

PAPUA NEW GUINEA

Creating Solidarity
Among Distant Communities



..... The ICT Environment
and Infrastructure



..... How Intermediary
Groups Use
Communication Tools
for Grassroots
Women's Empowerment



..... How Intermediary Groups
View Empowerment and
Communication



..... How Grassroots Women
View Communication Tools
and Empowerment

"[I]f you just give people information and then move on, they do not really absorb them. But if you give people information, stay with them, explain more and be an example, then you will empower them."

KUP WOMEN FOR PEACE, PAPUA NEW GUINEA



BOUGAINVILLE

1. Leitana Nehan Women's Development Agency

GOROKA

2. Meri I Kirap Sopotim
3. National Catholic Family Life Apostolate

HIGHLANDS

4. Kup Women for Peace

LAE

5. Lae Catholic Family Life
6. Women and Children's Support Center

PORT MORESBY

7. Community Development Initiative

WEWAK

8. HELP Resources
9. Baua Baua Popular Theatre Foundation



CHAPTER 22

**THE ICT ENVIRONMENT AND INFRASTRUCTURE
IN PAPUA NEW GUINEA**

MANY HAVE described the South Pacific state of Papua New Guinea as one of the most ethno-linguistically heterogeneous societies in the world (Reilly, 2001). It has over 850 different languages spoken among a population of around 5.9 million people (United Nations [UN], 2005, as cited in BBC News, 2006). This results in a largely fragmented population with distinct cultures bound or separated by geography. Such diversity greatly affects the media landscape of the country.

A parliamentary democratic constitutional monarchy provides a unifying state body for Papua New Guinea. Within this democratic Christian country, there appears to be a very minimal sense of shared identity such that for most people, loyalty to tribes, clans and sub-clans is deemed much stronger than allegiance to intangible concepts such as nation and citizenship (Dinnen and Thompson, 2004). Most of the people are Melanesian, but some are Micronesian or Polynesian (Pacific Media and Communications Facility, 2005). The three levels of government are subdivided into national, provincial and local. Provinces have their own assemblies and administrations. Approximately 85% of the population make their living as farmers, with the rest of the population living in urban areas. According to the Asian Development Bank (ADB), 37% of Papua New Guineans live in poverty.

NEWS AND JOURNALISM

DAILY NEWSPAPERS

Papua New Guinea has two foreign-owned daily newspapers, the Rupert Murdoch-owned *Post Courier*, and the Malaysian-owned *The National*.

POST COURIER

To adapt to the many different ethnic groups in the country, the *Post Courier* also publishes different weekly publications for different communities (Post Courier Online, 2006). The *Post Courier* targets the English-speaking PNG population. The age groups include all groups up to 50 years old and over, including primary school level, 10 to 13-year-olds, and young adults (Pacific Media and Communications Facility, 2005). A PNG Gender and Media Report states that the *Post-Courier* employs 42 journalists nationwide, of which 35 are full-time journalists and the remaining are stringers. Of the full-time journalists, 18 are male and 17 are female (PNG Results, 2006). Significantly, the current Chief of Staff at the *Post Courier* is a female (PNG Results, 2006). The *Post Courier* also has a women's section called *The New Age Woman*, marketed as "Every woman's magazine." It has sections on reportage, diet, money management, fashion and beauty, men's issues, health and fitness as well as teen issues. One of its sections, Nivea LunchBreak, also features career women who serve as role models for other women to emulate (New Age Woman, 2006).

According to a recent Papua New Guinea gender and media sweep report, there is allegedly no gender bias in the *Post Courier* news, and both males and females cover both hard and soft news. Former editor of *The National*, Ian Boden, however, believes that *Post Courier's* publication of *The New Age Woman* is proof of the fact that the publication still treats women separately, and targets a specific group of women, as if treating them in isolation and holding them as a separate kind of species in the newspaper (PNG Results, 2006).

THE NATIONAL

The National is another daily, English-language newspaper circulated in Papua New Guinea. *The National* targets a broad segment of readers, ranging from young primary school children to older, employed readers between the ages of 15 and 50 years, both male and female. *The National* is distributed to all major cities and towns that have facilities where a plane can land. It is also distributed to mine sites. The newspaper is not distributed in rural areas where there are no reliable distribution outlets. The online version of *The National* includes local news for overseas readers and those in provinces who have access to the Internet and cannot get a copy of the newspaper (Pacific Media and Communications Facility, 2005). On an average news day, *The National* has fourteen news stories with bylines, of which four are written by female reporters. In addition, *The National* annually funds female undergraduate university students (PNG Results, 2006). The newspaper employs 10 female journalists and 20 male journalists, including sub-editors (PNG Results, 2006). In the report on PNG's Media and Gender landscape, a journalist from *The National* explains, however, that these gender demographics often shift due to the high turn-over rate of journalists in PNG. Younger journalists are preferred to older journalists as they are generally less demanding and cheaper to employ. This is also why women are preferred, as it is assumed that a woman is not the primary bread-winner in a household and would not demand accommodation or other such conditions (PNG Results, 2006).

Moreover, although both men and women are expected to cover 'hard' news, the media monitoring team nonetheless found that females tended to cover 'soft' news stories such as family issues, education, HIV, health, and other topics designated as "women's issues" (PNG Results, 2006).

In addition to print publication, the *Post Courier*, *The National*, *The New Age Woman* and all major news outfits in the country maintain online websites where readers can download and search their most recent articles (Robie, 1999).

WEEKLY NEWSPAPERS

WANTOK

PNG also has two weeklies, *The Independent* and the Pidgin language-based *Wantok* (Robie, 1999). *Wantok* is a national, weekly newspaper published in the Tok Pisin language, which is PNG's English-based lingua franca. *Wantok* is owned by the nation's major churches (Robie, 1999). It targets young adults, male and female, between the ages of 15 and 35 years, and other members of the community who are literate in Tok Pisin. *Wantok* has limited distribution in the main centres of all nineteen provinces of PNG, due to the high cost of air freight. *Wantok's* editor is male while its sub-editor female. It employs two male journalists and stringers. The female sub-editor reports on HIV, health, church and women's issues. She also edits a page called "Meri Nius", which explores women's issues (PNG Results, 2006).

GOVERNMENT AND INTERMEDIARY GROUPS ACCESS

For the *Post Courier*, press releases from the government and intermediary groups are used as source materials to develop news stories. There are occasions in which a 2 to 4-page lift-out is taken from a government department. The *Post-Courier* publishes the *Rural Industries Weekly* from regular information provided by the Department of Agriculture and The National Agriculture Research Institute. *The National* states that all articles from government and intermediary groups are treated as news sources and used free of charge; however, in the case of advertising, the rate card is applied. *The National* has never experienced the withdrawal of government or corporate funding due to editorial content, but seems to have difficulties attracting content from intermediary groups because of these groups' issues about the newspaper's owner, a Malaysian logging company. The *Wantok* treats all press statements as possible news stories except when it is to be quoted verbatim, in which case the paper treats the statement as a paid advertisement. It offers a reduced advertising rate for intermediary groups and churches. However, aside from churches, no intermediary groups provide regular news stories. According to the editor of the *Wantok*, the paper "is unclear about NGO advocacy work" (Pacific Media and Communications Facility, 2005).

STATE OF JOURNALISM

PNG journalists believe that the watchdog role is closely linked to the responsibility of nation building such that being a mere watchdog is not enough. Apart from exposing corruptions, it is also important to seek solutions. Although aware of their watchdog roles, journalists in PNG are also wary of being too critical of the government, careful that it would not bring too much disunity or cause the government to topple down (Robie, 1999).

Journalism in PNG abides by the Western tenets of “objectivity,” due to a history of Western ownership of local media and training in journalism schools and at the workplace (Matob, 2007). However, two recent political events, the National Superannuation Fund of Papua New Guinea corruption crisis and the anti-gun campaign, have indicated a shift to “advocacy journalism” (Matob, 2007). This style of reporting problematises notions of objectivity by reporting with a specific perspective on events and issues, a mode usually reserved for editorials and opinion pieces (Matob 2007).

Increasingly, women have turned to the field of journalism, with females constituting the majority of the enrolled population in Divine Word University (PNG Results, 2006). However, it should be noted that men’s shift to more lucrative professions such as advertising may account for women’s advancement and numerical dominance in the field of journalism. Despite the high proportion of female journalists who graduate each year, news portrayals of gender issues remains unbalanced (PNG Results, 2006).

RADIO

Radio is an important medium in Papua New Guinea, a country with widely-scattered, isolated settlements and low levels of literacy. The government operates a national radio station and a network of provincial stations (BBC News, 2006). The most important stations in the country are NBC, FM100 and PNGFM (Faik, 2003). FM100 broadcasts in English and is a commercial radio station, previously part of the National Broadcasting Corporation but is now state-owned through Telikom. The National Broadcasting Corporation (NBC-PNG) is state-run and government-owned, receiving an annual budget from the government, which in 2005-2006 amounted to PGK10.7 million (Pacific Media and Communications Facility, 2005). News coverage in general is considered balanced. Funding problems and delinquent payments of power bills, however, have taken some of the regional radios off the air (BBC News, 2006). International Broadcasting Companies like *BBC News* are also available via FM in the capital. *PNGFM*, which operates *NauFM* and *Yumi FM*, employs 6 female reporters and 3 male reporters on their staff. Two of the male reporters are focused on sports, which means that most of the ‘hard,’ ‘soft’ and non-sport news stories are covered by females. Both males and females read the news on the air (PNG Results, 2006).

Radio is said to be the most accessible medium of mass communication for the largest number of people in the Pacific (Robie, 1999). Moreover, because of radio’s flexible use of language, and given the country’s high illiteracy rate, the reach, accessibility and

affordability of radio remain unsurpassed (Shivdas, 2000). The PNG government has decided to utilise this accessibility by launching a public awareness programme in the state-owned National Broadcasting Corporation (NBC). In a show called "Government Radio Talk Back Programme," ministers, departmental secretaries and constitutional officers can talk about their respective programmes and policies as well as their impact (Office of Information and Communication, 2006).

According to a Pacific Media and Communications Facility (2005) study, non-commercial community radio stations, operated by churches and other special interest groups such as mining companies, have increased in the last few years with the aim of providing information and entertainment to those living in far-flung areas.

INDIGENOUS AND TRADITIONAL CHANNELS

OVERVIEW

PNG's state tourism board promotes its traditional customs and rituals. According to them, ancient rituals continue to be performed during important social functions, led by clan elders and elaborately carried out by warriors who are painted and decorated in colorful native garb (PNG Tourism Promotion Authority, 2004). In a country with over 850 languages, these folk traditions are diverse, with each of the 20 provinces boasting of its own regional show and cultural rituals.

Folk media are comprised of ballads, dance and drama, puppetry, and the talking drum (Bhola, 1990). These customs are surrounded by rituals and imbued with social meaning. Moreover, "[t]he strength of the folk media is that they are already rooted in the psyche and the social consciousness of the people" (Bhola, 1990, p. 5). Although ritualistic practices such as these offer a powerful revelatory and influential appeal through imaginative practices that are surprising and emotionally arousing, the problem lies in their finite and limited reach: "They are not capable in themselves of producing intense cohesion for long periods of time" (Whitehouse, 1998, p. 58).

INTERPERSONAL COMMUNICATION

In an oral culture such as Papua New Guinea, storytelling, if coupled with awareness and a desire to raise consciousness, is a poignant way of empowerment and an effective way of building connectedness. It builds critical thinking and creative interactionism (Maisonneuve, 2005). Rina Leaderman's (1989) study on gender and society in the southern New Guinea Highlands reports that new exchange partnerships are established by women in order to obtain wealth, which they deem important in maintaining existing partnerships. As such, women value interpersonal relationships as an end in itself. Men have been found to establish partnerships for these same reasons. However, they appear to engage in transactions in order to acquire wealth for exhibition, an aim not usually shared by women, perhaps due to their exclusion in such transactions.

Women's penchant for orality connects to their preference for forms that accentuate interpersonal communication. Therefore, women's organisations use more personal communications such as workshops and seminars. Though these types of communications are more popular, women do use other means of communicating such as telephones, faxes, newsletters, radio and postal mail (Shivdas, 2000).

PERFORMING ARTS AND POPULAR THEATRE

As with most developing countries, theatre in PNG is severely under-funded. The Papua New Guinea national theatre company suffers due to inadequate funding (Thompson, 2000). PNG national theatre company director, William Takaku, however, explains that the stories and rituals that are enacted through the theatre are crucial because they pass on beliefs, morality and codes of behavior (Thomson, 2000). In addition to the sometimes political content of theatre, theatre in Papua New Guinea also fuses comedic elements with song and dance (Thompson, 2000).

FILM

The fledgeling cinema of the Pacific, including Papua New Guinea's film and audiovisual industry, has recently received acceptance and funding from the European Union. Support from the European Development Fund has been made available to members of the 79-country African, Caribbean and Pacific (ACP) Group of States, 14 of which are in the Pacific. This support came in the form of US\$17.8 Million [PGK54.7 million] worth of funding provided to the group to sustain and develop culture in the region. Jacob Simet of the Papua New Guinea National Cultural Commission also stated that the funding is set to benefit the music, crafts and performance industry (Pacific Islands Report, 2006). The grant came just in time for year 2000's First ACP Festival, which involved participation from hundreds of artists, musicians, and performers from Africa, the Caribbean and the Pacific.

International film festivals are also held in PNG. The first film festival in PNG was also held in the year 2000 and showcased films from France, Italy, Japan, Belgium, United States, New Zealand, United Kingdom and Australia. Usually held in Port Moresby, the Festival also tours various provincial towns like Goroka, Madang, Alotau, Lae, Wewak, Kokopo, Rabaul and Buka (PNGGossip Newsletter, 2003a).

TELEVISION

OVERVIEW

EMTV, wholly owned by the Australian Channel Nine, is Papua New Guinea's sole television station. Although it should theoretically broadcast nationally, there are actually many places where the service cannot be picked up (PNG Results, 2006). Television is quite inaccessible in the rural areas, with its coverage limited mainly to Port Moresby and

the provincial capitals (Robie, 1999). TV is more patronised in the urban areas with 63% of urban teenagers and 38% of urban adults watching TV everyday (Rooney, Papoutsaki and Pamba, 2004). Pacific Media and Communications Facility (2005) reports estimates of television service reaching approximately 45% of the PNG population through 13 transmitter stations that pass on to 11 provinces as well as via satellite. However, access is further narrowed down by conditions of access to electricity and TV receivers that can pick up the signal.

The standards of TV journalism have also come under strong scrutiny. Former Prime Minister Bill Skate stated his disappointment that foreign companies profit through ownership of media outlets in the country, while failing to invest in the improvement of the state of journalism in PNG (Robie, 1999). Fifty percent of the TV programmes in PNG are imported, and most are rapidly edited (Titi Gabi, as cited in Ratulele, 1997; Thompson, 2000). The dire lack of locally produced and culturally adapted shows makes identification difficult for PNG viewers (Ratulele, 1997).

In addition, Pacific Media and Communications Facility (2005) reports that the rate charged by EMTV is too high for intermediary groups (Pacific Media and Communications Facility, 2005).

WOMEN'S EXPERIENCES, PARTICIPATION AND ACCESS

EMTV employs 4 female reporters and 3 male reporters. Out of the three males, two are involved in editing (PNG Results, 2006). A survey of PNG media done by a broadcast media monitoring team found that there are more females than males working in the broadcast media in Papua New Guinea (PNG Results, 2006). EMTV also has a nightly news programme that tackles business and economics, sports, and everyday politics. Both male and female journalists would cover such topics, except when certain situations are perceived "dangerous," in which case a male is asked to do the job. However, more females handle issues concerning social justice, HIV/AIDS, development and infrastructure (PNG Results, 2006). EMTV in Papua New Guinea piloted its first women-specific television programme in 1993. At earlier community meetings, Station Manager John Taylor critiqued women's groups for their ineffective marketing of the need for such a series. By 1993, he had devised a plan designed to respond to the needs of PNG women, including health, nutrition and money management (Emberson, 1993). One primary obstacle in developing the show was finding a woman to host. Taylor stated that one potential explanation for this was the history of violence against women presenters, who have been raped and attacked as they returned home from the station (Emberson, 1993). This illustrates the rampant violence against women in PNG, which current media is responsible for both perpetuating and challenging (Ratulele, 1997).

NEW ICTS AND TELECOMMUNICATIONS

PNG's use of new ICTs and telecommunications remains extremely limited. A 2003 poll indicates a very small percentage of users for these technologies.

TABLE 1. NEW ICTS AND USAGE

Indicators	2003
Fixed phones/100 inhabitants	1.0
Mobile phones/100 inhabitants	.3
Internet hosts/1,000 inhabitants	0.1
TV households/100 households	9.4
Personal Computers/100 inhabitants	6.1
Internet users/1,000 inhabitants	16.0

Source: Monitoring the Digital Divide, Orbicom 2004 (as cited in Williams, 2006, p. 231)

Telikom is a state-owned enterprise that was corporatised in 1996 (Somera, 2005). It is the sole telecommunications carrier in PNG (Kelegai, 2002). In a controversial move, the previous government of Julius Chan decided to sell Telikom as part of a liberalisation process encouraged by the World Bank and the International Monetary Fund ("Papua New Guinea reviews," 2002). The situation culminated in the 2004 National Executive Council decision that the sale process as proposed by the Independent Public Business Corporation should halt and other options should be considered (Somare, 2005). Although the Pacific region has also significantly improved in terms of usage and service of mobile phones, access to telephones and landlines are still heavily uneven as telecommunication services to the rural populations are minimal and unreliable (Williams, 2006; Kelegai, 2002). However, in his address at the Workshop on Community Service Obligations in Telecommunications, Prime Minister Michael Somare recognised that if development is to take place, access to telecommunication is crucial, particularly because over 80% of Papua New Guineans live in rural areas and are spread across large geographical areas (Somare, 2003).

Countries with governments who recognise the importance of a progressive ICT and telecommunications industry and support such initiatives tend to fare better in the said sphere than those who do not. Papua New Guinea is said to have such support (Williams, 2006). Thus, the ICT progress in Papua New Guinea can be considered as rapid. The Internet was introduced to PNG in 1997 and at present, five Internet Service Providers (ISP) provide online Internet and email connections (Kalegai, 2002). PNG is one of the only three countries in the Pacific Islands which provide choices in ISPs. PNG also has seven major ICT businesses providing equipment, services and maintenance (Williams, 2006). In many Pacific island nations, including PNG, new ICTs are seen as the key to promising opportunities such as distance learning, tele-health, e-commerce and emergency management programmes. ICTs also facilitate "remote consultation and diagnosis,

community health information, and continuing professional education to doctors, nurses and patients anywhere in the Pacific” (Guild, 2003, p. 312).

Although Papua New Guinea recognises the importance of making ICTs accessible, it also faces a number of challenges. Papua New Guinea’s rugged terrain and high costs involved in developing infrastructure greatly hinders the progress and access of ICTs (Waieng, 2000). Especially when seen in terms of the standard of living and average incomes, Pacific islanders typically face connectivity charges that are among the highest in the world. Subscription and usage charges for dial-up access to the Internet range from US\$3 to US\$175 per month, with an average of US\$50. Thus, only a small percentage of the population is able to access the Internet (Kalegai, 2002). Moreover, technology is developing in an uneven scale as advancements are only seen in private and multinational organisations (Kelegai, 2002).

OPEN SOURCE MOVEMENT

The adoption of open source solutions may affect the issue of high cost of software and limited access to ICTs in the Pacific (Williams, 2006). The open source movement, although new and unheard of in the region, promises a possible solution for the high cost of software. However, only a few island states are aware of open source. The University of the South Pacific offers courses in Linux and the application of open source software (Williams, 2006).

WOMEN AND NEW ICTS

Women and women’s groups in Papua New Guinea are also aware of the benefits of new ICTs. As a representative from the group Health, Education, Sustainable Livelihood and Participation for all (HELP) relates: “The Internet saves time and makes our work more efficient. It acts as a bridge between women and women’s groups and binds them together” (Shivdas, 2000, p. 148). However, the problem of access and limited resources continues to plague women, hindering them from making the most of this technology. Much training still needs to be done as many Pacific women feel intimidated by technology, thinking that it is an area best left to men. This stems from the social conditioning that women are not suited for the rigors of science and technology (Shivdas, 2000).

ECONOMIC, CULTURAL, POLITICAL FACTORS AFFECTING WOMEN AND ICTS

ELITE AND FOREIGN CONTROL

Papua New Guinea’s mass media remains largely dependent on foreign aid, if not directly controlled by foreigners themselves. The same can be said of PNG’s new ICTs. The *Post Courier* (Rupert Murdoch), *The National* (Malaysia), and EMTV (Australia’s Channel 9) are all owned by foreigners. *Post Courier* and *The National* are based in Port Moresby

and have a circulation of less than 60,000 serving a population of more than 5 million (Rooney et al., 2004). This is a very uneven concentration, given that 80% of Papua New Guineans live in rural areas and are dependent on subsistence agriculture (BBC News, 2006). This discrepancy illustrates the ways in which PNG mass media are “concentrated in urban areas and controlled by elite sources” (Rooney et al., 2004, p. 3).

For example, newspapers rarely circulate outside the city, therefore the vast majority of Papua New Guineans are excluded from information. Newspaper costs also hinder people with low incomes from buying them, aside from the barriers attendant to the lack of education and low levels of literacy (Rooney et al., 2004). Moreover, Rooney and others (2004) also believe that the imbalance of news circulation results from how the PNG media seems to favor people who live in urban areas and have the capacity to consume, apart from those who live in rural areas and lacks the capacity to consume.

Rooney et al. (2004) argue, “much of what has been promised by the information society—access to vital knowledge for health and education, better information from governments and greater democratic participation has yet to reach ordinary Papua New Guineans” (p. 1). This is even truer for women. Moreover, there is a need for more investment so that journalists and broadcast media practitioners can further their training and education, but this appears to be lacking. Profit seems to be the primary motivation for hiring people in the media industry, as the high turnover rates of journalists in the country reveal a preference for younger journalists and women, both of whom are willing to work for lower wages (PNG Results, 2006; Robie, 1999).

DEVELOPMENT

A large majority of Papua New Guineans thrive on agriculture, forestry and fishing. They have little contact with or access to the police or the formal justice system and are largely beyond the reach of government services, including education and healthcare (BBC News, 2006).

The government prioritises providing support for an export-driven economy. In addition, the lack of government services appears to further hinder the rural population from receiving any benefits (Pacific Media and Communications Facility, 2005). Consequently, this context also explains why rural grassroots women have very low access to media and technology. With the onslaught of development, women had to contend with the multiple burden of greater economic responsibility without any increase in their socio-political status. According to Maissoneuve (2005), the influences of capitalism, neo-colonialism and patriarchy have aggravated women’s conditions, such that from being a complementary and valued partner, women are now regarded as second-class citizens. As Minister for Social Development, Carol Lady Kidu (1997) explains, development has made things worse for many women, such that they have to work harder under ambiguous and unsupportive conditions.

Traditional agricultural systems of exchange are in place in much of the highlands regions. For example, while women control most of the herding of pigs in the highlands,

men control the socio-political events at which the trading of the animals takes place, a system which has led critics to assessments of gender exploitation (Sillitoe, 2001). However, others argue that such interpretations fail to account for the “acephalous” social order taking place, which values gender equality (Sillitoe, 2001). Paul Sillitoe at the University of Durham, for example, argues that such exchanges are radically different from the production of commodities for a market, which would be more conducive to exploitation (2001). Studies such as these demonstrate the relative isolation of the highlands cultures, which operate within their own particular economies and political procedures, thereby necessitating an approach to gender dynamics within these contexts that accounts for these distinctions.

Although rural areas have been infused with cash and market economies, women have yet to reap their benefits. Their representation in formal employment and control of male-dominated cash crop earnings is also quite limited (Maisonneuve, 2005.) Since gaining independence from Australia in 1975, PNG’s population has also tripled, straining an already overstretched and under-resourced government. An Amnesty International document on Violence against Women in Papua New Guinea reports that Transparency International ranked Papua New Guinea at 130 of 145 countries on its corruption rankings, with 145 being the most corrupt (Amnesty International, 2006).

DEMOCRACY AND ETHNIC FRAGMENTATION

While predominantly a Christian country, Papua New Guinea’s population is highly fragmented along ethnic and tribal lines. Geographers and anthropologists alike find various ways to classify the “Highlands” as a distinct geographic region due to the tendencies of Highland tribes to differ from lowlands populations in particular customs. However, these distinctions appear to be quite problematic (Hays et al., 1993). At present, development is observed to be concentrated in coastal regions, providing one marker of differentiation.

Differences in customs, language, and traditions have fueled low-scale tribal conflict for millennia (U.S. State Department, 2007). The mountainous terrain has caused isolation so great that existence of neighboring groups only a few kilometers in distance was unknown by some communities until only recently. In addition, only 350 to 450 of the country’s more than 800 languages are related (U.S. State Department, 2007). The remaining are unrelated to each other or to other major groups. Among the issues framing the law and order question in the PNG Highlands are indigenous power struggles, introduction of alcohol by colonial powers, a money economy, roads, a shifting political economy, the advent of cash cropping, national independence, changing gender relations, and many other elements of so-called developmental issues (Dernbach and Marshall, 2001). In spite of this intricate network of processes, many provincial and national governments and media have mostly blamed alcohol for the tribal conflicts (Dernbach and Marshall, 2001). The Highlands region has a particular reputation for the aggression of its cultures, with anthropologists reporting observations such as: “...many Mendi women today are quite

ready to defend themselves in disputes with their husbands or husbands' people, and ... they not infrequently take the offensive both verbally and physically" (Leaderman, 1989, p. 235).

Despite this, Papua New Guinea's case has been used to illustrate that the heterogeneity and presence of many tribal groups and factions can actually work for and not against democracy (Reilly, 2001). However, analysts theorise that Papua New Guinea's long history of undisturbed democracy may actually be due to a resignation to harsh social realities and corruption, rather than any real harmony (Okole, 2002). This tolerance and inertia also extends to women with regards to their view of tradition as unchangeable; thus, women see their subordinate role as inevitable and natural (Korare, 2002). The 2007 elections demonstrate the significance of tribal, rather than nation-state infrastructures, with an average of 25 candidates running for each of the 109 seats (Economist, 2007). Politics is guided by the loyalty to one's *wantok*, or group of clans and this loyalty has led to bloodshed during the 2002 elections (Economist, 2007). To avert such violence, the 2007 elections were conducted under a preferential voting system (A Economist, 2007). However, a candidate's ability to demonstrate lavish hospitality through the throwing of a traditional Melanesian feast called a "mumu," which involves the roasting of whole pigs and costs an exorbitant amount, wins voters and assures that only those with substantial financial capacity stand a chance of winning the public's hearts and minds (A Economist, 2007).

Moreover, in a culture with strong tribal loyalty, ethnic divisions also hinder the cohesion of women's groups. Women also do not want to be caught antagonising harmony by asserting their calls for emancipation, which is viewed as threatening to the status quo (Maisonneuve, 2005).

POLITICS AND RELIGION

With its recruitment campaigns and ritualistic appeal to audiences' mind and emotions, politics in Papua New Guinea has all the markings of a religious movement (Gibbs, 2002). Often imbued with an iconic appeal, candidates are presented on posters, honored with flowers and are even carried on the shoulders. Meetings, on the other hand, are opened with prayers and songs, usually officiated by a pastor and church choir. Fortune tellers would also be present watching for signs regarding the outcome of the elections (Gibbs, 2002). Politics in Papua New Guinea takes on a cultic role, with many Papua New Guineans seeing political realities as a spiritual battle against the forces of Satan and other evil influences (Gibbs, 2002). For this, it is not uncommon to see politicians judged, assessed and elected according to their display of religious piety, as soliciting the support of the church appears to be a recurrent public exercise for most candidates (Okole, 2002). In the 2000 National Census, 96% of Papua New Guineans declared that they were Christian (Gibbs, 2002). A report done by Amnesty International (2006) also observes that in developing Papua New Guinea, it is actually the Catholic Church and not the government that is the biggest service provider.

ANTI-ORGANISATIONAL POLITICAL CULTURE

Henry Okole (2002) theorises that an anti-organisational political culture operates in PNG, where tradition, political culture and rational culture dictate that individuals work against the need for organisations. According to Okole (2002), the inability of Papua New Guineans to organise communities through informal groupings can be seen as being rooted in PNG's compressed state formation. Ethnic and tribal loyalty prevails and results in a stubbornness against leaving one's string of networks and comfort zones. Henry Okole explains how an example of this can be seen in the prevalence of the *Wantok* (relative) system basically founded on reciprocity and calculated rational social behavior (2002).

This system of loyalty to the parochial interests of *Wantoks* and friends also explains the country's corruption. Okole (2002) believes that this is the time at which ethnicity should be considered, since it can show the identity and motivations of political actors who take advantage of their linkages with the state mechanisms. This system may also illuminate why many crimes in Papua New Guinea are not brought to the attention of the police due to a lack of confidence in the police, and also why many community members prefer to resolve matters outside the formal justice system (Amnesty International, 2006). For the 80% of the PNG population who live in rural areas, crimes and disputes are more likely to be dealt with informally (Dinnen and Thompson, 2004). Consequently, the *Wantok* system and PNG's anti-organisational political culture can also explain the homogeneity of women's groups (usually comprised of urban, middle-aged and middle-class married women), and the reason why women's groups face problems of in-fighting, internal politics and lack of vision and efficient management practices. In light of this tradition, one could also understand the tendency of elite women to act as cultural brokers for rural women in articulating and representing the latter's needs (Maissonneuve, 2005). Women's groups and their advocacies also have a tendency to be insular, with the same women receiving the same messages over and over and only in different contexts, but without these messages reaching the rural or grassroots women and without these grassroots women having a say on shaping the movement (Amnesty International 2006; Maissonneuve, 2005).

CRIME

Papua New Guinea is gaining a terrible reputation for its epidemic of crime and lawlessness. Port Moresby reports the highest number of serious crimes and is regularly described as one of the most dangerous cities in the world (Zvekkic & Alvazzi, 1995, as cited in Dinnen and Thompson, 2004). Extreme poverty, low wages, substance abuse and *raskolism* have resulted to various kinds of robbery including armed highway robberies. Home invasion, gang rape, murder and election-related violence are also rampant. In these cases, violence against women were viewed as almost as 'incidental' as the main crime. *Raskolism* and heavy arms trade lead to gang-related crimes in the country and turn young women into a form of currency for paying mercenaries and purchasing guns (Dinnen and Thompson, 2004). Women also find themselves as victims of tribal 'payback'

killings (Dinnen and Thompson, 2004). High levels of corruption, fraud and white collar crimes hinder the state from addressing the crime in the country (Amnesty International, 2006). The problem seems to be not so much in the level of policy making, but in the level of implementation (Dickson-Waiko, 1999)

TRADITION OF VIOLENCE

Elites also employ customs for their own purposes. Traditions have bordered on being sacred, and anyone who ignores them faces possible ostracisation (Korare, 2006). In the study done by Amnesty International (2006), most women were observed to be somewhat perplexed in reference to questions of whether they have experienced violence from their partners, assuming perhaps that such practice ought to be considered as commonplace. Because of the high number of unreported crimes, however, police statistics do not provide much insight into the alarming extent of Violence Against Women. Women in the sex industry also do not report rape, since many policemen believe that women who work in the sex industry cannot be raped (Amnesty International, 2006). In 1993, the Papua New Guinea Medical Research Institute found that 55% of the women they interviewed reported having been forced into sex against their will, mostly by men known to them. Half of the married women involved in the survey also said that their husbands had used beatings or threats to force them into sex. Men who participated in the same study described gang rape as a common practice and approximately 60% of men interviewed indicated they had participated in rape of this sort before (Amnesty International, 2006).

VIOLENCE AGAINST WOMEN EXACERBATED BY MEDIA

The high level of aggression and machismo as seen in issues of tribal fighting and gang-related violence is also reinforced by media (Dinnen and Thompson, 2004). Although it has around 40-45% women members in its code of ethics contributors, the PNG Media Council, however, seems to be silent on issues of patriarchy, unequal gender portrayal, and violence against women. The PNG Media Council code of ethics only has a provision against reporting the name of the victim of sexual violence without consent. It also cautions against the discrimination of “vulnerable groups” and warns against placing unnecessary emphasis on age, race, gender, class, nationality, sexual orientation, and other personal characteristics (Post Courier Online, 2001). Overall however, very little is written to address the specific concerns of women and the responsibility of media towards them, showing a huge deficiency in terms of gender analysis.

COMMUNICATION AND MEDIA ADVOCACY BY CIVIL SOCIETY GROUPS

Various civil society groups and intermediary groups in PNG recognise the importance of media and ICTs in getting their message across to a wide range of audiences. A 2005 Pacific Media and Communications Facility report states that the majority of the local

intermediary groups lack a media officer. The following are intermediary groups and developmental institutions that employ mass media, traditional communication tools and new ICTs for their advocacies:

- The National Volunteer Service (NVS) publishes a quarterly newsletter, *NVS News*, in English.
- Transparency International PNG releases regular press statements on accountability and transparency in government and business. It also publishes a newsletter on its activities and other awareness material on good citizenship and the fight against corruption, which are distributed to schools.
- The Melanesian Peace Foundation produces regular press releases and invites media to cover workshops on conflict resolution.
- World Vision produces publicity materials on its community projects. The most common media content is advertisements for positions vacant or public tenders for service.
- The Community Development Scheme (CDS) produces newsletters on community development.
- The Community Initiative Scheme (CIS) publishes a regular newsletter on logging and other environmental concerns.
- The Appropriate Technology Foundation (ATF), an intermediary group in Goroka, publishes a newsletter.
- The Environment Law Centre (ELC) publishes a newsletter on forestry matters.

INDIVIDUAL COMMUNITY RIGHTS ADVOCACY FORUM (ICRAF): NEWSLETTERS

In addition to publishing regular newsletters on law, forestry and individual rights, ICRAF also organises workshops and advocacy forums. Until about seven years ago when its leaders moved on to form other intermediary groups, ICRAF is known for effectively utilising media in its advocacy work. Through recent funding from certain donor, the group was able to rearrange its office and promote position vacancies (Pacific Media and Communications Facility, 2005).

RELIGIOUS TELEVISION ASSOCIATION (RTA): TV

In 1993, the RTA was founded by the Catholic, Anglican and Evangelical Lutheran Churches of PNG. In addition to sharing news and documentary productions, RTA began the production of programmemes with religious and social content at the EMTV studios in Port Moresby in July 1994. Officially registered as a company in August 1995, RTA was able to purchase its own Avid Media Composer 1000 for linear editing, thus enabling it to move out of the EMTV studio and set up its own studio in 1996. The aims and goals of RTA

are three-fold: (1) creation of TV and electronic media programmes with religious and development content, (2) contribution of recommendations on policies involving religious TV, and (3) awareness-building among churches on the TV's potential as a medium for religious, cultural and social development.

THE COMMUNITY JUSTICE LIAISON UNIT: RADIO

Founded in 2003, the Community Justice Liaison Unit aims to work with community-based organisations and intermediary groups in view of addressing law and order problems in the community. Located in the NGO division of the Department of Social Welfare and Development, the Unit works with 17 intermediary groups in Port Moresby. In carrying out its objectives, the Unit utilises print media such as pamphlets. However, the Unit was able to sign an agreement with *Wantok* Radio Light, a Christian radio station, for a weekly radio station. As the head of the Unit explains, the use of this medium is ideal given that the station doesn't have any commercials and is managed by a church organisation, thereby encouraging more people to listen to it. The programme will utilise English, Tok Pisin and Hiri Motu to reach more audiences. Moreover, the Unit plans to broadcast on the Catholic radio network in order to reach more people (Pacific Media and Communications Facility, 2005).

PNG CHRISTIAN BROADCASTING NETWORK (PNG CBN)

The PNG-CBN is a non-profit, Christian organisation of Papua New Guinea that serves as the parent organisation of *Wantok* Radio Light in Port Moresby. *Wantok* Radio Light envisions to utilise electronic communications media in the proclamation of the Gospel message of Jesus Christ among the PNG population, through cooperation with inter-denominational Christian churches, mission organisations, and social service agencies (PNGCBN, 2006).

"Currently, *Wantok* Radio Light has a primary station in Port Moresby and 5 FM repeaters located in Ialabiu, Goroka, Kainanatu, Lae, and Rabaul. It aims to reach 5 million people in Papua New Guinea. A short-wave station began broadcasting in June of 2005 on a frequency of 7120 KHz. in the 41 meter shortwave band." (Papua New Guinea Christian Broadcasting Network [PNG-CBN], 2006).

MELPA: RADIO AND NEWSLETTER

Registered by FORD as a business, Media Productions aims to create content for public education, information and content for both print and electronic media, with concentration on empowering people through information. Their areas of study include community development initiatives, adult education and literacy, environment and conservation, small enterprise development, HIV/AIDS, rural water supply and electrification (Pacific Media and Communications Facility, 2005).

RAINFOREST LITERACY PROJECT

Addressing the need for land management initiatives and informed land management decisions, the US-based Education Development Centre (EDC) and the intermediary group Partners with Melanesians (PwM) inaugurated a 4-year Rainforest Literacy Project for the residents of Oro Province, Papua New Guinea in 2001. To address their aims and goals, they utilised radio programmes and printed materials specially designed for semi-illiterate audiences (The Communications Initiative, 2003). Moreover, with its aim of initiating true dialogue and understanding among the community, they also launched a series of interactive radio instruction programmes in Pidgin English that allowed the villagers to learn about land management while listening to the radio (The Communications Initiative, 2003). The programme director asserts that literacy is taught by focusing on topics that matter to the daily lives of the people one is trying to teach (The Communications Initiative, 2003).

WILLIAM TAKAKU: PNG NATIONAL THEATRE COMPANY

William Takaku, director of Papua New Guinea's now defunct National Theatre Company also used theatre to convey relevant social realities. A passionate environmentalist, Takaku also tackles environmental issues on stage. He put up performances like *Conference of the Birds* which tackles the problems caused by logging. Once in Woodlark Island, as the Japanese companies were approaching landowners in order for them to log ebony from the lands, Takaku directed a theatre group wearing hard hats and carrying clipboards to approach villagers in grass skirts while offering aid posts, road, food and money (Thompson, 2000).

COMMUNICATION TOOLS FOR WOMEN'S ADVOCACIES

WOMEN'S ADVOCACY IN THE COUNTRY

Perhaps because women are also the ones most affected by violence and underdevelopment, they are starting to come together and do something to remedy the ails of the community. Women and women's groups in PNG are also realising that to make their message heard, the use of traditional and new media is crucial. The following are examples of how women and women's groups in the country have engaged traditional and new media.

LITERACY AND AWARENESS PROGRAMMES

Minister for Social Development Lady Carol Kidu (1997) explains that given that there are more illiterate women than men, with female illiteracy at 60% as compared to male illiteracy at 50% and with female illiteracy increasing up to 85% in the rural areas, the PNG government created the Literacy and Awareness Programme in 1990. It was supported by The National Literacy and Awareness Secretariat and had strong support from local

churches and various intermediary groups. Significant support in the form of training, management and materials production also come from the Summer Institute of Linguistics and from PNG Trust (Kidu, 1997). Virtually all programmemes were community based, and the programmeme represented a significant policy shift from defining literacy as the mere ability to read and write to defining it as awareness building (Kidu, 1997).

PNG TRUST: PNG LITERARY RESOURCE CENTRE

Established in 1995, PNG Trust is a coalition of intermediary groups in Papua New Guinea. It has a wide network of development workers committed to improving their communities. It aims to serve as a centre promoting literacy and information (PNG Literacy Resource Centre, 2003). The Taubwata/ACCU Resource Centre also seeks to develop various printed and audio-visual materials to answer the needs of women. One of its plans include the development of a literacy database, which will serve as a resource facility for intermediary groups and government agencies. Its activities will also include the preservation of indigenous culture and knowledge in coordination with other Pacific countries (PNG Literacy Resource Centre, 2003).

WOMEN IN MEDIA: WORKSHOPS AND MEETINGS

“Papua New Guinea is the only country in the Pacific with a women-specific media group. Papua New Guinea’s Women In Media was established in April 1992 in the pioneering workshop on Women’s Concerns in Media Education and Communication held in the capital, Port Moresby, and funded by the World Association for Christian Communication” (Emberson, 1993, p. 196). The group functions primarily through workshops and meetings. Composed of media educators and students, journalists, publishers and community leaders, its primary aim is to train women in media education and form media education training teams. It also hopes to reach and educate women in the provincial and grassroots level in order to widen the network of women in media and PNG (Emberson, 1993).

EAST SEPIK COUNCIL OF WOMEN (ESCOW) PROJECT: RECORDING, PUBLICATION AND SLIDES

The East Sepik Council of Women (ESCOW) Communications and Documentation Project was established in 1982 in the remote East Sepik province of Papua New Guinea. It recorded the lives of women in the council, bringing out unexpected truths. Interviews also revealed insights which women wouldn’t normally write down. Stories about women’s trips out of the country and their attendance of conferences also showed the other side of development as well as the value of the work that women do. The group, which have their own archives, is also concerned with recording women’s life stories through publications (Emberson, 1993).

WOMEN'S RESOURCE BUREAU OF THE SOUTH PACIFIC COMMISSION: WOMEN'S QUARTERLY MAGAZINE

Women's quarterlies are now also produced in Papua New Guinea, such as the *Women's News*, a regional newsletter produced by Women's Resource Bureau of the South Pacific Commission (Emberson, 1993). As being produced by a intergovernmental organisation imbues it with a certain stability, *Women's News* is perhaps the longest-running Pacific women's quarterly. Jill Emberson relates, "its stories were re-quoted widely in national newspapers and international feedback indicated an enhanced understanding of Pacific women. The newsletter remains the sole regional publication for women and is expanding in quality and quantity" (1993, p. 195).

YOUNG WOMEN'S CHRISTIAN ORGANISATION: RADIO AND NEWSPAPERS

Young Women's Christian Organisation is an international group with an active organisation in PNG. Based on Christian principles, it works for social and economic justice through development and advocacy programmes, mobilising women to act on important issues such as women's rights, human rights, peace, health and environment (World YWCA, 2006). The YWCA produces a weekly radio programme *Tok Stret* on NBC Karai radio, which runs for 2 hours on Tuesday evenings in Tok Pisin, English and Hiri Motu. It also runs a weekly Tok Pisin column on the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in *Wantok Niuspepa* (Pacific Media and Communications Facility, 2005).

HELP RESOURCE CENTRE: TELECENTRE, THEATRE, SONG AND PUBLICATION

HELP, short for Health, Education, Sustainable Livelihood and Participation for all, is a local intermediary group with a focus on rural and grassroots communities and with networks throughout Papua New Guinea, the Pacific Region and other countries (Health, Education, Sustainable Livelihood and Participation for all [HELP], 2002). Its Multi-Purpose Community Telecentre houses a central library with print, video, audio and CD-based information resources. HELP also supports and facilitates public access to new ICTs. It also offers training in the form of interactive community dialogue, theatre and song as well as organisation or community-based participatory workshops in both English and Tok Pisin (HELP, 2002). HELP Resource Centre also produces publications that serve as important reference materials for the core learning programmes in rural and grassroots communities (HELP, 2002).

NATIONAL COUNCIL OF WOMEN: SLOGAN, POSTER AND SONG

The National Council of Women (NCW) of Papua New Guinea, established in 1979, is a group that aims “to improve women’s positions so they can become equal partners in the development process” (United Nations [UN], 2000, p.20). In a joint effort between NCW, Women In Politics (WIP) and the Women’s Division, NCW lobbied for changes to the PNG constitution through a poster information dissemination campaign. A song adaptation of *Our Women Song* was also used to promote women’s issues. As a result of these efforts, greater awareness about Section 102 has been generated, as evidenced in the increase in church and youth organisations asking for its implementation. It is now included as one of the national agenda for debate (UN, 2002).

WOMEN IN POLITICS: ADVOCACY AND LOBBYING

Women’s quest for the “power to empower” has led to the attempts to bargain and negotiate for power from the centre (Sepoe, 2002). In contrast to an outright rebellion against the existing system, the women’s movement in PNG manifests its advocacy through support for the system, mostly initiating the change from within, and in close contact with the government (Sepoe, 2002; Maissoneuve, 2005). Women’s organisations like Women in Politics (WIP) and the National Council of Women (NCW) have endeavoured to train women about leadership at the national and local levels, as well as at various aspects of the political arena. More concretely, it has done this in 1999 through a training workshop called “Good Governance and Effective Leadership,” which was held for women members of local legal governments (LLGs) and through a workshop on political awareness of the Organic Law on Provincial and Local Level Government (OLPLLG) (Sepoe, 2002).

PNG WOMEN IN LAW: POSTERS, LEAFLETS, VIDEOS AND RADIO

The PNG Women in Law committee comprises of women social workers and lawyers who wish to change or create more gender-sensitive laws and foster awareness about legal rights and protect women against violence. To do this, the Committee developed pamphlets on various legal issues including maintenance and custody of children, deserted women and children, alcohol, rape, and others (UN, 2000). A poster and leaflet on domestic violence were also developed and widely distributed to inform the public (Amnesty International, 2006). The group also produced a videocassette called “Stap Isi” (UN, 2000, p. 25). It explained what was wrong with wife-beating and how beaten wives could get help. The video instructional was widely distributed and even played on national television (Amnesty International, 2006).

KULKA WOMEN’S GROUP: SHIRTS, FLAGS AND RITUALS

In the absence of any state support, many women’s and church groups are drawing on local knowledge and cultural resources and taking the initiative to maintain peace and order

in their community (Dinnen and Thompson, 2004). With the goal of ending a longstanding tribal conflict in the Nebilyer Valley of Western Highlands Province, the Kulka Women's Group wore t-shirts bearing PNG's national emblem and marched in between the rival groups. While marching, they exhorted the warriors to lay down their arms and go home (Dinnen and Thompson, 2004). This successful strategy appealed to both modern notions of the State, as well as to more traditional notions of peacemaking.

KUP WOMEN FOR PEACE (KWP): RITUALS - SURRENDER CEREMONY

Kup Women for Peace, which works with women on health issues, food production, education, and human rights, is also leading courageous and innovative initiatives in bringing about peace and reconciliation in the troubled island (Garap 2003, as cited in Dinnen and Thompson, 2004). The group, established by local activists in March 2000, was determined to put a stop to intermittent tribal fighting that have been occurring since the 1970s (Dinnen and Thompson, 2004). Their strategy involved making local criminals lay down their arms in a public ritual or "surrender ceremony" witnessed by a large audience. The spectators included representatives from the provincial government, police, and magistracy. Given this, it has been noted that there has been no major resurgence of fighting since the campaign started and people are now free to move beyond their own land without fear of being attacked (Dinnen and Thompson, 2004).

"AS MOTHERS OF THE LAND" BOOK

As Mothers of the Land is a book that was written by women peace activists in 2002 and published in 2004 (Last-Firsts Networks, 2006). Edited by Josephine Tankunani Sirivi and Marilyn Taleo Havini, the book is about one of the most harrowing crisis in decades, the Bougainville conflict and the peace process that followed (Last-Firsts Networks, 2006). It relates the story not through the perspective of politicians or military leaders but through the testimony of the Bougainville aboriginal women who lived through the violent struggle. It is a valuable record of the personal stories of the women who founded the Bougainville Women for Peace and Freedom. It details the impact of the 10-year conflict on the women, their family and the community. Without the book, the stories of these women would have remained untold. Published by Pandanus books, several book launches and public meetings attended by the editors are also being given in Auckland, Palmerston North, Christchurch and Wellington.

VANESSA GRIFFEN: HEALTH HANDBOOK FOR PACIFIC WOMEN

Vanessa Griffen, coordinator of the Gender and Development Programme of the Asia Pacific Development Centre (APDC), also did two resource books that served as manuals for Pacific women. One was called *Knowing and Knowing How: A Simple Technology Book for Rural Women* and the other was a book called *Caring for Ourselves*:

A Health Handbook for Pacific Women. She wrote, produced, edited, organised and did the lay out for the health book which was published in 1983 (Griffen, 1998).

TITI GABI: JOURNALISM, FILM AND DOCUMENTARY

Award-winning EMTV host Titi Gabi believes that the media has the role of telling the truth and exposing corruption. Determined to present relevant issues to the public, she wrote the speaker of the house asking permission to cover parliamentary proceedings regarding the Bougainville crisis (Ratulele, 1997). Her request was granted and EMTV cameras were allowed to capture the proceedings. Even though the event was also covered by foreign media, she believed that the local coverage was at par, if not better than them (Ratulele, 1997). Gabi's entry entitled, *Women in Media: Breaking Barriers*, was also awarded Best First Film and Best Documentary at the annual UNESCO Pacific Women Television Programmeme Exchange Meeting (Ratulele, 1997).

ROLE MODELS TOUR

Another very successful project for raising gender awareness in PNG is what has been popularly known as the *Role Models Tour*. The gender sensitisation through this role model programmeme was born through a United Nations Population Fund (UNFPA) project undertaken in 1996 (UN, 2000). Notable women in groups of 4, 18 all in all, were made to speak in 6 national high schools (including 3 in the provinces) as well as 2 private schools (UN, 2006). Each provincial school received 20 books, 40 posters and 1 video cassette (UN, 2000). All schools were also sent a copy of the UNFPA booklet, *Gender, Population and Development* while future school visits and production of a "role models video" are also being planned (UN, 2006).

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Relevant Media Sites are as follows:

- Post Courier Newspaper -- <http://www.postcourier.com.pg>
- *The National* Online Newspaper-- <http://www.thenational.com.pg>
- TreeHouse Productions -- http://www.treehouse.com.pg/treehouse__productions.htm
- PNG FM 100 -- <http://www.tiare.net.pg/fm100/>
- PNG Tok Pisin Network-- <http://www.tokpisin.net>
- Chin H Meen (Music) -- <http://www.chmsupersound.com>
- EM TV (Television) -- <http://www.emtv.com.pg>
- Hitron (Cable TV) -- <http://www.hitron.com.pg>
- Tolec Electronics (Lae) -- <http://www.tolec.com.pg>
- Pacific View Multimedia <http://www.pvm.com.pg>

CHAPTER 23

HOW INTERMEDIARY GROUPS USE COMMUNICATION TOOLS FOR GRASSROOTS WOMEN'S EMPOWERMENT IN PAPUA NEW GUINEA

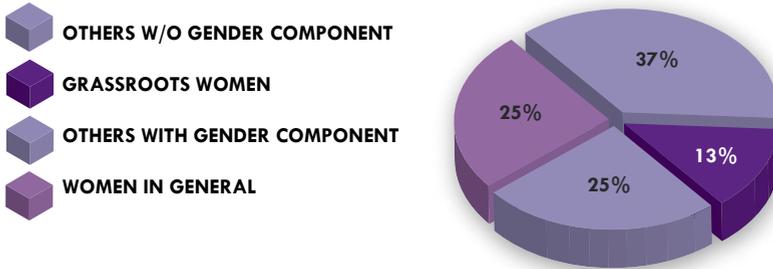
A TOTAL of nine organisations from Papua New Guinea were interviewed for this study. The responses of the key informants were sorted and content analysed. Results are described in this report. For a complete breakdown of the statistics per category, please see the annex.

It is important to note that the Papua New Guinea team failed to record the interviewees' responses during the first time that they undertook data-gathering. However, they were able to conduct interviews again with nine organisations. It should also be noted that some translations are also imperfect and all have multiple responses.

TYPE OF INTERMEDIARY GROUP

Based on the interviews, three out of the eight groups (37%) that were interviewed reported that they offer broader services and take on different issues and concerns not necessarily among grassroots women. Only two out of the eight organisations (or 25%) have broader target beneficiaries and count grassroots women as only one of their many beneficiaries. Also, two groups (25%) reported that they focused on women in general and only one group (13%) catered primarily to grassroots women. Figure 1 shows the breakdown of groups in terms of beneficiaries.

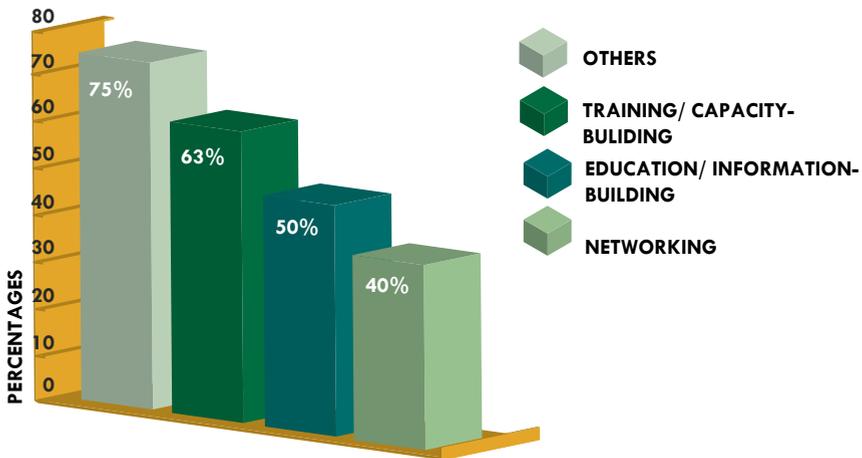
FIGURE 1. TYPE OF ORGANISATION (BASED ON BENEFICIARIES) (N=8)



MISSION / THRUST OF THE ORGANISATION

All of the respondent organisations have multiple thrusts and missions. Majority of the organisations (6 groups or 75% of sample) reported varied thrusts ranging from health, agriculture, environment, and sustainable livelihood. An apostolate group also promotes family values, justice, and peace. Many were also set for capacity-building and training (5 groups or 63%), education and information-dissemination (4 groups or 50%), and networking (2 groups or 40%). Advocacy, organising and community-building, governance, and providing services were mentioned at least once by an organisation. See Figure 2 for the breakdown according to the mission and thrust of the organisation.

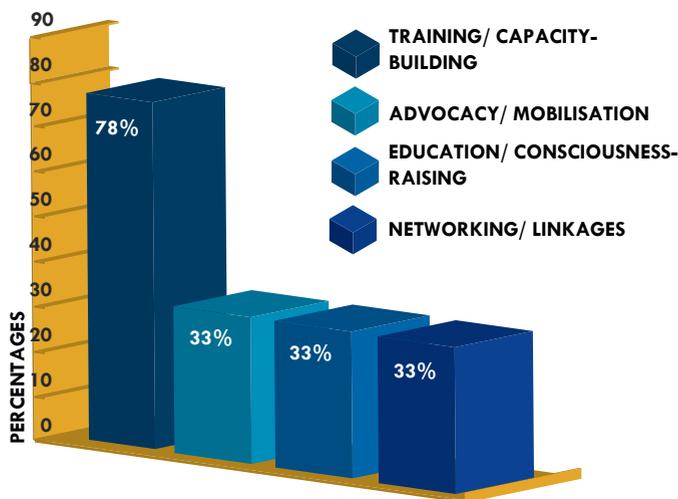
FIGURE 2. MISSION / THRUST OF ORGANISATION (N=8)



STRATEGY IN COMMUNICATING WITH GRASSROOTS WOMEN

Seven groups (78%) mentioned that training and capacity-building was their strategy in communicating with their beneficiaries, particularly the grassroots women. This strategy is followed by advocacy and mobilisation, education or consciousness-raising, and networking, linkages and coalition-building, with each strategy being chosen by 3 groups or 33% of the sample. Service delivery and other strategies used in communicating with grassroots women were mentioned at least once by an organisation. Figure 3 shows the breakdown of strategy in communicating with grassroots women.

FIGURE 3. STRATEGY IN COMMUNICATING WITH GRASSROOTS WOMEN (N=9)



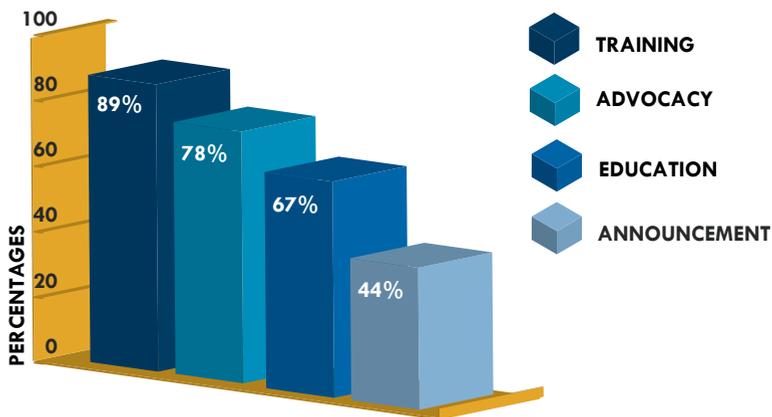
USES OF COMMUNICATION TOOLS

As for the uses of these communication tools, the top uses were for training (89%), advocacy and mobilisation (78%), education and information dissemination (67%), announcements (44%), and gender mainstreaming and direct service (33%). Governance, networking, organising and community-building were mentioned at least twice while administration and other uses were mentioned once. Figure 4 shows the percentages for each use.

Eight out of nine groups answered that communication tools in general are mainly used for training. One organisation runs many training and awareness campaigns on different women's issues such as sexual health, gender and human rights. Through these workshops, they interact with women through the counselors and human rights trainers based in various villages around the province. Some groups bring the grassroots women to the centres where they conduct the training.

Communication tools are also used in advocacy and mobilisation, as well as in education and information-dissemination. Some organisations advocate gender equality and provide awareness and information on HIV/AIDS, domestic violence and equal rights. Additionally, communication tools are used for announcements. When there are meetings and workshops, these intermediary groups used these tools to pass messages and organise the participants. Once in a while during the election period, funds for use in the radio are available such that information can be disseminated through this tool.

FIGURE 4. USES OF COMMUNICATION TOOLS (N=9)



COMMUNICATION TOOLS USED BY INTERMEDIARY GROUPS

The top communication tools used by most groups are books or manuals, pamphlets, radio, and theatre or drama. These tools were mentioned 75% of the time. These are followed closely by films or videos (63%) and other communication tools (63%). Leaflets (50%) and posters (50%) rank third as communication tools used by intermediary groups in Papua New Guinea. See Figure 5 for the breakdown of the top communication tools used by intermediary groups. In contrast, only three or fewer groups used the following communication tools: letters (38%), placards or banners (38%), landline phones (25%), newsletters (25%), oral (25%), print (25%), stickers, (25%), photos (13%), slides (13%), and songs (13%).

Intermediary groups in Papua New Guinea seem to prefer books or manuals, pamphlets, and radio, and theatre or drama. According to them, books, booklets and manuals are very useful in training. Some of these books were written by members of the organisation and some were written by other organisations from other countries. These books, booklets and manuals are distributed to network organisations during training and also to other people who are interested. The groups also distribute pamphlets after

a workshop or a drama performance. An informant reports: "Pamphlets are usually given out after counselling and the victims are encouraged to use them when they go to the police. Also [they are] give[n] out after holding talks in villages. And these are used most often."

These intermediary groups also use radio in reaching grassroots women. Community radio stations are used in airing community issues such as health, nutrition and education. One informant shares: "...our own CDI FM Radio station sometimes we come on air instead of going to the community to deliver the trainings we use our CDIFM talk about you know, health activities and nutrition and all these education and all these."

Theatre or drama is also popular as a communication tool used by most groups. Drama is used to clarify and to reinforce what has been discussed during the workshop. For example, one informant reported:

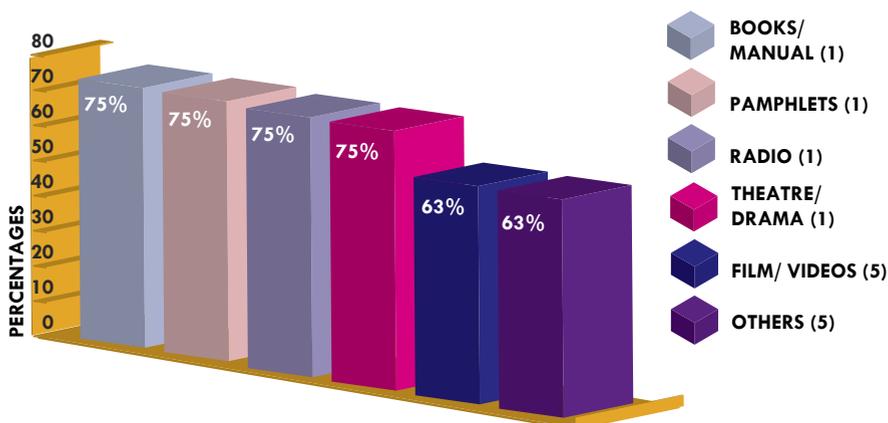
"When we perform drama[s], we clarify what we have given in the workshop. Like when we carry out a workshop in the morning, we follow it up with a drama. In the drama, we give absolute clarification by asking questions to the audience. And from their reply, we try to give more information so there is always two way communication."

Another informant mentioned that theatre can also allow participants to give more information:

"The second is using a play that has the techniques of getting information from the people about their problems. So when performing, we make them want to give more information about the issues in their village or area."

The organisations also mentioned the use of drama and plays for large audiences.

FIGURE 5. COMMUNICATION TOOLS USED BY INTERMEDIARY GROUPS (N=8)



Films or videos and other related tools are ranked as the second most used communication tools by these organisations. Films, just like theatre, are used before or after a workshop to introduce what will be discussed or to reinforce what has been discussed. One informant reported:

“Yes, we do show videos. Videos like, *Wife Beating* and *Wan Solwara*. After the videos, we usually carry out a workshop so the audiences can confirm what they have seen on video. We also perform dramas, for further clarification based on the same topic as the video”.

Films are also used in large gatherings. However, using films and videos have some limitations because some organisations do not own these films, so they reported borrowing from other organisations.

Since training is the most used strategy by these organisations, conducting a workshop using mixed information and communication tools like lectures, films and videos, and other tools like t-shirts is also practised.

Leaflets and posters closely follow films or videos as the one of the communication tools most used by these organisations from Papua New Guinea. One key informant shared:

“We have our own brochures which we use and distribute and also we have posters and leaflets that we collect from other organisations we come in contact with. Usually we collect those that have information on law, HIV/AIDS and other issues of importance. Usually we collect all these and later distribute them among the communities we work with so that they are able to read and be informed.”

Banners and letters ranked fourth among the communication tools most used by these intermediary groups. Banners are used in educational awareness and pictures in these banners seem to help beneficiaries understand issues. A key informant reported: “... we use our banners a lot to do educational awareness, because I think people understand pictures better and are able to discuss or talk about it.” In addition, the groups also utilise passing information through letters.

Landlines, newsletters, oral communication, general print, stickers, photos, slides and songs are mentioned at least once by key informants as communication tools used by intermediary groups in interacting with grassroots women in Papua New Guinea.

COMMUNICATION TOOLS MOST ACCESSIBLE TO GRASSROOTS WOMEN

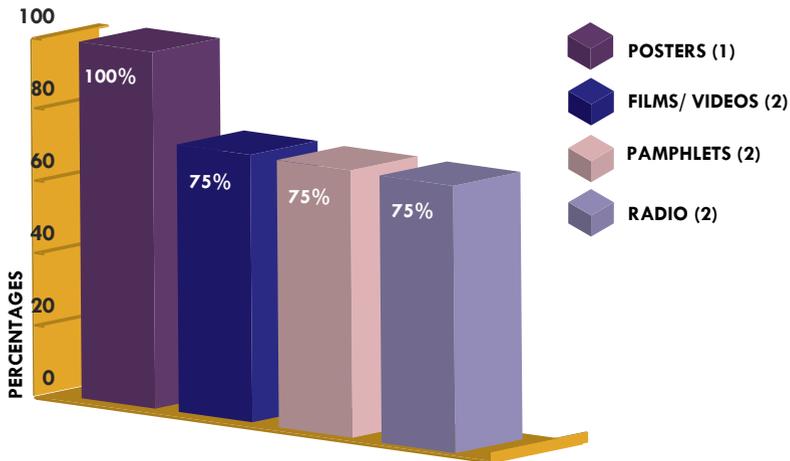
For these organisations, the tools most accessible to grassroots women are posters. This is followed closely by films or videos (75%), pamphlets (75%), radio (75%), and then by books (50%), landline phones (50%), magazines, newsletters, other print media (50%), and slides. Computers, telefax, letters, Internet, oral communication and theatre were

mentioned at least once by these organisations. These tools and their respective percentages are seen in Figure 6. Note that only four groups provided responses to this question.

Posters can be easily given away by organisations to their beneficiaries, to the extent that they run out very quickly. One informant shared how their organisation distributes posters to different institutions and to other people who are also interested:

“Oh yes and the posters you see it was just distributed through our network and also the HIV/AIDS office in Port Moresby. Sr. Theresa, she'll distribute them to all the care centres and Health centres and also through the seven main churches that I mentioned before, they also come and order them, posters, through our networks.”

FIGURE 6. COMMUNICATION TOOLS MOST ACCESSIBLE TO GRASSROOTS WOMEN (N=4)



Films and videos are used during trainings and workshops, while pamphlets are given afterwards, so that participants can have hard copies of them: “We do give these out during our trainings, awareness or to interest individuals and organisations. We also sell them so other organisations and interested individuals are able to have copies of these,” as reported by one informant. However, sometimes these grassroots women collect and get pamphlets, brochures, magazines, and newsletters in the offices of these organisations.

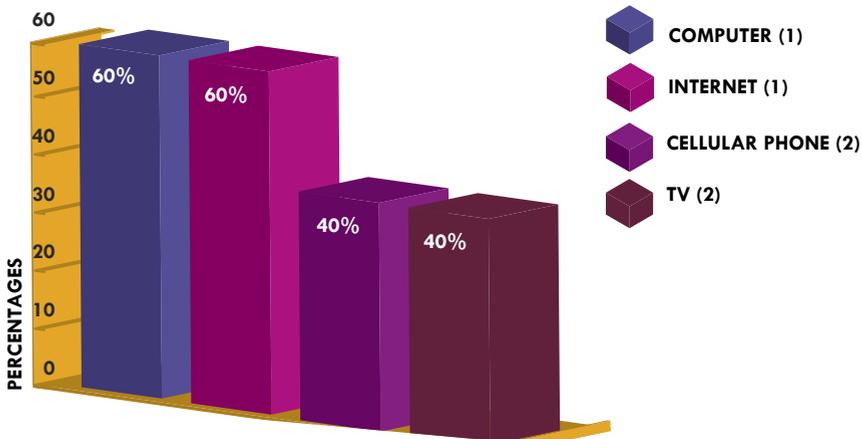
The groups view radio as a helpful way of communicating with grassroots women, since these women have access to this medium. Institutions such as government agencies, churches and commercial groups own community radios and as one informant reports, these institutions are effective in passing information.

One organisation allows grassroots women to use landline phones, computers, telefax, and the Internet for a minimal fee.

COMMUNICATIONS TOOLS LEAST ACCESSIBLE TO GRASSROOTS WOMEN

As one could perhaps expect, groups still view new ICTs (computers, cellular phones, Internet technology, and digital technology) as the least accessible tools for grassroots women. Out of the five organisations that responded, computers and the Internet were mentioned thrice (60%). Cellular phones and television were mentioned twice (40%) while telefax, films and videos, landline phones, stickers, theatre or drama was mentioned at least once. Figure 7 shows the graph of the least accessible tools used by grassroots women.

FIGURE 7. COMMUNICATION TOOLS LEAST ACCESSIBLE TO GRASSROOTS WOMEN (N=5)



New ICTs are used for administrative purposes and can only be accessible to grassroots women who can go to centres where these services are offered for a small fee: “We do offer internet, computer services for a small price however these are only accessible to those who are able to get to our centres to use these services.”

Television, films and videos are also mentioned by these intermediary groups as the least accessible tools for grassroots women, because of the unavailability of electricity and equipment in some areas.

MOST EFFECTIVE COMMUNICATION TOOLS AND REASONS WHY THE TOOLS WERE EFFECTIVE

Radio was perceived to be the most effective communication tool as reported by six out of nine organisations (67%). They reported that the power of the radio lies in its being accessible. One informant explained:

“Yes, when I went with my mother, I actually hear what comes out of the radio and all that and it's really good, they talk about health issues, HIV/AIDS and its real good. It's a Christian radio. I think it's so powerful as well.”

Another informant shared about the capability of radios to cover huge areas, especially remote ones:

“...but radio would be really powerful because radio could reach out [to] places that we cannot go, to the remote areas that no one go there for our awareness programme for example. And they would have receive[d] [the] message through radio.”

One group reported that the majority of their interaction is through radio. One informant's statement captures the significance of this tool: “[The] majority of our outreach is by radio. We have two, no three radio stations which we make use of for our outreach programmes.”

Theatre or drama is the second most effective communication tool as reported by four out of nine organisations (44%). Theatre is effective in delivering awareness programmes on topics such as HIV/AIDS and domestic violence. Theatre is also suitable for communicating in large meetings and gatherings.

Films and videos are the next most effective communication tool as reported by three out of nine organisations (33%). As with the radio, films are effective because even illiterate people can understand them. This is shared by one informant:

“My experience, I feel in Papua New Guinea, video is most effective and maybe radio would be the most effective because also of the language see and many people they are illiterate so they can't read so video is sort of they are seeing the pictures and also the sound and all that goes with it, the movement. So, they get a lot more from that. And then you are reaching out wide, big population. Those that can read and also those that cannot read. When you, that's the reason that many times when we produce a video we try to have it in Pidgin and English.”

Thus, the use of pictures, stories and videos that relate to the situation in PNG was also perceived as effective.

Theatre and films are supplements in workshops and trainings. Key informants reported that participants of the workshops usually understand the issues better after the drama or the film was shown. This is an example:

“At night we show a video or a drama and confirm in the next day's workshop if they've understood the message or awareness. We always give awareness using

very simple languages that people of that area will understand. We always go down to their level. We also talk to them, after the workshop or dramas or videos. So when we asked them if they have understood the drama, video and the workshop, they always tell that, yes, they have understood it clearly.”

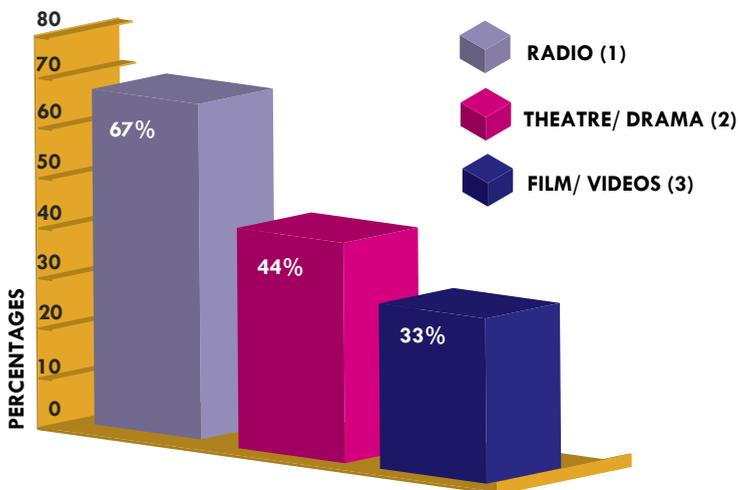
The groups also viewed books, manuals and booklets (22%) used in trainings as effective, because people can keep them for future reference. One informant relates: “That would be sort of our books or manuals that we use in our trainings that people keep using them later. More, I’d say in a long term learning process.”

The use of traditional and indigenous channels like oral communication or storytelling is also effective (22%) because they allow for the use of local language and are culturally appropriate (43%). For trainings, talking, lectures and demonstrations are utilised while oral communication is also evident in passing information. This is shared by one informant:

“Oral communication is a very common way of passing on information. We run mostly meetings, workshops, etcetera and go out into community and talk to people and get them to ask questions, and so we have two way communication.”

General print media, songs, letters, banners and posters are also mentioned at least once by the key informants as effective tools as long as they contain short and powerful messages. Figure 8 illustrates the most effective tools while Figure 9 demonstrates the reasons why a tool is considered effective in Papua New Guinea.

FIGURE 8. MOST EFFECTIVE COMMUNICATION TOOLS (N=9)



Coverage (57%) was the top reason why a certain tool was considered effective. This also includes being accessible and readily available. A key informant explained:

“Advantages of various publications, performing arts and popular theatre, other print materials, radio, television ads/documentaries and indigenous modes of communications is that they are readily available... Other materials etcetera can be easily collected from the other networking partners of the association.”

Cultural appropriateness (43%) was also cited by the group as one reason why a certain tool was considered effective. The group explains this by citing the importance of using the local dialect in communicating with grassroots women. Theatre, drama and storytelling were other examples. Interactive and visually stimulating (29%) pictures, posters, videos, and plays were also viewed as effective. In addition, short, clearly targeted and focused messages (14%) on posters were also mentioned as reasons for the tool's effectiveness.

FIGURE 9. REASONS WHY A TOOL IS EFFECTIVE (N=7)

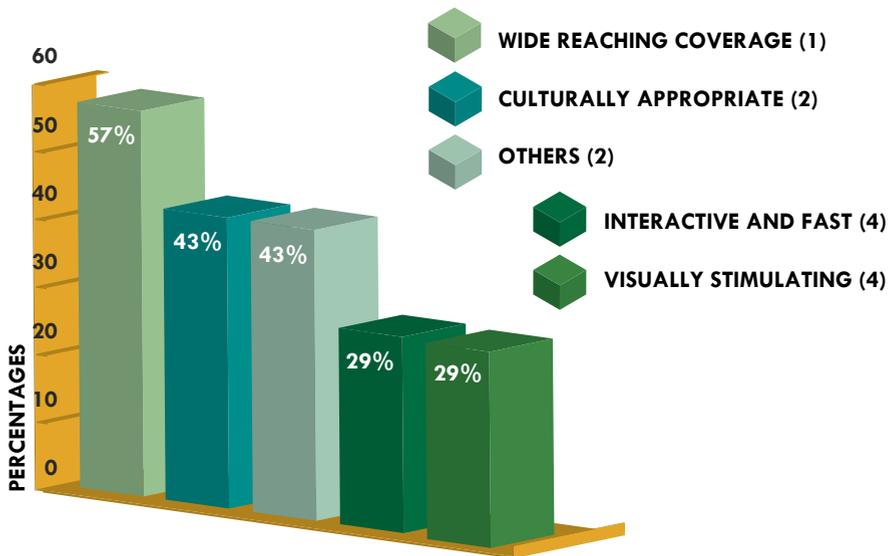


FIGURE 10. LEAST EFFECTIVE COMMUNICATION TOOLS (N=6)

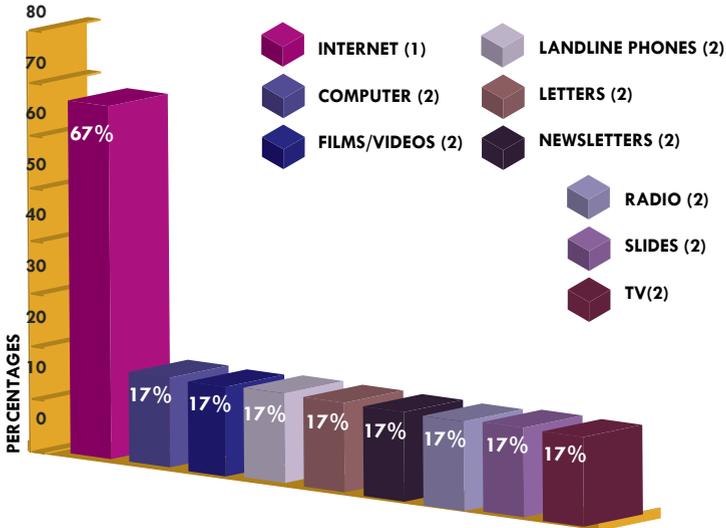
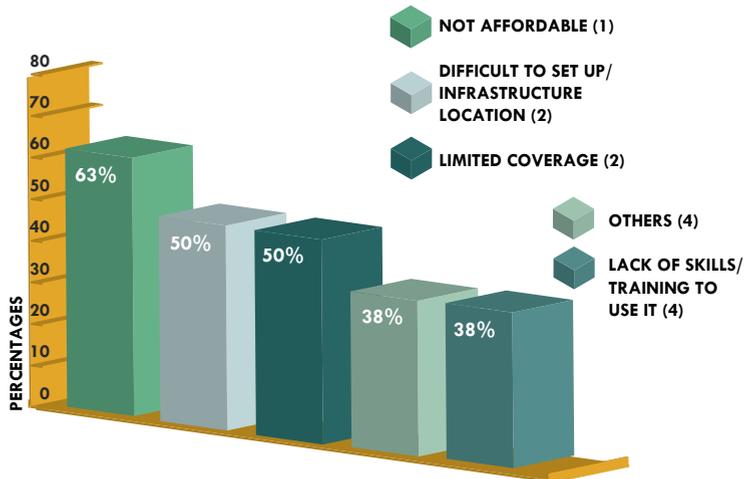


FIGURE 11. REASONS WHY A TOOL IS INEFFECTIVE (N=8)



Most of the eight organisations (63%) mentioned that tools were ineffective because they were not affordable for them, as budget seems to be scarce. Thus, a new tool like computers and the Internet might be accessible in some centres for a minimal fee.

The absence of electricity also appears to be a problem in some areas. One informant reported:

“Video, DVDs, slides, etcetera are not used very often due to no electricity for some areas. Telecommunications such as phones and fax as well as TV [are] not very effective due to high costs and new ICTs [are] not used due to this organisation and our beneficiaries not having access.”

Thus, some tools, mostly the new ICTs, are deemed ineffective because they are not accessible and because they have limited coverage (50%).

Four out of eight organisations (50%) who responded to this question said that difficulties in setting up, location, and lack of infrastructure were reasons why these tools were not effective. One informant acknowledges the potential of the new ICTs, but relates the difficulties of coping with perpetual technical problems:

“New ICTs could be very effective, however, we face a lot of technical problems. The Internet can be very slow. Wewak is a provincial capital, but if it were the nation's capital, we might be able to have fewer problems and we would be able to say that new ICTs are very effective. One of our district centres, uses solar to power their equipment and they also have problems.”

Lack of skills training (38%) in using these tools and lack of interactivity (13%) were mentioned at least once. One informant reported: “We have two computers in our office [and] it's working very well. [But] [w]e also need our people to be [trained] with basic IT skills, like I'm literate in just basic computing...”

ANNEX**COMPLETE TABLE OF FIGURES**

Notes:

- Most have multiple responses
- There is only a small number of participants because partners were not able to tape-record the first interviews
- There were only 9 organisations for this country.

TABLE 1. TYPE OF ORGANISATION (N=8)

Type	f / %
1. Others without gender component	3 38
2. Others with gender component	2 25
3. Women in general	2 25
4. Grassroots women	1 13

TABLE 2. MISSION / THRUST OF THE ORGANISATION (N=8)

Mission/ Thrust	f / %
1. Others	6 75
2. Capacity Building/ Training	5 63
3. Education/ Information – Dissemination	4 50
3. Networking	2 40
5. Advocacy	1 20
6. Governance	1 20
7. Organising/ Community Building	1 20
8. Services	1 20

TABLE 3. STRATEGY IN COMMUNICATING WITH BENEFICIARIES (N=9)

Strategy	f / %
1. Training and capacity building	7 78
2. Advocacy and mobilisation	3 33
3. Education/ consciousness raising	3 33
4. Networking/ linkages/ coalition building	3 33
5. Service delivery	1 11
6. Others	1 11

TABLE 4. USES OF COMMUNICATION TOOLS (N = 9)

Uses	f / %
1. Training	8 89
2. Advocacy/ Mobilisation	7 78
3. Education / Information dissemination	6 67
4. Announcements	4 44
5. Gender Mainstreaming	3 33
6. Services	3 33
7. Governance	2 22
8. Networking	2 22
9. Organising/ Community Building	2 22
10. Administrations	1 11
11. Others	1 11

TABLE 5. COMMUNICATION TOOLS USED BY INTERMEDIARY GROUPS (N=8)

Tools	f / %
1. Books / Manuals	6 75
2. Pamphlets	6 75
3. Radio	6 75
4. Theatre/ Drama	6 75
5. Films/ Videos	5 63
6. Others	5 63
7. Leaflets	4 50
8. Posters	4 50
9. Letters	3 38
10. Placards/ Banners	3 38
11. Landlines	2 25
12. Newsletters	2 25
13. Oral	2 25
14. Print	2 25
15. Stickers	2 25
16. Photos	1 13
17. Slides	1 13
18. Songs	1 13

TABLE 6. COMMUNICATION TOOLS MOST ACCESSIBLE TO GRASSROOTS WOMEN (N=4)

Tools	f / %
1. Posters	4 100
2. Films / Videos	3 75
3. Pamphlets	3 75
4. Radio	3 75
5. Books	2 50
6. Landline	2 50
7. Magazines	2 50
8. Newsletters	2 50
9. Others	2 50
10. Print	2 50
11. Slides	2 50
12. Computers	1 25
13. Telefax	1 25
14. Letters	1 25
15. Internet	1 25
16. Oral	1 25
17. Theatre	1 25

TABLE 7. COMMUNICATION TOOLS LEAST ACCESSIBLE TO GRASSROOTS WOMEN (N=5)

Tools	f / %
1. Computers	3 60
2. Internet	3 60
3. Cellular Phones	2 40
4. TV	2 40
5. Telefax	1 20
6. Films/ Videos	1 20
7. Landlines	1 20
8. Stickers	1 20
9. Theatre	1 20

TABLE 8. MOST EFFECTIVE COMMUNICATION TOOLS (N=9)

Tools	f / %
1. Radio	6 67
2. Theatre / Drama	4 44
3. Films / Videos	3 33
4. Books	2 22
5. Oral	2 22
6. Others	2 22
7. Print	2 22
8. Song	2 22
9. Letters	1 11
10. Internet	1 11
11. Placards / Banners	1 11
12. Posters	1 11

TABLE 9. REASONS WHY A COMMUNICATION TOOL IS CONSIDERED MOST EFFECTIVE (N=7)

Reasons	f / %
1. Coverage	4 57
2. Culturally Appropriate	3 43
3. Others	3 43
4. Interactive	2 29
5. Visually stimulating	2 29
6. Clear Target Focus	1 14

TABLE 10. LEAST EFFECTIVE COMMUNICATION TOOLS (N=6)

Tools	f / %
1. Internet	4 67
2. Computers	1 17
3. Films	1 17
4. Landlines	1 17
5. Letters	1 17
6. Newsletters	1 17
7. Radio	1 17
8. Slides	1 17
9. Television	1 17

TABLE 11. REASONS WHY A COMMUNICATION TOOL IS CONSIDERED LEAST EFFECTIVE (N=8)

Reasons	f / %
1. Not Affordable	5 63
2. Limited Coverage	4 50
3. Difficult to set up/ Infrastructure/ Location	4 50
4. Others	3 38
5. Lack of skills/ training to use it	3 38
6. Not interactive	1 13

CHAPTER 24

HOW INTERMEDIARY GROUPS VIEW EMPOWERMENT AND COMMUNICATION TOOLS IN PAPUA NEW GUINEA

EMPOWERMENT

PNG'S KEY Informant Interviews emphasised dealing with violence against women. In Papua New Guinea, gang rapes brought about by *raskolism* are common, and there are heavy cultural barriers against reporting these crimes to the authorities. In these situations, women's groups take on the role of mediator, counselor and sometimes, legal aid and law enforcer.

Many of the feminist groups also viewed empowerment as deeply connected to peace-keeping, as Papua New Guinea's women are also heavily affected by the violence inflicted on them and their families due to the conflict in Bougainville.¹

Many groups, like Kup Women for Peace, also see the interconnections among HIV/AIDS, violence and wars.

Like Fiji, some PNG women's groups that are involved in networking, training, and community development, such as Lae Catholic, are also religious in nature.

Additionally, PNG is part of "Sixteen Days of Activism," an international campaign for women's rights. This is because, as Meri I Kirap Sapotim believes, it is important to also learn about events that are happening in other countries, connecting them locally.

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1. "The Bougainville conflict was one of the most serious and damaging conflicts to have taken place in the South Pacific region since the Second World War. According to some estimates as many as 15,000 people died as a result of the Bougainville conflict, which began in 1989, and dragged on at various levels of intensity, until the early months of 1998. Suffering on the island was widespread. At one point 70,000 of a population of 180,000-200,000 were displaced in care centres or camps."

The Bougainville Peace Process.

Accessed July 17, 2007, from <http://www.dfat.gov.au/geo/png/bougainville/>

ECONOMIC INDEPENDENCE

Intermediary groups in PNG see empowerment as empowering women in terms of economic sufficiency through capacity-building. Groups such as the Community Development Initiative Foundation (CDIF) see empowered women as financially independent. By driving around the community, CDIF lets the villagers know that they are coming in a week or so to the community, to give trainings and provide skills-building exercises, as they do all over the country.

Some groups report that they even ask skilled community women themselves to demonstrate to the rest of their fellow women. Since these women often had to pay to acquire their skills, the group gives them small financial rewards in recognition of their help and efforts.

HELP Resources also believes that economic independence could boost women's self confidence, thus empowering them.

Furthermore, Lae Catholic Family Life states that empowerment comes from one's capacity to "contribute positively to their families, communities, parishes and to the whole society." They believe that a prerequisite for this is to first have one's nutritional and financial needs met. This is why part of their project is to ask people from their network to conduct trainings on chicken farming geared towards mothers. These trainings include how to raise chickens, as well as how to build chicken houses.

The mothers were able to learn new knowledge and skills through the aid of various publications, the use of slides, TV documentaries, and oral communication. The group relates how, as a result of the project:

"[S]everal mothers have taken up the idea to setting up their own poultry projects to generate income for their families. This is one of the many outcomes of the association through the use of those communication tools with regards to empowerment."

POLITICAL PARTICIPATION

POLITICS AND LEGISLATIVE ADVOCACY

Meri I Kirap Sapotim also believes that empowerment is brought about by information that makes women participate in decision-making, especially in the political sphere.

Kup Women for Peace (KWP) engages in legislative advocacy to further women's issues and peace advocacy. They collect and disseminate useful information on laws in order to equip their constituent communities with vital knowledge.

They also work closely with the village court system, especially in terms of tribal fights. As discussed, Papua New Guineans do not often resort to formal structures of government like the court and the police to settle disputes. Thus, before a tribal fight even starts, the people involved often go to KWP to help them handle the issue. The group is proud to report, however, that more and more, people are already starting to settle fights through

the village court system, which the group also cooperates with.

National Catholic Family Life Apostolate (NCFLA) also has a legal centre which aims to participate in the process of evolving feminist and human rights jurisprudence. They sometimes petition for safe houses for the women and children. They believe that a change in family structure will correspondingly influence and change politics.

Women and Children's Support Center-Lae believe that people can be better equipped to uphold their human rights if they get to know what these rights are and how they can protect them legally. Thus, by being aware of their rights, people will be able to convict offenders and seek law amendments in order to prevent violence and bring about a more just society.

COMMUNITY ORGANISING / SOLIDARITY BUILDING

The majority of the PNG intermediary groups believe that empowerment has to do with engaging the community and strengthening solidarity and group participation. Many women's groups in PNG also believe that networking and delving into the community and its concerns are empowering.

Kup Women for Peace (KWP) engages in networking, by disseminating information among partners, in the process facilitating solidarity. This makes the women feel like they are "part of something bigger" and that "they are not the only ones facing gender inequality," thus, giving them strength to carry on their work.

As part of their community-organising, Community Development Initiative Foundation (CDIF) holds dialogues with the community to assess the type of training that the community needs. While also aiming to complement and supplement the government services in a certain community, the group networks with the community's women leaders, as well as groups which have already been in contact with the community, such as programmes which deal with the village's spiritual development and existing women's fellowship groups.

Their mission-statement is to work in partnership with the government and other stakeholders and rural communities of the Gulf and Southern Highlands province. They work in partnership, with other stakeholders who also provide the same services to the community.

As CDIF discovered in a study commissioned by the World Bank, there are no existing women's groups or women's networks in this oil-rich region: "Unfortunately... women were just, they [are] only operating in their small groups, church groups."

Thus, through combining field trips and informally talking to people, the group tries to make itself and its goals known to the women. They are also trying to form an organisation with women's issues as their main agenda. The group's strategy is to work with fewer groups and to really focus on them and follow up whether they are acquiring the skills. Once they have sufficiently learned the skill, the group uses them as trainers for the next village. This makes the trainings more effective, since these "point persons" know the language and the customs of the place.

HELP Resources also works with different groups such as communities, local level government, adult education programs, peer intermediary groups, rural development training organisations and institutions, in order to build capacity in the planning, management, implementation and evaluation of self-help initiatives. HELP Resources' roles and working relationships emphasise partnership and processes that are empowering, enabling, and aiming to result in progressive and cumulative development of confidence, capacity and effectiveness of local democratic leaders, development workers and community-based organisations.

INDIVIDUAL AGENCY/ SELF-TRANSFORMATION

RECOGNISING ONE'S VALUE AS A PERSON

Meri I Kirap Sapotim states that empowerment is about making women realise their basic human right as a person. Part of this is making a stand against violence and discrimination within their families and in the larger world. When mothers accomplish this, they reason, they can strengthen themselves and better support and protect their daughters.

CONFIDENCE: SPEAKING OUT

The Women and Children's Support Center-Lae believes that empowerment is about decisiveness and knowing which step to take next. Their goal is to assist women and children who have experienced sexual abuse. They do this through counselling, advising for legal action, and human rights education. They also wish to establish a centre for these women in the future.

Empowerment also involves giving women the knowledge, the confidence and the opportunity to stand up for their basic rights. First, it involves making them realise that what was done to them was wrong, and that they are not merely the property of men. This enables the women to speak out and prosecute their offenders. Gradually, after the survivors have gone through counselling and have shared their experiences to others, they could also become advocates themselves.

National Catholic Family Life Apostolate (NCFLA) believes that empowerment is having access to empowering and practical information that allows women to "discuss all the issues that are seriously affecting their lives." Empowering information educates women through trainings, also allowing them to interact with their fellow women.

In order for trainings to happen, the group reasons, the trainer or coordinator should be sufficiently empowered first so that she will have the confidence to speak in front of a crowd and garner other people's opinions. Part of this is being able to converse about safe sex, including the agency to "negotiate for safer sex" so that HIV/AIDS transmission would be minimised.

The Baua Baua Popular Theatre believes that women become empowered by their actions and their capacity to speak for their rights. As one of their members narrates about

one community of women which they have worked with:

“Men are starting to follow what we’ve taught them. Previously in the same area of the lower Sepik that’s in Angoram, women have not been doing what they are doing now, like speaking for their rights. Now, when they meet us or sometimes they come to the Baua Baua office, they tell us stories about what changes [have already taken place] and ask us more on how they can be empowered.”

Kup Women for Peace (KWP) believes that empowerment lies in teaching women to dialogue with men, which was previously forbidden. The group believes that women, given their newfound self-confidence, could potentially play key roles in social issues, such as peace-building.

Community Development Initiative Foundation also believes that learning the skills which lead to empowerment takes confidence. As a prerequisite, the women must be confident in doing the tasks and willing to participate in them. Without their confidence, it would be hard to teach them anything. The group also uses “role models,” or members of the community which they identify and select based on the skills that their group wishes to impart. The group allows these role models to teach on their behalf. They can then go to other villages to conduct more trainings, leaving the training kits which they have provided for the community with these point persons.

The group believes that this strategy also brings about change, urging women to come out of their domestic shells, thus causing a shift in understanding, not just among women, but among men, as well.

FREEDOM

Community Development Initiative Foundation also believes that empowerment is linked to freedom. It is the capacity to attend trainings if they wanted, not having to ask their husbands’ permission for their every move. The group reports that they have had to struggle with this restriction for a long time.

In the same way, Leitana Nehan Women’s Development Agency (LNWDA) sees empowerment as freedom from violence against women.

INDEPENDENCE

HELP Resources, who believes in providing health, education, sustainable livelihood and participation for all, believes that empowerment lies in independence and self-determinism. As such, they try to foster sustainable development initiatives and advocate for community-based efforts to achieve their vision.

Lae Catholic Family Life also believes that empowerment lies in women ceasing to depend heavily on their husbands for support and sustenance.

The Baua Baua Popular Theatre also believes that empowerment is having the power to “help oneself” as well as change the problems and situations that they are facing within

their community. They ought to have the power to help themselves, while at the same time having the courage to ask for help when needed.

Community Development Initiative Foundation also believes that empowerment lies in women forming their own organisations and associations and being self-sufficient. For these reasons, when the organisation gives presentations in one area, they step back and observe what the women can do, giving ownership back to the women, providing only support when necessary.

SOCIETAL TRANSFORMATION

For the PNG intermediary groups, empowerment also necessitates change in the way society views men and women. Specifically, the Women and Children's Support Center believes that empowerment is about transforming society and changing "men's and community leaders [current] attitudes towards women" into respect.

Kup Women for Peace (KWP) reports how men's views of women have started to be transformed, as evidenced in their encounters with some male community leaders:

"In peace mediation, when we (KWP) go in, we are very well respected by the older male community leaders. Unlike in the past, when women were not even allowed to talk in public meetings, etc. But nowadays, men are willing to sit during meetings and events and listen to women speakers. So that's something good."

National Catholic Family Life Apostolate (NCFLA) also believes that society should be made to see that everyone in the community are equal partners. Thus, responsibilities and rights should be shared equally. As such, the group facilitates workshops on Leadership, Good Governance and Domestic Violence and HIV/AIDS, with the aim of increasing social justice and overall well-being.

Aside from transforming the way society views men and women, empowerment also involves changing the way men view women, such that men become more open to women's advancement.

Community Development Initiative Foundation reports some difficulty in asking the women to participate in the workshops and trainings, since "they are completely under the control of their husbands." Therefore, the group has to first acquire the husband's approval before their wives could attend their trainings, some of which include sewing machine care and maintenance. Before they can foster skills-building training which could potentially be financially beneficial, they first have to "open up" the men's minds.

Meri I Kirap Sapotim also believes that alongside individual human rights, one must consider the well-being of the family, including the husband, which would provide integral support. They are aware of the rampant violence against women happening in polygamous marriages, with plenty of children being deserted in the process. They believe these are the contexts one has to first understand in order for one to even try to fight for women's rights.

In addition to these, the groups also believed that empowerment takes place in a society imbued with peace. Thus, societal transformation in terms of peace-building appears to be a prerequisite for empowerment.

Given that various parts of PNG have experienced widespread tribal wars for the past three decades, the members of Kup Women for Peace (KWP) decided to take action in this arena. Some of the members themselves have been victims of tribal fighting since childhood. As one member narrates:

“I used to be a victim since I was a little girl. Then in the long run as I grew up in becoming a woman, my family fell victim to the killing as eventuated through tribal fighting. It was then that we thought we had to do something thus; we started to mobilise the women in our community to start up this peace work.”

To facilitate peace-building, Kup Women for Peace (KWP) tries to make men aware of the consequences of initiating tribal fights. They also make the community understand the source of violence. The group is now happy to report that the community currently uses the village court system, which they work closely with. They have also involved women in community-policing, an activity the group finds empowering.

EMPOWERING INFORMATION

6 themes emerged on the meaning of empowering information for Papua New Guinean intermediary groups. Information is empowering when it is [1] accessible or suitable to the community, [2] accurate or based on research from the ground, [3] transformative or leads to change, [4] readily available, [5] involves the people, and [6] includes an understanding of men.

- 1. Accessible or suitable to the community**
- 2. Accurate or based on research from the ground**
- 3. Transformative or leads to change**
- 4. Readily available**
- 5. Involves the people**
- 6. Includes an understanding of men**

ACCESSIBLE

Leitana Nehan Women's Development Agency (LNWDA) provides grassroots women pamphlets regarding information on rape and domestic violence. They also have many posters available, which the women can get from the organisation to use in their own clubs or their own association. To them, this accessibility of information makes it very empowering for the women.

Women and Children's Support Center-Lae also believes that they need to be approachable in order to sow empowering information. This is why once the women understand their messages, they refer other women to come to the group as well.

RESEARCHED AND IMMERSSED

The Baua Baua Popular Theatre also believes that empowering information is accurate, that is, as close to the truth as possible. This is why they emphasise the importance of research, especially in their dealings with the issue of HIV or malaria. This is why, when leaders of villagers come and give their story, they do not just adapt it for theatre straight away; they confirm the information first by using two methods:

“One is the research, which is by asking questions to people in that particular area about their problems. The second is using a play that has the techniques of getting information from the people about their problems. So when performing, we make them want to give more information about the issues in their village or area.”

The depth of the research reflects one's concern for and immersion into the community. They are not the type of group which just leaves the community after a day with them. As they narrate, “We go to [their] place and study and eat and sleep with them. Like on the first day, we run a workshop in the morning and then ask them for feedback. At night we show a video or a drama and confirm in the next day's workshop if they've understood the message or awareness.”

Meri I Kirap Sapotim also believes that documentation is important, since they and their partners do a lot of talking and story telling in the field. Meri I Kirap Sapotim believes that it is “not just the information,” but also a matter of grounding it in the women's experiences and weaving stories around it. Empowering information is also practical information about strong women role models who were able to succeed in life, especially in terms of their projects and businesses.

Kup Women for Peace (KWP) also states that information alone does not really stick to people's minds. “People do not really absorb them.” They explain, however, that “if you give people information, stay with them, explain more and be an example, then you will empower them. Also if you become involved in their struggles and try to help them out, then you will empower them.” Thus, for them, information is empowering when it is immersed such that the group becomes involved in the struggles of the community.

SPOKEN IN THE COMMUNITY'S LANGUAGE

For the Baua Baua Popular Theatre, immersing with the lives of the community that they are working with should lead to a greater understanding of the needs of that certain

community. As a sign that the group has truly entered the community's world, the group makes sure to deliver their empowering message using "very simple languages that people of that area will understand. We always go down to their level. We also talk to them, after the workshop or dramas or videos. So when we asked them if they have understood the drama, video and the workshop, they always tell that, yes, they have understood it clearly."

The group also tries to experiment which communication tool and strategy works best: "Sometimes after the awareness, if the people of that particular place feel that they need more clarification, then we then go out there again, but we employ different styles and methods."

Lae Catholic Family Life agrees with the Baua Baua Popular Theatre that empowering information should be readily comprehensible. They believe that awareness-raising seminars, short courses, and workshops are effective communication tools, especially when they are in simple English or pidgin, making it easy to relay to their other members. The group cites rampant illiteracy among Catholic mothers as a great impediment to empowerment, explaining how, despite the various publications being in simple English, most mothers still need further explanations.

National Catholic Family Life Apostolate (NCFLA) also cites language barrier as a deterrent to empowering information. They relayed how the villages would complain and ask for a copy in pidgin if they only have their materials in English.

Leitana Nehan Women's Development Agency (LNWDA) also believes that their posters and pamphlets should be rewritten in Tok Pisin or even the local dialect to be more effective. They also believe that having community members create their own posters for their campaign on VAW will make these materials easier to identify with. "They should be written in Tok Pisin or even their local dialect," they reasoned.

FOSTERS A DEEPER UNDERSTANDING OF ONESELF AND OTHERS

Kup Women for Peace defines empowering information as that which does not merely judge, but rather, seeks to understand the consequences of violence for oneself and for others. For Meri I Kirap Sapotim, empowerment is also about understanding themselves in order to be able to relate to others.

National Catholic Family Life Apostolate (NCFLA) agrees that empowering information is that which facilitates a greater understanding of oneself along with society. The group also believes that there is a need to understand the psychology of the men's behaviour. They believe that when men get the chance to reflect on their behaviour, they will become remorseful and concerned, realising their role in contributing violence. Thus, they hold personality integration workshops wherein they discuss the points of view of men to contextualise male recourse to violence. They explain violence as rooted in insecurity, thus, making them feel the need to resort to physical strength to compensate for their weakness and establish their "superiority."

PROMOTES RESPECT FOR PEOPLE'S RIGHTS AND EQUALITY

The Baua Baua Popular Theatre believes that empowering information compels one to uphold the human rights of women and children. Information is also empowering when it fosters equality among men and women and abolishes prejudice against women or any other group. As they explain:

“When we talk about human rights, we make sure the men have to know about women’s rights and the women must know about men’s rights, there has to be equality. And the women must know about men’s rights, there has to be equality. There has to be equal participation in everything they do.”

LEADS TO INDEPENDENCE AND SELF-RELIANCE

Lae Catholic Family Life believes that empowering information is information that makes people become more independent and self-reliant.

HELP Resources agrees that “empowering information would be information that could make women self-sufficient,” citing the case of two women who, after receiving workshops from them, have now begun to sell vanilla and other products online. Practical information teaches women to thrive on their own.

EMPOWERING TOOLS

COMMUNICATION TOOLS IN GENERAL

Many of the intermediary groups in PNG believe that oral communication and two-way interaction is still the best form of communication. Although they see trainings and workshops as very enlightening, many groups lament that they have to face the hurdle of women asking permission from their husbands before they can join the trainings. They also emphasise the use of drama as a way to convey their messages to the community. They believe that drama can be better than talking, since it is more illustrative and really involves the community. They are wary, however, of putting too much humour in plays, which can dilute the message.

New ICTs are not yet readily available to the grassroots, especially to the women. They are still sometimes seen as tools which “belong to men.” Mobile phones are also not very accessible, especially in remote areas where communities have no access to network signal. As Meri I Kirap Sapotim explains “as soon as you go outside of the town vicinity, you are not within network coverage.”

Kup Women for Peace (KWP) also acknowledges that communication problems are a hurdle to networking. Communication with the rural areas, for instance, is an issue. They have to travel to major town centres to collect information and answer or issue calls for aid. They often wish they had telephones and other tools so that they could readily communicate with the police or health workers, especially when they need their help but

these tools remain elusive in the rural areas.

Many intermediary groups have also expressed their desire to use or create films, seeing its influence, but have difficulty finding money to fund their projects. National Catholic Family Life Apostolate (NCFLA) also believes that tools also lead women to understand how they are part of a bigger community, and that their own concerns are part of wider social concerns. They believe that there is a need for feedback with regard to how these tools are being used. NCFLA also believes that communication tools can enhance people's voices.

Women and Children's Support Center-Lae also believes that "different tools can be empowering to different groups of people, as we have been finding out."

ORAL COMMUNICATION

Many of the PNG intermediary groups believe that oral communication, which takes the form of awareness-raising programmes, livelihood programmes, and gender equality trainings, are the most empowering mode of communication in the country. Manuals, which would be hard to access if they stand alone, are also explained more effectively through oral communication.

Leitana Nehan Women's Development Agency (LNWDA) conducts public forums occasionally, mostly for big days like International Children's Day, World AIDS Day and others. They also visit villages, where they give talks, run awareness workshops and offer counseling if needed. This, they explain "happens all in districts, at district levels, so their services are decentralised."

NCFLA also holds national trainings and finds these effective ways of figuring out what's happening in other countries and in the Solomon Islands.

Women and Children's Support Center-Lae believes in making discussions as animated and participatory as possible. They are wary of using humour that dilutes the message of their advocacy. A primary advantage of oral communication, they believe, is that you can really see perspectives as they change.

Kup Women for Peace (KWP) also believes that "passing information through word of mouth" is one of the surest ways to transmit information. They relate how they usually announce their upcoming events, meetings and workshops this way. Their two main ways of communicating with the grassroots women are "firstly, by sending messages through people, and secondly, by sending messages by letters. Either way, the people concerned are able to hear the messages or read the messages."

However, KWP also relates that some women have difficulty in reaching them, as they have to travel for up to two days in order for them to reach the KWP office: "They usually have to spend a night along the way. Others live in the same areas as the organisation (Kup Women for Peace) so they assist in passing on information to those who live further away from the organisation." As such, distance appears to be a great barrier against face to face communication.

However, there is also the possibility of mere speaking leading people to boredom, according to the National Catholic Family Life Apostolate (NCFLA). In these cases, the group uses drama to illustrate their point instead. Through theatre, they articulate issues such as drugs, alcohol, domestic violence and HIV/AIDS.

THEATRE AND PERFORMING ARTS

DRAMA AND SONGS

With many in the rural areas possessing only basic literacy skills, Meri I Kirap Sapotim believes that drama performances are one of the most empowering means of communication. They have also found how the use of story-telling about tales of success and progress can be very effective.

The Baua Baua Popular Theatre tackles the issue of Gender Equality, HIV/AIDS and sexual rights through methods awareness workshops which incorporate performance dramas and plays.

Lae Catholic Family Life also believes that the performing arts are very effective in making the underlying message about HIV/AIDS and domestic violence clearly understood.

National Catholic Family Life Apostolate (NCFLA) also believes that songs are also very important tools in the fight against violence against women. They cite a brief video, wherein the women sing “Noken Paitim Meri” which means “Stop Violence Against Women) as a poignant example.

PRINT MEDIA

Kup Women for Peace (KWP) produces their own posters, leaflets and brochures. They also collect these items from the other organisations that they come in contact with, so they can later on distribute them to the communities they work with.

The National Catholic Family Life Apostolate (NCFLA) cites Kup Women for Peace’s effective strategy in using painted banners as a way to incite dialogue on issues that they feel should be raised among the community.

Using clothing as a kind of poster for their advocacy, the group has printed T-shirts with the quote ‘making rights a reality’ as a supplement to their campaigns.

POSTERS, LEAFLETS AND PAMPHLETS

Posters with “sharp and powerful images” are seen as one of the most effective tools of empowerment. This is why many intermediary groups give out posters and stickers as long as supplies are available. Posters are always in high demand, although due to financial constraints, as the groups reported, “there is never enough for distribution.”

Meri I Kirap Sapotim has also thought of using cartoons and comics in posters and leaflets to illustrate issues which they believe to be important. As they narrate:

“We use posters a lot from HIV/AIDS and leaflets and from family and Sexual Violence Action Committee and some human rights materials, particularly the cartoons that was developed by the UNDP with the Ombudsman Commission. We use [also] comics and cartoons and leaflets from various organisations.”

Lae Catholic Family Life has reported that they are also working with a graphic artist to produce comic strips.

Leitana Nehan Women’s Development Agency (LNWDA) also gives away booklets and pamphlets when they give training programmes. They also use these tools for the International Women’s Day Celebration or 16 days of Activism to tell women that there are specific occasions for them.

Leitana Nehan Women’s Development Agency (LNWDA) also believes that pamphlets are very accessible. “They can pick it up anytime and read when they have time available after their busy day schedule.” Pamphlets are usually given out after counseling and the victims are encouraged to use them when they go to the police. These pamphlets have really come in handy, they explain.

BOOKS

National Catholic Family Life Apostolate (NCFLA) also looks at books to help people understand the psychology of behavioural change.

Additionally, HELP Resources has set up libraries in various areas around the provinces where they encourage women to visit and read.

Women and Children’s Support Center-Lae reports that law books that encapsulate women’s rights are potentially empowering. However, the women find the language difficult to read.

LIMITATIONS OF PRINT MEDIA

Meri I Kirap Sapotim however, is a bit sceptical about the influence of written print, especially in areas where illiteracy is high:

“We are a bit doubtful about the newsletters that we are providing on a monthly basis. We don’t know whether they are they are being read or not, but our members take them for dissemination, reading and all that, anyway. We don’t try to make it thick; it’s only one to two pages.”

Community Development Initiative Foundation also believes that personal trainings are more effective and that manuals must only be used to supplement trainings:

“I found out that my presence being there with them, the impression the women, get you know they feel that I am part of hem and coming from another place and being with them in the community, there’s big respect and then at the same time they know that I am there to give them something but when I give

them the manual when they don't know how to use it. They don't use it. But when I practically have you know like coaching them and helping them with the skills they learn better than by using the manuals."

The reason that this is because trainings are about making women feel confident and this is better carried out when one coaches them personally.

FILM/VIDEO

Videos are used in large gatherings in PNG. Some intermediary groups report that, because they do not have their own equipment, they have to borrow from others, thus hindering the use of the medium. Due to the problem with equipment, these tools are not used very often.

National Catholic Family Life Apostolate (NCFLA) feels that video is the most effective tool for empowerment in Papua New Guinea because it has the potential to cross the language barrier. As they explain: "Many people they are illiterate so video, because it shows pictures, sounds and movement reaches more people." Thus, whenever they produce a video they also try to have versions in Pidgin and English.

Meri I Kirap Sapotim also believes that videos are also very powerful in relaying a story. Despite the fact that it is costly and time-consuming to produce, they relate how they've seen firsthand how it serves as a catalyst for peace and provides a memory of the people, connecting them to one another. They cite the case of an organisation called Witness, which helps people in human rights abuses by providing participants with basic video film trainings, allowing the participants to visit many places and witness with their own eyes. They narrated how the video's ability to capture tribal fights and its ravaging effects facilitated discussion among the women, making a deep impact on them.

Meri I Kirap Sapotim cites the ability of videos to improve people's understanding of issues but laments that videos could not be used more often due to problems in electricity and lack of equipment.

RADIO

Leitana Nehan Women's Development Agency (LNWDA) also uses their programmes on radio Bougainville to empower women. Likewise, HELP Resources produces radio programmes which are aired on the government-owned National Broadcasting Corporation once a week.

Women and Children's Support Center-Lae also argues that radio is an effective tool because people are able to listen to the radio and discuss information with others.

Women and Children's Support Center-Lae also undertakes majority of their outreach by radio. "We reach rural women through radio, for the whole province, we use both the FM, Commercial and the National Broadcasting Commission. The FM radio station is 94.5: In Touch Media and our Catholic Radio station."

They believe that the main advantage of radio is that it reaches a huge audience. They narrate how "from listening to the Radio where there is a public proclamation of women's rights, it has been heard by all and women and others are able to act on these messages.

Through the radio, the group was able to tell them to seek help and take perpetrators to

court.” Still, they lament that, especially in Bougainville, “not many women have radios as well so they can’t listen to the messages that we send.”

Lae Catholic Family Life reports that, in PNG, the Catholic Church also has a community radio station that operates for 24 hours 7 days a week, which is located just next to their office of Family Laif. This enables them to easily do awareness programmes on air to reach more audiences.

COMPUTER AND INTERNET

HELP Resources also believes that using the Internet and new ICTs are very empowering for the women:

“[J]ust by being able to use the new ICTs is very empowering for them. Just by looking at them use the computers and the Internet, you are able to see their self-confidence build up.”

Through using these new technologies, the group reports that the women’s pride and self-esteem is increased. The group also believes that the Internet is a crucial and helpful tool to achieve economic independence. Through the help of the Internet, women can market their products more effectively. They give the example of two women in a certain area who use the Internet to promote and sell vanilla and other products.

However, the group cites the lack of manpower and funds in sustaining the technology of new ICTs: “We do not have sufficient equipment to meet the demand or users.” This is the reason why, although they would like to run more trainings for rural people and women, they cannot do so because they do not have enough equipment and there are also a lot of technical problems.

“We need specialised people to run trainings, to fix our equipment. However, most IT people in PNG would like to work for large sums of money and not for what we are able to pay them.”

Despite these difficulties, the group still continues to run workshops on basic computing and Internet use for women who live in the vicinity of their head office so that these new ICTs are not seen as tools that can only be used by men or educated people only.

HELP Resources also explains that the issue of new ICTs represents PNG’s big challenge: “Looking at the new ICTs, they could be the exact solution to the communication needs of grassroots women however it is going to take a brave organisation with flexible financial backing to be willing to take these services to women in rural PNG where telephone cables are unheard of, electricity is non-existent and IT specialists dare not tread.”

CHAPTER 25
PAPUA NEW GUINEA SYNTHESIS

CONTENT SYNTHESIS

- A total of nine organisations from Papua New Guinea were interviewed for this study. Most groups (37%) reported that they have broader services and take on different issues and concerns not necessarily among grassroots women. Only 25% have broader target beneficiaries and count grassroots women as only one their many beneficiaries. Also, 25% reported that they focused on women in general and only one group catered primarily to grassroots women. Majority of the organisations (75%) reported varied thrusts, such as promoting health, agriculture, environment, and sustainable livelihood. Many were also set for capacity building and training (63%), education and information dissemination (50%), and networking (40%). Majority of the groups (78%) mentioned that their strategy in communicating with their beneficiaries is through training and capacity building. This strategy is followed by advocacy and mobilisation (33%), education or consciousness raising (33%), and networking, linkages, and coalition building (33%). As for the uses of communication tools, the top uses were for training (89%), advocacy and mobilisation (78%), education and information dissemination (67%), announcements (44%), gender mainstreaming and service delivery (33%).

- The top communication tools used by most groups are books or manuals, pamphlets, radio, and theatre or drama. These were mentioned 75% of the time. This is followed closely by films or videos (63%) and other communication tools (63%). Leaflets (50%) and posters (50%) are the third top communication tools used by organisations. Books, booklets, and manuals are very useful in training. Community radio stations are used in airing community issues while drama is used to clarify and to reinforce what has been discussed during the workshop. Films, just like theatre, are used before or after a workshop to encourage discussion and to reinforce what has been discussed. Films are also used in large gatherings. Banners, leaflets, and posters are used in educational awareness and pictures in these banners, leaflets, and posters seem to help beneficiaries understand issues. Since training is the most used strategy by these organisations, conducting a workshop using mixed communication tools like lectures, films and videos, and other tools like t-shirts is also used by these organisations.
- The tools most accessible to grassroots women are posters. This is followed closely by films or videos (75%), pamphlets (75%), radio (75%), and then by books (50%), landline phones (50%), magazines, newsletters, and other print media (50%), and slides. Posters can be easily given away by organisations to their beneficiaries, to the extent that they run out very quickly. Films and videos are used during trainings and workshops, while pamphlets are given afterwards, so that participants can have hard copies for future reference. The groups view radio as a helpful way of communicating with grassroots women, since these women have access to this medium. The groups still view new ICTs (computers, cellular phones, Internet technology, and digital technology) as the least accessible tools for grassroots women. Out of the five groups who responded to the question on the least accessible tools, the computers and the Internet got 60% while the cellular phones and television got 40%. New ICTs are mainly used for administrative purposes and can only be accessible to grassroots women who can go to the groups' centres where these services are offered for a small fee.
- Radio was perceived to be the most effective communication tool (67%). Respondents reported that radio is accessible and can cover a huge area. Theatre or drama is the second most effective tool (44%). Theatre is effective in delivering awareness programmes on topics and is also suitable for communicating in large meetings and gatherings. Films and videos are the next most effective tool (33%). As with radio, films are effective because illiterate people can understand them. Theatre and films are supplemented in workshops and trainings. The groups also viewed books, manuals and booklets (22%) used in trainings as effective, because people can keep them for future reference. The use of traditional and indigenous channels like oral or story-telling is

also effective (22%), due to use of the local language and their cultural appropriateness (43%). Coverage (57%) was the top reason why a certain tool was considered effective. This also includes accessibility and the ready availability of materials.

- The Internet (67%) is the least effective tool according to the intermediary groups. It is followed by computers, films, landlines, letters, newsletters, radio, slides and televisions (17%). Most of the intermediary groups (63%) mentioned that these tools were ineffective because they were not affordable for them. New ICTs like computers and the Internet might be accessible in some centres but its usage also entails a certain fee. The absence of electricity is also a problem in some areas. Difficulty in setting up, lack of infrastructure, and location (50%) were also reasons why these tools were not effective. Lack of skills training (38%) in using these tools and lack of interactivity (13%) were also considered as reasons why a tool was considered ineffective.

THEMATIC SYNTHESIS

Five main themes emerged on the meaning of empowerment for intermediary groups in Fiji: [1] economic independence, [2] political participation, [3] community organising or solidarity-building, [4] individual agency or self-transformation, and [5] societal transformation.

- **Economic independence** in PNG meant increasing women's self-sufficiency through capacity-building. Economic independence is considered a prerequisite to empowerment or the ability to make a positive contribution to society.
- **Political participation** was viewed in terms of women participating in political decision-making as well as people in general knowing their rights. Also cited were intermediary groups' engagements in legislation and governance for women in particular or communities in general. A unique area of involvement cited was working with the village court system particularly for tribal fights.
- **Community-organising and solidarity-building** in PNG looked at intermediary groups strengthening women's solidarity in terms of making women feel that they are not alone and are "part of something bigger" in facing gender inequality. Particularly mentioned was forming organisations with women's issues as the main agenda. Also cited was working in partnership with other stakeholders as an integral part of community organising and solidarity building.
- **Individual agency or self-transformation** had the following dimensions: (1) self-worth/awareness, (2) personality (e.g., develops confidence), (3) expression (e.g., speaks out), (4) independence/freedom, (5) control (e.g., makes her own decisions), and (6) rights/society (e.g., makes a stand and helps her community). Specifically

mentioned was gaining freedom from men or their husbands and being able to dialogue with men, which was previously forbidden. Also noted was the need to envision the holistic development of persons in terms of spiritual, material, and social growth.

- Finally, **societal transformation** necessitates change in the way society views men and women such that everyone in the society should be seen as equal partners. This involved transforming men and changing their attitudes towards women. Peace-building was also a particular concern in PNG.

WHEN IS INFORMATION EMPOWERING?

Six themes emerged on the meaning of empowering information for Papua New Guinean intermediary groups. Information is empowering when it is [1] accessible or suitable to the community, [2] accurate or based on research from the ground, [3] transformative or leads to change, [4] readily available, [5] involves the people, and [6] includes an understanding of men.

WHEN ARE COMMUNICATION TOOLS EMPOWERING?

Communication Tools In General. Intermediary groups in Papua New Guinea believed that communication tools can be empowering. Moreover, they believe that different tools can be empowering to different groups of people. They cited the need for feedback on how tools are being used.

The main themes on the empowering potential of **Traditional Communication Tools** are outlined by tool:

- **Oral Communication** - oral communication (training) is most empowering because of the two-way interaction, the intermediary group's sense of being part of the community, and the women's increased confidence; a hurdle is women having to ask permission from husbands to join meetings.
- **Theatre & Performing Arts** - theatre is most empowering because of its ability to convey the message and involve the community; suitable to basic literacy level in rural areas; the use of songs also helps to make theatre effective (of the different modes of performing arts, **theatre and songs** were mentioned).
- **Print Media** - print media's power depends on which medium is used; visual print media such as posters and stickers are most effective and are in high demand; textual print media such as manuals and pamphlets are handy and accessible but may be problematic given low literacy levels; cartoons and comics are also useful (of the

different types of print media, **posters, stickers, manuals, pamphlets, comics, cartoons, and books** were mentioned).

- **Film/Video** - film/video is empowering because it crosses the language and literacy barriers and is very powerful in relaying a story, thereby creating a deep impact on women; problems include lack of resources, equipment and electricity.
- **Television (TV)** - (not mentioned)
- **Radio** - radio is most empowering because of its reach; it is effective because people discuss what they hear on the radio.
- **Telecommunications** – (not mentioned)

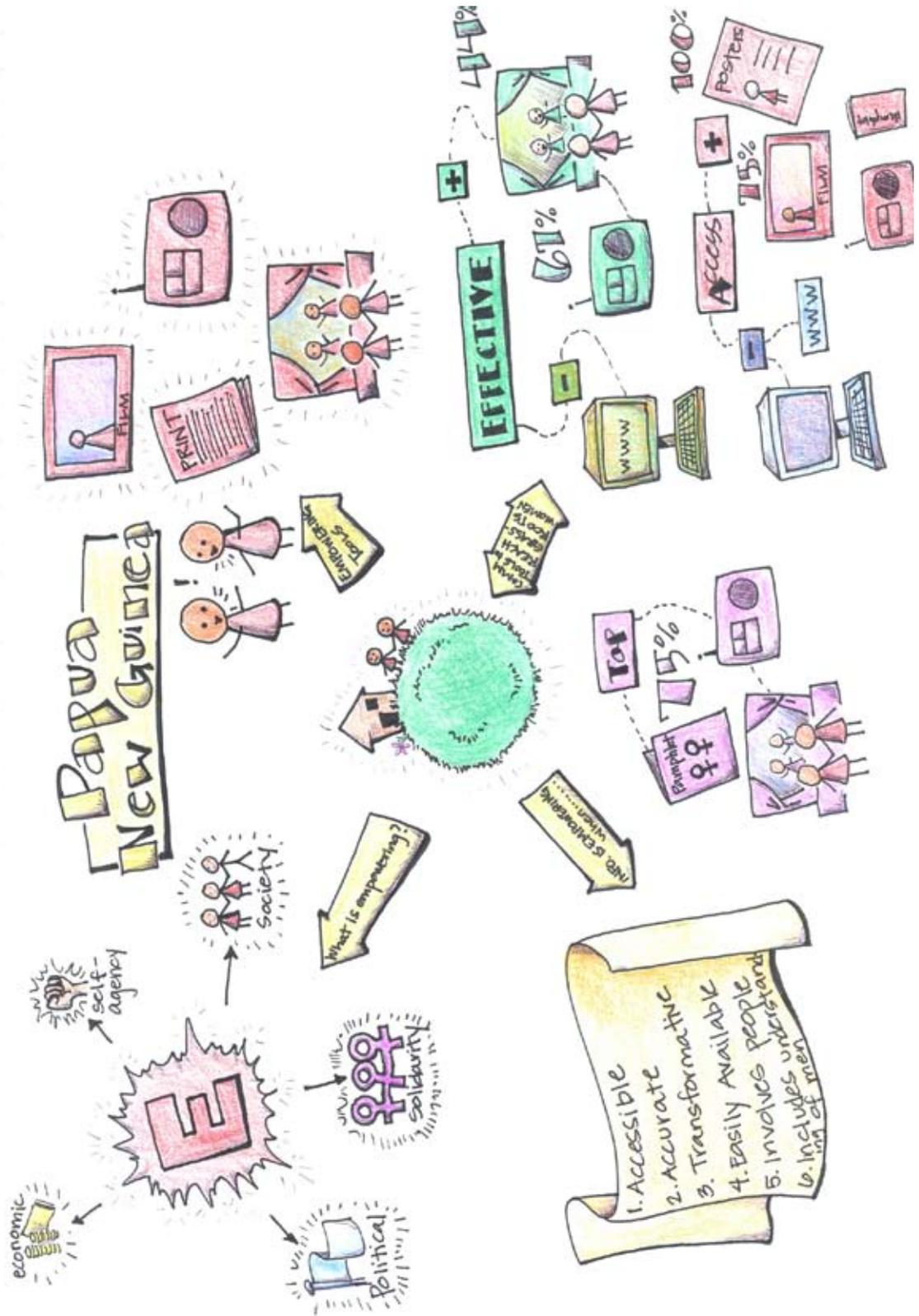
The main themes on the empowering potential of **New ICTs** are as follows:

- **Cellphone** - the cellphone is not accessible given lack of network coverage especially in remote areas.
- **Computer and Internet** - the Internet is viewed as potentially empowering for grassroots women; new ICTs are largely inaccessible given lack of electricity, infrastructure and skilled personnel; new ICTs are perceived as “for men” or “for the educated” only.

In summary, intermediary groups in Papua New Guinea perceived **oral communication** as most empowering for grassroots women given its interactive nature. **Theatre and performing arts** was also most empowering because it can convey the message to rural communities with basic literacy levels. **Radio** was most empowering as well given its reach. **Print media** appeared to also be empowering particularly in visual forms such as posters and stickers. **Print media** was reportedly in high demand. **Film** was also empowering but is difficult to access. **TV** and **telecommunications** were not mentioned at all.

Intermediary groups in Papua New Guinea reported that **new ICTs**, specifically the **cellphone, computer, and the Internet**, are largely inaccessible given infrastructure problems. The **Internet** was viewed as potentially empowering for grassroots women but it is not at the moment. As such, **traditional communication tools** are more empowering for grassroots women in PNG compared to **new ICTs**.

Papua New Guinea



1. Accessible
2. Accurate
3. Transformative
4. Easily Available
5. Involves people
6. Includes indigenous