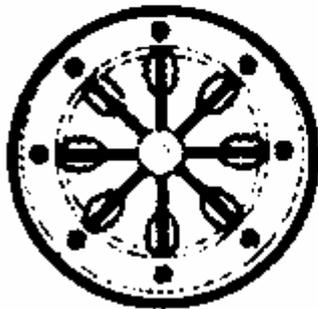
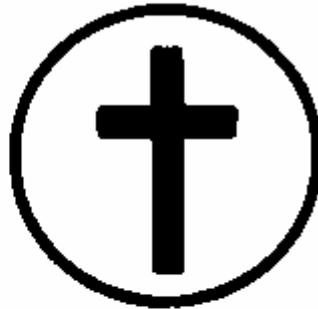


Social and Spiritual Development Strand  
Spiritual and Moral Education

Unit 1: Spiritual and Moral Education

## **Module 1.1: Morality and Ethics in a Changing Society**



**Additional Support Material**

## Acknowledgements

Materials compiled by Sue Lauer (PASTEP).

Layout and diagrams supported by Nick Lauer.

Date: 05 April 2002



*Primary and Secondary Teacher Education Project*

Australian Agency for International Development (AusAID)  
GRM International

*Papua New Guinea-Australia Development Cooperation Program*

## Unit outline

<b>Unit</b>	<b>#</b>	<b>Modules</b>
<b>Unit 1</b>  <b>Spiritual and Moral Education</b>	1.1	<b>Morality and Ethics in a Changing Society</b>
	1.2	<b>Spirituality in Traditional and Contemporary Melanesia</b>

## Table of contents

Virtues Found in Sacred Writings .....	1
Congratulations! You are Practicing .....	2
PNGTA Code of Ethics.....	4
The Bat Woman of Koitabu.....	6
United Nations' Declaration of Human Rights .....	7
Case Study - Growing up in Saudi Arabia.....	8
Associated Words .....	11
Corruption.....	13
Newspaper Articles .....	15

## Virtues Found in Sacred Writings

Appreciation	Assertiveness	Attentiveness
Attraction to God	Beauty	Being Service
Orientated	Bravery	Calmness
Caring	Certitude	Charitableness
Chastity	Cheerfulness	Cleanliness
Clean-Mindedness	Clear- Sightedness	Compassion
Comprehension	Concentration	Conciliation
Confidence	Consideration	Constancy
Contentment	Courage	Courtesy
Creativity	Detachment	Determination
Devotion	Dignity	Discipline
Dissatisfaction	With Self	Efficiency
Enthusiasm	Excellence	Fairness
Faithfulness	Fear of God	Fidelity
Flexibility	Forgiveness	
Friendliness	Generosity	Gentleness
Good- Will	Gratitude	Happiness
Helpfulness	High-Mindedness	Holiness
Honesty	Honour	Humility
Idealism	Incorruptibility	Independence
Initiative	Insight	Integrity
Intellect	Intuition	Joyfulness
Justice	Kindness	Kindness
Knowledge	Law Abiding	Love
Love of God	Love of Humanity	Loyalty
Meekness	Mercy	Moderation
Modesty	Nobility	Obedience
Orderliness	Patience	Peacefulness
Prayerfulness	Purity of Heart	Purposefulness
Radiance	Rectitude of Conduct	
Reliability	Reliance on God	Remembrance of
God	Respect	Responsibility
Reverence	Righteousness	Sacrifice
Sanctity	Self-Assessment	Self-Discipline
Selflessness	Self-Sacrifice	Sense of Shame
Service	Simplicity	Sincerity
Sociability	Spirituality	Stability
Steadfastness	Submissiveness	Tactfulness
Tenderness	Thankfulness	Thoroughness
Thoughtfulness	Tolerance	Tranquillity
Trust	Trust in God	Trustworthiness
Truthfulness	Unity	Universality
Uprightness	Wisdom	Work

## Congratulations! You are Practicing

<p><i>Assertiveness when you...</i></p> <ul style="list-style-type: none"> <li>• Share your unique point of view, feelings and gifts with others.</li> <li>• Tell people what's true for you when they ask for your opinion.</li> <li>• Refuse to react to others without thinking or discovering how you really feel about things first.</li> <li>• Think for yourself.</li> <li>• Say no to things that make you feel uneasy, that might hurt you or get you into trouble.</li> <li>• You have ideas and speak out even if you feel shy.</li> <li>• Don't allow others to hurt you.</li> <li>• Get help when you need it.</li> <li>• Keep from bullying others to feel important.</li> <li>• Share your true feelings.</li> </ul>	<p><i>Courtesy when you...</i></p> <ul style="list-style-type: none"> <li>• Treat others as if you value and care for them.</li> <li>• Think about how the things you do affect others.</li> <li>• Do or say things that acknowledge others</li> <li>• When you want someone's attention, say, "Excuse me" and then wait patiently for his or her attention instead of interrupting.</li> <li>• Show graciousness in the way you eat, speak and move.</li> <li>• Think of considerate things to do for people</li> <li>• Make requests instead of demands.</li> <li>• Greet people politely.</li> <li>• Show respect to your elders.</li> </ul>
<p><i>Consideration when you...</i></p> <ul style="list-style-type: none"> <li>• Respect other people's needs and feelings.</li> <li>• Observe what people do and do not like.</li> <li>• Feel that other people's needs are as important as your own.</li> <li>• Think about how your actions will affect others.</li> <li>• Put yourself in other people's shoes.</li> <li>• Do things just to make life easier and better for others.</li> <li>• Think of little things which bring others happiness.</li> </ul>	<p><i>Courage when you...</i></p> <ul style="list-style-type: none"> <li>• Do what you know is right even when it is hard or scary.</li> <li>• Face your mistakes, admit them, learn from them and keep trying.</li> <li>• Are willing to try new things.</li> <li>• Remember to ask for help when you need it</li> <li>• Stand up for what you know is right even if all your friends are doing something wrong.</li> <li>• Go ahead and do something you want to do even if you still feel afraid.</li> </ul>
<p><i>Confidence when you...</i></p> <ul style="list-style-type: none"> <li>• Remember that you are worthwhile whether you succeed or fail.</li> <li>• Try new things.</li> <li>• Think positively.</li> <li>• Learn your strengths and weaknesses.</li> <li>• Watch yourself without judging.</li> <li>• Learn from your mistakes.</li> <li>• Figure out why something went wrong and learn how to fix it</li> <li>• Obey the rules.</li> </ul>	<p><i>Flexibility when you...</i></p> <ul style="list-style-type: none"> <li>• Recognize a bad habit</li> <li>• Want to change.</li> <li>• Ask for help.</li> <li>• Try new ways to do things.</li> <li>• Don't insist on always getting your own way.</li> <li>• Can adjust when something unexpected happens.</li> <li>• Learn from the hard times in your life.</li> </ul>
<p><i>Obedience when you...</i></p> <ul style="list-style-type: none"> <li>• Remember that everyone sometimes makes bad choices</li> <li>• Have the courage to face the truth</li> <li>• Honour your feelings without taking revenge.</li> <li>• Stop giving uncaring people opportunities to hurt you</li> <li>• Decide to correct your mistakes instead of punishing yourself.</li> </ul>	<p><i>Honesty when you...</i></p> <ul style="list-style-type: none"> <li>• Don't need to impress others by exaggerating.</li> <li>• Know that you are fine just the way you are.</li> <li>• Match your words and your actions.</li> <li>• Keep your promises.</li> <li>• Tell the truth no matter what.</li> <li>• Admit your mistakes.</li> <li>• Stop yourself from pretending that something doesn't matter when it really does.</li> </ul>

<p><i>Justice when you...</i></p> <ul style="list-style-type: none"> <li>• Think for yourself</li> <li>• Look for the truth by investigating things for yourself.</li> <li>• Avoid gossip and backbiting.</li> <li>• Refuse to prejudge. See people as individuals.</li> <li>• Own up to your mistakes and accept the consequences.</li> <li>• Share fairly with others.</li> <li>• Stand up for people's rights including your own.</li> </ul>	<p><i>Obedience when you...</i></p> <ul style="list-style-type: none"> <li>• Learn the rules of your family, your school, religion and country.</li> <li>• Use your will power to follow the rules, even when you feel like breaking or ignoring them.</li> <li>• Keep your agreements and take responsibility without having to be reminded.</li> <li>• Do what is right even when no one is watching.</li> <li>• Question authority respectfully</li> <li>• Break a rule or law and accept the consequences, then get a fresh start.</li> <li>• Listen to your own inner authority.</li> </ul>
<p><i>Patience when you...</i></p> <ul style="list-style-type: none"> <li>• Calmly tolerate a delay or confusion.</li> <li>• Are willing to wait for things you want.</li> <li>• Set goals and stick with them until they are completed.</li> <li>• Do something now which will help you in the future.</li> <li>• Accept things you cannot control with humour and grace.</li> <li>• Are gentle with other when they make mistakes.</li> </ul>	<p><i>Respectfulness when you...</i></p> <ul style="list-style-type: none"> <li>• Treat everyone the way you would like to be treated.</li> <li>• Treat the property of others with special care.</li> <li>• Avoid bothering others when they want to be alone or are busy.</li> <li>• Are obedient, receptive and courteous to your elders.</li> <li>• Expect respect for your body and your rights.</li> </ul>
<p><i>Service when you...</i></p> <ul style="list-style-type: none"> <li>• Look for opportunities to be of service.</li> <li>• See a chance to help and take it.</li> <li>• Think of thoughtful things to do for your family, friends and colleagues</li> <li>• Do your work in the best way you can.</li> <li>• Don't wait to be asked when something needs doing.</li> <li>• Do your part to recycle, reduce or reuse.</li> </ul>	<p><i>Self-Discipline when you...</i></p> <ul style="list-style-type: none"> <li>• Use detachment so your emotions won't control you.</li> <li>• Speak and act calmly when you are hurt or angry.</li> <li>• Get things done in an orderly and efficient way.</li> <li>• Choose to obey the rules.</li> <li>• Do what is expected without people having to watch you.</li> <li>• Do things on time.</li> </ul>
<p><i>Tolerance when you...</i></p> <ul style="list-style-type: none"> <li>• Are open to differences.</li> <li>• Don't complain when uncomfortable conditions can't be helped.</li> <li>• Respect other's opinions when they differ from yours.</li> <li>• Focus on changing yourself when a relationship isn't right.</li> <li>• Overlook people's faults.</li> <li>• Ask God to help you accept the things you cannot change.</li> </ul>	<p><i>Tact when you...</i></p> <ul style="list-style-type: none"> <li>• Think before you speak.</li> <li>• Decided if it is better to tell the truth or keep silent.</li> <li>• Often keep an unpleasant or critical thought to yourself unless someone asks you're a direct question.</li> <li>• Become sensitive to other people's feelings.</li> <li>• Use kind and thoughtful words.</li> <li>• Treat people who look different, as you would treat anyone.</li> <li>• Think of ways to tell the truth that will not hurt the other person's feelings.</li> </ul>
<p><i>Trust when you...</i></p> <ul style="list-style-type: none"> <li>• Ask for help with anything that scares you.</li> <li>• Know that your best is good enough.</li> <li>• Trust others unless you have good reasons not to.</li> <li>• Don't nag, worry or try to take control.</li> </ul>	

## **PNGTA Code of Ethics**

Teaching is a profession. Membership of a profession carries with it obligations as well as privileges. These obligations concern loyalty, discipline, justice and service to the community. It is essential to create a body of teachers who conform to recognised ethics, who conduct themselves honourably in their professional practice, and who do their utmost to promote and maintain the dignity and welfare of the teaching service and their profession as a whole.

### **A. RESPONSIBILITY TO THE CHILD**

Professional teachers desire their pupils to attain the highest level of mental, moral and physical health and development. They therefore:

1. set an example in behaviour, dress and appearance acceptable to the community;
2. work to instil into the child respect for elders and for cultural differences;
3. aim to develop self-reliance, self development and self-discipline in the children, being always mindful of the differences in their needs and abilities;
4. strive to prepare their pupils to take their place as citizens who are concerned with the welfare of the community and the nation.

### **B. RESPONSIBILITY TO THE COMMUNITY AND THE NATION**

The professional teacher adopts a friendly, cooperative and constructive relationship with the community and works therein to advance the cause of education. They:

1. respect the community they serve and are willing to participate in community activities;
2. encourage cooperation and understanding between teachers and parents, school and community;
3. strive to keep themselves informed on matters of community and National importance.

### **C. RESPONSIBILITY TO THE PROFESSION**

As a member of a profession teachers should be committed to striving for the highest level of personal integrity, professional competence and academic achievement for their own betterment and that of the profession as a whole. They:

1. adopt high standards of integrity and loyalty which creates mutual respect between teachers and adds distinction to the profession
2. exercise discretion in dealing with matters relating to the pupil, the pupil's parents and their fellow teachers;
3. are constructive in their criticism of staff, school and students;
4. improve the quality of their own teaching and continually expand their own knowledge by keeping up with educational trends;
5. maintain an active membership in a professional association of teachers as a means of achieving betterment of the profession and education as a whole:

6. do not use their social civic or professional activities to obtain favour or preferment of their profession.

#### D. RESPONSIBILITY TO THE EMPLOYER AND THE AGENCY

The professional teacher's fulfilment of their obligations to employer and agency is based on respect for lawful authority and the need for mutual cooperation. They:

1. acquaint themselves with current terms and conditions of their employment;
2. obey the rules and regulations of the employer in principle and practice as well as the philosophy of the agency;
3. have regard for the accepted process of appeal, conciliation and arbitration as a means of challenging rules and regulations or their interpretation;
4. show initiative in the fulfilment of their duties;
5. refrain from any activity detrimental to the effectiveness of their professional responsibilities.

## The Bat Woman of Koitabu

A long time ago, the men of the tribal group of Koitabu in Papua New Guinea were great hunters and the women were expert gardeners.

At night all the men and women, girls and boys ate the yams, bananas and sweet potatoes that the women had grown. They also had fresh meat from the wild pigs, cassowaries and wallabies that the men had caught in the bush. After the evening meal all the families gathered around the fire to sing, dance, talk and tell stories.

One day, when the men returned from hunting, they did not have any meat. This went on for many weeks and months. The women kept working hard in their gardens. The people only had fruit and vegetables for their evening meal. While the women and children grew thin and weak, the men remained fat and healthy.

The chief's wife became very concerned about the health of the women and children. One day, while the men were away hunting, she called all the women together. 'I do not believe that the men are telling us the truth, when they say that they cannot find any meat,' she told them. 'The men have become lazy and greedy. They only catch enough meat for themselves and eat it out in the bush.' The women were angry. 'Why should we work hard in the gardens to provide food? Why should our children cry for meat while the greedy men only catch enough meat for themselves?'

The next day, the chief's wife told the women that they would not go to the gardens to work. 'Instead,' she said, 'we will collect as many feathers as we can'.

That evening, both the men and the women returned home without any food. Everybody was angry and hungry.

The next day, the chief's wife gathered the women together and taught them how to sew the black feathers together. The women then tied the feathers to their arms to make wings. 'Our selfish husbands have deceived us for too long,' the chief's wife said. 'Let us forget them. Let us live our own lives and leave them at home. Come with me. We will go into the bush to find our men and bid them goodbye. We will fly away for ever.'

As the women flew over the bush, they found their husbands feasting on wild pig. The men were frightened by these strange dark creatures in the sky. 'You have deceived us for far too long. We will not stay as your wives,' the bat women called. 'In future you will not see us during the day. You may see us after sunset as we fly about in the cool of the evening and enjoy some of your bananas and other fruits.'

## United Nations' Declaration of Human Rights

On the 10 December 1948, the United Nations published a Declaration of Human Rights. It says:

- All people in the universe are born free and equal
- No one has the right to take away another's freedom because of age, sex, race, colour, beliefs or language
- These freedoms belong to all people. It does not matter where they live or how rich they are or how much power they have.

It also lists the following rights:

- The right to life
- The right to freedom
- The right to be safe from harm
- The right to humane punishment
- The right to be treated fairly under the law
- The right to a trial if a criminal charge is brought against a person
- The right to be presumed innocent until proven guilty
- The right to privacy and to an honourable reputation
- The right to travel within a country or outside of its borders
- The right to seek asylum in another country
- The right to a nationality
- The right to marry and raise a family
- The right to own property
- The right to believe and think as a person chooses
- The right to express an opinion aloud
- The right to assemble peaceably
- The right to take part in the government
- The right to work for a fair salary and to receive equal pay for equal work
- The right to join or form a union
- The right to rest and leisure
- The right to adequate food, clothing and shelter
- The right to adequate medical care
- The right to unemployment insurance in case of sickness, disability, or old age
- The right to a free education
- The right to enjoy the arts and to share the benefits of science

## Case Study - Growing up in Saudi Arabia

Islam is a very flexible religion and has spread to include the whole of the Arab world and those who live on its periphery. Each Muslim society is characterised by a distinctive set of traditional customs. Variation also occurs in many of the Muslim societies according to socio-economic class differences. Those in the upper and middle classes living in cities see themselves as modernised and ignore many of the observances. Those in rural areas are more traditional.

### *Religious rules*

In Saudi Arabia the majority of the people belong to the Wahhabi sect which follows a puritanical interpretation of Islam. Committees of public morality in every town compel obedience to rules of conduct. Immorality, smoking and drinking of alcohol are not sanctioned. Adolescents do not see their parents or their peers drinking alcohol. They have no decisions to make on whether to adopt the habit or not.

### *Patriarchy*

Adolescents grow up in a society where their gender roles are clearly spelt out. Muhammad set this pattern by initially establishing a system of complimentary roles for males and females. The 'stronger' sex was defined as the protector of the 'weaker'. After his death these roles were elaborated and exaggerated. Islam is now the greatest stronghold of **patriarchy**. Patriarchy is based upon the principle of the dominance of the male over the female. Islam maintains that it is the male's responsibility to be the wage earner so the adolescent male has been the one to concern himself with training for a job. This ensures that he will be the provider and protector of the home. The home is seen as the basic unit of social organisation. Chaos is thought to result if one person is not given authority over the other. Men are granted this authority in the home by Islamic law in order to maintain harmony within society.

### *The adolescent girl*

The adolescent girl who is to become a wife in this strict patriarchal system must be a virgin. Her children must be accounted for and owned by a legitimate father. Until her marriage the adolescent girl must exhibit modest and chaste behaviour. She is watched and safeguarded by her father and brothers. She knows that her duty will be to care for and satisfy her future husband and to bear him children. The period of adolescence is very limited for females. Some girls are married before puberty and many are married during the first two years following puberty. Early marriage is prestigious, it implies that you were beautiful enough to be asked for early. Early marriage removes the problem of sexual love and immorality between young people.

### *The male guardian*

In Saudi Arabia, where patriarchy governs societal behaviour, it is very important that there is no doubt about the paternity of children. The importance of the continuation of the male line means that the father must know that his heirs are his children. The only way to ensure this is to make certain that his wife has no relations with any other man. Males are shamed in society if they do not guard the sexual honour of the females in their family.

### *Arranged marriage*

Marriage is regarded as a religious duty and a moral safeguard. A marriage guardian (usually the father) is required to arrange the marriage of an adolescent girl. Arranged marriages give parents control over their children. Marriage is a civil contract and is

accompanied by a financial settlement, a bride price. This is an economic hurdle for young men and it often delays their marriage. The bride price is a security in case of divorce. Divorce is not just a failure of marriage it is the violation of a financial contract between two families.

### ***Seclusion or work***

Whether or not an adolescent girl will be expected after her marriage to spend the rest of her life within the confines of her home depends very much on her social status and her place of residence, rural or urban. For example, in Bedouin tribal groups adolescent girls have to be prepared to play a role in economic life. They participate in the production of the family's needs along with males. Girls from poor families also have too many economic pressures on them to remain within the home. They usually find paid employment working for other women. The seclusion of the upper class women hinges on their ability to hire lower class women as servants, maids, cooks, and nannies.

### ***Males the superior sex***

In terms of sexual roles the Islamic view is that men should expect full satisfaction of their sexual desires and women's sexual needs should be controlled. As a young child the male is made aware of his sexuality by his mother, sisters, aunts, and maids who help to look after him. The penis, they tell him, is their master. Society is organised to give males the privileges of polygamy but the practice is restricted to wealthy males. They are the only ones capable of affording more than one bride price and if they are rich enough they can have up to four wives. In general, the preference is for succession rather than a collection of wives. Husbands can easily initiate divorce proceedings to replace their wives. Women can sue for divorce but they have to provide substantial grounds such as ill treatment. Adolescent girls, therefore, face uncertainty in sexual relationships. They may be eventually humiliated by replacement by a younger wife.

### ***Segregation and restriction in Saudi Arabia***

Males and females live in a restricted and a segregated society. Adolescent boys and girls rarely have a chance to meet for strict space boundaries divide traditional Muslim society in two sub-universes. There is a universe for men, which is a universe of religion and power and the universe of women, the domestic universe of the family.

### ***Clothing restrictions***

Women walking on the street are trespassing on the men's universe. From puberty they must make themselves invisible to men by covering their heads with a veil. This means that for girls there are no distinctive adolescent fashions. In a society where girls act modestly the concept of covering the body is crucial. Muslim women practising the strictest observances leave bare only their faces and the palms of their hands. Males are not hidden behind veils but in strict Muslim societies Western dress is frowned upon. The adolescent male is also therefore subject to conformity, not to peer group pressure, but to the traditions of the society.

### ***Segregated schools***

At school there is no contact between the sexes. Schools and universities are segregated. The first public schools for boys were opened in 1926. The first public schools for girls were not opened until 1960. Public education is now available for all adolescents. It is free but not compulsory. Poor students, both males and females, often only attend school for a very short period, if at all, because they have to find a job. Some girls from better-off families are forced to leave school at puberty because they have marriages arranged for them.

### *Leisure activities*

Social activities are very limited. Television has been allowed and is important to women of the household but programmes are carefully selected. Problems of segregation mean that there are no cinemas or theatres. Few newspapers and periodicals are published and all are subject to governmental control. There are government radio stations that broadcast news, speeches, educational programmes, and religious instructions. Adolescents have little opportunity to be aware of Western standards via the media. Commercialism and consumerism have a very limited influence.

### *Social segregation*

Within the very limited entertainment environment males have greater freedom than females. The male adolescent can visit the coffee houses which are the recreational domain of men but as alcohol is prohibited there is no Western habit of getting drunk to prove that you are grown up. Females are traditionally only allowed to go to Hamman, the public bath. The Hamman is a kind of Turkish bath which is not only a place of purification but is also the important communication centre for women. At the Hamman elderly women exert considerable power over the lives of young girls. They act as receivers and broadcasters of information and have great influence on deciding who is going to marry whom. Adolescent males and females cannot meet freely in each others houses for even in the Saudi Arabian home males and females have separate spaces. The home is surrounded by high walls to give protection from the outside.

### *The future for the adolescent in Saudi Arabia*

Will the adolescents of today still live in the same society when they are adults? So far, change in Saudi Arabia has been very slow. The influx of Western technicians to work in the oil refineries would seem to be an important source of new ideas, but the influence of Western workers as a catalyst for social change is limited. Saudi oil towns have separate compounds for Western workers. This is to prevent the workers contaminating Saudis with their corrupt ways. However the gradual reduction of their numbers is planned to cause some restructuring of social and economic life. At present petrodollars can easily pay for expensive foreign labour but the government's new five-year Development Plan calls for the gradual replacement of foreign workers by qualified Saudis. These plans include recruiting more Saudi women into the labour force and even training women engineers

## Associated Words

acceptance	condescend	emotive	infuriate	peaceable
adversarial	condescendingly	empathetic	inherent	peaceful
adversary	conflagration	empathise	inhuman	peacemaker
agency	conflict	empathy	inhumane	placate
aggression	considerate	encourage	inhumanity	placation
aggressive	conciliatory	equal	insensitive	polite
alien	constitution	fair	invade	principle
alienable	contempt	equality	insensitively	politeness
alliance	contemptuous	interdependent	equity	prejudice
allies	contend	esteem	intolerance	pride
ally	contention	exclusive	intolerant	pridefully
altercation	contrary	fairness	invasion	profane
ameliorate	co-operate	freedom	join	profanity
anger	co-operation	friend	joint	protagonist
angry	co-operatively	threaten	friendly	just
animosity	courteous	friendship	justice	quarrel
annoy	covet	furious	justly	quarrelling
annoyance	covetous	genocide	kind	quarrelsome
annoying	deceive	gentle	kindly	race
antagonist	defame	grateful	kindness	racial
anti racism	defamation	gratitude	liberty	react
apartheid	defamatory	gratitude	like	reaction
apathetic	defamatory	greed	like	reaction
apathy	deference	harmony	love	reactionary
	demand	harsh	loving	recompense
argue	demean	harshly	manners	reconcile
argument	depend	hate	mate	reconciliation
argumentative	dependent	hatred	meeek	
arrogance	deride	heart	meeekness	resolution
arrogant	derision	heartfelt	minority	respect
assist	despair	help	mock	respectful
assistance	despotism	helpful	mockery	respond
attitude	devious	honest	moderate	response
balm	diffidence	honesty	moderation	responsible
befriend	diffidently	human	modest	responsibility
belligerent	discriminate	humble	multi-cultural	responsive
berate	discrimination	uncaring	humane	narcissism
bigot	discriminatory	unified	humanity	nastiness
bigotry	discourage	unity	nasty	rights
blaspheme	disdain	humility	nationalistic	sacred
bondage	disdainful	hurt	niggle	sarcasm
care	disgust	hurtful	nonchalant	sarcastic
caring	disgusting	inalienable	nonchalant	sensitive
character	disparage	inconsiderate	oppress	slander
charitable	dismiss	incite	nonchalantly	sensitively
charity	dismissive	inclusive	obnoxious	share
charter	disparaging	independence	oppression	slur

chide	distress	indifference	oppressive	solace
choice	distressful	indifferent	pacify	sovereignty
common	domination	indiscriminate	spiritual	parity
communal	dominion	indiscriminately	violent	partner
communal	dominion	indiscriminately	virtue	partner
conciliate	edify	indolent	patience	spiteful
conciliation		inflame	pax	squabble
conciliatory	emotion	inflammatory	peace	stress
spite	virtuous	vitriol	vitriolic	
stressful	vulgar	submission	welfare	worth
strife	war	submit	support	supportive
subjugate	warfare	wrath	wound	wrathful
sympathetic	wroth	xenophobia	temperate	yearn
sympathy	temper	xenophobic	tender	yell
tenderly	testy	yield	Yob, yobbo	threat
tolerance	tolerate	Zion	trust	trustworthy
tolerant	zealot	treaty	trusting	unconditional
understand	understanding	understood	unfeigned	uplift
upbraid	vain	value	vanity	vanquish
vehement	vendetta	venerate	vicious	victim
victimize	vindictive	violate	violence	

## Corruption

### *Extract 1*

The ombudsman titled his special report into this irregular purchase of 15,000 'executive' diaries from a Singaporean company 'Corruption in Government-A Case Study'. The Government paid K82,500 for the diaries even though the Supply and Tenders Board had rejected the purchase three times 'on the grounds that procedures specifically designed to prevent corrupt practices and unbudgeted-for expenditure had not been complied with.' The Singaporean businessman involved, testified to the ombudsman that he visited PNG six times in 1981 and spent at least K5000 each time entertaining potential customers and giving them gifts. The Government's supply office found these 'executive' diaries an unwanted embarrassment. There were not 15,000 executives in the public service. At the end of 1982, about 14,000 of the diaries, which had cost the PNG Government K5.50 each, were still in storage. In 1983, the remaining 1982 diaries were given away to school children.

### *Extract 2*

The ombudsman's investigations into members of parliament have often concerned abuses of the various 'slush funds' set up by successive governments to promote local development projects. The first of these special budgetary appropriations was called the Village Economic Development Fund (VEDF). The purpose of the VEDF was to give individual members access to money they could allocate to projects in their seats to spur local economic development. The argument was that members could often identify projects of potential worth that would never have a chance of regular government funding because of bureaucratic red tape. Stories of alleged 'slush fund' abuses have provided unlimited copy for the vigilant PNG media. By the end of the 1990s the 'slush fund' allocations had risen to more than a million dollars a member.

### *Extract 3*

Judge Barnett said his detailed investigation into the allocation of timber resources and company operations on New Ireland indicated that bribery, corruption and the buying of support were so widespread they had become a 'major social sickness'. He said speedy decisions on forestry matters by ministers in both national and provincial governments and by public servants 'without bothering to consult other authorities or to check the facts, and without regard to due legal process' raised suspicions that benefits had been given. These suspicions, he said, were confirmed by oral and documentary evidence that in some cases was 'overwhelmingly strong'.

### *Extract 4*

In late 1996, the member for Kagua Erave claimed that for the benefit of PNG's international reputation the country's politicians should be immune from prosecution until their people rejected them at the polls and they returned to being 'ordinary' citizens. The Chief Ombudsman said, 'In effect, what he's trying to say is that the parliamentarians should, as a group, have a different set of laws from everybody else. I treat it with the contempt that it deserves.' The Commission put six MPs before Leadership Tribunals in 1996 alone.

*Extract 5*

A report by the PNG Auditor-General tabled in the Parliament in late 1996 stated that no fewer than forty-seven members had failed to acquit their 1994 Electoral Development Fund (EDF = slush fund) allocations. The total amount not acquitted totalled K14 million. 'The members of Parliament, in my opinion,' the Auditor-General said, 'have violated the Public Finances (Management) Act, the Leadership Code ... and the 1994 EDF Guidelines, creating possibilities of huge sums of public funds being misappropriated.'

*Extract 6*

The Clifford report into law and order felt that some of the prevailing lack of accountability may have been 'attributable to a cultural lack of familiarity with written records. Pre-literate societies used public ceremonies for the exchanges of gifts or the marking of events so that these would be recorded in everyone's memory,' the study said. 'The transition to an appreciation of written records takes time. However, this lack of skill in keeping, or conscience about losing records, is intensified at the provincial and local government levels by the fact that the National Government keeps as much as possible under its own control. So, at the local level, the need for precision and accountability just seems to be so much less important.'

## Newspaper Articles

### **K2 charge for Okuk Highway passengers**

KORONIGLE villagers in the Kerowagii area of Chimbu Province are 'illegally' collecting money from motorists using the Okuk Highway. Several PMV operators told Niugini Nius that the villagers set up roadblocks to stop motorists and force passengers to pay K2 each person before releasing them to continue their trips. The PMV operators reported that villagers are using tree branches to block the road. They called on the Highway Police Patrol Unit to regularly patrol the highway for the safety of motorists and passengers.

Niugini Nius, Sep 1, 1989

### **Time stealing rife in public service**

Dear Sir,

Please allow me space in your paper to express my view on the government bureaucracy in Papua New Guinea.

After working with the government for some years, I decided to join the private sector not only because of the better salary and conditions they offer but because of my working principles. My principles was/is that I ' could not work with unproductive subordinates who have the don't care attitudes towards their work and who wait for the fortnight to come so they can collect their pay for doing nothing.

With the government bureaucracy, productivity and efficiency are no way near to that seen in the private sector. Time, is not a concern to most public servants who take it for granted that there is a lot of time available to complete government jobs.

These days when I visit government departments on business calls, I often see public servants, a few senior public servants sitting around -"killing time" or on other occasions I would call into an office at 8.30am or 9.00am to see a particular officer and I would be told "Oh! he/she hasn't come in yet or she/he did not come to work because his 20th grandmother died.

At present I see the government bureaucracy as a gross waste of public money. Can something be done about this? Over to you DPM Secretary.

Economically Oriented Boroko.  
Niugini Nius Sept 14, 1989

**TOP POLICE LINKED TO LAE ROBBERY**

AN ATTEMPTED cover-up and bribes involving top-ranking police officers in relation to the 1987 K176,000 Lae airport robbery have been suggested in a confidential Police Department investigation.

The report of the investigation, known as Operation 165, completed some 12 months ago implicated seven officers and two sergeants. It detailed their involvement and the suggestion that they "corruptly" received more than K76,000 in cash, and "conspiring" to thwart or destroy evidence to cover up their involvement.

Niugini Nius, Sept 29, 1989

**STOP SCHOOL HANDOUTS TO POLITICIANS SAYS PREMIER**

SOUTHERN Highlands Premier Yatingtine Koromba yesterday demanded an immediate change to the dishing out of community school subsidies by politicians. Mr Koromba said he was angered by slow delivery of the funds which he claimed were often used for political campaigns. And some politicians handed out the money just before Christmas when the school year ends.

Some schools could not purchase materials such as pencils, books, rulers and other vital equipment because they had no money available. Mr Koromba pointed out that the increasing number of school drop outs was the main cause of lawlessness and therefore the issue needed to be given priority'

Niugini Nius, Sept 8, 1989

**PROBE BEGINS ON POKER MACHINES**

ILLEGAL poker machines are now the subject of an in-depth investigation by the Ombudsman Commission.

The Commission has been brought into the picture following information that senior politicians and businessmen have benefited from payoffs for the setting up of the machines in the provinces. It is understood that the money involved runs into thousands of kina and dates back to 1986.

It is also understood that the Ombudsman Commission is investigating at least 15 prominent politicians and public servants in relation to money received for the setting of the poker machines.

Niugini Nius, Sept 15, 1989