

GLOBALIZATION AND THE CHALLENGES OF SUSTAINING DEVELOPMENT:

Solomon Islands Rural Villagers' Experience
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Expressed gratitude to:

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TWO DIAMETRICAL PARADIGMS

- ▶ ***Modernization*** (1940s/50s)
 - metro-centre vision
 - top-down / centre-periphery
- ▶ ***Development*** (1960s)
 - counter-hegemonic vision
 - bottom-up / people-oriented
 - student political activism


DEVELOPMENT PARADIGM /THEORY

- ▶ *Village/community Development*
 - ▶ *Rural Development*
 - ▶ *Grass-roots Development*
 - ▶ *People-First/Oriented Dev't*
 - ▶ *Transformative Development*
 - ▶ *Development for Empowerment*
 - ▶ *Sustainable Development*
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Sustainable Development

- ▶ Conjures images/sense of movement, dynamism, active social engagement / participation
 - ▶ Symbiotic / mutual relationship
 - ▶ People make development happen
 - ▶ Development makes people make development happen
 - ▶ Reciprocity
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Sustainable Development

- ▶ What does it mean?
 - ▶ Possible in period of rapid globalization?
 - ▶ Better communication?
 - ▶ Careful use of resources?
 - ▶ Greater sharing of resources?
 - ▶ Improved mass education?
 - ▶ Greater diasporic movement?
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Sustainable Development

- ▶ Greater integration of disparate knowledge systems?
 - ▶ More bottom-up and less top-down planning?
 - ▶ Empowerment from within?
 - ▶ Greater race/gender equality?
 - ▶ Reduced resource-consumption philosophy?
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Sustainable Development

- ▶ Settlement of age-old differences between modernization and development paradigms?
 - ▶ Extraction and integration of best from modernization and development?
 - ▶ Replacement of primordiality with modernity?
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Sustainable Development

- ▶ For 3rd/4th world countries only and so their responsibility?
- ▶ Or metropolis also?
- ▶ I believe it's for both.
- ▶ Remember what globalization folks say? 😊 😊

KWARA'AE DATA

(Solomon Islands)

KWARA'AE RESEARCH (SI)

To be sustainable, dev't must be firmly anchored in /guided by a holistic /embracive orientation.

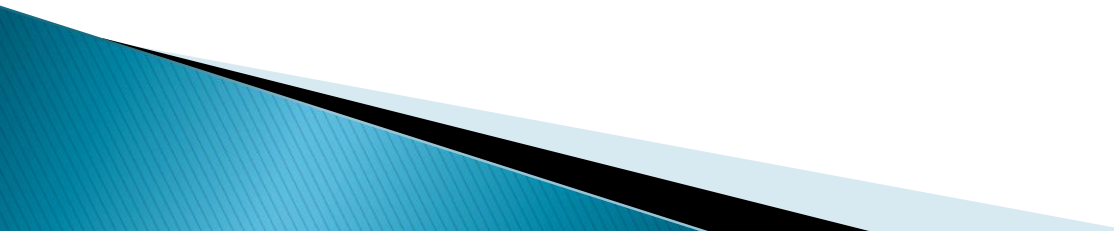
- ▶ **People themselves; knowledge-base; cultural practices; purpose in life; empowerment; intensions; motivation; group orientation, etc**

DEVELOPMENT FROM WITHIN

Four (philosophical) entities:

- 1) Mango (breath/spirit/soul)
- 2) Ru'uru'u (philosophical heart)
- 3) Manata'i ngwae (mind)
- 4) Sai'iru'anga (knowledge)

**Seat of all Kwara'e human actions /
behaviours and practical outcomes**



DEVELOPMENT FROM WITHIN

Mango:

- ▶ Breathe/ breath
- ▶ Ultimate source of being alive (*mauri*), living (*mauri'anga*), and life (*mauri'a*)
- ▶ Exists with equal power/efficacy/
vitality both in life and in death
(*maurimaui talau*)

DEVELOPMENT FROM WITHIN

- ▶ Persistence, consistence, lasting, on-going, perseverance, continuity, sustainability, etc
- ▶ Anything required to exist / be carried out in accord with these qualities/characteristics must be anchored in (*labu to'o ana*) mango

DEVELOPMENT FROM WITHIN

Ru'uru'u:

- ▶ Philosophical heart
- ▶ Seat /depository of refined emotions/intensions
- ▶ Seat of polished thinking
- ▶ Delicacy, humility, peacefulness, gentleness, sophistication, charisma, spirituality, etc

DEVELOPMENT FROM WITHIN

Manata'i Ngwae

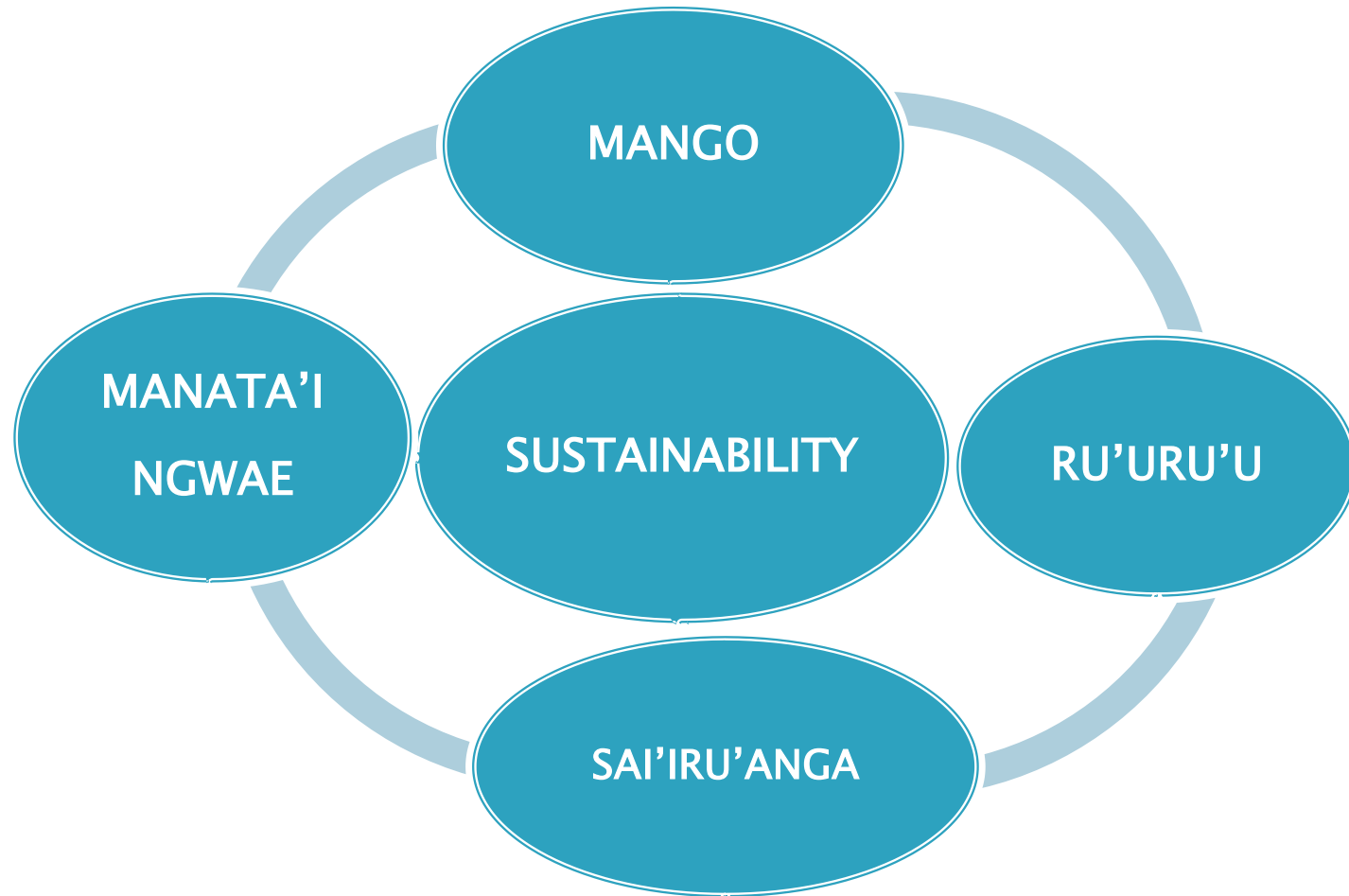
- ▶ Mind (also means thought)
- ▶ Engine of activity of thinking
- ▶ Confluence of personal and social world interaction/dialogue
- ▶ Place where raw data from social world is refined/analysed
- ▶ Good kept; rubbish discarded

DEVELOPMENT FROM WITHIN

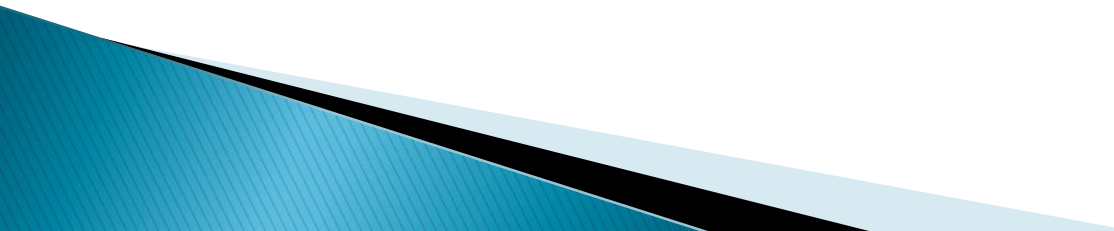
Sai'iru'anga:

- ▶ Sai = know; ru = thing; 'anga = state / condition (knowing things)
- ▶ KNOWLEDGE:
- ▶ Information/data from social world refined by minds and kept as good stuff (in memory/text) to inform behaviour/social practice

FOUR PILLARS OF SUSTAINABILITY

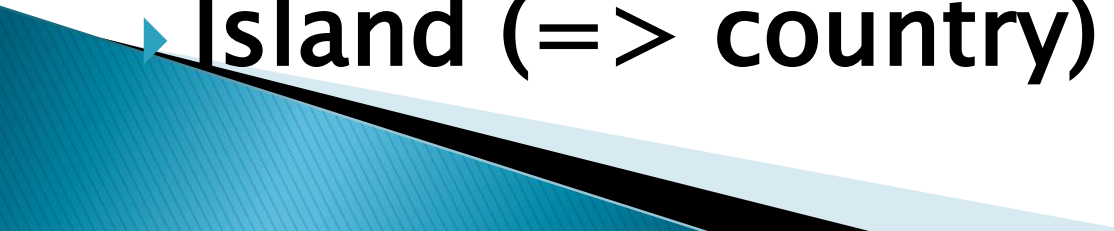


FOUR PILLARS OF SUSTAINABILITY

- ▶ Exist in symbiotic relationship
 - ▶ Flaw in one causes imbalance in system
 - ▶ Ru'uru'u, manata'i ngwae and sai'iru'anga prone to flaw
 - ▶ E.g, ru'uru'u rodo'a = dark heart
 - ▶ Mango is sealed from flaw
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HOLISTIC SUSTAINABLE DEVELOPMENT


Sustainable Development requires:

- ▶ **Group/community collective social engagement**
 - ▶ **Inter-dependence**
 - ▶ **Egalitarian philosophy**
 - ▶ **Nuclear family => extended family**
 - ▶ **Village => tribe => community =>**
 - ▶ **Island (=> country)**
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HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ Growth in HSD is not linear but rather circular
- ▶ Rippling-effect view
- ▶ Theory/view based on cultural lived-experience
- ▶ Gardening – expands not in linear direction but circular direction
- ▶ Determined by mixed-cropping and land-scape


HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ Sustainable Development is punctuated by/alternates between periods of visibility and invisibility
 - ▶ Periods of activity and inactivity
 - ▶ Rongorongo (being heard) and anoano (enfleshed silence)
 - ▶ Necessary/inevitable (even though frowned upon)
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HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ Anoano (enfleshed silence) period is important practice in indigenous agriculture
 - ▶ A plot of land was left fallow for 10/15 years to rejuvenate itself before being used again
 - ▶ Crops raised on old plot of land might not grow well on new land
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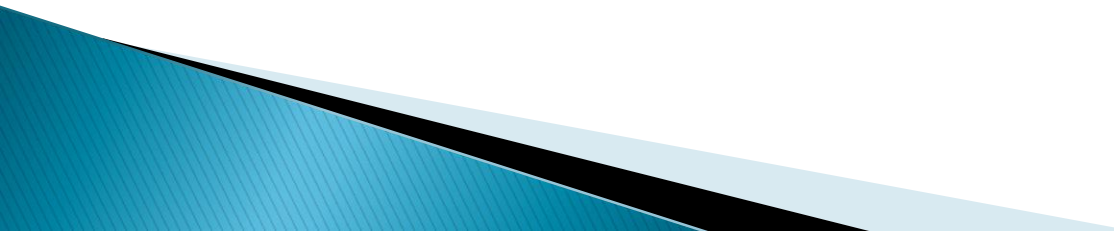
HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ A family famous for raising first-rate kakamo (swamp taro) or big healthy kumara might no longer be so famous due to their land being left fallow to rejuvenate
 - ▶ It would be a down-cycle for the family's fame, of course!
 - ▶ But a choice required by nature
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HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ Anoano period was/is research time
- ▶ Lulu lia'a faolo = seek new visions
- ▶ Attend village meetings
- ▶ Observe activities / projects
- ▶ Spend time improving skills
- ▶ Trips to urban centres
- ▶ Employment in cash economy


HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ **After a few years family returns to use plot of land left fallow maybe for different crops or project**
 - ▶ **Cattle**
 - ▶ **Piggery, poultry, trade store, bakery**
 - ▶ **Cocoa, coconut plantation, etc**
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HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ Anoano period does not mean lack or failure of sustainability
 - ▶ It's a time of change agreed upon both by nature and people
 - ▶ Sometimes for the better, sometimes perhaps for the worse
 - ▶ Happens in metropolis too!!
 - ▶ E.g. change jobs; surgery, etc
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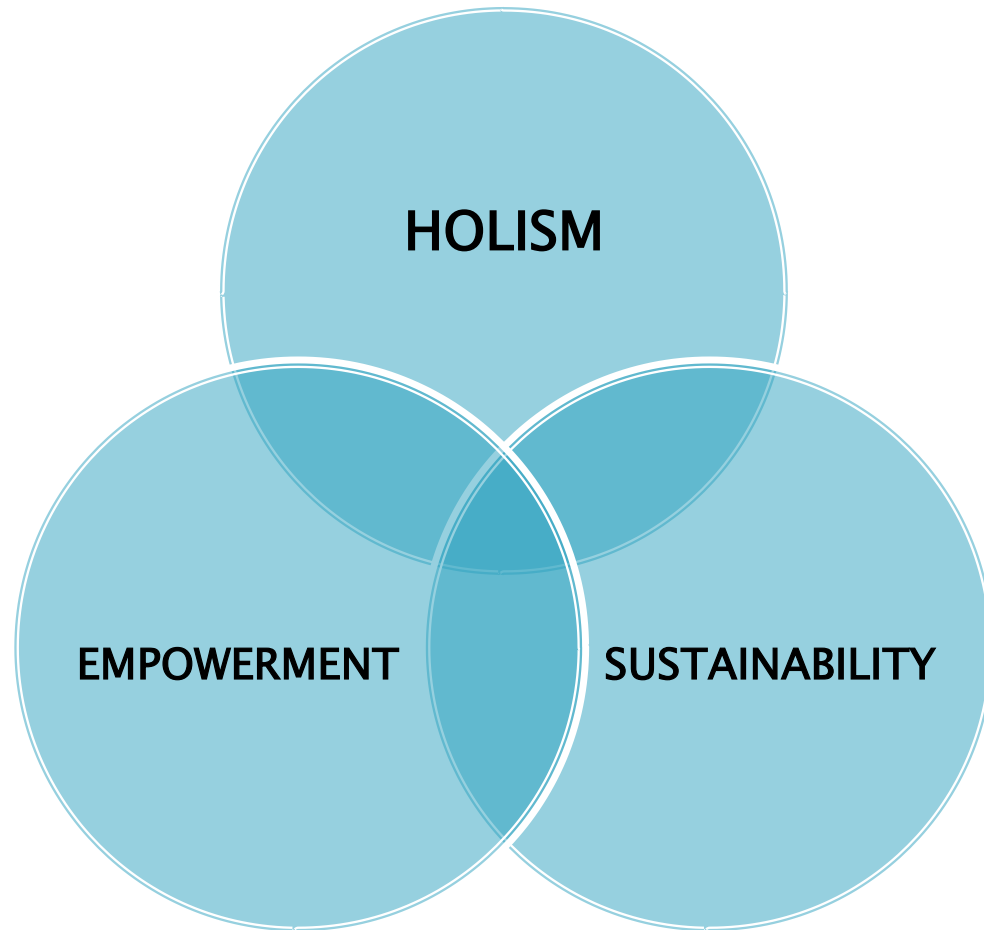
HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ Where did Kwara'ae learn all this from?
 - ▶ From the indigenous mode of production handed passed on to them by their ancestors and has sustained them for centuries
 - ▶ No system could be more sustainable!
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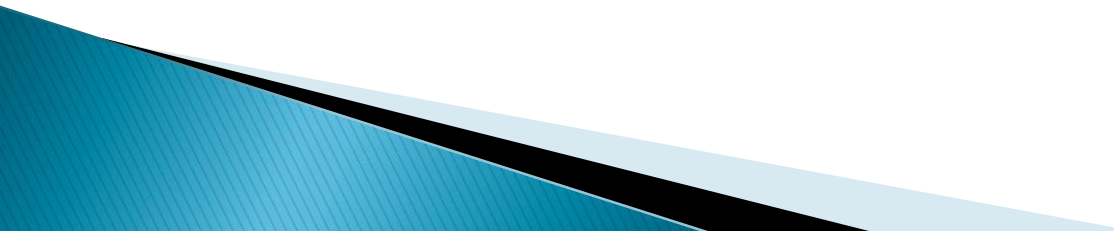
HOLISTIC SUSTAINABLE DEVELOPMENT

- ▶ **Empowerment**
 - ▶ **Holism**
 - ▶ **Sustainability**
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 - ▶ **Co-exist**
 - ▶ **Symbiotic Relation**
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HOLISTIC SUSTAINABLE DEVELOPMENT



TO CONCLUDE

- ▶ **Ancient system of indigenous knowledge can be drawn upon to inform projects in sustainable development**
 - ▶ **Sadly, for most part this has been disregarded and disrespected as no longer having value**
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TO CONCLUDE

- ▶ Accusations of romanticising a past that never existed
- ▶ Same people complain about the intrusive and corrosive impacts of new changes – e.g., damage to their land by TNC logging and mining companies, etc
- ▶ *Ngwae fanoa* and *ngwae dao* alike