



Queensland University of Technology
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[Kauli, Jackie & Thomas, Verena](#)
(2018)

Communicating the law: A participatory communication toolkit for human rights defenders in Papua New Guinea.

Oxfam PNG/Australia, Highlands Women Human Rights Defenders Movement, QUT, Papua New Guinea.

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COMMUNICATING THE LAW

A PARTICIPATORY COMMUNICATION TOOLKIT
FOR HUMAN RIGHTS DEFENDERS
IN PAPUA NEW GUINEA



Communicating the Law - A Participatory Communication Toolkit for Human Rights Defenders in Papua New Guinea (2018)

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PUBLISHED BY

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FOREWORD

Child abuse, family and sexual violence and sorcery accusations related violence (SARV) are all major human rights, social and development issues affecting the people of Papua New Guinea (PNG). The Government and relevant stakeholders operate within a set legal framework to address these issues particularly in the enforcement and protection of the rights of vulnerable groups within society and those whose rights are being violated. The Constitution of the Independent State of Papua New Guinea and laws such as the Criminal Code, the Family Protection Act and the Lukautim Pikinini Act set out this legal framework. The communication of such laws is a vital component to addressing these issues. When more people know their rights and safeguards around these rights, more people are able to access legal services for the protection and enforcement of their rights. On the other spectrum, more awareness of these laws, deter people from engaging in conduct that attracts criminal liability.



The Department of Justice and Attorney General in collaboration with relevant stakeholders work towards ensuring that the laws and policies of the Government are effectively enforced and implemented to protect survivors and punish perpetrators of violence. The Communicating the Law Toolkit is a useful and practical resource that will facilitate such work. It will equip Human Rights Defenders and relevant stakeholders as frontline advocates who perform the important role of assisting the Government to bring awareness to communities on the rights of people to live in a society that is free from violence. The toolkit is developed in a simplified manner to enable communication of the law to be done effectively and for the participants to fully grasp an understanding of the law.

I commend and congratulate Oxfam Papua New Guinea/Australia and its partners for this great initiative. I also commend the Human Rights Defenders for the work they continue to do in bringing awareness and educating the people in communities, as well as their valuable input towards compiling the toolkit. Together as partners, we are all working towards the common goal of promoting a safe and secure society for all Papua New Guineans.

A handwritten signature in blue ink, appearing to read 'L. Kalinoe', written over a light blue circular stamp.

DR. LAWRENCE KALINOE, OBE

Acting Secretary

Department of Justice and Attorney General

ABBREVIATIONS

CIMC Consultative Implementation and Monitoring Council

DJAG Department of Justice and Attorney General

FPA Family Protection Act

FSVAC Family and Sexual Violence Action Committee

GoPNG Government of Papua New Guinea

IEC Information, Education and Communication

IPO Interim Protection Order

LPA Lukautim Pikinini Act

M&E Monitoring and Evaluation

PNG Papua New Guinea

QUT Queensland University of Technology

RRT Rapid Response Team

UN United Nations

VIS Victim Impact Statement

INTRODUCTORY INFORMATION & ACKNOWLEDGEMENT

This toolkit is designed to provide ways in which current legal information in Papua New Guinea on human rights, children's rights, gender-based violence and sorcery accusation related violence can be communicated using participatory communication techniques. The toolkit was developed in collaboration with human rights defenders and relevant stakeholders. As such it includes up-to-date and relevant content built on the successful strategies already used in community education programs. These collaborators were brought together at two workshops held in Goroka in November 2016 and in July 2017. The toolkit incorporates materials that have been developed by human rights defenders themselves through their work and projects in gender-based and sorcery related violence. This ensures that local narratives and contexts are integrated throughout the toolkit. The focus of these narratives is currently emerging from the PNG Highlands and we note that different narratives will emerge from different regions of PNG. The approach and participatory communication exercises can, however, be adapted and transferred to different contexts.

We would like to acknowledge the knowledge sharing and commitment of human rights defenders to produce this toolkit. In particular, we recognise the support provided by the organisations Kup Women for Peace, Kafe Urban Settlers Womens Association and the Highlands Women Human Rights Defenders Movement. We acknowledge the close working relationships and contributions of individuals from the Police in Kerowagi, Family Support Unit Kerowagi, CIMC – FSVAC, and DJAG. We thank the Centre for Social and Creative Media at the University of Goroka for the ongoing partnership and support. We are grateful to the Oxfam PNG staff for their continuing support in the development of the toolkit. The project was funded by the British High Commission in PNG and by the Australian Government in partnership with the Government of Papua New Guinea as part of the Pacific Women Shaping Pacific Development program.

Together with the above organisations and institutions we seek to establish a facilitators' network. Through this community of practice challenges and successes in community education can be shared, and a space is created for further learning among partners through regular feedback.

CONTENTS

INTRODUCTION	8
HOW TO USE THIS TOOLKIT?	10
PART 1 - CONTENT SPECIFIC MODULES	12
MODULE 1: AN INTRODUCTION TO HUMAN RIGHTS	13
MODULE 2: FAMILY AND SEXUAL VIOLENCE	27
MODULE 3: CHILDREN	41
MODULE 4: SORCERY ACCUSATION RELATED VIOLENCE	55
PART 2 - DEVELOPING AND IMPLEMENTING YOUR COMMUNICATION STRATEGY	67
MODULE 5: DESIGNING YOUR COMMUNICATION & MONITORING STRATEGY	68
SUMMARY AND CONCLUSION	78
APPENDIX	80
OVERVIEW OF MODULES 1-4	81
RESOURCES FOR MODULES 1-4	82
MONITORING & EVALUATION TEMPLATES	98

INTRODUCTION

This Information, Education and Communication (IEC) toolkit is designed for human rights defenders and community facilitators to communicate Papua New Guinea laws around human rights and family protection to a variety of target audiences. This potentially includes people working in the public service, such as health workers or police staff, as well as people in communities. It is recommended that facilitators have existing knowledge of the laws in PNG and have a background in working with communities. Further training to provide feedback to facilitators working in-situ is provided through the establishment of a facilitators network and through the ongoing collaboration between the participating organisations and institutions.

The overarching point of reference for the toolkit is the United Nation's (UN) Universal Declaration of Human Rights. At a country-specific level, it draws on the Family Protection Act, the Lukautim Pikinini Act and laws relevant to sorcery accusation related violence. The toolkit takes the approach that these laws must be understood in the context of the community. The toolkit uses a number of creative approaches to harness existing knowledge and experiences for better applicability and learning (see Neelands & Goode 2015).

TOOLKIT STRUCTURE

The toolkit consists of 5 modules. Module 1-4 provide key information on the legal components and how to communicate these to target audiences. Within these modules, facilitators are guided to make their own assessment of communication barriers in the specific context they are working in. Each module includes a variety of facilitation strategies and activities that can be conducted with various groups. To lead such learning processes, facilitators require key competencies. Firstly, they have to have the content knowledge on human rights and the PNG legal documents. Secondly, they need to be able to create a space where everyone feels comfortable and respected when expressing their opinions freely. And thirdly, they need to be responsive to the dynamics of the group and to be able to assess the group's learning. While the toolkit provides recommendations with regards to these key competencies, ongoing practice and reflections from facilitators are required to strengthen facilitation outcomes.

The pedagogical approach of this toolkit is based on theories around participatory communication. Learning can be achieved through the different approaches used (see Fig. 1). When people are engaged in group discussions, practices or teaching of others, they are actively involved and are likely to have a higher retention than when they engage passively. However, it is also acknowledged that a number of approaches to learning are encouraged. Through various participatory approaches used in module 1-4 this toolkit aims to guide facilitators in the creation of an environment that allows people to contextualise, to feel for others, to learn the information and actively work on developing solutions for themselves and their community.

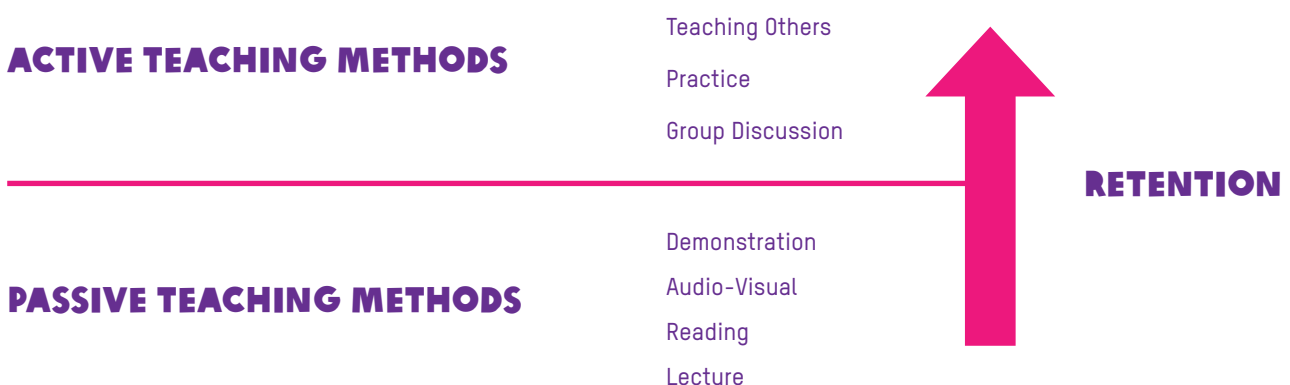


Fig 1: Active and passive teaching methods and likelihood of retention

Module 1-4 each follow a structure that seeks to build participants' capacity to explore, experience and reflect on their own contexts and from this develop their own strategies on how to make a difference within their own communities.

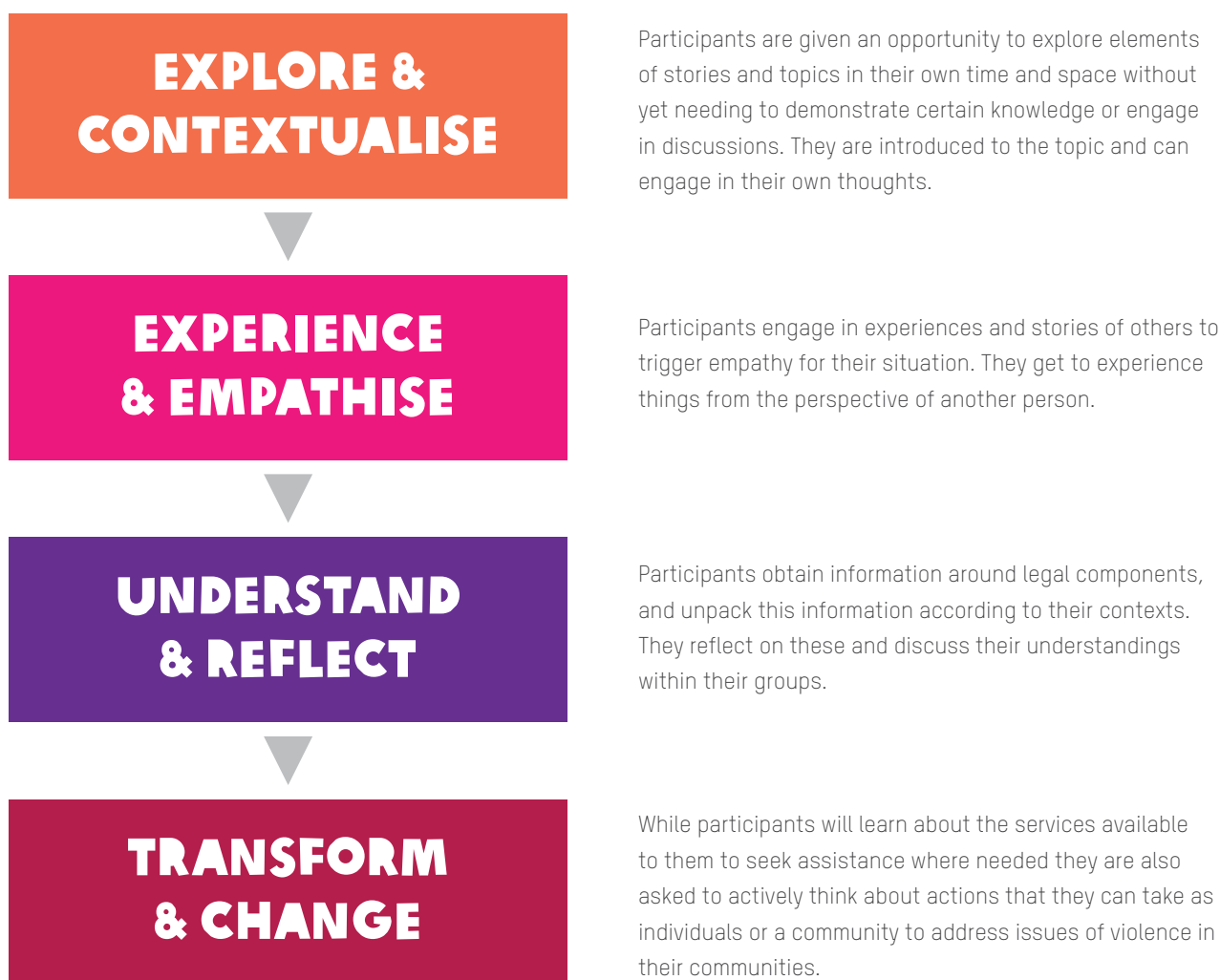


Fig 2: Progression of Exercises in Modules 1-4

Module 5 brings together components of Modules 1-4. Facilitators can design their own communication strategy, making use of the facilitation processes explored in Modules 1-4. While being guided in assessing the specific context and challenges in communication, they are able to draw on the various tools to design the most appropriate communication strategy for the context they work in. Integrated in every step is an evaluation component which allows facilitators to regularly monitor the impact of their work.

The toolkit is designed as a dynamic resource that allows the integration of responses to the experiences of human rights defenders and communities. The toolkit includes a number of monitoring templates (see Appendix) so that regular feedback becomes part of the ongoing implementation. Training around the use of the toolkit will be integrated in subsequent reflection meetings with facilitators and partners, forming a network of people that monitors and reflects on the way that communities in PNG understand key legal information, with the aim of creating safer communities for everyone.

HOW TO USE THIS TOOLKIT?

STRUCTURE

The overall facilitators' toolkit consists of this written guide and a resource folder which includes resource materials that can be used when facilitating community sessions.

Throughout this guide we refer to facilitators as the people implementing the activities and to participants as the people who take part in the activities.

This guide is divided into two main parts. Part 1 includes content specific modules that include exercises specific to key PNG laws around family violence, children and sorcery related violence. Part 2 seeks to guide facilitators in designing their own communication and monitoring and evaluation (M&E) activities according to their own programs and the communities that they are working in. It is recommended to have gone through part 1 in practice – having worked with community groups using the exercises provided – before moving to part 2, as the experiences of part 1 will impact on the design of the communication strategy in part 2.

The toolkit uses icons to identify activities. The icons are replicated as cards in the resource folder. These can be used in module 5 by facilitators to design their own communication strategy.

RESOURCE MATERIALS

Each module refers to resource materials. These are referenced in each of the exercises utilising resource material and in the appendix with a full list of all resources required for each module. These resource materials are made available in a separate resource folder for facilitators to use with participant groups.

Audio-visual resources: Audio-visual resources are provided on a USB. For facilitators who have limited access to equipment for screening audio-visual materials all audio-visual materials are also provided in script form and can be read out to participants. Where possible we suggest to use the audio-visual materials as soundscapes and visual representations add additional layers that are designed to have a strong impact on audiences.

Considering illiterate participants: Where exercises rely on literacy we have suggested ways to engage participants who have challenges reading and/or writing. Facilitators should be aware of literacy levels of participants before starting the group sessions and ensure that this does not impact on participation levels and the dynamics of the group work.

The majority of the activities in the guide are designed for small group work in order to ensure that all participants have an opportunity to actively engage.

TIMEFRAMES

While all activities have a suggested timeframe, it is up to facilitators to assess whether participants require more or less time. As each group and context is different facilitators should evaluate the suitability of the suggested timeframe in line with their experiences.

While modules might be used on different days it is generally recommended to go through one module in the same day to ensure that participants connect their experiences throughout each of the phases of each module.

EVALUATION AND FEEDBACK MECHANISMS

We have outlined evaluation and feedback mechanisms as part of the modules. Templates for monitoring in line with the modules are provided in the appendix. We encourage participants to report back to the network and development team when they use the toolkit to communicate their feedback. This allows the sharing of experiences and the improvement of the exercises where necessary.

SENSITIVITIES & GUIDING PROTOCOL

There are key steps that can be taken to minimise risk to participants and facilitators. It is important to be aware of the possible sensitivities when facilitating the modules.

It is important to develop good and trusting relationships with the participants. It might be advisable to work with focal points who the participants are familiar with. Also ensure that community leaders and others in authority have been informed about the work you are undertaking with the community group.

A venue for the training should be identified in advance, to ensure that a safe space is provided for participants to discuss issues around human rights and violence. Each facilitator should prepare an introduction to provide some background to their work and their organisation.

Prior to holding the session, familiarise yourself with any service providers in place, and some, such as counsellors or lawyers could also support the session with you. However, keep in mind that it is also important to develop trust between participants and any contributors you might bring to the session. Should there be questions asked that you do not know the answer to, you might note them and come back to the participant at a later stage.


During the session, ensure that confidentiality is acknowledged at the beginning and at the end of the session. This includes respecting people who might share their life experiences and for people to be advised not to mention names when they share experiences.

Some of the activities might cause discomfort to participants. Ensure that participants are aware that they have the option to discontinue participation at any stage, that they can take a break at any point and that they have the option to speak with a counsellor after the session to help them process their experiences. It is advisable to repeat this advice in particular for activities that could trigger a traumatic response from some participants.

We advise to inform participants about the **1-Tok Kaunselin Helpim Lain (71508000)** as a free, confidential phone counselling service providing information and support for anyone in PNG experiencing any forms of violence.



Jackie Kauli/QUT



PART 1
CONTENT
SPECIFIC
MODULES

MODULE 1: AN INTRODUCTION TO HUMAN RIGHTS

INTRODUCTION

While human rights are global rights according to the UN Universal Declaration of Human Rights, people's contexts and cultural backgrounds matter when it comes to understanding human rights. With regards to communication strategies it is recommended to consider human rights and the value of human life in terms of how these translate into local languages and their alignment with local values. Societies share a value for human life that can be harnessed for learning. Much of the focus with regards to education on human rights has been on the individuals' acceptance of human rights, but the cultural complexities and inherent social systems render such an approach challenging at times. In Papua New Guinea, for example, when communicating about human rights it is necessary to be mindful of the communal and relational structures within society, the diverse cultural backgrounds as well as the underlying structural inequalities that might lead to a violation of human rights.

This module seeks to harness the way communities value human life and might already be addressing human rights violations. Building on existing community values allows facilitators to explore their strengths and challenges. This facilitates a dialogue that builds on the community's knowledge. The idea is to break any links to violence or the violation of human rights.

Human rights are legal claims that belong to all human beings, regardless of nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. All individuals are equally entitled to human rights without discrimination. (UNDP Human Rights Defenders Manual)

The UN Universal Declaration of Human Rights is a guiding document that PNG is a signatory to. The PNG constitution contains almost all the rights included in the Universal Declaration of Human Rights and provides a legally binding framework of human rights. Three legal instruments that guide the exploration of human rights in this toolkit are the Family Protection Act (FPA), Lukautim Pikinini Act (LPA) and aspects of the Criminal Code as it relates to sorcery accusation related violence. These laws will be further explored in detail in the subsequent modules. However, for this module on human rights, they serve as cursory points.

In this session, we will contextualise the Universal Declaration of Human Rights through exercises that look specifically at the ways people understand the value of human life and how they have encountered vulnerability and disability in their communities. We will then explore the right to education and the rights of children to be protected and supported.

1. For reference, see: Evenhuis, M. (2015). Sorcery Violence in Bougainville Through the Lens of Human Rights Law: A Critical View. In M. Forsyth & R. Eves (Eds.), *Talking it Through: Responses to Sorcery and Witchcraft Beliefs and Practices in Melanesia*. Canberra: ANU Press. (pp. 255-280).

LEARNING OBJECTIVES & RESOURCES

Participants will learn about the Universal Declaration of Human Rights. The session presents examples of how human rights are applied in the PNG context and how communities can discuss and understand human rights. This module predominantly uses story examples and discussions to explore the ways in which human rights are understood among the participants' group. In particular, participants learn about human rights with regards to disability and the right to education. They also discuss and learn strategies of for addressing a breach of human rights in their own community.

While human rights are relevant to all modules, this module serves as a general introduction to human rights, with further details on family violence, abuse of children and sorcery accusation related violence to be explored in later modules.

FACILITATORS INFORMATION:

Before running this module, ensure that you have familiarised yourself with the UN Universal Declaration of Human Rights. Five key themes underpin the Declaration of Human Rights: the right to freedom, equality, justice, education and health.

Facilitators are asked to assess the group's knowledge levels of human rights. From initial discussions facilitators can get an understanding of how familiar communities are with the concept of human rights and what barriers to respecting human rights exist.

SUGGESTED DURATION:

3-4 hours

EQUIPMENT AND MATERIALS:

This module does not require any specific equipment. It is useful to have butcher's paper, markers, pens, and tape or Blu-Tack, where needed.

RESOURCES FOR MODULE 1

YUMI KIRAPIM SENIS PHOTO BOOKLET

Stories from the Yumi Kirapim Senis Photobooklet

'Lukautim' by Charles

'Light' by John

'Writing the Future' by Jenny

UNIVERSAL DECLARATION OF HUMAN RIGHTS

- English (full) version
- Tok Pisin version
- Abbreviated version
- Illustrated version

EXERCISES INCLUDED IN THIS MODULE ARE:



INTROSPECTION

Introspection is a self-examination exercise of participants' own thoughts, ideas and feelings. It encourages participants to think about the topic and the issue and capture their own reflections or reactions about how they feel about it.



PHOTO STORIES

Photo Stories include stories of others who express their situation through a photo and narrative. Photo stories are used for people to develop empathy for another person's situation.



UNPACKING THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

This activity introduces participants to some of the key components of the UN Universal Declaration of Human Rights. Facilitators will use a hand out to familiarise participants with the different articles of the Declaration.



CASE STUDY

Case studies are stories gathered during research that illustrate a particular event or situation. The details of the story can be used to better understand and reflect on context. Reflections and points of analysis can be gathered to inform and deepen understanding.



STORY CIRCLE

This is a process of gathering and sharing stories related to a particular theme or issue. Participants usually sit in a circle and each person in the group is invited to share a story. Facilitators contribute to creating a safe environment by appreciating and acknowledging each story as an important gift.



ROLE PLAY

Role Play includes short performances where participants take up other characters' roles to develop a story or explore a theme. The activity gets people to actively act out an action and to work in teams.



REFLECTIONS

Reflections include an evaluation of the module and they are usually conducted at the end of the session. Evaluation exercises are crafted in a way that provide an insight into the way each participant has understood the module. They can also provide an insight into the way participants might apply what they have learnt in their communities.



A LOCAL UNDERSTANDING OF HUMAN RIGHTS

DURATION: 20 minutes

INTRODUCTION:

Before participants are introduced to the Universal Declaration of Human Rights, the facilitator can explore with them what human rights mean to them in their local context. What are some of the ways local communities are using local values to reduce and mitigate the impact of violence?

OBJECTIVE:

This activity is done to identify and harness existing values within the community that emphasise the value of human life.

ACTIVITY:

In the group, ask participants to share their thoughts and ideas about what human rights mean to them in their local community.

Questions to ask the group: How do you respect human life in your community? What are the processes and regulations that will allow people in the community to value human life?

NOTE TO FACILITATORS:

It is common for those who have gone through human rights training to use the language from the Universal Declaration of Human Rights. Please note that community participants might not be familiar with certain terms and that this can create a barrier to engagement. It is therefore suggested for participants to first think through what 'human rights' means to them in their own communities.

It is important in this session to consider that there can be tensions with the way human rights are respected in communities. Human rights assume that individuals are able to have access to justice and services. Most times however this is not the case, and people, in particular women and children, are often not in a position to exert the rights that they are told they have. The social and cultural environments that people live in complicate their power and agency. At the same time, consideration for the well-being of the community might at times be prioritised over that of an individual. In this case, it is about how the community might be able to work together to ensure that individuals' rights are also protected.

FACILITATOR REFLECTION:

Take notes of what is being discussed in the group to capture how human rights are understood by the group during the activity. You can document, on one hand, the discussion points from the community that are in support of human rights, and on the other hand, the barriers or beliefs that are identified by the group as possible hinderances to respecting human rights.

M&E
1.1

CONTEXTUALISING THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

There are five key areas that underpin the Universal Declaration of Human Rights: the right to freedom, equality, justice, education and health. These areas intersect and overlap in terms of understanding a person's rights and freedoms. The subsequent case studies will look at the ways human rights are understood in PNG, with examples of the rights of vulnerable people in the community, the right to education and the protection of children and young adults. Some case studies used in the upcoming exercises are fictional based on research undertaken while the photo stories are narratives from people's experiences in PNG.



PHOTO STORY: PEOPLE WITH DISABILITY OR OTHER VULNERABILITIES

EXPERIENCE & EMPATHISE

DURATION: 30 minutes

OBJECTIVE:

The objective of the photo story is to hear and see a story from another person's perspective and to discuss how the person sharing the story might be feeling. The activity is for participants to experience empathy for another person.

RESOURCE:

Yumi Kirapim Senis Story Booklet, 'Lukautim' Photograph

**RESOURCE
1.1**

ACTIVITY:

Share the photo of Charles' story 'Lukautim' with the group (see resource folder), and read his story aloud while participants look at the photo.



LUKAUTIM

ENGLISH

There was a father with a deaf daughter and he gave her all the household chores including washing plates, sweeping the house and filling up water. He always mistreated her.

I have sight disability and as a man I too experienced this kind of abuse from my parents and because of this, I work hard to protect people like me. I talk about our rights to eat, to have food, clothes, love, care and other things, also to have the right to go to school.

I told her father if you do not meet your child's need, you are not helping her and she becomes vulnerable to sexual abuse and other forms of abuse.

My story is about that flower and it means love, care, safety and the flower is protected.

TOK PISIN

Wanpela Papa em gat pikinini meri em i iau pas. Na em gat dispela kain tingting olsem em i save givim em olgeta wok olsem wasim plate, brumim haus, kukim kaikai, pulamapim wara em save wokim. Em i no save wokim gutpela pasin long dispela pikinini meri insait long haus bilong em.

Mi tu, mi gat ai nogut, mi pikinini man na mi tu bin kisim dispela kain hevi long papa na mama bilong mi na mi wok hat long mi mas halivim ol manmeri ol wankain olsem mi. Mi toktok na mi tok ol gat raits long ol bai kaikai, ol gat raits long klos, laikim, lukautim, dispela olgeta samting, na ol gat raits long go long skul.

Mi tokim papa, sapos yu no lukautim gut dispela pikinini, em yu bagarapim em, em stap long mak bilong kisim bagarap. Sapos yu putim pikinini i go long moa hevi, em stap long mak bilong kisim sexual abuse na ol narapla hevi. Nogut em bai kisim bikpela hevi moa, long sait long bodi bilong em.

Stori bilong mi em long dispela flawa, na em tok olsem flawa i soim laikim, lukautim, stap gut, na flawa em i stap seif.

NOTE TO FACILITATOR:

You can also use the story 'Light' from the Yumi Kirapim Senis Photobooklet to discuss vulnerability and disability in the community as an alternative to Charles' story.

DISCUSSION

After reading the story to the group, you will lead a discussion around Charles' story. The following questions can guide this discussion:

What do you feel when hearing Charles' story?

What are your thoughts about the image?

Why do you think Charles and the girl he talks about are being given work by their parents?

What rights does Charles talk about?

Why do Charles and other people living with disability need support?

The discussion can be centred around Charles' experiences. You can emphasise that despite his sight disability Charles was able to take the photograph of the flower. You can guide the discussion re-emphasising how Charles might feel and how he might experience the world with a sight disability.

At the end of the discussion you can summarise the responses and point out to the participants that Charles' story shows how people with vulnerabilities rely on family and community support.



THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

A GLOBAL UNDERTAKING

DURATION: 25 minutes

OBJECTIVE:

Participants learn about the UN Universal Declaration of Human Rights

RESOURCE:

Handout - UN Universal Declaration of Human Rights (Tok Pisin or abbreviated version) or poster

Use the illustrated version when explaining specific articles of the declaration.

HANDOUT

**RESOURCE
1.2**

ACTIVITY:

Handout a copy of the abbreviated version of the UN Universal Declaration of Human Rights to participants. Alternatively you can also use the poster from the resource folder. Introduce the session by providing a brief background to the UN Universal Declaration of Human Rights and the need for protection of those that are vulnerable, with particular focus on people living with disabilities and children. It can be emphasised that the majority of these rights are incorporated into the PNG constitution and that accordingly the legal system supports people whose rights have been violated. You can briefly provide some examples of human rights to the group and introduce that in the upcoming exercises the group will further explore some of these rights.

INTROSPECTION: (5 mins)

Give participants time to review the UN Universal Declaration of Human Rights. Encourage participants to think about what the term 'human rights' means while considering the Universal Declaration of Human Rights.

GROUP DISCUSSION: (20 mins)

In the group, ask participants to share their thoughts and ideas around what they think human rights mean to them. Participants can share examples of human rights protection and human rights violation in their community and link it to the relevant article in the Declaration of Human Rights. As facilitator ensure that a variety of articles are covered during this session. You can inform people that they do not need to share experiences from their own lives but examples of situations they have witnessed without sharing people's names.

Should participants provide examples that are a breach of human rights but they do not identify these as such, then you can ask others in the group to provide feedback. As facilitator, you should try to not directly correct people but allow the group to discuss these issues as much as possible.

FACILITATOR'S NOTES:

Take notes of what is being said in the group and have discussions with the group around their thoughts. In particular take note of what articles and themes are well understood and when participants express violations to human rights.

**M&E
1.2**



CASE STUDY: THE RIGHT FOR GIRLS AND BOYS TO HAVE EDUCATION

DURATION: 30 minutes

OBJECTIVE:

The objective of this activity is to make participants aware of human rights and more specifically discuss the importance of education for all children. The activity explores the challenges that families might face in ensuring that all children have access to education.

ACTIVITY:

Familiarise yourself with the below story and share it with the group in a conversational manner.

ROSE'S CHOICES

Ester and Peter have 5 children. There are two boys and three girls. The oldest of the couple's children is Rose. Ester and Peter are subsistence farmers as were their parents before them. Although they are aware that education is important, they need one of the children to stay at home to help with the farm and help take care of the other children. Ester and Peter's highest education is up to grade 8 in secondary school. Both grew up in the same area and have known each other since they were children. After leaving school they got married. Ester and Peter had dreams but after they got married, taking care of the small family became a priority. The couple keep Rose from school so she can help Ester with taking care of her other siblings. Rose has not gone to school at all, but ever since she's been old enough, she supports her parents to put her siblings in school.

You can facilitate a discussion asking participants to respond to the following questions:

1. What are some themes coming out of this story?
2. Ask yourselves: Do you agree, disagree or remain neutral about Ester and Peter's decision?

Please discuss each of the participants' answers. The aim of this reflection is to gain an understanding of how the participants feel about the decision to keep Rose from getting an education and how this is a violation of her right to education.

3. If you were one of the people in the community would you agree, disagree or remain neutral about Ester and Peter's decision.

Continue to discuss each of the participants' decisions. The aim of enrolling the participants as community members is to discuss and uncover some of the cultural and structural details that could provide insights into the motivations and challenges that might keep parents from sending their children - whether male or female - to school. It could be argued that by keeping one of the children at home, the family can ensure the well-being of all community members, including the right for food and shelter (Article 25). This presents a wider insight into the complexities of the parents' decision to keep a child at home. The exercise could be used as a pre-cursor to discussing human rights as it relates to education.

NOTE TO FACILITATORS:

In the above activity, it is important to acknowledge and discuss the challenges that the family might experience while at the same time considering the right of children to an education. The objective of the discussion is for participants to be familiar with the different human rights articles while acknowledging the challenges associated with some of them. It is suggested that the facilitator can guide the discussion for participants to consider possible solutions at the community level, for example, to comment on ways that the community could support those who are struggling and therefore ensure that children can go to school. This discussion then presents a transition to the following exercise which explores individuals' and communities' action against a breach of human rights.



Patrick Moran/OxfamAUS



PHOTO STORY: WHAT CAN YOU DO IN YOUR COMMUNITY?

DURATION: 30 minutes

OBJECTIVE:

This exercise is to provide an example of what community members can do when they see that the rights of vulnerable people in the community are abused.

RESOURCE

Yumi Kirapim Senis Photo booklet, Jenny's Story 'Writing the Future'



**RESOURCE
1.1**

ACTIVITY:

Please share the photo of Jenny's story from the Yumi Kirapim Senis booklet with participants. While participants look at the image, you can read the story to them.

WRITING THE FUTURE

ENGLISH

My story is about a student. Her name is Maria. Maria has three brothers. Maria is second in the family but has an intellectual and physical disability. Ashamed of this, her parents lock her inside their house. Her parents don't want the community or public to know that Maria has disabilities.

I knew about this so one weekend I went to visit and sat down to talk to her parents and explained to them that if they both died tomorrow no one will look after their child and she will be vulnerable to abuse. I reminded them that Maria has rights and is allowed to leave her home and come out.

I reminded her parents that she is not the only one with disabilities – that there are other children or other people who have the same kind of disability and that it is ok for the parents to let her out. After our talk, her parents changed their minds and allowed me to visit Maria every weekend, teaching her how to hold a pencil and write. Her parents later enrolled her in an elementary school where she did prep, elementary one and now she is in elementary two. Next week she will graduate.

This is huge work and it's a challenge but we have to face our challenges and stand strong to continue our work, giving awareness about children with disabilities, their rights and how we can intervene so not to allow abuses against people living with disability.

DISCUSSION

After reading the story to the group, lead a discussion around Jenny's story. The following questions can guide this discussion:

Why do you think Maria's parents kept her inside?

How do you think Maria feels after having been provided with the support to go to school?

This exercise provides a story example for participants to consider their own communities and what they can do to assist vulnerable people. This will be further explored through a story circle and role play activity.

WRITING THE FUTURE (IN TOK PISIN)

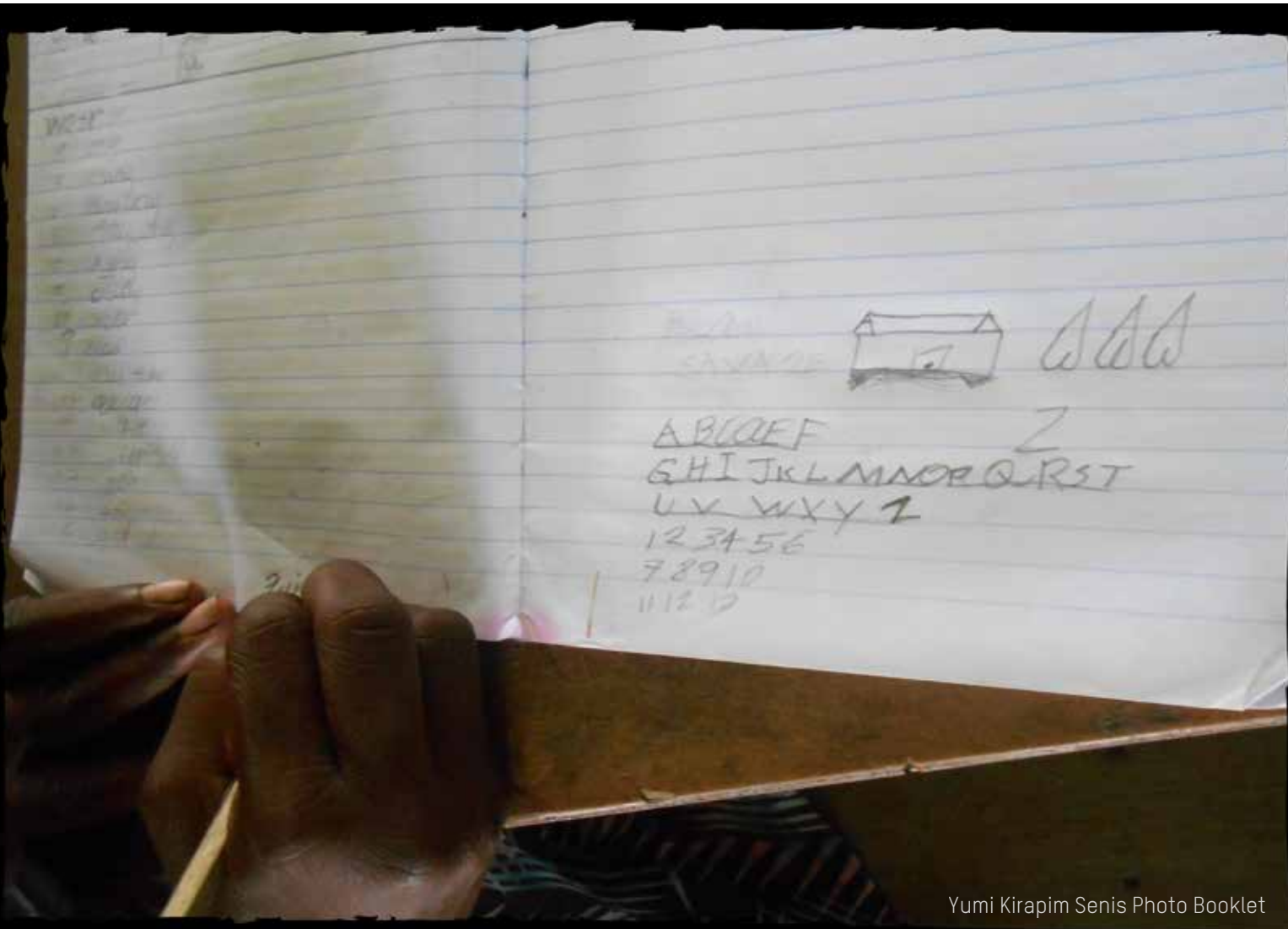
TOK PISIN

Stori bilong mi em long wanpela sumatin. Nem bilong em em Maria. Maria em kamap long wanpela femili na em i gat tripela brata. Maria em namba tu pikinini tasol em i gat disabiliti long tingting na tu long bodi bilong em. Olsem papa na mama bilong em save kalabusim em insait long haus. Ol no laikim em long kam autsait long dispela disabiliti bilong em. Papa na mama bilong em i no laik olsem ol lain long ples bai i save olsem pikinini meri i gat disabiliti.

Wanpela taim mi go lukim ol, mi go sindaun na stori wantaim ol. Mi tok: "olsem sapos tumoro yutupela papa mama dai na go, husait bai lukautim pikinini bilong yutupela taim em bikpela?". Maria tu em kain olsem yu na mi, em gat rait, long lusim dispela hap na long kam autsait.

I no em tasol i gat disabiliti, planti narapela ol pikinini tu o manmeri tu i gat dispela kain hevi, olsem em i beta moa, papamama mas larim em go aut. Bihain long papamama i harim dispela toktok nau, tupela senisim tingting bilong tupela na tokim em i orait long bai mi kam na lukim em olgeta wik - mi skulim em long raitim, long holim pensil na rait i go. Bihain yet, papamama salim em go long wanpela elementeri skul long hia, olsem pikinini wokim prep i go elementeri wan na nau em stap long elementeri tu. Na nekst wik em bai graduet.

Em i bikpela wok na i gat planti hatwok long em tasol yumi mas sanap strong long wokim wok i go yet. Yumi mas skulim ol papamama bilong pikinini i gat disabiliti, long raits bilong ol, na tu hau bai yu halivim ol, long abrusim hevi o birua i kamap long ol insait long komuniti o insait long femili bilong ol.



Yumi Kirapim Senis Photo Booklet



THE RIGHTS OF PEOPLE WITH VULNERABILITIES TO BE SUPPORTED (PART 1)

Sharing our experiences

DURATION: 20 minutes

OBJECTIVE:

The aim of this exercise is to share stories about the participants' experiences of people that are vulnerable in the community and how they could be supported. Participants will also be introduced to the technique of storytelling and how it can be a tool for gathering information. The sharing of stories provides a space for collaborative learning.

ACTIVITY: STORY CIRCLE

Ask participants to share stories that they have either witnessed or experienced and that illustrate the way the rights of people with vulnerabilities have been abused. This might include people living with a disability, people that do not have family to support them or children. Each participant can share their stories in the group. As facilitator please remind people not to mention names. During the discussion pick out key themes from the stories and discuss these themes further in the group.

Then together with the participants select the most compelling of the stories and use it for the second part of the exercise. In order to select the most compelling story you can have guiding questions, such as how the incident represents a breach of human rights, who is involved in the story, and what the community's reaction was. Reiterate these components before moving to the next exercise.



Banana Block (Jackie Kauli/QUT)



THE RIGHTS OF PEOPLE WITH VULNERABILITIES TO BE SUPPORTED (PART 2)

Role play

DURATION: 40 minutes

OBJECTIVE:

The objective of the role play exercise is to get participants to think about how they can support people in the community whose rights might be abused. By actively acting out scenarios the participants collectively develop possible community solutions.

ACTIVITY: ROLE PLAY

In the second part of the exercise, the story selected during the story circle was summarised. Here, you introduce the role play exercise, by saying that each group will develop a scene or scenario of the same story.

- Separate people into groups. Each group can have 3-5 people. Each group is asked to develop a role play exploring the story that was selected earlier.
- Provide a framing to participants:
 - o The role play should include the person whose rights are being abused as the main character.
 - o The supporting character is usually the one in violation of human rights (this might be consciously or unconsciously)
 - o The third character is someone that steps in to resolve the conflict or to present a solution to the issue. This change could also be caused by an event or experience that the two other characters have.
- Supporting questions might include:
 1. What are possible consequences of the rights of the person being abused and not protected?
 2. What could be done to prevent this abuse happening in the first instance?
 3. How could you or other community members step in to assist the person whose rights are being abused? What support services available within the community that could be accessed?
- Give the participants about 15 minutes to develop their role plays. During that time you can observe each of the groups to ensure that they follow the framing of the exercise and that they are developing a solution that is in line with the human rights declaration.
- Once groups are ready they each perform their role-play to the whole group.
- After all of the performances, you can lead a discussion as feedback to the role-plays, guided by the following questions:
 - o How did you feel when acting out your role?
 - o What did you learn in the process?
 - o What are some of the key ideas that the role-play raises?
 - o Comment on the solutions that were played out.

Ensure that the various solutions presented are discussed so participants can see and feel the challenges and see and feel the positive things that can happen through collective efforts to mitigate the impact of violence towards people. Where possible, link this exercise to any services that might be available within the community.



EVALUATION

DURATION: 20 minutes

OBJECTIVE:

For participants the aim of the final activity is to reflect on what they have learned. For facilitators this last activity is to reflect on their observations of the participants' knowledge levels, experiences and attitudes.

RESOURCE: Pens and paper

ACTIVITY: REFLECTIONS

This section is divided into two sections which are recommended to take place at the same time. Lead by the facilitator, the first section involves participants of the workshop writing or discussing their experience of the workshop. The second part of the workshop involves facilitators reflecting on their own facilitation and at the same time providing an analysis of what participants were sharing during the session. You can write out the answers on one stick on pad per question..

QUESTIONS TO PARTICIPANTS:

1. Please share what new things you have learnt from this workshop.
2. Which exercises or themes did you find challenging?
3. What other things would you like to know about human rights?
4. Please share any other comments you might have about this session.

QUESTIONS FOR FACILITATORS:

1. What are some of your observations on the learning of the participants?
2. What are some of the key themes that came out of each session?
3. Were there any concerns discussed during the session?
4. Do you have suggestions on how we can make sure that participants can apply their knowledge of human rights properly in their everyday context?
5. What are some of your thoughts on the ways communities can address violations of human rights?
6. Any other observations about this session



MODULE 2: FAMILY & SEXUAL VIOLENCE

This module explores the key legal information around family, domestic and sexual violence. A key legal document in PNG is the Family Protection Act.

The Family Protection Act (FPA) was passed by Parliament in 2013 as a response to the lack of criminalisation of domestic violence, and the lack of legislation for protection orders. The FPA criminalises domestic violence in an effort to 'promote safe, stable and strong families; and to prevent and deter domestic violence at all levels of society'. Once reported to Police, criminal cases can be dealt with in the District Court. The Act says that any payment made to a victim is not a defence to a charge of domestic violence, and the court can still punish the offender for the crime.

Complainants may seek protection through a 'Family Protection Order' (FPO) if they feel threatened by a family member. Apart from domestic violence survivors themselves, anyone can report the offence. A victim can also authorise (in writing) another person to apply on their behalf for a protection order.

However, there are a number of structures and services that need to be in place to fully enforce the FPA, and there are challenges in its implementation. The community can take an active role in ensuring the implementation of the FPA. This communication module is designed to provide spaces that allow understandings of the importance of the FPA and facilitate community discussions around access to legal assistance. At the centre of the module is the premise that people, in particular women, are to be valued and protected, and that their lives are valuable because they are human beings with the right to live a life free of violence.



Kafe Urban Settlers' Women's Association Goroka (Jackie Kauli/QUT)

OVERVIEW & LEARNING OBJECTIVES

LEARNING OBJECTIVES:

Participants will be learning about the Family Protection Act. Through the workshop exercises and drama forms, they will also understand the complexities and challenges women and families overcome to access services in relation to the Family Protection Act. Facilitators will also learn to design workshop sessions that place women at the centre through an exploration of their stories. These sessions can be used as a catalyst for change.

Facilitators of the workshop will reflect on the way participants are learning to ensure that components of the Family Protection Act are accurately understood. Facilitators will record their reflections and use them to improve the way they assist participants to understand the Family Protection Act.

DURATION:

Approximately 3-4 hours

EQUIPMENT AND MATERIALS:

Butcher's paper, sticky notes, markers, pens and exercise books, music player

RESOURCES FOR MODULE 2

1. GALLERY EXHIBITION RESOURCES:

- 1-3 Advocators undertaking public awareness about family violence.
4. A survivor overlooking Daulo Pass, Eastern Highlands.
5. Definition of domestic violence and family member according to the Family Protection Act.
6. Information on the interim protection order (IPO) according to the Family Protection Act.
7. Information on the Protection Order (PO) according to the Family Protection Act.
8. Police Circular No 06/2007 outlining the obligation of police officers with regards to domestic violence
9. Police Circular No 04/2009: An update to the directive that explains the obligations for police officers and station commanders who receive complaints of sexual violence.
10. An example of a magistrate in Goroka who made a decision to discourage compensation as additional punishment and ordered community work instead.

2. AUDIO FILE – SOUNDSCAPE EXERCISE

3. PLACE CARDS: AGREE, DISAGREE, NEUTRAL

4. ADDITIONAL RESOURCE:

Manual for Human Rights Defenders in Papua New Guinea Working with Survivors of Gender Based Violence

SUMMARY OF EXERCISES USED IN MODULE 2:

A series of exercises and drama forms will be used to support our participants' journey to understanding the legal components around family and sexual violence. In addition to this, this module presents a series of experiential exercises that take participants through communication strategies to improve their understandings around the Family Protection Act. The exercise and drama forms in this workshop include:



GALLERY EXHIBITION

Each exhibition is carefully chosen for the content it represents. The exhibition titled 'Hopes nurtured, valuing lives' has a series of images mounted around the workshop space. They introduce the participants to the Family Protection Act. They also introduce the participants to services and support systems that women can have access to.



SOUNDSCAPE, STORIES

A series of sounds and movements are introduced to participants. While participants are on the floor they will be read a story by the facilitator. Participants respond to this stimulus by closing their eyes and visualising the sensory details.



ROLE ON THE WALL

Participants outline a figure of a woman on the wall. In the group they are asked to describe the feeling and thoughts of the woman on the inside of the figure. On the outside of the figure they are asked how the community feel about the woman.



CONSCIENCE ALLEY

Participants are lined up on either side of the character. In the story explored in this module, the character is trying to decide if she should continue to take her husband to court. One side of the alley is saying she should, the other is saying that she shouldn't. The people in the alley represent the conflicting thoughts in the character's head.



SPECTRUM OF DIFFERENCE

The spectrum of difference is a drama form that encourages participants to take sides on a subject/topic of theme that is being explored. Participants can either agree, disagree or remain neutral in their stance on a particular subject that is being explored. It encourages critical and reflective thinking.



UNPACKING THE LAW

This activity discusses key components of the Family Protection Act, including the definition of domestic violence and the issue of compensation. Participants receive a handout with the key information around the Family Protection Act and Protection Orders.



POEM

Participants are encouraged to write a short poem under the theme 'The future is bright', to describe the woman's dreams and future. This is a positive dramatic form to show and celebrate the woman's strength.



POSTCARD OR LETTER

Each participant is encouraged to write a postcard to a friend describing what they learnt and how they felt. This is a reflection exercise that helps participants think through what they have experienced in the workshop.

INTRODUCTION:

As facilitator give a brief introduction to the Family Protection Act and why it is important to understand. Here you can introduce the objectives of the Family Protection Act:

- promote safe, stable and strong families
- prevent and deter domestic violence in all levels of society
- recognize that domestic violence of any kind is not an acceptable behaviour
- ensure there is effective legal protection for the victims of domestic violence
- provide for the punishment of all persons who commit acts of domestic violence or who breach family protection orders

Further, the Family Protection Act is important because it states that freedom from violence is every person's right and in particular violence in marriage is not a private matter, but a social problem of public concern and punishable by law. Criminalising domestic violence is an important achievement and holds every person accountable to take a strong stand against domestic violence for the benefit of the whole society.

Emphasise that the session will include various activities that will help participants understand the Family Protection Act and how to assist their local communities to improve their understanding around it. Inform participants that exercises in this module could be distressing, particularly for people with their own personal experience of violence. Let participants know that they have the option to discontinue participation if they become too upset, take a break at any point they feel the need or speak with a counsellor after the session to help them process their experiences.



Patrick Moran/OxfamAUS



GALLERY EXHIBITION 'HOPES NURTURED, VALUING LIVES'

DURATION: 20 minutes

OBJECTIVE:

The objective of the gallery exhibition is to introduce participants to the themes of the Family Protection Act in a non-threatening way. In their own time participants can develop their own thoughts while engaging with a series of visual references.

ACTIVITY:

You can hang the resource photographs in the workshop space where possible. Alternatively, these can be placed on the floor.

The exhibition titled 'Hopes nurtured, valuing lives' shows a series of images around the workshop space. Each image is carefully chosen for the content it represents. These images introduce the participants to the Family Protection Act, including the various policies prosecuting those impeding the law and the support services that women and men can have access to. Each participant will go around the exhibition looking at the images. They might take notes, while reflecting on them.

1. Advocators holding up placards against violence
2. Who is regarded as family?
3. Interim Protection Order (IPO)
4. Protection Order (PO)
5. Circular (No 06/2007)
6. Circular (No. 04/2009)
7. Violence against a woman is a crime

**RESOURCE
2.1**

The exercise aims to introduce participants to different content materials and to have their own thoughts and reflections on the materials. Key questions that can be asked of the participants are:

1. What photos stand out to you?
2. What do the photos mean to you? (can be prompted as a follow up question to answers to (1))
3. What are some things you learnt from the gallery exhibition?
4. What other things did you think of when you looked around the exhibition?

NOTE TO FACILITATORS:

When facilitating these conversations, it is important to help participants understand that while there are services available to assist survivors of sorcery and gender-based violence, there are various cultural and social complexities that people in the community, especially women, face on a daily basis. Some of these will be explored in subsequent exercises.



SOUND SCAPE & STORIES

DURATION: 20 minutes

OBJECTIVE:

The objective of the soundscape activity is for participants to empathise with a character and to explore the feelings and emotions the character might be going through.

RESOURCE:

Audioplayer and music track, Anna's Story

**RESOURCE
2.2**

ACTIVITY:

If you have access to an audio player and speaker, play music to participants while participants close their eyes (USB Resource Material – Instrumental Music).

Let participants know that you will be reading them a story, and that they can keep their eyes closed to try to visualise the story they will be hearing.

ANNA'S STORY

Praying for hope

I did not want to marry my husband, but he kept coming to me that in the end I agreed to be with him. He said everything right and treated me like I was the only thing that mattered to him. I conceded and became his wife. My life changed after that. In the first year of our marriage I had our first boy. The abuse also started. He was excited that it was a boy. I thought this might change his mood and make him love me the way he once did. It didn't make a difference. I continued to try, cooking for him, looking after our gardens, our home and our children. Nothing I did pleased him. He often came home late and drunk and always angry. I was terrified of him on these nights because I knew he would hit me again. Sometimes, I took the children to our garden house and slept there till morning, so he wouldn't hit me. But I knew that when I returned in the morning, he would still hit me.

I wanted to go back to parent's home but I couldn't go back and there was no one I could talk to. I went to the police so many times but each time their efforts didn't amount to much. I always left confused and alone not knowing where else I could help. One day, with my 5-year-old daughter in tow, beaten and bruised, my hand in a sling cradling a broken hand, I was back at the police counter, begging police to hear me. While I wept, I felt the pain and anguish of years of misery and heartache coming rushing over me. I had no where else to go. I was tired, too tired to live. There were many bad days, this was one of them. I had no one to talk to, no one just listen to me. I felt alone and badly bruised. I sat in front of them and tightly held on to my daughter. What the police were telling me to do was too hard and would take too long to do.

Anna, Goroka Eastern Highlands Province, 2017

NOTE TO FACILITATORS:

Before facilitating a discussion about Anna's story, let participants know that while the story is based on real events, the name of the person has been changed. Please also inform people that if they share their own experiences to respect confidentiality and not mention real names or identify people in their stories.

DISCUSSION

After reading the story, ask the participants to think about Anna.

What do you think Anna is feeling?

Does Anna have anyone she can turn to?

How are Anna's children affected by the situation?

Then ask the participants if they know of similar stories in their area. You can ask them to think about how the community would react to the woman and her children.

These questions do not need to be answered at this stage. They are asked to assist participants to start thinking about Anna's situation and the challenges she would be going through. It also gets participants to start thinking about the community's reaction and how these reactions could potentially impact on Anna.



Daulo Pass (Verena Thomas/QUT)



ROLE ON THE WALL

DURATION: 30 minutes

OBJECTIVE:

The objective of role on the wall is to explore the internal and external feelings and conflicts that a person might be going through. It allows participants to reflect on how the character might be feeling as well as to discuss the ways others might see the character. This activity brings out the challenges a person might be facing.

MATERIALS: Butcher's paper, markers, sticky notes

ACTIVITY:

Use butcher's paper to outline a figure of a woman. In this case the woman would be named Anna. Provide sticky notes to the participants or consider assisting participants with writing responses on the butcher's paper.

In the group ask participants to describe the **feelings and thoughts of Anna**.

Whatever is being said is written inside of the figure.

Then ask the group, how **the community might feel about Anna**. Stick the notes or write the responses on the outside of the figure.

Where possible, draw on your experiences and those that they know of to assist participants to understand the complexities surrounding Anna's situation. Participants will get to experience multiple perspectives and gain an insight into the emotion and challenges a person might be experiencing. It is important to appreciate these details and remind participants not to blame Anna for her own situation.



Highlands Human Rights Defenders discussing internal and external conflicts of a person using Role on the Wall

(Goroka Workshop 2017 - Jackie Kauti/QUT)



CONSCIENCE ALLEY

DURATION: 20 minutes

OBJECTIVE:

The objective of this drama activity is to explore and act out the conflicts that a person affected by violence might be facing and the challenges the person faces to seek assistance.

ACTIVITY:

Ask if one of the participants is willing to volunteer to take on the role of Anna for this exercise. Please note, however, that this could be a confronting exercise and ensure that the person who is chosen is confident and will be comfortable in that role.

Participants then line up on either side of the Anna.

The background to this exercise is that the character Anna is trying to decide if she should take her husband to court. As she passes through the alley, participants on either side take turns to tell her why she should or should not take her husband to court.

On one side of the alley people are supporting the idea that she should, on the other people are in support that she shouldn't take her husband to court. The people in the alley represent the conflicting thoughts in the Anna's head. Facilitators should emphasise that these are thoughts in Anna's head only.

Please ensure that everyone on each side of the alley gets to speak. You can run this exercise a few times as people will get more confident with a few practice runs.

NOTE TO FACILIATORS:

While this activity is happening, take note of what is being said by each of the participants on either side of the alley. The thoughts are likely to uncover some of the cultural and social constraints that would keep Anna from pursuing justice. The conscious thoughts could also present different points of views why it is challenging for Anna to access justice.

M&E
2.1

When the exercise is completed, aim to unpack what was uncovered to generate discussions based on the points and themes from the participants. Other discussions could be linked to how women or survivors of violence overall find it difficult to access justice and why it is imperative to understand these constraints in order to find ways to support survivors.



SPECTRUM OF DIFFERENCE

THE MATTER OF COMPENSATION. PART A

DURATION: 25 minutes

OBJECTIVE:

The aim of this exercise is to encourage participants to think through the idea of compensation and that, by itself, compensation cannot be used to solve a situation that involves a crime according to PNG law.

RESOURCE: Place Cards – AGREE, DISAGREE, NEUTRAL

**RESOURCE
2.3**

ACTIVITY:

This activity begins with a reflection and evaluation exercise. Use the following key moment in Anna's story and read it to the group to begin reflections:

KEY MOMENT

Following on, Anna has now started taking the legal action against her husband. But she is faced with pressure from her in-laws who insist that the case against her husband should be dropped and that compensation should be paid between the families. Should the court case be dropped?

Ask the group to either agree, disagree or remain neutral about whether compensation payments should be made instead of going through the formal legal process. Use the placecards AGREE, DISAGREE and NEUTRAL and place them on the floor for people to walk near the placecard that they support.

In the groups they are standing in (AGREE, DISAGREE and NEUTRAL) ask each of the participants why they have chosen their stance.

Ensure that you explore and challenge their responses referring back to previous activities where relevant. Refer back to Anna's story and emphasise that the compensation does not erase the hurt and pain that Anna or any other woman feels when they have been violated. Compensation does not guarantee that the act of violence will never happen again, and it is often given to a family, not to the individual survivor. If compensation is paid by the family or community, then the perpetrator is not being held accountable.

Reiterate to participants that for domestic violence or acts of sexual abuse, compensation cannot and should not be the only solution. Domestic and sexual violence are criminal offences and the perpetrator, if proven guilty, should be charged. Compensation arguably plays an important role in preventing escalation of violence, and is a deeply embedded practice. However, PNG laws envisage customary compensation being in addition to criminal proceedings, not instead of.

Towards the end of this activity, ask the group if anyone has changed their view from the initial exercise (AGREE, DISAGREE, NEUTRAL). Invite people to share their learning experiences.



UNPACKING KEY LEGISLATION

THE MATTER OF COMPENSATION. PART B

DURATION: 20 minutes

OBJECTIVE:

This activity assists participants in understanding that community compensation does not hold an individual accountable for a serious crime committed.

ACTIVITY:

Read the following story to participants:

THE MATTER OF COMPENSATION

Compensation does not ease a woman's hurt and traumatic experience from domestic violence. Knowing this, a magistrate in the district court of Goroka made a difference. The magistrate upon delivering his verdict ordered also mandatory community service to the perpetrator. By ensuring he served his time doing public community services the individual faced the consequences of his crime by himself. None of his relatives participated in supporting him to complete his community services.

Facilitate a discussion with the group exploring the following points:

- Ask if there are any similar stories in their community about law officials who have given an alternative judgement other than compensation? Ask each person to share their thoughts in the group.
- Ask the participants what strategies they could use to encourage or influence community perceptions regarding criminal matters related to violations against women. Ask each person to share their thoughts and ideas in the group.

NOTE TO FACILIATORS:

Use the handout to reiterate to participants the definition of domestic violence. Emphasise that compensation is not a replacement for punishments under the law but might be used in addition only where considered applicable. However from the exercises, summarise to participants that those experiencing violence have the right for protection and that those who commit crimes are held accountable as individuals by law, if proven guilty. Complete this activity by checking if people have any questions or need any clarifications with regards to the FPA.

HANDOUT

**RESOURCE
2.4**



WORK GROUP

DURATION: 30 minutes

OBJECTIVE:

The objective of the group activity is for participants to identify community support networks for those that are affected by violence.

ACTIVITY:

We continue with Anna's story for this activity. Share the following scenario with participants:

At the police station Anna is tired, hurt and alone. She has no one to turn to.

Divide participants in groups of equal numbers and ask people to discuss the following questions, and then to identify community-led support networks that could help Anna and her children.

The questions are:

1. Who can Anna turn to for help?
2. Who in her local community can give her legal advice?
3. What are the police supposed to do to help Anna's situation?
4. Anna has no one and no one in her community wants to help. Who can she go to for support? If you were her friend could you support her?
5. What kinds of support would Anna need to continue to pursue this case in court?
6. Identify some community-led support networks that can support Anna.

Groups will then report back their answers to the above questions to the whole group.

Encourage groups to look at the community-led support groups. As facilitators also ensure, where possible, that these community-led support groups are in existence. An example might be a women's church group or a human rights focal point. If there are none, discussion around how this could be set up can be facilitated. You can emphasise the role of the police in these matters and link conversations to relevant gallery exhibition items where useful.

M&E
1.2



POEM – THE FUTURE IS BRIGHT

DURATION: 20 minutes

OBJECTIVE:

This activity is a positive dramatic form to show and celebrate a survivor's strength in spite of her situation. It encourages participants to think of positive alternatives.

RESOURCE: Pens and paper

ACTIVITY:

Participants are encouraged to write a short poem under the theme **The future is bright**, to describe the woman's dreams and her future.

After the varying experiences that Anna is going through it is important to ensure that there is hope and that there are individuals who are there and can assist. But most importantly, for those experiencing violence, it can be comforting to experience compassion from another person.

Each of the participants is encouraged to write a couple of lines that celebrate Anna's strength. The participants should be given sufficient time to think about their poems before writing them up. When enough time has passed, participants are encouraged to read them out aloud.

Participants who find it difficult to write, should be encouraged to think about what they say to show and celebrate Anna's strength in spite of her situation.

For both those that can write and deliver verbally, encourage them to use their own language to express these qualities. Encourage participants to use the poetic forms, and language rhythms of their local language. They could also be encouraged to deliver their poem through a song.



THINKING THROUGH THINGS: REFLECTIONS - POST CARD

DURATION: 20 minutes

OBJECTIVE:

This activity serves to reflect on the learning in this module.

RESOURCE: Pens and paper

ACTIVITY:

Each participant is encouraged to write a letter to a family member or friend describing what they learnt and how they felt. This is a reflection exercise that helps participants to think through what they have experienced in the workshop and what might have resonated with them. The letter will not be sent or given to the family member or friend, but framing it this way allows participant to think about how they would share their experiences with others.

Consider for participants to revisit the gallery exhibition to reflect on their understanding of the Family Protection Act during this final activity of the module.

If you are working with a group or individuals who might not be able to write down their reflections, ask the whole group to first think about what they have learnt and how they would share this with someone else. You can then ask them to share these thoughts verbally as if they were telling story to a loved one. It is important to encourage everyone to share, however, if you get a sense that some in the group do not feel like sharing their stories, do not force them to. Although do encourage those who want to share their learning with the others.

Each facilitator is encouraged to do a postcard as well. Unlike the participants, the facilitators will be writing two postcards. The first one is describing what they learnt during the workshop and the second postcard would be a describing some of the key moments they felt their participants learnt something and why that was the case.

M&E
1.3

MODULE 3: CHILDREN

In this module, we will discuss the protection of children from all forms of violence. Article 19 of the UN Convention on the Rights of the Child (UNCRC) commits countries to protect children from “all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse”. Countries commit to establish programs to support children and their families, and also to establish procedures to identify, report, investigate, treat and follow-up cases of child abuse.

In Papua New Guinea, there are specific requirements under the Lukautim Pikinini Act (LPA) that enable all children to have the right to be protected. Within the LPA, there are also provisions that bind parents, guardians and those responsible for the welfare, protection and overall well-being of the child to be held liable should the rights of children under their care be breached.

The LPA provides the legislative framework that mandates child protection officers to work with care providers and immediate family member in support of their roles as care givers. They can also investigate allegations of child abuse and have the power to remove a child from a home if the child is in need of protection. With regards to law, there are various complexities which are explored in this module. There are limitations for village courts to deal with cases of serious abuse involving children and if these cases come up they are recommended to be referred to the Family Court.

To ensure the effective implementation and enforcement of the LPA throughout the country, various national and provincial councils are set up with complementing district committees. While community based support systems are taken into consideration and encouraged to be part of the legal considerations towards the protection of the child, government institutions are required to be vigilant always.



3. For reference see: Biersack, A., Jolly, M., & Macintyre, M. (2016). Gender Violence & Human Rights: Seeking Justice in Fiji, Papua New Guinea and Vanuatu: ANU Press.
4. Pvi, National Child Protection Systems in the East Asia and Pacific Region http://www.socialserviceworkforce.org/system/files/resource/files/Child_Protection_System_Mapping.pdf (accessed 2 July 17)

LEARNING OBJECTIVES & OVERVIEW

LEARNING OBJECTIVES:

Participants will be learning about the Lukautim Pikinini Act. Through the workshop exercises and drama forms, they will learn about legal provisions that bind guardians and parents and others responsible for the well-being of a child. Most importantly, participants will explore the impact of any form of violence on a child. Engaging participants in feeling and empathising with children's experiences can encourage communities to work together to strengthen their vigilance and protection of them.

Participants will also be exploring how they can access the justice system if they observe that the rights of a child are being violated. Participants are encouraged to discuss possible solutions in line with the Lukautim Pikinini Act.

Facilitators of the workshop will reflect on the way participants are learning to ensure that components of the Lukautim Pikinini Act are accurately understood. Facilitators will record their reflections and use them to improve the way they assist participants to understand laws related to the Lukautim Pikinini Act.

DURATION:

Approximately 3-4 hours

EQUIPMENT AND MATERIALS:

Butcher's paper, markers, pens and exercise books, music

Object to represent Matthew's character (for example, school books, school bag or uniform)

RESOURCES FOR MODULE 3

RESOURCE 1: Lukautim Pikinini Act Handout

RESOURCE 2: Sexual Crimes against Children

RESOURCE 3: The Juvenile Justice Act resource

SUMMARY OF EXERCISES USED IN MODULE 3:

We continue to use a series of exercises and drama forms to support our participants' journey to understanding components of the Lukautim Pikinini Act. Some of these exercise and drama forms have been used in previous modules, and some are specifically introduced for this module:



MOVING IN SPACE (WARM UP)

In this exercise, participants are encouraged to move and explore the space they are working in. The exercise assists participants to release some of their inhibitions and begin to work with other participants. The facilitator is leading this exercise by going through a series of instructions. Through this exercise, participants become aware of the performance spaces and their bodies within the space.



TERRAIN WALK (SETTING THE SCENE)

This exercise will be used in this module to evoke feelings related to what a person might be experiencing in relation to violence. The facilitator will use sound and other effects to create a heightened experience. Participants will be transported into an imagined scenario guided by the facilitator's voice.



CASE STUDY

Facilitators will use Anna's story from the previous module on the Family Protection Act as a case study to explore the impact of violence on Anna's children. This time the story is told from the children's perspective.



ROLE ON THE WALL

Participants outline a figure of a person on the wall. In the group, they are asked to write the feeling and thoughts of the person on the inside of the figure. On the outside of the figure they are asked to write how the community feels about the person.



ENGAGING THROUGH SYMBOLS

An object is used to represent a character. The participants are asked to engage with the character through the object. This creates a distancing effect that creates a safe space for people to explore various emotional responses.



STORY CIRCLE

Stories are part of the culture in PNG. This session will tap into this art form and encourage participants to share stories around how children might be impacted by violence. Each participant is encouraged - with every story of challenge - to share a compelling story of change in the life of a child.



UNPACKING THE LAW

This activity will provide participants with the information about the legislation with regards to the key provisions under the Lukautim Pikinini Act. Participants discuss these using different story examples.



ROLE PLAY

During the role play exercise, the facilitator encourages participants to perform short performances around key moments in Anna's children's lives. Participants are expected to discuss key characters and include them in the role play. Role plays should be encouraged to be positive and provide alternative hopeful prospects for Anna's children.



REFLECTIONS – MARKING THE MOMENT

This is an evaluation of the module and conducted at the end of the sessions. Marking the moment is a reflective device to mark a position of a moment in the module where a feeling is aroused or an understanding of the issue occurs. Marking the moment can also be used specifically to reflect on the role play activity.



Goroka Village Court (Elias Alex/QUT)

UNDERSTANDING THE LEGAL COMPONENTS OF THE LUKAUTIM PIKININI ACT AND RELATED LEGISLATION

This part of the module, in addition to the Lukautim Pikinini Act, will also look at the specific sections under the Criminal Code Act that address Sexual Crimes Against Children.



WARM UP: MOVING IN SPACE

DURATION: 5 minutes

EXPLORE & CONTEXTUALISE

OBJECTIVE:

The aim of the exercise is to encourage listening and responding to instructions. This includes assisting participants to become aware of their bodies in the performance space and exploring different ways of interacting or not interacting with others.

ACTIVITY:

Ask participants to move through the workshop space, initially independently – not touching or making eye contact with others.

Encourage them to change direction frequently rather than “walking in circles”, and to move into empty spaces. Once they are all moving freely, you can call out various instructions. For example, “move taking up as much space as possible”, “as little space as possible”, “as high as possible”, “as low down as possible”, “faster” (to the point where they are running – make sure not to hit anyone else), “slower” (to the point of stopping – useful at the end of the game), “making as much noise as possible”, “as quietly as possible”, “making eye contact with others”, “greeting everyone you meet as if you are delighted to see them”, and so on.

Once a number of movements have been explored, close the exercise by thanking everyone and move to the next activity.



SETTING THE SCENE: TERRAIN WALK

DURATION: 20 minutes

OBJECTIVE:

This exercise is intended to evoke feelings among participants relating to experiences related to violence. In particular, this exercise is intended as an introductory exercise offering a way to explore the way children might feel when experiencing violence.

ACTIVITY:

This activity requires some participants to role play while others listen to the role play.

INSTRUCTIONS FOR THOSE DOING THE ROLE-PLAY:

Before the beginning of this exercise, ask 2 – 3 participants to play different characters. If you know the group, ask the people you know might have experience with drama or might be open to doing role-plays to volunteer. Also, be mindful that the experience of role-play could trigger the memory of a traumatic experience. Among those volunteering ask one female participant to play the wife, a male participant to play the father and one participant to play one of the children.

Brief the selected participants with the following scenario:

The father comes home from drinking with his friends. He enters into his house and starts yelling and cursing. We hear a thud, and yelling from the father. His wife, Anna, softly spoken urges him to stop. A young child sobs silently, you can hear the mother comforting her child while reassuring the child that the father will soon fall asleep. We hear a last shout from the husband as his wife pleads with him again. All noise fades to silence.

Help the acting participants to think about the context and how the scenario would play out. They can draw on their experiences and use their own words to inform their performance. The idea is to create an atmosphere of fear through sounds and noise. Characters are asked to increase anger towards each other.

INSTRUCTIONS TO THE OTHER PARTICIPANTS:

Ask all other participants to close their eyes (except for those participants you have asked to work with you). Ask them to put themselves into the situation of the child when listening to the performance.

When the experience has been played out, ask the participants to open their eyes. Ask all participants to sit quietly and contemplate the experience that just happened. One way to take them gently out of the experience is to count down from 10 before participants open their eyes.

Please note that this exercise is to set the scene and for participants to experience the scenario from a different perspective. There is no need for a discussion at this stage.



CASE STUDY: MATTHEW'S STORY

DURATION: 25 minutes

OBJECTIVE:

The aim of this activity is for the participants to think about the feelings the children are experiencing.

ACTIVITY:

Building on from Anna's story from the Family Protection Module, the focus of this story is on the impact of violence on Anna's children and how her children might be feeling. For this activity, read the following story which is told from one of the children's perspectives.

My name is Matthew, I am 10 years old. I am now in grade 4. Sometimes me and my sister are really scared. When my sister is scared I hug her, I sing a song and hold her so she doesn't feel alone. That usually happens when dad comes home drunk. Like last night we heard screams and shouts and mum was crying and telling dad to stop beating her.

I also want him to stop but the last time I defended mum, he beat me too. I love my dad but now I am scared of him. I just want to grow up fast so I can be stronger than him and make sure that he doesn't hurt mum and my sister. Now we always hide when he comes home. I distract my sister with her favourite games until I know it is safe to come out of our secret hiding place.

After dad beats mum, she can't get out of bed. I stay at home to make sure she is okay and I miss school. I want to go to school and get a job so I can take care of mum and Julia. I feel bad because I missed many days and the teacher thinks I am lazy. I am not sure if I'll pass this year. We have no one to go to. My aunty doesn't want to look after us. She is always on my dad's side. I don't know why he is beating mum. I just really want him to stop and not get drunk anymore.

After reading the story, discuss with participants what Matthew is going through by asking the group the following questions:

Describe how Matthew is feeling

Do the children have anyone they can turn to?

How does Matthew feel about his father?

These questions do not need to be answered in depth at this stage but provide an understanding around the feelings of the children. The activity gets participants to start thinking about the way that children can be vulnerable within their own families and communities. This is expanded in the next activity.

NOTE TO FACILIATORS:

If you have already facilitated Module 2 then some of the following exercises will be familiar to you. The exercises use the same story of Anna and her family, but exercises focus on the perspective of the children.



ROLE ON THE WALL: ANNA'S SON MATTHEW

DURATION: 20 minutes

OBJECTIVE:

The objective of role on the wall is to explore the internal and external feelings and conflicts that a person might be going through. It allows participants to reflect on how the character might be feeling as well as discuss how others might see the character. This activity brings out the challenges a person might be facing.

MATERIALS: Butcher's paper, markers, sticky notes

ACTIVITY:

Use butcher's paper to outline a figure of a child. In this case the child is named Julia. Provide sticky notes to the participants or consider assisting participants with writing responses on the butcher's paper.

In the group ask participants to describe the **feelings and thoughts of Matthew, Anna's son**.

Whatever is being said is written down and put on the inside of the figure.

Then ask the group, **how the community might feels towards Matthew**. Stick the notes or write the responses on the outside of the figure.

Where possible, draw on your experiences and those that they know of to assist participants to understand the complexities surrounding Matthew's situation. Participants will get to experience multiple perspectives and gain an insight into the emotions and challenges a child might be experiencing.

Based on the responses, facilitate a discussion around the participants' answers.

FACILITATORS REFLECTIONS:

From the role on the wall exercise, note and reflect on the points brought up about how the community feels about Matthew (notes on the outside of the figure). From these, identify any issues that might restrict others from assisting children in their community.

M&E
3.1



ENGAGING THROUGH SYMBOLS

DURATION: 20 minutes

OBJECTIVE:

The objective of this exercise is for participants to start thinking about how they would react to a child experiencing violence at home. Through the use of a personalised symbol, the exercise creates a distancing effect that protects participants from being implicated in the exercise and traumatised. It offers positive ways to make children feel loved and cared for.

RESOURCE: Personal object of Matthew

ACTIVITY:

In the middle of the room, place an object that people can associate with Matthew, such as a school bag with books or a school uniform. The object(s) can be placed on a chair.

Then ask participants what they would say to the child to encourage him. Participants are asked to walk towards the object as they would walk towards a person and say their encouraging words. Participants can represent anybody in the community or represent themselves and walk up to the object to offer positive comments encouraging the child. Facilitators should encourage participants to say positive things only.

After they have made their comment they will walk back to where they were standing. Everyone in the group should walk towards the object, say their words of encouragement and walk back.

NOTE TO FACILITATORS:

This exercise can be an emotional journey for participants as they might relate this process to personal experiences. It is therefore important to give participants time at the beginning and at the end to transition slowly out of the activity.



Patrick Moran/OxfamAUS



GROUP WORK: STORY CIRCLE

DURATION: 30 minutes

OBJECTIVE:

The importance of sharing stories is to gather contextualised stories around violence towards children in their communities. This activity provides an insight into the ways violence is experienced by children in local communities.

ACTIVITY:

Divide participants into equal groups and ask each of the participants to share stories around children who have been abused or violated and what are some ways they have assisted to support the child to have access to justice. If they have not been personally involved they could comment on how a child and their family might have access to justice. Each group should share one compelling story back to the whole group.

As facilitator, please take note of the stories shared, as these will be referred to in the next activity.

NOTE TO FACILIATORS:

This session is very sensitive. Please remind participants of the need to maintain confidentiality and not include any identifying details about children or their families when sharing stories. As facilitator, inform participants that if at anytime they feel uncomfortable or if the exercise triggers a previous trauma then the participant should inform the facilitator immediately and they can stop. Should this happen, please ensure that the participant is provided a space away from the group. When the participant is ready to talk further a one-on-one conversation can be facilitated.

Included in the participants' handout

OBJECTIVES AND PRINCIPLES OF THE LPA

The objectives of the LPA include:

- to help parents to fulfill their responsibility to look after their children;
- to protect, promote and strengthen family;
- to strengthen community structures which care for and protect children;
- to encourage government departments and other organisations to work together;
- to prevent children from suffering harm; and
- to provide care and protection to children who do suffer harm.

The principles of the LPA include:

- when making a decision that affects a child, the most important thing to think about is what is best for that child;
- it is important to listen to children before making decisions that affect them;
- children should live with their family if they are safe, and families should be supported to keep their children safe; and
- if a child is not safe with their family, the child may need to live with another family where they can be safe (not in an orphanage).



UNPACKING KEY LEGISLATION

LUKAUTIM PIKININI ACT

DURATION: 15 minutes

OBJECTIVE:

The aim of this exercise is to inform participants about key legislation in the Lukautim Pikinini Act.

RESOURCE: Handout – Lukautim Pikinini Act

**RESOURCE
3.1**

ACTIVITY:

As facilitator, please familiarise yourself with the following resources:

- The Lukautim Pikinini Act (Resource 3.1)
- Sexual crimes against children (Resource 3.2)
- The Juvenile Justice Act resource (3.3)

Distribute hand outs to participants and go through the major provisions in the Lukautim Pikinini Act (Resource 3.1), and discuss some of the key points.

HANDOUT

Child Protection Officers (CPOs) are government workers who respond to reports of violence, abuse, neglect, exploitation and discrimination of children. Workers from NGOs or church organisations may also be appointed as Community Child Protection Volunteers to work with CPOs and help with some of their duties.

A CPO is authorised to investigate reports, assess the child's safety, and decide whether the child needs to be moved to another family to be safe.

Under the LPA there are many reasons why a child may be in need of protection. One of those reasons is that the child is at risk of being neglected or of suffering physical, sexual or emotional harm, for example if there has been domestic violence in the child's household. Any person who believes that a child is in need of protection may report to a CPO. A professional working with a child who believes that child is need of protection must report to a CPO. A professional who fails to report to a CPO can be taken to court.

Inform participants of the provisions in the criminal code that legislates sexual crimes against children (Resource 3.2). You can hand out the legislative provisions and then go through the penalties with the participants, ensuring that participants are introduced to the laws around sexual and other crimes against children.

**RESOURCE
3.2/3.3**

In addition, you can inform participants that even when crimes of a serious nature are committed by children, the court must give the highest consideration to a juvenile's interest. Restorative justice should be part of the consideration both in serious cases and in petty crimes. Children have not completed their neurological development and are biologically more impulsive and cannot be expected to behave to the same standards as adults, they are vulnerable and can suffer lifelong harm from the trauma of the criminal justice process. Therefore less punitive and more restorative approaches are better suited to help children to learn from their mistakes and change their behaviour in future.

Incorporating previous stories facilitate a discussion with the group around possible scenarios using the information provided about the laws. Ask participants if they have any questions with regards to the legal information or process. The next exercise will provide an opportunity to discuss how justice might be accessed in the participants' community.



IDENTIFYING SUPPORT NETWORKS

DURATION: 25 minutes

OBJECTIVE:

The objective of this activity is to identify support networks in your area and to identify possible pathways to justice.

RESOURCE: Butcher's paper and pens

ACTIVITY:

Ask participants to continue working in their groups. Ask them to:

1. Identify any LPA committees, appointed Child protection Officers (CPOs) and support organisations in place with regards to children
2. Identify how the laws could be used to resolve the issues that have been discussed during the story circle (facilitator may remind people of the examples that were discussed)
3. Using Matthew's story what are some of the laws that could be used to protect him?
4. Using the above stories (including Matthew's), identify pathways to access justice. Discuss with participants who can start the process of prosecution and how.

There will be many communities where it will be difficult to report to a Child Protection Officer, so it will be important for participants to identify anybody local who has been appointed as a Community Child Protection Volunteer (CCPV – section 37 LPA), or alternatively any CBOs or FBOs who may be able to provide counselling assistance or other support and help with a report to a Child Protection Officer and Police where appropriate.

As facilitator, encourage participants to help victims to access medical assistance and gather medical evidence, as well as getting any other witnesses to speak to Police. However, if a participant finds out about a crime sometime after it has occurred, and it is not possible to obtain medical evidence or to get any other witnesses, then victims or guardians can be reassured that they CAN still report to Police, and Police CAN still prosecute the case, and a court CAN still find the offender guilty.

Finalise this session by asking participants if they have any further questions or if there is anything they feel they need more clarity on.

FACILITATORS' REFLECTIONS:

Capture the response with regards to support networks that participants identify (question 1), and any other pathways to access justice for children that participants are aware of. Also, take notes of the challenges people might be facing.

M&E
3.2



ACTING IT OUT: ROLE PLAY FOR POSITIVE FUTURES

DURATION: 40 minutes

OBJECTIVE:

The aim of this exercise is for participants to act out scenarios where they contribute to positive change and create alternative positive futures for a person affected by violence. 'Acting it out' asks participants to role play positive outcomes.

ACTIVITY:

Divide participants into equal groups. In order for them to develop a role play you will need to frame this activity. The goal is to overcome a challenge in order to act out a positive solution for Matthew.

Inform the participants of the following framing:

- Consider the challenges that Matthew is experiencing
- Think about possible influencers in the community who can support Matthew (for example, the teacher, a relative or a community member)
- In the role play resistance will come from Matthew's father
- Act out a possible scenario where the challenge can be overcome by involving the influencer(s) confronting Matthew's father
- Ensure that the role play ends with a positive outcome

Each person in each of the groups should play a character in the role play. Give people 15-20 minutes to workshop their plays. During that time join different groups to get a sense of their play and to encourage them to consider the above points.

After each group has developed their play, ask them to perform it to the whole group.

DISCUSSION:

Once all plays have been performed, ask participants to comment on the following:

- What were some of the interventions that created positive outcomes for Matthew in each of the scenarios?
- Who were some of the people that made these positive outcomes possible?
- What can you do in your community to achieve similar positive outcomes?



EVALUATION – MARKING THE MOMENT

DURATION: 15 minutes

OBJECTIVE:

The final activity is an evaluation activity to identify moments of learning and understanding.

ACTIVITY:

Facilitators will use the task to evaluate two components:

1. Firstly, ask participants to name their favourite moment from the role play activity 'Acting it out'.
2. Secondly, ask the participants to reflect on key moments in the whole module when they felt they learned something new.

Ask participants to share their thoughts in the group.

As facilitator please take notes of what people learnt in this module.



MODULE 4: SORCERY ACCUSATION RELATED VIOLENCE

INTRODUCTION:

Since 2013 sorcery related violence in Papua New Guinea has received increased attention from government, local organisations and more broadly citizen groups. Following a series of national and international media reports, and collective actions by PNG citizens as a response to cruel torture killings of women, the PNG government repealed the Sorcery Act 1971 and created a new provision in the Criminal Code Act 1974. In order to support the legal framework, it is recognised that a holistic approach must be taken by Government and stakeholders.

The deeply embedded social and cultural complexities related to sorcery beliefs and its links to violence, as well as a weak law and justice system in Papua New Guinea have presented many challenges in dealing with the issue effectively. In order to address sorcery related violence in a coordinated effort the Sorcery National Action Plan (2015) was developed by a number of stakeholders from government, non-government and research institutions, outlining core activities to be undertaken over the next few years. The Sorcery National Action Plan (SNAP) was endorsed by the Papua New Guinea National Executive Council on 16 July 2015. Communication and advocacy form key components of the plan.

Communicating legal information with regards to sorcery accusation related violence to the community can be challenging as sorcery beliefs are wide spread. It must be clear that under the human rights declaration it is not a crime to believe in sorcery, but it is a crime to be violent towards another person. Another challenge is that sorcery accusations mostly happen within communities and often within families. Therefore, before communicating the law it is important to get an understanding of the community perceptions. As with previous modules, this module follows the structure of exploring, empathising, learning, and transformation. That way facilitators can be responsive to the community context and build on using the communities' strengths.



Kundiawa Town (James Takep/Yumi Sanap Strong)

OVERVIEW & LEARNING OBJECTIVES

LEARNING OBJECTIVES:

Participants will have an opportunity to learn about the laws that address violence perpetrated related to sorcery accusations, and reflect on sorcery related violence within their community and within PNG. The workshop exercises will guide participants to explore the links between sorcery accusation and violence. Participants will reflect on their own position within their community and family, while the modules discuss issues such as vulnerability, the role of by-standers and stigma related to sorcery accusations.

Facilitators will gain a better understanding of the communities' perceptions and experiences around sorcery related violence. It is important to note that there are regional differences with regards to sorcery and its link to violence and facilitators need to reflect on these from the earlier exercises in order to integrate these experiences in later exercises.

DURATION:

Approximately 3-4 hours

EQUIPMENT AND MATERIALS:

Butcher's paper, markers, pens and exercise books, device to play video and audio (if possible)

RESOURCES:

RESOURCES FOR MODULE 4

RESOURCE 1: 4 Gallery Photographs

RESOURCE 2: Mary's Story - Digital Story

RESOURCE 3: John's Story - Digital Story & Key Terms in Tok Pisin

RESOURCE 4: Amendments to the Criminal Code relating to sorcery accusations

RESOURCE 5: Umba's Story - Digital Story

HANDOUT: Laws with possible applicability to sorcery related accusations and violence
Victim Impact Statement

SUMMARY OF EXERCISES USED IN MODULE 4:



MAPPING

Participants to share stories around how their communities have been impacted by sorcery accusation related violence. The facilitator listens and records these narratives as they are useful in understanding sorcery accusations in a specific context.



PHOTO STIMULUS

Facilitators place a set of specific photos around sorcery related violence on the floor and encourage participants to collectively explore the narratives behind them. The photos provide a stimulus for conversations around the issues of sorcery accusations and what it means to an individual and to a community.



IMAGE THEATRE

Facilitator asks participants to create a set of still images or frozen images. No dialogue is spoken, rather the body is encouraged to 'speak' by creating key moments of feelings or thoughts.



DIGITAL STORIES

Digital stories are short films that combine, photography, music, sound, text and narrative voice. This module will be using some of the digital stories of Human Rights Defenders to create conversations around key issues. These digital stories can be shown or read out by the facilitator, depending on the availability of a viewing device.



UNPACKING THE LAW

This activity discusses some of the key provisions under the criminal code that address sorcery accusation related violence. Facilitators will use a digital story to unpack these different provisions but, importantly, as a way to humanise the impact of sorcery related violence on a family.



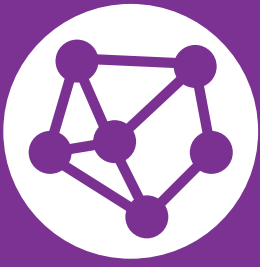
GROUP WORK

In this module, group work is used to understand how people or individuals can make a stand and through their actions continue to stand up against violence. This exercise will use Paul's story as a stimulus for discussion.



REFLECTION

This is an evaluation of the module and conducted at the end of the sessions. Evaluation exercises provide an insight into the way each participant has understood the module. They also provide an insight into the way participants might apply what they have learnt in their communities.



SHARING & MAPPING COMMUNITY EXPERIENCES & PERCEPTIONS

DURATION: 20 minutes

OBJECTIVE:

The objective of this exercise is to map out and get an understanding of participants' varying experiences related to sorcery and witchcraft accusations. By doing so facilitators can assess if sorcery and witchcraft accusations have been affecting the community or area they work in.

ACTIVITY:

Ask participants if they have had any experiences in relation to sorcery accusations, either within their own family or community, or more broadly. Allow them to share their stories in the group. Remind participants not to use any names or identify people when they are sharing their stories.

Once a number of stories have been shared you can guide the discussion to explore the issue of vulnerability (in particular of women, children and families) and ask participants who were mostly impacted by the accusations.

This is an introductory exercise and it does not require any explanations at this stage.



Elias Alex/QUT



PHOTO STIMULUS: WHO IS IMPACTED BY SORCERY ACCUSATION RELATED VIOLENCE?

DURATION: 20 minutes

OBJECTIVE:

This is an assessment tool for facilitators to identify the social and cultural components around sorcery related violence. The questions and discussions triggered from this stimulus will assist facilitators understand the varying manifestations of sorcery and the relational impacts it has on the lives of families and homes.

RESOURCE: 4 Photographs

**RESOURCE
4.1**

ACTIVITY:

Placed on the floor in different corners of the room are four photos representing key themes around the impact of sorcery related violence family, children and community. Participants are asked to walk around the four different photos and reflect on the meaning of the photos.

In a whole group as participants:

1. What did you think about the photos?
2. Who are the perpetrators of the violence? Remind people not to mention names. Facilitators can prompt the group by asking if close family members instigate sorcery related accusations.
3. How does sorcery accusation start in communities?
4. What is the impact of sorcery accusations and violence on the family?
5. What groups or individuals in your communities can stop sorcery accusations?

Potential themes that facilitators might prompt if they are not covered in the above discussions are:

- Vulnerability of women
- Impact of sorcery related violence on children.
- Individuals or families being given the name tag 'sanguma lain'
- Impact of sorcery on women
- Impact of sorcery on men
- Impact of sorcery on families
- Impact on the community as a whole.

At the end of the session you can summarise some of the key themes mentioned back to the group.



IMAGE THEATRE: EXPLORING EMOTIONS

DURATION: 25 minutes

OBJECTIVE:

The objective of this activity is to encourage participants to use their bodies to represent different feelings, thoughts and emotions. This activity also gets participants to think about the impact of sorcery related violence on people.

This activity includes getting participants to think about how a woman might be feeling when she knows that something bad might happen to her, the impact of being labelled as 'sanguma' and the impact of sorcery related violence on the life of a child. Participants are encouraged to end with ways that challenging situations can be overcome.

ACTIVITY:

Divide people into three groups. Participants will be asked to create a **group frozen image**. Let the participants know that they are not supposed to talk as this is about using their bodies only to represent a feeling a character might be feeling.

Remind the participants that the frozen images they are creating are related to the pictures from the previous exercise. Use the following key moments for each group to create a frozen image:

Group 1) Create a frozen image of how the woman might be feeling when the knife is placed over her head (use the image from the previous exercise). One of the group members can play the role of the woman. Others in the group can take up the roles of people from her community and position themselves around or near the woman expressing how they feel using only their bodies.

Let participants consider the sadness, loneliness and feeling of helplessness the woman would be going through. Also consider how afraid she is at the time. Prompt participants to think what might be going through her head, knowing she might be hurt. You can also prompt the participants to think about what the perpetrators are thinking and why they are torturing the women.

Group 2) Ask the group to create a frozen image thinking about a moment when a community reacts to a man or woman who have been labelled with the name tag of 'sanguma'. Similarly, to the first image, ask participants to consider how those accused of sorcery might be feeling and what others in the community would think of the person(s).

Group 3) Ask participants to think about a moment or a thought of a child who has been impacted by sorcery related accusations. Ask participants to create roles and characters related to this situation, including that of the child and those who react to the child. Each of these characters should show how they feel towards the child through their bodies and use their facial expressions as well to show how they feel.

Give each group some time to think about their image, and when you think they are ready, ask each group to present their image and hold it for one minute. In this one minute ask the rest of the group who are watching the performance, to see the image and note some things they observed about the frozen image. After one minute, ask the group that presented the frozen image to relax. Then ask the rest of the group who are watching to tell you what they saw. Ask them what they think the image represents. Encourage thoughtful dialogue and conversation taking into consideration the various emotions.

After each discussion ask how participants can change their image to create something more positive and ask them to re-create it in a new frozen image. Ask participants to perform their new frozen image and to reflect on it with the group following the process of performance and reflection as before. In this final round of the exercise focus on drawing out the positive aspects and suggestions for change from the participants.

M&E
4.1



DIGITAL STORY: MARY'S STORY

DURATION: 25 minutes

OBJECTIVE:

Mary's story will be used to explore empathy for others and to understand people's decisions in difficult situations.

RESOURCE: Digital Story – Mary Kini

**RESOURCE
4.2**

ACTIVITY:

Show the digital story told by human rights defender Mary Kini from Simbu province. If you have access to media equipment you can either play the audio or show it as a digital video. If you do not have access to equipment, the story (resource 4.2) can be read out to the participants.

After Mary's story has been heard, encourage participants to speak.

- a.) Ask them to take the role of Mary to state how they think Mary is feeling. Each person is to start with "I am Mary and I..."
- b.) After a number of people have spoken, ask participants to think about Mary's mother and how she felt. Drawing on the previous exercise ask them if they think that the decision by Mary's mother to leave her behind was right?
- c.) Mary and Mary's mother have experienced different forms of violence. Ask the participants to work in pairs and list the forms of violence faced by Mary and her mother.

If it has not already been said, encourage participants to think about how people accused Mary's mother of sorcery, how they destroyed property, and how they caused discomfort to a child. In this session facilitators guide participants to understand that violence is not only physical violence but the other aspects that have adverse affects on the lives of those accused of sorcery.

NOTE TO FACILIATORS:

When discussing the various forms of violence, consider the different layers of crimes committed. This might include those who are levelling the accusations, such as a witch doctor (glasman/meri) who might instigate the accusation, or the people who are carrying out the torture and killing. In addition, crimes might include the destruction of property and other offenses under the criminal code. This will be discussed in upcoming activities but it is good you familiarise yourself with the amendments to the criminal code (Resource 4.4) and the various crimes that might relate to sorcery accusations (Resource 4.5) to be able to guide the initial discussion.

Mary's story looks at empathy and how it can transform a person's belief or attitude towards another individual and how the act of placing oneself into the shoes of another can elicit compassion and increase tolerance to the varying circumstances that influence a person's decisions to do something.

The next digital story provides participants with another dimension in understanding sorcery related accusations and sorcery related violence. John's story uncovers varying forms of violence but it looks at the experience of stigma and specifically being part of a family identified as associated with 'sanguma'.



JOHNS' STORY – ACCESS TO JUSTICE

DURATION: 25 minutes

OBJECTIVE:

Using John's story participants will map out the range of crimes perpetrated against him and his family. Participants will also explore John's undertaking to bring justice to his family and discuss examples of how justice can be achieved.

RESOURCE: Digital Story – John Kaiglo

**RESOURCE
4.3A**

ACTIVITY:

In this session, play John's story to the participants. If there is no audio-visual technology, then you can read John's story to the participants (Resource 4.3). After the story has been heard you can divide the group in even groups of 4 or 5. Each group will work together to discuss the following questions.

- a. What did you like about John's story?
- b. What made John continue to pursue justice?
- c. What crimes are perpetrated against John and his family?
- d. Share similar situations like John's from experiences in your communities. What are some obstacles that keep people from seeking justice?
- e. Can you identify pathways to accessing justice?

After the groups have finished discussing the questions they are to write it down and on a butcher's paper. At the end of the session, the facilitator places each group's butcher's paper on the wall and asks the groups to come and read each other's work. The overall discussion can be framed by asking: "What did you learn from John's story?" The facilitator curates the wall presentations and mediates a discussion. Should participants prefer not to write on butcher's paper, the discussion can be facilitated verbally only.

Ensure that the groups discuss the impact of carrying the label *sanguma* within a family and the impact of that on children. Also ensure that people understand that the false accusation under the guise of sorcery is a criminal offense and that, the killing of a person on the account of the accusation that the person is practicing sorcery is a capital offence and that the perpetrator would be guilty of wilful murder under the criminal code (Resource 4.4).

Amendments to the Criminal Code Act relating to sorcery:

As the Sorcery Act 1971 has been repealed it is important to note that matters relating to the killing of a person on account of sorcery accusations is regarded as willfull murder. This is a serious criminal offence under the Criminal Code (Amended 2013, section 299A Resource 6).

**RESOURCE
4.4**

Ensure that people have understood that there are key laws that address various crimes committed because of sorcery accusations. This will be explored in more detail in the next activity.

FACILIATORS' REFLECTION:

Take notes of responses to questions (d) and (e), including any obstactles that keep people from accessing justice according to participants and possible pathways to accessing justice.

**M&E
4.2**



UNPACKING KEY LEGISLATION

VICTIM IMPACT STATEMENT AND CRIMINAL CODE

DURATION: 25 minutes

OBJECTIVE:

The objective of this exercise is to show participants key legislations and to emphasise that no violence can be justified for sorcery related accusations under the PNG laws. Participants will be introduced to the various possible crimes and the law with regards to illegal activities. They will also learn about the Victim Impact Statement. The exercise re-inforces that any form of violence is against the law, no matter if done under the guise of sorcery or otherwise.

RESOURCE: Relevant legal information (Participant Handout)

RESOURCE
4.5

HANDOUT

ACTIVITY:

Introduce participants to the handout that outlines the various crimes that could be committed in relation to sorcery accusations, and the suggested penalties for those. Ask participants to read the documents and see if they can identify any crimes from the previous stories that are mentioned in the handout. Ask each participant who identifies the illegal activity to contextualise it with one of the previous stories. The idea behind this discussion is to bring out that there are various potential illegal activities that occur with sorcery accusations in the community and that there are various laws in place that punish such activities.

Consider participants who cannot read in this exercise and ask those who can read to share the information with others in smaller groups.

After the discussion, re-iterate that these laws are in place to protect people and to ensure that the rights of people are respected. For those whose rights have been violated, the impact is often beyond just the incident but they might experience the impact many years later (as seen in Mary's or John's story).

Towards the end of this activity, inform participants about the Victim Impact Statement. A template of the Victim Impact Statement is included in the handout.

HANDOUT

VICTIM IMPACT STATEMENT

A Victim Impact Statement can help the judge or magistrate understand how the crime has affected you. It gives you a chance to talk about how you feel, and what has happened to you because of the crime. Your Victim Impact Statement is one of the things the judge or magistrate thinks about when they decide what penalty to give the offender. A Victim Impact Statement is different to the statement you make to the police, where you tell them exactly what happened at the time of the crime. It is about explaining how the crime has affected you, physically, emotionally, financially and socially. Any victim of any crime can make a Victim Impact Statement and that includes crimes related to sorcery accusations and violence.

Complete the activity by asking if people have any questions or need clarification. Remind participants that while these laws are in place it is up to the court to decide on how to interpret them and this depends on the evidence presented. But by knowing that the laws are in place people can be aware of their rights and might stand up for others. While we understand that there are many barriers to accessing justice, in the next activity we will explore understandings around how change and transformation can happen.



DIGITAL STORY: STORI BILONG UMBA

MOTIVATION FOR CHANGE

DURATION: 25 minutes

OBJECTIVE:

The digital story in this exercise looks at the way a young man changed his views and beliefs around sorcery. It asks participants to think about the motivation to change and shows participants that transformation is possible.

RESOURCE: Digital Story – Umba Peter

RESOURCE
4.7

ACTIVITY:

Before playing or reading out the story (Resource 7), ask participants two questions:

1. Who is the most important person in your life?

Ask participants to write this down on a piece of paper. After they have finished writing it down, ask them the next question.

2. What if that person was accused of sorcery, what would you do? How would you feel? Would you be able to do something?

The participants can either write their answers down or reflect on their answers in silence. After sufficient time is allowed for quiet reflections gently ask if anyone would like to share their thoughts with the rest of the group. Let the group know that they do not have to say anything if they are feeling uncomfortable. After those that want to speak have spoken, play or read Umba's story (resource 7).

After participants have heard the story, ask them about their thoughts and what they remember from the story. This discussion should be done in the whole group.

Some guiding questions might include:

- What do you like about Umba's story?
- What are the challenges in stopping a situation such as the one experienced by Umba's aunty?
- What challenges does Umba face now that he has changed from perpetrator to advocator?

The discussion should be guided towards understanding the role of by-standers and for participants to start thinking about possible interventions that individuals and groups could lead to shift social norms to prevent violence. When discussing possible interventions ensure that participants also discuss the possible fears and risks associated with people's motivations to interfere.

FACILIATORS' REFLECTION:

Take note of the challenges people describe in stopping sorcery accusation related violence. Pay attention to characteristics such as gender, age and status or roles in the community when it comes to the points raised by participants.

M&E
4.3



GROUP WORK & ROLE PLAY

BY-STANDER VERSUS ACTIVE CITIZEN

DURATION: 40 minutes

OBJECTIVE:

The objectives of this activity are:

1. to encourage participants to use the art of storytelling to create understanding about the way individuals and community experience sorcery related violence.
2. to introduce participants to the motivations that create transformative moments of change.
3. to encourage participants to think about the role of by-standers and active citizenship in supporting change.

ACTIVITY:

Divide participants into groups of even numbers. In the groups participants are asked to each tell a story about transformation similar to Umba's story. Their stories should include a key moment that inspired change. Encourage participants as much as possible to tell a personal story but if they cannot then let them know that they can tell a story about an experience that may have occurred to someone close to them. After 10 minutes of sharing stories amongst themselves, ask each group to share one story with the whole group. After this, the group can decide collectively which story should be used in a 5-minute performance of a key moment in the story.

INSTRUCTIONS:

1. As a group identify who the characters are and who will play the roles.
2. The groups then pick the key moment that inspired change.
3. The group will include in these role plays the moment or persons that motivated the change.
4. Each group will perform their role-play to the whole group.

For detailed instructions with regards to role-play, consider the instructions for the facilitation of role-play in module one.

Either in the group or after each group performances ask each group to respond to the following questions:

1. Who are the by-standers in these short role plays and what could they have done to support the change earlier?
2. What are some community led initiatives that can support the changes in the community and for the individuals to maintain these changes?

Where necessary refer either to the role play story or Umba's story when facilitating the discussion. Guide the discussion to focus on the various contributions and interventions to create positive change. At the end of the session, summarise these potential contributions, as discussed by participants.



EVALUATION – REFLECTIONS

DURATION: 15 minutes

OBJECTIVE:

For participants the aim of the final activity is to reflect on what they have learned. For facilitators this last activity is to reflect on their observations of the participants' knowledge levels, experiences and attitudes.

RESOURCE: Pens and paper

ACTIVITY: REFLECTIONS

This section is divided into two sections which are recommended to take place at the same time. Lead by the facilitator, the first section involves participants of the workshop writing or discussing their experience of the workshop. While the participants complete this part, the facilitators can reflect on their own facilitation providing an analysis of what participants were sharing during the session. You can write out the answers on one stick on pad per question..

QUESTIONS TO PARTICIPANTS:

- Please share what new things you have learnt from this workshop.
- Which exercises or themes did you find challenging?
- Please share any other comments you might have about this session.

QUESTIONS FOR FACILIATORS:

- What are some of the key themes that came out of each session?
- Were there any concerns discussed during the session?
- What are some of your thoughts on the ways communities can address sorcery accusation related violence?
- Any other observations about this session





PART 2
DEVELOPING &
IMPLEMENTING
YOUR
COMMUNICATION
STRATEGY

MODULE 5: DESIGNING YOUR COMMUNICATION & MONITORING STRATEGY

This module encourages facilitators to design their own communication strategies utilizing the skills applied in previous modules. Each of the previous modules involves a series of activities that is designed to guide community participants through different stages of exploration, experiencing, learning and change. Some activities work well in some contexts; others might work better in different contexts or with a different group of participants. It is the facilitator's responsiveness and reflection that will make the activities successful as each group and each context is different.

This module is designed to guide facilitators through a process of reflection and provides the tools to design your own communication strategy. This communication strategy is based on the idea of interpersonal communication and participatory media to stimulate individual and communal accountability. Other communication strategies might involve a larger component of mass media (such as TV, radio and newspaper) to reach larger audiences. While we briefly touch on mass media components they are not the focus of this toolkit.

Research suggests that the higher the level of participation and engagement, the higher the level of learning and change among participants. Some tools are designed to reach a wide audience, and provide little participation while others provide a high level of participation but they might target smaller groups and might therefore be costlier. For example, an NGO might design a radio advertisement about hygiene and handwashing. This advertisement might reach many thousands of people, multiple times daily to reinforce the message. Depending on the level of information, people might understand the message well, others might not or not pay attention. If, however, the NGO however engages participants in a small group of people where people explore their own situations when they might or not might wash their hands, or when and where they have access to water, and can share their own experiences, they are more likely to adopt the recommended behavior. Communicating complex legal ideas, such as we seek to do with this toolkit, can be challenging when presented in short messages through mass media channels.

Another way to think about communication is to consider if it is one-way or two-way communication (see Figure on next page). In modules 1-4 we have presented exercises that facilitate two-way communication where participants get to experience, share, ask questions and provide feedback throughout. In order to know that information has been received and has been understood by participants, feedback is essential. This feedback can also contribute to the monitoring and evaluation of your initiative. It is important that feedback mechanisms are integrated throughout the modules and that facilitators are receptive to the feedback provided by participants.

One-Way and Two-Way Communication

One-way communication is linear and limited because it occurs in a straight line from sender to receiver and serves to inform, persuade or command.



Two-way communication always includes feedback from the receiver to the sender and lets the sender know the message has been received accurately.



In two-way communication, communication is negotiated. Both sender and receiver listen to each other, gather information and are willing to make changes to work together in harmony. Their intent is to negotiate a mutually satisfactory situation.

Figure: One-way and two-way communication (Source: <http://www.cesdp.nmhu.edu/toolkit/improving-communication/one-to-two-way-communication.asp>)

There might not always be sufficient time or resources to undertake facilitated sessions so individuals or organisations might rely on other materials that people can engage with in their own time. Combining a variety of media in this case might be useful as it provides a way to reinforce messages and remind people of the engagement they had in the participatory sessions. When developing materials for one-way communication, however, they should always be piloted with target audience groups before dissemination.

Facilitating conversations with participant groups requires key skills. As explored in modules 1-4 these include listening, managing power dynamics within groups and letting each group member speak. All participants need to agree to treat each other fairly and respectfully to create a safe space for all to share their experiences. Facilitators need to be aware of the potential risks and consider support networks for participants when discussing sensitive issues. These various complexities emerging from group dynamics generate important information that a facilitator needs to register. By engaging with the challenges within each group facilitators can respond and integrate these dynamics in subsequent exercises, and create dynamic learning environments.

Regular reflections by facilitators can assist in creating spaces that are conducive and supportive of people's engagements and experiences. In the following section we briefly summarise the M&E processes reflected in modules 1-4 before moving forward to developing your own communication strategy.

MONITORING STRATEGIES

Throughout modules 1-4 we have integrated facilitators' reflections. A template for reflections for modules 1-4 is provided in the Annex. By following the instructions in the modules facilitators will capture the following information:

- Understanding the participants' existing knowledge levels around human rights, family protection, child protection and sorcery accusation related violence
- Local understandings that are in support of human rights and PNG laws and those that present barriers to human rights and PNG laws
- What participants say they have learnt about human rights, family protection, child protection and legal information during the workshops
- Barriers in the community to accessing justice around family violence and children's rights
- Community support networks that the participants identify to assist victims of violence
- Local solutions which participants identify to hold people in communities accountable and create safer communities

According to the assessment of existing knowledge, participant learnings and intended actions, facilitators can map out future activities and wider networks which might involve:

- Follow up group discussions with the same participants
- Further in-depth sessions with the same group participants
- Planning the workshop and the modules to be run with other participants
- Engagement with service providers and others in the community
- Continuing to feedback information to the facilitators' network

This information serves to better understand the groups you are working with and their environments. The objective is for community members to be knowledgeable about the law, to understand access to services and to understand who might be vulnerable in their community and will need assistance to access justice.

This toolkit is designed for you to develop your own 'module' or communication strategy based on what you know about the group you are working with. You should have experience in facilitating the specific modules (1-4) before working on designing your own strategy.

There are key considerations you need to take into account when developing a targeted communication strategy using the participatory communication exercises from modules 1-4. These include identifying a clear objective and target group. Dedicating thought to questions like these might allow you to develop a wider strategy.

CONSIDERATIONS FOR THE COMMUNICATION STRATEGY

In order to design your own communication strategy, you need to consider a number of components:

1. OBJECTIVE

What is your objective? What are you aiming to achieve?

2. TARGET AUDIENCES

Who are the people that you need to engage with? Consider different age groups, gender and education levels. How and when can these groups be best accessed? Who or what sources of information do people trust to receive information from?

3. CONTEXT

What do you know about the situation and the issue? What are people's knowledge levels? What have been issues related to violence in the community? What are the common misconceptions? It is recommended to review some of the evaluations that you have from facilitating Modules 1-4.

4. YOUR RELATIONSHIPS AND RECRUITMENT OF PARTICIPANTS

What are your links to the group and how do you develop trust with participants? You might have a person who connects you with the group or acts as a community liaison person. This could be a teacher (if you work with students) or a community leader who assists in bringing the participants together for the workshop

5. KEY MESSAGES AND LAWS

Consider what some of the key messages for the target audiences might be. From initial sessions you might have an understanding of which messages have worked well, and which could be further developed. What are the key laws that you want to address in your module?

6. COMMUNICATION TOOLS

What communication tools do you choose? With regards to participatory communication you now have a repertoire of exercises available that you can use to write your own engagement program. You might consider involving mass media or print media tools where it can link in with participatory communication strategies.

7. MONITORING AND EVALUATION MECHANISMS

How are you monitoring the responses from the participants? What are your strategies to capture the learning of participants and the potential impact of your training? Monitoring and evaluation strategies have been incorporated in all modules as reflections and you can integrate monitoring mechanisms into your module.

Decisions about target audiences, key messages and communication tools must be made keeping in mind accessibility, budgets and timeframes. You can use the template in the Annex to map out your communication strategy (Resource 5.1).

When designing your program, you can choose from a number of tools or exercises as communication tools which were explored in the previous modules. You might combine some of the exercises or use only parts of them. The exercises are organized within the progression used throughout the toolkit (Contextualise – Empathise – Understand – Change). It is recommended to ensure to stay within this progression for any training you design.

It is useful to consider how your participatory strategies might connect with mass media strategies, such as posters or use of radio. There might be an interest from the participant group to share some of their stories via mass media channels. While we have not integrated exercises around the integration of mass media and engagement with external stakeholders at this stage, this can be considered to support the advocacy at various levels.



DESIGNING YOUR OWN PARTICIPATORY COMMUNICATION STRATEGY

OBJECTIVE:

The objective of this activity is to design your own participatory communication strategy based on context, target groups and the most pressing issue you identify for the community group you are working with. This activity is designed to assist you to think through your communication strategy.

Note: This module is primarily written to provide a structure for facilitators, it does not include instructions for how to involve participants.

RESOURCE:

Overview of exercises / Exercise cards

ACTIVITY:

- Consider your main objective and target audience. Focus on a specific objective with a specific target audience.
- Think about what you already know about the context and what you need to find out more about.
- Consider what some of the key laws are relevant in line with your objective
- As part of your communication tools, please select exercises from all the exercises presented in modules 1-4 (an overview can be found on page xx). Ensure that you choose at least one exercise for each stage of:

Experience --- Empathise --- Understand --- Transform

- For this you can use the exercise cards in the resource folder and lay them out to visualise the sequence of your participatory activities. From the experiences in modules 1-4 think about why activities could resonate well with your participants.
- Once you have your activities mapped out, think about the reflections and monitoring strategies you can integrate into each of these activities. These might include:
 - What you learnt about existing knowledge levels among the group
 - Barriers in the community to stop violence or access justice
 - How you can monitor the learning of your participants
 - What actions participants might suggest to create safer communities

Please note that it is important to not only monitor the reflections and feedback at the end of your module but also to take note of what participants say or do during the activities. In order to capture their perceptions and feedback it is paramount that you think about possible points of reflections in advance and include them as part of your plan.

- After having mapped out your module, including the activities and monitoring strategies, go through the exercises to ensure that you are familiar with how to run them. It is advisable to think through the activities considering any possible vulnerabilities of your participant group to ensure that at all times you provide a safe space for participants to take part in the activities.

Each time you design and run your own activities your reflections as facilitator are important to adjust and improve the facilitation of your module. Remember that each context is different but that the consistent components are your reflections and responsiveness to each situation.

EXAMPLE: MICHAEL'S MODULE WORKING WITH YOUTHS

Michael works with an organisation based in the PNG highlands that provides support services to families affected by violence.

He is interested in working with young people to create better understandings around laws around sorcery accusation related violence. Michael has previously run the module on sorcery related violence with an adult group. In developing his own module he is considering a number of factors:

His **OBJECTIVE** is to create a better informed youth population, and he ultimately hopes to reduce sorcery accusations and sorcery related violence in the community.

In terms of **CONTEXT** Michael knows that there have been sorcery accusations in this community and that the majority of perpetrators were young people. Justice has not always been served. He still needs to find out more about the youths' perceptions around the issue.

With regards to **TARGET AUDIENCE** Michael would like to involve young males. From the initial workshop he thinks that he might expand it to involve other participants.

Michael has built a **RELATIONSHIP** with one of the community leaders that has a lot of experience working with youth to facilitate the sessions with him. He will assist with the **RECRUITMENT** of youths through the local sports team. They have decided to host the workshop at the community hall and estimate about 20 youth to participate initially.

In terms of **KEY MESSAGES** Michael would like to focus on human rights, in particular those of people who are vulnerable in the community. He is considering highlighting the value of community, how everyone contributes and everyone can benefit in one way or the other. At the same time, Michael would like some of these messages to come from the participants of the workshop.

He wants to make sure that the youths are aware of the UN Declaration of Human Rights and that they understand the legal implications for activities that are often involved in sorcery accusations, such as damage of property, threatening others or physically harming others.

Michael will use the workshop based model used in modules 1-4 as his primary **COMMUNICATION TOOLS**. He thinks that audio-visual materials might resonate well with the youth group. He is also considering how he could use the youth's active engagement in sports as a way to reach wider groups. In this case he is considering posters and flyers which could be developed by the initial participants to reach others.

But for now he will focus on the participatory exercises. He has arranged them in the progression of **EXPLORE-EMPATHISE-UNDERSTAND-CHANGE**. The table on page 72 shows Michael's selection of exercises, his rationale for those and an indication of where he can take notes and reflect on the participants' perceptions and learning.

Michael's case is only one example showcasing how you can think through developing your own strategy making use of the exercises provided in the modules 1-4. A key component remains your own reflections and continuing to follow up with participants where possible.

MICHAEL'S SELECTION OF EXERCISES

STAGE	EXERCISE	MICHAEL'S RATIONALE	MSE
EXPLORE & CONTEXTUALISE		<p>PHOTO STIMULUS</p> <p>I chose photo stimulus to explore the participants' understanding around the issue of sorcery related violence, in particular the impact on the lives of women and their families. It would also be an opportunity to ask the participants to start thinking about the role of young men in sorcery accusations and violence.</p>	I might note some of the situations that are in support of human rights and others that might create barriers to human rights.
		<p>IMAGE THEATRE</p> <p>I chose image theatre because now I want to get the participants to start to experience the way women and families feel when they are experience sorcery related violence. I will use the set of image theatre exercises on page 60 to assist participants think through the consequences and impact of violence on people's lives.</p>	No specific monitoring.
EXPERIENCE & EMPATHISE		<p>CONSCIENCE ALLEY</p> <p>I chose conscience alley as an activity to show young people that there can be many conflicting thoughts in a person's head. I would explore what a young person might be feeling when they are seeing a violent situation happening; I would ask one side why the person should intervene and the other side why the person should not intervene in the situation.</p>	I can take note of some of the barriers why a person cannot intervene in a violent situation.
		<p>DIGITAL STORY: JOHN'S STORY</p> <p>I chose to show John's story here because I would like participants to see John's persistence and insistence to see justice through. I take the participants through the exercises on page 63.</p>	Monitoring incorporated into the next exercise.
UNDERSTAND & REFLECT		<p>UNPACKING THE LAW</p> <p>In John's story there is reference made to laws relating to sorcery related violence. I would continue with unpacking the law here and also use Resource 2 from Module 4 as a way to look at some of the other crimes perpetrated. As the overarching framework I would also hand out the brief version of the Universal Declaration of Human Rights.</p>	I take note of the knowledge levels people have around the law.
		<p>ROLE PLAY</p> <p>I would use role play to look at various ways accusations in a community can be addressed before they escalate into violence. Things I would be looking out for in the role play from the participants would be to see what kinds of interventions they come up with that are informed by their context or what are some of the ways young people could intervene.</p>	I take note of some of the possible solutions and interventions that people act out.
TRANSFORM & CHANGE		<p>POSTCARD TO A FRIEND</p> <p>I would use this evaluation tool to ask the participants to tell a friend (via a postcard) what they learnt during the workshop. This tool allows me to better understand the impact of the workshop on participants.</p>	I collect the postcards that the participants have written and reflect on them to inform future activities.



OVERVIEW OF EXERCISES

EXPLORE & CONTEXTUALISE



EXPERIENCE & EMPATHISE



INTROSPECTION



MAPPING



PHOTO STORIES



STORY CIRCLE



GALLERY EXHIBITION



CASE STUDY



SOUNDSCAPE



TERRAIN WALK



IMAGE THEATRE



MOVING IN SPACE



ROLE ON THE WALL

MONITORING AND EVALUATION



MARKING THE MOMENT



REFLECTIONS

UNDERSTAND & REFLECT

TRANSFORM & CHANGE



CONSCIENCE ALLEY



SPECTRUM OF DIFFERENCE



ROLE PLAY



UNPACKING THE LAW



DIGITAL STORIES



POEM



CASE STUDY



IMAGE THEATRE



GROUP WORK

AND EVALUATION



POSTCARD



EVALUATION

SUMMARY AND CONCLUSION

This communication toolkit specifically targets the communication of key legislations to community groups in relation to human rights, family sexual violence, childrens' rights and sorcery accusations in PNG. It offers a variety of participatory exercises for facilitators to engage with community groups and use two-way communication techniques. Throughout the toolkit, monitoring and evaluation templates are provided for facilitators to reflect on the perceptions and learning experiences of participants. The toolkit is suggested to be used in conjunction with a resource set that integrates audio-visual content within each of the modules.

While the content of the modules has been specifically designed to address violence and human rights abuses in PNG communities, the modules developed come from participatory communication and process drama exercises which are transferable to different content areas and contexts. It is therefore hoped that the toolkit provides facilitators with a repertoire that assists them to facilitate community conversations that can strengthen the communities' motivations to contribute to positive change for their own benefit. As the toolkit was developed in the highlands region of Papua New Guinea, people in other regions may need to adjust specific content references to better suit their local context. Similarly, facilitators might integrate materials they have already available or materials recently released. As such, the toolkit is designed to be a dynamic resource that can be adapted and further developed over time.



Workshop Goroka 2017 (Elias Alex/QUT)

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APPENDIX

OVERVIEW OF MODULES 1 - 4

Phase	Exercise	Topic	Suggested Duration	M&E	Resources required
MODULE 1					
	Introspection	Local understandings of human rights	25 minutes		
	Photo story Lukautim or Light	Contextualising the universal declaration of human rights: People living with disability or vulnerabilities	30 minutes		Yumi Kirapim Senis Photo booklet and photoprint
		What is the Universal Declaration of Human Rights? A global undertaking	25 minutes		UN Declaration of Human Rights Tok Pisin or English
	Case Study	The right for girls and boys to have education	40 minutes		Story (provided in booklet)
	Photo Story	What can you do in the community?	30 minutes		Yumi Kirapim Senis Photo booklet and photoprints
	Story Circle	The rights of people with vulnerabilities to be supported (part 1)	20 minutes		
	Roleplay	The rights of people with vulnerabilities to be supported (part 1)	40 minutes		
	Evaluation	Reflections	20 minutes		Pens and Paper
		TOTAL	3 hrs 50 min		
MODULE 2					
	Introduction		10 minutes		
	Gallery Exhibition	Hopes nurtured, valuing lives	20 minutes		Gallery Prints
	Sound scape and stories		20 minutes		Audio Player and music track Story (provided in booklet)
	Role on the wall	Exploring internal and external conflicts and tensions	30 minutes		Butcher's paper, markers, sticky notes
	Conscience Alley		20 minutes		
	Spectrum of Difference	The matter of compensation (A)	25 minutes		Family Protection Act Place cards
	Story and Discussion	The matter of compensation (B)	20 minutes		
	Group Work	Identify Community Support Networks	30 minutes		Pens and Paper
	Poem	The future is bright	20 minutes		Pens and Exercise Books
	Evaluation	Postcard	20 minutes		Pens and Paper
		TOTAL	3 hrs 35 min		
MODULE 3					
	Warm Up	Moving in Space	5 minutes		(can use instrumental music)
	Terrain Walk	Setting the scene	20 minutes		
	Case Study	Matthew's Story	25 minutes		Pens and Paper
	Role on the Wall	Anna's son Matthew	20 minutes		Butcher's paper, markers, sticky notes
	Symbols	Engaging through symbols	20 minutes		Object of Matthew (school boy)
	Story Circle	Group Work	30 minutes		Pens and Paper
	Law Information	Unpacking key legislation	40 minutes		Lukautim Pikinini Act: Resource 3
	Roleplay	Acting it Out: Role play for positive futures	40 minutes		
	Evaluation	Marking the Moment	15 minutes		Pens and Paper
		TOTAL	3 hrs 35 min		
MODULE 4					
	Mapping	Sharing Community Experiences	20 minutes		
	Photo Stimulus	Who is impacted by sorcery accusation related violence?	20 minutes		Photo Images (4)
	Image Theatre	Exploring Emotions	25 minutes		
	Digital Story	Mary Kini - Exploring different forms of violence	30 minutes		Digital Story Mary Kini
	Digital Story	John Kaiglo - Access to justice	25 minutes		Digital Story John Kaiglo
	Unpacking Key Legislation	Victim Impact Statement and Criminal Code	25 minutes		Criminal Code, Victim Statement and Amendments to Criminal Code
	Digital Story	Umba Peter & motivations for change	25 minutes		Digital Story Umba Peter
	Group Work & Role-play	Bystander versus active citizen	40 minutes		Pens and Paper
	Evaluation	Reflections	15 minutes		Pens and Paper
		TOTAL	3 hrs 45 min		

RESOURCES FOR MODULE 1

YUMI KIRAPIM SENIS PHOTO BOOKLET

Stories from the Yumi Kirapim Senis Photobooklet

'Lukautim' by Charles

'Writing the Future' by Jenny

'Light' by John

**RESOURCE
1.1**



'Lukautim' by Charles



'Writing the Future' by Jenny

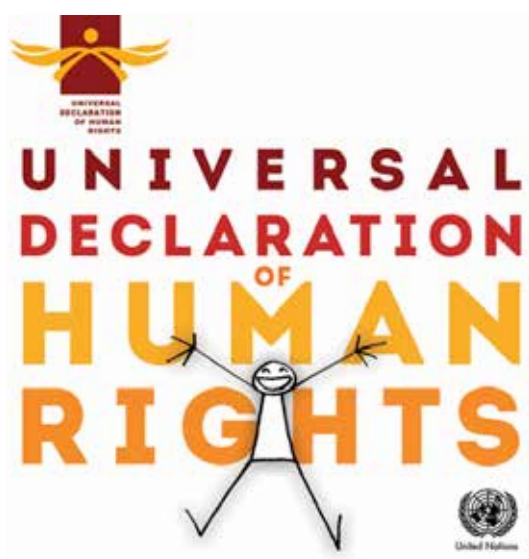
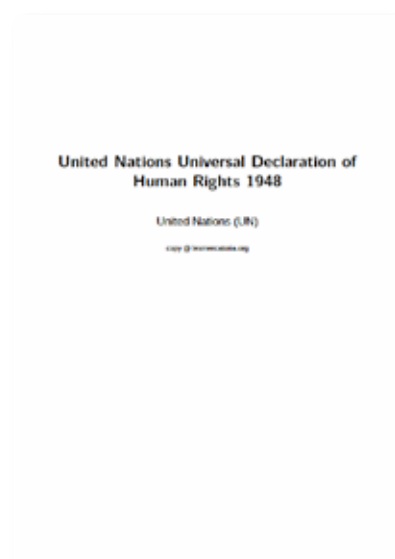


'Light' by John (additional story)

UN UNIVERSAL DECLARATION OF HUMAN RIGHTS

- English version
- Tok Pisin version
- Abbreviated version
- Illustrated version of UN Declaration of Human Rights

**RESOURCE
1.2**



PARTICIPANT HANDOUT FOR MODULE 1



HANDOUT

UNIVERSAL DECLARATION OF HUMAN RIGHTS (ABBREVIATED VERSION)

- | | |
|------------|---|
| Article 1 | Right to Equality |
| Article 2 | Freedom from Discrimination |
| Article 3 | Right to Life, Liberty, Personal Security |
| Article 4 | Freedom from Slavery |
| Article 5 | Freedom from Torture and Degrading Treatment |
| Article 6 | Right to Recognition as a Person before the law |
| Article 7 | Right to Equity before the Law |
| Article 8 | Right to Remedy by Competent Tribunal |
| Article 9 | Freedom from Arbitrary Arrest and Exile |
| Article 10 | Right to Fair Public Hearing |
| Article 11 | Right to be Considered Innocent until Proven Guilty |
| Article 12 | Freedom from Interference with Privacy, Family, Home and Correspondence |
| Article 13 | Right to Free Movement in and out of the Country |
| Article 14 | Right to Asylum in other Countries from Persecution |
| Article 15 | Right to a Nationality and the Freedom to Change it |
| Article 16 | Right to Marriage and Family |
| Article 17 | Right to Own Property |
| Article 18 | Freedom of Belief and Religion |
| Article 19 | Freedom of Opinion and Information |
| Article 20 | Right of Peaceful Assembly and Association |
| Article 21 | Right to Participate in Government and in Free Elections |
| Article 22 | Right to Social Security |
| Article 23 | Right to Desirable Work and to Join Trade Unions |
| Article 24 | Right to Rest and Leisure |
| Article 25 | Right to Adequate Living Standard |
| Article 26 | Right to Education |
| Article 27 | Right to Participate in the Cultural Life of Community |
| Article 28 | Right to a Social Order that Articulates this Document |
| Article 29 | Community Duties Essential to Free and Full Development |
| Article 30 | Freedom from State or Personal Interference in the above Rights |

RESOURCES FOR MODULE 2

1. GALLERY EXHIBITION RESOURCES:

- 1.1: The photos introduce the Family Protection Act. Women are holding up placards against violence.
- 1.2: The definition of who is regarded as family within the Family Protection Act.
- 1.3: Information on the interim protection order (IPO) according to the Family Protection Act.
- 1.4: Information on the Protection Order (PO) according to the Family Protection Act.
- 1.5: Circular no 06/2007: This is a police circular outlining the obligation on police officers to record, investigate and treat all complaints of sexual and family violence as criminal offences, and to charge perpetrators. It directs police officers not to encourage settlements or compensation payments for these cases instead of prosecution.
- 1.6: Circular no. 04/2009: A narrative besides it that explains the obligations for police officers and station commanders who receive complaints of sexual violence. It mandates officers to carry out interviews of survivors in a certain way and to preserve medical evidence. It also sets up the procedure for withdrawal of complaints. Failure to comply with this policy can result in disciplinary action for the police officer.
- 1.7: Sexual Violence against a woman is a crime. Compensation cannot be considered. This board includes an example of a magistrate in Goroka who made a decision to discourage compensation and ordered community work instead



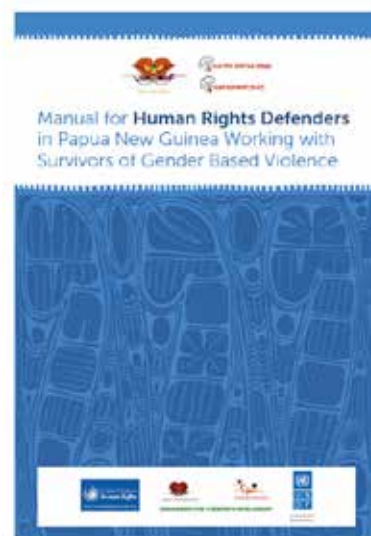
2. AUDIO FILE – SOUNDSCAPE EXERCISE

3. PLACE CARDS



4. ADDITIONAL RESOURCE:

Manual for Human Rights Defenders in Papua New Guinea
Working with Survivors of Gender Based Violence



FAMILY AND SEXUAL VIOLENCE



DOMESTIC VIOLENCE IS A CRIME

The Family Protection Act makes domestic violence a criminal offence. The penalty is up to a maximum of K5,000 fine or 2 years in prison. Even if compensation has been paid to the victim or their family, that is not a legal defence, and the court can still order a punishment for the offender.

Doing any of these things to a family member is domestic violence:

1. assault (or a threat);
2. psychological abuse, harassment, intimidation;
3. sexual abuse (or a threat);
4. stalking;
5. indecent or offensive behaviour;
6. damaging property (or a threat).

A family member includes a:

1. spouse (whether formally married, or have lived together, or have a child together);
2. child or step-child;
3. parent or parent-in-law;
4. grandparent;
5. brother, sister, brother-in-law, sister-in-law;
6. anyone else treated as a family member.

More serious cases (for example serious physical assault or sexual abuse) will be dealt with under the Criminal Code Act which has higher penalties. The Criminal Law (Compensation) Act says that a court can order compensation in addition to other punishments, not instead of other punishments.

THE LAW CAN PROVIDE SOME PROTECTION

If a victim is in danger of any form of domestic violence, the victim can apply to a Village Court or District Court for an Interim Protection Order (IPO). The Court can make a range of orders to keep the victim safe, for example an order that the offender stay away from the victim, or just not commit domestic violence against the victim. An IPO lasts 30 days and can be extended once only for a further 30 days. The victim does not need a lawyer and should not have to pay court fees. It is not necessary for the offender to attend court.

After the offender has been given the opportunity to attend court and tell their side of the story, a District Court (not a Village Court) can make a Protection Order (PO) which can last for up to 2 years. A court can also order compensation if the victim has been injured or had their property damaged.

If the offender breaks the conditions of an IPO or a PO, that is a criminal offence and the penalty is up to a maximum of K10,000 or 3 years in prison. Payment of compensation is not a legal defence.

FAMILY VIOLENCE AND THE LUKAUTIM PIKININI ACT 2015

The Lukautim Pikinini Act (LPA) aims to protect and promote the rights and well-being of all children in PNG, regardless of their race, nationality, religion, sex, ability or disability. Children's "rights" include all the rights in the UN Convention on the Rights of the Child and other international laws, as well as all PNG laws. Children's "well-being" means they experience peace, health, good relationships and opportunities to express themselves. Well-being also means that children do not suffer from extreme poverty, violence, abuse, neglect, exploitation, discrimination, fear or conflict.

The objectives of the LPA include:

- to help parents to fulfill their responsibility to look after their children;
- to protect, promote and strengthen family;
- to strengthen community structures which care for and protect children;
- to encourage government departments and other organisations to work together;
- to prevent children from suffering harm; and
- to provide care and protection to children who do suffer harm.

The principles of the LPA include:

- when making a decision that affects a child, the most important thing to think about is what is best for that child;
- it is important to listen to children before making decisions that affect them;
- children should live with their family if they are safe, and families should be supported to keep their children safe; and
- if a child is not safe with their family, the child may need to live with another family where they can be safe (not in an orphanage).

Child Protection Officers (CPOs) are government workers who respond to reports of violence, abuse, neglect, exploitation and discrimination of children. Workers from NGOs or church organisations may also be appointed as Community Child Protection Volunteers to work with CPOs and help with some of their duties.

A CPO is authorised to investigate reports, assess the child's safety, and decide whether the child needs to be moved to another family to be safe. If a CPO assesses that a child is in need of protection, the CPO needs to write a "care plan" and apply to the Family Court for an order to confirm what action needs to be taken to keep the child safe. The CPO will then act as a "case manager" to make sure the care plan is followed and the child is safe.

Under the LPA there are many reasons why a child may be in need of protection. One of those reasons is that the child is at risk of being neglected or of suffering physical, sexual or emotional harm, for example if there has been domestic violence in the child's household. Any person who believes that a child is in need of protection may report to a CPO. A professional working with a child who believes that child is need of protection must report to a CPO. A professional who fails to report to a CPO can be taken to court.

All parents must make sure their children are given enough healthy food, immunisations, clothing, shelter, education and medical attention. If parents don't provide all these things for their children, CPOs can refer the parents to support services and make some rules for the family to follow to make sure the child is looked after properly. If the parents fail to follow those rules, the parents can be fined up to K2,000 or put in prison for up to 12 months. Parents who have a child with a disability must make sure the child receives treatment, and is supported to attend school.

SEXUAL CRIMES AGAINST CHILDREN - INFORMATION FOR FACILITATORS

RESOURCE
3.2

Under PNG law it is a crime to involve a child in a sexual act. In most cases it does not matter whether the child agrees (or “consents”) to the sexual act or not – it is still a crime under the Criminal Code Act 1974. (There are only a few exceptions, eg a child over the age of 12 years can ‘consent’ to sex with a person less than two years older.)

Sexual penetration means:

- it is a crime to have sex with a child;
- it is a crime to put a penis into a child’s mouth;
- it is a crime to put a child’s penis into another person’s mouth, vagina or anus;
- it is a crime to put any body part into a child’s vagina or anus;
- it is a crime to put a child’s body part into another person’s vagina or anus;
- it is a crime to put an object (eg stick, bottle, anything) into a child’s vagina or anus;
- it is a crime to make a child put an object into another person’s vagina or anus.

Maximum punishment:

- 25 years in jail if the child was between 12 and 16 years old.
- Life in jail if the child was under 12 years old, or if the offender was in a “position of trust” (eg the offender was the child’s teacher, church leader, family member, counsellor, doctor or police officer).

Sexual Touching means it is a crime to touch a child in a sexual way, or to make a child touch another person in a sexual way.

Maximum punishment:

- 7 years in jail if the child was between 12 and 16 years old.
- 12 years in jail if the child was under 12 years old, or if the offender was in a “position of trust”.

Indecent act directed at a child means it is a crime to do something sexual with the intention that it will be seen by a child.

Maximum punishment:

- 5 years in jail if the child was between 12 and 16 years old.
- 7 years in jail if the child was under 12 years old, or if the offender was in a “position of trust”.

Persistent sexual abuse of a child means a person commits multiple sexual offences against a child over time.

Maximum punishment:

- 15 years in jail.
- Life in jail if one of the sexual offences involved sexual penetration.

Abuse of trust, authority or dependency means a person sexually penetrates or sexually touches a child between the ages of 16 and 18, and the offender is in a “position of trust”.

Maximum punishment: 15 years in jail.

Child prostitution means:

- it is a crime to pay for sex with a child;
- it is a crime to offer to pay for sex with a child;
- it is a crime to persuade a child to have sex with a person for money;
- it is a crime to offer or engage a child for prostitution;
- it is a crime for a person looking after a child to let that child be used for child prostitution;
- it is a crime to get any financial benefit from child prostitution;
- it is a crime for a person to let their house be used for child prostitution
- it is NOT A CRIME for a child to be a prostitute. Child prostitutes are victims, not criminals.

Maximum punishment:

- 15 years in jail if the child was between 12 and 18 years old.
- Life in jail for some crimes if the child was under 12 years old.

Child pornography means any picture, photo, video, sound recording or writing which includes a child having sex, or shows the child’s genitals for a sexual purpose, or encourages sexual activity with children:

- it is a crime to make or publish child pornography;
- it is a crime to show or display child pornography;
- it is a crime to import, export or sell child pornography;
- it is a crime to pay for a child to be used in pornography;
- it is a crime for a person looking after a child to allow that child to be involved in pornography;
- it is a crime for anyone to have or watch child pornography.

Maximum punishment: 15 years in jail for some crimes.

Giving evidence in court

The more evidence that is available to prove a sexual crime, the more likely the offender will be found guilty. It is always helpful to get a medical report as soon as possible after a sexual offence, and for any other witnesses to tell their story to police. However, even if the only evidence of a sexual crime is the story told by the child victim, a court can still find the offender guilty.

Under the Evidence Act 1975 courts can make orders to make the child feel as safe as possible when the child is giving evidence as a witness in court:

- the judge can order members of the public to leave the courtroom;
- the child can have a support person sit with the child in the witness box;
- the offender can be prevented from directly asking the child questions about their evidence (“cross-examination”);
- a screen can be put up in the courtroom so that the child cannot see the offender;
- a child can give their evidence on video tape before the court hearing.

If a person less than 18 years old is accused of committing a crime, the law says the courts and police must give that young person extra protection, and not just treat them the same as adults. This is because young people are less mature and less able to understand the consequences of their actions. Also, young people can suffer lifelong harm from the trauma of the criminal justice process, when instead they need support to make better choices.

Young people under 10 years old cannot be found guilty of a crime, so they cannot be taken to court. Young people over 10 years old but less than 18 years old are called “juveniles” and have special protection under the Juvenile Justice Act 2014. Sometimes it can be hard to know whether a person is under 18 years old or not. The law says that, until the age of the person can be confirmed, police have to treat a person as a juvenile if that person says they are under 18 years old, or if the person appears to be under 18 years old.

The Juvenile Justice Act is based on the principles of restorative justice, Melanesian tradition, and contemporary juvenile justice practices. “Restorative justice” means promoting reconciliation, restitution and accountability by involving the juvenile’s parents and family members, victims and communities in the justice process. The aim is to ‘rehabilitate’ juveniles so they do not commit more offences, and ‘reintegrate’ juveniles so they are accepted by their family and community, and are able to participate and contribute to community life.

In every case, the best interests of the juvenile is the most important consideration. Juveniles do need to be held accountable for their actions, but they should not have to go to court unless absolutely necessary. Instead, the law says it is more important to reinforce juveniles’ respect for society’s values, and to encourage juveniles to repair any harm they have done to victims and their community.

One important way of doing this is called “diversion”, which means using ‘informal’ processes rather than court processes. Diversion can be much quicker than court, and can enable the juvenile’s family and community to be involved in holding the juvenile accountable and supporting the victim. Examples could include: the juvenile saying sorry to the victim, requiring the juvenile to attend counselling, or the juvenile fixing any items they have damaged. The law sets up “community based conferences” which are like mediation sessions, where community members, family members, the victim, Juvenile Justice Officers, and representatives from the juvenile’s church or school can decide how the juvenile should be dealt with.

Police must not harm juveniles. For example, police should not use physical force on a juvenile unless it is necessary to prevent their escape, or to stop the juvenile from harming somebody. Police also should not use bad language when talking to juveniles. If a juvenile is hurt or sick, police have to help the juvenile to see a doctor.

Sometimes juveniles will need to go to court for serious crimes, so the law sets up special Juvenile Courts, and juveniles are supported by Juvenile Justice Officers. The juvenile’s parents can be required to attend court as well, and the juvenile should always have a lawyer. Juveniles should only go to prison as a “last resort” and for the shortest period necessary to help the juvenile to understand the consequences of their actions, be accountable for the harm caused, promote the rehabilitation and reintegration of the juvenile, and ensure protection of the public.

RESOURCES FOR MODULE 4

RESOURCE 4.1

RESOURCE 4.1: PHOTOGRAPHS



Photographs taken by Human Rights Defenders under the Yumi Sanap Strong program.
Photographs by: (1&2) William Yambo, (3) Mary Kini, (4) Peter Lari

RESOURCE 4.2

RESOURCE 4.2: MARY'S STORY

Nem blong mi Mary Kini. Mi blong Kup LLG Simbu province. Mi festbon long femli. Papa blong mi em karim na em givim go insait long wanpla brada blong en wea tupla nogat pikinini so mi kamap olsem fest bon insait long femli na mi yet mi filim olsem mi bosim olgeta samting insait long displa femli.

1978, wanpla tribal fait em bin kamap namel long tupla warring clan. Olgeta man go so papa blong mi must go. Kam na wanpla taim long avinun em decide long kam na kisim kaukau wantaim mitupla long mama long haus. Em kam daun na bikpla rain kirap na then ples em tutak so em inogat lait. Em painim hat long go bek so em slip wantaim mipla long haus, haus meri wea mipla save gat haus long en. Em ino go long haus man. Taim em slip, mama kirap long fo oklok monin na em suwim kaukau long faya, na suwim kaukau blong mi tu long go long skul. Eli six oklok em go pinis long fait na mi go long skul na tri teti 3:30 mi kam bek long ples mipla save kam bek long haus na mi lukim olsem bikpla paya smuk em kirap long hapsait long maunten ol lain go fait long em.

Em lain ap long mauten na mipla save olsem sampla lain em dai then eventually em bodi em kam long haus, haustlain na mi bin kirap nogut olsem em papa blong mi. Ol bin kilim em na bagarapim em gut tru na mipla ino inap long lukim wanpla remain blong em o displa kain na mi kisim shok long laif blong mi na mi lukim displa kain way em kam long ples em mi no amamas long hao ol kilim displa step papa blong mi. Insait long displa taim during long haus krai ya ol kirap na ol wokim sampla diskasen toktok olsem mama em mas givim, em go slip long haus meri na go so em kukim kaukau na em givim na em go long fait na em kisim bagarap so ol bin plan long kilim displa mama blong mi long toktok long em givim kol kaukau.

Tok ikam kisim mama taim, em ino bin sindaun gut long haus krai blong man blong em bat em just go, em go pinis, em hao em go em ino tokim mi tu. wea em bai go em ino toksave na just teik off na go na mi ting olsem em bai kam bek long haus bat em no kam. Mi wait wan dei pas, then narapla dei em kam na go na wik kam na go na em go pinis. You know like I was lost. Mi filim lost, displa kain olsem I was in the midst of, 'hei mi stap wea, mi bai mekim wanem?' mi filim emptiness long laif blong mi. Na olgeta properties blong mipla na olgeta samting em just left behain wantaim ol narapla lain na ol i take over. Mipla gatim bikpla kofi gaden, graun, olgeta resource wea mi save enjoim long en em just go olsem long han blong ol narapla lain. Na mi bin developim sampla kain sik insait long mi bat mi no save em wanem kain sik. Mi bin kisim displa kain sik na em bin stap wantaim mi longpla taim.

Even mi bin go long college tu em bin affectim mi so papa blong mi ting olsem, 'ol lain long ples mas bagarapim yu' so em bin traim long wokim sampla ritual long bungim ol families na tokaut na toktok long wasim mi so that ol bai olsem autim sin na toktok na ol bai oraitim displa sik blong mi na all these time, yu tingim, em longpla krismas. Displa trauma em bin stap wantaim mi. Just lately mi bin lainim olsem em it was trauma, em no bin displa tingting wea papa bin gat long olsem mi olsem mi kisim displa kain sik blong ples.

So mi yet mi realisim na mi yet mi kansola na nao displa taim mi go tru long displa wok blong human rights na displa kain em mi yet em mi luksave olsem em all this time it was trauma in me that em bin drivim mi go long displa sik na taim mi go planti ol several kansoling na displa kain nao em displa sik em go eventually em go na nao mi stap nating. Mipla mas wokim sampla samting long ol narapla husat i stap long displa kain same hevi olsem mipla bin go thru. So wanpla blong en em mi. Na narapla em olsem narapla susa olsem Angela Apa, narapla em Agnes, mipla go long sampla kain similar ol stories. Tribal fight related to sorcery.

So mipla wokim ol displa kain samting kam na mipla kirapim displa organisation long 1999 na organisation em 18 years old wea mipla bin wok strong tru long daunim displa hevi blong all forms of voilance againstim ol meri na nao mipla i lukautim displa desk olsem highlands woman human rights defenders movement Inc lida em ol makim mi na mi stap olsem na mi wokim wok ikam olsem na mipla i kontinue long sapatim ol meri wea ol go insait, ol meri o ol man o pikinini ol go insait long displa kain ol similar situations na em mi filim olsem insait blong mi em mi yet mi filim so, mi yet mi bin go tru so mi mas helpim ol narapla.

RESOURCE 3: JOHN'S STORY

Nem blong mi John, mi save stap long Kerowagi, mi kam lon wanpla liklik ples ol i kolim Tembai, long 2012, i bin igat sampla liklik hevi tok sanguma long ples. Wanpla liklik boi i bin kisim net blong en na ibin go daun long wara. Taim em i tromoi net igo insait long wara, wara i pusim net kam daun na i sakim lek blong en em go daun long wara na wara karim em igo bambim em long ston nambaut na em igo dai. Behain ol lain long ples, ol man i bum na ol i toktok long painim aut asua blong dai blong boi.

Ol i toktok igo na i makim wanpla bikpla papa blong en, wanpla ankol blong en olsem em i bin wokim sampla ol liklik samting long bagarapim boi ya bat man ya ibin kirap na i makim ankol blong mi olsem em i bin kilim em long sanguma. Na ol ikam kirap, kam long haus blong en, ol i paitim em nogut tru, ol bagarapim em na ol i putim em antap long ston na katim nek blong en off na em i dai.

Ol polis i go arrestim fopla perpetrators, ol i kisim ol igo long kalabus so ol igo long kot bat file blong tupla main perpetrators, papa blong boi ya wantaim liklik brata blong en ino bin stap orait so kot i lukim olsem ino gat asua na i rausim tupla kam autsait long kalabus. Mipla i wok strong, mi kam bek toktok wantaim polis, na wokim report na behain mipla go toksave long magistrate, em i wokim wanpla re-arrest warrant. Olsem narapla em i stap long kalabus na em i escape igo aut na narapla em, nao tupla man istap long kalabus. Anti blong mi, em mipla lukim olsem planti humiliation na criticism, negative criticism kamap so mipla i toktok na mipla salim em go aut, relocatim em long narapla ples.

Long wanem displa nem sanguma em i kam insait long wanpla man tasol i muvim olgeta famli blong mipla. Behain nao mi lukim olsem inogat wanpla samting olsem compensation o peace long ples bai bringim gutpla justice, therefore mi laikim olsem kot tasol em i gat way long, painim wanpla man em asua o nogat. Na polis i wok long wokim gutpla wok long helpim mipla ol magistrate kot system em painim aut olsem displa samting em rong. Sanguma em i rong.

So mi yet olsem mi push thru mi wok long toktok strong, ah mi laikim kot em mas rulim olsem displa tupla man o man husat i involve long en ol i guilty long murderim wanpla man husat em i innocent tru long displa samting. Mi find hard tru long rausim displa nem, displa nem tag long femli o wanem mi gat, ol liklik ol pikinini, ol liklik ol brata susa blong mi mipla stap na displa nem nogut, displa nem em i olsem wanpla piksa nogut insait long whole family, whole generation so nem em presim identity so mi laik pruvim olsem ah displa kain nem ol givim long mipla, kot bai pruvim olsem displa em ino stret. Taim mi lukim matmat blong ankol, mi lukim olsem wanpla innocent laif em i slip nating long hap. Mipla nid long mekim planti samting moa long exposim displa samting igo aut. Komuniti needim gutpla education so mipla needim gutpla sapot long tokaut, tok tru na tok stret long ol pasin sanguma em ino stret long komuniti.

ADDITIONAL RESOURCE: EXAMPLES OF TRANSLATIONS FROM ENGLISH TO TOKPISIN

Incitement/provocation:	sutim tok, sutim bel
Conspiring:	pasim tok
Threat (5 years)	em poretim mi
Procuring , hiding	yu helpim long mekim kamap
Harbouring (7-10 years)	yu haitim man I wokim rong
Commanding (7 years)	yu tok orait
Prevention of course of justice	pasim/blokim wok bilong court na polis
Destruction of property	em: haus, kar, pik, graun, kopi gaden, kaikai gaden
False accusation (1 year)	sutim tok giaman
Verbal	wokim tok long kirapim hevi
Physical	tasim o pusim man
Defamation (1 year)	Daunim gut nem bilong em
Breach of peace (1 year/300 kina)	Kirapim hevi, bagarapim gutpela sindaun blg komuniti

Taken from IEC workshop November 2016 Goroka Eastern Highlands province, with Highlands Human Rights Defenders and representative from St Anna's Crisis Centre and Sting Coins Madang,



AMENDMENTS TO THE CRIMINAL CODE RELATING TO SORCERY

The Universal Periodic Review (UPR) is a process set up by the United Nations. Each country reports on its progress implementing human rights every five years, and all the other countries can make recommendations about the most important next steps for that country. PNG reported to the UPR in 2011 and 2016.

In 2011, several countries recommended that one of the most important and urgent human rights issues for the PNG Government to address was “to accelerate its review of the law on sorcery and sorcery related killings and to strengthen the enforcement of relevant legislation.”

In 2016 the Government of PNG reported to the United Nations that: “Following a nationwide consultation on the issue of sorcery, the Sorcery Act 1971 which provided for sorcery allegations as an offence, was repealed in 2012. Given the nature of serious crimes being perpetrated against alleged sorcerers, a new offence of wilful murder has been inserted into the Papua New Guinea Criminal Code on account of accusation of sorcery and carries the maximum penalty.”

The new offence relating to sorcery accusations in the Criminal Code is:

Section 299A. Willful murder of a person on account of accusation of sorcery

- 1) Any person who intentionally kills another person on the account of accusation that the person is practicing sorcery, is guilty of willful murder and shall be sentenced to death.
- 2) For purposes of Subsection (1), ‘sorcery’ includes (without being exhaustive) what is known, in various languages and parts of the country, as witchcraft, magic, enchantment, puripuri, mura mura dikana, vada, mea mea, sanguma, or malira, either or not connected with or related to the supernatural.

At the same time, several other new offences were also added to the Criminal Code, including:

Section 347C. Aggravated Rape

Any person who sexually penetrates the vagina or anus or such other body part of another person with any body part, object or implement, without consent –

- a) whilst armed with a dangerous weapon or offensive weapon or instrument; or
- b) in company with one or more other persons; or
- c) causes grievous bodily harm to a person, before, after, or in the course of the offence; or
- d) of the victim a child under the age of 10 years,

is guilty of the crime of aggravated rape and shall be sentenced to death.

RESOURCE 5: UMBA'S STORY

Nem blong mi em Umba. Mi bin involve planti tumas long displa sorcery, liklik brata blong mama blong mi dai na mitupla go long Lae, ol bin accusim sista blong mama blong mi, liklik sista blong mama blong mi long, ol blamim olsem em sangumaim displa brata blong em. Taim mi lukim, mitupla mama blong mi mitupla raun igo na mitupla lukim, mi lukim olsem em, mitupla go na mitupla bin go long displa hap wea mipla stap long en na mitupla lukluk, ol taitim lekhan blong sista blong mama blong mi ol taitim em long displa ol bab waya, ol waya wea igat strongpla ol nil long en ya ol taitim lek blong en na han blong em wantaim na ol kukim bainat long faya na ol stat suwim long skin blong em so same taim mitupla go, em sista blong mama blong mi em lukim mi na em singaut, em kolim nem blong mi na tok Umba, na taim em singaut taim, mi tanim na mi lukim face blong em na em lukim face blong mi na ai blong mitupla aibamp.

So taim mipla go ya mi filim wanpla bikpla sori stret, mi olgeta stong blong mi na olgeta samting em pinis so mi just melt na mi filim nogut tru, mi filim wanpla filling insait long bel blong mi, wanpla sore em kamap, em kamap narapla kain tru so mi sore, displa hap em olsem wanpla turning point blong mi. Inap long ol kilim displa meri, anti blong mi, ol inap long kilim bat mama blong mi, em lotu meri tu so em olsem em lida so em stopim. Stopim ol na ol displa brother blong mi ol no kilim meri ya, anti blong mi ya so long displa hap em wanpla turning point wea mi lukim, kain olsem, em olsem mama blong mi na mi filim olsem displa kain pasin ol wokim ya em ol wokim long mama blong mi so na mi lukluk stap na ol wokim olsem em ino gutpla olsem mi save wokim long ol narapla. Kain olsem so displa em wokim na wanpla bikpla challenge em mi facim, na long displa hap nao em mi lusim, mi kat off long wanem pasin mi save wokim, okei nao mi kam wok wantaim, wok wantaim Kafe Womans.

Ol kisim mi olsem male advocator na case manage na mi wokim displa wok, mi go tru long planti ol trainings human rights training na ol gender training na ol narapla blong lo and order tu ol displa taim ol lainim mi, mi lukim na mi save long, mi lukim na mi save na mi valuim importance blong laif blong ol, ol man, human being, ol gat rait long live long displa graun. Ol ino olsem pig o dog na, o ol ino olsem samting nating na mipla bai kisim laif blong ol displa kain em nogat. Nao em okei, pasin blong mi em wok long stat change long displa hap. Em change olsem past, from past experience wea mi save leadim ol mangi long wokim ol displa kain pasin long komuniti o long ples blong mi, em wok long change so taim ol laik toktok long sorcery o displa kain na ol laik bagarapim ol narapla lain, mi save go step forward na mi save tok nogat. So narapla bois na ol wanwok blong mi, mipla save wokim ol displa ol nogut wok bifo mipla save wok ya ol wok long kirap na ol wok long tok baksait na tok, 'aii, man ya pasin blong en em change olgeta long displa bifo em save wokim long en, em change na nao em wok long sapotim ol displa lain wea, ol lain nogut ya em wok long sapotim ol'. So ol wokim ol, ol wok long kilim olsem mi tu mi mas wanpla blong ol so mi tu mi mas igat sanguma kain olsem bat mi no save bisi long ol displa tok na kain olsem ol wokim. Bikpla samting em na mi go tru long ol displa ol experience blong mi em pusim mi thru na em motivatim mi so that mi tok mi mas sanap olsem male advocator.

pastaim mi, displa man wea em perpetrator ya, mi stopim displa pasin bat nao displa ol pasin em, em pinis nao displa perpetrator ya wea mi nupla, bai mi advocate long laif blong ol man, mi advocator olsem so mi save sanap na toktok strong na long displa, so long mi yet em wanpla goal na aim mi save laikim olsem ol wankain man olsem mi ol stap insait, mi mas traim toktok long ol na from ol displa pasin ol wokim ya from perpetrators mi mas toktok so that ol mas senisim pasin na kamap olsem advocator olsem mi so that mipla mas toktok so that mipla katim daun displa samting wea displa pasin nogut em save kamap long ol man olsem so nao mi olsem mi kamap olsem male advocator blong Kafe Womans na wanem hap mi go, em mi save advocate long ol displa bagarap na ol displa samting wea em save affectim laif blong ol man.

SORCERY ACCUSATION RELATED VIOLENCE

There are many criminal laws in PNG which mean there can be serious consequences for anybody who uses physical violence against another person, or takes or damages their property. There are also laws against making threats, encouraging other people to use violence, or gathering in a group in a way that makes other people fearful. Many of these laws could apply in situations where somebody is attacked or threatened, or has their property taken or damaged, because it is said that person has used sorcery. Exactly which laws apply in each situation will depend on the exact facts and circumstances that can be proved in court. This list contains some examples only, and is not a complete list.

IF A PERSON PHYSICALLY ATTACKS ANOTHER PERSON OR THEIR PROPERTY

SECTION	OFFENCE	PENALTY
CRIMINAL CODE ACT 1974		
s65	riot (definition in s63)	up to 3 years imprisonment
s299 and s299A	wilful murder	death penalty if done on account of an accusation that the victim was practising sorcery
s300	murder	up to life imprisonment
s302	manslaughter	up to life imprisonment
s304	attempted murder	up to life imprisonment
s315	attempts to cause grievous bodily harm	up to life imprisonment
s319	grievous bodily harm	up to 7 years imprisonment
s322	unlawful wounding or administering poison or other noxious thing	up to 3 years imprisonment
s335	assault	up to 1 year imprisonment
s340	assault causing bodily harm	up to 3 years imprisonment
s341	serious assault	up to 3 years imprisonment
s343	common assault	Fine of up to K200.00 and imprisonment of up to 6 months
s347	rape – (sexual penetration without consent, including by using an object)	up to 15 years imprisonment
s347	aggravated rape	up to life imprisonment
s348	attempted rape	up to 14 years imprisonment
s349	sexual assault	up to 5 years imprisonment
s349	aggravated sexual assault (eg involving torture or grievous bodily harm)	up to 10 years imprisonment
s349B	procuring a sexual offence (hiring, inducing or conspiring with another person to commit a sexual offence)	up to 20 years imprisonment
s372	stealing	up to 3 years imprisonment (can be higher for stealing particular items listed in the section)
s433 and s444	causing damage to the property of another person	up to 3 years imprisonment (can be higher for damaging particular items listed in the section)
s436	arson – setting fire to a building, motor vehicle or other listed objects	up to life imprisonment
s438	setting fire to crops	up to 14 years imprisonment

SORCERY ACCUSATION RELATED VIOLENCE

SUMMARY OFFENCES ACT 1977		
s6	Assault	Fine of up to K500.00 or imprisonment for up to 2 years
s7	Provoking a breach of the peace	Fine of up to K300.00 or imprisonment for up to 1 year
VILLAGE COURT ACT 1989		
s29	Where a fight or violence to the person or property or other breach of the peace occurs, a Village Peace Officer may order any person to keep the peace or to refrain from doing anything that may cause a breach of the peace.	Breaching an order is an offence, punishable by fine up to K300.00 (payable in cash or by traditional money, animals, food or other things), or a community work order
s30	Where a Village Peace Officer suspects that a person is committing an offence, or has committed an offence which can be dealt with by a Village Court, the Village Peace Officer may arrest the person. The arrested person must be brought before a Village Court within 24 hours.	Power of arrest
s31	A Village Peace Officer may be directed by a member of the Police Force to assist in the performance of the duties of that member of the Police Force.	Assisting the Police with their duties.
s41, s42 and reg 3	Criminal jurisdiction: Village Court can hear criminal offences such as:	Fine up to K300.00 (payable by cash or by traditional money, animals, food or other things) or a community work order.
	• striking another person without reasonable cause	
	• intentional damage to another's property	
	• conduct that disturbs the peace, quiet and good order of a village, or of a resident of the village	
	• sorcery, including	
	- practicing or pretending to practice sorcery	
	- threatening any person with sorcery practiced by another	
	- procuring or attempting to procure a person to practice or pretend to practice, or to assist in, sorcery	
	- the possession of implements or charms used in practicing sorcery, or	
	- paying or offering to pay a person to perform acts of sorcery	
s45	Civil jurisdiction	Order payment of compensation or damages or the repayment of a debt up to K2,000.00.

SORCERY ACCUSATION RELATED VIOLENCE

IF A PERSON IS INVOLVED IN AN ACCUSATION OF SORCERY, BUT DOES NOT PHYSICALLY ATTACK ANOTHER PERSON OR THEIR PROPERTY		
SECTION	OFFENCE	PENALTY
CRIMINAL CODE ACT		
s7	enabling, aiding, counseling or procuring another person to commit an offence	same penalty as principal offence
s8	if 2 or more persons form a common intention to commit an offence, and the offence is actually committed, then each of them is deemed to have committed the offence	same penalty as principal offence
s64	unlawful assembly (definition in s63)	up to 1 year imprisonment
s243	definition of 'assault' includes threats	up to 1 year imprisonment
s293	threats, intimidation or deceit which cause another person to do something that results in the death of that other person	up to life imprisonment
s307	conspiring to kill another person	up to 14 years imprisonment
s308	inciting, encouraging, urging, counselling or commanding the unlawful killing of another person	up to 7 years imprisonment
s309	failing to report a killing or intended killing	up to 2 years imprisonment
s359	threatening to do any injury or cause any detriment to another person with intent to prevent the other person from doing something, or to compel him to do something.	up to 1 year imprisonment
s390A	demanding compensation or otherwise intending to extort from any person, and in that context causing or threatening to cause injury to anyone, or unlawfully threatening or intimidating anyone	up to 7 years imprisonment
s391	accusing or threatening to accuse a person of committing an offence with the intent of extorting or gaining something from any person	up to 14 years imprisonment
s509	an attempt to commit an offence is also an offence	Depends on seriousness of attempted offence
SUMMARY OFFENCES ACT 1977		
s11	spreading false or wilfully misleading reports tending to cause trouble or ill-feeling	Fine up to K100.00 or imprisonment up to 3 months

SORCERY ACCUSATION RELATED VIOLENCE

VILLAGE COURTS ACT 1989		
s29	where a fight or violence to the person or property or other breach of the peace may occur, a Village Peace Officer may order any person to keep the peace or to refrain from doing anything that may cause a breach of the peace	Breaching an order is an offence, punishable by fine up to K300.00 (payable in cash or by traditional money, animals, food or other things), or a community work order
s30	Where a Village Peace Officer suspects that a person is about to commit an offence which can be dealt with by a Village Court, the Village Peace Officer may arrest the person. The arrested person must be brought before a Village Court within 24 hours	Power of arrest.
s45	Civil jurisdiction	Order payment of compensation or damages or the repayment of a debt up to K2,000.00.
s51	Preventative jurisdiction: Village Court may make orders to keep the peace where it appears that a dispute may cause a breach of the peace (including in all cases of violence).	A breach of a preventative order is an offence, punishable by fine of up to K1,000.00, or imprisonment for up to 6 months, or both.
	Village Court can order the parties to appear before the Village Court with a view to having the dispute dealt with under this Act, and in the meantime, can order parties not to:	
	(i) enter into a further dispute or counsel another person to enter into a dispute; or	
	(ii) fight, prepare to fight or counsel another person to fight; or	
	(iii) spread rumours or fears about the existence or imminence of a dispute; or	
	(iv) make offensive weapons or carry offensive weapons in certain places; or	
(v) do any other act or thing, whether or not specified in the order, that might aggravate the dispute or cause a breach of the peace.		
s53	Mediation powers – apply to both civil and criminal cases. A Village Court must attempt to mediate before making an order.	s54 – mediation agreements must be recorded and can be enforced as an order of the court.
	Can mediate disputes arising in the community, in order to preserve peace and harmony, and can make orders reflecting parties’ agreement.	

TEMPLATE - VICTIM IMPACT STATEMENT

Name: **Insert Name**

The victim must be informed:

- *that the information is being gathered for submission to the judicial officer sentencing the offender if the accused is found guilty or pleads guilty;*
- *that the information must be true;*
- *that the information must be recorded and may be verified in the manner set out at the bottom of this form; and*
- *about who may properly see or make or keep copies of the information ascertained, and about the orders, directions, and conditions, relating to disclosure and distribution of it that may be made.*

Statement to take story form and to cover the following:

Victims details if appropriate

- e.g. age, occupation, sex, living arrangements/marital status, relationship to offender (if any), ethnic origin.

Physical injuries

- include type and extent of injuries, long/short term effects, whether treatment/absence from work/hospitalisation was required. Attach any medical/dental reports.

Financial costs

- include costs of treatment, replacement/repair costs, loss of wages/income, incidental costs, funeral costs for a murder/manslaughter case, etc. Attach any receipts.

Emotional harm

- include changes in behaviour, lifestyle, personal reaction. Include details of treatment or counselling as appropriate. Attach any relevant reports.

Any other harm or effects

Victim or other person making the VIS:

I have given the information in this Victim Impact Statement knowing that it is for submission to the judicial officer sentencing the offender and know that the information must be true. The information is true to the best of my knowledge and belief. I make it knowing that if it is tendered in evidence, I will be liable to prosecution if I have knowingly stated anything that is false or misleading in any particular.

Signature/Mark: (victim)

Name: (printed)

Date:

OR (if it is not practicable for the victim to sign):

I have advised the victim that the information in this Victim Impact Statement is for submission to the judicial officer sentencing the offender and that the information must be true. I have read it to the victim and am satisfied that the victim approves of it. I make it knowing that if it is tendered in evidence, I will be liable to prosecution if I have knowingly stated anything that is false or misleading in any particular.

Signature:

Name: (printed)

Designation: Date:

MODULE 1

1.0 BASIC INFORMATION

Facilitator _____ Date of Session _____ Location _____

Number of participants:

FEMALE _____ of which are: _____ (17 or younger) _____ (18-35) _____ (36 or over) _____ (living with a disability)

MALE _____ of which are: _____ (17 or younger) _____ (18-35) _____ (36 or over) _____ (living with a disability)

1.1 LOCAL UNDERSTANDINGS OF HUMAN RIGHTS

Discussion Points in support of human rights

Possible hindrances to human rights

1.2 UNIVERSAL DECLARATION OF HUMAN RIGHTS

What articles and themes are well understood?

Which articles are regularly violated according to participants?

1.3 EVALUATION OF SESSION

Collect the responses from participants and combine their answers to respond to the following questions:

What were the new things participants said they learnt

Which exercises and themes did they find challenging?

What else would they like to know about human rights?

1.4 YOUR OWN REFLECTIONS

Provide your own reflections of the session (You might include possible future plans for this group)

MODULE 2

2.0 BASIC INFORMATION

Facilitator _____ Date of Session _____ Location _____

Number of participants:

FEMALE _____ of which are: _____ (17 or younger) _____ (18-35) _____ (36 or over) _____ (living with a disability)

MALE _____ of which are: _____ (17 or younger) _____ (18-35) _____ (36 or over) _____ (living with a disability)

2.1 CHALLENGES IN SEEKING JUSTICE

Discussion Points in support of Anna going to court

Possible hindrances for Anna to access justice

2.2 COMMUNITY-LED SUPPORT INITIATIVES

What are some of the community-led support groups identified?

What are potential community-led support mechanisms?

2.3 EVALUATION OF SESSION

Collect the responses from participants and combine their answers to respond to the following questions:

What were the new things participants said they learnt?

Did they comment on how they felt about the sessions?

2.4 YOUR OWN REFLECTIONS

Provide your own reflections of the session (include what you learnt and what the key moments and learning was for participants)

MODULE 3

1.0 BASIC INFORMATION

Facilitator _____ Date of Session _____ Location _____

Number of participants:

FEMALE _____ of which are: _____ (17 or younger) _____ (18-35) _____ (36 or over) _____ (living with a disability)

MALE _____ of which are: _____ (17 or younger) _____ (18-35) _____ (36 or over) _____ (living with a disability)

3.1 CHILDREN ACCESSING JUSTICE AND BEING SUPPORTED

Role on the Wall: Identify possible restrictions for people to assist children

3.2 SUPPORT NETWORKS

Identify support networks and suggested pathways to justice for children

3.3 EVALUATION OF SESSION

Collect the responses from participants and combine their answers to respond to the following questions:

Key moments identified in role play

Key moments of learning for participants

3.4 YOUR OWN REFLECTIONS

Provide your own reflections of the session (You might include possible future plans for this group)

MODULE 4

4.0 BASIC INFORMATION

Facilitator _____ Date of Session _____ Location _____

Number of participants:

FEMALE _____ of which are: _____ (17 or younger) _____ (18-35) _____ (36 or over) _____ (living with a disability)

MALE _____ of which are: _____ (17 or younger) _____ (18-35) _____ (36 or over) _____ (living with a disability)

4.1 ACCESS TO JUSTICE WHEN ACCUSED OF SORCERY

Frozen image: Suggestions for interventions

4.2 JOHN'S STORY

Obstacles identified in seeking and accessing justice

Pathways identified to access justice

4.3 CHALLENGES IN STOPPING SORCERY ACCUSATIONS AND VIOLENCE

4.4 EVALUATION OF SESSION

Collect the responses from participants and combine their answers to respond to the following questions:

What were the new things participants said they learnt?

Which exercises and themes did they find challenging?

4.4 YOUR OWN REFLECTIONS

Provide your own reflections of the session (You might include possible future plans for this group)

