

2011 International Kava Conference, ANU, Canberra, ACT, Australia.

Abstracts and Biographies of Speakers

On Saturday 6th and Sunday 7th of August 2011, at Hedley-Bull Lecture Theatre of Hedley-Bull Centre, Research School of Asian and Pacific Studies, Coombs Building, Australian National University, Canberra ACT).

Sponsored by Pacific Institute of the Australian National University, Lo'au Research Society and Fofu'anga Kava Club.



Australian **Kava**
movement

KAVA IS CULTURE

"The ban of kava in Australia is not a health and medicinal issue but political and commercial; which is a breaching of the UN Charters on Global Democracy, Human Rights and Indigenous Peoples".

CONFERENCE THEME:

"Talanoa about the culture of kava ceremony harmoniously but yet critically"

Let us sit around the kava bowl/kumete, drink kava and talanoa/talk non-stop harmoniously but critically about the increasing controversy in the culture of kava ceremony throughout Australia and beyond.

The ban of kava is not a health and medicinal issue but is extremely political, cultural and commercial in character, and this must be addressed harmoniously and examined critically.

The Abstracts of scholars, scientists and professionals shown in the following pages are the first collective endeavor in Australia by Moanans/Pacific Islanders and Australians to clarify and uncover the social, political, economic, moral, intellectual, spiritual and health significance of the culture of kava ceremony in all levels, and how such a substance can be used moderately by Non-Moanans and treated as herbal medicine to cure certain illnesses. Apart from the latest scientific findings, the rest has been a result of lasting communal and traditional body of knowledge surviving for over thousand years.



Let us sit around the kumete again and talanoa further for some solutions to the problem at stake, and hopefully the ancient Moanan gods of the Tangaloa and Maui Lineages, and the goddess Hikule’o, including the Lo’au Lineages, the ancient Masters of kava ceremony, can hear the echo of our grief in chanting and lamenting for help and soothing.

GUEST OF HONOUR



“WELCOME TO THE COUNTRY’ AND ‘OPENING SPEECH’ FOR THE CONFERENCE BY THE GUEST OF HONOUR ELDER MATILDA HOUSE-WILLAIMS OF THE NGAMBRI-NGUNNAWAL TRIBE IN THE LAND OF ‘MEETING PLACE’/‘KAMBERRA’/‘CANBERRA’”

Former Prime Minister Kevin Rudd who is now Australian Foreign Minister, Elder Matilda House Williams and a Ngambri-Ngunnawal Performer playing the Aboriginal didgeridoo !!

PROFESSOR SITALEKI ‘ATA’ATA FINAU



Sitaleki ‘Ata’ata Finau was born in Masilamea, Tonga. He attended several primary schools at Te’ekiu, Nukunuku, Nuku’alofa and Toloa. He entered Tonga High School in 1961 and Auckland Grammar School in 1967. He later attended the University of Queensland, Brisbane, Australia, graduating in 1975 from the School of Medicine, and in 1981 graduated from the University of Otago, New Zealand with a Postgraduate Diploma of Community Health. Since 1994, he has been a registered public health specialist in New Zealand, Australia and the Pacific.

Dr Finau returned to Tonga in 1983. He took over the Community Health Services, consisting of primary health care, non-communicable disease programmes, epidemiology, and the rural health centers of the Tonga’s Ministry of Health. In December 1985 he became the lecturer and coordinator of the Health Management Programme, at University of the South Pacific in Fiji. He had since worked as: for the University of Hawaii in Pohnpei; the Manager of Community Health Service for South Pacific Commission; Senior District Medical Officer and Public Health Specialist with the Remote Health Services and the Royal Australian Flying Doctors in Alice Spring, Central Australia; senior lecturer at the University of Auckland Medical school; and the Professor of Public Health at Fiji School of Medicine, Fiji in 2001 to 2006. In June 2006 Professor Sitaleki became the Director of the Pasifika @ Massey University to put Pacificans in Massey University and Massey in and among the Pacific populations. Dr Finau has contributed to Pacific Island health in New Zealand for many years and is considered a public health specialist and advocate for Tongan and Pasifikans.

Dr Finau is the inaugural editor and manager of a Pacific regional professional journal, ‘Pacific health Dialog’, for the last 17 years. He was recently the Director of Health in Niue Island. He was awarded the Member of the New Zealand Order of Merit in 2010.



Sitaleki is also interested in tennis, rugby, people, and food. He dabbles in writing of poetry and short stories mainly for his three children. He is passionate about all matters Pacific and cultural democracy.

Professor Sitaleki 'Ata'ata Finau
 Director Pasifika @Massey
 Massey University

Dr. Sitaleki 'Ata'ata Finau, Professor of Pacific Health Development, Director Pasifika@Massey, Massey University, Albany Campus, Auckland, New Zealand. {E-mail: s.a.finau@massey.ac.nz}

The Next Magic Bullet From Oceania

Abstract

Kava has been erroneously maligned in recent years due more to discriminatory attitudes and emotional science rather than robust evidence-based conclusions from proper scientific investigations. Kava has been improperly credited with containing; alcohol, narcotics, liver toxins, and disease agents of many sorts.

This paper will review the current evidence and discuss the contributing factors to the malicious conclusions about kava and its utility. It will discuss why Kava is actually a magic bullet to physical and social ills: a gift from Oceania to Global health, cultural and spiritual intelligence.

Kava consumption is a relatively harmless noble social lubricating agent for multicultural democracy in Oceania.

LUSEANE HALAEVALU NAKAO-TUITA



A doting grandmother and mother. Has worked in ACT Community Services for the past 20 years, especially in domestic violence, youth and the women's sector. Presently contracted to the Department of Housing & Disability in the Women's Information & Referral Service.

One of the founding members of the ACT Community of Moana and its Pacific Island Youth Network and Phoenix Performing Arts of Moana, Nuama of Moana and Australian Pacific Island Development Strategic Taskforce.

Luseane Halaevalu Nakao-Tuita, ACT Community of Moana, Phoenix Performing Arts of Moana & Pacific Island Youth Network (E-mail: luseane.halaevalu@gmail.com)

Kava-bowl in my sitting room

What impact did Kava have on my life and that of my family in Tonga? Did it have a place? If it didn't, would I have liked it to have a place in my life?



A personal observation on "Kava's" impact on a household i.e members of the families of Kava users from a Family Services Support worker in the ACT of 20+ years. Its effects, positive/negative, on women and their families.

Also a collection of 'murmurs' and 'whispers' from women in the community about Kava's impact on their lives and that of their families.

HUFANGA PROFESSOR 'OKUSITINO MAHINA



One of the founders of Vava'u Academy for Critical Inquiry and Applied Research, Lo'au Research Society, Kula and 'Uli Publication and the Ta-va, time-space, General Theory of Reality in New Zealand and Tonga.

He was a Senior Lecturer in the Department of Social Anthropology of Auckland University, Director and Senior Lecturer of 'Atenisi University in Tonga, and now the Director of the Vava'u Academy for Critical Inquiry and Applied Research, and Chairperson of the Lo'au Research Society and 'Uli and Kula Publication in New Zealand.

He was a student of Beulah College and Tonga College in the Kingdom of Tonga, 'Atenisi High Schools and University. He received BA and Master Degree Honor from the Department of Social anthropology in Auckland University, and PhD from the Department of Asian and Pacific History of the Research School of Asian and Pacific Studies at the Australian National University, Canberra.

Hufanga is the founder of Ta-va general theory of reality, which is now becoming a new emerging theory in Oceania anthropology and prehistory, with his claim that everything in reality is in ta, time, and va, space interception, a 'medium' for all situations to occur; and it is our rearrangement of ta and va that differentiates one culture from another with their different and yet related ways of doing things. He develops some new perspectives on ta and va in the performance (faiva) and material arts (tāfunga) of oratory (faiva lea), dance (tau'olunga) and coconut fibre-lashing (lalava).

In addition to ta and va, he has developed a new related theory on the traditional notions of black ('uli) and red (kula), land (kelekele) and sky (langi), night (po'uli) and day ('aho) out from the ancient cultures of Moanan-Tongan society with the assistance of some of his students and followers on ta-va theory like Dr T. Ka'ili, Mr Semisi Potauaine and Dr N. Willams. Hufanga has published over ten books and many articles on Moanan-Tongan culture, history and society from ancient to modern, including on this some considerable works on the culture of kava and its myths and traditions.



*Hūfanga Dr 'Okusitino Māhina, PhD, Professor of Tongan Studies, Lo'au Research Society [LRS]m
Auckland, Aotearoa New Zealand & Vava'u Academy for Critical Inquiry and Applied Research [VACIAR],
Vava'u, Tonga and Auckland, Aotearoa New Zealand (E-mail: o.mahina@gmail.com)*

Kava, the "partial" versus the "total:" A way out of the impasse?

Abstract

This paper strongly argues for a "total" rather than a "partial" approach to kava. In doing so, it aims to assist in theoretical and practical ways both sides of the political divide in their ongoing deliberations over kava. By a "total" approach, reference is made to a consideration of kava in its formal, substantial, and functional entirety across the physical, psychological, and social realms. Not only is it necessary and important that a reflection be made on the conflicting bio-chemical, molecular-biological relationships between kava plant and body as physical entities but also a critique of their competing socio-psychological and historico-cultural connections, all of which are of extreme political, economic, medicinal, artistic, and ceremonial significance. This means bringing the multiplicity of conflicting tendencies in both fronts to a common critical focus, where they are symmetrically transformed in their totality rather than their partiality from a condition of crisis to a state of stasis through sustained harmony. This state of harmony is itself both real beauty and liberty, both aesthetically and politically. By way of contribution, however, this paper will nevertheless single out by means of critical examination the contradictory socio-psychological and historico-cultural underpinnings of kava as an established institution, informed by the tā-vā [time-space] theory of reality.

REV. SIMOTE MESUILAME VEA



Rev. Simote Mesuilame Vea, age 55, Ha'ato'u/Pangai Ha'apai, Houma Tongatapu, Wife Vaioleti from Pangai 'Eua, 4 Children; Patricia, Junior, Amy, David. Minister of Free Wesleyan Church of Tonga, Houma, Tongatapu, Former Lecturer at Sia'atoutai Theological College, Minister Christian Education Department, Editor Tohi Fanongonongo, General Secretary Tonga National Council of Churches, Minister of Fua'amotu and Leimatu'a. Chairman of Friendly Island Human Rights and Democracy Movement, President of Tupou High School Ex-students.

Rev. Simote M. Vea, Free Wesleyan Church of Tonga, Council of Churches and Friendly Island Human Rights and Democracy Movement in the Kingdom of Tonga (E-mail: simote_vea@yahoo.com)

"KAVA" A Christian Symbol

Abstract

Christians adopted the "cross" as a Christian symbol after all, the cross was the way of severe death penalty for criminals in the Roman Empire. Hence the use of the cross as a Christian symbol became the most popular contextualization theology commonly used all over the world. The symbol is not what it appears but the very meaning and message it represents. That is why Christian symbols are so sacred and taboo



and cannot be treated as mere artifacts to be used for selfish economic gains or for political persuasions. This presentation will attempt to create an indigenous understanding of the Gospel within a Tongan- Pacific context relating Kava as an integral Christian symbol. This journey will introduce us to the Tongan version of the origin of Kava and its meaning, the use of Kava for traditional ceremony, and how Kava plays a very important in the life of the church today. We will end by going through a theological analysis and reflection both on the meaning of Kava as both a traditional and religious symbol.

DR JEROME SARRIS



Dr Jerome Sarris is a Clinical Research Fellow, currently holding an NHMRC Postdoctoral Fellowship at The University of Melbourne, Department of Psychiatry. Jerome moved from clinical practice to academic work, and was awarded a doctorate at The University of Queensland in the field of psychiatry, completing this year his Postdoctoral training at Harvard Medical School. He has a particular interest in depression, anxiety and insomnia plant medicine research, and has extensively published, lectured and conducted clinical studies using Piper methysticum (Kava) in the treatment of anxiety.

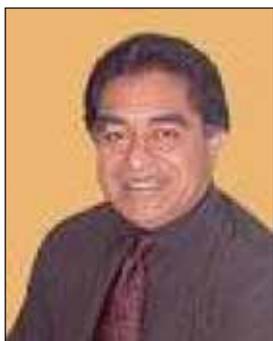
*Dr Jerome Sarris, NHMRC Clinical Research Fellow (Department of Psychiatry)
University of Melbourne (E-mail: jsarris@unimelb.edu.au)*

Perspective of the importance of kava: from a medicinal and scientific perspective

Abstract

While Kava (*Piper methysticum*) holds great importance for its significant recreational and cultural use in the South Pacific, the plant also has unique medicinal properties. Safety issues have however recently come to light, and for Kava to be re-introduced to currently restricted markets, a Pan-Pacific quality control framework is required to now be adopted, in addition to further research. This presentation outlines the vast array of psychopharmacology actions of Kava, reveals emerging research in the area, and concludes with a discussion of potential solutions to assist in the safe use and reintroduction of the plant to the global market.

'INOKE FOTU HUAKAU



'Inoke received his Associate of Arts from the 'Atenisi Institute, BA from University of Wollongong and Master Degree from Sydney University.

His field of study is philosophy and logic, disciplinary interest is a generalist, and area of specialization is thinking and conceptual analysis. 'Inoke is one of the founders of the Lo'au Research Society, and he is currently its President worldwide. He named the society after Lo'au Taputoka, and the Lo'au Lineage, who is regarded as the Mastermind and Founder of the culture of kava ceremony in all levels around the 9th Century AD.



'Inoke Fotu Hu'akau, World President, Lo'au Research Society, Sydney NSW, (E-mail: inokefotu@2000fm.com)

KAVA, a Mitre Touch of a Master Political Architecture

Abstract

Pacific Island cultures and the traditional ceremony centered on the use and consumption of Kava (Piper Methysticum) have been well documented. Literature on scientific analysis of Kava is now widely available and similarly, it's anthropological and sociological significance to Pacific cultures. Based on the available information, the main focus is to disentangle the fusion of the chemistry of kava with its socio-political function and try to methodologically recreate and define its place and roles in the oceanic cultures specifically the Tongan society.

I will try to put together this marvelous work of our ancient master clan Lo'au, probing for the reasons, why this plant and its use are of great importance to us as a people and society. Demystifying the role of Kava in oceanic cultures, may assist in deciding whether it can be of use to any other culture. If that is affirmed, then Kava from this perspective is a solution rather than a problem to the social ills of modern forms of cultural genocide.

Panel Discussion, Topic

The significant issue in regard to the ban of Kava is the health of the Aborigines community. The health of the Aboriginal community is a long standing problem with any ruling party in Australia. The policies and regulations adopted by any government, the changes and review of those policies have been an ongoing struggle at all three tiers of governments. The concern about the continuing failure of policies and their implementation seems to be the norm nationally. The question is, Is Kava a victim of a political desperation by the Howard government for a band aid solution to the Aborigines health problem?

'Ofaatu

InokeFotuHu'akau

SIOSIUA F. POUVALU TOFUA'IPANGAI

(A.K.A. LAFITANI)



One of the founders of Lo'au Research Society, Phoenix Performing Arts of Moana and Pacific Island Youth Network of the ACT Community of Moana, Nuama of Moana, Vahaope International Network (for all Tongan Catholic Schools and ex-students worldwide), Australian Pacific Island Development Strategic Taskforce, ACT Fofu'anga Kava Club and Australian Kava Movement for Fair-go.

He was a student of St John High School at 'Apifo'ou College in the Kingdom of Tonga, BA with Distinction from 'Atenisi University in Tonga, Master of Letter in sociology from the Australian National University (ANU), Researcher of the University of Sydney, and currently a PhD Scholar at the Australian Catholic University (ACU), Signadou Campus, Canberra.



While at the ANU and Sydney University he conducted world studies throughout kava and church gatherings on social obligation, fatongia, and major issues being confronted by Tongan and Moanan migrants in Canberra, Sydney, Melbourne, London, USA, Hawaii, Auckland and Tonga. This included researches and interviews of scholars at the Universities of Oxford, Harvard, State of Washington, Honolulu, 'Atenisi and Auckland. His Master Thesis copies are kept in the libraries of social sciences of such universities. His research interest is on social obligation, fatongia in world cultures and its relation to weltanschauung, worldview, in space, time and the categories from Socrates to John Anderson in classical-modern Western thoughts, as well as, ta-va-, time-space, general theory of reality by Hufanga 'Okusitino Mahina from ancient Moanan-Tongan ways of thinking.

Performing-material arts, migration, youth and drug-related matters are also among his main research interest. This research interest has recently extended to various related theories in Australian Aboriginal, Oriental-Eastern and African cultures. He is the Chairperson of the Lo'au Research Society in Canberra, President of the ACT Community of Moana and Artistic Director of Phoenix Performing Arts of Moana. Former part-time lecturer at the Centre for Continuing Education of the ANU and Department of Social Work at the ACU. Cultural Public Speakers at National Gallery of Australia, National Museum of Australia, Sydney Museum and Bruce TAFE. Former Dance Teacher and Choreographer at the Gorman House Arts Centre, and currently at the Multicultural Youth Services (MYS) of the Multicultural Centre and Belconnen Art Center.

Siosuia has published two Chapters on ANU publications, and a number of articles, songs and poems on Nuama and Phoenix websites www.nuama.org and www.phoenix-dance.org, including some short articles and comments on Vahaope International www.apifoou.com and AKMF www.australiankavamovement.com.au

Siosuia F.P. Lafitani Tofua'ipangai, ACT Lo'au Research Society, Australian Catholic University (Signadou Campus) and Australian Pacific Island Development Strategic Taskforce, CANBERRA (E-mail: sualafitani@gmail.com)

AUSTRALIAN KAVA MOVEMENT FOR FAIR-GO (AKMF): A new roadmap for Kava Laws in Australia.

Abstract

Socrates is the world and Western pioneer to systematically and critically examine the fundamental importance of the social, political, economic, moral, civil, artistic, legal and academic dignities of the human best achievements, as a result of their ongoing struggle for 'cultural survival'. Following him, Mathew Arnold, Edwards Said, John Anderson and Futa Helu, among others, in modern times have expanded the idea by arguing that the best of culture in its ongoing struggle for survival has its own internal strength and intrinsic values, like political freedom, justice, cultural-artistic beauty and socio-moral happiness, to float against the test of space (va) and time (ta). For these thinkers, there are no legal, political, social and cultural boundaries for them to limit their energies and momentum to disperse but are universal, cross-cultural and permanent in form (fuo), and yet particular in details/content (uho), to use the definitions of Anderson and Mahina on ta, va, fuo and uho. In the words of Arnold and Said, the best is therefore the permanence, for the reason that it has the internal characters and tendencies to survive for ages. Socrates is the first to raise fundamentally moral, artistic and political questions on human best achievements, such as what is moral virtue, what is beauty and what is political virtue, and he always advocates the view that such best achievements deserve



legal, political, social, intellectual and moral respect. He spells out that there are always new obligations to mix and overtake the old ones, and must be respected too, which is one main shortcoming of the Australian Government with regard to kava issue. So, the culture of kava ceremony in all levels is seen as identical to any fundamentally human best achievement in Western civilization, which should be admired as well. Kava ceremony has been surviving for over thousand years because of the positive energies in the struggle of its internal strength and intrinsic values of cultural-artistic beauty, socio-moral happiness and political freedom to survive over ta and va. Overall, the paper concludes with general, but yet particular, remarks which state that kava substance and kava ceremony in all levels have been dispersing globally into the world market economy of capitalism with no boundaries to stop them, as well as, the health advancement in pharmaceutical and therapeutic areas comprising scientific research, and consequently laws should be legislated to cater for such an expansion, as well as, the preservation of their cultural significance and ancient features.

DR.MALAKAI KOLOAMATANGI



Dr Malakai Koloamatangi

Research Fellow and Lecturer, University of Canterbury, Christchurch NZ.

Qualifications:- BA (University of Auckland, New Zealand); MA (University of Auckland, New Zealand); PhD (University of Auckland, New Zealand).

Contact Details

Phone: +64 3 364 2987 ext 4844 Fax: +64 3 364 2634 malakai.koloamatangi@canterbury.ac.nz

Dr Koloamatangi joined the National Centre for Research on Europe in 2003 as a Post-Doctoral Fellow. He has taught at the University of Auckland, and worked for the New Zealand Parliamentary Services. He has also worked as a consultant and commentator on various issues in Pacific Island media in New Zealand and the Pacific.

Dr Koloamatangi will be working with the Centre's Director, Professor Martin Holland, to evaluate the political aspects of the European Union's Economic Partnership Agreements with the Pacific Islands.

As well as his extensive research interests, Dr Koloamatangi regularly contributes media commentary in both Australia and New Zealand on Pacific Island, particularly Tongan, issues.

Dr. Koloamatangi has the following details about his current project "Evaluating the Political Aspects of the EU's Economic Partnership with the Pacific Islands": Other Research Interests: democratization, democratic theory and practice, international political economy and Pacific politics and economic development Dr Koloamatangi has published Chapters on Redefining the Pacific? Regionalism Past, Present and Future The Courier and The Courier, and different news articles on different media publications, encompassing conference presentations in different international academic and public conferences.



*Dr Malakai Koloamatangi, Senior Pacific Advisor & Lecturer, University of Canterbury, Christchurch NZ.
(E-mail: malakai.koloamatangi@canterbury.ac.nz)*

Kava as telos: the Fofu'anga experience

Abstract

Kava is both an end and a way. Kava, teleologically speaking, is sufficient to objectify existence, the land, relationships, intellectuality, religion, society and economics among other fundamentals. While these fundamental ends are crucial for the justification of kava, if one was indeed needed, I want to concentrate on the pragmatic, and practicalities of kava-culture to demonstrate the facilitation aspects of kava usage as a catalyst to other individual and collective ends. Here I refer specifically to the Fofu'anga movement, which is now global in scale, but pursues and encapsulates ideals that are permanent and transcendental. My departure point is the medium of kava and its role in facilitating the Fofu'anga experience.

POLIKALEPO SANELE TUAILEVA

Name: Polikalepo Sanele Tuaileva

Place of Birth: Ma'ufanga, Nuku'alofa – Kingdom of Tonga. Place of Resident: Rooty Hill, NSW, Australia

Educational Background, Primary Catholic Primary School, Ma'ufanga, Secondary School
St John's High School, Ma'ufanga ('Apifo'ou College) St John's College, Hastings – NZ
Tertiary Education, Pacific Regional Seminary, Suva – Fiji, University of Tasmania
Bachelor of Arts (Sociology/Eng), University of Sydney

Diploma Teaching, University of Western Sydney, Masters of Education (Administration/Voc Educ –Edu), Train to Succeed, Diploma of Security and Risk Management, Certificate IV, Work-Placement Training and Assessment Certificate IV, Occupational Health and Safety (OHS), Certificate II, Retail Services New South Wales, Justice of the Peace, Professional Responsibilities, Senior Teacher 'Apifo'ou College, Ma'ufanga, Senior Teacher, Our Lady of Lebanon College, Harris Park, Sydney, Coordinator of Vocational Education and Training Courses, Careers Adviser (Yr 9 – 12), Industry Trainer, Security Guard License – Cert II – Guards (NSW), Construction Site Safety (White/green card), RSA (Responsible Service of Alcohol), Certificate IV – Occupational Health and Safety, Security Operative, Supervisor/trainer/ site and duty instructor (1997 – 2011, Community Involvements a) Former Chair-Person Regional Advisory Council for Pacific Communities (LGA Penrith, Blacktown, Baulkham Hills, Parramatta and Holroyd Councils)b) Former Secretary General and Treasurer– Ma'ufanga Community (Aust) Incorporated, Sydney, c) Former Board Member "WOWFM Community Radio Station, St Mary's - Western Sydney, d) Convener and chief presenter of the "Le'o 'o e Halatukutonga" Radio Show (WOWFM 7-10pm, Wednesday nights), e) Host of the "Mosimosi Koula Kava Kalapu", Rooty Hill – Sydney, f) Member of the 'ApiFoou College Jubilee 125 Committee, Sydney - Australia. Business Ventures/Enterprises, a) DiCe Security Services (1999 – 2004), b) Kava License Holder 1998 – 2005., c) DiCe Finance and Mortgage Services (PayDay Loans –Short Term Loans), d) DiCe Import and Export (Tonga's Frozen Food Produce) and Distribution. e) Property Investment (Sydney)



Mr Polikalepo Tuaileva, BA (TAS Uni); Dip Edu (Syd); M.Edu(UWS); JP (NSW), Dip Security & Risk Management, Cert IV OHS, (E-mail: ptuaileva@gmail.com)

Kava importation, management and control of distribution, consumption, ongoing evaluation and assessment.

Abstract

The backdrop that provides the background for this presentation is based on the assumption and understanding that MOST parties involved in this conference, and also in this campaign, are looking so closely to a possible compromise and solution to the problem, as has been identified.

PROBLEM: The Pacific/ Moana People are and have been unwittingly become the sacrificial lamb, in what the Federal Government of John Howard thought as the best solution to their problems of that time. OUR CULTURAL (POWDERED ROOT) DRINK – KAVA had contributed massively to the social enchantments, disconnectedness and abuse that our KOORI brothers and sisters were experiencing in many community centers in the Northern Territories. To US this was and is still the miss-conception! THESE PROBLEMS, as perceived by the HOWARD Government and the Government of Kevin Rudd, and currently that of Madam Julia Gillard, still remains - and WE become and have been SERIOUSLY LINKED as part of that problem.

We are here because we don't want to be labeled and fitted as the problem, because we have NOT been, we are NOT the problem and we will never be the problem. BUT in order for us to be effective in liberating ourselves from this revolving lines of discredits, we must prove to the authorities that we mean business and are "fair dinkum" and are very serious about what we are setting out to do.

A collaborative effort between the government/s and the trustworthiness, honesty and our ability to be law-abiding Pacific/Moana individuals and or group/s will provide the solution to this nagging issue of KAVA BAN!

Abstract

This presentation will address: government's major concerns with:

- a) Indigenous People's plight in their miss-use of KAVA
- b) Health issues appear to have put KAVA drinkers from the Pacific people at risk
- c) Social issues appear to have made KAVA an issue with KAVA drinkers and their families
- d) Others

To address the above concerns the following procedures and processes must be firmly in place to ensure a water-tight program which endeavors to bring about a compromise to all stakeholders. Management and control of kava distribution must begin at the Master License-holder



IOANE LAFOA'I

He is a radio broadcaster and journalist for SBS Australia. He was a Pacific Historian at the Australian National University in Canberra who gave it away 20 years ago for the limelight of radio journalism.

To be presented and recited by Ioane Lafoai (E-mail: Ioane.Lafoai@sbs.com.au)

"Blood in a Kava Bowl" by the late Professor 'Eveli Hau'ofa of the University of the South Pacific in Fiji

Abstract

In the 1970s, reacting against the distortions in the European vision of the Pacific, writers such as Albert Wendt of Western Samoa argued for a literature written by Pacific Islanders. In Wendt's novella *Flying Fox in a Freedom Tree* (1974), the protagonist-narrator explains that he has "decided to become the second Robert Louis Stevenson, a tusitala or teller of tales, but with a big difference. I want to write a novel about me." Similarly, Eveli Hau'ofa of Tonga in his poem "Blood in the Kava Bowl" maintained that it is only the insider who has real access to a culture's deeper consciousness. These writers were echoing what was said in Africa, the West Indies, and other former colonial countries about literature: a culture must be written about from the inside, and the literature should be for the benefit of the local people

GEORGE LAVAKA

He is a radio broadcaster and journalist for Tonga, Pacific Islands, New Zealand and Australia, with past profession in teaching media courses at the University of Canberra, New Zealand and Tongan media industries.

He was a BA graduate on journalism and media from the Australian National University and University of Canberra. George is one of the founders of the Lo'au Research Society, ACT Fofu'anga Kava Club and Pacific Island Youth Network of the ACT Community of Moana in Canberra.

Siosua Lafitani Tofua'ipangai Lo'au Research Society, Australian Catholic University (Signadou Campus), ACT Community of Moana and Australian Pacific Island Development Strategic Taskforce CANBERRA (E-mail: sialafitani@gmail.com) & George Lavaka georgelavaka@yahoo.com), Australian & Tongan Journalism & Media, Lo'au Research Society & Fofu'anga Kava Club
The Final Report on Kava by the Australian Kava Movement for Fair-go

One main crucial purpose of the Kava Conference is to invite scholars, church and community leaders, and professionals from different walks of life, including kava drinkers, to get together around the kava bowl and 'TALANOA'/TALK' about data and findings on such a substance of great concern, comprising its interrelated cultural ceremonies and social functions that are currently practicing with passion and love of its ancient essence and spirit by our Moanan/Pacific Island people in Australia and worldwide. With this very rare opportunity to meet, and its academic, cultural, social, medicinal and legal importance, as well as, implication purposes, we would therefore like on behalf of the AKMF to share and highlight to the Conference participants almost all the purposes of individual documents that are compiling to produce our '2011 Final Report on Kava', which is to be submitted to the Federal, Territory and State Governments



at the end of 2011. The whole aim of this exercise then is for the Supporters of the AKMF to comment and criticize the draft documents of such a Final Report, and all papers, before revising and editing them ready for submitting to the ACT, State and Federal Governments. The Report is divided into ten parts, with their individual documents written intentionally to help Australian politicians, bureaucrats, lawyers, scientists, Health Officers and policy-makers understanding better such a kava substance, its ceremonial significance and multi-facet layers of functions, during their re-assessing of the movement's Final Report on Kava with conjunction to the current Australian Kava Laws. The ten parts and documents are as follows:

- Papers on Kava Conference;
- National-Regional Petitions;
- Review of World Findings and Laws on Kava;
- Educational-Cultural Programs on Kava;
- Response to Letters from Governments on Kava;
- Kava Video Documentary by Tribal Films;
- Contemporary Video Art Work by Sydney Performer Latai Taumoepeau;
- Commercial and Security Measures for Kava Control in Australia
- National-Regional Demonstrations on Kava in Australia and abroad
- Website by Tribal Films

Most, if not all, of the above will be used by the ACT and Federal Governments, and their experts in areas such as the Therapeutic Goods Administration (TGA) and National Drug Branch (NDB), for re-assessing the current Kava Acts, in accordance to Dr Paul Kelly of the ACT Health Department and Mr Nick Manikis the Director of the ACT Multicultural Office during the First Public Forum on Kava in Canberra between 5.30pm and 7.30pm on May 11 of 2011.

CONFERENCE CONVENERS

Luseane Nakao-Tuita and George Lavaka are the Masters of Ceremony
Chairpersons for all presentations will be appointed by the MCs
Malo & 'Ofa atu

Siosuia Lafitani Tofua'ipangai, George Lavaka, Kris Kerehona & Luseane Nakao-Tuita Australian Kava Movement for Fair-go AKMF with the assistance of the Lo'au Research Society, ACT Community of Moana and Fofu'anga Kava Clubs, Siosuia's Telephone: 6257 9907 – Afterhours & Weekend, Australian Catholic University, Signadou Campus, Canberra (Telephone: 6209 1156 -Mon, Wed-Fri), Australian Pacific Island Development Strategic Taskforce (Telephone: 61004611 – Tue) Siosuia's Mobile: 0415668769.

