

HOTAGAO KAIA :

WOMEN IN PAPUA NEW GUINEA

Women in Papua New Guinea constitute 50 percent of the country's population. As I make part of this 50 percent of women, I share with you today what I have experienced as a girl growing up and now a woman living in this predominantly patriarchal society. The level of education I have reached; my observation of the treatment of women in my society; my exposure to other cultures and my observations regarding the treatment of women both here and abroad, all contribute to my strong reactions and views about the status and treatment of women in my own country.

The subject of women is quite a complex issue because the situation of women embraces all aspects of life including the physical, social, economic, political, religious and intellectual life of a person. The women exist in this social and cultural space that is beautiful, yet it is threatening and oppressive to the healthy growth and existence of women as persons in the society. While I focus on the women, I cannot exclude men so they will be mentioned throughout the discussion.

1. The Beginnings.

What does it mean to be born a girl in PNG? The beginning of the PNG woman already pretty much predicts her destiny. The birth of a baby girl is less welcomed than the birth of a boy. A woman who bears daughters is forced to have babies until she produces a baby boy. If she does not give a baby boy, then in most cases, a baby boy is adopted from relatives to make the family 'complete'. In polygamous marriages, the wife with male children gains more respect than the wife without any. *not to mention a woman who is sterile or a woman who chooses not to have children at all.*

As the children grow up, the boys are told, "The world is yours!" As for the girls, they are not given the world, but are taken by the hand and led to the kitchen, the household domain to remain there. The boys are free to roam the world, but the girls are retained in the home to baby-sit, collect firewood, water, and cook, clean and keep the house. Girls are forced to take up responsibilities at a tender age; they are forced to mature earlier than boys. Hence seeds of freedom and power to exercise that freedom is sown in boys while girls have little or none.

The girls' activities are restricted to what the society accepts as honorable and fitting. They must be obedient, submissive, not as active as boys, they must not dress like boys; they must not show initiative to new ideas. They are not to show intelligence and express their views. If they do so, others and the society would scorn them as being a 'man'. There are such expressions like, "Yu man ah?" or "Man ya!" In my language, the word for that is, 'tamotarai'. It is interesting to note that there is no antonym to that word. That again shows that boys were free to be who or what they want, but girls are restricted. The kind of language used tends to rule more in the favour of boys than girls. Such an unequal treatment already instills inhibitions and fears in a girl, hence a woman, to be cautious lest she threads on forbidden territories. For a woman to venture out of these demarcated boundaries means the loss of her dignity, while the man's dignity is intact; for him it is an exercise of power and manhood. The woman becomes the villain while the man becomes the hero. The man

is allowed to do many things because he is a man. The woman's space is demarcated and this limits her movements and her choice of activities.

A girl's life is charted when she is born. When she reaches puberty, she is ready for marriage. Every girl is expected to marry and have children. This is the way of life she is exposed to. She is to look after her husband and family until death. Girls are made to believe that they have to marry and have children in order to make their lives 'complete'. (In the eyes of the traditional society, that makes me an 'incomplete woman').

The conditioning of a woman; who she is and what her roles are in her family and society and her psychological space is done already in the home. She only grows up to a society that enforces that through laws and widespread practise of the oppression of women.

2. Institutions that Oppress Women

A woman is defined by her biological construct but her value and her place in society are defined by the utilitarian reasons rather than by the person that she is. The value of a woman in the society is determined by the service she renders to her family, clan and society. The woman becomes a wife, mother and slave of the family and society. She gains honour and respect for her passive compliance and submission to the dictates of the male figures in her life and the norms of society that were constituted and enforced by patriarchy. The traditional exercise of power has found expressions and manifestation in modern sophisticated ways.

2.1 Culture/ Custom/ Tradition

The cultural elements are perhaps the most used tools for the domination and oppression of women. The gender roles are divided into two divisions. The men take up the public roles and the women are relegated to the private arena where their activities are taken for granted and they operate behind the scenes. Women always play the supportive role to their husbands, fathers or brothers. Hence the PNG society already puts women in a second class position despite the fact that the New Guinea Island provinces have matrilineal societies. Even in matrilineal societies that practice inheritance rights for women, women still have no distinct leadership positions. This is because the ultimate power for leadership and decision-making stills rests on the men in society. Women have little or no voice in the decision-making processes. Their opinions don't matter because the man's political security rests on the passivity of the women. The fear of the consequences of doing what is considered unacceptable for women will lead to public shame and ridicule.

Culture is often used as a tool for the oppression of women. Modern, even highly educated PNG men tend to quote culture, tradition or custom to justify their views and actions. They say things like, "It is my custom to beat up my wife if she does not fulfil my expectations", or "Our culture allows polygamy so I can have as many wives as I want" or "I can divorce my wife when she does not bear me children". As a woman, I see that PNG men like to use custom as a tool of power or institution of authority to keep women in their place of continued availability to the service of the men. If women are given too much freedom, they will not be as passive and obedient

anymore. Men are threatened that they will lose a servant. If oppressive customs are done away with, men have a lot to lose because the customs are more in favour of men rather than women. The unequal balance of power present in our culture leaves no lines for women to quote in defense of their actions.

2.2 Marriage.

With all due respect of the positive things about marriage, in PNG, a marriage for a young woman is almost depressing. What happens to the life of the young woman? She assumes the responsibility of taking care of her new family as well as her husband's family. In order to be accepted by her family by marriage, she has to please them. If she is bound by bride price, she is trapped even if her marriage is miserable. When a man pays bride price, he then assumes he has a right to own the woman and then treat her as he pleases. Marriage is made permanent therefore she cannot get out of it easily. If the marriage is blessed in church, she is bound by her vows to remain with her husband. If she wants a divorce the process is long and tiring and she may not have the least idea what channels to follow to pursue a divorce. In marriages that are violent, most women are made to accept their fate regardless of the misery in marriage. In most cases, women cannot walk out on a marriage because they are concerned about their children especially when women are financially dependent on the husbands.

For married women who want to continue their education, they find little support and enthusiasm from their husbands. In many cases, there is jealousy and distrust in marriage relationships. When there is jealousy, the blame is usually laid on the women. In marriage, the woman loses her freedom and choice of clothes she wears. What she wears would always go with approval from the husband. The kind of clothes a married woman should wear is mostly loose clothes that would conceal the shape and contours of her body.

In a marriage, a woman loses control over her body. Her body belongs to her husband and she must comply with her husband's sexual inclinations. If she refuses, she is suspected of having extra-marital affairs and the consequences are violent. Marital rapes happen and women in their ignorance think it is included in the marriage package. With the absence of laws to protect women in cases of marital rape, further degrades the status and the dignity of women.

The idea of ownership of a woman already goes back as early as the time of friendship and courtship. In the PNG context, when a young man and woman become friends, they already consider themselves as married. This attitude is practised in tertiary institutions and we have cases like that DWU. Men refer to their girlfriends as "meri bilong mi". With this understanding, the male partner has already laid claims on her and he can be possessive of the woman. Many times the man is already abusive but she makes herself totally subservient to him. For example, at DWU on two occasions the male partners have beaten up their girlfriends. These unfortunate incidents have not been reported to the authority. What bothers me is that the woman is given a preview of a future with that man and has a chance to back out from that relationship, but she remains the girlfriend (meri). When one female partner who had been beaten was told to end her relationship with the aggressive boyfriend, she replied, "Life ya,

bai mi feisim ya! There is no doubt some women choose the way they want to live and they choose to settle for less than what they really should strive for.

2.3 Religion

Religion is an institution of both liberation and oppression of women. While the main message of the Bible is liberation and the integral salvation of human beings, the popular interpretation of the Bible contributes to women's oppression. The Bible has often been quoted in debates regarding gender relationships. Of the two creation stories, the one in Genesis 2, 21-23 where Eve's creation was taken from Adam's rib gives a poor self-image of the woman in three ways. Firstly, since she was derived from the rib of a man (the principal) character, then she is just a second class citizen. Secondly, if she was created only because the man was lonely, then she has significance only in relation to the service to a man. Thirdly, if she is told that she is guilty for the sin of Adam, then she is made to feel guilty all her life. The woman is indicted as temptress and the object of temptation. The letters of St. Paul preach that wives should submit to their husband (Mananzan:1997). If these scripture references are given a biased interpretation, they work to the disadvantage of the women. (Therefore in your positions as missionaries of the Word, your interpretations of scripture and the teachings of the Church are important.)

2.4 Mass Media

Mass Media is another socialising institution of oppression of women. Media has a profound influence on the formation of values, opinions and attitudes. Advertisements not only discriminate against women, but they actually exploit women. When women's looks and bodies are used to market products, it is an exploitation of women. Cleaning and baby products are usually advertised by women, hence these perpetuate household tasks as solely the work of women.

Through radio, many people have access to PNG music. About six songs composed by PNG male artists have lyrics that defame women. One song by Lista Serum says, "Yu meri blong rot, save kilim yu long stailim yu yet..." Now this song depicts a woman as a whore, and that all she knows is how to dress herself up and pose for a pick up. What is not mentioned is the men who make her a whore. This is a popular song by request and one can imagine the number of young people who listen to these songs and ridicule women as a result.

The other song called "Auntie Jane" has a similar message. Auntie Jane is a woman who knows how to get men in high places including politicians. She is out everyday to pubs, market places and offices where she seduces men with her smiles. This song characterises the woman as the temptress. The other song is called "16 x 4". Part of the lyrics goes, "Sikin bilong yu i olsem sipsip, tasol insait em i weldok...Yu wok long giamanim ol man olsem yu 16 years old tasol samting tru ya 16 x 4." These songs spreading nasty tales about the characters of women are played 6 to 8 times a day on Nau FM and Yumi FM. The songs are listened to by hundreds of people. There is a tendency to demean the women and let the men go unnoticed. Yet men do not realise that they are covering up their own weaknesses that they cannot resist a

5

woman. Mass Media in the name of art perpetuates the put-down of PNG women. Most PNG women would not realise the negative implications on the character of women in the society. Such realisation can only come with awareness of the types of subtle jokes and tales that poke fun at women.

3. Other Forms of Oppression of Women in PNG

There are many other forms of oppression and control of women in PNG. The use of violence and brute force is one other form of keeping women oppressed and under control. Domestic violence, wife-beating is a reality of many women. The Surgical Unit of the Madang General Hospital reported early this year that violent husbands hurt 80 % of women admitted to the surgical unit then.

Rape of women is a brutal way to control and suppress women's freedom. Rape has become a daily news item in the newspapers. One rape case a couple of years ago was reported to have happened to a woman who was wearing shorts. Perpetrators do not spare even pregnant women and children. PNG rates the second in the world in frequency of sexual incidents. IN this country, women tend to be blamed for the kind of sexual harassment they receive from men. The usual things they say are that the victim asked for it; or The victim was trying to act smart; or She was dressed in a provocative manner. Yes, the women are blamed again.

There are no proper counseling facilities for rape victims. The punishment for perpetrators is too light. Many cases are not reported and the perpetrators get away with it. Men use sex to hurt someone and the sad fact is that they use women for their selfish reasons. Fear of sexual assault, women's movements are yet restricted. Perpetrators then threaten all women in PNG and they all remain potential victims.

Dress

Papa New Guinea men have a strong view of the kind of clothes women should wear. Men blatantly detest shorts and trousers. Some DWU students were asked about their experience of the culture shock when they first arrived on campus. One student had strong feelings against women wearing shorts and mini-skirts because they show their legs too much. Disgusted members of the society have written letters to the editor and poems to express the same sentiments. This is the problem with PNG men, they think they have the full authority to decide what women should and should not wear. A well-groomed woman still gets negative complements. It seems that PNG women can never please men with what they wear. The danger now is that women are controlled by the male image of the society and thus behave and dress up in what is expected of them. We still see that men are free to dress as they please but women are not.

Factors that Liberate Women

So far I have highlighted some factors that define status of women in Papua New Guinea. We see how women here are oppressed. It is not an easy environment for girls

to grow up in. Given the depressing factors that hinder the equal participation of women in the development of our nation, I would now like to outline but a few factors that help give a sense of liberation and self-esteem to women in the society.

1. Education.

Education is a tool for empowering women and raising consciousness to the various elements that oppress them. Education raises their self-esteem. However the situation of women still needs to be improved with legal reforms protecting the rights of the women because women's rights are the basic human rights that are denied them.

Women can be educated, but if the society's laws and the political and economic situation of the country are depreciating, women will still suffer with the rest of the population. Women who are already disadvantage, will be further disadvantaged.

The modern educated and independent women today, can enjoy a certain degree of freedom that most women do not enjoy. Educated women now hold executive positions. Many women are venturing into businesses. Young women in universities are moving into science and technical studies. Very few women have attempted politics. Most women in PNG accept the way things are because they do not know that there are alternatives and options to take in life. The privilege of having a choice comes with the privilege of education and literacy. Most of our women are still illiterate. The social and economic state of our country also threatens the education of young girls and women.

It is not enough just to educate the women in society. It is equally necessary to educate men to respect women. However, I see how slow men are willing change their attitude and treatment of women and women likewise are too afraid of change. Hence the change towards an egalitarian society is very slow in PNG.

The education of women will improve the health of the family and hopefully the nation.

2. Health

Health is important to everyone. Good health and nutrition for women is especially important because if the women are healthy, the children will be healthy and men with be too. But the state of women's health depends of the availability of health facilities and access to them. Many more women need good roads and easy access to hospitals and health centres.

CONCLUSION

The status of women in Papua New Guinea seems depressing. It seems there are more negative experiences of women than there are positive ones. Yet this is true. The balance of power remains in the hands of the men. They seem to know what women

want and they make decisions and policies that very often overlook details that women would look for.

Male hegemony is prevalent in the country. Women have been led to believe that their position in society is of secondary importance. Women are relegated to the domestic sphere which is the private sector of the society and their labour is taken for granted. Women are controlled in many ways. Culture controls them, but more recently, sophisticated tools of control are used to restrict the freedom of women. Some of these are fear of shame, rape, violence. Women very often choose to be the way they are because they do not know about the alternatives and options available.]+

Although many women feel empowered to make changes to their lives, policies and legal reforms need to be made to facilitate the changes. At the moment, women's lives are pretty much controlled by the ingrained unwritten rules of the traditional culture.

One consolation for women is that they are strong physically and psychologically. They are able to persevere and endure the pressures of life ~~in running~~. Women are survivors. I recall what a colleague shared recently. "There are two kinds of people in PNG; those who are vain and those who have pride. The women have pride, the men are vain." I believe that it is the women's pride that is one source of strength in them.

private. Responses from men and women showed almost perfect agreement about the extent of wife-beating, and very close agreement about the extent of wives hitting husbands, shown by Table 1 below.

Table 1: Incidence of domestic violence in PNG

	Rural	Urban Low Income	Urban Elite
Husbands hitting wives:			
Wives who have been hit	67%	56%	62%
Husbands who have been hit	66%	55%	62%
Wives hitting husbands:			
Husbands who have been hit	30%	37%	50%
Wives who have hit	33%	24%	49%

Source: LRC 1992:16-17

Some wives do hit their husbands, but the main reason for this is self-defence. In any case, husbands and wives are not usually equal antagonists. Husbands have physical strength, and social and economic power on their side, whereas wives are usually dependent on their husbands and risk losing everything if they go too far. The relative seriousness of male versus female use of violence is suggested by the police and hospital data presented below in Table 2. The LRC therefore made wife-beating the main target of its recommendations, although all the proposed remedies would also be available to any beaten husbands.

Table 2: Indicators of the relative seriousness of wife-beating and husband-beating

	Females	Males
Patients seeking treatment for domestic violence injuries	97%	3%
Domestic violence victims seeking police assistance	94%	6%

Source: LRC 1992:18

The Commission's research also investigated the frequency, duration and severity of domestic violence in the survey populations, the use of weapons, community responses, and many other aspects. The findings are presented and discussed at length in the Commission's publications and are listed in the Bibliography.

Table 3: Some agency statistics on domestic violence

	Time Period	No. of cases
Port Moresby:		
Lifeline ¹	1989-99	1,253
Catholic Family Services ¹	1991-99	1,271
ICRAF Refuge ¹	1995-8	74
ENB Social Action Committee ²	1995-2000	168
ESCAVAW ²	1996-9	106

Sources: ¹ Kidu 2000; ² Agency records.

study found that physical and sexual abuse of students by teachers and other students was common, in the experience of 12 community school teachers interviewed in depth (Boorer and Gutama 1992).

Little statistical information is available on the number of cases of child abuse reported to hospitals, welfare offices, children's courts, and NGOs. Table 6 below presents a sample. A difficulty of the available data is that they do not distinguish the type of abuse, whether physical, sexual or emotional. Comments from social workers suggest that a high proportion of reported cases involve sexual abuse.

Table 7: Some agency statistics on child abuse

Port Moresby:	Time period	Number of cases
Lifeline ¹	1989-99	727
Catholic Family Services ¹	1991-9	971
NCD Welfare Services ²	1993-5	46
Mount Hagen Hospital ³	1990-5	25-30 annually
ENB Social Action Committee ⁴	1995-2000	149
ESCAVAW ⁴	1997-8	13

Sources: ¹ Kidu 2000; ² GOPNG and UNICEF 1997; ³ GOPNG and UNICEF 1999; ⁴ Agency records.

The number of cases listed in the Table is quite alarming, considering there is no tradition in PNG of reporting child abuse. This is due to a number of factors. There are few services or trained professionals dealing with this issue, and people often do not know who to report to. People are embarrassed to admit family problems to outsiders, and fear retaliation if they interfere in a neighbour's family affairs. Mothers dare not report fathers or other senior males for fear of bringing anger and financial hardship on themselves. Another deterrent factor is that there are people in high positions with government, churches, private enterprise and foreign embassies who are known to sexually and/or physically abuse children (GOPNG and UNICEF 1999:34). Finally, there is little knowledge of what behaviours constitute abuse, as opposed to discipline.

In East New Britain, the Child Abuse Prevention Committee of Toma-Vunadidir Local Level Government has kept records of child abuse cases coming to its attention since 1996. They appear to be the only agency classifying child abuse cases according to type, although they only record one type per case, which does not reflect the usual reality. A summary of their cases is shown in Table 7.

Table 8: Types of child abuse case seen by the Child Abuse Prevention Committee of Toma-Vunadidir LLG, East New Britain

Types of Abuse	1996	1997	1998	1999	2000	Total
Physical	10	5	4	23	9	51
Neglect	5	10	2	21	20	58
Emotional	2	10	2	12	30	56
Sexual	11	9	1	30	39	90
Spiritual	-	1	1	10	2	14
Total:	28	35	10	96	100	269

Source: Agency records.

Prostitution: legalise or not?

PROSTITUTION is one of those words that raises a lot of eyebrows and definitely raises heated debates. Christian and moral values versus source of revenue and desperation are amongst the common arguments that are broached.

Although the practice is not as rampant here in Papua New Guinea as in Asia

vention conference organised by the PNG Institute of Medical Research (PNGIMR) and the Young Women's Christian Association, where 80 sex workers in Port Moresby attended.

The sex workers claimed that their clients included government officials and private sector workers, expatriates and even schoolboys.

An earlier article published in December 1999, titled "Sex on streets: It's mainly office staff", stated that a study conducted by PNGIMR of prostitutes in the country's major centres unearthed evidence that the majority of clients were white collar office workers.

The sex workers at the workshop - some of them, mothers - discussed HIV/AIDS and expressed their views on prostitution and supported calls to legalise the practice. They also gave their reasons why they had become sex workers. The following are some of their answers:

1. "I was forced into prostitution to support the family."
2. "My aunt kicked me out of the house... I didn't know where to start until I got myself into this (prostitution). It's fun and I get a lot of money."
3. "The standard of living in the country especially Port Moresby forced me into what I am today. I am very happy about it."
4. "It's very hard to find employment so what I am doing helps to support my family. I am married with two kids and my husband does not have a say in it because I am the one who feeds the family."

5. My family is poor and whatever I earn from this, benefits everyone."

The women interviewed stated that they earned varying incomes from K100 to K500 per week, depending on 'experience and popularity'. A group 'dame' would be paid the highest.

Following the publication of this article, the public including individuals and organisations alike wasted no time in expressing their views about the calls made by the sex workers for legalisation

of prostitution.

For the rest of the month *Post-Courier* ran articles opposing the calls with headlines such as: "Don't legalise vice - doctor" (Oct 12, 2000) "Dame Josephine against sex trade" (Oct 17, 2000) and "Women: Don't legalise prostitution" (Oct 18, 2000). Letters to the Editor with headlines such as "Shame selling your bodies to survive", "Repent from your wicked ways" (Oct 12, 2000) and "Shocking revelation" and "Don't promote immorality" (Oct 17, 2000) were amongst responses from readers who expressed discontent and called on the sex workers to stop what they were doing and even suggested 'honest and decent' ways of earning a living.

Earlier in July, members had started debating in parliament the possibility of legalising prostitution as a way of controlling the rise in HIV/AIDS cases in the country.

One leader said prostitution and sexual promiscuity were the main means of spreading HIV/AIDS, therefore legalising the practice would ensure that proper control, observation and care was taken so that the disease was kept in check and prevented from spreading.

Another said that legalising prostitution would ensure people had access to proper health facilities, as was the case in many countries where the practice was legalised or at least recognised.

However most argued that PNG was a Christian country, therefore legalising prostitution would be against Christian and moral principles, suggesting tougher penalties for adultery; outlawing of polygamy and regular testing for the virus as ways to reduce the rate of prevalence.

Health authorities also disagreed because of the dangers associated with the practice, most notably the spread of sexually transmitted diseases and HIV/AIDS.

With cases increasing rapidly at an alarming rate, statistics from the National Aids Council indicate that with sex workers, who have one of the highest prevalence rates (16%) with housewives (24%) and the unemployed (31%), risks of transmission of the virus are seen to be relatively high amongst these groups of people. (See table)

countries like Bangkok and Thailand - probably because it is illegal here - prostitution is well and truly thriving in many urban centres in the country.

In October 2000, a front-page lead "Why I became a sex worker" in the *Post-Courier*, stated that there were more than 20 organisations employing more than 3,000 sex workers in Port Moresby and that there were about 12 locations from which these women operated.

This was revealed at a HIV/AIDS pre-



Since October 2002, no further discussions on the prostitution issue have been raised, even though it is a disturbing trend in society, especially if not reversed, will most certainly result in more of our young women from less privileged families following in that direction sooner than later.

Women turning to prostitution to feed their families or pay for their children's school fees is a sad reflection of the direction the country is moving in.

What is PNG going to do about this issue? Prostitution will get worse in this country unless we demonstrate real commitment to tackle the real causes of it.

The following is what our fellow citizens have to say about prostitution and the question of whether to legalise the practice or not.

OMANE SANSIP - Dental therapy student

"Prostitution is the act of someone offering sexual intercourse in return for payment or pleasure. Before making a judgment on whether practicing prostitution is right or wrong, we need to look at it from different perspectives. A prostitute may think it is right but someone who doesn't like the practice may think it is wrong. Then there are those who take part in the practice who may like it.

If prostitution was legalised in PNG, more people would get AIDS, people especially women will become lazy and practice prostitution to earn easy and fast money, hence demoralising women's statues in a community or society.

It might increase employment and may attract visitors overseas to come to PNG, but this can either contribute the development or downfall of our country.

To curb the practice of prostitution in the country, employment opportunities should be increased in the workforce, or pension should be introduced for unemployed people above a certain age group or retired citizens.

Health education on AIDS should be given to everyone in the community and villages, and especially to sex workers on the risks of the practice.

Prostitution can also be discouraged if the prostitutes are invited to spiritual gatherings to hear the Good News from the Bible that God loves them.

An attractive way for the sex workers to earn a living is to go back home and work the land for their livelihood or they could join existing women's associations to help them find employment."

RUTH SAM - Secretary

"From my understanding, prostitution is offering sexual intercourse to strangers - not husband or lovers - for money. And I don't think it is right to practice prostitution in our country because of the high risk in catching the killer disease AIDS.

Another reason is that PNG is a Christian country and this practice will destroy families and affect the work force, as most female workers would turn to prostitution as a fast and easy way of making money instead of waiting for

fortnights.

I think people practice prostitution in order to survive. It's like a job that enables them to make money to feed their families and meet their needs and wants.

We can curb this practice by implementing laws against prostitution. The government should also provide funds for volunteers to go out into the streets to educate people on setting up small business. Because most people involved in this practice are the unfortunate ones, who are unemployed and have no other way of earning money."

JOSEPH KINAWA - Medical student

"To my understanding the word prostitution describes a desperate person who lacks all self worth, lacks moral in the society and one who is reduced to selling themselves for money.

I believe that a human being is precious and irreplaceable and shouldn't be abused in such a manner. Therefore, I believe it is wrong to practice prostitution.

If and when prostitution is legalised in PNG,

chance of having a better life they would abandon prostitution. Such incentives by the government, as free education to help families who do not have formal employment and university scholarships will help a lot in equipping our less fortunate members of the society to improve their lives in the future. By doing this we will help our people to get an alternative lifestyle other than prostitution."

MADIA TARUBE - UPNG assistant female warden

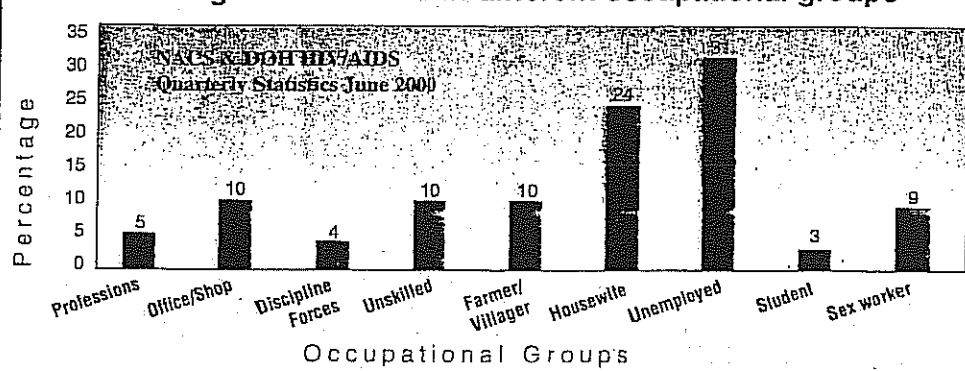
"Prostitution can be described as someone receiving payment for sexual favours.

Since PNG is a Christian country and as a Christian myself, it goes against Christian beliefs. If prostitution were to be legalised in PNG, more and more people would be affected by HIV/AIDS, because of current risky sexual practices that go with prostitution.

People practice prostitution because they are too lazy to work hard to earn money.

In order to properly curb this practice, I would simply tell these people to go back to

Percentage of HIV cases in different occupational groups



I believe that, that would be the day when our country will definitely be gone to the dogs.

Legalising prostitution will reflect a country in poverty, a country that is no longer able to sustain and maintain itself through normal, and proper business dealings that ensure economic growth. Prostitution is taboo among the Melanesian society. Being so, I believe it will bring about a rise in sexual transmitted disease in the country, as well as a rise in general and domestic violence.

Prostitution is often referred to as the world's oldest trade. Why people have been doing it over the centuries I believe depends either on the person themselves or the situation they are in. Usually poverty plays a role in accentuating prostitution. It is a fast and easy way of making money, causing it to be attractive to people, who believe that they have nothing to loose.

HIV/AIDS has already reached epidemic proportions in some parts of the world the main route of infection through unsafe sexual practice; PNG being no exception is currently heading towards that mark. I don't believe we can entirely eliminate prostitution in our country however there are ways in which many of our sex workers can be helped.

Most who go into prostitution have no choice in the matter to them - it is a means of survival. I believe that if we give these people a

their villages, because everything is there for their livelihood. They have land to make gardens, or raise chicken or pigs. They have the sea and rivers to get their fish from. There are also a lot of little things a woman can do to survive, like sewing clothes or baking scones to sell for extra money."

LEO WAFIWA - UPNG Lecturer

"Prostitution basically is the practice of anybody using his or her body for sexual favours in return for some form of payment.

Being a Christian, I think it is not right to legalise prostitution because PNG is considered a Christian country.

Why prostitution, when there are other rightful means and opportunities out there for human beings to make a living. Those who say 'prostitution to survive' use this as a fruitless means of defense.

And if, prostitution were legalised in PNG, it would create a lot of social problems particularly within families. A good family is the basis of a good society.

The only solution I see is to create a country where the economy is stable."

Interviews by ROSEMARY BERE - UPNG Journalism student

I am a survivor of domestic violence

I HAVE endured several years of emotional, physical, spiritual and sexual abuse provoked by my ex-husband. This violent and abusive 'smooth-talking' professional perpetrator also abused our daughter.

I have over the course of this relationship received a ruptured eardrum, a total of three black eyes, dozens of bruises, countless emotional scars and been forced into the submission of physically painful sexual encounters, to the point of bleeding. In addition to these, I have a permanent mild hearing loss in my left ear as a result of having my eardrum ruptured. I have a constant reminder of where I was and to avoid a relationship with an abusive man. I also have, like countless other survivors of domestic violence, a powerful and poignant story to tell. Despite this hearing loss, I am able to hear the cries of my fellow survivors and have become an advocate for stopping domestic violence.

I allowed this man into my life and into my heart. I regret the decision greatly, but take full responsibility for my choice to remain in an abusive relationship for so long. As my addiction to this relationship escalated, so did my fear and desperation to live and see my children grow up and leave this nightmare of a life.

The emotional abuse was a daily occurrence in this relationship; insulting, degrading and hurtful remarks said to me, about me and or about anything or anyone I cared about. I endured daily doses of verbal abuse, which damaged my self-esteem and confidence; I became convinced that I could say or do only wrong and his ways were the only ways. I was also told what to do and how to think. My decisions were wrong and my thoughts were invalid if they did not comply with my ex-husband's views. My vocational and educational goals were constantly under attack because our ideals and opinions differed greatly; I now realise that he was attempting to limit my personal growth and success because of his own lack of ambition. I was also monetarily used and abused by this man. I was solely responsible of all costs of the house and household expenses; I was also solely responsible for our daughter's day care and medical costs. Despite having a very good paying professional career, he claimed that his debts were out of control and I had to pay for these items with little or no assistance from him. He prioritised paying for his 'habits' over supporting his family. At this time I was also supporting his son from a previous marriage; he was living with us.

The fact that my family had money was an additional cause of friction, and used by him as an additional justifiable reason for his lack of financial support. He would tell me that he was entitled to receive support from me, and that it was my responsibility to support him and both children.

I received the first black eye while I was pregnant with our daughter. The argument started

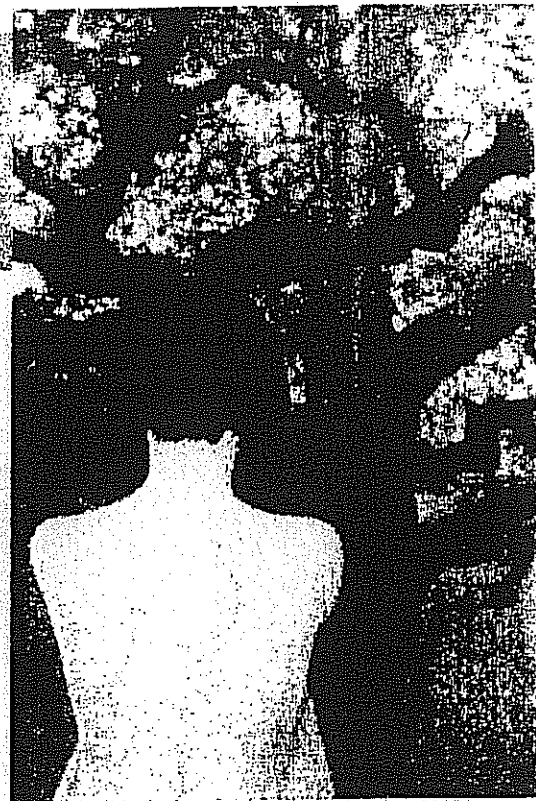
with my disapproval and objection to his offering financial assistance by paying for his ex-wife's auto insurance and other financial support while I was maintaining sole financial responsibility for the costs of the pregnancy of our daughter. The argument occurred in the kitchen of our apartment. The last statement made prior to the abuse was, "You are just reacting in a jealous way, and I will just have to teach you a lesson." I was struck hard on the left side of my face by his partially opened right hand. I crumbled to the ground as I felt my then unborn daughter kick and move provoked by the trauma. I was also blamed for causing the emotional trauma of crying on his son, who was in the next room. After that, there were no more words exchanged between us that night; he assured an ending to the conversation, and once beaten, I complied. The following morning started with a realisation of the mark and an apology. I refused to respond or react to his futile and insincere apology. That afternoon I took an exam at the local community college, and several members of the class including one witnessed the black eye who worked in the medical profession. When asked by the instructor and others what happened, I replied by stating that I had fell into the corner of a table; this was a common excuse I used to 'cover-up' the shame of being beaten. Those that heard this response all responded with a look of disbelief. Upon reflection, I realise that everyone knew exactly what had occurred and I was only being dishonest with myself.

The second physical beating occurred following an argument over his presumed infidelity. On this occasion I had been drinking and was under the influence of marijuana. He grabbed my right arm tightly enough to leave the remains of a partial handprint and I was then struck with an open hand on the left side of my face near my eye. It was following this incident that I went to our local law enforcement, made a statement and pictures of bruises were taken.

When the police came to the house that evening to question my abuser, he smooth-talked his way out of it, again placing the blame on me for talking too much and that it was a private matter between husband and wife: I was hit again for reporting the abuse and putting him at risk of being caught under the influence of marijuana.

I stopped reporting his abusive behavior, despite several additional occurrences involving my daughter and myself, out of fear.

This man sexually abused me on several occasions. I was sometimes forced into assuming the role of his personal 'on call' sexual object. Our bed became a location which he would claim as his domain upon desire or need. This man raped me on several occasions. The most painful of these occurrences, was when I was tied up to the bed and forced to submit to painful anal sex which caused bleeding and discomfort for several days. This was a particular like of his, being



admittedly bi-sexual. I also received bruises from being tied up and from his use of handcuffs. Upon reflection, I can now accept that his behaviour was not out of love, but illicit vengeance; I was an object and nothing more.

I filed for divorce some time thereafter.

I am still being treated for a ruptured eardrum and have a permanent hearing loss in my left ear as a result of the abuse. The doctor who is treating me concluded that I was struck with tremendous force based on the extent of my injury. He supplied medical reports and continuous updates to the courts. He also added that a 'casual slap to the face,' which was the abuser's side of the story, would not have caused my injury; it was the result of traumatic assault. My ear is still sensitive and my hearing loss creates problems and inconveniences; it also causes great embarrassment. I have a constant reminder of what an abusive man is capable of, and that I have stopped allowing myself to become involved in an abusive relationship. I paid a heavy price for this lesson.

I have also been seeing a therapist as a result of the traumatic and abusive relationship I have had with him. Following assessment and discussion, I was diagnosed with post-traumatic stress disorder, battered woman syndrome. I am continuing to have regular counseling sessions on a weekly basis to address the abuse issues and continue recovery efforts and treatment.

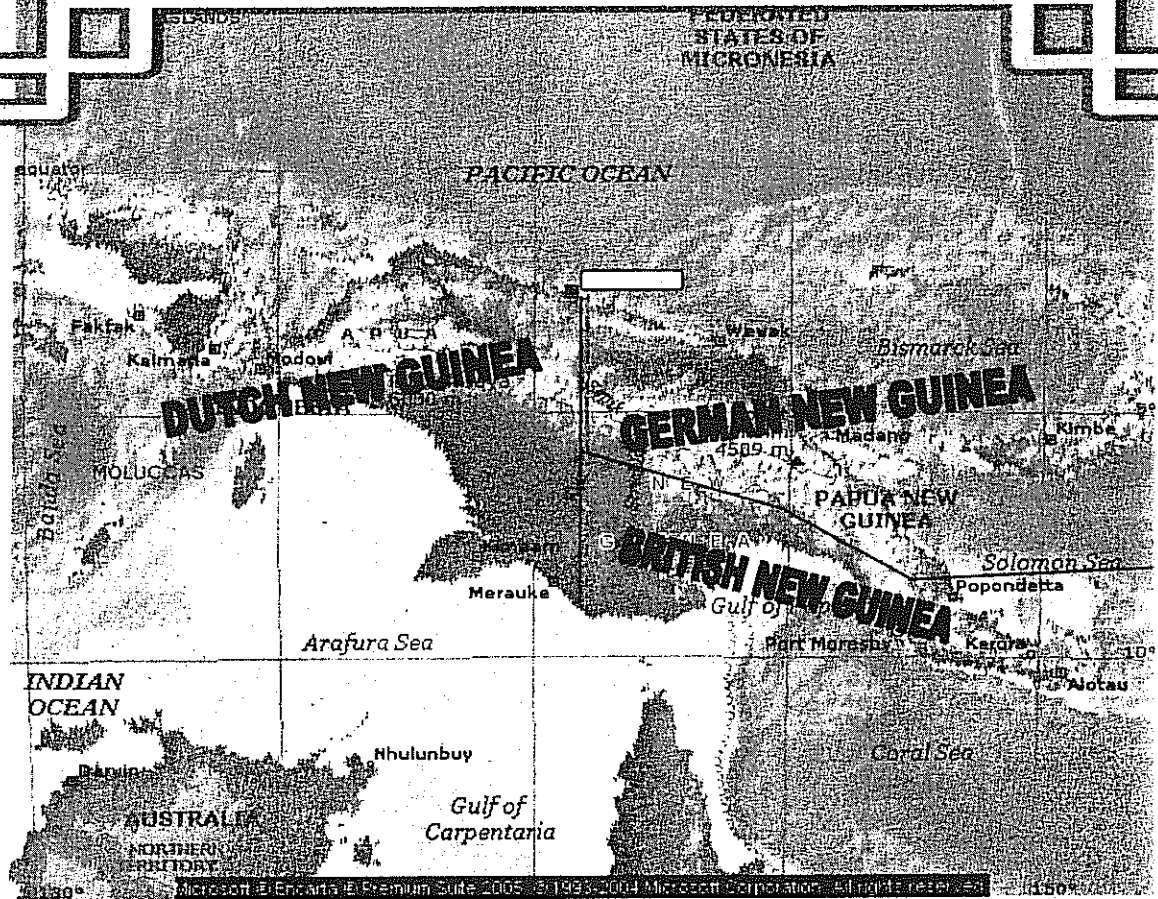
I am hopeful that with honest admission of the abusive events as they actually happened, professional counseling, directives from the courts and continuous recovery efforts my daughter and I can address and recover from the trauma and abuse. I am also hopeful that the truth of these matters will be recognised in court and I will be awarded custody of my daughter. I have stopped being the victim and I am hoping for the opportunity to be a continuous and strong example of a survivor for both our sakes.

Lisa

BRIEF BACKGROUND HISTORY OF PAPUA NEW GUINEA

(... compiled by *Mr. ANIO BOU*... History Teacher.. Busu Secondary School)

Presented during "2008 World Day Of Prayer Workshop" at Martin Luther Seminary, Lae, Morobe Province, from 4th – 8th AUGUST 2008.



PAPUA NEW GUINEA - BRIEF HISTORY

Introduction

PAPUA NEW GUINEA, independent nation lying east of Indonesia and north of Australia in the south-western Pacific Ocean. Papua New Guinea is bounded on the north by Bismarck Sea; on the east by the Solomon Sea; on the south by the Coral Sea, the Gulf of Papua and the Torres Strait; and on the west by the Indonesian province of Irian Jaya (formerly Dutch New Guinea).

During the colonization period the whole island of New Guinea was claimed and carved into three different sections by different European powers. In 1828 the Dutch formalized their claim to the western half of the island and was named Dutch New Guinea, the British claimed the south-eastern portion in 1884 and it came to be known as British New Guinea and the Germans claimed the north-eastern portion and named German New Guinea in 1884.

The Earliest Inhabitants

According to the archaeological evidence our ancestors were believed to have migrated from South-East Asia during the ice age (glaciation period) some 50 thousand years ago when the sea level was low. It is believed that these first settlers came in small numbers involuntarily, as it is thought their watercraft, probably solid logs and bamboo rafts, were too primitive for them to have considered a deliberate crossing. In all areas so far investigated these earliest inhabitants were hunters, fishers, and gatherers of wild plants: *(make special reference to No.2 Markham people; Atzera): First people - Aborigines*

It is not known which of the important food plants and animals in Papua New Guinea were available to these people, and which were later introduced from outside Melanesia. Important food plants at the time of European contact included sago palm, taro, yams, cassava, sweet potato, breadfruit, coconuts, bananas and green leafy vegetables. Few of these were likely to have been available to the earliest inhabitants and were certainly not available in their present form. *Sugar cane - PNG native food*

Important non-plant food at the time of European contact included marsupials such as cuscus and wallabies, reptiles like snakes and crocodiles, animals including pigs and dogs, fish, birds such as chickens, and insects. Some of these are thought to have been in the country at the time of first human settlement; others such as chickens, pigs and dogs are known to have been introduced by man.

The Earliest Evidence of Human Occupation in Papua New Guinea

Dr. Les Groube an archaeologist and a senior lecturer at the University of Papua New Guinea has recently discovered a stone-axe dated back to between 40 000 and 45 000 years old, in Sialum area in the Huon Peninsula, Morobe Province.

However, most scholars believe that it is likely that this date will be pushed back to at least 50 000 years old. Current evidence of early settlement in the islands is 32 000 years (New Island), 28 000 years old (North Solomons). Evidence of first human settlement in the mountainous interior of the mainland, the Highlands, is 30 000 years old. NB: Investigation is continuing in these and other areas of the country and it is generally accepted that there will be changes to these dates.

The First Evidence of Agricultural Activities.

Current evidence shows that between 10 000 and 8000 years ago, some groups of people began to change their life style. They began to **domesticate** (tame) wild animals so that they would not have to travel long distances to hunt for meat. Other groups of people discovered that, by planting the seeds from the highest-yielding plants, they could grow their own grains and fruits instead of gathering wild food from their environment.

One of the first places where agriculture developed was in Papua New Guinea.

The first evidence of gardening has been discovered at Kuk, near Mt.Hagen in the Western Highlands about 10 000 years ago. If this evidence is accurate, and it is now generally accepted by most scholars, it seems likely that **these highlands people were amongst the first gardeners in the world.**

For your general information, elsewhere, much evidence for the development of agriculture is found in the Middle East (*in what is now Iran and Iraq*) **Mesopotamia** .. In the Fertile Crescent, the river valleys of the Tigris and the Euphrates, evidence of wheat and barley cultivation also dates back about 10 000 years. *PNG na Mesopotamia first line long was agriculture*

The Arrival Of The Foreigners

The earliest Europeans to pass by these islands were Portuguese and Spanish explorers searching for new areas for colonization and trade, in particular spices and slaves. In **1526** Jorge de Meneses, a Portuguese, touched on the west coast of the main island and called it 'Ilhas dos Papuas' meaning Island of the Papuans. *'Papua' came from a Malay word meaning frizzy-haired.*

In **1545** the Spanish explorer Inigo Oritz de Retes saw part of the north coast of the main island and called it '**Nueva Guinea**' (New Guinea) because he thought the natives looked similar to the people of Guinea in Africa. The first detailed charting or mapping of the coast appears to have come from the expedition of another Spanish explorer Luis vaez de Torres in **1606**.

By the 1600s the sea power of the Spanish and Portuguese was challenged by that of the Dutch, British, German and French. They eventually carved and colonized the island of New Guinea.

There is little firm evidence of contact between Papua New Guinea and South-East-Asia prior to the nineteenth century (1800s). However, as there appear to have been trading contacts between Indonesia and the western half of the island of New Guinea (currently known as Irian Jaya) from the thirteenth century (1200s), it is quite possible that these extended to what is now Papua New Guinea.

Prior to the arrival of the first Europeans in the sixteenth century, Malay raiding parties captured coastal people, probably from the east as well as the west of the island, to be sold as slaves.

These raiding parties acquired and distributed to other parts of Asia bird of paradise feathers, turtle shells, and *beche-de-mer* (also known as trepang or sea slug or sea-cucumber). No known settlements were established. If these contacts existed they appear to have ceased when the Europeans colonized parts of south-east-Asia in the sixteenth century (1500s).

(make special reference to the word paddy... *Bukawa* speakers).

The Colonial Administration

• The British in Papua

Papua came under British rule when, on the 6th November (1884), Commodore Erskine hoisted the British flag in Port Moresby. The British made Papua a **protectorate** and name this area British New Guinea. The main motive behind Britain's interest in Papua was for strategic or military purposes. Britain simply wanted to keep other European powers out of the region in order to protect its Australian colonies. As a result Papua lacked economic development compare to German New Guinea.

Papuan administrators:

- 1884 – 1887 Major General Sir Peter Scatchley
- 1887 -1898 William Macgregor
- 1898 -1902 George Le Hunt
- 1901 .. the Australian colonies federated into one government and gained independence from Great Britain. – *British go into guinea paws in 1901*
- 1902 – 1905 ... C.S. Robinson; F.R. Barton. *syrs.*
- 1905 – British Papua was officially handed over to Australia.
- 1908 – Hubert Murray became the first Australian Lieutenant Governor to administer Papua. – *Discrimination*

Murray administered and extended a long list of discriminatory legislation; For example:

- a). A Papuan on a street or in a public place could not behave in a threatening, abusive, insulting or disrespectful manner towards any European.
- b). A Papuan could not attend entertainments with a European.
- c). A Papuan could not wear clothes (laplap) above the waist. – *white men i inoken lakin tai big ya.*
- d). Natives were not allowed to stare at a white woman.. etc.....

The laws were made ONLY TO PROTECT WHITES. These laws reflected and enforced the European community's demand for privileges, and for protection against a people whom they thought of as 'primitives'.

• German New Guinea

When in 1884, news of proclamation of the British Protectorate over the south coast of the island was received by the **New Guinea Kompagnie**, the German flag was hoisted and Germany was in possession of New Britain, New Ireland, the Duke of York group of islands and the north and the north east of the mainland.

The 'Kompagnie' controlled New Guinea until 1889 when the German Government took over until 1914. Do you know what had happened in 1914? First World War
Europe 1914-1918 War
Pinis

The New Guinea Kompagnie's headquarter was set up in Finschhafen. Later in 1897 the headquarter was moved to **FriedrichWilhelmshafen** which is now known as _____.

The main German interest in German New Guinea was for economic purpose. As a result German New Guinea was far ahead with economic activities compare to British Papua, so many coconut plantations were established.

The German attitude to punishment of natives was very harsh indeed. Public flogging was an accepted form of punishment. There was no such things as court case. In 1896 Albert Hahl became the administrator of German New Guinea, and he began a policy protecting native rights. He initiated and appointed Luluais and tultuls.

Luluai: _____ Tultul: _____

Colonisation After 1914

1914 — The First World War broke out. } This war was fought only in Europe.
 1918 — The First World war ended. }

1939 — Second World War broke out. } This war was fought all over the world
 1945 — Second World War ended. } including Papua New Guinea.
 (cargo cult movement after 2nd WW)

Between the two World Wars, Papua and New Guinea were governed by separate legislatures (laws). Then during the Second World War, they were governed together, by the military administration. After the war North-East New Guinea which had been a mandate under the League of Nations, became a Trust Territory under the United Nations to be administered and developed by Australia apart from Australian Territory of Papua.

The Arrival Of the Christian Missionaries

The Christian missions entered into eastern New Guinea in the nineteenth century (1800s). In general, the pioneer mission parties of the various societies followed existing shipping routes and established foundation stations.

The Chronology of Christian Entry:

- 1847 — The Society of Mary... Woodlark Island and 1847 to Rooke (Umboi). — Catholic
- 1852 — The Foreign Mission of Millan --- Woodlark and Rooke Islands. — Catholic
- 1871 — The London Missionary Society(LMS) ... Saibai Islands and 1872 Katau and Redscar Bay — Doro on the Papuan coast.
- 1875 — Methodist Missionary Society ...Duke of York Island — Rabaul
- 1882—The Sacred Heart Mission ... Matupi Island, Nodup. — Rabaul
- 1886 — The Lutheran Mission ... Finschhafen (Simbang). — John Friel
- 1891 — Methodist Missioary Society of Australia... Dobu Island. — Milne Bay

Tultul — manager
 Luluai — chief

Wai
 Madang
 Sepik } Cargo cult
 black America

1891 – AnglicanKaieta, Dogura.

1896 – The Society of the Divine Word Friedrich Wilhelmshafen (Madang), Aitape. – ~~Catholic~~ *Catholic*

NB. The London Missionary Society and the Methodist has lately joined together to form the Uniting (United) Church.

TRANSITION TO INDEPENDENCE

Political Change

Local Government Councils: 109 local councils were established between 1950 and 1965.

The Legislative Council: 1951 to 1963: appointed members only (10 members). The only native appointed to the Council was Mr. John Guise.

The House of Assembly: 1964 – 1974 : 64 elected members.

Papua New Guinea gained self-government in 1973; Michael Thomas Somare was appointed as Chief Minister. – *Chief Minister*

PAPUA NEW GUINEA WAS FINALLY GRANTED A VERY PEACEFUL INDEPENDENCE BY AUSTRALIA ON THE 16TH SEPTEMBER 1975. The beginning of the first **National Parliament.**

Michael Thomas Somare became the first PNG Prime Minister. PNG has adopted British Monarchy System of Government. National election is held every 5 years.

Burning political issues after independence:

e.g. Bougainville Crisis..

PNG –Australia Border issue (Saibai Islanders).

OPM movement

Economic crisis

Papuans claim that they are still legally Australian citizens

Down sizing of military force.

Law and order

Population growth rate

... and many more ????????

How can we help the government to solve these problems ???



.... Compiled by Anio Bou

History Teacher

Busu Secondary School ... 2008

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