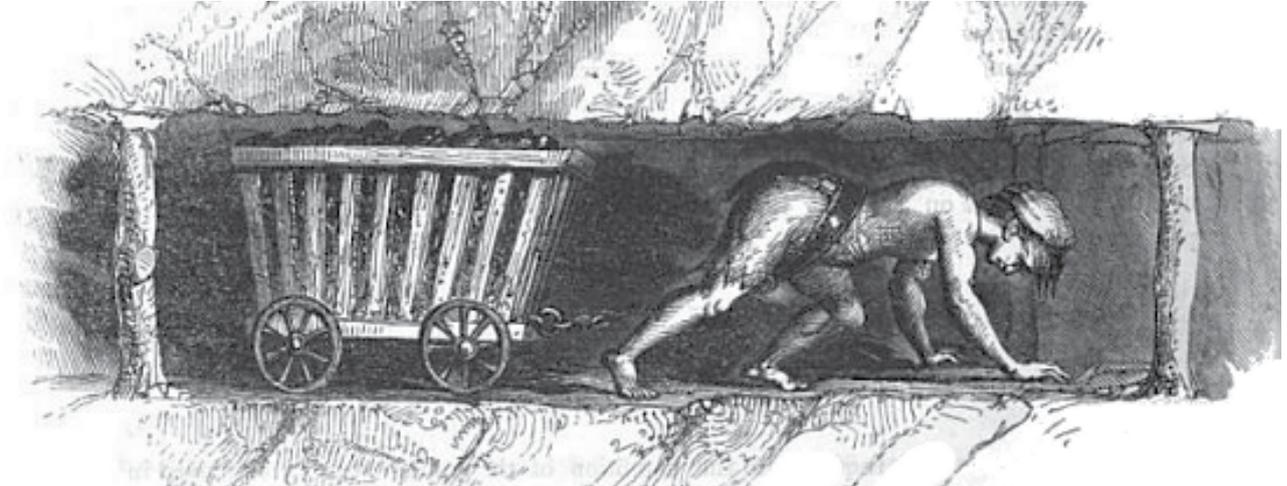
‘The system drives excessive exploitation of our natural resources (in PNG): mining, fisheries, agriculture. This is not agriculture as we have practiced it for thousands of years - it is large-scale agriculture in the form of palm oil expansion.

ACT NOW!, Port Moresby, Papua New Guinea

ACT NOW! is a national advocacy group that uses the latest in social media to mobilise, in order to give the public [in Papua New Guinea] a platform from which to air their concerns.

ACT NOW! aims to:

- ensure that the government of PNG is accountable and transparent;
- provide an effective network of CSOs that can influence government.



Girl hauling a coal tub, Industrial Revolution, England (from the report of Lord Ashley's Mines Commission of 1842)

‘And as if that is not enough, we are going into the sea! This entire country [PNG] is covered with thousands of logging permits and exploration licences, and yet we are going into the sea to mine the sea bed. We are told we will be the first in the world, since it has never been done anywhere! We have to be careful of the language used – it’s so simple we miss it. They are actually politely telling us that we will be experimental lab rats or guinea pigs. Yet the fancy language deceives us.’

Klaus Seitz (BfdW/EED, Germany), took participants through the history of the concept of development, shedding light on its positive and negative connotations. He called his presentation ‘Development: Metamorphosis and Crisis of a Global Myth’.

‘During the European Enlightenment of the 18th and 19th centuries people had faith in nature and belief in human progress. The world was still rural at the time. A number of key tenets underpinned European “Enlightenment”:

- The world (nature, society, history) is open to transformation by human intervention.
- Human progress and economic growth are infinite.
- It is up to us to liberate humankind from ignorance and need.

- All people are equal before the law.

‘The concept of “development” embodied human emancipation, but this shifted with increasing technology and industry. Along came the Western concept of modernity and development, showing its dark side in practices such as using child labour.

‘The Industrial Revolution [which followed the Enlightenment] was based on exploitation. The conquest and plunder of India made the Industrial Revolution in England possible.

‘The idea of “development” began to be coupled with that of “underdevelopment”:

“[W]e must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas.” (US President Harry S. Truman’s Point Four, inaugural speech, 1949)

‘More than seventy per cent of the world’s population became dependent poor. This was the starting point for six decades of international development cooperation.’

Klaus Seitz summed up the phases of development policy from 1950 to the present as follows:

Phases of development

1950s	Pioneer phase	<i>Development as containment; modernisation</i> During the 'Cold War' there was a fear that poverty would lead people to communism.
1960s	First Development Decade	<i>Industrialisation first – democratisation later</i> <i>Growth first – redistribution later</i> The 'Green Revolution' was an attempt to increase yields, but with little benefit for the really poor. It ended in 1970 – the aim of 5% growth was not reached.
1970s	Second Development Decade	<i>New International Economic Order (NIEO); redistribution with growth</i> The UN promoted more equitable distribution. In 1974 richer countries were to make adjustments for poorer countries (NIEO). However, at the end of the 1970s it all collapsed.
1980s	Third Development Decade	<i>Neoliberalism; Structural Adjustment Programs</i> For the poor, this was the 'Lost Decade'.
1990s	Fourth Development Decade	<i>Globalisation; global summits; sustainable development</i> The focus was sustainable development. Global and ecological challenges were recognised. Civil society emerged as a new form of global governance.
2000s	Fifth Development Decade	<i>Millennium Development Goals (MDGs); multiple crises, including a food crisis; development as the containment of 'new threats'</i> This was the 'Crisis Decade'. The MDGs (2000) failed to provide a comprehensive fulfillment of needs. Everywhere the gap between rich and poor widened.

In concluding his presentation Klaus Seitz posed a fundamental question:

'The time has come to strive for new concepts of development, to set a new course ... for a post-industrial civilisation ... Bread for the World [BfdW/EED] is wondering whether it is enough to redefine the concept of development as a key element of our self-understanding. Should we abandon it entirely?'

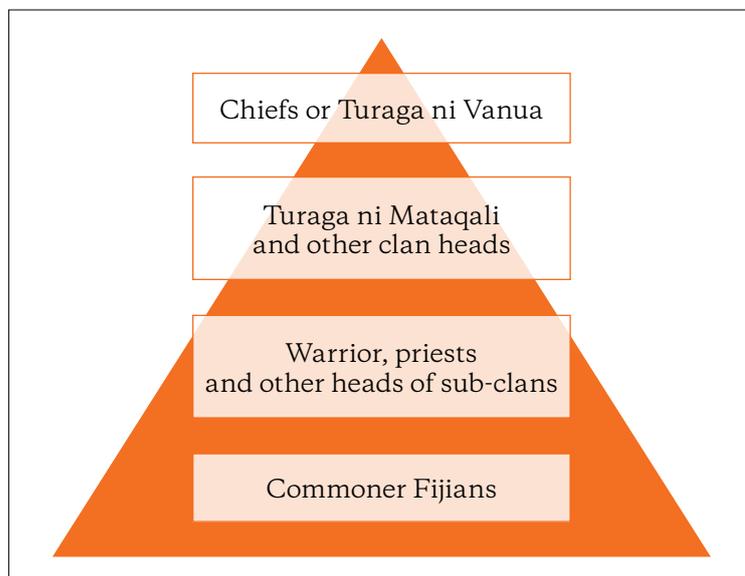
1.4 Democracy

'There have been three coups [in Fiji in recent decades], so something is not working with democracy: three times in our short history since independence we have had our elected governments overthrown. At the moment there is a slow

militarisation of the country – key positions are being filled by military personnel from the Prime Minister's office right down to the role of the village head man. These are government-paid positions. The coach of the rugby team is also a military man – and rugby is the sport we all believe in.' (*Chantelle Khan, Social Empowerment & Education Program/SEEP, Fiji*)

Chantelle Khan linked the crisis of democracy in Fiji to the 'culture of silence' permeating the hierarchically structured indigenous Fijian society. It became clear that Western ideas of democracy did not sit easily with such a structure:

'The triangle [p. 16] depicts the indigenous Fijian cultural setting. This setting applies to fifty-one per cent of a multicultural nation of 300 islands, of which 100 are inhabited. Eighty-eight per cent of resources belong to this fifty-one per cent – to this very hierarchical structure.



‘You have the chiefs at the top, then the sub-chiefs or heads of clans and sub-clans, and other roles that are very important in the Fijian community. Fifty-one per cent of the Fijian population, who own eighty-eight per cent of the resources, understand this. They know their role. People are expected to accept without question what they are told by their leaders or perceived authority ... The spokesperson of the person at the top tells you that if you want to say something or ask a question, you will be told when to speak. And this is the way it works during election campaigns.

‘That’s why I have a problem talking about a democratically elected government. Since the coup of 2006 we have had a military government which completely understands the structure. It’s easy to exploit. The colonisers exploited it in the early 1800s, and it is still happening today. Everyone exploits this structure quite readily, even the multinationals we are dealing with on the ground.’

Another participant who questioned the concept of a democratically elected and representational government was Satheesh Periyapatna of the Deccan Development Society (DDS) in India. He had been invited to the consultation to share stories of the DDS’

Social Empowerment Education Program (SEEP), Suva, Fiji

SEEP aims to empower local communities and their leaders to face the challenges of globalisation, especially in the areas of land and leadership. SEEP works to enable community leaders to challenge policy at national level and eventually to interface with other ethnic groups.

In the current situation SEEP works mainly with rural indigenous communities as the primary landowners. SEEP encourages the participation of women and youth.

SEEP educates communities, trains advocates in their own contexts and builds networks selectively, especially on the issue of mining. SEEP also tries to work with relevant government departments.

work with marginalised farming communities in India and to learn from experiences in the Pacific.

‘Democracy [has been supported] in India for 50-60 years. Today we feel that the myth of representational democracy, by which I vote for a person whom I think will represent me in the parliament and local assembly and will create legislation that is helpful to me - that myth is busted.

‘What we need today is what we call “deliberative democracy”. Go to those people whose voices have never been heard in the democracy, bring them out and have them deliver their verdicts in [forums like] farmers’ juries.

‘In the photo of one such jury you can see the farmers sitting there and the members of elites all sitting in front of them. This farmers’ jury was on agricultural research. One by one the members of the elites went up and testified in front of the farmers, defending themselves. Among them was the head of one of the most powerful Indian [organisations] for agriculture, the one that conducts all agricultural research. The farmers asked the



Farmers' jury, India.

Photo: DDS

[officials]: Why did you do this? Why did you do that? Who gave you the mandate on our behalf to do the kind of research you are doing? And so it went on.

At the end of the five-day jury the farmers delivered their verdict. So people who the members of the elites thought had no knowledge

of agriculture and agricultural research came up with a very powerful verdict on current agricultural research in India.'

1.5 Training, capacity-building, empowerment

'I want to remove three words from the development dictionary. The first is "training". None of us is capable of training anyone. When we [say we are training] people, we are learning as much. Let's call it a mutual learning session.

'Secondly, let's abolish the term "capacity-building". Everyone has capacity. When you are "building" someone's "capacity" you are also building your own.

'The last word is "empowerment". The word implies a hierarchy: there is someone who is



The farmers deliver their verdict.

Photo: DDS

We need to change the language and decolonise our mindset ...

Effrey Dademo

empowered and someone who is being empowered. Let's find a new word for that.' (Satheesh Periyapatna)

Satheesh Periyapatna's remarks aptly demonstrated the way in which language is used to convey value judgements – judgements that are used to justify the uneven distribution of power.

The critique of language and perceptions was sustained throughout the consultation. Concepts such as “sustainability”, the “green economy”, “governance”, “power” and “resource management” also came under scrutiny. Even the term “traditional” did not escape examination, as participants reminded each other that not all aspects of their own local communal models were worth strengthening.



Photo: Nives Konik

Chapter 2

Naming the challenges

The challenge to prevailing perceptions sharpened participants' analysis of the challenges facing the 'liquid continent' at the present time. Participants took a critical look at these challenges and related them to the dominant development model.

2.1 Exploitation

Several participants referred to the 'excessive exploitation of natural resources' (Effrey Dademo, with reference to PNG): 'mining, logging, fisheries, "agriculture" (palm oil expansion) and seabed mining'.

Worldwide 'competition for finite resources' (Maureen Penjueli) is quickening the pace of the exploitation of natural resources. 'The impact is coming here to us through things like land grabs (PNG) under the Special Agriculture and Business Lease (SABL).'

We are not poor - we have our own resources ... but they have been exploited unjustly ... and we have not benefited.

Rev. François Pihaatae

Satheesh Periyapatna vividly described the exploitation of Indian farmers and their land by means of high-tech farming techniques:

'Unfortunately most of the Global North has been alienated from its land, and in the South it is happening right now. With agriculture it is worst, because there is new, high-tech agriculture; there are new seeds, new fertilisers, genetic engineering ... Where knowledge-based agriculture existed, it is being taken away and made into information-based agriculture. Every time a farmer has a problem, she or he has to go to someone else to find a solution rather than looking within the community, where the knowledge always lies.

'Our country keeps saying that we are building a knowledge society - as if all of our previous



Palm oil plantation, PNG.

Photo: Joshua Kialo, FORCERT



Traditional garden, highlands, PNG

Photo: Martin Daintith

societies had no knowledge whatsoever ... This, I think, is one of the most frighteningly colonising aspects of technology: [the idea] that societies have no knowledge, or that even if they have some knowledge, the knowledge that existed previously [is not worth respecting].'

Impoverishment and the destruction of cultures and the environment - just as Indian farmers are experiencing them - are forms of violence, said Effrey Dademo. They stem from the capitalist system that underpins the prevailing development model. 'It leads to a development model which focuses on profits, not people. It causes armed conflicts and violence.'

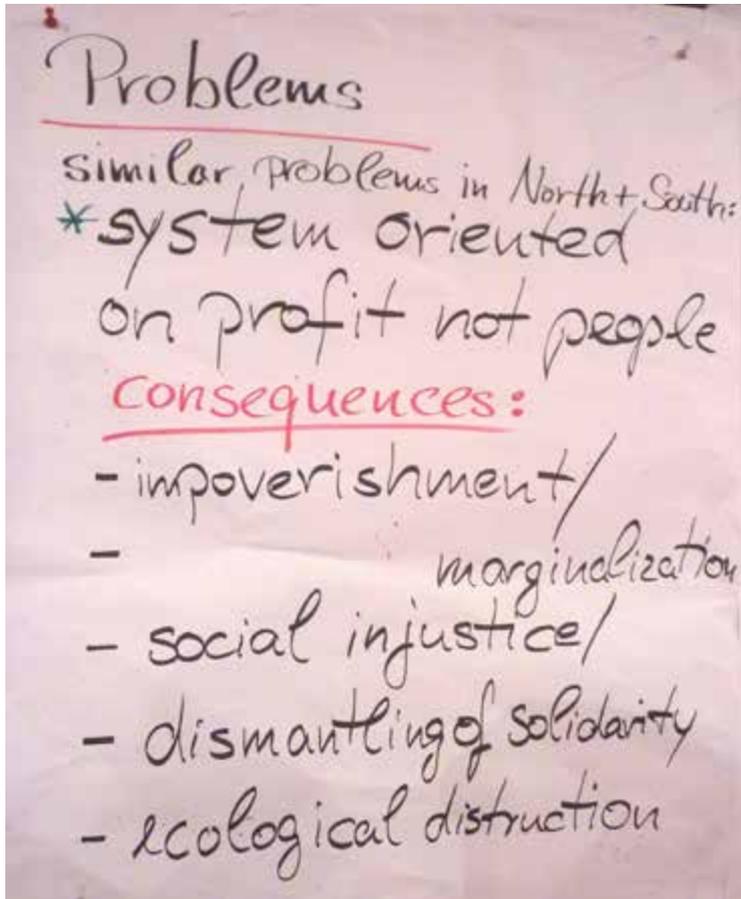


Photo: Nives Konik

‘Capitalism exploits people and concentrates wealth in the hands of a few individuals. It is exclusive, not inclusive. The way negotiations take place in this country is that [corporations] go outside and sign contracts, then come in and try to deal with the landowners. It is not in the interests of the country. It’s back to front because private ownership is driving it.’

‘Laws are not designed to promote our interests but to promote the system. In company law, the directors of a company (e.g. a multinational) are required by law to do everything possible to maximise the profits of the company and in return spend very little on anything ... so the whole system is designed in a way that ensures that they will not spend a single *toia* [smallest unit of PNG currency] on trying to find environmentally sustainable policies ... They are there to make money.’

‘Because of inadequate social safety nets, unrestrained capitalism impacts strongly on our people. The cost of living is high, as is the unemployment rate. Population increase is causing pressure, and violence against women and children is a big problem. Public funds are being stolen. HIV-AIDS is spreading, but there is a lack of basic health services and vital drugs.’

2.2 The pressure of economic growth

‘Economic growth was easily the most important idea of the twentieth century. This was absurdly internalised by our governments even before we were industrialised. The sacrifice of the environment and human well-being to economic growth has been a feature of economic development since the birth of industrialism.’ (Vicki Tauli-Corpuz)

The Enlightenment paradigm that ‘human progress and economic growth are infinite’ (Klaus Seitz) has begun to be questioned in the twenty-first century, with the Global Financial Crisis of 2008-09, the Eurozone crisis and spiralling inequality in many countries. Vicki Tauli-Corpuz outlined what this meant:

‘The economic crisis goes hand in hand with unprecedented inequality, with the richest one per cent earning as much as the poorest fifty-seven per cent of the world combined. The world’s richest 200 people own wealth equal to the combined income of 2.5 billion poor.’

‘We are also seeing a terrifying consolidation of corporate powers:

- Fifty per cent of the world’s largest economies are corporations and not countries. Half of the world’s GNP [Gross National Product] is held by the biggest corporations, but these employ only two per cent of the world’s working population. That’s why inequality is so high: so much wealth

is amassed but not distributed. The very rich justify this by saying that they have to pay taxes!

- Three trillion US Dollars is traded daily, ninety per cent of it on foreign exchange markets. These are purely speculative. None of this capital is made available to productive business so as to facilitate an exchange in goods and services.
- Six companies control 75-80 % of the global pesticide market. Dupont and Monsanto together control the seed markets for maize (65%) and soya (45%). Two US companies control half of the global trade in bananas.
- Land grabs [as in PNG] are taking place for land speculation, food production, agrofuel production and other purposes.

‘The ‘Occupy Wall Street’ movement emerged because of all these developments, aiming to combat corporate greed.’

Pacific Network on Globalisation (PANG), Suva, Fiji

PANG is a campaigning, lobbying and advocacy organisation set up in 2002 specifically to become the people’s watchdog on free trade agreements (FTAs). PANG:

- carries out research to understand the economic, social, environmental, health and gender impacts of FTAs;
- educates government officials to understand the implications of FTAs;
- works with the NGO sector, unions, media and church groups to help them to engage with governments.

PANG aims to slow the pace at which Pacific governments sign on to FTAs, in order to create space for discussion on appropriate economic policy, trade and development.



Cropduster spraying pesticides, Costa Rica.

Photo: Thomas Lohnes

The Economic Partnership Agreement (EPA) between Europe and Pacific countries was cited in discussion as an example of the global pressures being exerted on the Pacific. Bread for the World [BfdW/EED] was asked how it was responding to this challenge:

‘The EPA is a legally binding instrument that is going to tie our countries to this model [of economic growth and development]. Countries in Africa, the Caribbean and the Pacific have been resistant. This year the European Commission has virtually taken away the other options that our countries could have explored. How are you going to support the partners, who will have to rethink where they are going once this model [has been introduced]? How are you going to try to influence the Europeans, who have now come up with a deadline – 2014? That’s just round the corner!’
(Maureen Penjueli)

Heiner Knauss (who worked with EED – the Protestant Development Service, Germany, at the time of the consultation) responded:

‘EED and Bread for the World [BfdW/EED] are working against the EPA of the EU. We are part of an international alliance called “Stop EPA”. Together with other European organisations we work as part of the APRODEV community



[APRODEV: the Association of World Council of Churches related Development

Organisations in Europe] to advocate against the concept of free trade and reciprocity enshrined in the EPAs and monitor their impact on development. We are part of the Cotonou Working Group of CONCORD (The European NGO confederation for relief and development), where we discuss these issues, and we are monitoring the concept of Global Europe.’

Ulla Kroog (Pacific Regional Office of BfdW/EED, based in PNG) described efforts to connect partners in the Pacific with each other and with lobbying campaigns on this issue in Europe:

‘We have been trying to connect PANG and other partners in the Pacific who are working on this issue, such as ACT NOW! and BRG, with our Lobby Desk in Germany, to explore possibilities of joint lobbying on EPAs ... Perhaps we need to discuss more fully how to link the European and the Pacific perspectives.’

In the light of these discussions, the following words of the PNG Constitutional Planning Committee Report of 1974 – quoted by Maureen Penjueli – sounded prophetic:

‘We see the darkness of neon lights. We see the despair and loneliness in the urban cities. We see the alienation of (the people) that is the result of the present machine orientated economy. We see true social security and (the people’s) happiness being diminished in the name of economic progress. We caution therefore that large-scale industries should be pursued only after very careful and thorough consideration of the likely consequences upon the social and spiritual fabric of our people ... There is overwhelming evidence to suggest that a

significant number of people who live by the fruits of multi-million dollar multi-national corporations live in misery, loneliness and spiritual poverty. We believe that since we are a rural people, our strength should be essentially in the land and the use of our innate artistic talents.’ (www.paclii.org/pg/CPCReport/Cap2.htm)

2.3 Threats to food security

Satheesh Periyapatna shared his thoughts and experience on the issue of food security – or, as he called it, ‘food sovereignty’:

‘God has been kind to you people [in the Pacific] in the sense that he or she has provided a lot of food for your people, so you might not be grappling with food sovereignty [yet], but I am sure you will have to come to terms with it sooner or later.’



Bringing in the yams, Fiji

Photo: Matilita Kedrayate

‘Agri-power is unquestionably an even greater force than petro-power in man’s survival in the future. Man can and has survived without petroleum, but he cannot survive without food.’
(Earl L Butz, US Secretary for Agriculture, 1975)¹

‘Western nations saw that the power with which they had colonised the world, i.e. petro-power, was coming to an end. So they had to seek a new power of colonisation, and they saw that it could be agriculture, food, seed. This [realisation] was echoed by former US Secretary of State Henry Kissinger when he said: “Control oil and you control the nations; control food and you control the people.”

‘Sixteen years ago in Rome, all the governments of the world met for the first World Food Summit ... They said, “In the next twenty years we will halve the number of hungry in the world.” Whether they wanted to throw the other half

of the hungry into the oceans we don’t know. It was a ... shameful resolution. One of the most outspoken statesmen present, Fidel Castro, stood up and harangued all of the people who were there, saying, “How shameless are you that you still want half of the hungry to remain hungry for the next twenty years?” - and he walked out.

‘In fact those leaders did not even manage to keep that limited commitment. The number of hungry people increased [dramatically]. It was what the head of the World Food Programme called a ‘silent tsunami’. None of us is watching it - we are aware, but not critically and deeply aware.

‘The most important thing that came out of the first World Food Summit (1996) was that the world was not looking for a solution to hunger. It was looking for a solution to trade. Food was a new area for maximising trading opportunities - so they said that trade would be a tool for food security. That’s when the term “food sovereignty” came in, initially introduced by the worldwide farmers’ campaign of La Via Campesina: International Farmers Movement.

¹ Quoted in: PV Satheesh, How will we stop hunger? Local efforts or global systems? <http://leisaindia.org/wp-content/uploads/2011/10/Sep-2011-Pages-1-36-Final.pdf>



Members of La Via Campesina protesting at the Cancun Climate Summit, Mexico, 2010.

Photo: Ian MacKenzie



Fisherman with Pelamide Fish, New Caledonia. Photo: Matthias Kowasch

‘What does “food sovereignty” mean? It means people must have the right to food. What we grow in our countries shall not be for export. It is first and foremost for consumption by our people. Only then can we talk about exports. It also means that we respect the food producers highly and value their rights.’

‘It’s happening here, the land grab, squeezing people out of their land. It is becoming more and more brutal, one of the cruel realities of our time.’

In his global analysis of the development model, Klaus Seitz also linked the growing global food crisis to the push for agrofuels:

‘The signs of an impending era of resource conflicts can already be seen. In many countries food has become unaffordable for the poor. It is paradoxically the political push to promote

agrofuels that is causing a food crisis in many countries. Systemic speculation on food has led to a rise in worldwide food prices, with dramatic social impacts and the impacts of food security in poorer countries. Agrofuels are actually leading to the acceleration of climate change. The downside of the agrofuel boom shows that not everything labeled “sustainable” is actually sustainable.

The sacrifice of the environment and human well-being to economic growth has been a feature of economic development since the birth of industrialism.

Vicki Tauli-Corpuz

‘It is an outrageous social injustice that the effects of system failure hit the most vulnerable social groups hardest. Without ecology [there is] no justice, and without justice, no ecology.’

Satheesh Periyapatna aptly illustrated how ‘the effects of system failure hit the most vulnerable social groups hardest’:

‘We have seen it in India with a lot of pain in our heart. We had 62 million tonnes of food in our government warehouses in 2003. If this had been distributed to all the poor, 250 million families, i.e. about 800 million people, could have been fed throughout the entire year. And in the year that we had 62 million tonnes of food, several of the tribal indigenous populations along the east coast of India were dying of hunger. The food did not move from the national warehouses to these hungry people.’

Maureen Penjueli underlined that the crisis of food security was already affecting the Pacific:

‘The energy crisis causes prices to go up and down. Each time the price [of energy] goes up, it puts pressure on us by means of rising food prices. Some of our countries are dependent on food imports. In 2009 or 2010, when the price of oil rose to US\$150 a barrel, the Marshall Islands declared a state of emergency due to the food crisis.’



Shipping containers in Lae, PNG, filled with equipment bound for the multinational Liquid Natural Gas (LNG) project in the PNG highlands, 2011. Photo: Glenine Hamlyn

2.4 Aid and trade

‘Today the effectiveness of aid is being debated. This is due to the failure of the MDGs – the over-aspiration of aid. Aid is NOT the key to overcoming poverty. Aid cannot overcome economic exploitation.’ (Klaus Seitz)

Effrey Dademo pointed to the lack of control [by communities] over the aid regime:

‘External pressure is exerted by the system of “aid and trade”: trade messes it up, and aid comes in to make it look good. The main players are the major donors: the EU, USAID, the World Bank, the IFC (International Finance Corporation of the World Bank group) and AusAID, as well as multinational corporations and Chinese state-owned enterprises, which have a lot of influence in PNG.’

Aid provided by major global, national and corporate powers was therefore seen to be reinforcing economic exploitation rather than helping to overcome it.

If we want control, we need to critique the dominant model, starting with ourselves and asking: development for whom?

Maureen Penjueli

NGOs, as was noted in the discussion, have been divided by the aid phenomenon:

‘[The influence of] donors has brought destruction to the NGO sector, dividing and compartmentalising it [to such an extent] that we don’t do the kind of big thinking that needs to happen in the region.’

2.5 The impact of globalisation

‘We want change – change that is sustainable, people-centred, environmentally friendly, socially just and economically viable. Yet PNG is already part of the globalised system. We enjoy using our credit cards and being part of the system.’ (Thomas Paka)

The conquest and plunder of India made the Industrial Revolution in England possible.

Klaus Seitz

‘The change brought by global forces [in the form of] mining, logging and the impact of multinationals is fast-paced. Multinationals are beating at the doors of communities wanting to take their land. Resource conflicts are occurring. Popular movements that bring change to the structures, such as the movements in the Philippines that removed Estrada and Marcos, are years in the making. But change [caused by global forces] is happening every day. What can we do?’ (Chantelle Khan)

Pacific people face the challenge of retaining the integrity of their lives and surroundings despite being caught up in the fast-paced, globalised world.

2.6 The ecological crisis

Both Vicki Tauli-Corpuz and Klaus Seitz addressed the global ecological crisis, complementing each other’s perspectives. Vicki Tauli-Corpuz situated the present moment of human history in the entire history of the human race, illustrating how recent the massive changes in resource usage have been:

‘It was between 3.5 million and 2 million years ago that humans came into this world ... For a very long time hunting and gathering was the primary means of subsistence for 99% of humanity.

‘We began to settle and develop agriculture only about 10 000 years ago ... By 5000 BCE the global population had reached 4-5 million. The world’s population began doubling every millennium to 50 million by 1000 BCE. The global population is now seven billion.

‘It is only in the past 200 years that we have been exploiting Earth’s fossil fuels, and now they are the major force that is destroying us ... Half of the total rise in atmospheric CO₂ since the pre-industrial era has occurred in the last thirty years – that’s how fast we are destroying our environment ...

‘In the Millennium Ecosystems Assessment of 2005, more than 1000 scientists assessed the many services nature provides for human survival. They concluded that we have destroyed many of these services already.

‘We need to fundamentally alter our relationship with the planet we inhabit.’

Earth Overshoot Day provides a clear and simple measurement of our increasing exploitation of the planet’s resources, as Klaus Seitz explained:



Anacortes Oil Refinery, USA.

Photo: Walter Siegmund

‘We are in a global development crisis. *Earth Overshoot Day* signifies what it means. *Earth Overshoot Day* is the day on which we exhaust our global ecological budget for the year. Once we have passed this day, humanity will have demanded more ecological services than nature can provide in that particular year, from filtering carbon dioxide to producing the raw materials for fruit. From that day until the end of the year we meet our ecological demand by liquidating resources.

‘In 2011, *Earth Overshoot Day* was 27 September. [In 2012 *Earth Overshoot Day* was 22 August - ed.]

‘Humanity ... began to exceed its biosphere supplies in the middle of the 1980s. In 2010 humanity’s ecological footprint was greater than 1.5 planets. That means we were using the ecological services of the earth 1.5 times as fast as the earth could renew them. [In 2012 that figure was 1.56 - ed.]

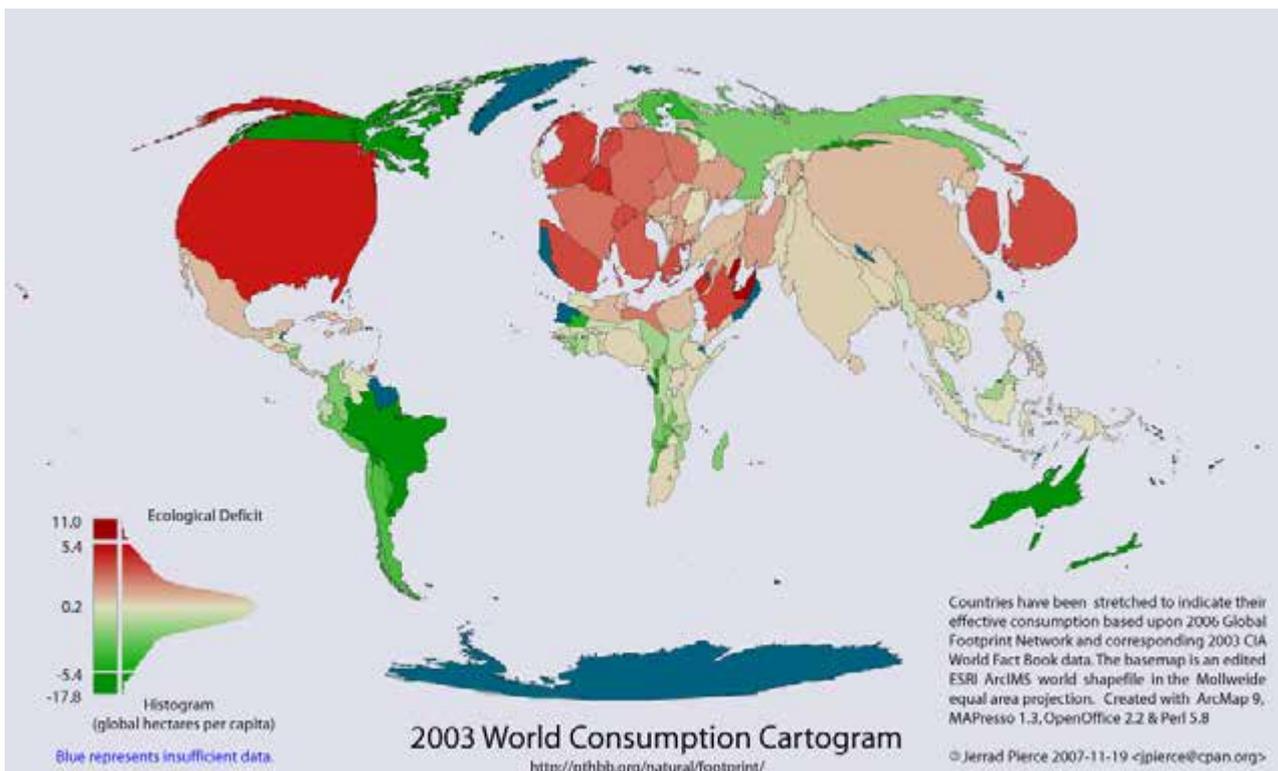


Rush hour, Germany.

Photo: Mihai Musunoi /Fotolia

‘There are huge disparities between the ecological footprint inflicted on the earth by poor countries and that inflicted by rich countries.

World Consumption Cartogram 2005



Source: Jerrad Pierce

World Average Ecological Footprint

Country	Ha per cap.
USA	8,0
Australia	6.8
Germany	5.0
World average	2.7
Brazil	2.9
China	2.2
Papua New Guinea	2.1
Global sustainable limit	1.5
Nigeria	1.4
Philippines	1.3
India	0.9
Bangladesh	0.6

The figures to the left show that the world average ecological footprint, which is 2.7 hectares per capita (ha per cap.), is more than the global sustainable limit of 1.5. It is far exceeded by some developed countries.

‘Our future presents us with an immense challenge. We are on a pathway which will lead to an increase in global temperature of about 4.3°C by 2100CE. This will lead to the destruction of almost all ecosystems on earth.

‘Those who are responsible for climate change are not those who are suffering the most. Climate change is a justice problem.’

The effects of the global ecological crisis are being felt in the Pacific, as the photograph from Kiribati illustrates.



Tebunginako, Kiribati: palms that have died due to sea level rise

Photo: Tim Christer

2.7 The nuclear threat

‘One of the major challenges today in the Pacific is the nuclear threat. From the 1960s to 1996, 362 nuclear tests were carried out in the Pacific by Britain, the US and France. The French conducted 126 underground tests in the atolls of Mururoa and Fangataufa and stored the waste underground beneath the ocean. If an earthquake struck in this area of French Polynesia it would break up the place where they stored the waste, and the radiation would affect not only French Polynesia but the whole of the Pacific. We pray and hope this will not happen.

‘Half of the island where the tests were conducted is expected to collapse in a few years, producing a tsunami with a wave 10-20 metres high, which will sweep all our low-lying islands away. This is where our farming of black pearls takes place, so all the economic area of French Polynesia will be swept away.

Pacific Conference of Churches (PCC), Suva, Fiji

Founded in 1961, PCC is a regional ecumenical organisation which, together with the two regional ecumenical institutions for theological training, the Pacific Theological College (PTC) and the South Pacific Association of Theological Schools (SPATS), acts as a prophetic voice in the region, addressing issues that affect the lives of Pacific peoples.

In the 1970s PCC worked on issues such as self-determination, independence and nuclear testing. Self-determination and independence are still on the agenda in the case of French Polynesia, Kanaky [New Caledonia], West Papua, American Samoa and Bougainville.

PCC is open to dialogue with civil society or church organisations and governments concerning issues in the Pacific.



French atmospheric nuclear test, French Polynesia, 1960s. Beautified postcard image

‘All this is done in the name of development, but what kind of development is it? (Rev. François Pihaatae)

2.8 Oppression and conflict

Participants watched a video about human rights abuses in West Papua. The film made a deep impact. It became clear that torture and extra-judicial killings were taking place in West Papua and that perpetrators were often able to act with impunity. Participants recognised that the situation in West Papua had to be part of every discussion of future directions in the Pacific.

Human rights abuses elsewhere in the Pacific were also named, the most recent being the detention of trade unionists in Fiji. One participant spoke of ‘psychological violence’ under the military regime. Reference was also made to the ongoing conflicts and tensions in PNG, such as ethnic clashes in Lae.

2.9 Hindrances posed by the church

Several participants referred to the church's failure to take up its 'prophetic' role:

'The church ... has a very definite call to be not only the voice of God among the people but also the voice of the people among the people ... If we affirm the prophetic voice of the church in the Pacific and in the world, it means we [in the churches] have a role to play. But if we fail to live our role as prophets, God will choose someone else - maybe an NGO or the government. The church does not own the prophet. It is up to God to choose someone to speak out.' (Rev. François Pihaatae)

This theme was taken up again in discussion: 'In Deuteronomy [the fifth book of the Bible] we read of how God intended a nation to be. It is a challenge to PNGCC [Papua New Guinea Council of Churches] to play the role of prophet. In the Old Testament, when the King and the priests were exploiting the people, it was the prophets who stood up and said: this is wrong. It seems all is quiet in the church [in PNG] on the issue of exploitation - no one is really coming out clearly

on deep sea mining or the LNG project. Where is the church's voice? The churches have failed to raise their voices, so it is the NGOs that are becoming prophets ... How can the churches refocus their thinking to play their prophetic role of making governments accountable?' (Joseph Warai, Community Health Initiative - CHI, PNG)

The lack of unity between the churches, it was said, weakens their ability to speak out:

'I think it is about time for us to come down from the pulpit ... and start addressing practical issues that are affecting the people's daily lives. I am struggling as one among many in my role as pastor, even though I am not working in a congregation but in an institution where we do research. We try to inform people about issues, which I think is very important. But we have also realised the divisions between churches.' (Rev. Jack Urame, Melanesian Institute, PNG)

Chantelle Kahn named two more challenges relating to churches in the Pacific. One was the impact of the growing number of new churches that have sprung up over the past decades:

'I'm sure you know that there's an influx of new Christian churches in Fiji ... In rural communities we are finding that although there may be as few as five to seven houses in a village, there can be seven denominations. You have to remember these are very close relatives.'

The other challenge was the expectations that are often placed on people by churches:

'We [SEEP] see what's happening with the people at the community level. For example, whenever a Catholic priest is to be ordained (I'm a Catholic and a happy one), the message will go out using [the church's] structure, and all of a sudden the women have to weave a certain number of mats, and a certain amount of *dalo* [a staple vegetable in Fiji] has to be planted, and so it goes on all around the Pacific. If you know about the weaving of one single mat, it's a very difficult thing ...



Village with church, Tavea Island, Bua, Vanua Levu, Fiji. Photo: Leo Nainoka



Bringing mats for a traditional ceremony, Teci Village, Yasawa Island, Fiji

Photo: Leo Nainoka

‘In some cases there is a push from within the community to tell the church representative politely - in a very nice Fijian way - that the community is unable to [do what the church is requesting] ... The women tell the men that “there are so many weddings coming up, so can you please bring the twenty mats down to ten?” Even to say to the priest that they are unable to [do what he asks] ... is a big deal for the community. If it comes from the women, the men have more of a chance of raising it.’

- *The Prime Minister of Solomon Islands had resigned ahead of a no-confidence vote.*

The weakening of nation states was seen to be a global phenomenon:

‘The national instruments [for regulating the economy] have been weakened. Some sociologists say that the nation is too small to deal with the big problems of the world and too big to deal with the problems of everyday life. We need to find new multi-level governance structures to implement concepts of regulation.’ (Klaus Seitz)

2.10 A crisis of governance

In naming multiple crises facing the Pacific at the time of the consultation, participants pointed to a crisis of governance and cited examples:

- *In Papua New Guinea the Chief Justice had been sacked and arrest warrants issued for the Acting Prime Minister and Attorney General.*
- *Fiji was under military rule.*

The many challenges named at the consultation were almost all related to some form of exploitation, coupled with the inability of established institutions of governance and the churches to face these challenges in a coherent, effective way.

Although they acknowledged the very real challenges facing the Pacific, participants at the same time affirmed a range of alternative approaches that indicated a way forward. The discussion of these examples and possibilities brought renewed energy to the consultation.

Chapter 3

Taking control

3.1 Reasserting community values

As the consultation progressed, it became increasingly clear that participants gained strength and inspiration through claiming - or reclaiming - those values on which their communities were built.

At the beginning of one small group's feedback to the plenary on the last day, all participants were invited by the group to respond spontaneously to two objects placed in front of them: a clay pot and a wooden bowl. Here are just some of the responses:

'The clay pot stands for a time of gathering: eating is one of the most important things we do at community level ... We use the clay pot to bring people together and discuss things. It is a symbol of fellowship not only for family members but for the whole community at all levels.

'The clay pot is also an example of appropriate technology ... We have been promoting this tool at the community level. We call the pot a "desk refrigerator" because we can use it to hold cold water on a hot day. It can also be used to keep fruit fresh for up to a month.' (Tevita Ravumaidama, *Partners in Community Development Fiji, PCDF, Fiji*)



Markham clay pot, PNG.

Photo: Rosa Koian

'The clay pot symbolises for us not only food, but also communal sharing, love and care of the community, and the skills of the women who made the pot.' (Ana-Latu Dickson)

The wooden bowl was seen to embody similar values as the clay pot. It stood for 'our connection with the land and the forests'. It made visible 'the skills that the men put into it' and symbolised 'the sharing of skills with the younger generation so that they are not lost'. Most directly, it stood for 'food ... and the celebrations we have around food'. (Ana-Latu Dickson)

My father would say, 'A rich person is someone who has family, who has community structures. That's wealth'.

Maureen Penjueli

'Why do we need to have democracy defined for us when the experience of eating around the clay pot brings everyone together?' (Rodney Yee, *Citizens' Constitutional Forum, CCF, Fiji, presenting feedback from a group discussion*)

Rosa Koian gave examples of family-based exchanges based on reciprocity:

'We have a saying: "I'll help you now; you'll help me in time", for example:

- "Here's a plate to share."

Bismarck Ramu Group (BRG), Madang, PNG

Established in 2002, BRG is an advocacy group operating mainly in Madang Province but also in other parts of PNG, with links to sister organisations in Solomon Islands and Fiji.

BRG works with both grassroots communities and policy-makers. BRG aims to empower people by providing information and educating them so that they stand up and speak out, taking control of the development of their lands and natural resources.



Preparing a roof, Fiji. Traditional building materials come from the land.
Photo: Broeckmann/Misereor



Garden in Vanuatu

Photo: Richard Llewellyn

- “I’ll mind the sick while you take a break.”
- “[I’ll] care for the mother and her newly-born.”

‘I spent a week in Boera Village near Port Moresby, and I enjoyed it because it has some history - and because I was housed in one of the elderly chief’s people’s houses ... I was curious as to how the village was laid out, so I decided to take a walk around ... The woman of the house would ask me: where did you eat last night? I would say: I ate at that house or this one... [Once] she replied: that is the house of fish. In bad weather, when the rest of us come back with nothing, those people will always come back with a big catch.’

‘We appreciate what we have, and that helps us to understand how strong we are. We offer our services to help each other ... That’s how we build strong communities.’

‘The wisdom of our system tells us we have a duty to care. This is Christian teaching as well. We exist with one another. We are not alone in this [world]. So we always care for the other - for the human person, for the pets we have, for the environment and everything around us.’

A number of participants emphasised the meaning of land for Pacific people:

‘Land is one of our best friends. In Papua New Guinea eighty-five per cent of us live off the land. There is a system for *galip* [one of the nuts in the bush], for mangoes and for *taro* [root crop; staple food] - everything. And we say it’s not working? Land is not working? How can we say that to a friend who feeds us every day? It is from this land that we have come ... Our customs are based on the land; our thinking, our stories, our language ... Take this land away from us and we are something else.’ (Rosa Koian)

Maureen Penjueli pointed out that the customary land tenure system provided economic safeguards for communities:

‘Oxfam did a study in 2008, just after the Global Financial Crisis (GFC) started. They found that people of the Pacific were not badly affected by the GFC, and they wanted to know why. What struck them was that we have a safety net, and that safety net lies in the customary land system. We still own the land. However, this system is under tremendous threat. [Outsiders] want to remove this system of resilience. [Nevertheless] we can keep building on it.’

Vicki Tauli-Corpuz outlined the set of values followed by Tebtebba in working with indigenous people. She made it clear that these values are not consistent with the ideology of economic growth:

The wisdom of our system tells us we have a duty to care ... We exist with one another. We are not alone in this [world].

Rosa Koian

‘We aim to have a quality of life that does not depend on consumerism, individualism and the domination of nature, instead embracing human solidarity and oneness with nature. We want to live in a world where it is possible for human beings to flourish within the limits set by ecosystems.

‘We value symbiosis, reciprocity, redistribution, stewardship, equity and justice (i.e. environmental, intra-generational and intergenerational justice).

‘Many indigenous peoples have an ethic of seven generations. Our purpose in life is to ensure that seven generations after us people may be enjoying nature and its gifts the way that we have enjoyed them in our own generation.’

The contributions of Pacific participants strongly echoed these thoughts. On the final day of the consultation, participants named the key features that they thought any alternative to the prevailing model of development should display. The features they named reflected key values and principles as outlined above.

Speakers emphasised that whatever model their communities adopted in the future, it had to be people-centred and inclusive, not imposed by someone else. CSOs had to ‘include people in all the things we are doing’ (Mary-Rose Palei, Melanesian Organisational Development/MODE, PNG).

The importance of spirituality, both Christian and other, was emphasised on a number of occasions. Traditional spirituality was seen to provide and uphold ties with the natural environment.

By asking people to respond to the clay pot and the wooden bowl, the group that presented them was acknowledging the way in which the identification with such symbols, and the experiences and emotions associated with them, could foster people’s awareness of their identities. The image of the canoe – see Chapter



Photo: Ludwig Walder

One, ‘Rethinking Perceptions’ – was included in these reflections. Rodney Yee explained the background:

‘We took this approach because in the paradigms of decision-making we are always sitting around tables, and we were a bit frustrated – so we asked: when do we as Pacific people feel alive as individuals? We thought of the times when we dance, when we are in our colours, in our rhythm, when our spirits are flying and the song is hanging in the air and the drums are beating. That is the feeling that we wanted you to revisit in this exercise.’

One quote resonated throughout the consultation, expressing the spirit of solidarity that was evident between Pacific peoples and between North and South:

‘If you have come here to help me, you are wasting your time. But if you have come because

your liberation is bound up with mine, then let us work together.¹

While it was an affirming exercise to articulate their values, participants recognised that these had to be translated into approaches and behaviours that would express these values authentically in the service of local communities.

3.2 Taking economic control

The starting point for consideration of alternative economic models was the disconnect between the mainstream economic model, which is based on individual gain and economic growth, and the values of community, sustainability and sharing inherent to Pacific cultures.

Both Klaus Seitz and Vicki Tauli-Corpuz stressed the need for a different economic approach, one that recognises ecological limits and the limits placed on it by human rights. Klaus Seitz pointed out that rich nations – those to whom economic growth has brought prosperity – use far more of the earth’s resources than nations with fewer economic means at their disposal. Unlimited economic growth and ecological sustainability are incompatible.

¹ This quote is usually credited to Australian Aboriginal activist, academic and artist Lilla Watson, though Watson insists the saying was born of a collective process among Aboriginal activists in Queensland in the 1970s.



Satellite image of New York lit up at night.

Photo: NASA



Wind turbines at Tennenbronn, Black Forest, Germany. Photo: Jörg Jenrich

Referring to a study conducted by BfdW/EED and other German organisations called Sustainable Germany in a globalised world,² Klaus Seitz asked, ‘How can we [in Germany] change our economies and lifestyles in such a way that we do not shrink the options for people in other parts of the world?’ He went on to say:

‘To us [BfdW/EED], sustainability does not mean balancing the three pillars of ecological, social and economic interests. We think there are clear restrictions placed on the economy and development from within by human rights and ecological boundaries.’

² www.zukunftsfaehiges-deutschland.de/en/sustainable_germany/

The Sufficiency Economies Approach advocated by Tebtebba also advocates placing limits on economic gain to ensure we live sustainably and respect human rights:

‘The central question of this approach is: what is enough for us? We have a system in our communities which defines how much we can take. This approach promotes and reinforces indigenous values relating to caring for nature, the community and one’s neighbour, as well as indigenous practices such as mutual labour exchange, barter systems, gift economies and seed exchanges. These concepts exist ... for example in the community I come from, as the following terms illustrate:

innayan: do not do anything to your neighbour that will lead to his or her destruction

lawa: taboos, e.g. things you cannot do in water (to keep the water pure)

ayew: do not waste anything; recycle everything.

‘What does the sufficiency economy approach mean? It means that we:

- [identify] and use the traditional terms for concepts that match this approach;

- strengthen and transmit sustainable traditional knowledge systems, customary governance systems and language;
- reinforce traditional socio-economic systems, food systems, livelihoods and trading systems (hunting and gathering, herding and pastoralism, rotational agriculture, agroforestry, marine and coastal livelihoods etc.);
- promote the development of small-scale rural industrialisation and localised renewable energy projects: blacksmithing, food processing, small-scale mining (e.g. gold: many are returning to traditional systems without mercury or cyanide), micro-hydropower systems, solar, wind, tidal power, etc.;
- have respect for planetary boundaries (seven generations ethic etc.).’ (Vicki Tauli-Corpuz)

Satheesh Periyapatna explained the way in which national governments were bound to prioritise what was good for the economy. This inevitably meant, he said, that they were unlikely to guarantee food security to all sections of their populations, because that would be ‘bad economics’. Satheesh Periyapatna stressed that food security therefore had to be in the hands of communities themselves, and he illustrated how closely food security was linked to economic security:



Children on outrigger canoe (Pōpao), Papua New Guinea.

Photo: Thomas Lohnes



Dalit farmer in field of grain. Photo: Satheesh Periyapatna



Dalit farmers. Photo: Satheesh Periyapatna

‘[F]ood security ... must rest with the household or, ideally, with the community. If food security stays with the community, then we can be sure that nobody will go to bed hungry. There needs to be dignity in the lives of these people - just giving them subsidies will not do.

‘We [the DDS] work with people who are at the bottom of the heap - people who are marginalised in multiple ways. They are rural in an urban-rural divide. They suffer economic marginalisation because they are poor. They are women. Socially they are marginalised because they are “Dalits” - members of the lowest caste in India. Dalits suffer untold indignities, apart from the poverty. These people were untouchable until as recently as 20-25 years ago, when legislation was passed [to do away with this discrimination]. If you touched a Dalit you would go home and have a cleansing bath. The legislation still does not completely prevent discrimination.

‘We began our work with household food security. Most poor had some small pieces of very poor land, given either by their former landlords or the government.

‘[When we worked with them,] about 10 000 acres of land was reclaimed by these people - the poor - in 40 communities ... Every person gained 300% more food from that land than before.

‘Because the people saw that their lands were getting better, they started investing more care

and time in them. They started growing multiple crops: millet, legumes, oil seeds, everything they ate at home ... They needed nothing from the outside ...

‘This farming was completely women-led. I’m not saying that women did every bit of work on the land - men also did - but the knowledge that came to nurture this agriculture was from the women ...

‘We went into a second phase. The women leased land from the bigger landlords, worked on it as a farming collective and proved themselves to be real farmers.

‘Suddenly the status of the women grew in the village ... They were working on 100-200 acres of rain-fed land and collectively managing it - people who had been mere farm labourers. And they were producing thirty per cent more food, fodder and vegetables. So the big farmers made a beeline to them to [ask them to] come and rent their land.

‘It was at this stage that the women rediscovered their confidence, their capacity. They said: we have so much knowledge that we did not know we had. Until now our potential was untapped. Now we know what we are, and our knowledge can feed us.

‘With that confidence they moved into the third phase. The women of the DDS put into practice a whole system of food production, storage and distribution in that community. They supported all the farmers in the communities to



Pig's tusk used as currency in Vanuatu.

Photo: Vanuatu Cultural Centre (Vanuatu Kaljoral Senta)

farm their unused lands - lands that had been left barren because the owners had not had enough investment money to farm them. Hundreds of acres came back into production within a village. Part of all the produce was designated by the farmers to be grain for the community. The farmers were given cash, and the return was in grain. This became the community grain fund.'

Satheesh Periyapatna explained how the grain fund was used to look after 'the landless and the poor', providing food security to all. 'Look at the power of the poor', he said. 'If they're determined, if they want to do it and if they get adequate support, they'll do it.'

Participants told each other about examples of community-led initiatives involving non-monetised economies in the Pacific. Maureen Penjueli cited a number of these:

'People are starting to take control already, especially at the community level. In this region 40-85% of people are still engaged in the traditional system of living off the land. This is significant. Let's look at some examples of people taking control.

'In Vanuatu people are using traditional currency - pigs' tusks - to pay for their children's education ... Vanuatu's "Kastom Ekonomi" refers to the way in which indigenous ni-Vanuatu societies are organised to look after the concerns

and resources of their members, exploring ways in which the modern, cash-based economy and the traditional economy might interact.

'In Fiji, farmers in Rakiraki are fed up with waiting for the government to bring them solutions, so they are forming cooperatives to get their crops to market.

'There are some wonderful examples of this in PNG too. In Wewak there is a community that rejected oil palm. They decided to set up a barter system between themselves and the highlands people, to barter buai [betelnut] and vegetables. Vegetables come from highlands and return in the form of buai. They are using the money that comes out of this barter system to fund roads, schools and an energy system to provide lighting. People are in control of their lives, negotiating for themselves.'



Women selling betel nut, Papua New Guinea.

Photo: Marion Struck-Garbe

The story of the seeds

Participants drew inspiration from one story in particular out of the many stories about Dalit farmers in India that Satheesh Periyapatna was able to tell. It was the story of the seeds.

Satheesh Periyapatna explained how these women farmers, who had been so successful in their agriculture and were producing enough grain for the whole community, retained control over their livelihoods with the help of one key factor - the diverse seeds they held:

‘[The foundation] of this confidence and the community of hope that they created ... was the diversity of their seeds. These were ecological, local-ecosystem-specific kinds of seeds, about which all of the farmers had knowledge - and they used it.



‘Every community started with their own seed keepers. One woman has something like eighty kinds of seeds at her home, which she continually harvests, plants, conserves and shares with other people of the community. She never sells a single grain of seed. Seeds are not supposed to be sold - I’m sure that’s something I don’t need to tell Pacific communities, because it’s a way of life with you.

‘When some of the top scientists are taken to this woman’s house, she brings all her little pots and puts them in front of them and says, pointing to them: that’s this one, the one over there is such-and-such. These visitors with their double PhDs say: but you don’t have a single label on these things! She says: the labels are in my head.

‘This is the difference between an information society and a knowledge society.

‘The strength of our system, the strength of our seeds, the strength of our biodiversity: these are what provide us with food sovereignty. In 2003 the women [even] prepared a National Strategic Action Biodiversity Plan for India with its population of one billion. So a group of non-literate rural women who had all the time been sidelined and marginalised were now drafting a national plan.’



Photos: Satheesh Periyapatna

Rosa Koian: ‘I want to tell you about the experience of one of our partners. The group is called “Musurufana”. That means “Sweat of the Women”. Along the Ramu these women have raised funds from peanuts and watermelons. They have managed to obtain a truck that will take them into Madang to sell their produce. It is totally owned by the women themselves.

‘The women have decided that once they have finished this phase they will look at the school and then the water system, within their small cooperative.

‘Then there is the Village Health Volunteers and Village Health Attendants program. It’s basic. At Madang Hospital you have to pay twenty kina before the midwife attends to you, even if the baby is on the way. The village birth attendant is there all the time in the village, and she does not charge K20. If you appreciate her you can make her happy with a bunch of bananas or some sugar cane, and if you are wealthy enough, maybe a pig. Birthing is becoming commercialised now, but this system takes a holistic approach.’

Local, holistic, sustainable and raising the confidence of people in their own knowledge and abilities – this is how the examples of local alternative economies were portrayed. Focusing on such local models, participants discussed ways in which communities could be strengthened.

3.3 Strengthening local communities

At least two of the participants had a wealth of experience in advocacy for social, economic and political justice at the global level. Yet both of them spoke of their renewed focus on local communities.

Having previously chaired the United Nations Permanent Forum on Indigenous Issues, Vicki Tauli-Corpuz related how she was now working at the local level while being director of Tebtebba.

The canoe takes us far, but it brings us back ... Josephine Teakeni

Maureen Penjueli also spoke of moving from the global to the local level. ‘This has been a long learning curve for me’, she said, in response to Satheesh Periyapatna’s account of the empowerment of Dalit women farmers in India:

‘I have worked at the global and regional levels, and now my learning has crystallised in this presentation. Over the past few years I have been struggling to [admit that] actually we know nothing. In fact the people who have the answers are the people in our communities; they are solving problems out of necessity. So it seems to me the solutions lie with them – in their hands, in their knowledge, through their value systems ...

‘We NGOs like to think we have the answers, but I’ve come to learn that actually we don’t – we may further confuse things. So for me the learning from here is to go out and re-learn what is happening at [the community] level, because I am seeing wonderful work being done in Vanuatu and here [in PNG], but I don’t think we know enough about it – we need to document it, analyse it ...’

Listen closely to local communities. Recognise their capacity to find solutions themselves. This message echoed throughout the consultation.

In addressing the topic of ‘Popular Movements – Context and Practice’ Chantelle Khan described the theory and practice used by SEEP in working with rural indigenous Fijian communities. She emphasised that it was important to ‘understand their framework’. ‘Be very careful’, she said. ‘They’re the ones who are going to change things. Our job is just creating that space.’ Any work done with communities had to be based on ‘action – reflection – action – reflection’. The aim was to build resilience and challenge the paradigm, creating a ‘groundswell’:

‘It’s about capacitating education – about them articulating their concerns within their own framework, their own cultural context. You



Mabula, an Indigenous Fijian village.

Photo: Matilita Kedrayate

can send a woman away to town for training, [but when] she returns to her context [i.e. the hierarchically structured indigenous Fijian community in which she “knows where she belongs”] – she’s not going to stand up and talk.

‘It is vital to build good working relationships with the target groups. We need to learn about them: how they learn, what their local politics is like, who the key leaders are. And we need to go to them, live with them, learn from them – spend decent time with them, play with their children, go to their farms, eat their food, immerse ourselves in what they do.

‘We must resist the urge to take the model and give it to the people. Instead we should identify the tool or process that will work with this particular group. We create the sharing and learning space by negotiating with them. We use an analytical process and tools that centre on their issues, putting them right in the picture from the start.’

One key method used by SEEP is to ‘take [community members] on exposure visits to institutions that have influence over them so that they are less intimidated’, creating dialogue spaces that would otherwise not exist:

‘We have to get them – the landowners for example – to go to the offices that shut them out. This group cannot be ignored, because they are traditional leaders from a number of communities. Government officials meet with them. We take them to Parliament and let them become familiar with the space.’

The word ‘resilience’ was used frequently to indicate what communities needed in the face of the many challenges posed by the dominant economic model. ‘NGOs have a role to play in helping [local communities] to build resilience while staying out of their way’ (Chantelle Khan).

Building resilience while staying out of the way – participants acknowledged that this was not always easy. The key to fostering resilience, as presenters and other contributors described it, was to ensure that the community remained in control of the direction and implementation of any measures undertaken within it. In this way community members learned to trust their own knowledge and skills:

‘In Fiji we are carrying out a project promoting the knowledge of the local, called “Mainstreaming of Rural Development Innovations”. The project targets what the people want to do together to



Fijian traditional skills: weaving a mat from Pandanus leaves.
Photo: Matilita Kedrayate

move forward, limiting the pressures from the outside ... [We] respect and recognise what has been there from the beginning, to strengthen their foundations in order to move forward.

'Look at the survival strategy the community has been using for hundreds of years. In our [westernised] concept of development, when we come with our PhDs etc., we force the people to do away with the strengths they have, and we introduce this new thing ...

'I remember how in the past two years our community facilitators made presentations to the government ... The ministers all listened to these "uneducated" people because of things that were happening in the community.' (*Tevita Ravumaidama*)

Tevita Ravumaidama's example underlined the importance of local knowledge in creating resilience - knowledge passed down through the generations. Rev. François Pihaatae used an image from his own culture to highlight the same point:

'In [Tahiti - Ma'ohi Nui is our indigenous name -] we have a saying: we cannot move forward without looking back. Take the example of the canoe. If someone rows a canoe in a particular direction, he has to look back to see if he is still on track. Therefore if we want to move forward, we have to look back at our history and culture. We could never move forward if we [only] looked forward.

'We have to revisit our traditional knowledge and culture: our forefathers' knowledge about preventing disasters and about living in peace and enjoying life.'

Rosa Koian also emphasised the importance of 'looking back':

'The history of people in PNG goes back about 50 000 years. We have built a bank of knowledge. Much of it was crushed 250 years ago in colonial times - crushed to a point where now we say: we can't do it. Our young people today have to go to university to learn how to read the stars or the sea, to build a canoe or a house.

This, I think, is one of the most frighteningly colonising aspects of technology: [the idea] that societies have no knowledge ...

Satheesh Periyapatna

'We are talking in today's terms about non-literate people [in the past]. But were they really illiterate?

'We often look elsewhere for answers. We want to go somewhere else, thinking someone else must have the solutions and we'll just bring them back here. "Cut & paste" has become a buzz word.'



Fish trap, Kiribati: local knowledge, sustainable practices.

Photo: Eike Wredt

3.4 Documenting knowledge and best practices

Acknowledging and valuing local knowledge, participants stressed, is a key element in strengthening communities. If the first step is acknowledging and valuing local knowledge, the second is documenting it. Participants recognised that in many parts of the Pacific this is an urgent need:

‘Our cultures and traditions should be captured [documented]. We should appreciate those ways that work. Some of our ways may hinder our own development. It is good to look back and see what has worked and what will help us, not the things that may create problems for us. Some villages have a cargo mentality - we need to let go of things like that and adopt helpful

ways.’ (Contribution from PNG to country groups discussion)

In striving to find an alternative to the prevailing development model, one of the strategies must be the ‘documentation and dissemination of best practices and lessons learned’, as was noted in discussion. We should not keep ‘reinventing the wheel’, said Ulla Kroog. At the same time, it was noted that caution needed to be taken in passing on community knowledge, as many companies were interested in making a profit out of it.

The connection between the local, the regional and the global was a frequent topic of debate during the consultation. Participants recognised that while it was vital to value and document local knowledge and practice, it was also important for Pacific peoples to establish broader links with each other.

3.5 Linking across the region

Examples were given of Pacific countries reaching out to each other to forge closer ties at the regional and sub-regional levels. Maureen Penjueli cited the Melanesian Spearhead Group (MSG) as one example:

‘The MSG is made up of Fiji, Papua New Guinea, the Solomon Islands, Vanuatu and the FLNKS [independence movement of Kanaky (New Caledonia)].³ It emerged from the idea of developing a stronger cultural, political, social and economic (trade) identity and link between the people of Melanesia.

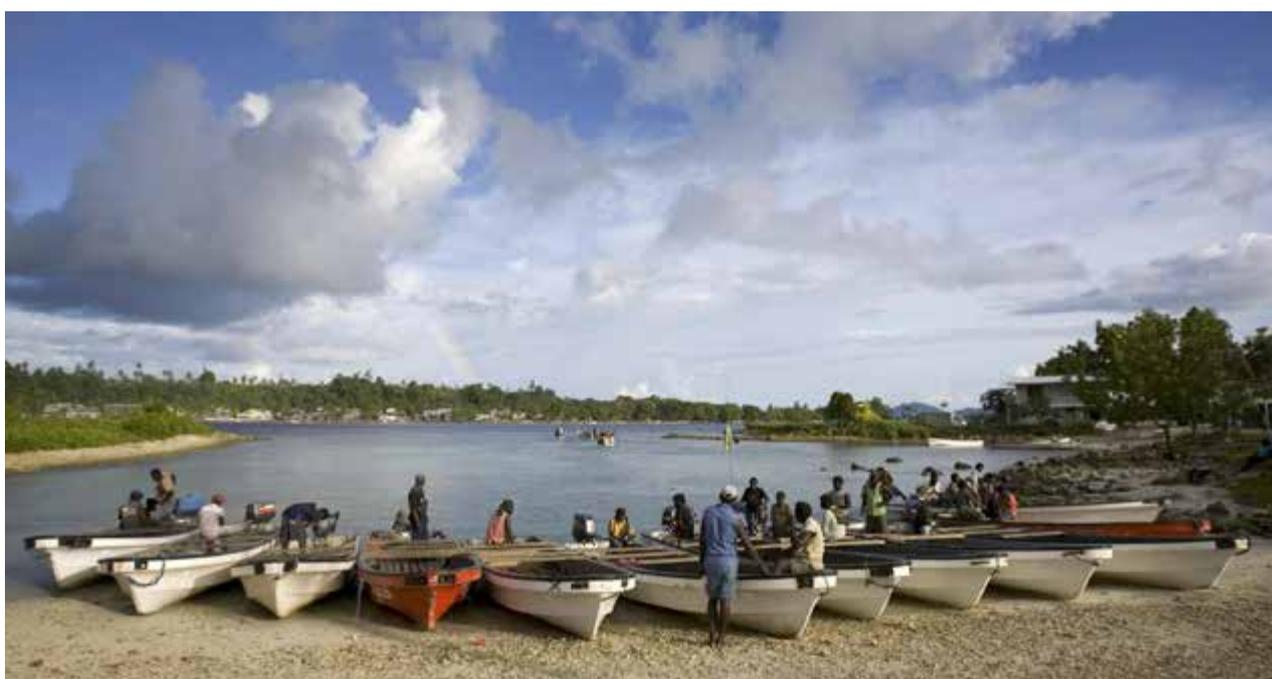
‘The Melanesian countries wanted to become politically organised to take control of their resources. As a response, countries on the Polynesian side of Oceania are also starting to organise their affairs around the concept of being a “liquid continent”’.

³ The MSG was founded in 1983 with a strongly anti-colonial bent - it has often been outspoken on the West Papua issue.

‘If you don’t have control of economic and trade policies, you’re going to be in trouble’, said Maureen Penjueli. She explained what PANG was doing in this regard:

‘For the past three years, PANG has been working to get governments to a place where they understand that the institutions currently existing in the region will not give them the best trade and economic advice. We are now beginning to see the impact of our work. This year at the meeting of trade ministers and leaders of African, Caribbean and Pacific (ACP) countries, governments realised they needed to find a separate space to discuss issues that would be controversial to some of our major partners, issues of importance to people of the region. West Papua is one of these.

‘This was a significant decision, but it went under the media radar partly because people don’t want it to happen. If we talk to the Australians or the New Zealanders or people from Europe about the MSG, they say it won’t work - they don’t want it to work because they don’t want to give up control.’



Fishermen, Papua New Guinea

Photo: Christoph Püschner

Regional networking was seen to be one way of helping to lessen the impacts of globalisation on Pacific peoples. Participants also acknowledged that some global agreements could be used to strengthen the resilience of communities in the Pacific.

3.6 Applying international standards

‘We need to use international standards to reinforce our visions and perspectives on development. Often we think there is nothing available, but we have these tools and should learn to use them.’ (Vicki Tauli-Corpuz)

One area in which it is important to know the international standards is that of human rights. ‘Respecting, protecting and fulfilling the human rights enshrined in the many relevant global conventions is crucial to upholding the dignity and ensuring the continued survival of indigenous peoples’, said Vicki Tauli-Corpuz, as she outlined the core human rights conventions:

- ‘the Universal Declaration of Human Rights (UDHR);
- the International Covenant on Civil and Political Rights (ICCPR);
- the International Covenant on Economic, Social and Cultural Rights (ICESCR);
- the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD);
- the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW);
- the UN Convention on the Rights of the Child (CRC);
- the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).



Sharing a meal, Papua New Guinea. Photo: Marion Struck-Garbe

‘The rights enshrined in these documents provide the bedrock definition of social justice. We need to know these instruments and use them.

‘A human rights based approach therefore involves assessment and analysis to identify the claims of rights-holders, the obligations of duty-bearers (meaning states) and the immediate underlying and structural causes of the non-realisation of rights. Programs assess the capacity of rights-holders to claim their rights and of duty-bearers to fulfill their obligations. Then strategies are developed to build these capacities. Outcomes and processes are evaluated.’

Heiner Knauss explained how in the European context, BfdW/EED was using global human rights instruments in dealings with the European Union, ‘trying to integrate human rights criteria into sustainability criteria of the EU for agrofuels while lobbying to stop the agrofuel boom in Europe’. Human rights instruments were also being employed, he said, in the attempts of BfdW/EED to strengthen the obligations of German companies that invest in foreign countries.

3.7 Influencing national policies

Some participants noted that their familiarity with international standards strengthened their credibility in negotiations with their own governments. Thomas Paka drew this conclusion as he outlined the participation of PNGEFF [EFF] in national and international bodies dealing with the regulation of forestry issues:

‘EFF sits on two important boards:

- The National Forest Board;
- The UNREDD Policy Board [UNREDD: United Nations Collaborative Programme on Reducing Emissions from Deforestation and Forest Degradation in Developing Countries].

Half of the total rise in atmospheric CO₂ since the pre-industrial era has occurred in the last thirty years.

Vicki Tauli-Corpuz

‘Through these boards and other lobby and advocacy efforts EFF strives to create an enabling environment for sustainable forest management that respects the rights of the local people, securing their land and protecting the environment.

‘I [Thomas Paka] am on the National Forest Board. The Chairman of EFF sits on the UNREDD Policy Board, i.e. at the international level ... The government listens to us because we have credibility.’

Thomas Paka went on to describe two case studies in lobby and advocacy, exploring the reasons why one succeeded and one failed:

‘How did we succeed in the case of the SABL Commission of Inquiry?

‘[Under] the SABL [the government was] giving away large portions of land to corporations under a

Papua New Guinea Eco-Forestry Forum (PNGEFF), Port Moresby, PNG

Formed in 1999, PNGEFF is a membership organisation that promotes sustainable forestry management in PNG through good governance in the forestry sector. It does this by:

- promoting and modelling sustainable forestry management;
- campaigning against illegal forest activities;
- lobbying and advocacy;

PNGEFF also works to:

- ensure that the government follows established laws and procedures to allocate forestry resources. Often this means court appearances;
- build the capacity of its members - environmental NGOs - by updating them on current issues and facilitating issue-based meetings.

provision in the Lands Act.⁴ Factors that led to our lobbying success included:

- Teamwork: We made presentations before the European Union (EU) and the UN, then returned and asked the government what they would do about it. Australia was also putting pressure on them.
- Raising issues overseas: We wrote to the UN Human Rights Council. The UNHRC wrote back to the government and asked them what they were doing.
- Relationships: We worked through contacts within the prime minister’s department.
- An intensive media campaign;

⁴ Backed by UN intervention, NGOs lobbied the government to set up a Commission of Inquiry (COI) into the granting of SABLs. The commission began its work in August 2011.

- having the knowledge and information - we drafted the terms of reference and National Executive Council [PNG cabinet] submission for them. We created space within the government system.

‘Why did we fail in the case of the 2005 Forestry Act Amendment?’

‘In 2005 a Forestry Act Amendment was enacted with a clause for consultation with the landowners, but when the act was changed this clause was removed. They also removed EFF from the National Forestry Board. We lobbied [against this] but failed.’

‘We used the same methods as we did with the SABL Commission of Inquiry. We met with the media, organised and lobbied more than twenty MPs who were willing to vote in Parliament against the bill. We prepared a leaflet that was very simple and informative.’

‘We lost support at the eleventh hour due to cultural insensitivity and disrespect. EFF members wore T-shirts into Parliament. Our parliament says that you cannot wear T-shirts. EFF members started taking their shirts off and displaying them in Parliament. This was offensive. All the MPs who had said they would support us were influenced by that. We lost them. We were culturally insensitive in the case of a very important issue. We realised that it is important to find out in advance whether we are offending anybody.’

PNGEFF is an umbrella body for a number of NGOs working on environmental issues in PNG. ‘In our work we lobby so that the small-scale strategies being implemented by our members can be replicated at the national level.’ Thomas Paka gave examples of the work of the members, [for which PNGEFF endeavours to promote a favourable policy environment]:

- ‘The Forest Management and Product Certification Service (FORCERT) and the Foundation for People and Community Development (FPCD) are involved in forest certification - exporting FSC (Forest Stewardship Council)



Small sawmill, PNG.

Photo: FORCERT

and Fair-Trade-certified timber, securing and promoting land-use planning and putting land back in the hands of local communities.

- FORCERT is tapping into the opportunity provided by Payment for Environmental Services (PES) to protect the quality of the environment, put land use and management back in the hands of the people and prevent logging.
- The Nature Conservancy (TNC) produces Fair-Trade-certified organic cocoa and vanilla.’

In various discussions, Papua New Guinean participants named other areas of national policy on which NGOs may be able to exert influence. These included:

- ‘trying to influence government policy surrounding Vision 2050, the recently launched national planning strategy;
- ‘lobbying for change in the system to create laws that are appropriate for us. For example, if leaders misappropriate funds and go before the Leadership Tribunal, any evidence collected by the tribunal is not allowed to be referred to any other investigating bodies, regardless of whether the person is found innocent or guilty. If the police want to take it up they have to start from zero, so there is room for bribery and other [forms of corruption].’ (Serena Sasingian, *The Voice Inc.*, PNG)

Serena Sasingian also reminded the gathering that ‘when lobbying, we need to back up our arguments with facts and sound evidence’ and that it was important to ‘build strategic alliances locally and internationally’.

3.8 Working with churches

There was a strong call for churches to exercise their ‘prophetic role’ in addressing the challenges faced by people in the Pacific:

‘Churches have exposure to thousands and thousands of people every Sunday. How can the churches be used to promote the work we are doing? God has given us this ministry. It is a ministry of healing ... of helping the poor and the needy and protecting the environment. I really believe that the churches must come out and walk hand in hand with organisations like EFF ... Some

of the elders must take responsibility for social issues.’ (Thomas Paka)

Klaus Seitz asked what role churches worldwide would play when the ecological crisis increasingly pitted resource-poor and vulnerable nations against the rich nations. He quoted one of Bread for the World’s founders, the late Professor Helmut Gollwitzer:

‘The Gospel instructs me to view society from its lowest point, from the standpoint of the disadvantaged – and seeing it like that, to change it.’⁵

Understanding the church’s ministry as one of healing, and seeing that the Christian gospel must lead the church to act in the face of oppression, participants called specifically for member churches of PCC to raise their voices together on behalf of West Papua.

⁵ ‘Warum bin ich als Christ Sozialist?’ in: *Christ und Sozialist* (publication of the *Bund der Religiösen Sozialistinnen und Sozialisten*), 1980, point 4.3. Quote translated by Bread for the World



Church, Matavai village, Savai'i, Samoa.

Photo: Teinesavaii – Creative Commons



Dani woman, West Papua.

Photo: Claudia Lang

Leonard Imbiri (Yayasan Anak Dusun Papua - YADUPA, Papua, Indonesia) was able to tell an encouraging story of churches' involvement in West Papua, illustrating the role they can play in 'addressing the challenges in the Pacific, and how to action the potential'. He asked: 'What is the role of churches [when faced with] social and political injustice?' To start his response he defined the church's two identities:

'The church is an organisation with specific structures and with procedures and regulations right down to the congregational level. These are tools the church uses to work.

'On the other hand, the church is a gathering of the peoples of God - the congregations: the people who interact with each other beyond the boundaries of doctrines, structure and regulations

and share daily life in relation to specific matters and problems. These people work as government employees, soldiers, police officers, NGO activists and so on.

'The people and the church's leaders create a space for dynamic communication within the organisation and the congregations. For example, there are people from the military and from the Papua liberation movement who only ever meet when they come to church. This [creates] dynamic interaction which can transcend the boundaries of the churches and the limitations they have.

'The churches started [responding] to social and political injustice in West Papua [when they heard] the demands of the people. In 1961 the first Congress of West Papua was held. On that occasion a flag and national symbols were adopted. The church was very involved in that process. In 1969 the second Congress of West Papua was held - and the third [took place in October 2011].

God has given us ... a ministry of healing ... of helping the poor and the needy and protecting the environment.

Thomas Paka

'How do the churches respond to the people's demands? By opening a space for informal dialogue and communication. There is no such space in other organisations. There is no space in the military, no space in government and only a little space in NGOs ...

'Informal meetings started to take place between the church leaders and the people. From these meetings they set up what they called "People and Church Meetings" ... These meetings gave people the opportunity to discuss social injustice [and to formulate] recommendations. [With the people's authorisation] the church started to do something. It set up an organisation outside of the church to respond to specific cases, and this organisation became a pioneer of the church in speaking out for social justice in West Papua.

Yayasan Anak Dusun Papua (YADUPA) - Jayapura, Papua, Indonesia

Established in 2003, YADUPA:

- helps the leaders of sister organisations to organise their meetings;
- engages with NGOs in lobby and advocacy to have the issue of indigenous peoples recognised by the provincial and central governments;
- carries out advocacy concerning some provincial regulations under the Special Autonomy Law;
- engages with international partners on issues of indigenous peoples;
- campaigns in the United Nations Permanent Forum on Indigenous Issues;
- works in community development;
- coordinates internships in partnership with overseas organisations, especially on the issue of disabilities;
- works with Amnesty International to set up training for young people in lobbying and advocacy.

‘YADUPA is one of the organisations [set up] around 2003 to empower the people. The churches also set up legal organisations [to provide legal support because] people can be taken from their house to jail without trial.

‘When human rights violations occurred and the people had no voice, ELSHAM (Institute of Human Rights Studies and Advocacy) was established to collect data and speak up for human rights in West Papua. When people demanded independence and the government [responded] with a military approach, the churches set up FORERI, the Irian Jaya Reconciliation Forum.



Dani woman, West Papua.

Photo: Claudia Lang

FORERI facilitated a process of [dialogue between] the people [on the one hand] and the government, the military and the police in Papua [on the other].

‘After that the churches decided to enter into a national dialogue with the Indonesian government, facilitated by FORERI. In this way the churches channelled the aspirations of the people.

‘The churches set up organisations not only beyond their own structures but also among themselves [ecumenical organisations]. The Evangelical Christian Church of Tanah Papua (GKI-TP) [has been heavily involved in ecumenical dialogue].

‘As well, the churches established [an ecumenical forum in which] they meet regularly to discuss their situation and specific business. One of the results of this forum is that they agreed to promote “Papua Land of Peace” [a faith-based network on West Papua]. They are presenting this concept to the military, the police and the government at local and national level. GKI-TP intends to bring it to Indonesian church councils as well. First of all, however, they have had to come together to reach a common understanding on what they mean by peace, because the military have their own concept of peace, and their interpretation is very different [from that of the churches].



Church in West Papua, before the service.

Photo: Claudia Lang

‘Through this forum the church has begun to facilitate activities of national dialogue, and this year they also set up an organisation called “Papuan Peace Network” (PPN). PPN has just held a Papuan Peace Conference. We hope that PPN can be our pioneer to promote peaceful dialogue with the [Indonesian] central government.

‘What benefits arise out of this effective and dynamic interaction between the people and the church?’

- Church leaders are given strong support by the people and authorised to speak and act on behalf of them beyond the boundaries of their organisational structures.
- People’s demands do not become ‘stuck’ but are instead channelled to a place where they can be taken up through church networking and collaboration, or by people in congregations

who work in the government, the military and the police. They can carry these demands to a point where a decision can be made.’

In closing his presentation, Leonard Imbiri quoted Barnabas Suebu, former governor of Papua Province:

“For 150 years, the peoples of West Papua have been listening to the preaching of the Gospel. Today, they also need good food to eat. They need protection and ownership of this land. They need *pemulihan* (restoration), and *pembebasan* (freedom) from injustice and *ketidakpastian* (uncertainty). It is time now to feed them and to fulfill our preaching. This is our task together.”

‘If the people of God - who work in NGOs or as government officials or as soldiers in the military or in the police - do not come together as the church to speak up in their gatherings, then nothing can be changed.’ (*Leonard Imbiri*)

Chapter 4

Shaping the future



Morning meditation at the consultation.

Photo: Nives Konik



Information table at the consultation.

Photo: Nives Konik

A written publication can never fully capture the dynamics of a gathering such as this consultation. The motivational value of sharing viewpoints, experiences, stories and best practices cannot be overestimated. Encouraged by the affirmation of their own experience in dialogue with each other, participants spoke repeatedly of the need to create more such spaces for dialogue at various levels - spaces that would be critical and creative and provide mutual support.

At the same time, it became clear that there was a need for greater collaboration not only between CSOs themselves but also with other groups in the Pacific, as well as regional and international CSOs working on similar issues. Participants reflected on the collaboration that had existed in previous decades, when a common cause (nuclear testing, self-determination) had united Pacific CSOs, together with churches. Perhaps it would be useful to consider whether there any key challenges in the 'liquid continent' at this time that have the potential to galvanise support on a wide basis.

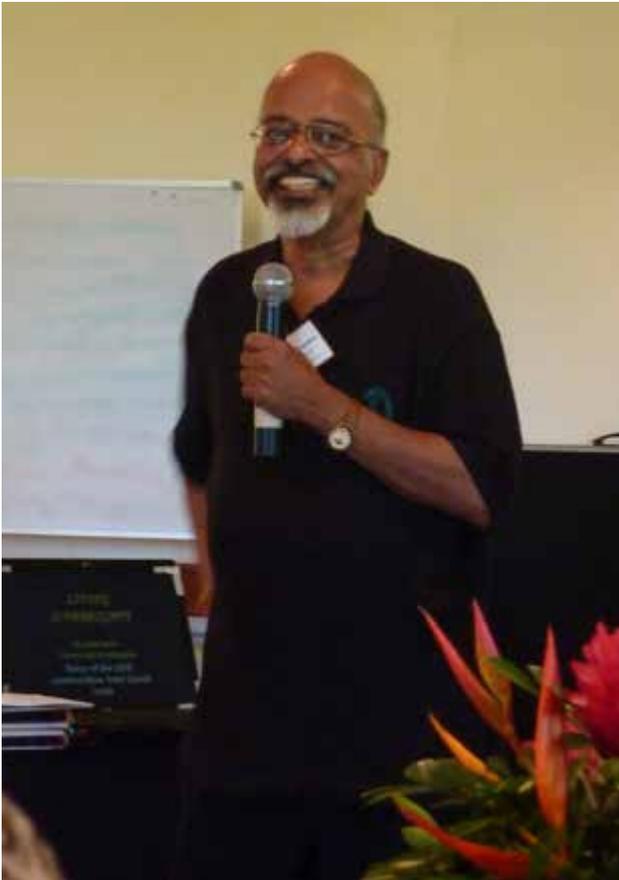


Chantelle Khan with clay pot and canoe image.

Photo: Nives Konik

A keen awareness of the power of perception and language pervaded the meeting. What does it mean to be 'poor' or 'rich', for example? And what is 'development'? Who is being 'developed', and to what purpose? Participants noted that the consultation had motivated them to critically examine the language used in their own organisations.

The analysis of perceptions was a key instrument in deepening the critique of the dominant model of development (Outcome Statement, Point 4) because of its intrinsic link to the fetish of economic growth. Out of this critique came a focus on strengthening the resilience of local communities, supporting local non-monetised economies and helping to create new ones. In everything, participants stressed, it is vital to



Satheesh Periyapatna.

Photo: Nives Konik

listen to local communities, learn from them and ensure that they stay in control of the processes taking place within them.

Reflecting on the frequent disconnect between local experience and national policy, participants realised that effective lobbying could be crucial in helping to overcome this divide. Knowing international standards such as human rights conventions was seen to be vital in order to help keep governments accountable. Repeatedly participants noted the need to document knowledge, lessons learned and best practices as a tool for collaboration and a means of ensuring that this knowledge does not disappear.

Fundamentally, participants affirmed the positive values of their communities, such as reciprocity and caring for each other, emphasising the importance of community cohesion and the need



Rev. François Pihaatae and Tevita Ravumaidama.

Photo: Nives Konik

to defend these values against ideologies of materialism and individualism.

Out of the discussion of the challenges outlined in Part Two of this publication, the awareness of particular issues emerged that were of particular concern for the future. These included:

- The land grab in various Pacific countries. How can CSOs help equip communities to resist this development?
- The human rights situation in West Papua. How can CSOs in other Pacific countries support West Papua?
- The exploitation of natural resources. How can CSOs help the voice of local communities to be heard at decision-making level?
- Issues of food security in some parts of the Pacific. Where are there examples of best practice that can help communities to be shielded from threats to food security arising out of global and national developments?
- The ecological effects on the Pacific of overconsumption in the industrialised nations. How can



Small group in the garden.

Photo: Nives Konik

- Bread for the World join in solidarity with Pacific CSOs to work for change?
 - The pressure exerted by countries like Australia, New Zealand and the EU to accept trade agreements. How can there be effective collaboration between Pacific groups on this issue, as well as with BfdW?
 - The role of churches. What is necessary to create a dialogue between CSOs and churches on relevant issues, so that churches and CSOs together become agents of change?
 - The spirituality of Pacific peoples, both Christian and other forms of spirituality. How can it be nurtured so as to enhance the lives of Pacific peoples and their environment?
 - the effects of climate change on Pacific islands, ocean and peoples;
 - the role of young people and challenges facing youth;
 - increasing urbanisation;
 - violence against women and children;
 - population increase in the Pacific;
 - the impact of media and information technology.
- After a process of consultation and consensus-building, the participants arrived at a statement describing the outcomes of their discussions. This Outcomes Statement is reproduced below.

These may be some of the questions for future dialogue. In addition, participants raised some points that could not be adequately addressed in the 2011 consultation. These points included:

- health issues and HIV-AIDS as they affect Pacific peoples;

In summing up, participants also said they would like to see a publication arising out of the consultation that ‘reminds us and grounds us in the deeper meaning of what we have done this week’ (*Arieta Koila Olsson, Pacific Centre for Peacebuilding/PCP, Fiji*). Bread for the World hopes that this publication fulfills that aspiration.

4.1 Outcomes Statement

The following statement was compiled by participants at the end of the consultation:

1. The second joint partner consultation of Bread for the World (BfdW) and Evangelischer Entwicklungsdienst (EED, Protestant Development Service) was held in Madang, Papua New Guinea, 13 -19 November, 2011. This second joint consultation included over thirty partner organisations from Fiji, Germany, Papua New Guinea, Solomon Islands and West Papua. Representatives from BfdW/EED headquarters in Germany also attended the consultation, together with their respective Pacific regional representatives.

2. This second consultation aimed to strengthen partnership cooperation towards a shared development vision and to explore options of contributing meaningfully to sustainable, just and peaceful development for Pacific peoples.

3. One of the key learnings of the 2009 consultation was that the root cause of challenges facing the region lies in the current dominant economic model, which is corporate-sector driven, exploitative of the environment, socially unjust, violent, and in conflict with Pacific ways of living, thinking and working.

4. Enriching conversations were held in a spirit of solidarity throughout the week. The consultation noted with concern the present dominant capitalist model of development and highlighted the need for critical and radical rethinking of this model.

5. The consultation further emphasised that the present capitalist model, posed as an alternative, is in fact alien to the Pacific Way as defined and owned by Pacific peoples, [a way] which has built resilient communities, embodies and upholds traditional knowledge and value systems, is community-based and attempts to restore dignity to the lives of our people.

6. The consultation provided a space to share and discuss key challenges facing CSOs within the

partnership. In this regard, the meeting reaffirmed the numerous benefits of establishing the regional office in PNG and noted that the BfdW/EED merger would come into full effect by 1 October, 2012. The meeting raised concerns about the future of the cooperation in relation to burdensome requirements and changing conditions of agreements in mid-stream. The meeting confirmed that increasing demands and requirements would risk the continuity of small CSOs, as well as compromising the CSO movement and the purpose of its leadership. The meeting endorsed a proposal that partners formally communicate these concerns to BfdW/EED headquarters in Germany.

7. The spirituality of Pacific people, its richness of traditions and cultures, and its inter-connectedness to nature and traditional knowledge, were reaffirmed.

8. The role of CSOs was also reaffirmed in the context of collaboration, solidarity, knowledge documentation and exchanges. The critical role of churches was noted in terms of their need to create spaces for mutual learning, sustained dialogue and building solidarity.

9. The consultation also identified key challenges facing the Pacific Islands region, including climate change, food insecurity, ill health and the global economic crisis.

10. The consultation expressed concern on continued human rights violations in the region. Importantly, the consultation expressed its outrage at the atrocities being committed against the people of West Papua and called for Pacific solidarity and urgent international action to address this issue.

11. Pacific CSOs look forward to a strategic partnership with BfdW/EED, one which transcends financial support and which recognises and strengthens solidarity in the face of rapid change. In the spirit of shared responsibility and mutual cooperation, partners expressed their appreciation for the insights shared and the contributions of BfdW/EED in the region.

Annex I

List of participating organisations

1. BfdW/EED partner organisations in the Pacific represented in the 2011 consultation	
Act Now!	Port Moresby, Papua New Guinea (PNG)
Bismarck Ramu Group (BRG)	Madang, PNG
Community Development Agency (CDA)	Kundiawa, PNG
Citizens' Constitutional Forum (CCF)	Suva, Fiji
Community Health Initiative (CHI)	Mount Hagen, PNG
ELSHAM-Papua - Lembaga Studi dan Advokasi Hak Asasi Manusia	Jayapura, Papua, Indonesia
Evangelical Lutheran Church of PNG (ELCPNG)	Lae, PNG
East New Britain Sotel Eksel Komiti (ENBSEK)	Kokopo, PNG
Fiji Media Watch (FMW)	Suva, Fiji
The Forest Management and Product Certification Service (FORCERT)	Kimbe, PNG
Foundation for People and Community Development (FPCD)	Madang, PNG
Gereja Kristen Injili di Tanah Papua (GKI), Synod	Jayapura, Papua, Indonesia
GKI - Justice, Peace and Integrity of Creation Desk (JPIC)	Jayapura, Papua, Indonesia
Literacy Association of Solomon Islands (LASI)	Honiara, Solomon Islands
Milne Bay Counselling Services Association (MBCSA)	Milne Bay, PNG
Melanesian Institute (MI)	Goroka, PNG
Melanesian Organisational Development (MODE)	Lae, PNG
NGO PROMotion Program (NGO PRO)	Madang, PNG
Pacific Network on Globalisation (PANG)	Suva, Fiji
Pacific Conference of Churches (PCC)	Suva, Fiji
Partners in Community Development Fiji (PCDF)	Suva, Fiji
Pacific Centre for Peacebuilding (PCP)	Suva, Fiji
Papua New Guinea Eco-Forestry Forum Inc. (PNGEFF)	Port Moresby, PNG
Pacific Theological College (PTC)	Suva, Fiji
Social Empowerment Education Program (SEEP)	Suva, Fiji
Tulele Peisa (TP)	Bougainville, PNG
The Voice Inc. (TVI)	Port Moresby, PNG
Vois Blong Mere Solomon (VBMS)	Honiara, Solomon Islands
Wide Bay Conservation Association (WBCA)	Kokopo, PNG
Yayasan Anak Dusun Papua (YADUPA)	Jayapura, Papua, Indonesia
Yayasan Pengembangan Kesehatan Masyarakat (YPKM)	Jayapura, Papua, Indonesia
2. BfdW/EED partner organisations from outside the Pacific	
The Deccan Development Society (DDS)	Hyderabad, India
Tebtebba - Indigenous Peoples' International Centre for Policy, Research and Education	Quezon City, Philippines
3. Other organisations	
Misereor	Aachen, Germany

Annex II

List of shortened forms

BfdW	Brot für die Welt (Bread for the World)
BCE	Before the Common Era
BRG	Bismarck Ramu Group
CE	Common Era
CSO	Civil society organisation
DDS	The Deccan Development Society
EPA	Economic Partnership Agreement
EED	Evangelischer Entwicklungsdienst - Protestant Development Service (2012 merged with Bread for the World to become Bread for the World - The Protestant Development Service)
EFF	See PNGEFF
GDP	Gross Domestic Product
MDGs	Millennium Development Goals
MSG	Melanesian Spearhead Group
NGO	Non-government organisation
PANG	Pacific Network on Globalisation
PCC	Pacific Conference of Churches
PNGEFF	Papua New Guinea Eco-Forestry Forum Inc.
SABL	Special Agricultural and Business Lease (Papua New Guinea)
SAP	Structural Adjustment Program
SEEP	The Social Empowerment and Education Program (Fiji)
Tebtebba	Indigenous Peoples' International Centre for Policy Research and Education
UNREDD	United Nations Collaborative Programme on Reducing Emissions from Deforestation and Forest Degradation in Developing Countries

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