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VIDEO ERGO SUM

The legitimisation of the post-colonial condition

A thesis submitted for the degree of Doctor of Philosophy
of the University of Canberra

by

© Dominique Nacci

(Master of Arts, Griffith University)

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I have only a few people to thank and for that I think I have not only myself to blame. A number of universities have refused to give me the opportunity to deal with the economy of a periodising discourse organising the conditions of possibility of conscious experience. Yet, being colonial myself, I sensed that to reflect upon the processes of fictional self-fashioning through man's ethics of concern and related suspension of disbelief should be part of the entrepreneurial governance involved in the pursuit of the post-colonial ideal. Hence, following the recommendations of my former supervisor Michael Meadows, Graeme Osborne from the University of Canberra gave me this opportunity. For that I wish to express my gratitude to both of them. Although they are not responsible for my opinions and certainly not for the way they are expressed, several persons have helped to develop my understanding of the mechanisms involved in the Australian cultural self-representation into this rather unusual thesis. For this, my initial thanks go to Professor Bill Mandle who with his independent and playful mind showed much interest in my fire-eating project. His successive strokes and difficulty in writing did not deter him from going forward with the supervision of my work. On the contrary, because of our mutual low esteem for the ethics of pity, we both found in the examination of postmodern sentimentality a common ground for inward seriousness and joyful mateship. Secondly, I thank the former French Prime Minister Michel Rocard and the Ambassador in Canberra Dominique Girard for their readiness, Dan Harries, Paul de Deckker, Jean Spiota, Glen Lewis and Anthony Liddicoat for their courteous and constructive criticism of my argument. For their assistance with information technology I also wish to thank Douglas Lim, Angela Tsang and Bill Pascoe. Finally, for her expertise as language educator, his long friendship, and for their continuing and cheerful encouragement during all these years of acculturation, I would like to express my deep gratitude to Julienne Kerr and Tom Johnston. My greatest debt is to the persons to whom I dedicate this work.

PREFACE

Once upon a time there was a world where the subject replaced the object by the idea. This simulacrum called Reason found a way to constitute its very objectivity through the act of representation. Thanks to an autonomous transcendental field allowing individuals to periodise themselves through their own historiographical accounts, generations of cultural practitioners have since been able to reinvent new convenient fictions empowering the fragments of the past via the superior status of the written idea. Then, came the image subverting with its immediate apprehension of forms the previous simulacrum that had constituted the locus of absolute objectivity. Along with the very disposition of seeing, a new movement of retention and protention going far beyond conscious awareness (since it constitutes it), modified the realm of experience and the frame of action from which is manufactured the political present of the latest ethical subject. In the age of visual culture, the medium of existence operating in real time gives the illusion of transparency and therefore bypasses the simulacrum of the idea by speaking directly, that is viscerally, the language of the will. Therefore, it is by a new folding of Being, that is, by a process of personalisation transforming the relationship of the self with itself and bringing its conduct into compliance with one's ideal behaviour, that the new aesthetic dimensions of language have normalised the bodies and transformed the cultural imaginary of the post-literate generation into a new quest for self-realisation—*Video ergo sum*: I see (myself) therefore I am...

Through the cult of immediate experience and self-referentiality taking place in this new ideographic sphere of impressions (whose ideas are the copies as Hume tells us), the historically-desiring, electronically-minded and socially-constructed Coming Generation can pretend to enlarge its view of the world, while being the terminal materialisation of a collective memory and imagination generating a self-presence obsessed by the quest for legitimacy. Down Under in the supermarkets of postmodern humanism, identity politics and hybridity, reconciliation and cultural diversity, Mardi Gras and the virtual republic, have all emerged with the shift from the representation of the literal to the presence of the figurative produced by the late sensible form of the signifier. With a reconfigured eye giving birth to a reconfigured "I", the new "fair dinkum" agency can consume a sense of guilt and then reconsume the signs of emancipation, denounce "European" colonialism and then "call" for social justice, in order to see and experience itself as "becoming" organically grown, culturally diverse and fundamentally tolerant. In this manufacturing of an ideal ethical substance taking place in a new narcissistic age of simulation, the new-fashioned dynasty of judicious philanthropists can nullify the very idea according to which colonists live in the colonies, while playing at being post-colonial by turning old fallacies into new romantic lies. It is, indeed, with n(r)ational pride that the new sprung consuming human herd is able to proclaim in the name of Reason the end of blinkered polarities to the point of considering itself as the "victim" of a fraudulent old-age Eurocentrism. In the name of so-called cross-cultural histories, it is commonplace in Australia to walk and also to spit on the graves of the old fellows and to excommunicate as peremptory the foundational vision of what is described as the old world—through the bashing of the "whingeing Poms", the "bloody French" and the "damned rednecks"—while refusing to consider the latest moralism of convictions as a mere feeling made of fugitive hope and self-satisfying good intentions-in-meanings. Mourning with a professional diaspora eager to secure its privilege by plumbing the depths of misery with the silences of Said's Orientalism, the new angels of human progress living in the richest Anglo-Celtic enclave in the world, labour in "subaltern" studies in order to produce themselves as the incarnation of this exquisite virtue legitimising their own "post-colonial" condition.

As the simple minded Prince Muyichkine inhabited by the soul of a child, as the idiot who escaped from a universe of nostalgia to join *l'Education Sentimentale* of the so-called New World, I travelled through the ecstasy of time until I reached the age of innocence of the Coming Generation. Yet, by the deliberate act of crossing times and cultures, forms and possible domains of knowledge, as the alien frog lost among the songless birds, I have found myself to

be institutionally unwise. Instead of playing at being "progressive" I have been caught by the philosophies of suspicion to the point of developing an incredulity toward the critique of colonialism, which led me to sustain a lonely but corrosive assault on ethical complacency. Restricting myself to the world of language and wandering alone in the land of subjectivity, I have examined this in-built self-destructing discourse in which the compassionate and apparently well-tempered Coming Generation "calling" for the end of colonialism, attempts to pay back its priceless land by the brandishing of virtuousness. In fact, it came to my mind that deducing an hyperreal "is" from a politically correct and morally prescriptive "ought" is not decolonisation, but rather a process of fictional self-fashioning where only the very negation of an imagined past has become visible in the house of being. Thus, by following a strategy of disruption, I have attempted to expose the existential and ontological foundation of the post-colonial discourse, that is, the transcendental and formal logic producing this very ideal that can only deny itself as reality.

In this thesis it is argued that in the age of a simulated activism figuratively demonstrating the goodness of a Coming Generation (proudly walking on the bridges of sorrow), the post-colonial discourse is the n(r)ationalism of an electronic age that entertains a vision of the future by dressing up in aesthetics the rub-a-dub of social justice and racial tolerance. Despite its engaging nature, the ideal produced by the "progressive" discourse remains the not-yet of a double process of personalisation and periodisation operating within the intra-temporality of being secured by the play of differences, that is, an endless deferral (post-colonialism) that produces difference (colonialism) in the cultural sphere, but not decolonisation. It is, therefore, an onto-theology of guilt and hope where the so-called organic intellectuals of the self-perceived New World condemn the "imperialists" and prattle humanely about the "repressed" in order to periodise their constituency and re-present themselves as custodians of a new moral rectitude that remains a redemptive illusion. In short, the bulk of self-indulgent humane criticism about the past is mainly aimed at justifying the very moral prejudices the local petty bourgeoisie condemns. And this is why no one does the job of the colonials better than the so-called well-tempered and compassionate people "calling" for cross-cultural reflections and anti-discrimination.

Naturally, this form of intellectual inquest treating the pursuit of the ideals with vigour, goes against a lot of presupposed concepts, and therefore is not going to be appreciated in every corners of the ethical institutions. But in a lucky country where blacks (still) die twenty years before the sentimental heirs of the puritan warriors, it is necessary to expose the ideas and moral convictions of the Coming Generation for their inadequacy, and consequently, to argue that although necessary its convenient critique of colonialism is also a pervasive cultural practice that perpetuates the dark side of the dream in order to legitimise the condition of the well-wishers. Can Dionysus forgive me for having looked beneath the masks of the ideals before dissertating on the birth of the post-colonial tragedy from an age of self-referentiality where the propensity of preaching virtues as a means of keeping the lower classes in order is shaped by new aesthetic dimensions of language.

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To Domino and Fanou

And in memory of my parents, Z'ette and Ilio

To my reader

*Good teeth, a good stomach —
It is what I wish you!
And if you have digested my writing
Certainly you will get along with me.*

*The Don Juan of knowledge...
he is like the drunkard who ends up drinking absinthe and aqua fortis.
In the end he lusts after Hell because
it is the last knowledge that seduces him.
And it too proves a disillusionment, like all knowledge!*

*Our moral judgments and evaluations...
are only images and fantasies based on a physiological process unknown to us,
a kind of acquired language for designating certain nervous stimulus?
that all our so-called consciousness is a more or less fantastic commentary on an unknown,
perhaps unknowable, but felt text?*

Friedrich Nietzsche

GLOSSARY

- Aestheticism - The life-mode of a person or a community whose motivation is sense-perception.
- Age of innocence - Desire of a person or a community to gain recognition or regional and international prestige after a sense of maladjusted childhood. For Gombrowicz or Bruckner the age of innocence is the degenerative illness of a form of individualism escaping the consequence of its acts. Accordingly, infantilism and victimisation are regarded as two strategies of innocence.
- Apperception - A perception to which consciousness is associated.
- A priori knowledge - Something which is known on the basis other than sense-perception. For someone like Schopenhauer the concept contains only the forms which are first of all abstracted from sense-perception.
- Bad faith - An attempt at self-deception in which a person or a community deny responsibility and flee from one's fundamental freedom. For Sartre, unlike the lie, bad faith masks the truth of its own self-reflective conscience in the intersubjective structure of *mitsein*.
- Being - The primordial condition which, according to Heidegger, allows a community to come into existence via the world of utterances. Being is, therefore, that which makes all beings of a temporal community possible.
- Belief - According to Hume it is a 'lively idea related to or associated with a present impression'.
- Categorical imperatives - General requirement that, according to Kant, underlies all practical morality.
- Catholic church - Apparatus of communication creating what Valery calls 'a society devoted to the distribution of a emotional reality at home'. For instance, television and non-governmental organisations are essential components of this new sentimental order fostered by bourgeois charity and bad faith.
- Cash economy - An economy in which goods and services are produced and consumed for money.
- Chins - Australian expression for immigrants of Asian origins.
- Chorus - The ideal activated spectators for Nietzsche.
- Cogito ergo sum* - Literally, 'I think therefore I am' (in the Part IV of the Method), this Cartesian proposition establishes the absolute certainty required as foundation for the construction of a theory of knowledge centered around the 'methodic doubt' regarding existence as conscience.
- Coming Generation - The 'imagined community' speaking in a way that it feels like becoming different from and therefore better than the previous generations. The Coming Generation is produced by a particular historiographical disclosure that temporalises itself out of the future. In other words, language is the 'house of Being' in which the Coming Generation imagines itself as being transcendent.
- Coon - Australian expression for indigenous peoples.
- Dasein* • Literally, 'being-there', the place from where our being is constituted by its ability to ask the question about the sense of being. For Heidegger, this is a state of possibility for the consciousness of being-there-in-the world and being-encapsulated-in reality. Being essentially-in-the-world, in-time and not simply the sense given to the things, *Dasein* is the total determinant of being-at-all, concept which radically differs from the Cartesian *ego cogito* (as above) which is immediately given. *Dasein* gets its essential character from what is inquired about.
- Discourse - The process of reproducing meaning whose values are produced by social, historical and institutional formations. For Heidegger (or Foucault) who broke with representational thinking, it is the act of language by which and through which beings commit themselves. Therefore, the existential and ontological foundation of language is discourse, which is nothing but self-representation via a medium of existence.
- Demis* - Polynesian expression for a person of mixed French and Tahitian heritage.

Deterrence - The state of discouraging a person or a community from doing something by threatening them.

differance - Economy of the discourse organising the possibility of conceptuality according to which one differs from something or someone else while deferring the contradiction by putting off till later. For Derrida, the act of differing while deferring suspends meaning between two meanings and therefore generates the unmotivated trace of its own past configuration. Thus, differance is therefore a process of temporisation of being where deferral produces difference and yet, 'it governs nothing, reigns over nothing, and nowhere exercises any authority. It is not announced by a capital letter. Not only is there no kingdom of differance, but differance instigates the subversion of every kingdom'.

Ego - For Freud, it is the rational and conscious aspect of the psyche as constructed with the *id* and the *superego*. It is therefore the imaginary product of a transcendental field called consciousness.

Episteme - Organised theoretical body of knowledge.

Eternal do-gooder - Sentimental Bloke known for his inclination to periodise himself via a self-pitying and compassionate discourse that looks like progressive but remains an egotistical rampage.

Faith - Belief in whatever is the case without formal evidence.

Farani - Polynesian expression for French people in the Tahitian tongue of the XIX century.

General will - In Rousseau's parlance, the will of a whole community determining the law.

Government consumption - All current expenditure for purchases of goods services by all levels of governments.

Gross domestic product - The total output of goods and services for final use produced by both residents and non-residents of the local economy, regardless foreign incidence.

Historial conscience - Belief in a collective past which has never been experienced other than in the mind of individuals shaped by a particular historiographical disclosure.

Hyperreality - Fusion of the virtual and the real into what Baudrillard calls a third order of reality.

Gross national product - Comprises gross domestic product plus net factor income from abroad.

Idealism - Theory that assumes that minds and thoughts exist independently of the described object.

Ideographic sphere - Mental space and temporality of being in which is organised the transparency, hierarchy and mobility of signs.

Infant mortality rate - The number of deaths of children under one year of age per 1,000 children born alive in a given year.

Intentionality - Specific sense given to the world and lived as being objective, mental act that is about the object of consciousness. For Husserl, consciousness is always directed outside itself to the world and this particular relationship is referred to as one of intentionality.

Intra-temporality of being - Temporal structure of the narrative locating beings in social time. It (*innerzeitigkeit*) organises a dialectic between the feeling of having been and the sensation of becoming that generates a sense of self out of the division of time dear to Saint Augustine. In other words, being-in-time is produced by the differing narrative forms of the historiographical disclosure temporalising the self out of the future.

Intuition - Object of experience which has its source in immediate sensibility rather than in mediated understanding.

Kiap - Local administrative officer under the command of the District Commissioner in Papua New Guinea.

Life expectancy at birth - The number of years a newborn infant would live if prevailing patterns of mortality at the time of birth were to stay the same throughout the child's life.

Literacy rate - The percentage of people aged 15 and above who can, with understanding, both read and write a short, simple statement on their everyday life.

Logocentrism - Understanding of being as an unmediated presence to consciousness. For Derrida it is a form of onto-theology that subordinates *differance* to the plenitude of presence: I think therefore I am pure self-presence resumed in the *logos*.

Manque-a-etre - Want-to-be which according to Lacan works outside the conscious control of the *ego*. For the anti-Oedipus critics, the intrinsic power of desire (in social production) creates its own psychic reality via the constitution of imaginary objects.

Maternal mortality rate - The annual number of deaths of women from pregnancy-related causes per 100,000 live births.

Melanesian - Ethnic classification of Pacific Islander people inhabiting Papua New Guinea, Solomon Islands, Vanuatu, New Caledonia and Fiji.

Metaphysics - Basic categories and structures of what "exist".

Metis - French expression for people of mixed race.

National identity - The social production of shared myths within a given cultural sphere.

New Humanities - Research centres in the human sciences where the members have a strong propensity to regard themselves as new moral authorities and therefore custodians of culture.

Official Development Assistance - Grants or loans to countries that are undertaken by the official sector, with promotion of economic development and welfare as the main objective.

Pacific region - Area consisting of 22 island countries and territories spread over the Pacific Ocean.

Philology - Discipline usually referred to as a historical form of linguistics. In Blondel's parlance it is a typically Nietzschean genealogy of culture looking for 'the metaphysical excess beyond rationalist discourse'. Its aim is to bring out on the level of affect 'the bodily origins of speaking and writing'. In other words, a philological genealogy of culture attempts to isolate the material conditions of possibility of conscious experience, and from there, examines the discursive conditions prevailing over the production and interpretation of texts.

Political correctness - State of popular compliance sought by power elite in the age of visual culture. Rationalisation of the exercise of power deducing an "is" from an "ought" by simply transforming a dominant ideology into a simulated resistance. The politically correct discourse is orchestrated by official moralities shaped by the ethical institutions of the seducer state, such as the media, NGOs and academia. As for the devout, they generally wear the masks of the ideals, prefer to preach rather than practicing and finally, find a refuge in hope.

Polynesian - Ethnic classification of Pacific Islander people living in Southern part of the Pacific Ocean including the American and Western Samoa, Wallis-et-Futuna, Nuie, Tokelau, Tonga, Tuvalu, Cook Islands, French Polynesia and Pitcairn.

Post-colonial discourse - The particular process reproducing intention-in-meaning in such a way that the critique of the past (known as "colonial history") legitimises by itself the position of the speaking and therefore ethical subject. By doing so it reproduces in the name of a new moral rectitude the inherited structure of domination in its purged form.

Popa'a - Tahitian expression for the whitefellas in general.

Redneck - Term describing the politically uncorrected minded settler of Anglo-Celtic origin.

Simulation - Generation by models of a real without origin such as a map engendering the territory. For Baudrillard simulation does not conceal the truth, 'it is the truth which conceals that there is none' outside the simulacrum. For Deleuze, however, it is a Dionysiac machinery that gives the power to produce an effect which is the highest possible power of falsity.

Social role - A particular way of behaving which is socially defined.

Subsistence economy - An economy in which people produce principally for their own consumption and little for cash.

Symbolic order - Set of preexisting structures into which the child is born.

Syllogism - Form of logical argument wherein a conclusion follows from major and minor premises. An enthymematic process occurs when someone tacitly supplies one omitted premise to complete the message.

Tele-action - Act of seeing marking the coexistence between the moment of encoding and decoding information in such a way that the production of news manufactures the event in the new age of simulation.

Tele-presence - Act of seeing marking the coexistence between the perception and apperception of information in the new age of simulation.

Thing-in-itself - Thing that is inaccessible to the mind which structures the perception of what is "known". For Kant, it is the condition of possibility of the phenomenal world. For Schopenhauer, who somehow overturned the rejection of the object in metaphysical terms, the thing-in-itself is the will of the transcendental subject.

Tinitos - French Polynesian person from Chinese descent.

Transcendence - Mental act in which consciousness projects itself beyond itself.

Transcendental - The principle by virtue of which reason sets itself as the judge of reason but where what is given to experience is already subject to *a priori* representations. This is why for Deleuze representation is the site of transcendental illusion, while for Derrida it is contaminated by its own supplement.

Unconcealedness - What is present but not necessarily meaningful.

Video ergo sum • I see and experience myself as being therefore I am becoming.

(V) ideographic sphere - Electronic *agora* introduced by the audio-visual technique producing a new metaphysical space by transmitting data on the screen in real time. For Debray the way mankind looks at the world, the history of the gaze, has been influenced by the predominant means of transmission: writing (or the logosphere), print technology (or the graphosphere) and the regime of the visual (or the videosphere).

Virtue - Since Aristotle, virtue has consisted in the due regulation of all parts of human nature. Yet, for the prominent moralists and philosophers of the XVII century (who were absolutists without being necessarily theologians), to be virtuous was to have an inner disposition for the right emotion and attitude which turns to be virtuous for no other reason. For instance, for La Rochefoucauld or Pascal, virtues (and pity) are disguised vices allowing the careful investor to secure a comfortable return from an usurious generosity. For the *philosophes* of the following century such as Voltaire or Diderot, virtue is a commerce of kindness that enables the "righteous" person to join other "righteous" people who are virtuous in order to reap mutual benefit in the name of virtue. As Ridley puts it, the human brain is 'equipped with special faculties to enable it to exploit reciprocity, to trade favours and to reap the benefits of social living'. Thus, even if we simply do not practice what we preach, 'the more we posture in favour of altruism, the better for us'.

Wage employment - Regular work for fixed payment.

Whitefella - Aborigine and Torres Strait Islander expression for the white settler of Australia.

Will to power - To be able to control what is the fundamental drive of living. For Nietzsche this is the individual's project of self-realisation: 'thus, I willed it'. As Deleuze points out, the will to power as conceived by Nietzsche is not the search for power so to speak, but the genetic and differential elements of active and reactive forces constituting being as a symptom.

Wog - Australian expression for immigrants of Mediterranean origins, literally meaning "virus" which is the French equivalent for *putain de rital*.

LIST OF ACRONYMS AND INITIALISMS

ABS	Australian Bureau of Statistics
ADAB	Australian Development Aid Bureau
ADB	Asian Development Bank
ADRAF	<i>Agence de Developpement Rural et d'Amenagement Fonder</i> (Rural Development and Land Management Agency)
AFAR	Australian Foreign Affairs Record
AGPS	Australian Government Publishing Service
AIDAB	Australian International Development Assistance Bureau (from 1987)
ALP	Australian Labor Party
ALRA	Aboriginal Land Rights (Northern Territory) Act 1976 (Cth)
ANZUS	Australian, New Zealand & United States security treaty
ATSIC	Aboriginal and Torres Strait Islander Commission
AusAID	Australian Agency for International Development (since March 1995)
BRA	Bougainville Revolutionary Army
BHP	Broken Hill Propriety Company Ltd.
CEA	<i>Commissariat a l'Energie Atomique</i> (Atomic Energy Agency)
CEP	<i>Centre d'Experimentation nucleaire du Pacifique</i> (Nuclear Experimentation Centre)
CFP	<i>Franco Padftque</i> (Pacific francs)
CIA	Central Intelligence Agency
cif	Cost, Insurance and Freight
CNIA	Current Notes on International Affairs
CTBT	Comprehensive Test Ban Treaty
CRA	Conzinc Rio Tinto of Australia
DFAT	Department of Foreign Affairs and Trade
DOMTOM	<i>Departements et Territoires d'Outre-mer</i> (Overseas Departments and Territories)
EEC	European Economic Community
EEZ	Exclusive Economic Zone
EFO	<i>Etablissement Francais d'Oceanie</i> (French Establishment of Oceania)
ENERCAL	<i>Energie Caledonienne</i> (Caledonian Energy Company)
ERAP	<i>Entreprise de Recherches et d'Actions Petrolieres</i> (Oil Research and Development Company)
ESCAP	Economic and Social Commission for Asia and Pacific (United Nations)
IAEA	International Atomic Energy Agency
IBRD	International Bank of Reconstruction and Development
INCO	International Nickel Company
INSEE	<i>Institut National de la Statistique et des Etudes Economiques</i> (National Institute for Statistics & Economic Research)
IMF	International Monetary Fund
ITSEE	<i>Institut Territorial de la Statistique et des Etudes Economiques</i> (Territorial Institute for Statistics & Economic Research in New Caledonia)
ITSTAT	<i>Institut Territorial de la Statistique</i> (Territorial Institute for Statistics in French Polynesia)
FADIL	<i>Fond d'Aide et de Developpement de l'Interieur et des lies</i> (Assistance and Development Fund for Interior and Islands)
FI	<i>Front Independantiste</i> (Independent Front)
FNSC	<i>Federation pour une Nouvelle Societe Caledonienne</i> (Federation for a New Caledonian Society)
FLNKS	<i>Front de Liberation Nationale Kanak et Sodaliste</i> (Socialist Kanak National Liberation Front)
fob	Free On Board
FULK	<i>Front Uni de Liberation Kanak</i> (United Front for Kanak Liberation)
GDP	Gross Domestic Product (PIB in French)
GDPL	<i>Groupement de Droit Particulier Local</i> (Local Special Right Group)
GNP	Gross National Product (PNB in French)

JCFADT	Joint Committee on Foreign Affairs, Defence and Trade
JONC	<i>Journal Officiel de la Nouvelle Calédonie</i> (New Caledonian Act of Parliament Record)
JORF	<i>Journal Officiel de la République Française</i> (French Act of Parliament Record)
LKS	<i>Liberation Kanak Socialiste</i> (Socialist Kanak Liberation Party)
MP	Member of Parliament
NABALCO	North Australian Bauxite and Alumina Company Ltd.
NAC	National Aboriginal Congress/Conference
NACC	National Aboriginal Consultative Council
NAHS	National Aboriginal Health Strategy
NATSIS	National Aboriginal and Torres Strait Islander Survey
NATO	North Atlantic Treaty Organisation
NESBIES	Immigrants from a Non-English Speaking Background
NIDA	National Investment and Development Authority
NGOs	Non-Governmental Organisations
NSWA	New South Wales Aboriginal Land Rights Act 1983 (NSW)
NPT	Non-Proliferation Treaty
NTA	Native Title Act 1993 (Cth)
ODA	Official Development Assistance (bilateral and multilateral aid)
OECD	Organisation for Economic and Co-operation Development
OPM	<i>Organisasi Papua Merdeka</i>
ORSTOM	<i>Office de la Recherche Scientifique et Technique Outre-Mer</i> (now) <i>Institut Francais de Recherche Scientifique pour le Développement en Coopération</i> (French Institute of Scientific Research for Development in Cooperation)
OTML	Ok Tedi Mines Limited
PALEN	<i>Programmed'Adaptation d la Limitation des Experimentations Nucleaires</i> (Nuclear Experiment Limitation Programme)
PALIKA	<i>Parti de Liberation Kanake</i> (Kanak Liberation Party)
PATCRA	Papua New Guinea-Australia Trade and Commercial Relations Agreement
PNG	Papua New Guinea
QCIC	Queensland Coast Island Act 1985 (Qld)
RCIADC	Royal Commission into Aboriginal Deaths in Custody
RDA	Racial Discrimination Act 1975 (Cth)
RPCR	<i>Rassemblement pour la Calédonie dans la République</i> (Rally for New Caledonia in the Republic)
SLN	<i>Soctitt Le Nickel</i> (Le Nickel Company)
SMSP	<i>Société Minière du Pacifique Sud</i> (South Pacific Mining Company)
SNEA	<i>Société Nationale Elf-Aquitaine</i> (Elf-Aquitaine National Company)
SOFINOR	<i>Société de Financement du Nord</i> (Northern Province Finance Company)
SPARTECA	South Pacific Regional Trade and Economic Co-operation Agreement
SPF	South Pacific Forum
SPC	South Pacific Commission
SPNFZ	South Pacific Nuclear Free Zone Treaty
UC	<i>Union Calédonienne</i> (Caledonian Union Party)
UNDP	United Nations Development Programme
UNESCO	United Nations Educational Scientific & Cultural Organisation
UNICEF	United Nations International Children's Emergency Fund
UPM	<i>Union Progressiste Multiraciale Mélanésienne</i> (Progressive Multiracial Melanesian Union Party)

ERRATA

Pages	Instead of	Read
vi	Capter	Chapter
18	community	communities
53	than	that
81	Zubrugg	Zurbrugg
351	conjuges	conjugues