

# **Desk review of child protection services in PNG today for World Vision**

Nancy Sullivan  
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## **Introduction**

This report was commissioned to assist World Vision Papua New Guinea in completing its National Level Child Protection Analysis. The analysis is intended to provide information on the strengths and weaknesses in the country's child protection system while also identifying the key child protection issues, their prevalence and causes. Which children are most at risk, most vulnerable to abuse, exploitation and/or neglect, will also be identified in the larger analysis. The findings here, coupled with World Vision's own data, should inform a Child Protection Strategy for World Vision that crosses all formal institutional and informal non-governmental boundaries.

This desk review is intended to identify key issues in child protection within Papua New Guinea, and explain the regulations that have been put in place by the state. How the formal and informal sectors of this system operate will also be explained, as well as the implications of the national level system for community level service provision. Ultimately, it is intended to map the prevailing views, beliefs and attitudes to Child Protection.

## **The issues**

Papua New Guinea is undergoing rapid social change. In a country of over 800 language-culture groups, the shift to a cash economy, the embrace of western forms of modernity and circumstances this places people within, are experienced differently in different regions. Even urbanization itself, the growth of peri-urban townships into bona fide towns, is not the same in all places. But some of the collateral damage of urbanization and rapid social change is consistent. Migration, homelessness, domestic violence, poverty, sexualisation of children, and alienation occurs across Papua New Guinea today. The key issues facing child protection authorities and parents alike in PNG are:

- Working children
- Homeless children
- Children at risk of violence and/or disease
- Informal adoptions
- Sexual abuse/exploitation of children
- Lack of educational opportunities
- Lack of healthcare for mothers and children
- Customary practices dangerous to minors' well-being
- Loss of customary rights/access to land/ritual copyright in divorce and migration

## **What works**

Local NGOs in Papua New Guinea are best suited to dealing with children in need of protection. They're flexible, responsive exclusively to the PNG case rather than international models of monitoring or service delivery, and they know the ways in which children's needs can best be served. Networking, shared data bases, collaborative or co-funded projects are the next step to breaking down the silos between

departments and organizations. World Vision has already begun building the kind of network across sectors and affiliations that will become the architecture of effective child protection in PNG's future.

The international donor community can most effectively widen and strengthen the work of the local NGOs by thinking of value-added strategies to complement what so many volunteers and good Samaritans are already doing on the ground. It is precisely the volunteer aspect, that quasi-maternal image, that these grassroots organizations bear which makes them so accessible to children in need everywhere. Open door, un-bureaucratic policies that need not conform to international M&E protocols, that are inclusive of all children in need rather than this week's boutique 'category' of child, will always be more effective in their outreach. If, for example, a trans-gender teenager who is victim of public and family abuse, seeks a place to sleep of a night in Port Moresby, the more structured organizations can only inflict further pain by vetting him or her as a candidate because he/she may be a sex worker, overage, and/or not an avowed Christian.

It is so important for major donor organizations to collaborate with local volunteers, and to honour the special skills of Papua New Guineans over the expensive and sometimes inappropriate findings of regional studies and Pacific-wide policies. The best way to effect significant change on the ground, with children, is to make the local players better at what they do. Support them as they support the needy. Learn from their experience, rather than the Fijian or Filippino ones. Because Papua New Guinea is culturally unique—not just for the multiculturalism of 850+ language-culture groups that make up its citizenry—but also for the widely varied developmental stages of families, communities and ethnic groups across the country. Clearly, what works for Fiji (or Australia, or China) will not work for all 'children' in PNG.

But what works for Port Moresby will not work for Wewak, either. This is because the centrifugal forces of identity (the way communities retain language, values, behaviours) is important to the entire well-being on Papua new Guinea. PNG is so multicultural that children are nowhere raised as a dominant population when it comes to modernity: schools, streets, churches and business houses make every child feel inferior. No one culture can claim superiority when it comes to the cash economy. Modernity seeks to homogenize the individual when in fact the very diversity of identities in PNG helps suppress xenophobic and bigoted backlashes against migrants, homeless or otherwise 'at risk' children.

If, by a combination of international standards and local techniques, the field of child protection can redouble its networking and strengthen its cooperative efforts, then children will not fall through the cracks, and there will be services available to more victims of rapid social change, and better services in the end. What Papua New Guinea does not need more of is the 'boutique' charity approach, whereby one religious denomination or moral perspective offers an 'alternative' to current services on the ground. The amount of donor aid funding wasted by well meaning experts who reinvent the wheel every year in PNG is scandalous, and no less corrupt than squandered government funding.

What Papua New Guinean NGOs do very well, and should be encouraged to perfect, is cooperate. Their international sponsors may have competing agendas, but more often than not, volunteers and street-level care givers are constantly in touch with each other a sharing best practice strategies. These networks can be fragile, so they should be cultivated and encouraged. Depend on local agents to make their presence known on the street, to identify cases and provide the ground floor contacts. Then refer back to international donor resources. PNG is filled with well meaning self-motivated good Samaritans. People who recognize need and work on solutions. They do it without reward or recognition, and are often put out of business when a major donor organization sets up shop. This wastes resources, and squanders good will.

**Social media activism is a crucial tool in strengthening networks.** We have only to look at the array of Facebook pages constantly being updated with new information and reportage on children and family protection matters, so be convinced that this is making a difference. Changing public consciousness is a slow and repetitive process, and the more organs of information that exist, the better we are for it. One powerful example of how well this works (elsewhere) can be found here: <http://www.viralnova.com/justice-for-quinten/>

**Inter-agency and inter-sectoral coordination is another priority.** One of the best examples of this was described in the Post Courier recently (Setepano 2013): “The document contains guidelines on how to establish hospital based family support centres and describes the target population and their particular care and treatment needs. It also describes the services needed by those who have suffered, are suffering or are at risk of suffering family and sexual violence.”<sup>ii</sup>

At the start of a two-day conference evolving from this document, Paul Brockmann, Head of Mission for Médecins Sans Frontières (Doctors without Borders) PNG, said it is critical that such a diverse group of participants are working together. “Responding to sexual violence is not just a medical issue, or just a legal issue, it requires a co-ordinated approach from diverse stakeholders to ensure that survivors can receive the care and services they need, and have a safer, healthier path forward,” he said (Ibid).

The expertise and skill sets international donor agencies contribute are important for political lobbying, national and international lobbying, media campaigns, and all those strategies beyond the capacity of local grassroots. Integrating Chambers of Commerce, Departments for Community Development, Juvenile Justice, and other crucial players in the child protection scene can only happen at this level, where elite Papua New Guineans and expatriate staff are most effective. They must be vested with the responsibility of making the links with grassroots care givers, and not devaluing their experience in preference to an international model. And they are most useful in weeding the effective social services from so many Ponzi schemes that follow social issues in villages and settlements everywhere. In making those connections, the right connections, and forging links in a network of small business/counselling/safe house/human rights/educational and health resources, they can link the formal with the informal sectors and build a safer more secure network for child protection.

In 2010 the second Melanesian NGO Centre for Leadership facilitated a capacity building forum in Port Moresby for NGO and civil society organizations. It was called Kisere 2, because it was the second of its kind. The attendees represented a broad spectrum of sectors, dedicated to issues from health to conservation. The forum elected Susan Setae ( of Papua Hahine) as the chairperson, and Laeko Bala(NCW), Brown Kapi ( Disable ), Kali Sete ( Churches ), Margaret Sete ( MNCL ) and Moale Vagi ( Prison Fellowship-PIANGO ) were nominated into the board. Also in attendance were Mary Kamang (HIV/AIDS Advocacy-Madang), Maria Linibi (Women in Agriculture-Morobe), Miriam Layton ( Appropriate Technology-EHP), Naomi Yupae (Human Rights-EHP), Tweedie Malagian (CUSO-Madang, Gail Edoni ( Churches-NCD), Kia Dama (Youth/Rehabilitation-NCD), Laeko Bala ( Women-NCD), Brown Kapi (PNG Disabled Association).

This kind of forum is essential for sharing resources and ideas between the organizations and volunteers working on the ground. Rather than seek separate funding from the finite pool of international aid monies available, the major donor agencies might collectively sponsor a series of for a such as this to establish the professional as well as personal links necessary to building strong inter-agency-NGO support for child protection (among other related issues).

### **The tipping point**

In February of this year (2013) something happened that changed the way Papua New Guineans think about women and children in their country. You might call it the tipping point. In the morning of the 6<sup>th</sup> of February in a corner of one of the settlements of Mt Hagen, a busy highlands town, hundreds of bystanders a group of men take Kepari Leniata, a young mother from a neighbouring province, strip her naked, bind her up, fuse her genitals with a hot iron rod, douse her in petrol and set her alight on a pile of car tyres. People stood by as she screamed, writhed in pain and burned to death. Several took photos with their mobile phones.

By noon the gruesome photos had hit Facebook and internet news sites. It made the international wires later in the day. But even as the facts emerged about this incident, and as people across PNG shook their heads with sad familiarity---spectators who did nothing to intervene, young men torturing a woman in front of her child, women calling her sanguma (witch) and egging on the men---there was a sense that this story was different. It was filmed, blogged, posted and discussed so suddenly that the line between spectators on the ground and spectators on the internet seemed to blur, as if for the first time. Such an awful and public act of cruelty was, as if, happening before our eyes. In hours, it became an international scandal, an embarrassment for Papua New Guinea (PNG), and a watershed event for civic activism across the country.

Thus, in the wake of recent crimes that are almost as heinous---the rape of a very young child, the kidnapping of girls to be used as sex slaves--- the media furore is redoubled. Rather than hiding in page 3 of the newspapers and being ignored by social services, police and the general public by Day 2, these incidents hit the social media and stay there, reverberating in discussions about gender, child protection, human rights and inadequate government services. 2013 has been a turning point in the way the PNG public not only talks about itself, but thinks about these kinds of crimes.

Kepari Leniata's death so shocked the print, TV and social media public that it catalysed existing women's groups, children's rights advocates, PNG women living abroad, and even PNG men, into forming new organizations dedicated to the improved treatment of women and children in PNG today. By the end of 2013, this terrible public burning (only the latest in hundreds of such crimes over the last few years) had galvanized the PNG public and rededicated activists to their cause. It is therefore possible to say that the climate in which our company (NSA) produced the 2009 report Working Street Children of Papua New Guinea for the Department for Community Development has now completely changed. So many of the services noted in that report have not survived, and yet that many more new non-governmental support agencies have arisen.

### **Cross-cutting issues**

Some might wonder why a witch burning has had such an impact in the way we think about child protection. In PNG, the vast majority of children at risk of violence, hunger, exploitation and abuse are not living alone outside their families. 'Women and children' represent a majority subset of both women's and children's rights subject categories. What happens to a young mother in PNG, happens to her children. Conversely, when you see a child on the streets of a PNG town these days, you are most likely looking at a family member ---not primarily an individual, a runaway, a gang member or a school-leaver. PNG culture is so enduring in the face of economic and social change that the children in need of protection today are never really autonomous entities. Their identity remains collective or 'consocial'---as members of a family, a tribe, a culture group, even as they may be displaced from their original home.

In much early research and writing on violence in PNG and Melanesia more generally there was often a distinction made between so called ‘domestic violence’, the violence enacted between close kin in households versus ‘tribal fighting’, the public violence of *raskol* (TP: rascal, criminal) gangs and that which is unleashed in electoral combats (see Garap 2000, 2004; cf. Jolly 2000a).

Many intimate disputes, between married couples for example, resonate with violent clashes between clans and lineages in ‘tribal fighting.’ This is why so many indigenous women at a Port Vila conference in 2000—including Ruth Saovana-Spriggs from Bougainville, Rita Naiviti from Vanuatu and Alimita Duratalo from Fiji—called for ‘transformative’ rather than ‘restorative’ justice (see Dinnen 2002; Jolly 2003a, 2011; and Forsyth 2009 on the relation of customary and state justice in Vanuatu). (Jolly 2012:10-11)

In 2006, then Prime Minister Sir Michael Somare, when asked about police violence against children, said that although there were some instances, he had seen the same things and worse in Australia (Banham 2005). But international media, overseas aid organizations and academic researchers have all insisted that PNG ‘pull up its socks’ on the issues surrounding family violence and children at risk. They have highlighted the seriousness of these problems by describing how they cross-cut numerous other social issues in the country, and thereby, in neglect, undermine the efficacy of all development work in PNG. <sup>iii</sup>

### **Childhood**

Childhood in Papua New Guinea is different from that of the western world. In the first half of the twentieth century much of the anthropological attention to PNG was focused on child rearing and how offspring are socialized to be members of a cultural community. It would never have occurred to anthropologists like Margaret Mead, for example (who wrote *Growing Up in New Guinea* [1931]), that children in PNG would invoke the governmental protections so necessary today. Mead saw in PNG children an independence and resilience that gave them special skills lacking in western children at the time. She described how Manus children benefit from a collective support structure in the village, such that their needs are fulfilled by an array of relatives, not just their mother and father. Love for children was described as unconditional and constant, and shown to create confident and strong willed youngsters, and ultimately responsible adults. Without dwelling on the particulars of Mead’s work, or the work of those who followed her to the field, we can take solace in the fact that many of these observations remain true across PNG today. Visitors to PNG are quick to notice the discipline, selflessness and cheerful disposition of kids in the villages, and to recognize some of that in the street kids that are now part of town life. These ‘children in street situations’ (CSS) or ‘working street children’ are fundamentally different from their counterparts in Latin America, Africa, and elsewhere in the Pacific—largely because they remain quintessentially ‘kids’ in the PNG sense. Unlike western children for whom selling snacks and birros on the street might represent the depths of despair, PNG children on the streets lack the anger and self-identifying criminality of their ilk elsewhere. They are largely members of displaced families, migrants from domestic abuse or tribal conflicts in the village, and so they continue to behave much as they would back home: as breadwinners and socially connected individuals.

But there are now second and third generation migrant families in many towns of PNG today. A dependence upon the cash economy, where there are few jobs and soaring costs of living, has reshaped the nature of family life such that the ‘wantok’ network of rural life gets whittled down to the nuclear family. Mothers and fathers must adapt to the needs of 24-hour childcare, which was hardly a concern in the village. They must fulfill the child’s every need in ways that were unheard of during their own childhood: buying food daily, getting checkups and vaccines, paying school fees, monitoring homework, scheduling after school activities, and so forth. Modernity involves an enormous new load of parenting obligations, and few migrant families can shoulder them all. In the best-case scenario, a young relative from the village joins the family as a child minder (often willing to sacrifice his or her own education for

that of the bigman or meri's offspring). In the worst cases, both parents work, children are neglected, domestic violence and sexual abuse erupt, and so forth. Regardless of the immediate circumstances, domestic violence is the most common symptom of the shift to a cash economy. <sup>iv</sup>

Childhood in the west now has several public dimensions. There are demographic subcategories of consumers now: from pre-K to 'tween, preteen and teenager, each stage of development is characterized by specific needs, desires and intellects. Similarly, there have long been legal subsets for children--juveniles (or adolescents) in need of supervision, wards, foster children, biological and non-biological offspring, heirs, legatees, and so forth—which embody roles and responsibilities. As countries like Papua New Guinea, predominantly rural and traditional, leapfrog into the 21<sup>st</sup> century with mobile telephony, laptops, social media and more, more and more young people find themselves imperfect fits with these western concepts.

There simply hasn't been enough time for parenting and childhood in PNG to desegregate these ideas into imagined communities. Young people from Wabag in Enga Province generally feel like all other young people from Wabag, whatever their educational or age grade. Where you live is still the most important determinant to individual identity, even as that 'place' may be an admixture of traditional and nontraditional cultures. Kids in Wabag town have slightly different identities to those in the village; but the individuation of self has not been elaborated enough to make these incompatible. Similarly, migrant/settler communities in the capital city of Port Moresby share their own subcultures, whatever the traditional cultural origin of their members. Thus nine mile kids are largely (but not exclusively) from Kerema in Gulf Province and unlikely to identify with Boroko or Gerehu kids in any but superficial ways. Their concentric identities include province of father, province of mother, residential area, and direct relatives. Life in town everywhere also involves the cross-cutting class identities, so that educated kids identify with their school, their sports team, their social network as much as they do with their traditional cultural background; moreover, they are more likely to find each other in a supermarket or sports oval than less fortunate children from their parents' home province.

This fact makes a significant difference in the way children view themselves, and the way government and non-government agents handle them. Indeed, there hadn't been much government attention paid to 'children' as a special category of citizen (under age 18) until the Lukautim Pikinini Act was passed in April 2007, and PNG needed to find a way to conform to the Convention on the Rights of the Child. In 2010 the Act was updated to focus on prevention and family strengthening, rather than institutional care, to better reflect the 'consocial' status of children and their need to remain part of a family network.

### **Corporal punishment**

A thorny issue for anyone working in child protection is the issue of cultural relativism, and most particularly with regard to corporal punishment. Striking, slapping and belting children have always been and continue to be acceptable in most PNG communities, and anyone who has observed PNG mothers and toddlers in public realizes this is not only acceptable but publicly sanctioned. Others may wince to see a child smacked for small incursions, but mothers and fathers across PNG argue that this is the most effective form of discipline.

Unfortunately, as has always been the case in societies that condone corporal punishment, children come to believe what their parents say. They internalize the lesson, and eventually come to assume that if they are not hit they have done nothing wrong. The cycle perpetuates itself very easily.

Fortunately, anti-domestic violence campaigns have come to dissemble that logic when it comes to men and women. Whereas it was once commonplace to hear women argue that they only know they are loved

because their partners are violently jealous, such confessions are not so easily shrugged off any more, even in Papua New Guinea. People are more often prompted to intercede in public displays of domestic violence these days, and this is undoubtedly the result of media campaigns shaping a popular cultural attitude. That does not mean domestic violence is nonexistent, but it has become less socially acceptable in the public sphere. Unfortunately, the same is not the case for parent-child relations. Parents 'cuff' their children everywhere, at any time, and in rural communities they also permit other relatives to do the same.

On one level, this is a deeply cultural matter. It reflects the Melanesian concept of personhood, which is less 'individuated' than in Western cultures. Children are considered extensions of their entire familial web, and not so much self-sufficient entities as a combination of roles: brother, nephew, uncle, cousin, son, and so forth. All people in Melanesian society are defined by a network of social relations, and can be expected to behave according to the roles these relationships demand. This cedes some of the autonomy of being an individual to convention, and even in non-traditional urban PNG life the idea persists that one represents a family, clan, tribe and region, a set of nested relations, even as he or she defines personal choices more and more. We still say with conviction that highlanders all love kaukau and Sepik people like sago. But increasingly modern life individuates consumer preferences and taste, so that we can say Betty prefers hamburgers to fish, even if she does come from Alotau. She may even become so cosmopolitan as to decide she 'cannot' eat boned fish at all anymore.

What this means for child-rearing is very fundamental. Margaret Mead wrote about it first in Manus Province (Mead 1928, 1931), and a generation of anthropologists followed her into the field to explore its consequences all over the country (see Kulick 1992, Schieffelin 1990). Children are reared to be highly self-sufficient and responsible people, and at the same time respectful of hierarchy and social roles. In some parts of the country where male initiation has fallen away, people will say that the young men of today have no discipline, no self-control any longer because they haven't endured the bloody and often painful rituals of coming of age.

The anthropological literature tells us that the experience of psychological trauma during initiation does matter, and only through it can a young man actually feel 'reborn' as a full citizen of his culture. But just as many of the more frightening aspects of initiation have been subdued (including acts of sodomy and extreme violence), so too can the less violent but still threatening features be toned down. It is possible to witness Iatmul Middle Sepik male skincutting rituals today and come away with a greater sense of love and tenderness between a boy and his uncle than would have been the case 100 years ago. Clan leaders demand that new razor blades be used, and the switch-beating that terrorized young men is largely symbolic these days. Most of the transformational aspects of initiation in PNG today occur through dietary restrictions and superficial cutting of the skin. This does not mean they are perfectly safe, but they are performed like surgical necessities rather than torture in most instances.

But parenting remains a form of hardening and acculturation in the minds of most Papua New Guineans. There is also a fundamental distinction between genders, so that girls are less physically disciplined (in general) because they are considered more feral to begin with, whereas boys require being shaped into their male roles---they require work. Indeed, the absence of cell biology in most schools across the country means that most village people still have local ideas about where children come from, how they are grown in a woman's body, and what is required to turn a baby into a man or a woman. Children with disabilities and gender-ambiguous behaviours are always a problem, and although their differences may be attributed to some taboo a parent or relative has broken, they are still vulnerable to harsh discipline and psychological cruelty in the more gender-antagonistic societies. A child's club feet may be said to be the result of the father's adulterous affair, or an effeminate boy will be the result of a mother sharing too much time and bodily fluids with the child. In these cases, the problem of corporal punishment is much

trickier, because it has less to do with anger or blame for the child than it has to do with pre-Mendelian concepts of biology and health.

Just to complicate things farther, the introduction of religious fundamentalism has only exacerbated the problem lately. Thus, even the most educated scientist or doctor may physically abuse his or her errant child because the 10<sup>th</sup> Century B.C. Book of Proverbs tells us to spare the rod and spoil the child. It was Solomon who told us:

He that spareth the rod hateth his son: but he that loveth him correcteth him betimes. (Proverbs 13:24). Withhold not correction from a child: for if thou strike him with the rod, he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell. (Proverbs 23:13-14).

Breakthroughs regarding children's rights were made in the early 20th century, but it was not until the late 20<sup>th</sup> century that corporal punishment was really condemned. Nevertheless few countries in the world unilaterally prosecute parental corporal punishment (Sweden is one exception). Most countries reserve allowances for biological parents, and/or for physical (non-sexual) abuse that does not bruise or draw blood.

Corporal punishment may be the issue in child protection that truly divides the rural from the urban in PNG. If we assume that most rural communities are largely communities of relations, then we can assume that children are biologically and culturally shared wards of many people. This is where aunts and uncles are as likely to strike a child for bad behaviour as a mother or father. In town, however, relatives are no longer neighbours, and children misbehave in the presence of sometimes complete strangers, or at very least persons from different cultural backgrounds. Urban children are much more rapidly 'individualised' than rural ones, and it is in this context where it would be useful to legislate against non-relatives striking a child. Working street children are often abused by security guards and shop owners who presume their criminality incorrectly. People are less likely to presume a parental role with strange children in town, and yet they do so as a form of policing, so they can be much more violent than they would be inflicting discipline. In addition, whereas villages are filled with witnesses, oftentimes abuse occurs in towns where crowds willingly turn away.

The 2007 Lukautim Pikinini Act makes no special provisions for corporal punishment. This is almost certainly due to the cultural variability within PNG and the difficulty defining immediate and communal parenting roles across all cultures. But children in urban areas are especially vulnerable to acts of anonymous brutality, not least because they may be unprotected by a social network, but also because ethnic bigotry comes into play.

Two provisions in the Lukautim Pikinini Act are of special interest in this regard. They are the most explicit passages on parental responsibility, and yet they are frustratingly ambiguous:

## 8. PARENTAL RESPONSIBILITY

(1) Every parent shall have parental responsibility for his child.

(2) Where the natural or legal parents of a child are deceased or physically unable to perform parental responsibilities, this may be passed on to or assumed by relatives of either parents in accordance with custom, or by way of a direction of the Director, or a court order in accordance with this Act.

## 9. HARMFUL CUSTOMARY PRACTICES



It shall be unlawful to subject a child to social or customary practices that are harmful to a child's well-being as guided by the principle of the best interests of the child.

Provincial Lukautim Pikinini Committees are directed by the act to be set up and help navigate inconsistencies in matters like this, but they do not have specific directions on what constitutes 'best interests of the child.' The Courts are given the responsibility to outline for parents a plan of care for a child who has been taken into custody (provision 67), but again the details of such a plan remain vague. Thus, in effect, either the local community or the Lukautim Pikinini Committee is the first line of defense against poor, abusive and negligent parenting, but nowhere in the law are the terms of that specified. Clearly, poor parenting for a remote Engan community is different than that for working parents in town. It may even differ from island to island in Milne Bay.

But the distinction between urban and rural parenting is easier to make and thus to regulate. And the demands made upon biological parents working and living in town are unprecedented these days. Sometimes they are insurmountable. Thus nuclear family parenting requires a much higher bar of protection than village parenting.

In villages, however, harmful customary practices are often the responsibility of entire families, not just a mother or father. If a mother objects to her son's circumcision, or to having reeds thrust down the boy's throat until he vomits blood---she may or may not have a say in the matter. Similarly, child betrothals are also community matters. Only a few years ago a young Tari woman studying medicine at UPNG successfully took her father to court to prevent him from gifting her to an enemy line in a war compensation gesture. But the fact that it made national news reflects how rarely children do fight back.

Changing customary practices is a difficult project. But legislation is less effective than media and awareness campaigns. It is the slow re-shaping of people's minds that is required to abandon traditional community practices that might endanger children. And this is a slow process. But it is fundamentally rooted in education and the awareness of western biology. Concepts of how a child is conceived, grown and nurtured are at stake. But health awareness is where it begins, as children and adults learn to face new diseases and dangers of the modern world.

### **Restorative Justice**

Papua New Guinea's customary law operates on the principals of restorative justice, which differs from the 'retributive' model of western judicial systems. In the past, as today, the majority of disputes that arise in rural communities are settled in a manner that preserves the peace rather than identifies and punishes a culprit. This is why you often hear of improbably settlements in PNG, where a clan pays compensation to its enemy after the enemy has torched its homes. The idea is that the enemy is jealous, or has perceived an unfair advantage, and seeks to redress this imbalance by setting homes alight. The 'victims' pay compensation to forestall further unfairness. The continued vitality and importance of the Village Court System in Papua New Guinea speaks to the importance of community rather than individual redress to grievances. It keeps the parliamentary law system moving smoothly by settling disputes quickly and finally through compensation. See Goddard (1996, 2000a, 2005c, 2009) and Howley (2007).

There are two distinct problems with this model, and they have not escaped criminologists and critics. First, is that Restorative Justice always serves the powers that be, inasmuch as it follows the majority consensus rather than an individual complaint. In short, women and children are often disadvantaged in this way. Patrilineal societies generally require women to live in their husband's place, and so when domestic violence or intra-familial disputes erupt, the father and husband generally resolves it in his favour. And within the community, the man's needs take precedence. If a woman is raped by another, for example, the husband may require compensation be paid to himself. Brideprice is often hard to recover from the man's line when a woman wishes to leave a marriage. As a result, she is left unsupported in her

grievances and either succumbs to ongoing abuse or escapes, in violation of custom, with or without her children. Throughout the Highlands of PNG, wives usually come to their husband's place from neighbouring groups, who are often enemies, and a dispute between them can implicate a broader battle (although in the past women could also act as mediators between groups, see Strathern 1972).

Women's rights organizations are acutely aware of how little restoration women receive in the village court system, and by extension their children. The difference is often gendered: male children may or may not lose their customary right when they leave with their mother after a divorce; females almost certainly do. (See Banks 1999, 2012).

As Martha MacIntyre remind us, "[I]t is important not to underestimate the gender violence of the past and indeed the violence of much 'restorative' justice (MacIntyre 2012: 239-266). It was often more important to restore relations between powerful men rather than to redress the wrong done to a woman who had been raped or beaten. As Sinclair Dinnen suggests: "'restoring' relations may simply serve to reinforce those underlying inequities' (2002: 11).

Nevertheless, customary law is often considered more efficient and thus more effective on the ground. Problems get solved quickly, and relatively inexpensively. In the realm of Juvenile Justice, the principal of Restorative Justice has also become attractive worldwide as a viable alternative to punitive courts and child care systems. Thus PNG has taken a certain amount of pride in its alternative sentencing/resolution system that has always existed, and the Lqw and Justice Sector has made efforts to strengthen Restorative Justice in the Juvenile Justice System.<sup>v</sup>

Increasingly, however, Restorative Justice has attracted criticism in PNG, especially with the rising price of compensation payments and the preference for using informal rather than formal measures of dispute settlement. Some say criminals are able to evade the law by settling with compensation all too easily. There is a real need to define the boundaries of punitive and restorative jurisprudence and make persons accountable for their actions (rather than the clan that raises compensation costs).

Ironically, the bigger companies working in PNG have been all too eager to take up Restorative rather than Retributive resolutions. One mining company has been criticised for its attempts to 'pay off' victims of rape that occur on their mine site. Unfortunately, they look very much like culprits trying to get away with their crimes, as a result: <http://ramumine.wordpress.com/2013/09/09/barrick-under-global-pressure-to-withdraw-conditions-on-remedy-for-papua-new-guinea-rape-victims/>

In the case of children, there is no middle zone for culpability---no Juvenile or Child in Need of Supervision (JINs or CINS), as is the case in the United States. Children as complainants are readily encouraged to seek compensation and other restorative measures to solve their problems, and especially so when they remain in the custody of their mothers. The retributive alternative would only criminalize young offenders. In a recent report on PNG Juvenile Justice by Mark Evenhuis (2011), we are reminded that

While community based justice mechanisms are subordinate to official state justice regimes, it has been suggested that their ability to deliver swift justice, often more restorative in nature, within their immediate communities may be a valuable solution to the problem of diverting youths away from the potential harms of the formal State system.<sup>vi</sup>

But there already exists the tendency by private security agencies and police to criminalize the very act of being on the streets or vending goods in public as a child (see Sullivan and Keleba 2010). For this reason,

there is an urgent need to focus on alternative sentencing measures for children who do commit crimes, and to keep at bay the tendency to view children at risk as raskols and criminals-in-the-making.

### **Juvenile justice**

The Juvenile Justice Act (2005) applies to children between 7 and 18 years of age (s.2 JCA 1991), which is lower than the UN standard of between 10 and 18).

Key points:

- Subject to reasonable conditions, juveniles in correctional institutions can attend school and training.
- Diversion should be considered rather than giving a criminal record. One possible response to juvenile crime is compulsory school attendance and any other diversion option must not interfere with the juvenile's schooling.
- When sentencing juveniles, educators can be asked for their input.
- There is a list of serious offences which may lead to remand in a Correctional Services Centre. Detention is the last resort.
- No corporal punishment is to be used.

The PNG National Law and Justice Policy and Plan of Action: Towards Restorative Justice (2000), Policy 4.2. Strengthening the Juvenile Justice System calls for “the formulation and implementation of appropriate youth policies which should go hand-in-hand with the development of juvenile justice initiatives.”

In response to concerns regarding the handling of young offenders in PNG, the Juvenile Courts Act 1991 (JCA) was enacted, entering into force in 2003, and representing PNG's endeavour to incorporate the Convention on the Rights of the Child into its domestic criminal justice system. Through the JCA, PNG became the first country in the Pacific to establish a distinct justice system for juvenile offenders, a “juvenile” being “a person aged not less than seven years and less than 18 years”.

The Juvenile Justice Reform Process is designed to reengineer the justice sector to meet the challenges of juvenile offences, based on restorative justice principles and on Melanesian tradition. The Juvenile Justice Working Group is an interagency government and community body tasked with bring a target of 70% of the children who appear before the courts back to community based mediation. The JJWG is Chaired by Dept of Justice and the Attorney General.

Free legal assistance for juveniles is only obtainable from the Office of the Public Solicitor where they face serious charges or seek to appeal a custodial sentence. However, the JCA provides for the appointment of juvenile court officers (JCO) who, pursuant to section 13 of the JCA should have the power to enter places where children are detained, including police lockups; interview children; be present during interrogation; advise children of their rights; question arresting officers; attend court; and make submissions regarding sentence. Anyone obstructing a JCO from exercising their powers commits an offence under the JCA. In practice their role has largely proved ineffective on account of their insufficient training; lack of legitimacy from the perspective of police and correctional institution staff who regularly refuse them access to juveniles; deficient financial resources for expenses incurred in performing their duties (such as travel); and inadequate supervision of JCOs following training.

The Juvenile Courts established under the JCA have jurisdiction for all indictable offences except homicide, rape or offences punishable by death or imprisonment; the more serious charges will come before National Court Judges.<sup>1</sup> Juvenile Magistrates and Judges are guided by the Juvenile Court Protocol

which requires them to “monitor the use of physical force used against a juvenile” and to exclude any evidence obtained by use of threats or torture pursuant to both domestic and international standards. The Juvenile Court Protocol, prohibits Magistrates from placing children in institutions that lack a separate juvenile section, and directs them to review police decisions with regard to detention.<sup>1</sup> Magistrates are provided a checklist so that they may ensure that any arrest or detention of juveniles is carried out in compliance with the JCA and the Protocol. However, Human Rights Watch (HRW) found that Magistrates and Judges were not asking children about their physical treatment, even in cases where they were obviously injured, and often ignored reports of violence volunteered by children.

The 2004 Administrative Review of the Police recommended reform with regard to accountability, enforcement of disciplinary codes, reform of task forces, mobile squads and auxiliary police, and an improvement of police response to cases of domestic violence and sexual abuse.

### **Police violence**

Fewer than half of all school-age children in PNG are enrolled in school, and those who leave school are unlikely to find jobs. Although all children may be subjected to police violence, children perceived as raskol gang members, street vendors, child sex workers and boys engaged in homosexual conduct are especially targeted. Violence within PNG’s police force is endemic and the vulnerability of children, and the assumption that most young males are raskols, render children particularly easy targets.

The 2005 Human Rights Watch (HRW) report, *Making their own rules: police beatings, rape and torture of children in Papua New Guinea*, blew the lid off of police abuse of children throughout the justice system. The report documents boys and girls being shot, knifed, kicked and beaten by gun butts, iron bars, wooden batons, fists, rubber hoses and chairs. Eyewitnesses describe gang rapes in police stations, vehicles, barracks and other locations.

Children are also routinely detained with adults in sordid police lockups and denied medical care. “Extreme physical violence is business as usual for the Papua New Guinea police,” said Zama Coursen-Neff, senior researcher for Human Rights Watch’s Children’s Rights Division. “Instead of protecting the public and children from violence, it is the police who are committing some of the most heinous acts of violence imaginable” (HRW 2005)

HRW said that police abuses, such as police rape, targeting of sex workers and men and boys engaged in homosexual conduct, and harassment of people carrying condoms, may also fuel Papua New Guinea’s burgeoning AIDS epidemic. “Human rights abuses by the police are undermining desperately-needed HIV/AIDS prevention measures by the government, civil society and international donors,” said Coursen-Neff.

The report called on the Papua New Guinea government to:

- publicly repudiate police violence,
- to dismiss and prosecute perpetrators, and
- to designate an independent body to monitor police violence against children.

Unfortunately, the HRW follow up report in 2006, *Still Making Their Own Rules—Ongoing Impunity for Police Beatings, Rape and Torture in Papua New Guinea*, found very little had yet to be done on these initiatives. And the reforms initiated within the juvenile justice system were still being undermined by the violent behaviour of police.

Despite this, one positive development has been the establishment by the Papua New Guinea government of juvenile courts and guidelines for police, magistrates and others designed to divert children from detention. The Police Juvenile Justice Policy and Diversity Protocol was drafted in February 2006 with the aim of realigning police practices and procedures with JCA provisions and ensuring that the interests of juveniles are the primary consideration. In accordance with these procedures, arrest and detention of juveniles are only to be used in extreme or special circumstances, and their identity and records are to be kept strictly confidential. The Protocol places emphasis on restorative justice and diversion with a view to diverting those who commit less serious offences away from the formal justice processes.

During a visit to PNG in 2010 the UN Special Rapporteur on Torture received numerous complaints of beatings and ill-treatment of juveniles whose allegations were corroborated by medical evidence. In a 2010 Report<sup>vii</sup> the Special Rapporteur expressed concerns that police in PNG were often in a position where it was difficult for them to enforce the rule of law on account of insufficient financial and human resources, low standards of professionalism and widespread corruption, difficulties in accessing remote rural areas, and a general lack of political will. The resulting situation is a reliance on private security companies who are tasked with carrying out some of the core duties of the police; in 2011 there were more operative private security officers than police (4,800 and 1,200 respectively) illustrating a worrying trend in the eyes of the Special Rapporteur who suggested that “it reflects police weakness and a failure of the State to provide security and freedom from fear.”

Following the Human Rights Watch report<sup>viii</sup> and the Raapporteur’s Report, Mark Evenhuis (2011) has made useful recommendations for police handling of children.

In order to institute real incentives for police and CIS officers not to abuse children, the PNG government should institute a localised, fast-tracked ‘one stop shop’ for human rights complaints and disciplinary action against State officers which allows complainants to opt out of the National Court System. There is no reason why Senior Provincial Magistrates from Provincial District Courts could not carry out this function if they were provided with sufficient training and resources to do so. Any new dispute resolution process should:

- compel alleged human rights abusers to be involved in the process;
- render alleged perpetrators and their supervisors at least partly liable for the payment of any awarded compensation;
- publicise any settlement or finding; and
- incorporate traditional Melanesian values and restorative justice to the extent that this is consistent with the promotion of human rights.

Any proposed solution to the injury of young people by the criminal justice system must necessarily involve making police, CIS and courts accountable to and involved in the communities they serve so PNG can begin to mend the fractured relationship between the State, the local community and the young.

### **Papua New Guinea’s international obligations**

There are a number of government treaties and obligations that form the architecture of child protection in PNG now. But it is fair to say that this armature is only a small part of the support system that now exists, and that all the real musculature of child protective services comes from international and local non-governmental organizations. Thus, a recent statement by Robert G Aisi, PNG’s Permanent Representative to the UN, at the 57<sup>th</sup> Session Commission on the Status of Women (in New York, 11 March 2013), defends the country’s legal framework but because it glosses over most of the NGO work the complements it, sounds almost like an apology to the world.<sup>ix</sup>

A recent survey conducted by our Constitutional and Law Reform Commission concluded that nearly two-thirds of Papua New Guinea's married women suffer violence inflicted by their husbands or partners. The recent gruesome sorcery-related murder of a 20-year-old mother burnt alive in my country, outraged the nation and the international community, where it was roundly condemned in the strongest terms by my Prime Minister. ...The Government of Papua New Guinea acknowledges that violence against women and girls in the country is a serious cross-cutting development issue and human rights concern that must not be tolerated any more. ...We further recognize that it is not sufficient to sign onto international instruments and formalize domestic legislation promoting gender equality and empowerment, human rights and anti-gender-based violence. More importantly, all national stakeholders, including especially the National Government, must take ownership and be the primary drivers of combating, preventing and eliminating gender-based violence and fostering gender equality and empowerment for this to be successful and sustainable...

The Honorable Representative Mr. Aisi further announces the drafting of a Family Protection Bill, which has since been passed on 18 September ( see <http://www.islandsbusiness.com/news/papua-new-guinea/2953/png-family-protection-bill-passed/>) . The Bill formally condemns all violence within the family unit in PNG for the first time.

United Nation Convention on the Rights of the Child (1989; signed by PNG in 1993)

Article 28 is the right to education.

Article 19 is the right to be protected from being hurt or badly treated.

Article 37 is the right not be punished in a cruel or hurtful way.

(In this document 'children' refers to anyone under the age of 18.)

PNG has ratified the Convention on the Elimination of all forms of Discrimination against Women (CEDAW), but the status of women and child remains low relative to other Pacific Island Countries (PICs). All PICs have ratified the Convention on the Rights of the Child (CRC), which requires states to take necessary measures to protect persons under 18 years old against violence, exploitation and abuse.

Articles, 7,8 and 9 of the CRC say that a child has the right to be cared for by his or her parents, that governments must respect family ties, and that children should only be separated from families when it is in their best interest.

Article 19 of the CRC requires States Parties to take all appropriate measures to protect the child from —all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child. Article 34 is particularly relevant; binding States to protect the child from —all forms of sexual abuse and exploitation and specifically to prevent:

- (a) The inducement or coercion of a child to engage in any unlawful sexual activity.
- (b) The exploitative use of children in prostitution or other unlawful sexual practices.
- (c) The exploitative use of children in pornographic performances and materials.

PNG adopted the Stockholm Declaration and Agenda for Action, which calls on governments, international agencies, NGOs, and other concerned organizations and individuals to direct technical and material resources towards combating commercial sexual exploitation of children. It specifically calls for countries to develop National Plans of Action to implement the Agenda for Action in the five areas of: coordination and cooperation, prevention, protection, recovery and reintegration, and child participation.

The country's Initial Report to the Committee of the Convention on the Rights of the Child states that 95 percent of youth crimes are property related, stealing, shoplifting and pick pocketing (GoPNG 2003. Initial Report to the Committee on the Rights of the Child. DFA: Port Moresby).

The UN CRC Article 40.3. says Parties (PNG) shall seek to promote the establishment of laws, procedures, authorities and institutions specifically applicable to children alleged as, accused of, or recognized as having infringed the penal law.

PNG is also signatory to:

- The UN Standard Rules for Non-Custodial Measures (The Tokyo Rules 1990)
- The UN Guidelines for the Prevention of Juvenile Delinquency (The Riyadh Guidelines 1990)

Pursuant to the United Nations Convention on the Rights of the Child, which PNG ratified in 1993, a child has a right to protection from "all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child." Article 37 prohibits the subjection of children to "torture or other cruel, inhuman or degrading treatment or punishment". It further states that arrest, detention or imprisonment of children should only be used as a last resort for the shortest appropriate time, that children should be separated from adults, and that children deprived of their liberty must have the right to prompt access to legal assistance.

Key strategic domestic policy and legislative measures that have been set in place by my Government to prevent and eliminate violence against women and girls in Papua New Guinea include:

- National Medium Term Development Plan 2011 - 2015 that sets a target of achieving by 2030 zero tolerance against gender-based violence;
- National Policy on Women and Gender Equality 2011 - 2015 that strategizes to increasing advocacy against violence against women and girls; service provision to affected victims; capacity building including research and legislation development to better address gender-based violence issues;
- National Health Strategy 2011 - 2020 and HIV/AIDS Strategy 2011 - 2014 which addresses gender based violence and to reduce the impact of HIV/AIDS on women and girl victims of sexual violence;
- Enactment of Sexual Offences Act, Crime Against Children Act, the Police Act and the Evidence Act which addresses deterrence measures, criminalizing gender-based violence and dispensing justice to affected victims;
- The Judicial system is also working to make its services more accessible to victims of domestic violence by providing training and advocacy programs as well as legal services support; Eleven Family and Sexual Violence (FSV) units have been set up around the country within the Police Force; and a Family and Sexual Offenses (FASO) Unit established in the Public Prosecutors Office in the nation's capital, as a Pilot Program, which will gradually be rolled-out to other centers countrywide, aimed at adequately prosecuting and lawfully punishing perpetrators of violence against women and girls;
- Gender-based violence education is now formalized in the national education curriculum and taught in secondary schools throughout the country.

Though the Convention on the Rights of the Child [CRC] was ratified by Papua New Guinea in March of 1993, at least as of 2003 the government had not taken the additional steps to enable the CRC to enjoy the status of domestic law. Furthermore, the government has done little to incorporate the CRC's principles in

existing legislation, pass new child-related legislation, or even disseminate the CRC among the population or even among officials working with children.

The Convention Against Torture (CAT) and the International Covenant on Civil and Political Rights (ICCPR) work to prohibit torture and cruel, inhuman, or degrading treatment and punishment. Many abuses that children in PNG have been subjected to amount to “torture” which is defined in CAT to mean any act where severe pain or suffering, (physical or mental), is inflicted by a state official or with their consent or acquiescence, for a purpose such as obtaining a confession or information, punishment, intimidation or coercion.<sup>[3]</sup> PNG ratified the ICCPR in 2008 but has not yet ratified the CAT, however the prohibition against such treatment is widely regarded to have attained the status of a *jus cogens* norm meaning that it is a binding norm of customary international law from which states are not permitted to derogate.

### **National laws**

Papua New Guinea does have a formal child protection system consisting of child welfare officers, the Office of Child Welfare, and the Children’s Court. Protection proceedings are governed mainly by the Child Welfare Act of 1961, the Child Welfare Regulations of 1962, and the Infants Act of 1956.

The Constitution of Papua New Guinea provides that, “every citizen to be able to participate, either directly or through a representative, in the consideration of any matter affecting his interests or the interests of his community,” and yet nowhere is it specified that this right applies to children.

PNG’s Lukautim Pikini Act was passed by Parliament in April 2007, and updated in 2010. The Act formally focused national child protection priorities on the Convention on the Rights of the Child obligations, and increasing the emphasis on prevention and family strengthening, rather than institutional care. This Lukautim Pikinini (Child Protection) Act (LPA) of 2007, itself an important milestone, was further enhanced when stronger version of which was passed in 2009. The rights-based legislation focuses Government priority on the prevention of child abuse and neglect through the strengthening of community child protection mechanisms. It removes previously discriminatory provisions relating to children born outside of marriage and articulates that the violation of child rights (including the right to education) can now be considered a child protection risk that warrants a statutory response.

The Lukautim Pikinini Act (2009) applies to children under the age of 18

Its key points include:

- Child protection laws and child protection teams and officers
- It is a duty of a parent or guardian to provide education and guidance to their child’s well being.
- No child should be employed in any activity if it harms their education
- Children with disabilities have equal right to education.
- The Pikinini Care Fund can provide education for children under the care of the Director for Child Protection.
- Teachers and head teachers have a duty to immediately inform the Director of Child Protection or his/her delegated authority if they believe a child is in need of protection.
- A person convicted of a child-related criminal offence is never allowed to work with children.



This Act is complemented by a range of policies that aim to protect children, including the National Disability Policy (2006) and the Early Childhood Care and Development Policy (2007). Unfortunately, child welfare statistics in PNG are not strong.

The first Country Report to the Committee on the Rights of the Child was submitted late, and the monitoring of any indicators remains weak (Committee on the Rights of the Child, Concluding Observations of the Committee on the Rights of the Child: Papua New Guinea CRC/C/Add.229 (30 January 2004) (GoPNG 2008: 21) .After the ratification of the CRC, Papua New Guinea set up the Parliamentary Committee for Monitoring the Situation of Women and Children, but the committee met only once or twice. The Working Committee for the Rights of the Child was established, but it has no budget and has met only intermittently. Also, a National Council of Child Welfare in the Department of Home Affairs was created by the Child Welfare Act, but Papua New Guinea reported to the Committee on the Rights of the Child in 2003 that the Council has only functioned sporadically over the past two decades.<sup>x</sup>

PNG's Child Welfare Act defines 'neglected child' (referring to a child of 16 years or under) to include a child who habitually begs or receives alms, —whether under the pretext of sale or otherwise, or who frequents a public place for the purpose of so begging or receiving alms; or is neglected, ill treated or exposed by his parents or either of them; or who is engaged in street trading between the hours of 8 p.m. to 6 a.m., or anytime on a Sunday; or who is living under conditions that indicate that he is lapsing or likely to lapse into a career of vice or crime; or who is destitute. The Act gives Welfare Officers the power to take 'neglected children' into custody and have them made wards of the Director of Child Welfare for their own protection and welfare.(Sikani 2000:199-200).

The Vagrancy Act came into place in 1986, intending to regulate or restrict the right to freedom of movement conferred by the Constitution for the purpose of giving effect to the public interest in public order and public welfare. The Act empowers the police to arrest or summons a person if it is believed that a person has no lawful means of support or insufficient lawful means of support to live in a town or city. (p 198-9)

PNG (2000) has ratified the International Labour Organisation (ILO) Convention No 182 on the Worst Forms of Child Labour. The ILO Convention commits countries to eliminating all forms of slavery or practices similar to slavery, such as the sale and trafficking of children, and the use, recruitment, or offering of children for prostitution, production of pornography or pornographic acts.

In PNG, the police have specialized sexual offences units and Victim Support Desks focusing on improving the police response to family violence and strengthening networks and referral protocols. The establishment of Victim Support Desks in all of the capital cities' police stations speeds up police response and helps provide more appropriate police responses to cases of family violence, especially where participants have been trained at the Fiji Women's Crisis Centre or through local NGO workshops on sexual violence. The establishment of community-run safe houses for battered women in large urban settlements and the gradual strengthening of networks and referral protocols are very significant advances.

### **NGO materials and recent examples**

The fact is that the Pacific in general and Papua New Guinea in particular lags behind other countries in monitoring children at risk or in need of protection. Neither of UNICEF's recent tables for child labour and physical and/or psychological abuse of children worldwide contain data from Papua New Guinea (<http://www.childinfo.org/discipline.html>, <http://www.childinfo.org/labour.html>; see also UNICEF 2009: Progress for Children: A Report Card on Child Protection, Number 8).

The NGO discourse on ‘risk’ and particularly ‘children at risk’ (as in ‘mothers and children at risk’) is pertinent to the matter of children working on the street. There are consistent overlaps of definitions and reportage. Sources from comparative countries and PNG include the following: Agnelli 1998; Alton 1994; Aptekan 1994; Byrne 1998; Childhope 1991; Ennew 2000; Everychild 2008; HELP Resources 2005; Heschel 2003; Human Rights Watch 2005, 2006; Humanity Foundation 2003; Lovai 1998; Panter-Brick 2002, 2001, 2000; Sapak and Sapuri 2005; Sullivan 2008; Temin 2008; Tolfree 2005; UN 2006, 2003; UNICEF 2009, 2006,2005, 1998, 1996,1991; United Nations ESCAP [United Nations Economic and Social Commission for Asia and the Pacific], ECRAT [End Child Prostitution, Child Pornography And Trafficking of children for sexual purposes], UNICEF and EAPRO [UNICEF East Asia and Pacific Regional Office], 2003; UN ECPAT 1996; UNESCO 2006; UNIFEM 2002; van Bueren 1998.

‘Wellbeing’ in this strategy is defined as the absence of extreme poverty, homelessness, ill health, violence, abuse, neglect, exploitation, fear and conflict. Furthermore, wellbeing incorporates the presence of peace, health, civil relationships with others, opportunities for emotional, physical, intellectual and creative expression and fulfillment and the opportunity to realise the rights provided through the Convention on the Rights of the Child.

‘Vulnerable’ children in Papua New Guinea generally refers to children affected by HIV/AIDS, including orphans, infected children, children living in affected households, and children at risk of infection. Vulnerability does not necessarily mean separation from parents, but it does mean being vulnerable to, or ‘at risk’ of becoming separated, becoming abused, becoming unhealthy in all senses of these terms.

‘Vulnerable’ children may be orphaned by other causes; adopted and fostered children; street children, homeless or not; impoverished children; sexually exploited children; and children living in violent homes (GoPNG and UNICEF 2006b:24-39).

The problems of ‘vulnerability’ are not restricted to discrimination and stigma, reduced family circumstances, psychological problems, and isolation, but these particular conditions describe a sub-category of ‘most vulnerable.’

A category of ‘separated’ children (as in separated from parents) can be defined by their push factors, including being orphaned, especially by HIV/AIDS; being trafficked; being a refugee; and being institutionalized for a disability. Living situations that define ‘separated’ children include institutions, detention, child-headed households, streets, domestic employment (see EveryChild, 2008:2). It is universally acknowledged that separation from parents places children at risk of sexual abuse, violence, pregnancy, poor health and nutrition in general, and HIV in particular, and being trafficked for sexual or employment reasons. In sum, separation constitutes neglect in the most basic sense.

It is important to understand and ameliorate the conditions that separate parents from children, and to try to prevent them wherever possible. Separation is the most important cause of vulnerability, driving children to the street.

## **UNICEF**

The Government requires assistance to implement the *Protection, Care and Support of Children Vulnerable to Violence, Abuse and Exploitation and Neglect in the Context of the HIV epidemic in Papua New Guinea – 4 Year National Strategy 2008 – 2011* which has been developed with UNICEF support, and to build the capacity of child protection partners to support implementation of the Strategy. To this end, the Government has requested UNICEF to provide the leading technical support for the implementation of the Strategy.

Under the 2008-2012 United Nations Country Programme, the United Nations System and the Government of Papua New Guinea have agreed on a partnership designed to strengthen government capacity to deliver greater child protection outcomes. This will be the first time that the United Nations System in Papua New Guinea will formally take an integrated approach to the strengthening child protection. The United Nations Country Programme is structured around five key priority areas: Governance and Crisis Management, Foundations for Human Development, Sustainable Livelihoods, Gender and HIV/AIDS. Within the Foundations for Human Development, Health, Education and Child Protection are identified as the three key priority areas and the Child Protection

In 2009 the UNICEF Child Protection Program has been revised to reflect emerging concerns from PNG government regarding social protection. For Most Vulnerable Children, new strategies will commence based on the *National Strategy for the Protection, Care and Support of Children Vulnerable to Violence, Abuse, Exploitation and Neglect in the Context of the HIV Epidemic in Papua New Guinea (2008-2012)* (GoPNG 2008), including the training of 120 faith-based organizations in five provinces; the launching of a Centre of Excellence for faith-based organizations; and the facilitation of a forum for child-friendly alternative care and two regional Most Vulnerable Children forums (UNICEF 2008:7). The Social Protection and Violence Prevention sub-programme will also expand to an additional five provincial hospitals and five district health centres, and the Psychosocial Support Network will expand to cater to 1000 more children in 12 districts (Ibid).

In coordination with these efforts, The National Statistical Office has included key questions to measure global indicators for most vulnerable children into the Household Income and Expenditure Survey, to be completed in 2009 (see UNICEF 2008:3). These will allow for longitudinal analysis of all efforts to protect children in the country, providing measurable indicators that can help monitor and evaluate all program directed toward children's welfare. The Kundiawa Catholic Diocese in Simbu Province, through its HIV and AIDS programme, funded by AusAID, has developed a comprehensive programme to care for 183 vulnerable children, whose immediate carer has been identified as HIV positive. Originally referred to as Orphans and Vulnerable Children (OVC), the terminology is now changed to Most Vulnerable Children (MVC), to reflect a wider catchment of risks and a more appropriate address for children who should only, in the last resort, be separated from their immediate families.

AusAID's Sanap Wantaim program has trained volunteers and established certain protocols for registering the children they engage, and as UNICEF moves to replace AusAID support, they are looking to strengthen the Kundiawa Diocese Program and find the means to reproduce its successes elsewhere.

### **ChildFund and the Stop Violence Against Women and Children in Papua New Guinea Report**

This 2013 report from ChildFund Papua New Guinea features interviews conducted in Papua New Guinea by ChildFund Australia experts at City Mission Haus Ruth, Family Support Centre, Family and Sexual Violence Action Committee and Papua Hahine. Its findings tell us that education is the biggest challenge in ending what they refer to as a "culture of complicity". More than half of all rape victims who go to hospital are aged under 16. One in four is under 12, and one in 10 is under eight, ChildFund Australia's report Family and Sexual Violence in Papua New Guinea says. An interview with the manager of Port Moresby women's shelter, Haus Ruth, found about 60% of children who came to the shelter with their mothers had also been abused. The report drew together data from NGOs and UN and government agencies, and from ChildFund's own field research in the low-lying central province and Port Moresby. It found violence was as much a problem in lower-lying areas as in the more traditionally violent regions of the highlands and urban Port Moresby. "Our research found that pretty much every woman interviewed has had an instance of violence or abuse against her," ChildFund's chief executive, Nigel Spence, told

Guardian Australia([theguardian.com](http://theguardian.com), Monday 12 August 2013 07.13 BST: Children bear the brunt of abuse epidemic in Papua New Guinea).

Among the key findings of ChildFund’s research:

- In PNG women are raped, killed and maimed on a shocking scale. The brutality is severe, often involving bush knives, axes, burning, spearing and even biting.
- PNG does not have enough national programs that work with men in order to change prevailing social norms that allow widespread and obvious violence.
- With limited social services available in PNG, women often feel compelled to stay with violent men as they are the breadwinners.
- Women need medical certificates to prosecute violent partners in court but cannot always afford or access them.
- Education makes a difference – information, even a simple pamphlet, can make someone realise violence against women and children is wrong and there is a law to protect them.
- Expensive and inadequate transport makes it extremely difficult for women in rural areas to access medical attention in Port Moresby. District hospitals and subdistrict health clinics are not able to provide survivors of rape with medical treatment, emergency contraception or post-exposure prophylaxis to prevent HIV. They also lack safe, confidential spaces where women can be supported.
- Women said police were often not interested in responding to violence against them and sometimes police were perpetrators of the violence.

### **The Catholic Bishops’ Conference (Papua New Guinea and the Solomon Islands)**

The Catholic Bishop’s Conference (CBC) is a key child protection partner in PNG, and has several promising child protection initiatives which come within the MVC Strategy’s aims and objectives. UNICEF support in conducting this evaluation and will assist the CBC objectives as it forms the basis for establishing a Centre of Excellence for Most Vulnerable Children in Kundiawa. As a model centre, the aim is to roll out good practice models that can be replicated elsewhere in the country for the protection, care and support of vulnerable children.

#### ***STATEMENT on APPROPRIATE CARE OF THE CHILD***

*April 15, 2013*

*In 2007, the Catholic Bishops of Papua New Guinea and Solomon Islands issued a pastoral letter about the care of children. The letter was headlined by words of Jesus from the Gospel of Luke, “Let the children come to me...” (Luke 18:15). The bishops also declared 2007 a Year for Children, a time to think about our children and how to make sure their lives are safe, happy, and filled with good experiences as they grow toward maturity.*

*The Catholic Church in Papua New Guinea and Solomon Islands is very serious about the protection of children. Even before the Year for Children, the Catholic Bishops and Religious Congregations put in place protocols to deal with complaints of sexual abuse of children by priests, religious and church workers. These protocols have been reviewed often and continuously strengthened. They are carefully followed when allegations of sexual abuse are reported. Of greatest concern to us are the victims, children who suffer any sort of abuse.*

*Now the Catholic Church intends to make appropriate care of the child an even more important and essential work of the Church, its clergy, religious and laity. This effort has already begun with awareness*

*talks and child protection programs aimed at helping individuals, families and communities reflect on the problem of child abuse, which, along with domestic violence in general, has become an increasingly serious concern in PNG and Solomon Islands in recent years. We have begun drafting a Child Protection Policy that will be followed in our dioceses, parishes and institutions. It will give guidelines for good conduct for priests, religious and Church workers in their relationship with children. In addition, we are developing a manual for giving awareness on the appropriate care of the child which we hope will be available before the end of the year. At the same time we see the need to train committed men and women to carry out child protection awareness programs in both English and Tok Pisin for people in all walks of life.*

*The Papua New Guinean Parliament passed a strong and comprehensive law concerning child protection in 2009 called Lukautim Pikinini Act 2009. We call on members of the Catholic Church, along with all people who care about children, to become familiar with the law. We strongly urge law enforcement and the courts to diligently enforce Lukautim Pikinini Act 2009. Traditional and cultural solutions by themselves are no longer able to deal with the problem of child abuse in our society, and may now be part of the problem.*

*The most evil form of child abuse is abortion, the deliberate killing of the unborn. Although it is not directly covered under Lukautim Pikinini Act 2009, abortion is illegal in PNG and the Solomon Islands. There are, however, those who are relentless in their desire to change that. We strongly suspect that abortion is already routinely practised by some health professionals. Abortion advocates in other countries use any means available to promote their cause, and they will do the same in PNG and Solomon Islands if given the opportunity. Favourite strategies include presenting the issue as one of “women’s health”, or family planning, a means of birth control or of limiting population growth. Who is the real victim here? A woman? A family? The world? Secure in the womb, a child awaits the day of its birth into the world and already it may be in danger. We earnestly pray that our political leaders will have the wisdom and strength to resist the temptation to bow to pressure from individuals and groups who would like to make abortion legal.*

*In PNG and Solomon Islands a young person is legally a child until the age of eighteen. Many children face a variety of dangerous threats on their way to adulthood. Lukautim Pikinini Act 2009 describes different kinds of child abuse, which can be grouped in several general categories:*

- physical abuse of a child,*
- sexual abuse of a child,*
- emotional abuse of a child,*
- neglect of a child.*

*Although there are many incidents of child abuse in schools and other institutions in the community, sadly most child abuse takes place within the family. The first right of a child, after the right to life, is to have a father and mother who love and protect their children in a stable family with a happy, peaceful environment in the home. Today we face a real crisis in this respect, a breakdown in marriage and family life. Too often parents get violent with each other and their offspring. Tensions related to changing cultural and social structures in PNG, as well as such things as alcohol and drug abuse add to the problem. Casual forms of adoption, which, in some cases, is nothing more than buying and selling of children, are becoming more prevalent in our society. In addition, we should not forget that the practice of polygamy can also have a negative effect on children. Abuse of children is frequently the result of ignorance, misguided social custom and people just doing what was done to them when they were young. Habits of abuse can, in many situations, be broken by good awareness programs and serious community conversations. However, real conversion is needed and the Church, all of its members, must take part in an effort to make the lives of children safe and happy.*

*Awareness programs, and the discussions that follow them, have already been presented to a wide variety of audiences in various parts of PNG. These have been an eye-opening experience for people of all ages in different life situations. This gives us hope that great progress in the prevention in all forms of child abuse is possible. Every one of us should learn what appropriate care of children really means. Then we should humbly examine our own behaviour, make changes where necessary and become committed protectors of children ourselves.*

*Our children, such a beautiful a gift from God, such a joy to us, are also so very vulnerable and in need of our care and protection. Open your eyes and look around! You will see that children live in a very dangerous world. Let us all work toward a child safe Papua New Guinea and Solomon Islands.*

*The Catholic Church is committed to the protection of children and will work with families and all people of good will to ensure our children have a safe environment in which to live happy lives as they grow “both in body and wisdom, gaining favour with God and men” (Luke 2:52).*

*+Archbishop John Ribat MSC*

*CBC PNG/SI President & Chairman of the HSS/CTI Episcopal Board*

### **The PNG Healing Foundation**

The PNG Healing Foundation provides information on programs and strategies to address violence and trauma vortex in individual lives, families and communities. Their promotional material reports that,

These ideas and strategies were developed based on a workshop conducted by Emeritus Professor Judy Atkinson on the 24<sup>th</sup> of June to the 12 of July 2013. The training was on Family Violence and Community Healing. Through on-going meetings with the participants who attended this workshop, directions and strategies in this document provides the basis for organizational strategic planning and intervention. The organization is in its infancy stage and the prospect of future activities and interventions will be included in the future. We therefore envision that people involved in our programs will be empowered to overcome trauma through healing process.

...The PNG Healing Foundation is an organization that initially gains its formation through a group of vibrant and young innovative Papua New Guineans who compassionately wanting to contributed their skills and knowledge. The foundation focuses its activities to heal people, share culture by re-generating physical, emotional, mental well-being of individuals, their families and communities. The foundation also strives to strengthen families and communities through personal, group and community growth and development within their natural environment settings.

Our Vision is to make a home safe leading to a safer community

### **CUMA – Children’s University of Music and Arts**

Set up in early 2009 by Peter and Lydia Kailap, CUMA was developed in order to provide the children of the area with educational, social and artistic skills which will help assist in their development and future prospects.

### **Oxfam International PNG/Oxfam New Zealand in PNG**

Oxfam helps fund the only water airplane in Papua New Guinea. Last year, Samaritan Aviation delivered over 20,000 kg's of medical supplies to remote communities. Oxfam's programme in PNG (now discontinued?) to combat gender violence was called Ending violence against women, and Garman explained that it involved obtaining legal help for women who had been attacked, providing medical assistance as well as other kinds of help.

### Domestic violence in PNG best tackled with community groups

Posted at 02:19 on 22 August, 2013 UTC

An aid worker in Papua New Guinea says the best way to stop domestic violence is to work through established community groups. Phillippe Allen, the acting country director of Oxfam, says he connects with local initiatives such as the Lifeline Women's Refuge and Papua Hahine, who have helped about 2,000 women this year.

Mr Allen says one aim is to give groups the confidence to express the same outrage as was seen in India when a woman was raped on a public bus. There are 4000 men and boys being followed up through awareness programmes and Mr Allen says the Melanesian chiefly system must be used.

"You have to appreciate the particular Melanesian way of doing things, access to networks, even simple things like languages, there's a lot of different languages in this country. By working with people from those provinces, from those communities, I think you're much better able to make a direct connection with people and get to the core of some of the problems we face."

Phillippe Allen says at least a third of the men they are tracking are aware that violence is wrong and against the law.

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PO Box 123, Wellington, New Zealand

### Conclusion/recommendations

The urgent issues facing children in Papua New Guinea today stem from the strains of rapid social change. Family strife affects children in many ways. For some time violence against children has remained the secondary concern in discussions about domestic violence, but things have changed now. With more fractured families, women and children fleeing abusive home lives, children are being isolated from the safety net of relatives they might turn to in the village. Children sent to town, born in town, living and working without adult companionship, are more vulnerable than ever before to the violence of strangers. Sexual exploitation, sexual abuse, child prostitution, the rape of younger and younger children, and the unquantifiable psychological stress of moving from the rural to a cash economy....are problems that appear to have proliferated in recent years.

Five years ago when NSA conducted research on the child protection services available in seven provinces, it was not easy to find safe havens anywhere, much less fully operational ones. But we did

discover an important fact: that individuals everywhere have been opening their doors to relative strangers in need for generations, and that they do so without real funding and with little recognition. Not just church groups and trauma centers, but private homes---people taking in mothers and children because they recognize and respond to their needs.

This is a wholly Melanesian response. It is but the modern equivalent of community responsibility and care giving in traditional society. There are women's groups, individuals, coalitions of concerned citizens in some of the most desperate settlements and mine sites striving to protect children and keep them together with their mothers and fathers. This will always be the preferred alternative to separated children at risk from relatives who can provide both cultural identity and material entitlements for their future. It is a policy dilemma for government and non-governmental donor organizations, however. Do we institutionalize these 'homes' in such ways that they become the first 'orphanages' of PNG---or do we find another way?

The other way seems to be emerging from a coincidence of social media and public awareness. There is now, unlike five years ago, a real 'imagined community' of internet activists in PNG who are publicizing social problems that once lived in local privacy, in the tendency of all small communities to see-no-evil with regard to family strife.

### **Child Protection in Practice Table**

CP System Element	Strengths	Gaps/Weaknesses
1. Laws, Policies, Standards and Regulations which determine the system's functions, mandates and functions	Sufficient to cover the current state of children in need/at risk, but insufficient to the growing urban context where children are at higher risks	Poorly adapted to local cultural settings; further legislation needed to protect children from corporal punishment by strangers (mainly in urban contexts).
2. Presence of services and service delivery mechanisms which provide protection for children.	Private and public refuges are becoming more readily available in towns, namely in settlements	These are not always accessible for those most at risk; girls have a harder time than boys seeking shelter. Shelters are often left to people and institutions already existing in towns---there is need for more buildings.
3. Capacities to provide and perform child protection services, including capacity building, human and financial resources, and adequate facilities.	The services are often delivered voluntarily by concerned citizens	Constrained by economic factors, the coordination between these providers is often poor; lacking transport, personnel
4. Cooperation, coordination and collaboration mechanisms which insure that all elements of the systems, formal and informal, across different sectors and levels (global, national & local) work in a holistic and coordinated manner to ensure protection of children.	Mechanisms exist at all levels of formal and informal, but without systematic coordination or links	Smaller NGOs are competitive about their clientele, need to be linked economically with the bigger NGOs to provide incentive for cooperation. Transport, building space, and experienced/trained personnel always lacking.
5. Accountability mechanisms which ensure the system	Not known	Hampered by poor record of residential/cultural status for all



responds effectively to key child protection concerns, and functions according to the CRC, relevant laws, and in the best interest of the child.		citizenry
6. Circles of care which include attitudes, values, behaviours, and traditional practices; and a caring and supportive immediate social environment.	Healthy and viable in remote or village settings, where cultural homogeneity exists	
7. Children's resilience, life skills and participation which encourage children to contribute to their own protection and that of others.	Strongest in remote culturally homogenous locations	

## **Recommendations**

**1. Break down the silos of expertise in child protection.** What remains lacking is a strong network between these many nascent service providers. Those with international funding and the capacity to support them, must come together and create fora and meeting spaces and communication between these grassroots groups, as between the grassroots and themselves. It is almost as dangerous to be reinventing the wheel with new projects as it would be to hand project monies to political actors. All available funds should be used to redouble the successes that already exist on the ground. More interaction between local and national NGOs, between well-meaning volunteers and well-heeled aid experts, is virtually needed to normalize and publicize basic ethical standards for handling children in need. Multi-purpose NGOs have services that might help organizations focusing on children (health, education, trauma, youth employment, transport, small business and women's NGOs for example), and so these services can be pieced together in ways that are mutually reinforcing for all stakeholders.

**2. Support social media platforms.** One need only to read the following item from a recent US human rights web site to understand the importance of this: <http://www.viralnova.com/justice-for-quinten/>. But the most important advance for protection of children and women will come with the increased availability of mobile telephony and internet. The first has already proven vital to the distribution of awareness information on social and medical issues, including the addition of SMS text update programs by Digicel in cooperation with the Department of Health and other government agencies. And while increased access to phones is extremely important for emergency relief in cases of domestic violence, it has also stepped up a lot of harassment by men 'trolling' phone numbers just as they do on the internet and Facebook pages in PNG (See Sullivan 2010).

The police have been chastised by international attention already, and now they are systematically reported upon my blogs and Facebook pages and emails. As Digicel and other internet service providers expand their networks across rural PNG, and as mobile phones become ubiquitous (if not internet access quite yet), more people are speaking out. They are acting on impulses that used to be suppressed: outrage, empathy, shock. This is important for raising public awareness in general and male consciousness in particular---it cannot be overestimated.

2a. Support radio awareness programming. Radio remains the most important communications medium in PNG today and so little exists on the radio that truly informs and educates the public.

**3. Educate men.** This is an objective more and more NGOs have taken aboard, Until men see their roles in a new way, until they understand the triggers to violence, they can hardly work to prevent domestic violence in general. Programs that involve men---not demonize them---are extremely important. Young fathers, old polygamists, raskols gang members, and boys vending small goods on the street---these players must become the OBJECT as well as the SUBJECT of family trauma/domestic violence/children in need discussions.

**4. Women helping women.** When a woman flees her husband's place and tries to make a life somewhere new, she has forfeited most if not all of the support structure that once surrounded her. There are no sisters for child care, aunties for emergency food, brothers for security, and so forth. The need to strengthen whatever services may now exist in towns for women, and especially single parents, is urgent. Keeping women afloat economically and socially will stem the flow of desperate children working and living on their own. This means microfinance, child care services, social groups, and affordable housing are all crucial to the well being of children, as they matter to parents working in town.

**5. Safe houses.** Physical safety is urgent: there is a need for refuges, family homes, safe homes. And a need to support those small but successful projects already providing refuge for children in towns. Across PNG. CUMA PNG, Oxfam, Friends Frangipani, PNG Healing Foundation, and many more ad hoc under-funded groups now exist to take in and mend broken families. We hesitate to suggest permanent homes for children without parents, which would be orphanages, but we recognize the dire need for safe housing to be made available to all victims of domestic violence and family trauma. This is successfully being accomplished by informal cooperatives of kind people all across PNG. Reinforcing their efforts, providing educational and transport services, even coordinating donations for commercial sponsors, would all be beneficial in the short term. In the long term, more refuges like Haus Ruth should be built and staffed in major towns.

**6. Juvenile justice reform.** The ambiguity of children's status in the modern context has led to a public fear and even the perception of criminality with those young people most in need today. Just as there must be clearer lines drawn between criminal and non-criminal activities for PNG minors (and the Law and Justice Sector Secretariat could do more), there is also a need to re-examine Restorative Justice. Who benefits from compensation? What other forms of non-sentencing alternatives exist for children in PNG, and how can we expand and improve these?

## **Resources**

### **External Links:**

- [Universal Periodic Review, Papua New Guinea, Responses to Recommendations 2011.](#)
- [United Nations Convention on the Rights of the Child.](#)
- [Human Rights Watch, "Making Their Own Rules: Police Beatings, Rape and Torture in Papua New Guinea, 31 August 2005.](#)
- [Human Rights Watch, "Still Making Their Own Rules: Ongoing Impunity for Police Beatings, Rape, and Torture in Papua New Guinea, 30 October, 2006.](#)
- [Juvenile Courts Act 1991 \(PNG\)](#)
- [Report of the Special Rapporteur on torture and other inhuman or degrading treatment or punishment, Mission to Papua New Guinea 2010](#)
- [UNICEF, At a glance: Papua New Guinea, Statistics](#)
- [Report of the Royal Papua New Guinea Constabulary Review Committee 2004 \("Kimisopa Report"\)](#)
- [UNICEF "Pacific region turning spotlight on achieving justice for children", 10 March, 2009](#)

- [Juvenile Court Protocol For Magistrates - Checklist](#)
- [Constitution of the Independent State of Papua New Guinea](#)
- [Village Courts Act 1989 \(PNG\)](#)
- [Evidence Act 1975 \(PNG\)](#)
- [United Nations Convention Against Torture](#)
- UN Committee for the Rights of the Child: [www.ohchr.org/EN/HRBodies/CRC/Pages/CRCIndex.aspx](http://www.ohchr.org/EN/HRBodies/CRC/Pages/CRCIndex.aspx)

**Facebook pages of interest:**

Papua New Guineans Against Domestic Violence  
 ARISE!PNG  
 Simbu Children’s Foundation PNG - Say No to Violence Against Women  
 CUMA Children’s University of Music and Art  
 Trupla PNG  
 PNG Way Forward  
 PNG Healing Foundation  
 The Papua New Guinea Children's Foundation (PNGCF)  
 PNG Yumi Kirap  
 Sharp Talk

Min. for Correctional Services	<b>Jim SIMITAB</b>
Min. for <a href="#">Education</a>	<b>Paru AIHI</b>
Min. for <a href="#">Health</a> & <a href="#">HIV/AIDS</a>	<b>Michael MALABAG</b>
Min. for Housing & Urban Development	<b>Paul ISIKELI</b>
Min. for <a href="#">Inter-Government Relations</a> & District Development	<b>Leo DION</b>
Min. for Police	<b>Nixon DUBAN</b>
Min. for Justice (& <i>Attorney General</i> )	<b>Kerenga KUA</b>
Min. for <a href="#">Labor &amp; Industrial Relations</a>	<b>Mark MAIPAKAI</b>
Min. for Religion, Youth and <a href="#">Community Development</a>	<b>Loujaya TONI</b>

**PNG Government Websites:**

- [Department for Community Development](#) ☐
- [Department of Communication and Information \(DCI\)](#) ☐ (off-line)
- [Department of Education](#) ☐ (under construction)
- [Department of Health](#) ☐
- [Department of Labour & Industrial Relations \(Foreign Employment Division\)](#) ☐
- [Department of National Planning & Monitoring \(DNPM\)](#) ☐
- [Department of Personnel Management \(DPM\)](#) ☐
- [Department of Police](#) ☐ (under construction)
- [Department Of Prime Minister and the National Executive Council \(PM&NEC\)](#) ☐
- [Department of Provincial and Local Government Affairs \(DPLGA\)](#) ☐
- [Ministry of Inter Government Relations](#) ☐
- [National Parliament](#) ☐ (under construction)
- [Prime Minister](#) ☐
- [Prime Minister and Cabinet](#) ☐
- [Law and Justice Sector](#) ☐
- [National Youth Commission \(NYC\)](#) ☐

<p><b>Anglicare Stop AIDS PNG</b>  PO Box 6491, Boroko  National Capital District  Tel: 325 1855 Fax: 325 1103</p>	<p><i>Anglicare Stop AIDS PNG offers counselling services to victims of family violence and HIV/AIDS, conducts awareness on the same through visiting secondary schools, settlements and village communities. They also provide training for peer educators.</i></p>
<p><b>ChildFund Papua New Guinea</b>  PO Box 671, Gordons  National Capital District  Tel: 323 2544 Fax: 323 2562  Email: <a href="mailto:admin@childfund.org.pg">admin@childfund.org.pg</a></p>	<p><i>ChildFund PNG works in partnership with children and their communities to provide practical support such as life saving health care, clean water, and the chance to go to school. By empowering people to voice their need and supporting them to address the issues that affect their daily lives - ChildFund PNG supports long term, sustainable community development</i></p>
<p><b>Country Women's Association (CWA)</b>  PO Box 154, Madang  Madang Province  Tel: 852 2216 Fax: 852 2506</p>	<p><i>CWA Madang offers financial assistance to organisations that need assistance to implement projects within the communities in Madang.</i></p>
<p><b>East New Britain Sosesel Eksen Komiti (ENBSEK)</b>  PO Box 780, Kokopo  East New Britain Province  Tel: 982 9279 Fax: 982 9301  Email: <a href="mailto:enbsek@datec.com.pg">enbsek@datec.com.pg</a></p>	<p><i>ENBSEK provides basic counselling services to victims of family and sexual violence, conduct awareness on above and referrals to Police (SOS), Courts and Welfare Divisions. It has a crisis centre providing refuge for victims and also encourages gender participation. It conducts basic training on counselling, family laws and family life.</i></p>
<p><b>East Sepik Council of Women (ESCOW)</b>  PO Box 75, Wewak,  East Sepik Province  Tel: 856 2025 Fax: 856 2131  E-mail: <a href="mailto:escow@datec.net.pg">escow@datec.net.pg</a>  E-mail: <a href="mailto:escow@pngbacdok.net">escow@pngbacdok.net</a></p>	<p><i>Dedicated to promoting the grass roots development through the strengthening of Women, their organisation, their families and their communities.</i></p>
<p><b>Family Health &amp; Rural Improvement Program</b>  PO Box 35, Tari,  Southern Highlands Province  Tel: 540 8088, 540 8028 Fax: 540 8028  E-mail: <a href="mailto:imrtari@datec.com.pg">imrtari@datec.com.pg</a></p>	

<p><b>Family Planning Ass. Inc.</b>  <b>PO Box 7123, Boroko,</b>  <b>National Capital District</b>  <b>Tel: 325 5100</b></p>	
<p><b>Family Voice Inc.</b>  <b>PO Box 1641, Goroka,</b>  <b>Eastern Highlands Province</b>  <b>Tel: 532 3084 Fax:532 2737</b>  <b>E-mail: familyvoice@datec.com.pg</b></p>	<p><i>To promote healthy and supportive family relations, develop awareness of family members rights and responsibilities and respond to family issues related to sexual violence.</i></p>
<p><b>Gazelle Womens' Desk</b>  <b>PO Box 703, Rabaul,</b>  <b>East New Britain Province</b>  <b>Tel: 982 8647 Fax: 982 8647</b></p>	
<p><b>Hope Worldwide PNG (HOPE)</b>  <b>PO Box 3878, Boroko</b>  <b>National Capital District</b>  <b>Tel: 325 6901 Fax: 323 0419</b>  <b>Email: fredugie@online.net.pg</b>  <b>(Mr. Frederick Ugwasola)</b></p>	<p><i>HOPE Worldwide conducts awareness in schools and in urban communities on HIV/AIDS, Growth and Development and video sessions and distribute materials on various programs</i></p>
<p><b>Individual Community Rights Advocacy Forum (ICRAF)</b>  <b>PO Box 1104, Boroko</b>  <b>National Capital District</b>  <b>Tel: 325 1537 Fax: 325 1415</b></p>	<p><i>ICRAF offers legal advice in the following areas: women &amp; children rights or human rights; natural resources and land ownership. It also has a refuge centre for women and children victims of family violence.</i></p>
<p><b>Lifeline PNG</b>  <b>PO Box 6047, Boroko</b>  <b>National Capital District</b>  <b>Tel: 326 1680 (office) Fax: 326 1177</b>  <b>Counselling: 326 0011</b></p>	<p><i>Lifeline offers basic counselling services through phone as well as visiting and basic training programs. It has a refuge centre for victims of domestic violence.</i></p>

<p><b>Lousiade Womens Association</b>  <b>PO Box 24, Bwagaoia,</b>  <b>Misima Island, Milne Bay Province</b>  <b>Tel: 643 7443 or 643 7443</b></p>	
<p><b><u>Lutheran Development Service (LDS)</u></b>  <b>PO Box 291, Lae,</b>  <b>Morobe Province</b></p>	<p><i>LDS is a faith based development entity of the ELC-PNG with links to over 3000 volunteer development workers nationwide</i></p>
<p><b>People Against Child Exploitation PNG (PACE)</b>  <b>PO Box 58.72, Boroko</b>  <b>National Capital District</b>  <b>Tel: 320 3375 Fax: 321 4738</b></p>	<p><i>PACE PNG provides counselling and refuge to women and children as well as raising awareness and training on child abuse and commercial sexual exploitation of children.</i></p>
<p><b>PNG Red Cross Society</b>  <b>P.O. Box 6545, Boroko,</b>  <b>National Capital District</b>  <b>Tel: 325 8577 Fax: 325 9714</b></p>	<p><i>Red Cross society is a humanitarian organization working towards improving vulnerable people's lives</i></p>
<p><b><u>Port Moresby City Mission</u></b>  <b>P.O.Box 5872, Boroko,</b>  <b>National Capital District</b></p>	<p><i>To provide physical, emotional and spiritual help through practical, positive programs at the point of crisis and to develop skills and potential which will enable people to become self-reliant</i></p>
<p><b>The Salvation Army (Development Services)</b>  <b>PO Box 3, Kainantu,</b>  <b>Eastern Highlands Province</b>  <b>Tel: 537 1279 Fax: 537 1279</b>  <b>E-mail: salvo@datec.com.pg</b></p>	

<p><b>Save the Children Fund</b>  <b>P.O. Box 667, Goroka,</b>  <b>Eastern Highlands Province</b>  <b>Tel: 532 1825; 532 1522 Fax: 532 2737</b>  <b>E-mail: cpm@daltron.com.pg</b></p>	<p><i>Save the Children fights for children's rights - delivering immediate and lasting improvements to children's lives</i></p>
<p><b><u>World Vision PNG</u></b>  <b>P.O.Box 4254, Boroko,</b>  <b>National Capital District</b></p>	<p><i>World Vision is a Christian relief, development and advocacy organisation dedicated to working with children, families and communities to overcome poverty and injustice</i></p>
<p><b><u>YWCA of Papua New Guinea (National Office)</u></b>  PO Box 5884, Boroko,  National Capital District  Tel: 325 2181 Fax: 325 6158  E-mail: ywcapng@datec.com.pg</p>	<p><i>As a worldwide movement, the YWCA in PNG is committed to empower women to advocate against social, economic and political injustices</i></p>
<p><b>YWCA of Papua New Guinea (Goroka)</b>  PO Box 636, Goroka,  Eastern Highlands Province  Tel: 532 2867</p>	<p><i>YWCA Goroka's prime area of work in EHP is in the area</i></p>
<p><b>Friends Frangipani</b>  Moresby   512friendsfrangipani@gmail.com</p>	<p>Port   <i>Friends Frangipani works with all sex workers in PNG. female, male, transgenders, and PLHIV sex workers. We work with other NGO partners to design activities and programs specifically sex workers to address our needs and make services that are appropriate and accessible and free from discrimination. We also work closely with Government organisations to advocate for the Human Rights of sex workers.</i></p>
<p><b>Meri Help Meri Foundation (Madang)</b>  Lucy Kikii Buck, Director  PO Box 262  Madang 511  Madang  675 422 1504  675 72505906/70611438  <a href="mailto:Luckybucks57@yahoo.com">Luckybucks57@yahoo.com</a></p>	<p><i>Woman's informal sector business and development group, with charitable social projects for women and children</i></p>
<p><b>Papua Hahine Social Action Group, NCD.</b></p>	<p><i>Working in NCD, Central Province, Western Province, Gulf, Oro and Milne Bay Province. Susan Setae, Director.</i></p>

<b>PNG Healing Foundation</b> <b>Ms Rosa Ipai</b> <b>PO Box 1585 Boroko NCD</b> <b>Ph 72234291</b>	<i>The PNG Healing Foundation provides information on programs and strategies to address violence and trauma vortex in individual lives, families and communities.</i>
<b>Children's University of Music and Arts (CUMA)</b> <b>Kaugere, NCD</b>	<i>Children's University of Music and Arts Set up in early 2009 by Peter and Lydia Kailap, CUMA was developed in order to provide the children of the area with educational, social and artistic skills which will help assist in their development and future prospects</i>
<b>Oxfam International PNG</b> Goroka Wewak and Port Moresby office Box 3106 Boroko/ Lokua Ave 323 1168 PO Box 3284 Goroka/ Kylie St 532 1788	<i>Oxfam takes a rights-based approach to development: this may take the form of practical support, to achieve essentials like safe water, basic education, a reliable food supply or increased resilience to cope with disasters or conflict. We also seek to ensure that lasting solutions are found by advocating for changes to the structures and policies that keep communities in poverty.</i>

The following grid comes from Sullivan and Keleba 2010, and has not been fully updated:

Organization	Types of services provided	Contact Details
<b>GOROKA</b> Mercy Works - Goroka	Drop-in centre; Counseling, Juvenile Support	Sr Maryanne Kolkia Program Coordinator Ph/Fax: 5321588 mercypjt@online.net.pg PO Box 1641, Goroka Naomi Yupae familyvoice@datec.com.pg Ph: 532 3084  Fax: 532 3085
EHP Family Voice	Drop-in centre	
Christian Life Centre Church Family Sexual Violence Action Committee	Accommodation, Feeding  Gerard Saleau, Chairman C/-PNGIMR PO Box 60, Goroka, EHP Ph: 532 2800 gerard.saleu@pngimr.org.pg	Pastor Larry C/EHP Family Voice
Catholic Family Life	Counseling Referral to Child Welfare	Sr Cabrana Maruanthia PO Box 164, Goroka, EHP Ph:532 1798 cfla@online.net.pg
Oxfam PNG International Goroka		Stephanie Walters Oxfam Highlands Program Managaer Ph: 532 1788 staphanie@oxfampng.org.pg



UNICEF, ZONAL Office	David Glama Officer In Charge UNICEF, ZONAL Office P.O Box 1142 Goroka EHP Ph. 532 3020 dglama@unicef.org	
Detective Sergeant Judy Girua – Sexual	Sexual Offence Squad (SOS), Goroka EHP Ph: 532 1222 ext 229	
Offence Squad (SOS) - Police The Salvation Army	Major Stephen Nemiah The Salvation Army (Development Services), PO Box 3, Kainantu Ph: 537 1220 salvo@datec.com.pg	
KUNDIAWA Private	Accommodation, Feeding	Anna Aglua C/Chimbu Provincial Youth Officer Kiudiawa, Chimbu Province
Kup Women for Peace	Resource centre; Drop-in centre	Angela Apa, Chairwoman Kup Women for Peace PO Box 341 Kundiawa, Simbu Cel: 72714892
Meri I Kirap Sopotim (MIKS)	Sarah Garap Cel: 7684 2189 sgarap@online.net.pg	
Welfare Office	Welfare service; Counselling	Welfare Officer Simbu Provincial Administration, PO Box 192, Kundiawa Ph: 7351155
MT HAGEN Mercy Works	Drop-in centre; Counseling; Juvenile Support; Weekend Sports; Financially managements training and support	Louise Parenjo Ph: 5423517
Home Offensive, Venerable Children School Fee and Assistance – Catholic Church	Care and Support, Counseling, Emotional support	Agnes Mek Cel: 71628136
Global Children Foundation	Care and support, feed, clothing	Theresa Goiba Cel: 6891281
WHP Hope Foundation for Orphans and Vulnerable	Joshua Levi Cel: 72828971 Ph:542 2235	
Children Catholic AIDS	Care and Support, Counseling Radio program	Jenny Mek Ph: 542 2255 Cel: 72492744 jennymek@ymail.com

Anglicare Stop AIDS	Provide Home Based Care (HBC) training; care of PLWHA; VCT; Community care programs; Community theatre programs; capacity building	Robbie Gillespie, Lucy Watt Anglicare Stopaids PNG Aipo Rongo Diocese PO Box 893, Mt Hagen acpngair@global.net.pg
Rural Women's Development Initiative	Lilly Besoer PO Box 1117 Mt Hagen WHP Cel: 72822896/72822898 lillybesoer@yahoo.com	
Catholic Orphans Program	Jenny Mek Trinity FM Catholic Radio Service (Human Rights Radio Program), PO Box 54, Mt Hagen WHP Ph:542 2255 Fax: 542 2128	
CWA Early Childhood Education Resource Centre	Esther Alfred CWA Early Childhood Education Resource Centre	
Sisters of Notre Dame Salome Care Centre	Sister Rose Bernard	
Catholic Family Life Services Welfare Service, Western Highlands Provincial Administration	Maggie Turwai Dulcie Niba Provincial Advisor PO Box 17, Mt Hagen Ph: 5423793	
WEWAK		
East Sepik Council of Women	Drop in centre; Counseling; Feeding domestic violence victims	Sophie Mangai Ph: 4562025, Cel: 76555818
East Sepik Committee Against Violence Against Women	A grassroots women's organization that is attempting to effect change in the East Sepik with regards to violence against women. It is a full-time crisis counseling and support service provider and has been actively involved in legal aid and support services.	C/ - PO Box 107 Wewak 675 – 856- 675 – 856- Rebecca Alman – Co-ordinator
Save Centre for Abuse Children (Proposed)	Accommodation, Feeding, care and support in her private home	Gloria Hugh Care Giver C/ Callan Services Ph: 4561088
Help Resources	Josephine Nimaroto Director or Robert Agoma Program Cordinator PO Box 1071, Wewak, ESP Ph: 456 1615	
Boys Town	Rehabilitation, Counseling, Feed, Accommodation, Spiritual Development	Br.s Adolf Rowan PO Box 107, Wewak Ph: 4562370

Save The Children Fund	No programs for children; There are programs for mothers and young women	Bill Humprey Project Coordinator SCFiPNG PO Box 1383, Wewak 531, ESP. Ph/Fx: 456 1126 eswchp@daltron.com.pg
Callan Services	Special education resources centre; Child Protection	John Kaisek Principal or Rose Kum Facilitator Callan Services for Disable Person, PO Box 60, Wewak ESP Ph: 4561910/456 1081
The Salvation Army		Captain Micheal Dengi The Salvation Army PO Box 184 Wewak Cel: 76917710
Welfare Officers – Department of Community Development		The Manager Division of Community Development BMS Free Mail Bag, Wewak Ph:
Tulubu Oil Palm		Spencer Poloma Manager Tulubu Oil Palm PO Box 356 Wewak Ph: 4562481
spencer.poloma@hotmail.com LAE		
Child Welfare Office Department of Community Development	Counseling, Drop in Centre; Referral to police;	Ms Emily Bosky Ph: 473 1702 Cel: 73444357 emily.bosky@yahoo.com
Lae City Mission Child Care	Feeding, Accommodation, School fees, Medical fees, Counseling – General Parenting	Larry George Director Lae City Mission PO Box 255, Lae Morobe Province Ph: 472 4370 lcm_hausclaire@onlie.net.pg
Lae City Mission Farm	Vocational training, distant education through FODE, Feeding, Accommodation, On the Job training arrangement, Counseling, Spiritual Teachings	Pastor Dean Peu Plantation Manager Ph: 4751214
Save The Children Fund	Counseling, Drop-in Centre, Sex education, Condoms	Steven Yoifa Senior Project Officer Ph: 472 0881 syoifa@lae.savethechildren.org.pg

Erap Boys Town	Rehabilitation program; includes agriculture training, primary education, counseling, Sports, and Religious activities	Br Mathias Gilgil Superintendent or Br. Steven Bongi D/Superintendent
Heduru AIDS Care	Feeding, Clothing, Counseling	Nancy Nonofa Digicel: 71751361 Or
Evertius Ruruk Ph: 472 8583 Adventist Development and Relief Agency (ADRA)	HBC training; Support services to PLWHA, VCT, Community mobilisation	Audrey Ahwan Program Director PO Box 3260, Lae Morobe Province Ph: 472 7088 or 472 7638 audreyahwan@adrapng.org.pg
RABAUL/KOKOPO Toma Vunadirdir Child Abuse Committee/Child Abuse and Welfare Service Department of Community Development	Law and Order awareness to the communities Counseling, Recording of cases, Referral to Police, Community Awareness	Mrs Gervina B Laria Co-coordinator Child Abuse and Welfare Service PO Box 921, Kokopo ENB Province Ph: 983 7130
Community Based Correctional Services Depart of Justice and Attorney General	Rehabilitation Program for children who are convicted by court	David Paul Senior Community Corrections Officer Community Based Corrections Ph: 982 8846 cell: 71025528
Department of Community Development – East New Britain Provincial Administration	Coordination of all stakeholders involving in community development activities	Christine Masu Provincial Advisor PO Box 714 Rabaul Ph: 9829175
Barefoot Community Services	Awareness on rights of Women and Children	Simon Passingan MNCL Barefoot Community Service, PO Box 3381, Rabaul Ph: 9829758/9829759 barefoot@online.net.pg
East New Britain Sosel Ekson Komiti	Awareness and Training on Child and Women Rights in the communities	Peter Tutua Director East New Britain Sosel Ekson Komiti, PO Box 780, Kokopo, ENB Province Ph: 982 9279 spiave@yahoo.com.au
Gazelle Women's Desk		Coordinator Gazelle Women's Desk PO Box 703, Rabual, ENBP Ph: 982 8647 (Coca-Cola)
Fax: 982 8647 Pacific Heritage Foundatin		Pacific Heritage Foundation PO Box 546, Rabual Ph: 982 1294

Fax: 982 1381

PORT MORESBY

The Foundation for Women and Children – We Care

Provide clothes, school fees, food, literacy

Father John Glynn OL  
Patron and Foundare  
WeCARE!  
PO Box 4187  
Boroko NCD  
Ph: 3402408  
Home: 3235667  
Cel: 71471521  
wecarepng@gmail.com

or  
Josephine Tromenge  
Program Manager  
Hayward  
7 Mile

Tembari Children Care – 7 mile  
Digicel Foundation

Elementary education, feed,  
clothing, care and support

C/ Digicel Foundation  
tembaricare@yahoo.com

Port Moresby City Mission

Rehabilitation Program –  
literacy, feeding,  
accommodation, life-skills  
training

Pastor John Reesink  
General Manager  
PO Box 5872  
Boroko, NCD  
Ph: 320 0606/320 0166  
citymissionpom@online.net.pg  
Kevin Cotter  
New Life Farm  
Ph: 323 3727

Haus Ruth

Drop-in Centre for women and  
children; Counseling;  
Accommodation

Pastor John Reesink  
Haus Ruth  
PO Box 5872  
Boroko  
Ph: 3203375  
Email: hausruth@online.net.pg

Saint Helena Fostina Care  
Group, Maley Street, Hohola

Feeding, literacy, care

Anna Chinu  
C/ The Foundation for Women  
and Children – We Care  
Cel: 72112354  
Patrina Dikin  
Cel: 76986965

PNG Constabulary-

Education, legal help such as

Sexual Violence Offense Squad (SOS) advice

UNICEF Child Protection

Program Support and  
Technical Support to  
stakeholders working with  
children

Elaine Bainard  
Ph: 321 3000 x 314  
ebainard@unicef.org  
PO Box 472  
Port Moresby NCD

Kilakila Village

CODE education for drop  
outs

Kori Maraga  
Ph: 7621 9210

Family and Sexual Violence Action  
Committee (FSVAC) Consultative  
Implementation and Monitoring Council  
(CIMC)

Aloise Francis  
D/Executive Officer  
Aloise Gaglu  
Research Officer  
Ph: 321 1714/ 320 3778  
Fax: 321 7223  
research\_cimc@daltron.pg

Aloise.Gaglu@datron.org  
**Also Ume Wainetti**  
Ph: 321 1397/320 3728/3211714  
Cel: 76526069  
ume.wainetti@cimcpng.org

Caritas PNG

Raymond Ton  
Program Manager  
Ph: 3412242  
Cel: 72476895

Mavis Gito  
Assistant Program Manager  
Cel: 76817729  
World Vision PNG

Maria Opna  
Children Priority Project Coordinator  
Ph: 325 6174/3112630  
Fax 3253469  
maria\_opnai@vwi.org  
Grace Nari  
National Council of Women  
PO Box 154  
University  
Ph: 3235447  
Fax: 3235411  
ncwpng@daltron.com.pg

National Council of Women

grace\_nari@yahoo.com  
PNG Families

Jenny Sliviak-Kidu  
PO Box 7354  
Boroko NCD  
Ph: 3254566 x 835  
Cel: 7687 0290  
jskidu@pngfamilies.gov.pg  
Lina Abirafeh  
Gender and Social Development Advisor, Sanap  
Wantaim  
AusAID  
Locked Bag 129  
Waigani NCD  
Ph: 321 6444 ex 129  
Fax: 321 6455  
Cel: 7699 0998  
lina.abirafeh@sanapwantaim.org.pg

Sanap Wantaim  
AusAID

United Nations High Commissioner for Refugees  
(UNHCR)

Wallaya Pura  
United Nations High Commissioner for Refugees  
(UNHCR)  
PO Box 1041  
Port Moresby NCD  
Tessie Soi  
Coordinator  
Family Violence Centre  
PMGH  
Private Mail Bag  
Boroko 111  
NCD

Family Violence Centre

Individual and Community Rights Advocacy  
Forum (ICRAF) POM

Coordinator Women's Desk  
PO Box 155, University  
Ph: 3251537  
icraf@datec.com.pg

Morata Four City Community  
Group  
Hope Worldwide PNG Inc.

Health care, VCT, support  
service to PLWHA, mobile  
library service to children

Margaret Yom  
Anne Aina  
Morata Four City Community  
Group

The Salvation Army – Port Moresby

Drop-in Centre; O/nite accommodation; support  
for orphans; training; counselling; meals; clinic  
referrals

Select Christian churches, Christian NGOs and other FBOs contributing to the national response to HIV and AIDS,  
and the services available to children  
(From Lawrence Hammar 2009:30-31)

Anglican Church

- active in local communities especially in the NCD, Milne Bay Province
- providing HBC training programs, home visitation to people living with and the
- caretakers of those living with HIV and AIDS

ADRA (Adventist Relief Agency)

- HBC and a range of support services for people living with HIV and AIDS
- VCT services, mostly in Morobe Province
- Community mobilisation and HBC

Anglicare-StopAIDS

- VCT centre and community care program
- peer education program and training of peer educators
- most active in the NCD, Central Province
- community theatre program
- HBC training
- capacity building program

Catholic Health Services

- 64 VCT centres, in virtually every province, including rapid testing
- establishment of day/care centres in several provinces

Hope Worldwide

- 9-Mile Urban Clinic (outreach activities with sex workers, VCT, condom distribution), but serving many in-migrating highlanders
- part of the Churches Medical Council, liaises with StopAIDS, UNICEF, SYP,
- AIDS Federation, NCD Health Department and the Red Cross
- focuses upon school children, urban communities, sex workers and their clients
- peer education activities, evaluation of current schools program
- development of a more youth-friendly service
- HBC program development

Salvation Army

- Ela Beach Drop-in Centre (NCD), including overnight accommodation for clients
- who have medical appointments, meals, counselling, clinic referrals, skills training, support for orphans
- Jim Jacobsen Centre (Lae), outreach activities with sex workers, counselling,

- education and awareness at the centre and with inmates at Buimo prison
- peer education and training with youth
- HIV and AIDS awareness and education workshops with teachers
- Salvation Army women's groups, community health workers
- counselling programs in the NCD and in Kainantu and Goroka, EHP
- focused upon women, health workers, youth, sex workers, orphans, inmates
- drop-in day program for AIDS orphans and caregivers in NCD, including literacy
- programs, meals and counselling.
- training in HBC, including rural communities

Simon of Cyrene HIV/AIDS Counselling and Care Centre and Hospice

- day centre facilities in Hohola, NCD
- counselling and home care support
- VCT program integrated with Hohola clinic

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## Endnotes

- <sup>i</sup> For example, just as a local Port Moresby NGO (Gini Goad) began raising its profile a few years ago addressing youth unemployment (hiring young people for street cleaning and beautification jobs), the World Bank put together a proposal to fund a major employment initiative for young people in Port Moresby. Inadvertently, the Bank co-opted the NGO’s efforts and ‘reinvented’ them at great expense.
- ii The document lays out guidelines for how these needs can be met in a provincial hospital setting. It identifies some of the issues related to the ongoing operation and management of the centres that need to be considered in the set up phase. These centres will have a comprehensive care package for survivors of this kind of violence. This includes early and ongoing psycho-social support through appropriate emergency counselling to help them deal with trauma. And it explains how survivors can access legal help if they choose to. According to the Deputy Secretary for Health, Dr Paison Dakulala, who launched the guidelines, there were 12 centres in operation but several have closed and only very few remain. A two day conference starting today has brought together key national and international stakeholders to develop a concrete plan to provide services in 2014 and 2015. The national co-ordinator for the Family Sexual Violence Action Committee, Ume Wainetti, said the meeting should develop a plan of action so survivors have access to medical, justice and protection services. Paul Brockmann, Head of Mission for Médecins Sans Frontières (Doctors without Borders) PNG, said it is critical that such a diverse group of participants are working together. “Responding to sexual violence is not just a medical issue, or just a legal issue, it requires a co-ordinated approach from diverse stakeholders to ensure that survivors can receive the care and services they need, and have a safer, healthier path forward,” he said.
- iii See most recently: by Sayeed Aleemullah Shah, in the *The Melbourne Age* November 21, 2013: [Epidemic of family violence in PNG requires a co-ordinated response](#).

During my first week in Tari, in the beautiful central highlands of Papua New Guinea, I came face to face with the terrible consequences of what is labelled "family violence". I was at a clinic when the guard called over the radio for a stretcher. I grabbed one and went to the gate.

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There, a young woman lay in the back of a ute, blood pooling in the tray, her clothes slashed open, soaked with it. We shifted the lady to the stretcher and moved her to the emergency room where medical staff started treating her. They called the surgeon and requested the patient's friend - an elderly lady - to wait outside the emergency room, where she told us what had happened. I asked one of the guards to translate. The injured woman had been beaten by her husband but did not know why.

On seeing my surprise our guard interrupted to assure me this is a daily occurrence in Tari. This week in Port Moresby a small group will gather in an attempt to deal with this problem. About 150 people, including representatives of the medical, legal and social-protection services, are coming together to agree on a new plan to respond to family and sexual violence in PNG.

The Family and Sexual Violence Action Committee, a local organisation, has convened the event together with Medecins Sans Frontieres and the PNG National Department of Health. All of us faced with this challenge have pinned our hopes on this small group finding better ways of meeting the needs of people affected by the epidemic of family violence.

Before joining Medecins Sans Frontieres in 2004, I worked as a reporter and interpreter for a globally renowned newspaper, covering the "War On Terror" after the events of September 11, 2001, in Afghanistan and Pakistan. Being from Balochistan, Pakistan, where there is also a strong tribal system, I thought I would be able to relate to the culture in Tari.

But despite my diverse experiences I was in for a shock. Never before have I seen the prevalence and relentlessness of violence that occurs in PNG. This is not simply a problem in the Highlands. Across PNG every week Medecins Sans Frontieres treats dozens of survivors of family and sexual violence, in just a few hospitals and health centres. Frequently we treat survivors, overwhelmingly women and children, who have been chopped with bush knives (sword-like machetes), burnt or suffered other ruthless punishment from family members.

Although we have treated more than 18,000 survivors of family and sexual violence across the country since 2007, our patients represent a fraction of those affected. Since 2007 we have seen that by providing good quality medical treatment, more survivors are motivated to seek help, and that survivors of sexual violence increasingly present within the crucial 72 hours after their assault. This showed us that through the experience of treatment, our patients could begin to understand this violence has serious medical consequences and is unacceptable.

After more than five years of work in the city of Lae, Medecins Sans Frontieres this year finalised its support and handed over daily management to Angau Memorial General Hospital, which continues to provide one of the best medical services in PNG to survivors of family and sexual violence. However, this is just one location and much remains to be done.

Here in the mountains of Tari, resources are limited. Medecins Sans Frontieres continues to fill a significant gap supporting the hospital. Without our support, even basic emergency medicine and trauma surgery would be unavailable to patients. There is a desperate need for the health system's resources to be better targeted in many more locations. The PNG government, NGOs and key partners such as the Australian government all have roles to play in ensuring facilities are staffed by trained personnel and linked to well-functioning protection and justice services.

These services are critical to offering survivors tangible relief from their suffering, and a healthy, safe way forward. This is what the meeting in Port Moresby aims to achieve. The PNG government has a huge responsibility, but cannot do this alone. Everyone involved in the medical, legal and social services needs to step up to ensure survivors receive the services and treatment they need. We sincerely hope they will.



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**Sayeed Aleemullah Shah is Tari project co-ordinator for Medecins Sans Frontieres.** Read more: <http://www.theage.com.au/comment/epidemic-of-family-violence-in-png-requires-a-coordinated-response-20131120-2xvu4.html#ixzz2IHhz007o>

<sup>iv</sup> The following is a document posted on the 'files' page of the Facebook page for The PNG Healing Foundation, one of the recent NGO's established to deal with family violence: How Does Family Violence Affect Children, by CUMA PNG (Lydia Kailap) [References cited not available--sic]:

Family violence creates a home environment where children live in constant fear. Children who witness family violence are affected in ways similar to children who are physically abused.. They are often unable to establish nurturing bonds with either parent Children are at greater risk for abuse and neglect if they live in a violent home. Statistics show that over 3 million children witness violence in their home each year. Those who see and hear violence in the home suffer physically and emotionally. "Families under stress produce children under stress. If a spouse is being abused and there are children in the home, the children are affected by the abuse." (Ackerman and Pickering, 1989) Dynamics of domestic violence are unhealthy for children: control of family by one dominant member. abuse of a parent. isolation. protecting the "family secret". Children react to their environment in different ways, and reactions can vary depending on the child's gender and age. Children exposed to family violence are more likely to develop social, emotional, psychological and or behavioral problems than those who are not. Recent research indicates that children who witness domestic violence show more anxiety, low self esteem, depression, anger and temperament problems than children who do not witness violence in the home. The trauma they experience can show up in emotional, behavioral, social and physical disturbances that effect their development and can continue into adulthood. Some potential effects: Emotional Grief for family and personal losses. Shame, guilt, and self blame. Confusion about conflicting feelings toward parents. Fear of abandonment, or expressing emotions, the unknown or personal injury. Anger. Depression and feelings of helplessness and powerlessness. Embarrassment. Behavioral Acting out or withdrawing. Aggressive or passive. Refusing to go to school. Care taking; acting as a parent substitute. Lying to avoid confrontation. Rigid defenses. Excessive attention seeking. Bedwetting and nightmares. Out of control behavior. Reduced intellectual competency. Manipulation, dependency, mood swings. Social Isolation from friends and relatives. Stormy relationships. Difficulty in trusting, especially adults. Poor anger management and problem solving skills. Excessive social involvement to avoid home. Passivity with peers or bullying. Engaged in exploitative relationships as perpetrator or victim. Physical Somatic complaints, headaches and stomachaches. Nervous, anxious, short attention span. Tired and lethargic. Frequently ill. Poor personal hygiene. Regression in development. High risk play. Self abuse For Parents Giving Children Love and Care Nurturing children from abusive homes can bring healing to their lives. In giving needed love and care to children, it is important for a parent to reflect these essentials: Trust and Respect Acknowledge children's right to have their own feelings, friends, activities and opinions. Promote independence, allow for privacy and respect their feelings for the other parent. Believe in them. Provide Emotional Security Talk and act so children feel safe and comfortable expressing themselves. Be gentle. Be dependable. Provide Physical Security Provide healthy food, safe shelter and appropriate clothing. Teach personal hygiene and nutrition. Monitor safety. Maintain a family routine. Attend to wounds. Provide Discipline Be consistent; ensure that rules are appropriate to age and development of the child. Be clear about limits and expectations. Use discipline to give instruction, not to punish. Give Time Participate in your children's lives, in their activities, school, sports, special events, celebrations and friends. Include your children in your activities. Reveal who you are to your children. Encourage and Support Be affirming. Encourage children to follow their interests. Let children disagree with you. Recognize improvement. Teach new skills. Let them make mistakes. Give Affection Express verbal and physical affection. Be affectionate when your children are physically or emotionally hurt. Care for Yourself Give yourself personal time. Keep yourself healthy. Maintain friendships. Accept love. Safety Is for Children, Too A Child's Own Safety Plan Go here for a page where children can enter important personal information that they can print out and refer to in a crisis. Child Victim/Witness of Domestic Violence Age-specific indicators Infants Basic need for attachment is disrupted. Routines around feeding/sleeping are disturbed. Injuries while "caught in the crossfire". Irritability or inconsolable crying. Frequent illness. Difficulty sleeping. Diarrhea. Developmental delays. Lack of responsiveness. Preschool Somatic or psychosomatic complaints. Regression. Irritability. Fearful

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of being alone. Extreme separation anxiety. Developmental delays. Sympathetic toward mother. Elementary Age Vacillate between being eager to please and being hostile. Verbal about home life. Developmental delays. Externalized behavior problems. Inadequate social skill development. Gender role modeling creates conflict/confusion. Preadolescence Behavior problems become more serious. Increased internalized behavior difficulties: depression, isolation, withdrawal. Emotional difficulties: shame, fear, confusion, rage. Poor social skills. Developmental delays. Protection of mother, sees her as "weak". Guarded/secretive about family. Adolescence Internalized and externalized behavior problems can become extreme and dangerous: drug/alcohol, truancy, gangs, sexual acting out, pregnancy, runaway, suicidal. Dating relationships may reflect violence learned or witnessed in the home. From Boulder (CO) County Safehouse Working with Children Trust is a major factor when working with children exposed to domestic violence. Children need a safe place with an adult they can trust to begin healing. When first working with a child, it is helpful to ask what makes her/him feel comfortable and uncomfortable with adults. Listen to children and provide them with space and respect. Let children know you care about them, that there are adults interested in their opinions, thoughts and ideas. Use books on the subject to help open children up. Use art, music, drama, and play to help children express themselves. Refer children to professional counselors, as needed. Connect children to organizations in the community that work with youth, as appropriate. Help children develop age-appropriate and realistic safety plans. Tell them often that someone cares From the Illinois Coalition Against Domestic Violence newsletter, spring 2000 Statistics Each year an estimated 3.3 million children are exposed to violence against their mothers or female caretakers by family members. (American Psychological Association, Violence and the Family: Report of the APA Presidential Task Force on Violence and the Family, 1996) Studies show that child abuse occurs in 30 to 60 percent of family violence cases that involve families with children. (J.L. Edleson, "The overlap between child maltreatment and woman battering." Violence Against Women, February, 1999.) A survey of 6,000 American families found that 50 percent of men who assault their wives, also abuse their children. (Pagelow, "The Forgotten Victims: Children of Domestic Violence," 1989) Research shows that 80 to 90 percent of children living in homes where there is domestic violence are aware of the violence. (Pagelow, "Effects of Domestic Violence on Children," Mediation Quarterly, 1990) A number one predictor of child abuse is woman abuse. (Stark and Flitcraft, "Women at Risk: A Feminist Perspective on Child Abuse," International Journal of Health Services, 1988) The more severe the abuse of the mother, the worse the child abuse. (Bowker, Arbitell, and McFerron, "On the Relationship Between Wife Beating and Child Abuse," Perspectives on Wife Abuse, 1988) Some 80 percent of child fatalities within the family are attributable to fathers or father surrogates. (Bergman, Larsen and Mueller, "Changing Spectrum of Serious Child Abuse," Pediatrics, 1986) In families where the mother is assaulted by the father, daughters are at risk of sexual abuse 6.51 times greater than girls in non-abusive families (Bowker, Arbitell and McFerron, 1988) A child's exposure to the father abusing the mother is the strongest risk fact for transmitting violent behavior from one generation to the next (American Psychological Association, Violence and the Family: Report of the APA Presidential Task Force on Violence and the Family, 1996) Male children who witness the abuse of mothers by fathers are more likely to become men who batter in adulthood than those male children from homes free of violence (Rosenbaum and O'Leary, "Children: The Unintended Victims of Marital Violence," American Journal of Orthopsychiatry, 1981) Older children are frequently assaulted when they intervene to defend or protect their mothers. (Hilberman and Munson, "Sixty Battered Women," Victimology: An International Journal, 1977-78) In a 36-month study of 146 children, ages 11-17 who came from homes where there was domestic violence, all sons over the age of 14 attempted to protect their mothers from attacks. Some 62 percent were injured in the process. (Roy, 1988).

<sup>v</sup> In 2001, the National Government launched the 'National Law and Justice Policy - Towards Restorative Justice.' The policy recognizes the importance of restorative justice and emphasized the use of restorative justice as an alternative to the formal dispute resolution. The majority of dispute resolutions in the country occur in the informal sector---in villages---and are already conducted under a restorative justice principal. This policy aimed to bring the formal sector in line with the informal. Village Courts, Probation, Parole, Community Policing, Community Service Orders and a number of sentencing options already exist in the formal system but have not been fully utilized. Nor are they necessarily directed by Restorative Justice principals. In Australia, by contrast, there is wide use of alternatives in juvenile and adult offender sentencing, including community work orders and other methods of

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punishment as alternatives to imprisonment. The Law and Justice Sector Secretariat proposed that Juvenile Justice in particular might benefit from following the Australian example, (PNG Law and Justice Sector Secretariat 2009).

<sup>vi</sup> Evenhuis also makes some very useful suggestions. He commends:

- The government and aid-donors engaging the community in human-rights-focused dialogue and adopting a course of action adhering to the *United Nations Convention on Torture*;
- a commitment to increased juvenile justice training and infrastructure for both police (including the Juvenile Monitoring Unit) and CIS;
- the employment of CBC-supervised Juvenile Court Officers across PNG;
- the reinvigoration of the Visiting Justice Scheme and strengthening of the Ombudsman’s Human Rights Desk to prioritise and formally investigate claims of human rights abuse against juveniles; and
- the development of strategies to enhance the capacity of the Village Courts to deal with juvenile offenders, and improve the linkages between these semi-formal institutions and the criminal justice system.

<sup>vii</sup> Manfred Nowak, 2010. UN Special Rapporteur on Torture presents preliminary findings on his Mission to PNG, 26 May 2010 <[www.un.org.au/UNSPECIAL-Rapporteur-on-Torture-presents-preliminary-findings-on-his-Mission-to-PNG-news197.aspx](http://www.un.org.au/UNSPECIAL-RAPporteur-on-Torture-presents-preliminary-findings-on-his-Mission-to-PNG-news197.aspx)> at 18 February 2011.

<sup>ix</sup> Mr Aisi’s statement does credit “[a] government and aid-donors engaging the community in human-rights-focused dialogue and adopting a course of action adhering to the *United Nations Convention on Torture*; a commitment to increased juvenile justice training and infrastructure for both police (including the Juvenile Monitoring Unit) and CIS; the employment of CBC-supervised Juvenile Court Officers across PNG; the reinvigoration of the Visiting Justice Scheme and strengthening of the Ombudsman’s Human Rights Desk to prioritise and formally investigate claims of human rights abuse against juveniles; and the development of strategies to enhance the capacity of the Village Courts to deal with juvenile offenders, and improve the linkages between these semi-formal institutions and the criminal justice system.”

<sup>x</sup> In its report to the Committee on the Rights of the Child, Papua New Guinea listed several factors that impede the full implementation of the CRC. First, there have been frequent administration changes, and with each came changes in government agencies and responsibilities, decreasing their functionality and efficiency. Also, the government has devoted inadequate resources to children-related agencies, mainly due to improper financial management, and in many villages, children have no access to basic social services. Furthermore, there is not a strong tradition of reporting child abuse to authorities, which interferes with welfare officers’ ability to find and help children in need. In light of Article 12 of the CRC, Papua New Guinea reports that it is not customary for parents or indeed any adults to consult a child in matters. In fact, often children are forbidden to express their views. (See Evenhuis 2011)