

IV. Relevant Organisations

Matters of cultural heritage management are the responsibility of the Ministry of Internal Affairs. Other Government agencies which deal with the matters of cultural heritage management are the National Archives and, the Culture and Religion Liaison Office of the Ministry of Internal Affairs. The work of the National Council of Chiefs (a statutory body) often impacts upon issues of cultural heritage management.

However, the main implementing agency for cultural heritage management is the Vanuatu Cultural Centre. The Cultural Centre is established under law (a statutory body) by *the Vanuatu National Council Act*.

1. The Vanuatu National Cultural Council (VNCC)

In 1988, the Vanuatu National Cultural Council was established by an act of Parliament with the object of providing for “the preservation, protection and development of various aspects of the rich cultural heritage of Vanuatu, for the provision of public libraries and for the preservation of public records and archives” (*Vanuatu National Cultural Council act, cap. 186*).

Under the Vanuatu National Cultural Council Act of 1988, the Council is mandated to govern the Vanuatu National Cultural Centre and all other institutions or functional bodies within the Cultural Centre. This includes the National Archives, the National Library, the National Museum, the Public Library, the National Film and Sound Unit, the Vanuatu National Heritage Registry, the Vanuatu Women Culture Program, the Land Desk, the National Cultural Research Unit and the Field Workers Program.

The members of the VNCC are: Chairman, Director, Members, Public Service Rep, MOIA Rep, VKS.

The VNCC also plays a very important role in sanctioning all applications for research and filming in Vanuatu. For example, the Council acts on behalf of the Biodiversity Council to grant permits for environment research and environment impact assessments (EIAs).

The Vanuatu Cultural Centre, which has existed in various forms since the early 1960s, is identified in the Vanuatu National Cultural Council Act as the principal national institution responsible for executing this objective, and is further identified as consisting of the following bodies:

- The National Museum;
- The National Archive;
- The National Library;
- The Public Library;
- The National Film and Sound Unit; and
- The National Heritage Registry (the national cultural and historic sites survey)

The National Archive, which by reason of its concern with written and otherwise recorded documents is solely concerned with Vanuatu's post-European-contact heritage, was established as a separate institution by a subsequent act of Parliament (*National Archives act, Act 13 of 1992*).

Other permanent sections of the Cultural Centre (that are not named in the governing act) are the Women Culture Project (established in 1993) and the Vanuatu Young Peoples Project (established in 1997).

In terms of the management of the cultural heritage of Vanuatu, then, the National Cultural Council is the highest national policy-making body (apart from the Minister) and the Vanuatu Cultural Centre the principal national executing body.

It is worth noting that virtually all functions of cultural heritage management in Vanuatu are centralized within the one institution – this has assisted in addressing the largely intangible heritage of the country, as often this heritage cannot be easily categorized within one particular field (such as sites, artifacts or sound recordings).

2. The Vanuatu Cultural Centre



The Vanuatu Cultural Center (VCC) is empowered by the Ministry of Internal Affairs to provide assistance to all citizens of Vanuatu in any matter relating to the custom and culture of Vanuatu. The VCC (VKS) is also responsible for the preservation and promotion of the Vanuatu culture for the future generations. The VKS has begun to extend its branches to the outer islands. The Lolovoli Cultural Center on Ambae was completed in 2007. The two other branches, the Nahai Cultural Center and the Tafea Cultural Center are almost completed. A custom school is being built. Currently, the Women's Mat project, the Land Desk project and the National Heritage project are being undertaken. (CMPP)

The Cultural Centre was first established in the early 1960s by the then colonial government as the "Port Vila Library" in a purpose-built building on main-street. It soon acquired bird, insect, mineral and shell collections and became a Museum in addition. By the mid-1970, the institution had become the Port Vila Cultural Centre, had begun a collection of cultural artifacts and historical items and had its first two rurally-based fieldworkers. The work of the fieldworkers reflected an "indigenization" of the focus of the Centre, which in turn saw the establishment and rapid growth of the Film and Sound Unit and the documentation of oral histories and traditional performances. In 1993 the first women fieldworkers were put in place under the newly established Women Culture Project that became the Women Culture Program (WCP). The Cultural Centre remained a small institution in terms of staffing and budget until 1994/95, when staff numbers increased dramatically. This was due in part to additional Government funding of positions in anticipation of a new Museum building being constructed and partly to the absorption into the Centre of the Vanuatu Cultural and Historic Sites Survey (VCHSS) and its staff, previously a project funded by the European Union. When the new National Museum building opened in late 1995, it was purpose-built to house the National Museum and the National Film and Sound Unit and their respective collections. The National Cultural and Historic Sites Survey (VCHSS) moved into the new building also, leaving the National Library to expand into the space vacated in the old building. In 1997, the Young Peoples Project was established as another section within the Centre specifically dedicated to research and advocacy on young peoples issues. In 2004 the Vanuatu Language Comity was established as another section within the centre specifically dedicated endangered language research, in line with the Self Reliance strategy unit or Pig Bank Project. Also in 2006 Vanuatu Cultural Centre grows bigger after accepting to receive a regional organization namely Pacific Island Museums Association (PIMA). Today the Cultural Centre boasts a staff of 30 staff, and a total of 139 volunteer fieldworkers distributed throughout the island group, three buildings in the capital Port Vila and one building in Lakatoro on the island of Malakula.

Functions

- The development of national cultural policy
- The organization of national and international cultural and arts festivals, workshops and conferences;

- The sponsoring and coordination of programs of cultural research in the country;
- The provision of national library services, including a role as the national book depository;
- The maintenance of a collection of all literature written about Vanuatu in the “Vanuatu Collection” of the national library;
- The identification, survey and protection of sites of cultural and historic significance and the maintenance of a register of these sites;
- The collection of rare and important pieces of material culture for storage and display in the National Museum;
- The identification and repatriation of cultural heritage collections held overseas, including obtaining copies of early photographs and films;
- The recording and documentation of the history and traditions of the country, mostly on audio tape;
- The recording on video of aspects of the history and traditions of the country, including customary performances, rituals and historic events;
- The provision of video recording services to record miscellaneous events at the request of the public;
- The production and publication of informational and educational materials in literary, audio and audiovisual formats;
- Generally, responsibility for the management of the cultural heritage of the country.

A. National Museum

The National Museum is part of the Vanuatu Cultural Centre, the role of which is to record and document the culture and cultural history of the numerous distinct cultural groups in Vanuatu. It is also a focus for cultural performances, both traditional and contemporary. The permanent displays of the museum contains a large section of traditional artifacts, from masks and slit gongs to mats and scale models of outrigger canoes; as well as examples of pre-historic shells, fossils and pottery, and animals and birds from every island. As well as vibrant series of changing temporary exhibitions, there are daily screenings of video documentaries on aspects of the culture and history of



Vanuatu. Experienced staffs are available to give more detailed information about the exhibits.

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Objectives

- Collection and preservation of artifacts that represent different aspects of the cultures and history of the country (the national artifact collection).
- Locating collections of Vanuatu artifacts held overseas and establishing relationships with their caretaking institutions as first step towards possible repatriation of items.
- Providing the best storage conditions possible to facilitate the long-term preservation of the national artifact collection through: more and better storage space; enhanced climatic regimes in the storage areas (temperature and humidity control) ; better conservation and storage management programs ; better access to conservation equipment and materials.
- Educating visitors to the Museum (local public and school children, tourists and visitors) about Vanuatu's cultural and artistic heritage.
- Continually upgrading the permanent exhibition to become more interesting and educational for visitors.
- Continually organizing and hosting new exhibitions to continue to educate visitors about Vanuatu's heritage and other subjects (the latter through exhibitions received from overseas).
- Striving to provide the rural population with educational access to the artifact collection.
- Controlling the illicit export of valuable artifacts under the provisions of cap. 39 (*Preservation of sites and artifacts*).
- Developing the Museum Shop as a source of revenue for the activities of the Museum and Cultural Centre, an outlet for high quality local handicrafts and a mechanism for promoting quality handicraft production throughout Vanuatu.
- Increasing the number of paying visitors to the Museum.

Tasks & Activities

1) Conservation

- inspecting artifacts for pest infestation, mould or deterioration
- treating objects for pest infestation and mould problems by insecticide spraying (large objects) and freezing (smaller objects)

- repairing (conserve) deteriorating objects
 - maintaining cleanliness of storage areas, particularly in relation to insects
 - all the activities about freezing Objects in the storage room are almost finished
- 2) Exhibitions
- photographic exhibition on the rare and possibly the last Funeral/Death ceremony performed in Malekula taken by Georges Liotard in 1974. It is supported by VKS and CREDO, Centre for Research and Documentation on Oceania, in Marseilles, a research center specialized in the Pacific. The exhibition is part of a process of the repatriation of this collection in electronic format to Vanuatu and thus explicit the capacities of originally different institutions to collaborate in the domain of cultural
 - Patrimony, anthropological and historical analysis. (août-october 2012)
 - Contemporary artist: Matthew Avock (june2012)
- 3) Other educational activities
- Conducting tours of the Museum exhibition for school and other groups
 - Assisting students (both local and overseas) with research on the artifact collection
 - Giving talks about cultural heritage at schools and other educational institutions (eg. VASTEP) in Port Vila

Justification

The national artifact collection held by the National Museum is the most complete record in this country of the material objects produced by the different cultures and events in the country over time. The collection includes:

- Archeological items (including artifacts used by the first people to settle these islands over 3000 years ago)
- items that represent the material aspects of the different traditional cultures of the country (from over 100 years ago to the present day)
- items from the time of first contact with European Civilization
- items from the period of the Labour trade (“blackbirding”)
- items from the time of World War Two
- items from our colonial history
- items from the period of struggle for Independence
- items from the post-Independence period
- historical and contemporary art

Much of this material is held nowhere else in this country or the world.

The national artifact collection is useful as:

- an educational resource – for people to be able to know about and understand our cultures, heritage and history,
- an artistic resource – for craftspeople and artists wishing to gain inspiration from their own culture and history, and
- an economic resource – for craftpeople and artists who can create marketable products using inspiration from the older pieces.

The collection is particularly important as a base for the constitution of our national identity, particularly important as a base for the constitution of our national identity, particularly for generations to come. Presently, the collection is being used to tell a story about who ni-Vanuatu are in the exhibition space of the Museum. This is a role that will become increasingly important as more younger ni-Vanuatu lose contact with their own traditions and need to come to the Museum to find out about where they came from and what their identity is.

It is the responsibility of the National Museum to preserve these items for these purposes. It is also the responsibility of the National Museum to present some of the items in its exhibitions to educate ourselves and overseas visitors about who we are.

Volunteer from France: Johanne Lindslog (November 2011-April 2012), Pauline Costaz (august 2012), Juliette Thirouin (November 2011 -) helping to make the inventory in the storage and material supplies acquisition.

B. National Library

The seeds of what is now the National Library of Vanuatu were sown in 1955, when the British and French administrations of the Condominium were looking for some tangible way in which to commemorate the 50th anniversary of the signing of the Anglo-French Convention of 1906 (which Convention led to the establishment of the Anglo-French Condominium of the New Hebrides). It was decided to set up a Cultural Centre that would house a library and meeting room or lecture hall, as well as a museum. The Cultural Centre Library was officially opened in 1962 and it was arranged that an autonomous Board of Management would be responsible for running the Centre (including the Library) for the general public.

After Independence in 1980 this Library came to be described as the National Library, although it was, in effect, Port Vila Public Library. A small collection of items on the history of Vanuatu was kept in this Library until, in 1995, the Museum was moved out of the old Cultural Centre building in the centre of Port Vila to inhabit its new premises in the Vanuatu Cultural Centre complex opposite Parliament House. The Library remained at the old site in the centre of town.

By April 2004 it had become clear that the Vanuatu Cultural Centre Library now served two distinct functions: that of a Public Library for general readers who

would also be able to borrow books freely; and that of a National Library, whose main charge would be the housing, maintaining and developing of the Vanuatu and Pacific Collections; in execution of the Deposit of Books Act, the National Library would also act as the legal national depository for items published in and about Vanuatu. In addition, the National Library would also provide research and reference services for students of all ages and kinds and information services for all interested members of the general public.

Thus, in 2004, the National Library of Vanuatu proper was established, with its own premises within the Vanuatu Cultural Centre Complex, and with its own Chief Librarian and trainee staff. Since this date the National Library Collections have increased from 800 catalogued items (2004) to over 10 000 items (December 2008); statistics show a user increase from 2469 National Library users in 2006 to a total of 4583 users in 2008(almost double the 2006 figures); thus, the National Library is being visited daily and heavily and has developed to the extent that plans for a separate, two-storey National Archives/National Library building have been approved and now urgently await funding.

This rapid development and growing awareness of the importance of the cultural, heritage and other roles of a National Library have currently placed the National Library of Vanuatu in the spotlight, even more so since responsibility for the security, preservation and development of the National Archives was handed over to National Library staff with effect from September 2007.

Mission

- collect and preserve in a special Vanuatu Collection and in the Bislama, French, English and the vernacular languages all literature pertaining to and published about Vanuatu: such literature to cover all aspects of Vanuatu's customs and culture; its social, economic, political and religious life; the land and natural environment; its people, communities, institutions and history. The Library also houses Pacific, General and other Collections.
- encourage and develop public interest in its Collections, including a sense of national pride in and respect for the Collections, which are being preserved, maintained and developed on the nation's behalf.
- provide, maintain and enhance public access to the Collections, for the purpose of reference, research and general enjoyment of our national literary heritage.
- act as a specialized information service and educational tool in assisting students of all ages to access and use reference and other resources for their general and educational benefit.

Objectives

- To ensure that the National Heritage Collections are maintained and developed in a safe, secure building.

- To provide, maintain and develop adequate reading, shelving and storage facilities so that researchers, students and the general public may gain maximum benefit from the Collections.
- To act as a continually expanding repository of quality information on Vanuatu and the Pacific region.
- To maintain and develop the Library's database and cataloguing system so that it may eventually be accessible by network to government departments and provincial headquarters.
- To find means to create an annual recurrent budget in order for the National Library of Vanuatu to achieve its mission.

The National Library currently has adequate reading space in its two rooms for a maximum of 30 users. Schools and higher educational institutions, along with members of the general public and researchers from overseas used the Library.

Plans for a separate National Library/National Archive building were included in the original Vanuatu Cultural Centre Complex plans (1994-1996). Draft architectural designs for a two-storey building (with the National Library premises on the ground floor and the National Archives on the upper floor) were first produced in 2003, then amended in 2006 by a Committee to include the Cultural Centre film, photo and audio as well as documentary archives. These plans were approved by the Vanuatu National Cultural Council but to date no funding of this important national development project has been identified. In 2008, it was requested that, with the 30th Anniversary of the Independence of Vanuatu being celebrated in 2010, this building project should be treated as one of national significance and that it be completed in time for the country's celebrations in that year. In the meantime, the National Library/Archives function in the two small rooms allotted to the Library in 2004-05. Lack of space, both for storage and shelving of Collection items and Archives, and for seating the many daily users, has become a serious problem.

After discussions with the National Museum Curator and PARBICA (Pacific Regional Branch of the International Council of Archives) it was decided to find funds for an insulated shipping container that would house the National Archives safely and securely within the Cultural Centre complex for a limited period (a maximum of three years) until the completion of a National Library/National Archives building. \$US2 500 for the purchase of a container were generously donated by Mr. William Rudin, a World War II veteran who served with the US 13th Air Force in the New Hebrides (now Vanuatu) in 1943. The Vanuatu Cultural Centre found the balance of funds necessary to purchase an insulated container and some of the retrieved archives from the derelict National Archives building in the Stade area of Port Vila are now stored safely in this container. It will be necessary to purchase a second insulated container early in 2009, to house the remaining National Archives, until such time as a permanent building can be constructed. Safe storage space for our National Archives is now a matter of urgency.

Collections

By 31 December 2008, some 10 000 items had been recorded and catalogued. Cataloguing in some months was slower than anticipated due to ongoing problems with the IT network. Even so, Collections apart from the main Vanuatu and Pacific Collections were developed; the National Library is now the national repository for all World Health Organization (Western Pacific) publications and during the year two other special collections – for SPREP and SPC – were also established. Literary gifts from countries outside the Pacific region and on topics outside Vanuatu and Oceania are now catalogued and located in a new General Collection.

The National Library, through the Vanuatu National Cultural Council and bearing in mind cultural and intellectual property rights, has yet to formulate a digitization policy. A digital library section will be considered in future National Library planning. The National Library continues to rely completely on donations for new accessions, there being no recurrent budget within the Cultural Centre annual budget for Library development. Main donors in 2008 included the National Library of Australia (which donated books to a total value of \$A 2 000), the Australian High Commission, Mr. William Blandy and Mr. Martin Treadwell (who donated two fine films on the New Hebrides) and others. In November, the British Friends of Vanuatu (BFOV) very generously donated two rare engravings relating to Captain James Cook's journey round the islands in 1774. These have been mounted and framed at BFOV expense and await the opening of the new National Library/Archives building in order to be displayed. In all, in 2008, over 3 000 new accessions were recorded for the Library.

National Archives

The National Archives, which by reason of its concern with written and otherwise recorded documents is solely concerned with Vanuatu's post-European-contact heritage, was established as a separate institution by a subsequent act of Parliament (*National Archives act, Act 13 of 1992*).

Mission of the National Archives of Vanuatu, in the service of the people of Vanuatu and in accordance with the terms of the National Archives Act, is to:

- safeguard and preserve for posterity the historic, public and other records of the nation.
- collect, organize, and preserve these records in accordance with professional archival policies and procedures.
- provide, maintain, and enhance government and general public access to the archives for the purposes of reference, research, and general information, while respecting cultural practices concerning access of information.
- collaborate with other National Archives, libraries, museums and other appropriate bodies in the promotion of the nation's heritage.

- provide reference services to government, organizations, and individuals as requested.

Goals & Objectives are:

- provide and budget for an initial National Archives staff of two persons to comprise
- a National Archivist with tertiary qualifications and/or a good knowledge and experience of the nation's history and government systems.
- a trainee counterpart Archivist.
- establish and develop a National Collection Policy. In addition to the legal requirements of the National Archives Act, purchase, commission, bequest, gift, specified loan exchange, field collection, and abandonment may also acquire records.
- the National Archives will collect, organize, and preserve records of cultural, political, social, economic, religious, and general historical significance within the geographic boundaries of Vanuatu.
- the National Archives will place emphasis on acquiring archival government records that include: official printed material, correspondence, machine-readable files, record books, minutes of meetings, committee files, financial records, annual, quarterly, and monthly reports, policy and procedures manuals, goals, policies, funding decisions and general management of major programs their services and activities; and documentation including notes, photographs, written accounts and oral histories, as appropriate.

Throughout the whole of 2008 the National Library staff of two labored to retrieve all archival documents from the former National Archives building in the Stade area of Port Vila; this building had been derelict for years and since 2006 without archives staff. With the very generous assistance of Dr Stuart Bedford, Richard Shing, Sael Avock, and especially Dr Howard van Trease and his group of young men from the Ohlen area, by early December 2008 all archival documents and items had been transferred to the Vanuatu Cultural Centre premises.

In addition, in June, 2008, with the generous assistance of both French Embassy staff in Vanuatu and two archivists from the Archives Territoriales de Nouvelle-Calédonie, National Library/Archives staff helped in the retrieval of Archives from the burnt-out Supreme Court building, which Collection is now temporarily stored in the Vanuatu Cultural Centre while the new Supreme Court building is being constructed.

The Herculean task of sorting, organizing and inventorizing all items currently in the National Archives will be tackled systematically in 2009.

Manpower/Staffing

National Library staff number only two permanent staff (Mrs. Anne Naupa, Chief Librarian) and Ms June Norman (Assistant Chief Librarian), with a part-time, daily rated trainee Assistant Librarian, M. Augustin. Staff members work in the three main languages, English, French and Bislama, according to user needs.

A new archive building is building up at this time, next to the VKS building. It started in July 2012, normally it should be done in 2013. It 's the establishment of a separate national Library and Archive building.



C. National Film and Sound Unit (NFSU)

The National Film and Sound Unit of the Vanuatu Cultural Centre has what is acknowledged to be the largest and best-kept collection of audiovisual material in

the Pacific Islands. This collection has been built up over the last 25 years in particular, by fieldworkers making recordings themselves and also assisting Cultural Centre staff and foreign researchers and film-makers to make them (through the processes outlined above). The Pacific Islands Museums Association (PIMA) has identified the Cultural Centre to be the lead institution in the audiovisual archiving field in the Pacific region, to be responsible for conducting training and archiving activities for other Pacific Island museums. In the last 4 years, foreign aid donors (and particularly UNESCO) have funded a substantial equipment upgrade that means that the Cultural Centre now has a state-of-the-art film and sound recording, production and archiving facilities. The National Film and Sound Unit is engaged in ongoing film and sound documentation of cultural activities and historic events happening in Vanuatu, while at the same time transferring the older parts of the collection onto new digital archive formats.

Objectives

- Preservation of the audio, audiovisual and photographic heritage of the country, particularly the extensive collection of the Cultural Centre (the national film and sound collection)
- Ongoing audio, audiovisual and photographic documentation of aspects of the different cultures of Vanuatu (including documentation of how these cultures are changing) and important events in our history
- The recording of the history and traditions of the country on audio tape
- The recording on video and still camera of aspects of the history and traditions of the country, including customary performances, rituals and historic events
- The identification and repatriation of copies of early photographs, films and sound recording held overseas
- the provision of video recording services to record miscellaneous events at the request of communities, organizations and members of the public
- Providing public access to non-restricted material from the collection in audio and audiovisual formats
- The production and publication of informational and educational materials in audio and audiovisual formats – including the regular radio and television programs “Kastom mo kalja” and occasional newspaper releases – utilizing the national film and sound collection
- Controlling the access and activities of foreign film-makers wishing to make programs about Vanuatu
- Developing the revenue-generation potential of the film and sound production facilities of the National Film and Sound Unit

Activities

(Ongoing)

- Production of the weekly 30-min Cultural Centre radio program “Kastom mo Kalja” (Custom and Culture)
- Production of the monthly 60-min Cultural Centre television program “Kastom mo Kalja” (Custom and Culture)
- Cataloguing the collection using the computer database
- Interviewing invited persons for input into the radio program
- Editing film footage for the production of films
- Undertaking research on the collection to provide particular materials on particular topics for use by other sections of the Cultural Centre and for outside clients
- Copying existing films on VHS for hiring and selling
- Furnishing schools and libraries with copies of films from the collection
- Liaising with the island population and fieldworkers to arrange documentation of custom ceremonies and historic events
- Liaising with and between foreign film crews and island populations and fieldworkers to facilitate (a) approval for filming by foreign film crews, (b) logistical arrangements, and (c) monitoring of film crews while in the Country

Justification

One of the Cultural Centre’s major projects is the audiovisual documentation of traditional ritual and cultural activities. The aim of this is to assist in the preservation and promotion of aspects of custom and culture, and to try to ensure that as much as possible of Vanuatu’s cultures and history is recorded for posterity. Subjects of documentation include not only major traditional rituals such as initiation, grade-taking, funerals, marriages, clan-alliance ceremonies, seasonal agricultural rituals and the like, but also activities such as weaving and gardening, fishing techniques, village festivals, historical events, myth re-enactments and historical and cultural reminiscences (oral traditions). All these things are of great importance and interest to all ni-Vanuatu, and it is widely understood that future generations of ni-Vanuatu will be able to learn, study and benefit from this documentation project. We all know that everything is changing rapidly in today’s world, and one of the aims of this project is to help educate ni-Vanuatu about the value of their own and related cultures. Our country is very dispersed and culturally diverse, but our people can learn, through the material produced by this project, about cultures from other areas of the country, about which they may have little prior knowledge. Future generations can learn of the activities of their parents’ and grandparents’ generations. Before the recent arrival of new film and video techniques, recording was only in audio (reel-to-reel and cassette tapes). Now, with video, we can see as well as hear. This is one of the reasons why many areas are reviving certain rituals not performed for many years – so that the ceremonies can be preserved for the future in

audiovisual form by the Cultural Centre. The National Film and Sound Unit, an important part of the Cultural Centre, provides its services free of charge to communities in the outer islands to document, at their request, ritual and historical events of importance. Sponsors of the ritual, chiefs and/or the village community involved retain a copy of the resulting video, which they can then use as they see fit (if their area or island has video-viewing facilities). Public interest and awareness of this project has become so great that it is impossible to fulfill all requests. Our 100 Cultural Centre fieldworkers spread throughout the islands concentrate, at the moment, mainly on documentation - the tape-recording and photographing of oral traditions and rituals in their own and adjacent cultural areas. We do not at the moment have enough video equipment to distribute evenly throughout the country, although we have Cultural Centre film units based permanently in South West Bay, Malakula, and at the Malakula Cultural Centre in north-east Malakula. The hope is to eventually have more units based throughout the islands.

Besides recording in the field, the National Film and Sound Unit has the responsibility to look after the unique and irreplaceable archives of films and sound recordings about Vanuatu held in its collection. The collection includes material recorded earlier this century, which has been sought out and returned to Vanuatu, as well as more than 3000 hours of footage recorded by Cultural Centre staff, fieldworkers and attached researchers. The archive includes 8mm films, Video 8 and VHS ½-inch video, as well as small holdings of other formats. The National Film and Sound Unit has achieved its objective of documenting and promoting ni-Vanuatu culture through video. Copies of certain of the non-tabu films are regularly shown, with permission, to schools, village communities, and so on. They are sometimes also used at local meetings, courses or workshops, or even sometimes taken by government representatives on workshops or conferences overseas. With the recent introduction of television in Vanuatu (in 1992), we hope soon to be producing regular local documentary film features for broadcast. The Cultural Centre could thus benefit from television in Vanuatu by co-producing regular programs on cultural matters using existing films held in the archives and by recording new material. Using modern audiovisual techniques and facilities, we work to document and raise awareness of Vanuatu's cultural richness and diversity, and to help ensure that our small island nation does not lose its unique cultural identity.

Land Desk

Year 2006 had been an important in the history of Vanuatu as it was the year the Government, the Cultural Center and the Malvatumauri came together to hold an important Land Summit allowing the different stakeholders and every people to voice their views on the current land developments. Out of the summit there were twenty resolutions that were to be part of the major task to steer lands dealing in a way that will benefit the indigenous people and the investors. VKS was mandated to raise awareness on the importance of land in the lives of the people. Upon this the VKS had taken the initiative to raise awareness in the islands of Vanuatu covering the whole country. The VKS land desk and the

traditional economy desk were able to pool their resources to implement the major task at hand.

- a) Tafea
March 2008 Land awareness team started in the province of Tafea covering every island in the province from Aneityum to Erromango leaving out the little island of Aniwa. In all the islands we make sure that we cover the main centers and main villages where the bulk of the populations reside. Approximately three to four hundred people both men, women and youths came to the meetings. In some areas of the islands there were lots of questions directed at the topic issue mainly the new land laws and their impact in the society.
- b) Shefa
The awareness team went out to a number of the island in the province such as Tongoa, Epi, Emae and Efate. The island of Efate had been fully covered due to the fact that it is an island in Vanuatu that has more land development taking place on it. These new developments are gradually moving out to some of the islands in the province such as Epi. The island of Epi has its entire interior leased out to developers without the consent of the custodians of the land. The other little islands in the group were not included in the awareness programme simply because they are very small islands and there is very little chances of any major land developments taking place on them.
- c) Malampa
Awareness was carried out in two major islands in the province Malekula and Ambrym. Paama has not been included as it is an island with a huge population and will not be of interest to investors. On the island of Malekula the awareness team the following areas Lamap in the South to Lakatoro in the North East of the island. From the South East the following areas had been covered South West Bay to the North West area of Leviamp. The island of Ambrym had been fully covered by the awareness team however, only the western part of the island had not been covered. This area was covered by a chief of the area with a team of people who have seen the importance of land and were willing to go out to assist in making things change.
- d) Sanma
Sanma is one of the biggest provinces in Vanuatu and the awareness team was not able to cover whole of Santo and Malo. The awareness team was able to run awareness in the eastern part of the island and south part however; the western part and the interior of the island were not covered due time constraints. There is a great need to carry out awareness in the whole province because it is an island that is rich in resources and investors are targeting it as major area to purchase land

and run businesses. The team will come back to the province to complete its awareness.

e) Torba

In the Banks and Toress group the awareness started its work on the island of Gaua or Santa Maria. The team was part of the mini arts festival that was on the island for a week. The awareness was carried out in front of different villagers from all over the island and their chiefs and elders. This was well received by the chiefs and their people. From here the team moved on to the island of Vanualava covering the northern and the eastern part of the island. The awareness was also given the opportunity to talk with the provincial headquarter with the provincial governments officials and their families. On the island of Ureparapara to North of the Banks group we were able to cage a meeting with the population of Dives Be village. After two days on the island we headed east to the island of Motalava were we held an awareness meeting with the chiefs of the island. After three days here we headed south east to the little island of Mota where a meeting was held with the people of the village people.

The following week the team went up north to the tip of Vanuatu in the Torress Group. The team was unable to hold awareness on the island of Toga due to rough seas in the area making it difficult for the vessel to call on the island. The team held awareness on the island of Loh, Tegua and finally on to the island of Hiu which is the last island of Vanuatu to the north. By the end of this traveling the team had come to realized that it was already second week last November 2007.

The team had taken almost a whole year to travel to the different islands in the group to raise awareness on land issues and traditional economy and their importance in the lives of the indigenous people of Vanuatu. Reflecting on the immense job undertaken the team is satisfied that it had instill in the communities some understanding of the importance of these issues in their lives. This will enhance them to make well inform decisions when it come to land dealings.

Joel SIMO - Land desk Coordinator

D. Malakula Cultural Centre



Objectives

- to upgrade the custom and cultures of Malakula for the attraction of visitors and interested custom role from Malakula.
- advertise the section headings based on MCC attach with the Vanuatu National Museum
- collection and preservation
- temperature and humidity control for the audio visual equipments

Activities

- Province film and Sound Unit (NFSU)
- Cultural Festival at Farun Village, South Malakula (Kastom dance, Traditional Cooking, Weaving, Traditional Game, etc)
- Cultural Reviving Festival at Ruhumbo and Unua Village, South East Malakula in July, 2007
- North Malakula Cultural Festival 23 August, 2000 and also the Pig killing ceremony at Unmet and Amokh village

Using of Conference or video room

Mainly for Educational Activities such as:

- Primary and secondary school visits
- Officer giving awareness to Ahamb community, South Malakula
- Officer giving speech represents VCC during official opening of Vernicular classroom (Uripiv, Central Malakula)
- Officer giving talks represent cultures in developing the Malampa REDI (5years development plan)
- Researcher (welcoming the researcher and setting him up to area proposed requested (topic) custom village Mr Peter Haugseth, G. student in Social Anthropology (sent to based at Brenwei, North West Malakula).

Justification

The Centre for Malakula Cultural situated at the Provincial Centre at Lakatoro, Central Malakula is very important and plays a very important role in preventing and preserving the cultures of the people of Malakula. We need to take every necessary step to develop the Centre and make more collection from the hidden and sacred cultures.

Narrative

The Malakula Cultural Centre is being established since 1991 to be the door way and also, preserve and promote the cultures of Malakula.

Revenue generated

A bit little on scale of 10% depending on any generating income.

Permanent staff

Numa Fred Longa, Curator, Malakula Cultural Centre.

E. Tafea Cultural Centre



The TKS is located at Lenakel on Tanna island. The different activities of the TKS can be divided into 3 parts: the permanent activities, the daily activity and the itinerary activities. The following activities are like objectives to complete but are not well defined.

Permanent Activity

- Mediatech
- A Library (audio/visual) is the main collection focus on cultural heritage of the islands of Tafea Province. It will be possible to consult an informatics database thanks to posts to get some information about history, sociology, culture, custom, natural knowledge (environment protection and biodiversity) and community languages.
- Exhibitions (in the exhibition room)

Regular/Daily Activity

- Artistic creation workshops
- Artist residency
- Theatre workshop
- Audiovisual, musical and literature creation workshop
- Scientific research and fieldworkers of the VKS-TKS network formation.
- Concert
- Film festivals
- Conferences
- Exchange program

Fieldworkers program

Vanuatu is unique in the region, and perhaps in the world, for its cultural fieldworkers program, which is widely seen as a model for community participation in cultural heritage management. The Pacific Islands Museums Association (PIMA) has been trying to encourage other institutions in the region to use this model to develop more effective community participation in cultural heritage management – a workshop with Pacific Islands Museums was held in 1999 for this purpose.

The fieldworkers program was set up in the mid-1970s at the Cultural Centre. People living in the local community are selected as fieldworkers to represent different cultural groups, and receive training in using notebooks, tape recorders, and still and video cameras to record cultural information. Basic ethnographic fieldwork techniques such as dictionary-making and the recording of genealogies are also learnt, as are the more general aims and methodologies of cultural heritage preservation and development. This training takes place in annual two-week workshops held at the Cultural Centre's head office in Port Vila. At this time each fieldworker presents their research findings on a particular topic identified for that year's workshop, and learns of the corresponding *kastom* in other areas of Vanuatu from the reports of other fieldworkers. These presentations are recorded, thereby preserving this important information.

Fieldworkers also learn in the workshop of the programs fieldworkers from other areas are developing to encourage the maintenance and revival of cultural traditions. Most fieldworkers are involved (to varying levels) in work to transcribe their oral vernacular languages into written forms, starting with the creation of word lists and dictionaries. Some of the more experienced fieldworkers have been involved in major initiatives of cultural research and revival in their respective areas, often with very little support from outside. One of the most common of these initiatives has been the organization and/or facilitation of the performance of traditional ceremonies and rituals, and in particular the reconstruction and revival of certain rituals from living memory into performance and contemporary life. Another has been the organization of community arts festivals which provide an opportunity for the performance and learning of traditional songs, dances, practices and rituals. Perhaps one of the more significant of such initiatives is the establishment of community "cultural centres" (similar to Australian aboriginal "keeping houses"), which particular cultural communities or clans can use as centres for community cultural activities and as storehouses and display areas for aspects of their cultural heritage (including old photographs and written records). To date only two of such centres have been established, but it is principal long-term goal of the Cultural Centre to assist the establishment of such centres for each cultural community in the nation.

Fieldworkers perform an indispensable role as local community liaisons, facilitators and organizers for the programs and work of the Cultural Centre. At

the most practical level, fieldworkers organize and facilitate the recording of important rituals, practices and cultural and historic sites by Cultural Centre staff, who come to the community with equipment to record in written, audio, audiovisual and photographic formats. The recorded material is archived in the main (purpose-built) Cultural Centre building in the national capital, while copies of relevant material is returned to the community (all recorded material remains the property of the traditional owners).

A particularly important part of this liaison work is for the fieldworker to explain the purpose of such recording, to obtain the approval and “prior informed consent” of the traditional owners/custodians for such recording to take place and also to ensure the participation of the practitioners in the recording activities themselves. Such participation relies on a level of awareness about the Cultural Centre’s cultural heritage work, which the fieldworker is responsible for imparting to the community. The fieldworker is assisted in this by the normal promotional programs of the Cultural Centre, such as weekly radio program on national radio. Under the Vanuatu Cultural Research Policy, all foreign researchers and film-makers are also required to undertake any work on local cultures with the active participation of local communities through the fieldworkers in a similar fashion.

All fieldworkers are volunteers – they do their cultural heritage work in the time they have off from their day-to-day lives. All fieldworkers are also members of the cultural communities they represent, speak the community language and actually live in those communities. While the fieldworkers network has been comprised solely of men for much of its existence, in 1993 the first workshop for women fieldworkers was held. There are now over 60 men and over 40 women fieldworkers of the Cultural Centre. Funding allowing, the aim is to have one man and one woman fieldworker for every cultural group in the country. This is seen as the best solution to the problem of (a) dealing with cultural diversity within the nation from within the national institution, (b) dealing with a “living” and largely “intangible” culture, and (c) effecting genuine community participation in the management of their own cultural heritage.

In practice, the principal role of the Vanuatu Cultural Center since its establishment in the early 1960s has been to document and record the culture and cultural history of Vanuatu. This has been done by the Cultural Center staff and a network of approximately 80 volunteer fieldworkers throughout the islands of Vanuatu. The main focus of documentation efforts are details of remembered histories and traditions (the latter are also called legends), details of ritual practices, classification systems and languages, details of cultural landscapes and particularly sites of cultural significance, and records of contemporary events of historical and cultural significance. The latter (which is essentially history-in-the-making) is recorded on video, examples of (usually ritual) material culture are collected for museological display, but almost everything else is documented on audio-tape. This is because all our indigenous cultures are oral and therefore all our cultural knowledge is retained and

transmitted orally. This documented knowledge is held by the Cultural Center and has been used as source material for the revival of certain traditional cultural practices no longer being practiced.

All are volunteers, none receive wages, and their numbers grow each year. In fact the Cultural Center in the capital is the tip of a hidden pyramid - most of its activities are in the outer islands of Vanuatu, with living people and cultures. The Cultural Center's 55 men fieldworkers (the network began with two fieldworkers at the end of 1977) and 25 women fieldworkers (who held their first annual meeting at the Cultural Center in 1994 under the guidance of the recently-established Women's Culture Project), are each based in their own linguistic and cultural areas in the outer islands, and document the culture and the history of their own and neighboring areas. All are volunteers, none receive wages, and their numbers grow each year. There are two annual Fieldworker Workshops for both men and women, to enable the fieldworkers to improve their skills in preserving their cultural identity and customs.

Faced with the need to record and store indigenous knowledge which in practice is controlled by strict access and transmission procedures, the Cultural Center has developed a system which, to the extent that is possible, respects these maxims. When knowledge is recorded on audio-tape by fieldworkers, it is made clear at this stage what portions of the oral narrative are restricted, and to whom. As fieldworkers are from the same language group if not kin group as the informant, there is a much greater possibility that the informant will be made fully aware of what such documentation entails and that they, in turn, will be willing to divulge certain knowledge that they have. Having a local doing this documentation work has proved to be an invaluable asset to the success of our program to preserve cultural knowledge.



The fieldworkers continue as well with a long term project of eventually producing dictionaries of their own languages, local ethnographies of their own cultures, and transcriptions of selected non-taboo myths, legends and histories for potential use in the education system. Regular radio programs are also produced in Bislama based upon non-taboo selections from the audio collections (see National Film and Sound Unit).

Only the persons identified by the informant as having the right to access this material are allowed access to it once in storage at the Cultural Center. In some cases, these access restrictions extend even to the Cultural Center staff that then becomes responsible for curator audio cassettes, which they cannot listen to. A secured room within the Cultural Centre building is the “Tabu Room”: here all material with some degree of restriction on it is stored. There are different sections for each island group, and the records of women’s knowledge are kept separate from the men in recognition of the fact that there exists an almost ubiquitous separation between the ritual realms of women and men in all the cultures of Vanuatu. Often people come into the Centre and listen to material recorded by their deceased kin, once their right to access is verified. In this way some part of the tradition of the oral transmission of knowledge is continued and, moreover, the opportunity is afforded for a kin group to learn its own traditions even though this opportunity had been foregone while the possessor of the knowledge was still alive. The Cultural Centre is now embarking upon a program to make some of the unrestricted cultural information stored on audio tape available to members of the general public in the form of books and published audio cassettes, with a primary target group being school children.



Fieldworkers Workshop

a) Description

The Vanuatu Cultural Centre Men Fieldworkers Workshop is an ongoing annual project initiated in 1981 to train ni-Vanuatu in the recording and preservation of oral traditions and histories, the creation of indigenous language dictionaries, the recording of sites of cultural and historic importance, the regulation of traditional copyright and access rules and the promotion and revival of traditional skills and values. The workshop is held in Port Vila at the Vanuatu Cultural Centre and runs for two weeks. It is conducted by long-time facilitator Dr Darrell Tryon of the Research School of Pacific and Asian Studies at the Australian National University, and the proceedings of the workshop are recorded in their entirety for posterity and for transcription and publication in book form. The fieldworker network of the Vanuatu Cultural Centre is recognized throughout the region and the world as a model of grassroots cultural resource management, and it is continually being enhanced through the skills and experience gained by fieldworkers at these annual workshops. Products from this project to date include a number of vernacular language dictionaries, general publications on aspects of traditional culture, extensive data on historic sites useful for future preservation purposes, and thousands of hours of recorded oral traditions and video-recorded rituals.

b) Benefit

The continued enhancement of the Vanuatu Cultural Centre's invaluable and essential work of recording and otherwise documenting the history and aspects of the different traditional cultures of Vanuatu for the benefit of future generations. The fieldworkers are the principal persons undertaking this task, and these workshops provide for their further training in the basic documentation skills already acquired, liaison with others involved in the same work, and the opportunity to learn of the latest developments in techniques of cultural heritage preservation, management and revitalization. The fieldworkers also perform an important role in liaising with outside groups for their respective communities, and as such have come to play a part in the outreach and awareness work of other Government departments and non-government organizations. Examples of programs they have assisted in facilitating at the grassroots level to date include eco-tourism projects, development impact assessment studies, family planning and HIV awareness programs and programs attempting to integrate traditional knowledge into natural resource management. Another important product of the work the fieldworkers do in the islands is the promotion of the notion of a national cultural identity at the grassroots level.

c) Components

Every year the workshop is structured around three components:

- 1) Presentation of reports by each fieldworker on work they have undertaken the previous year in the field. This is an opportunity for the fieldworkers to:
 - discuss different initiatives and strategies they are taking to preserve, revive and develop cultural heritage and resources in their respective areas; and
 - learn about how these issues are being approached by other fieldworkers and in other areas of the country. This component involves extended and ongoing discussion about what *kastom* is, how it can be revived and/or sustained in the present and its relevance to the contemporary 'development' of the country.

- 2) Presentation by each fieldworker of detailed ethnological information on a specific topic from the area/culture they represent. The topic is set the year before and the fieldworkers prepare their reports on it during the year. The process of researching and presenting reports on the topic and of answering questions about their presentation is itself a crucial aspect of training. These presentations are recorded in their entirety on audio cassette and subsequently transcribed, edited and published as books in Bislama. The publication of the fieldworker workshop reports is partly funded out of a special fund set up especially for this purpose in memory of the late Roger Strickland, an Australian diplomat who was killed in an air crash in Vanuatu in 1991. These books are then distributed to the fieldworkers (and through them their individual communities) and also made available in the National Library, rural libraries (for examples in Santo, Malakula and Tanna) and in the libraries of the main national high schools. Topics covered in workshops and published to date include:
 - Grade-taking and chiefly power (1994 Men's Workshop);
 - Death and associated ritual (1995 Men's Workshop);
 - Traditional land tenure (1996 Men's Workshop); and
 - Women's ranking systems (1997 Women's Workshop).
 - Traditional medicine and the traditional use of kava (1998 Men's Workshop)
 - Traditional respect (1998 Women's Workshop).
 - Traditional music, dance and instruments (1999 Men's Workshop)
 - Traditional food preparation and preservation (1999 Women's Workshop).

- 3) Basic training in techniques and methodologies of cultural heritage preservation, documentation and management, including the recording and preservation of oral traditions and histories, the creation of indigenous language dictionaries, the recording of sites of cultural and historic importance, the regulation of traditional copyright and access rules and the promotion and revival of traditional skills and values. This third component is mainly aimed at new fieldworkers, of which there are up to

20 each year. Other fieldworkers who have already received such training in earlier workshops can also participate in this component to 'refresh' their skills. In addition, information is provided to raise participants' awareness of issues relating to development, environmental conservation, gender and cultural tourism, as fieldworkers are often involved in rural development initiatives in their own communities.

d) Facilitators

The workshop is held in Port Vila at the Vanuatu Cultural Centre and runs for four weeks. The Men's Workshop is conducted by long-time facilitator Dr Darrell Tryon of the Research School of Pacific and Asian Studies at the Australian National University, and the Women's Workshop is conducted by Dr Lissant Bolton of the British Museum in London (formerly of the Centre for Cross-Cultural Research, also at the Australian National University).

e) Importance

This ongoing project is the only one of its kind directly concerned with preserving the invaluable cultural heritage of the nation. The three aspects to the Fieldworkers Workshop – the training, the presentation of reports on their year's work and the research topic – are inter-related. In addition to its training component, a principal objective of the workshop is to facilitate the recording and preservation of aspects of the traditional knowledge of the many cultures of Vanuatu. The fieldworker network of the Vanuatu Cultural Centre is recognised nationally and throughout the region and the world as a model of grassroots cultural resource management, and it is continually being enhanced through the skills and experience gained by fieldworkers at these annual workshops.

F. Pacific Islands Museum Association (PIMA)



The Pacific Islands Museums Association (PIMA) was established in 1994 as a regional forum where heritage professionals could exchange their views and work towards improving the quality of the services that they provided to the public. It is the first and only regional, multilingual, multicultural, non-profit organization that assists Pacific museums cultural centers, national trusts, cultural departments and ministries, cultural associations, and arts council and people to preserve Pacific Island Heritage.

PIMA acknowledges the riches of the Pacific's ICH and has undertaken some successful initiatives to support ICH safeguarding.

The First PIMA Board was appointed in 1996 and the association's vision, Mission and Aims were first developed in 1997. During the first years of PIMA, the Secretariat for the Pacific community (SPC) hosted and supported the secretariat in New Caledonia and in May 1999 PIMA was incorporated in Fiji as a Charitable Trust. PIMA was officially accepted as an affiliated organization of the international Council of Museums (ICOM) in 1998.

PIMA develops community participation in heritage management and brings together over 45 museums and cultural centres in the Pacific Islands to develop their capacity to identify research, manage, interpret and nurture cultural and natural heritage. PIMA advocates the development of regional cultural resources management policies and practices, facilities training, and provides a forum for exchange of ideas and skills. It provides and encourages regional and global linkages, which support Pacific Island heritage preservation.

PIMA fully supported in Vanuatu as one of its safeguarding activities. The Malapa Regional Sand Drawing Festival, held in Sesivi, West Ambrym, from 11 to 15 May 2008, was a significant cultural event not only for Vanuatu, but for the whole world. Sponsored by UNESCO/Japan Funds-in Trust for intangible heritage, the festival demonstrated that this unique ni-Vanuatu traditional is still alive and may indeed be undergoing a revival of interest, given the convergence of around 400 participants.

Sand drawings uniquely express the deep ni-Vanuatu connection to and understanding of the land, conveying a sense of community, identity, and interaction with nature and history that has evolved out of the spirit of the land and the hearts and minds of the people.

To keep this knowledge alive, it is not enough to preserve the outward forms of sand drawings, but rather to continue to regenerate their deeper significance - the stories, rituals, and the symbolic meaning that express the richness of ni-Vanuatu culture and community relations.

Practically, PIMA works through courses, workshops, as forum for the exchange of values and ideas, and through the development of exhibits and other projects.

Executive Board

Currently, the Executive Board is comprised of the following 8 members:

- Chairperson – Adi Meretui Ratunabuabua (Principal Cultural Development Officer, Department of Culture and Heritage, Fiji)
- Treasurer – Mr Marcellin Abong (Director, Vanuatu Cultural Centre-Vanuatu)
- Secretary – Ms Sina Ah Poe (Director, Museum of Samoa)

- Board Member – Hon. Albert Tu’ivanuvouVaea (Secretary, Tonga Traditions Committee)
- Board Member – Marianne Tissandier, Collections Manager, Museum of New Caledonia
- Board Member – Anthony Ramirez, Curator, Guam National Museum, Guam
- Honorary Board Member, Immediate Past Chairperson - Mr Lawrence Foana’ota (Director, Solomon Islands National Museum)
- Honorary Board Member, Part Chairperson - Ms Faustina Rehuher (Director, Belau National Museum – Palau)

Membership

PIMA represents museums, cultural centres, national trusts, cultural departments and ministries, national parks, historic preservation offices, interpretative centres, cultural associations and arts council. Members also include international museum with Pacific collections, universities, research centres and individuals within the region and internationally which support the PIMA vision, mission aims and activities.

PIMA members include all the countries, states and territories of the Pacific region including American Samoa, Cook Island, Easter Island (Rapa Niu), Federated States of Micronesia, Fiji, French Polynesia, Guam, Hawaii, Kiribati, Marshall Islands, Nauru, New Caledonia, Norfolk Island, Northern Mariana Island, Niue, Palau, Papua New Guinea, Soloman Islands, Tonga, Tuvalu, Vanuatu, and the Western Samoa.

Vision

“Working together, preserving, celebrating and nurturing the heritage of the peoples of the Pacific Islands”.

Mission

PIMA is a regional, multilingual, non-profit organization that:

- Assists Pacific museums, cultural centres and the peoples to preserve Pacific Island heritage,
- Develops community participation in heritage management,
- Brings together museums and cultural centres in Pacific Islands to develop their capacity to identify, research, manage, interpret and nurture cultural and natural heritage,
- Advocates the development of regional cultural resource management policies and practices, facilitates training, and provides a forum for the exchange of ideas and skills,
- Provides and encourages regional and global linkages which support Pacific islands heritage preservation.

Objectives

- To present the interests and concerns of museums and cultural centres in the region,
- To develop communication links which bring together professionals and institutions in support in Pacific Island Heritage Management,
- To promote community involvement in the vision of PIMA through consultation, education and access activities,
- To enhance human resources through education and training.
- To develop and promote ethics and standards,
- To advice and work with governments and other agencies in matter of heritage management and policy,
- To facilitate the protection and restitution of tangible and intangible cultural property,

The Pacific Island Museum Association and the Vanuatu Cultural centre had successfully organized an International Symposium “ Arts in Oceania” and we were managed to bring in over 100 people from overseas, Lecturer, Professors and arts dealers. Fond Pacific funded it.

Projects

a) Traditional Resources Management

Recognizing, Acknowledging, Strengthening and Supporting Traditional Management Practices

Many people today in Vanuatu have the impression that the knowledge systems and practices used by their forebears are no longer applicable in today’s world. This is partially due to the belief that practices associated with former times were heathen, uncivilized and from a ‘time of darkness’. Once the ‘light’ had come, many of these traditional systems (for literally every aspect of life including food security, healthcare, medicine and welfare for the sick and elderly, trade and exchange, resource management, socio-political organization, conflict resolution, etc) were marginalized as vestiges of ‘savage and uncivilized’ times.



This myth has been perpetuated by the colonial education system that presented only European cosmology, history, science and culture. By ignoring Pacific knowledge systems, this Euro-centric system of education (or indoctrination) effectively marginalized and tacitly denigrated the knowledge systems developed and used for centuries by Vanuatu's cultures.

The education picture has not changed too much today, but it is slowly awakening with international recognition that traditional or indigenous knowledge systems have much to offer the world today. This renaissance of the recognition and use of indigenous knowledge is in fact happening throughout the world. It is important for government departments and development agencies including regional organizations working in the Pacific to follow this lead for the re-alignment and harmonization of strategies and programs being developed and implemented for the Pacific.

The first step is to understand the historical factors that have led to the denigration and marginalization of traditional knowledge (TK) systems. Secondly, people need to be made aware of practical examples of the contemporary use and applicability of traditional knowledge in today's world. TK like spawning migration routes, aggregation sites and lunar periodicity of fish and crabs for example are critical to the management of resources. Also, the knowledge contained in vernacular terms of resources often identifies habitat or other unique characteristics of these resources.

It is important for people working in the environmental, resource management and developmental fields to understand the value and applicability of TK in contemporary society and not to continue to perpetuate the myth that western scientific knowledge is somehow superior to Pacific TK. This leads to the belief that only science-based western models can 'save' Vanuatu's environment and

natural resources. Perpetuating this myth further denigrates traditional management systems and continues to subjugate Vanuatu's quest for self-reliance and a sense of identity.

A good place to start in exposing the myths, is recognizing that virtually every western science-based resource management concept already has parallels in the Pacific in the form of traditional resource management systems. Closed areas, species and seasons, limited access, size restrictions, gear restrictions and marine protected areas were practiced in the Pacific long before Europeans arrived to 'introduce' these management concepts.

Some of the main problems associated with introduced western models of conservation (aside from ignoring, marginalizing, and further eroding local models) includes that people do not relate to or understand them well. The classic western concept of "conservation" (a concept new to the west some 50 years ago) is a foreign one in the Pacific. This is at least partially because it tends to overlook the social component to resource management and locks up resources for purely biological protection ideals. It thus ignores the strong socio-cultural and subsistence links that people living in the Pacific have with their resources. These links stem from continued direct reliance on a broad spectrum of natural resources, not only for sustenance, but for providing the materials utilized in Pacific technology, including house and canoe construction, farming, weaving, medicine, etc. as well as to generate revenue through the trade and sale of resources.

Some would argue that it is just an issue of vocabulary. Taboo, marine protected area, conservation area, it is all the same thing but expressed differently. This oversimplification misses the essential point however. The terminology used is important as it reflects and acknowledges a completely different set of values, history and culture, lifestyle, practices and beliefs. The value of Pacific systems need be recognized and acknowledged to positively contribute to the process of empowering community's with the use of their own knowledge systems. Continued support for Traditionally Managed Areas (TMAs) acknowledges and recognizes living Pacific resource management systems and maintains important links and continuity with our ancestors, TK, history and customs.

An additional gap is that the western countries where foreign conservation systems come from lack the Pacific's traditional institutions of customary land and marine tenure (CMT – customary control of near shore reefs, lagoons and bays) and thus most of the management, monitoring and enforcement of western conservation initiatives falls to the state. In the Pacific, however, most national and provincial governments lack the human and financial resources to effectively monitor and enforce legislation associated with "Conservation Areas" (CAs) and "Marine Protected Areas" (MPAs). Under traditional systems, communities and their leaders effectively perform this service of locally managing resources at very little, if any cost, to governments. Why promote the shift in burden to government when they are already stretching their human and financial resources just to provide basic services? It is more effective to continue to foster

a sense of responsibility by communities themselves to manage their resources rather than shifting it to governments that cannot effectively perform this role.

An additional reason for maintaining traditional management practices is of particular relevance to Vanuatu. Tourism is now officially the main foreign exchange earner in Vanuatu. Tourists come to Vanuatu for three main reasons; 1) friendly people; 2) natural environment; 3) cultural richness. All three of these are part of Vanuatu's legacy. Offering insights into the Pacific's rich cultural traditions includes introducing travelers to existing systems of traditional resource management whereby islanders may proudly show how they, following a system derived by their ancestors, live in balance with their environment and resources. So, this begs the question, why should travelers come to Vanuatu to find western resource management practices like Parks, CAs and MPAs when there is already a Pacific version that long predates the European management system already being actively practiced in most areas. Why take a chief's taboo, hijack it and repackage it as a CA or MPA? Why not give travelers and tourists some credit that they can appreciate an alternative system to resource management that is indigenous to the Pacific Islands? Even better, Vanuatu will earn greater tourism revenue from the bold move to resist blindly adopting the western model and strengthen and support their indigenous system. Tourists never get enough of local wisdom, Pacific ingenuity and genuine smiles that come from a strong sense of identity and self-reliance, and will always come back for more.

Development agencies (aid donors and volunteer organizations) originating in western countries are often keen to introduce western models of conservation, as that is what they are most familiar with from "back home". They have often not been in the country long enough to understand what is actually happening at the local level and are happy to fund and implement western models. This is reminiscent to the approach colonial powers took when they first arrived in the Pacific, like in Kiribati, Hawai'i, Australia, New Zealand/Aotearoa, Samoa, the Cook Islands and parts of the Solomon Islands. Colonial powers that commandeered these countries usurped the traditional tenure and management systems and officially took control of near shore reefs. This effectively wiped out 1000s of years of traditional tenure and custodianship over the near shore reef resources of these countries and these systems were so eroded they have never recovered.

Some may argue that the traditional systems have broken down under the modern stress of introduced gear, social changes, the cash economy and complications associated with disputed land and leadership. These contemporary factors have certainly stressed the traditional systems. However, that is no reason to discard thousands of years of tradition and knowledge and re-invent the wheel by and introducing repackaged western models. Once resources (including TK) are recognized as depleted, communities and their leaders, including disputants, are open to discussions, consultations and consensus-building amongst stakeholders to find some middle ground and cooperatively

manage resources. It may seem like a time-consuming process (especially within a project-driven timeframe), but village-based resource management need be built on a strong foundation from the bottom up, and that takes time. As facilitators, one can plant the seed, mediate when necessary and continue to assist the process, because a process it is.

Additional reasons to maintain traditional resource management systems as opposed to introducing western systems include:

- TK is a living system that operates within a socio-cultural context that people understand and are comfortable with ;
- it is a system that promotes respect (a value that has numerous other positive spillover effects within a community) ;
- it can be managed, monitored and regulated by the community themselves through local conflict resolution strategies that remain flexible in adapting to local socio-economical needs ;
- it assists to maintain local customs and through continued use, this knowledge is transmitted to ensuing generations thus keeping these customs alive ;
- it promotes self-reliance, identity and pride in local traditions and knowledge systems;
- it assists in promoting stronger traditional leadership within communities that has additional positive spillover effects;
- it serves to strengthen and promote a sense of ownership of resource management initiatives by community's and thus enhances their sustainability;
- it is based on invaluable area-specific local knowledge of resources and the environment; and
- it openly acknowledges the knowledge and wisdom of our ancestors that originally researched nature and devised these systems.

This is not to say that western science does not have a useful role to play in resource management in Vanuatu. Well directed, culturally-appropriate awareness on biological (e.g., life-cycle) and ecological principals introduced to villages has been shown to have a significantly positive impact on resource management. But that is barely half the formula; the other significant contribution is "lokol save" or TK expressed within the well-entrenched system of CMT that allows restrictions to be placed on resource use while allowing the benefits to be equitably realized at a later date.

There is enormous pressure on contemporary Vanuatu to transform itself and join the globalised arena. This is happening at an accelerated rate these days especially through the sale of custom land and the associated quest to join the cash economy. Traditional knowledge, practices and beliefs, all based on a unifying theme of respect and an equitable sharing of benefits, are falling by the wayside daily. Vanuatu has the opportunity to maintain a living component of its

traditional heritage that is unique regionally and globally and lead into the future as a positive example for the Pacific.

Most indigenous peoples around the world are currently struggling to salvage traditional resource management systems and TK in recognition of their effectiveness and appropriateness. Vanuatu, in contrast, is actively undermining and denigrating this living system by further eroding it with the repackaging of local models as a western system to suit development agencies and tourists. This only serves to perpetuate the myth that the western paradigm is superior and that once again, the white man has arrived to 'save Vanuatu with their superior knowledge'.

Why not avoid perpetuating the myth and fooling ourselves (and our children) that the western system is superior? Why not openly acknowledge the traditionally-rooted system for what it is and assist by recognizing, strengthening and supporting the indigenous system that is based on local values, traditional leadership, resource use and local customary practices? Acknowledging the expression of local knowledge and resource management serves to promote respect within and amongst communities which in turn assists to strengthen traditional leadership and the social fabric of rural communities. It is a disservice to long term capacity building of local communities and a local sense of self-reliance and identity to rip-off the local system, repackage it as a western product and pretend it is something new. The local system is merely impacted by modern changes and requires recognition, acknowledgment, strengthening and support for it to find its way into the new millennium. Adapting it to contemporary circumstances does not include hijacking and repackaging it as a western idea.

The Traditional Resource Management Program's goal and objectives include:

To document, revive, strengthen, support, develop and adapt Vanuatu's traditional resource management (TRM) systems in order to;

- promote a balanced and integrated approach to natural resource use to sustainably manage Vanuatu's marine and terrestrial natural resources for the benefit of current and future generations for their cultural, social and economic wellbeing
- promote the use and integration of traditional environmental knowledge (TEK) into resource management regimes at all levels (regional, national, provincial, community) to empower communities with the use of their own knowledge systems
- promote and enhance the continued transmission of TRM knowledge and TEK to youth

- to maintain, acknowledge, promote and recognize the value of Vanuatu's rich and diverse bio-cultural heritage in assisting to maintain a rich, diverse and healthy environment for future generations

Activities undertaken to forward these objectives included;

- advocacy for further recognition, support and strengthening of traditional resource management and the use of traditional knowledge in Vanuatu. This included the attendance of numerous community, national, regional and international forums to support TRM.
- The preparation and publication of advocacy materials including 'Kastom Fasinblonglukaotemgudenvaeromen' and (in cooperation with the Environment Unit) of 'OlnatongtongblongKrabBei long Malekula' and the reprinting of VKS-TRM' Kastom Kenu Poster. Also the publication of two academic papers promoting TRM including 'Accounting for the mismanagement of tropical nearshore fisheries' and 'Nearshore fisheries and human development in Vanuatu and other parts of Melanesia'
- The initiation of a TRM strengthening program in the Banks Islands that supports the communities currently living on Mota Lava, Vanua Lava and Uraparapara that descend from Rowa (or Reef) Islands. This program includes related activities of strengthening their sail canoe heritage to facilitate self-reliant transport between these islands as well as assisting in the revival of the Banks' shell money culture
- Survey of mangroves and seagrasses around Efate including their traditional uses and vernacular terms
- The continuation of two ongoing traditional knowledge surveys, one on dugongs, the other on whales and dolphins; these surveys are done through the fieldworker network as well as while traveling through the islands

Provided assistance with securing funding for TRM and other VKS

Permanent staff

Francis Hickey

3. The Malvatumauri, National Council of Chiefs (Ministry of Justice)



The National Council of Chiefs is established pursuant to Article 29(1) of the Constitution. The Council is the governing body of the Island Councils of Chiefs and the Urban Councils of Chiefs. According to the Constitution, the National Council of Chiefs shall be composed of custom chiefs elected by their peers sitting in District Councils of Chiefs. (2) The Council shall make its own rules of procedure. (3) The Council shall hold at least one meeting a year. Further meetings may be held at the request of the Council, Parliament, or the Government. (4) During the first sitting following its election the Council shall elect its Chairman.

Functions

- The National Council of Chiefs has a general competence to discuss all matters relating to custom and tradition and may make recommendations for the preservation and promotion of ni-Vanuatu culture and languages.
- The Council may be consulted on any question, particularly any question relating to tradition and custom, in connection with any bill before Parliament.

Organization of Council and role of chiefs

Parliament shall by law provide for the organization of the National Council of Chiefs and in particular for the role of chiefs at the village, island and district level.

Privileges of members of Council

- No member of the National Council of Chiefs may be arrested, detained, prosecuted or proceeded against in respect of opinions given or votes cast by him in the Council in the exercise of his office.
- No member may, during a session of the Council or of one of its committees, be arrested or prosecuted for any offence, except with the authorisation of the Council in exceptional circumstances.

The closest thing to state recognition of the *kastom* system is the establishment of the Malvatumauri.¹ The Malvatumauri comprises chiefs who are elected every four years from every region in Vanuatu and it meets only twice a year.² The role given to the Malvatumauri by the constitution is limited. It has ‘a general competence to discuss all matters relating to custom and tradition’ and also it ‘may make recommendations for the preservation and promotion of ni-Vanuatu culture and languages’.³ It is not, however, mandatory for any legislation to be given to it for discussion or approval. As a result, very few pieces of legislation are ever submitted to it and to date it has not played a very significant role.

In recent years, however, the Malvatumauri has become more active in establishing structures for chiefly councils and attempting to establish procedures for registering chiefly title. It has also become more vocal in expressing dissatisfaction with the powers of chiefs in general, arguing that the State should legislate for chiefly powers in relation to conflict management. As early as 1983, the Malvatumauri produced its ‘Custom Policy’, which set out a codified set of customary laws purportedly applicable to the entire country and covering many of the same issues as the *Penal Code Act*, such as murder and damage to property.⁴ In 1990, the chiefs told the Constitutional Review Committee that ‘although they currently have a role to play in villages and island courts, they still face problems since the *Constitution* does not give them enough power to straighten out all problems’.⁵ Then in 1992, the Malvatumauri proposed to the government that it should establish ‘customary courts’. It is clear from this proposal that the chiefs envisage that the ‘chiefly system of justice’ should become part of the state court system rather than operating outside and parallel to it.⁶ The memorandum that accompanied the custom courts proposal notes that:

- the chiefly system of justice remains important in most areas of Vanuatu, particularly those in which there is little police presence or control
- as it is a working system, which is acknowledged by all, it is wrong to treat it as some type of alternative system of justice; it should be brought fully into the judicial system
- at the same time, it is open to abuse; conflicts of interest may not be acknowledged, unwritten rules may be altered and decisions may be unfair with no realistic right of appeal.⁷

It appears that little was done in response to this proposal until the establishment of the Chiefs’ Legislation Project in 2000. The government

¹ For general background, see Chapter 3 under ‘Leadership structures in Vanuatu today’.

² National Council of Chiefs (Organisation) Act (Cap 183).

³ Government of Vanuatu n.d., Criminal Procedure Code, Cap 136, Article 30(1).

⁴ Malvatumauri, ‘Kastom polisiblong Malvatumauri’.

⁵ Lindstrom, ‘Chiefs in Vanuatu today’, p. 224.

⁶ On file with author.

⁷ On file with author.

established this project, presumably as the result of pressure from the Malvatumauri. The aim of the project was to 'examine the chiefly institution in its traditional and cultural context with the view to translate it to accommodate any potential threats to internal peace and stability' and thus to 'legalise the roles and functions of chiefs throughout the country, in a way that would be adaptable to contemporary Vanuatu so as to assist, facilitate and generally be conducive to nation building'.⁸ The project approached the issue of the lack of customary law in the state system from an almost polar opposite direction to that adopted by the legal academics discussed above. Right from the start, the focus was on how the *kastom* system was operating and the problems it was facing, rather than any examination of the written laws and the state courts.

The first step in the project was the commissioning of a study into the chiefly systems and various roles of chiefs in Vanuatu today and into the views of relevant key stakeholders in order to 'assess and advise upon the scope for the legislation of the chiefly systems and their roles and examining compatible avenues of adapting these systems with the government and judicial systems'.⁹ The study was undertaken in 2001 and a report was produced, which set out a number of findings about the operation of the *kastom* system and its relationship with the State. The findings of this report are broadly consistent with those of the present study, although in a much simplified form.¹⁰

The report recommended that two pieces of legislation be drafted: a Chiefs' Bill, which 'must acknowledge and empower the chief in his roles and functions both as an individual chief and collectively with other chiefs in courts and other areas where the chief has a role';¹¹ and a Village Courts Bill, which 'will give recognition and official status to the custom courts and shall provide for their developments and improved administrations'.¹² As the report was mostly a sociological survey rather than draft legislation, it was given to an experienced law professor to turn into legislative form. Due to a number of difficulties, the work on the legislation did not begin until 2005. The draft was given to the Malvatumauri, who then

⁸ Garu and Yaken, Chiefs' Legislation Project Report, p. 9.

⁹ Ibid., p. 7.

¹⁰ For example, the report stated that 'the operations of customary dispute resolution mechanisms or custom courts are strong in rural Vanuatu. These custom courts are actively working, and this is due to two basic factors. First and foremost, is because the courts carry out their duties in a way that the people prefer it to the official justice system. Secondly the official courts are either not accessible, too difficult to access, too expensive to afford or simply too slow to act. In many communities only serious offences are referred to official courts. Even then custom courts continue to face a lot of challenges and chiefs who preside over the custom courts strongly request the government to give legal recognition to their roles and functions'. Garu and Yaken, Chiefs' Legislation Project Report, p. 14.

¹¹ Ibid., p. 22.

¹² Ibid., p. 29.

edited it considerably, removing many of the safeguards concerned with the appointment and dismissal of chiefs.¹³

The Bill for the National Council of Chiefs Act (2006) that emerged from this process moves away from the balanced approach advocated in the 1992 proposal. Although most of the bill is concerned with the organisation of the Malvatumauri and the establishment of councils of customary chiefs on the islands and in urban areas, there was an attempt to give chiefs the unlimited power to ‘resolve disputes according to local customs’ (Sections 13[1][a] and 14[1]) and to make ‘by-laws’ (Sections 14[2] and [3], 15 and 16). The bill also provided that chiefly councils could require the assistance of the police to enforce their penalties and that police officers ‘must provide such assistance’—again, with no limitations on this power (Section 16[3]).¹⁴ These provisions, however, were removed even before the bill went before Parliament¹⁵ and the act that was passed was concerned solely with the organisation of various chiefly councils (*National Council of Chiefs Act 2006*). The Secretary of the Malvatumauri commented at the Judiciary Conference in 2006 that the act that had finally been passed through Parliament was like a dog that had had all its teeth removed and yet the dog was still expected to hunt pigs.¹⁶

The Malvatumauri Council of Chiefs has officially declared its new chairman after their one week meeting in Luganville. Chief SenimaoTirsupe of North West Santo at Wunon Village has been elected and appointed to take up chair after former Chairman AlguetGratien resigned from the position.

In his letter, the former chairman did not specify any reason why he was resigning. But Acting CEO for Malvatumauri, AlicitaVuti said the council would like to thank the former chairman for the confidence and support during his term. His resignation was according to division 2, section 6 and sub section 2 in the Act of chiefs No. 23 of 2006. This states that the chairperson may resign from his or her office by giving a written resignation to the council. The election of the new chairman was done according to division 2, section 6, and Sup section 4 in the Act of chiefs No. 23 of 2006 CEO Vuti praised the former chairman for the approached taken. He said his decision was to protect the integrity of the Republic of Vanuatu. Vuti said the same step taken by the former chairman should be followed by our government leaders throughout the country.

¹³ Interview with Emeritus Professor Paterson, University of the South Pacific (Port Vila, 1 November 2005).

¹⁴ Earlier drafts of this bill provided even more powers, including the immunity of members of councils of customary chiefs from prosecution for any decisions taken in the exercise of his office and the exclusion of jurisdiction of courts over appointment or disciplining of a chief and chiefly title disputes (Draft Bill for the National Council of Chiefs [Organisation] Act, copy on file with author).

¹⁵ Bill for the National Council of Chiefs Act of 2006, Parliamentary Amendment, Section 2.

¹⁶ Forsyth, Report on the Vanuatu Judiciary Conference 2006.

"I am appealing to government ministers and other political leaders to see the example set. If anyone feels embarrassed of anything he did then he should humbly step down as the chairman did. Because our leaders are elected by the grassroots who were raised under the chiefly system, such examples should be practiced" Vuti said.

The meeting went well with the assistance from the Supenataputano's Council, Tapuemasana Council, Molimaemae Council and the Sanma Provincial support. During the meeting, all chiefs were able to hear and discuss the challenges each island council has been facing. 19 resolutions were also discussed since they were passed last year on September 2011.

The meeting was opened by the Minister of Justice, Charlot Salwai. Director General of Justice Mark Bebe and other top government officials were part of the meeting.

4. Ministry of Education

The Ministry of Education is tasked by the government with the greatest and key factor in the development of its most valuable resource, its people. Vanuatu cannot develop as expected if its human resource is not developed spiritually, academically and physically. The basis for development in all the other areas as health construction and so forth is education.

The Government in the previous years had correctly allocated not less than 20% of its total budget to education for investment in the education of its people for this investment will directly lead to building a foundation necessary for the positive development of Vanuatu.

This task however is too big to be carried out readjustments where necessary so that the Ministry of Education with the assistance of all its stakeholders can carry out its mandate more effectively. With greater demand for more knowledgeable, skilful, wise and resourceful people the Ministry of Education has taken necessary steps to accommodate this in a gradual manner through its budgets.

The 2010 budget is a continuation from the 2009 budget and will form the basis for the 2011 and 2012 budgets. Its main focus areas restructure, access, quality and reforms, facilities, scholarships & management and capacity. The Ministry has three major programmes: MEA-cabinet support Services; MEB-Executive Management and Cooperate Services, as described in the following program and activity narratives. The Ministry of Education is mandated to provide one of the fundamental human rights-education for all. Education is the pre-eminent tool for achieving increased economic prosperity and social welfare and stability.

The Ministry provides education that is well managed, relevant and of a good quality to ensure that all the people of Vanuatu participates fully in the nation's social, cultural and economic development. The Ministry aims to create an

education system, which provides good conditions for knowledge, skills and values development, with the view of enhancing a harmonious and peaceful society, conducive to the promotion of a sustainable way of life.

Structure

- Minister of Education: Honorable Charlot Salwai
- Director General: Mr. Daniel Lamoureux
- Director Corporate Services: Mr Jag Beerbul
- Director of Education Services: Mr. Roy Obed

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The Ministry of Education offices are located in Port Vila. Provincial Education Offices (PEO) is located in;

- Port Vila
- Efate, Shefa PEO;
- Luganville, Santo: Sanma PEO;
- Isangel, Tanna: Tafea PEO;
- Norsup, Malekula: Malampa PEO;
- Sola, Vanua Lava: Torba PEO;
- and Saratamata, Ambae: Penama PEO.

5. Ministry of Trade

The Ministry of Trade, Tourism, Commerce and Industry co-ordinates the formulation and implementation of government's policy for the development of tourism, commerce and industry through promoting and facilitating increased investment and trade by local and foreign investors. Government policy on investment and trade is to:

- Promote and facilitate inter-island trade and marketing of goods and services
- Develop an export trade capability for Vanuatu within the overall framework of regional and international trade agreements

- Promote and facilitate increased investment in Vanuatu by foreign investors
- Promote tourism development
- Promote the establishment of processing and manufacturing industries

The Ministry coordinates the functions performed by:

- Department of Trade, Industry and Commerce
- National Tourism Development Office
- Food Technology Centre

It also maintains close working relationship with:

- Vanuatu Tourism Office
- Vanuatu Chamber of Commerce and Industry
- Vanuatu Investment Promotion Authority
- Vanuatu Commodities Marketing Board

Objectives

The objective of the Ministry is to ensure that the policies of the government of the day are implemented to achieve increased socio-economic advancement of the people of this country through increased investment and trade. This will be achieved through the following programmes:

- Programme1
Strengthen planning and implementation (within and between Ministries and the private sector)
- Programme2
Promotion of Foreign Investment
- Programme3
Tourism promotion and development
- Programme4
Promote and facilitate the establishment of processing and manufacturing industries with a special focus on agro-processing
- Programme5
Trade promotion and facilitation

These programmes will be implemented to achieve the above objective and to address three gaps in the economy:

- Savings gap – the lack of investment funds from domestic savings
- Imbalance of trade – the excess of imports over exports
- Fiscal gap – the gap between recurrent revenue and expenditure