

PASCAS FOUNDATION (PNG) Inc



Business Plan & Financial Feasibility



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SCHEDULE

PASCAS
wrap-around
support

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FINANCIAL FEASIBILITY - STATEMENTS & PROJECTIONS

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PASCAS FOUNDATION (PNG) Inc

EXECUTIVE SUMMARY

THE PRODUCT:

Papua New Guinea, island country in the southwestern Pacific Ocean. It encompasses the eastern half of New Guinea, the world's second largest island (the western half is made up of the Indonesian provinces of Papua and West Papua).

The islands that constitute Papua New Guinea were settled over a period of 40,000 years by the mixture of peoples who are generally referred to as Melanesians. Historians have dated back to the first settlers in the region, and they believe the first islanders settled there over 50,000 years ago. One of the most interesting facts about Papua New Guinea is just how old it is.

Languages – Papua New Guinea boasts of over 850 different languages and approximately 1,000 different cultures. Population estimate in 2025 is over 11,000,000. Over 80% of Papua New Guinea's population lives in rural areas. Papua New Guinea's Current GDP is projected to be US\$33.3 Billions by the end of 2025.

Unfortunately, the country has some of the world's highest crime rates with many governments advising against leisure travel to the country. Crime rates are high around Port Moresby, Lae, and Goroka, but crime can happen everywhere!

Papua New Guinea is the world's largest tropical timber exporter. Almost three quarters of its yield is produced illegally. Despite recent acknowledgments of the urgent need to halt and reverse forest loss by 2030, little action has been taken due to state-embedded actors benefiting from the trade. Illegal logging is largely conducted by foreign timber companies that have been granted legal concessions but do not follow regulations. Much of the timber is destined for Asian markets. The palm oil industry in Papua New Guinea is also plagued by criminality: tainted palm oil and its derivatives are sold to well-known brands. The high commercial value of coffee, copra and cocoa may further increase the risk of future criminality in the agricultural industry.

The product is the consequence of need. The population of Papua New Guinea calibrates around 202 on Dr David R Hawkins' Map of Consciousness (MoC) scale which is based on the common log of 10. The world population overall is 220 and Australia is 410. As has been the case around the world, the missionaries from many and diverse religious platforms introduced education systems into communities that did bring about spiritual development and economic growth to a degree and this progress generally then plateaued. This is the scenario observed throughout Papua New Guinea.

Open and free education through primary schooling, through high schooling, technical and further education and then university has been and continues to be the driver of any society's progress and development. Open and free to all. Now to move to being feelings orientated.

Open implies that it is free from the restraints and dictates of government, that includes liberal and democratic governments as well as authoritarian and oppressive governments. All governments are agents of control. Open also implies free from being dominated by any religious institution. And free implies that the education service is provided free of cost to the students at all levels. Truth needs to prevail.

What has never been understood is that ALL education platforms worldwide are constricting their students' development and potential. No one had recognised that being mind-centric, the potential of every student to develop is capped at 499 MoC. High level controllers 200,000 years ago influenced the

COMMERCIAL IN CONFIDENCE

people of Earth to live mind centric and since then we have all suffered the consequences of that restraint. Our minds cannot discern truth from falsehood, our minds are addicted to untruth, consequently 98% of our assumptions are in error, our minds are addicted to control of the environment and others. More than 90% of the time we have war!

POVERTY

Nearly 40% of Papua New Guinea's population lives below the poverty line.

While agriculture is key to both the national economy and individual livelihoods, the limited amount of farmable land, combined with irregular rainfall, drought, and floods, have contributed to high rates of hunger and malnutrition in the country. This is especially true for children: The latest data from the government suggest that one-third of children in the country under the age of five are coping with chronic malnutrition.

POVERTY as defined by lack of Consciousness, being in UNTRUTH

PAPUA NEW GUINEA	Consciousness (MoC)	Median Age	Population (2025)	Percent Calibrating MoC 100 MoC 200 or below	Population in Severe Untruth Poverty
Papua New Guinea	202	22.6	12,000,000	50% 92%	11,040,000

The overarching 'cause' of poverty is the low levels of consciousness as measured on Dr David Hawkins' Map of Consciousness.




At the moment of conception we are in a perfect natural love state, close to 1,000 MoC. By the time we are six years old, having been subjected and infused with our parents and carers' emotional injuries and errors of belief, we will be calibrating at their level – mostly for the rest of our life! Thus, they impose upon us our social ills, health issues, income generating parameters and our façade personality.

Correlation of Levels of Consciousness – Soul Condition – and Society Problems				
Level of Consciousness	Rate of Unemployment	Rate of Poverty	Happiness Rate "Life is OK"	Rate of Criminality
600 +	0%	0.0%	100%	0.0%
500 - 600	0%	0.0%	98%	0.5%
400 - 500	2%	0.5%	79%	2.0%
300 - 400	7%	1.0%	70%	5.0%
200 - 300	8%	1.5%	60%	9.0%
100 - 200	50%	22.0%	15%	50.0%
50 - 100	75%	40.0%	2%	91.0%
< 50	95%	65.0%	0%	98.0%

Consequently, 92% of Papua New Guinea's population is living in poverty, being the lack of truth, as if living in a desert without water to be able to thrive. All institutionalised systems are unknowingly perpetuating this suppression through their contribution to the error of living mind-centric and ignoring feelings.

The measures of having some random amount of money to live on is more of a mind-centric diversion away from coming to understand the core problems throughout one's society, childhood suppression, and consequently not addressing the issue and introducing the pathway out of poverty – permanently! Raising one's consciousness (truth) levels also raises the level of our children's consciousness, thus this pathway is a permanent evolutionary step forward for society.

It is only through the awareness and embracement of living Feelings First and having our minds to follow that individuals and eventually societies can raise their levels of consciousness significantly. This way of living is to be introduced and embraced throughout all walks of life. Consider these Pascas Papers:

-  [Pascas Care Living Feelings First - Adults.pdf](#)
-  [Pascas Care Living Feelings First - Children - Annexures.pdf](#)
-  [Pascas Care Living Feelings First - Children - Discussions.pdf](#)
-  [Pascas Care Living Feelings First - Children - Graphics.pdf](#)
-  [Pascas Care Living Feelings First - Children.pdf](#)
-  [Pascas Care Living Feelings First - Drilling Deeper - Structures.pdf](#)
-  [Pascas Care Living Feelings First - Drilling Deeper.pdf](#)
-  [Pascas Care Living Feelings First - Reference Centre.pdf](#)

SOCIAL FOCUS to MITIGATE ISSUES

As of 2024, the unemployment rate in Papua New Guinea is estimated to be **around 4.7%**. This figure represents the proportion of the labour force that is without work but actively seeking employment.

Gender can unfortunately play a role in salary variations, with men often earning more than women for equivalent roles, highlighting the gender pay gap.

Education is lacking country wide. **About 70%** of Papua New Guinea's school-age children receive some formal education, but only two-thirds of those who enter the first grade complete the sixth. Students who reach the sixth grade must pass a national exam to continue their education.

Papua New Guinea has shown limited progress towards achieving the diet-related non-communicable disease (NCD) targets. **28.9%** of adult (aged 18 years and over) women and 19.3% of adult men are living with obesity.

Prevalence of smoking is the percentage of men and women ages 15 and over who currently smoke any tobacco product on a daily or non-daily basis. It excludes smokeless tobacco use. The rates are age-standardised. Papua New Guinea smoking rate for 2020 was **39.30%**.

Hospital beds (per 1,000 people) in Papua New Guinea was **4.02** as of 1990. Its highest value over the past 20 years was 6.60 in 1970, while its lowest value was 3.33 in 1989. (12.65/1,000 inhabitants in South Korea).

Medical staff in all sectors is extremely low in appropriate numbers.

Research shows that PNG has about 748,000 cases of mental illness, ranging from anxiety disorders to eating disorders. Yet, despite national efforts, the development of small psychiatry units within provincial hospitals is almost non-existent.

The OLD WAYS are to GO!

This time in history is to see the dismantling of all institutionalised systems and practices that controllers have imposed upon us all. High level controllers have been removed from their positions of power and those remaining will see their temples of authority disintegrate around them. Humanity is to suffer continual disturbances until they begin to demand a new and better way of living – and that is to live feelings first with our mind to follow in support of what are feelings that are guiding us to consider!

NOW TO BEGIN:

We need to leapfrog decades of developmental steps and introduce the future way of living to the world through the Papua New Guinean people. No stagnation, no spinning any more wheels, let us show how doing the same ol', same ol' way can be stepped over and launch into a progressive state of ongoing development.

The product is the consequence of need. The population of Papua New Guinea calibrates around 202 on Dr David R Hawkins' Map of Consciousness (MoC) scale which is based on the common log of 10. The world population overall is 220 and Australia is 410 MoC. As has been the case around the world, the missionaries from many and diverse religious platforms introduced education systems into communities that did bring about spiritual development and economic growth to a degree and this progress generally then plateaued.

Universally open, free, feelings orientated education through primary schooling, through high schooling, technical and further education and then university is to be the driver of any society's progress and development. Open and free to all with the development of feelings orientated curriculums is now required.

Open implies that it is free from the restraints and dictates of government, that includes liberal and democratic governments as well as authoritarian and oppressive governments. All governments are agents of control. Open also implies free from being dominated by any religious institution. And free implies that the education service is provided free of cost to the students at all levels. Truth needs to prevail.

What has never been understood is that ALL education platforms worldwide are constricting their students' development and potential. No one had recognised that being mind-centric, the potential of every student to develop is capped at and to 499 MoC. High level controllers 200,000 years ago influenced the people of Earth to live mind centric and since then we have all suffered the consequences of that restraint. Our minds cannot discern truth from falsehood, our minds are addicted to untruth, consequently 98% of our assumptions are in error, our minds are addicted to control of the environment and others. More than 90% of the time we have war!

FEELINGS are our Supreme Guide!

“Feelings are what guide us through our ascension of truth. So they are really our Supreme Guides. Many people look for a person, spirit, angel, even God, for supreme guidance, however it's all right there already built in – in our feelings. We just have to submit to them, allowing them to take us where they will, expressing all the parts we want to express, letting the emotion drive that expression if it's there to be expressed, or just talking about all we feel and how feeling that feeling is making us feel – or, how we feel about having that feeling, all whilst longing for the truth of our feelings. Longing for the truth of our feelings is really: Longing for the truth of our self, because: we are our feelings. So life stirs up our feelings, we feel being alive; or, being alive means we are feeling, always feeling; and when we work out what and why we are feeling what we are, so then we know the truth of how we are. And over time the truth accumulates, and our mind expands our understanding of ourselves, all being driven from our feelings.” Kevin 26 September 2017

Kevin died 10 August 2012, through Feeling Healing became Celestial on 7 August 2017

We are now to bring our feelings into balance with our minds in how we are to live. Otherwise we will all continue living in a stupor, in a kind of zombiism that has no spontaneity and intuitiveness; this will only lead to continuing disease and illness and wars that will eventually destroy the planet and us all – however we can consider the pathway of living through our feelings!

Our feelings are always in truth, all the truth we need and may want to know is already within us. We are to long for the truth behind what our feelings are drawing our attention to. We are then to have our mind follow in assisting us in implementing what our feelings are guiding us to consider and embrace. We are to be continually expressing what our feelings bring to our attention – both good and bad.

This sounds easy. It is not. Others have touched upon these points but until now – 2025 – no one had gone deep enough and achieved the healing that comes through living feelings first. Now it has been achieved and can be shared with all of Earth's humanity, both in the physical as well as in spirit.

THE COMPANY:

Pascas Foundation (PNG) Inc is a not-for-profit charity being set up through the Investment Promotion Authority of Papua New Guinea.

Pascas Foundation is not a religion. You cannot join it per-se, it does not have any hierarchy of control, it does not have any rituals, dogmas, creeds, cannon laws, sacraments, special clothing and hair styles, and it does not have a special book. Embracing and living through our feelings can be considered and done within the confines of anyone's religious or spiritual practices. It is a way of living.

Pascas Foundation (PNG) Inc is being established as a humanitarian entity for all of the people of Papua New Guinea and it will be managed by the people of Papua New Guinea.

MARKETS & COMPETITION:**PAPUA NEW GUINEA Doctors Nurses Teachers Ratios**

	DOCTORS per 1,000 people		NURSES & MIDWIVES per 1,000 people		TEACHER / STUDENT ratio	
Papua New Guinea	2019	0.1	2019	0.5	2016	36
Solomon Islands	2016	0.2	2018	2.1	2018	25
Singapore	2021	2.6	2017	6.2	2017	15
Australia	2018	3.8	2019	13.2	1999	18
New Zealand	2018	3.4	2018	11.1	2017	15
China	2020	2.4	2020	3.3	2018	16
India	2020	0.7	2020	1.7	2017	33
United States America	2018	2.6	2018	15.7	2017	14
		Austria		Switzerland		San Marino
Strongest Worldwide	2020	5.4	2019	18.0	2018	7
https://data.worldbank.org/		Africa 27		Africa 30		Africa 21
Weakest Worldwide		nations 0.1		nations 1.0		nations 40+

Should we work to facilitate the doubling of the number of doctors throughout Papua New Guinea and then double that again, we have barely addressed the shortage.

Should we work to facilitate the doubling of the number of nurses and midwives throughout Papua New Guinea and then double that again, we have barely addressed the shortage.

Should we work to facilitate the doubling of the number of teachers throughout Papua New Guinea and then double that again, we have barely addressed the shortage. Presently the education standards and that of teachers is being raised but the resources have not been put in place to achieve that!

Higher education facilities throughout Papua New Guinea are grossly inadequate creating shortages in all critical sectors of the economy, possibly nowhere as acute as throughout the education and health sectors as noted above.

WHAT IS SPECIAL ABOUT THIS BUSINESS? Define Your CONSUMER MONOPOLY:

Presently, only Pascas Foundation has acknowledged, embraced and documented the revelations that humanity has been provided with commencing on 31 May 1914 and continuing today. Pascas Foundation openly and freely is sharing 100% of the guidance and information that has been and continues to be collated. It dearly loves to see others freely plagiarise all that is readily downloadable from the Library Download page at www.pascashealth.com

Through the gift of kinesiology muscle testing, you may proceed to test for the level of truth each and every statement, paragraph, page and document within the library. Thus, we do not have to wait for our minds to confuse us. Even this business plan and its executive summaries can be separately calibrated for their levels of truth by reference to the Map of Conscious (Moc) with kinesiology muscle testing.

The most effective mode of teaching is through students tutoring each other. They enhance this further through embracing their feelings and responding intuitively in discussions. This requires ample meeting up gathering points for up to twelve students throughout education centres. This is a facility that is presently not often provided for within the education sites. Also, to commence this mode of education, teachers commence their introductions of topics with around a dozen students, thus requiring even more teachers than maybe envisaged. To bring this all about requires universities to embrace these understandings and lead the way. It is a major evolutionary jump in education and the potentials for all of the participants and families involved.

These revelations, all relating to The New Way of living and learning apply to all sectors of society, commerce, business and life skills. This is not just a focused endeavour on health and education, this is universal to all of humanity in its application. This is an evolutionary jump in our potential.

Pascas Foundation is to build and deliver free education from pre-school to post-graduate university levels.

This is part of an Asian-Pacific program embracing each and every nation throughout this region in similar ways – and further!

FINANCIAL REQUIREMENTS:

Funding required in the form of grants to commence this national endeavour over five years is AUD7.16 billion (US\$4.65 billion). It is anticipated that these funds will be used for land and buildings (AU\$2,888 million), cooperative enterprises (AU\$800 million), plant and equipment (AU\$121 million), office building (AU\$30 million), housing accommodation (AU\$750 million), social housing (AU\$1,320 million) scholarships granted overseas (AU\$909 million), and operating costs with working capital (AU\$342 million).

PROFITABILITY:

As this is a humanitarian exercise for the peoples of Papua New Guinea, deficit funding may continue out to a decade before the national accounts start to reflect the economic generators from the installed infrastructure, trained personnel and those having been educated. Thus, then progressively the ongoing recurrent costs may be supplemented by the national government and eventually responsibility for recurrent costs are then to transfer to the nation of Papua New Guinea.

CONTACT INFORMATION:

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	Gold Coast, Queensland, Australia	Em: info@financefacilities.com

PASCAS FOUNDATION (PNG) Inc

EXECUTIVE SUMMARY – BRIEF

Pascas Foundation (PNG) Inc is to support the installation of infrastructure throughout the 22 provinces of Papua New Guinea to advance the standard of education throughout the primary schooling system, potentially doubling the high schooling capacity with the objective of greatly increasing the numbers who qualify for higher education through a technical and further education system, also to be expanded with the university system, both to have additional new campuses.

All of this whilst bringing about the awareness of living feelings first as against living mind centric. This option greatly expands the potentials of everyone who embraces their feelings having their mind to follow while also longing to know the truth of what our feelings are drawing our attention to.

This change in the way we may live will enable the people of Papua New Guinea to greatly up step their consciousness which will progressively mitigate criminal activity and see an overall improvement in the general health of children and adults alike, thus alleviating pressures and demands on governmental services.

Pascas Foundation (PNG) Inc is a not-for-profit, all of these developments are for all the people of Papua New Guinea. Living feelings first is a New Way of life, it is not a religion nor is it intended to replace or obstruct any religious or spiritual practice. We have had our awareness of feelings suppressed by hidden controllers who have consequently suppressed our potentials. This is about to change for all of humanity.

These programs will require ongoing grants to cover recurrent costs and additional projects until the government of Papua New Guinea benefits sufficiently to take over responsibility.

Conservative grant requirement projections are:

Year 2023	Year 2024	Year 2025	Year 2026	Year 2027
AU\$1,280 million	AU\$1,400 million	AU\$1,725 million	AU\$1,373 million	AU\$1,393 million
US\$832 million	US\$910 million	US\$1,121 million	US\$892 million	US\$905 million

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PASCAS FOUNDATION (PNG) Inc

PERSONAL BENEFITS for all Children, Women and Men from REVELATIONS

Application: “LIVING FEELINGS FIRST – FEELING HEALING” for Children:

- ☐ Parents who engage in their personal Feeling Healing pass benefits to their children.
- ☐ Children by becoming aware of their Feelings enables them to bring their mind and feelings into balance in how they may live – this has been hidden from humanity until now 2022.
- ☐ Children through their feelings awareness can readily bridge the mind ceiling of 499 on the Map of Consciousness thus opening their potential to infinity – this is just incredible.
- ☐ Children, through kinesiology muscle testing can confirm what is in truth and what is not.
- ☐ Children are not to engage in their personal Feeling Healing until they are adults – maturity is to reached firstly.

Application: “LIVING FEELINGS FIRST – FEELING HEALING” for Women:

- ☐ It is women engaging in Feeling Healing that true women’s liberation will unfold.
- ☐ Women are closer to their feelings than men generally – women will lead the way.
- ☐ Feeling Healing is a long difficult process for everyone. There is no rush – we are to take our time.
- ☐ Our childhood suppression comes clearly into sight – thus family relationships may disrupt until the process of healing our suppression and ongoing repression is completed.
- ☐ Feeling Healing is a process we will all undergo – be it in the physical or in spirit, or partly in the physical completing when we are in spirit. We can stop and restart later.

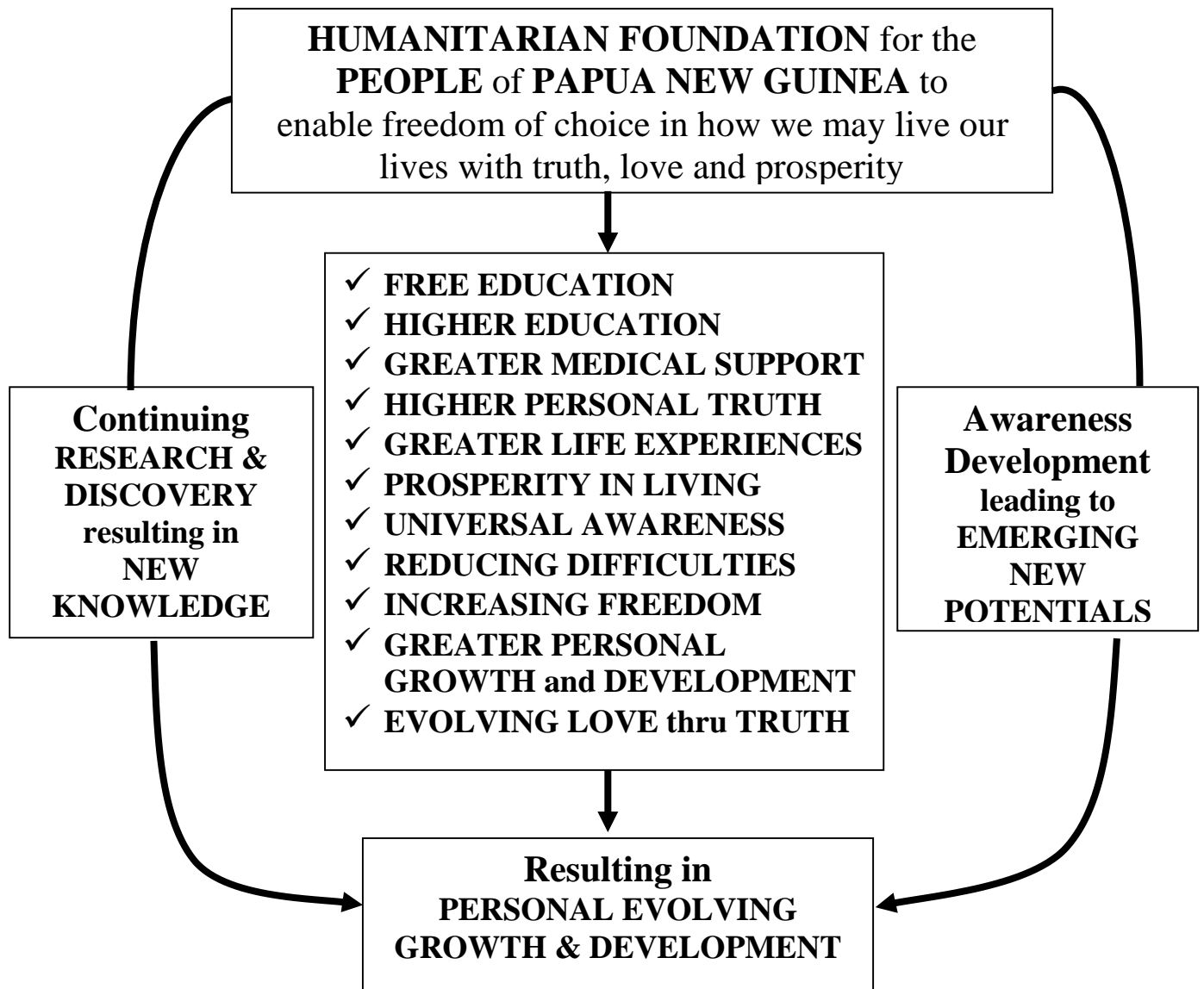
Application: “LIVING FEELINGS FIRST – FEELING HEALING” for Men:

- ☐ Men may find Feeling Healing more difficult and different to how women engage with it.
- ☐ Childhood suppression is compounded by our ongoing repression of our feelings thus creating many layers to find the truth of. We need to always long to understand the truth behind our feelings, both good and bad.
- ☐ We are to express our feelings to a companion – women are generally more open to assisting than are men as well as more sensitive and supportive. Our Heavenly Parents will always assist.
- ☐ Men being more mind-centric naturally than women may find the Feeling Healing process more difficult.

Application: “LIVING FEELINGS FIRST – FEELING HEALING” throughout society:

- ☐ As people grow in numbers progressing through their personal Feeling Healing, the demands on the policing forces, the legal system, courts, prisons and social security systems will abate.
- ☐ All our discomforts, illness and diseases are of the consequence of emotional injuries and errors of belief that we each absorb commencing from the moment of conception. Once we complete our Feeling Healing we are free of such discomforts, illnesses and diseases – we no longer need to experience them!

PASCAS FOUNDATION (PNG) Inc



- ⇒ **This awareness is where others are not.**
- ⇒ **These are new revelations of truth.**
- ⇒ **Bringing huge advances to everyone.**
- ⇒ **This heralds a new age of peace.**

PRINCIPAL: **PASCAS FOUNDATION (PNG) Inc** Bs 61 452 436 227
 to be a registered foundation with the Papua New Guinea Investment Promotion Authority
 To be determined Em: info@financefacilities.com
 Madang Papua New Guinea

Chairman of
 Directors: Justice David SUSAME ABIRI Bs
 Directors Carol ABIRI Bs
 Another also PNG national Bs
 Peter Kenneth WILDIN Bs 61 414 871 615
 Ian Thomas DOWLING Bs 61 448 872 849

Project: **PASCAS FOUNDATION (PNG) Inc**

Project

Location: Papua New Guinea central office to be located in Madang.

Funding: Grants projected required per quarter AUD320,000,000pq USD210,000,000pq

Grants projected required per annum AUD1,280,000,000pa USD840,000,000pa

Term: Grant drawdowns could be said to be AU\$320,000 per quarter in advance, being
 US\$210,00,000 per quarter in advance.

Project: Essentially it is to double the capacity of the education, nursing and doctoring
 personnel while lifting the standards and potentiality of all professional staff and personnel engaged in
 these sectors throughout all 22 provinces of Papua New Guinea. While doing this, further education
 facilities and universities are to be strategically located to enable all required professionals throughout
 Papua New Guinea to have available free education to achieve their passions in any profession and walk
 of life.

Objective: To significantly raise the overall level of consciousness throughout the population
 is achievable through bringing about the awareness of Living Feelings First in contrast to being mind-
 centric which is how we have all been taught to live. Embracing our feelings whilst also longing to know
 the truth behind what our feelings are drawing to our attention opens the pathway for each us that has
 infinite possibilities and potential. This can be introduced through the education systems at an early age.

Profitability: Presently, the core governmental services of policing, courts, health, education and
 all arms of social services are overwhelmed and grossly inadequate. Through the population progressively
 embracing living through their feelings and longing for the truth that their feelings draw to their attention,
 we will slowly but steadily observe the demands on all levels of governmental services begin to abate,
 little by little.

As living Feelings First begins to be more and more widely spread, the
 attractiveness of the people of Papua New Guinea will blossom thus bringing about a great tourism
 destination with all the social and commercial benefits that come through such a thriving industry.

Any return on funds invested (ROI) is to be based on measureable qualitative results from students and
 teachers, development of jobs, quality of life, standard of living, enhancing lives, and presenting Papua
 New Guinea to the world in a positive light – the nation and its people are to bloom!

KEY PERSONNEL:

Board of Directors:	Justice David SUSAME ABIRI	
Position:	Director	DOB
	David, 60, is from the Yuat local level government of Angoram district in East Sepik Province and has spent most of his life working and living in Wewak. His village is in the upper Yuat River, one of the remotest parts of the province. It is close to the border with Enga. "Children in my days were not able to go to school."	
Duties:	Chairman	
	Carol ABIRI	
Position:	Director	DOB
	Lecturer (Divine Word University, St. Benedict's Campus, Wewak, PNG)	
Duties:	Director and education	
	Peter Kenneth WILDIN	DOB 8 July 1948
Position:	Director	
	Financial industry background of more than 30 years. Following visits to Papua New Guinea, married a national lady and now has extended family connections throughout PNG.	
Duties:	Liaison officer for the networking of activities for Pascas Foundation (Aust) Limited throughout the Asian Pacific region.	
	Ian Thomas DOWLING	DOB 23 July 1986
Position:	Director	
	Project development and finalisation. General administration and oversight.	
Duties:	Oversight of projects.	
	John Edward DOEL	DOB 16 January 1947
Position:	Representing Pascas Foundation (Aust) Limited	
	Conducted substantial public accounting practice, developed and operated two private hospitals in New South Wales. Undertaken extensive industry research and business practice developments.	
Duties:	Financial controller and project analysis.	

Technical staff are sourced from universities, however, mostly from personal association.

Name	Presently Engaged	Contact details
1. Carol Abiri	Lecturer (Divine Word University, St. Benedict's Campus, Wewak, PNG)	On study Em: carolabiri@gmail.com
2. Anita Angiwe	Lecturer TVET (Technical and Vocational Education and Training)	East Sepik School of Business Em: aangiwe@gmail.com
3. Alois Kasian	Lecturer – National Technical Advisor (Mathematics) for BEST (Boosting Education Standards Together) PNG project	Papua New Guinea Education Institute (PNGEI), Port Moresby Em: alois17kasian@gmail.com
4. Sheryl Sialis Makara	Lecturer Community Development (University of Technology, Lae)	Currently on study (University of Western Australia) Em: sheryl.makara@penguot.ac.pg
5. Dr. Michael A. Mel	Education/Academic Former Manager- Pacific Collection (Australia Museum), Sydney	Em: keramek77@gmail.com
6. Rose Polume	Lecturer (Deputy Principal) Scared Heart Teachers' College, Bomana, Port Moresby	Em: rpolume74@gmail.com
7. Veronica Samof	Public Health/HIV Aids Council (PNG)	Currently on Study (UNSW) Em: veronicasamof@gmail.com

Lack of Love from Parents!

Parents abandon their Children emotionally!

Our Parenting of our Children is oh so unloving!

The vilest thing we do is to have Children!

Children only need their parents' love!

COMMERCIAL IN CONFIDENCE

CORPORATE DATA:**Pascas Foundation (PNG) Inc**

As a not-for-profit foundation, no equity ownership is vested in any individual, the entity is owned by the people of Papua New Guinea, all the people!

Solicitors:	Lawyers in Madang are to be appointed	
	Dennis STANDFIELD Gall Standfield & Smith 91 Scarborough Street Southport 4215	Em: dstandfield@gsslaw.com Bs: 61 7 5532 5944 Fx: 61 7 5532 1025
Accountants:	Accountants in Madang are to be appointed	
Accountants: also Auditors Australia	Richard ALLEN Allen & Wolfe Auditors Unit 4 / 27-29 Crombie Ave, Bundall 4217, Queensland, Australia	Em: richard@AWauditors.com.au Bs: 61 7 5503 1709
Forensic Funding Auditors:	Macks Advisory Level 8 West Wing 50 Grenfell Street, Adelaide SA 5000	Em: pmacks@macksadvisory.com.au
Construction Auditors:	Una Holdings Pty Ltd Robina, Gold Coast, Qld	Em anton@unaholdings.com.au
Bank:	Westpac Bank ANZ Banking Group (PNG) Limited Or similar	Madang Madang
Registered Office:	care of the accountant or lawyer in	Madang

KEY FINANCIAL DATA:

The table sets out the Foundation's projections for the first five years of operations:

FINANCIALS AUD \$,000	Year 1	Year 2	Year 3	Year 4	Year 5
GRANT FUNDS	1,266,400	1,399,400	1,724,400	1,373,400	1,392,700
LAND & BUILDINGS	994,135	1,104,785	1,216,735	844,135	844,135
SCHOLARSHIPS granted abroad	67,000	134,000	201,000	244,000	263,000
DEPRECIATION	39,777	85,181	147,122	180,900	214,677
OPERATING Deficit	-113,046	-230,325	-361,501	-439,835	-495,821
NET CASH GENERATED	-73,290	-145,226	-217,461	-276,756	-281,209

To liberate one's real self, one's will, being one's soul, is begun by embracing Feeling Healing, so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.



Our longing drives our life. We long with feelings. We can wish for things using our mind, yet long for things with our heart. These things in the pyramid are what to long for. Longing for them, when the longing comes naturally. Longing because you feel you really want them. Long to be true with all your heart. Long to live true to your feelings. Long to understand the whole truth of yourself.

PAPUA NEW GUINEA

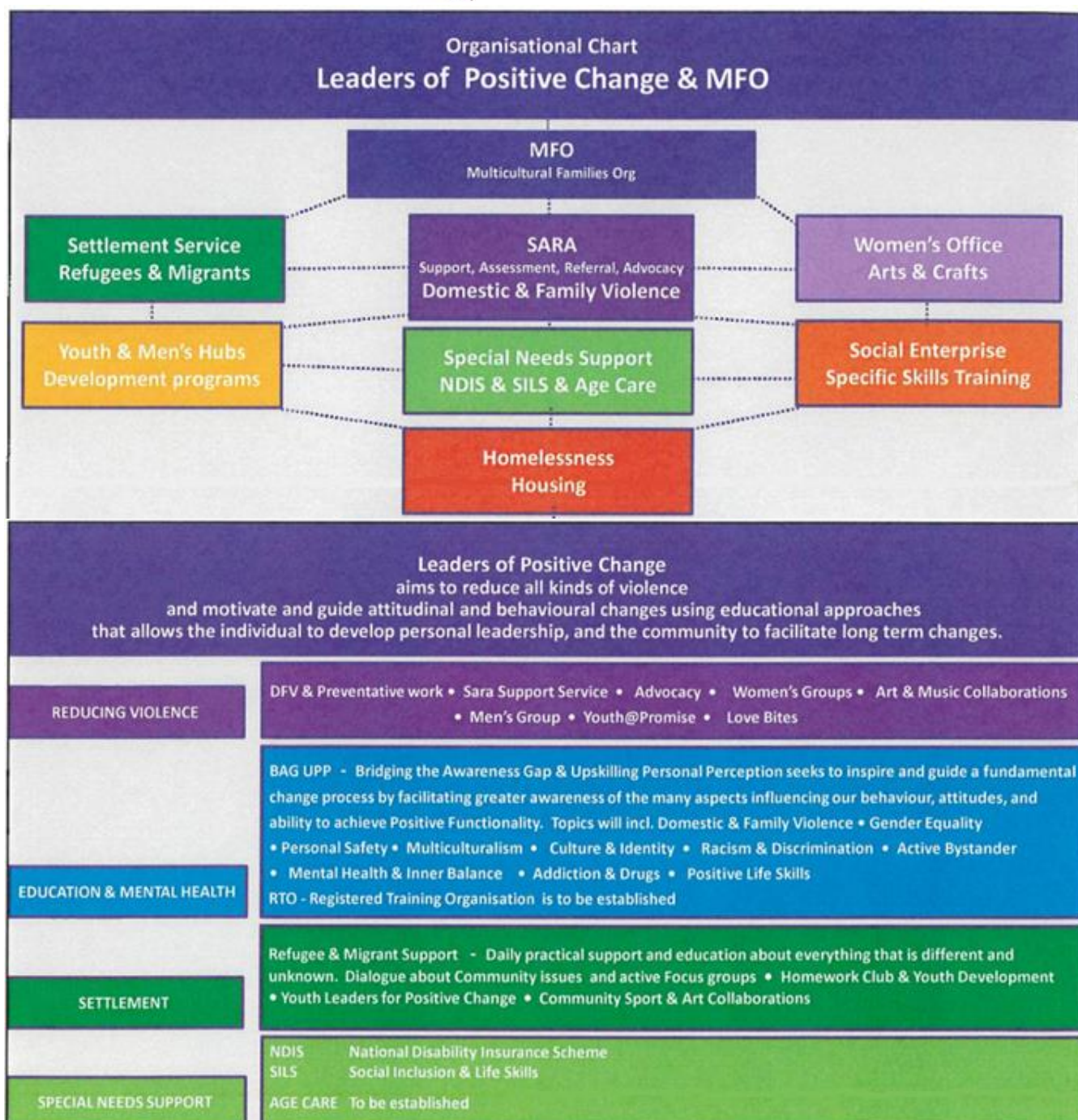


COMMERCIAL IN CONFIDENCE

Pascas - Papua New Guinea

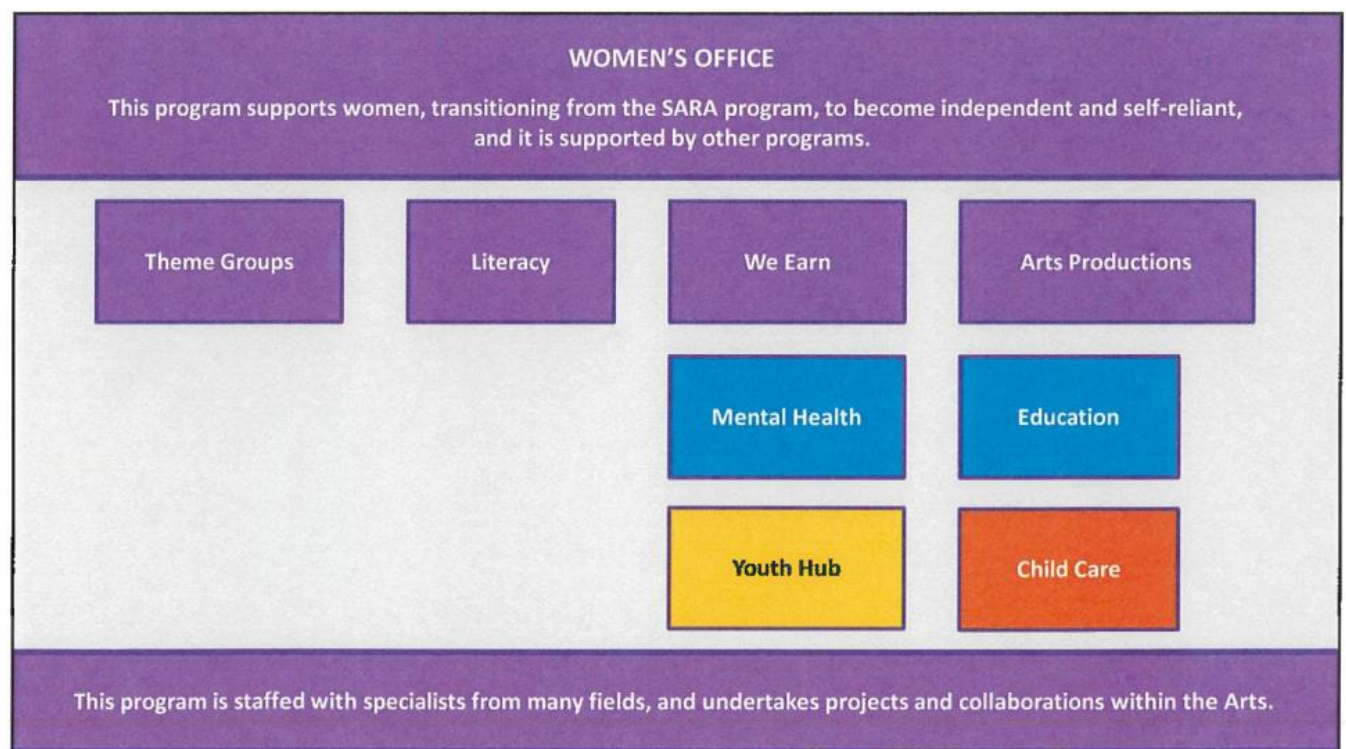
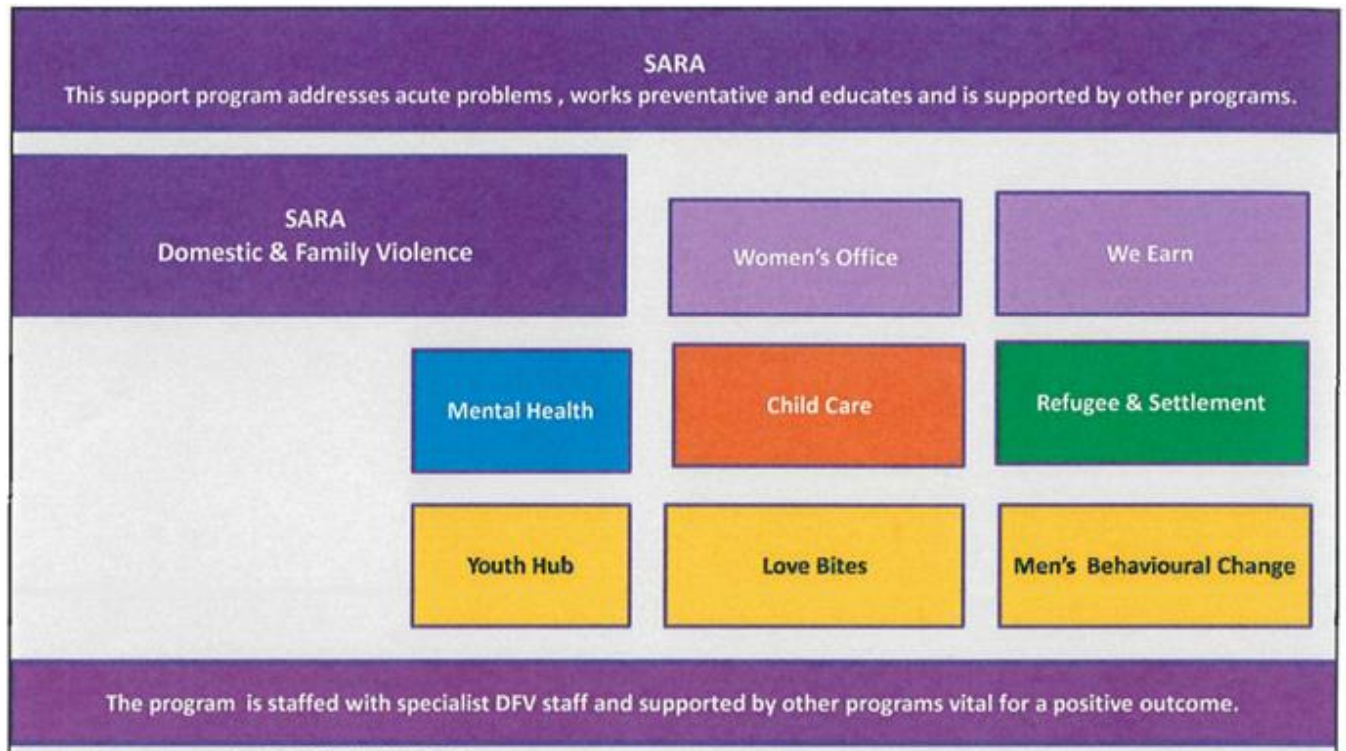


Leaders of Positive Change

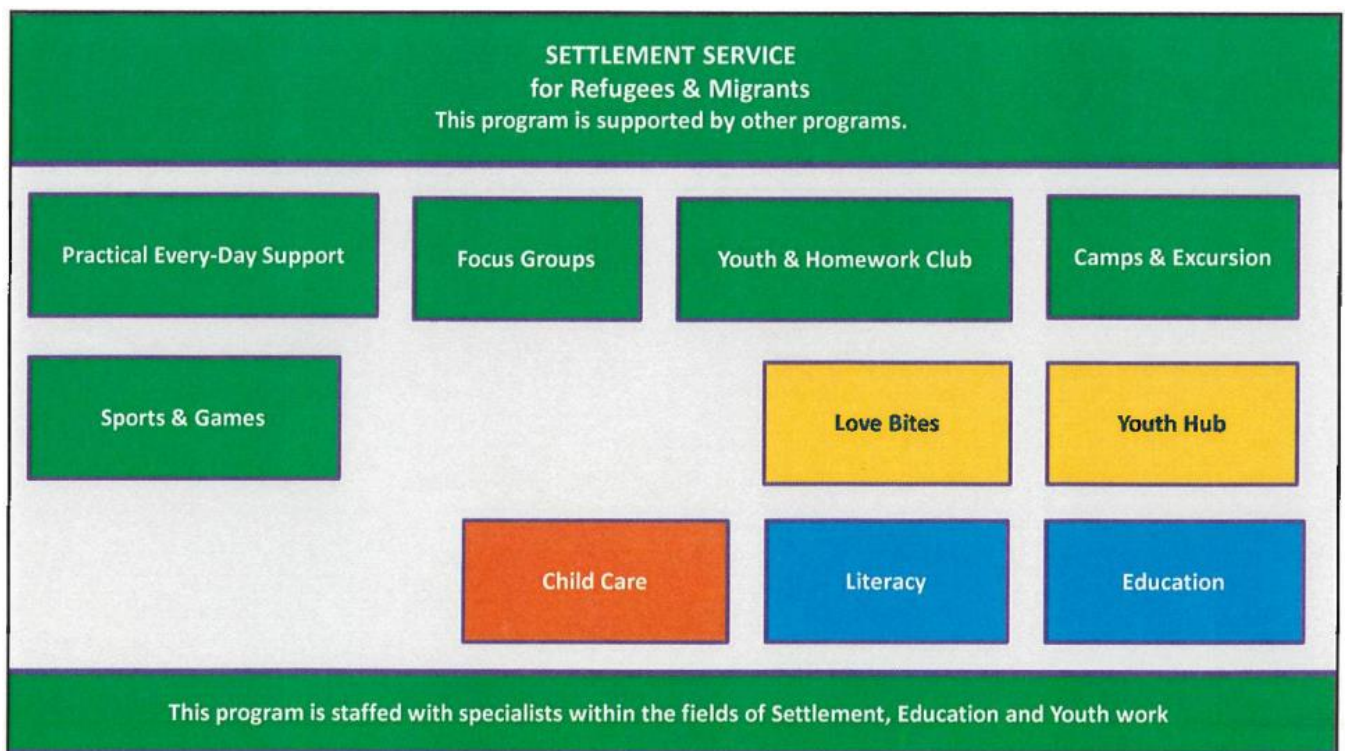
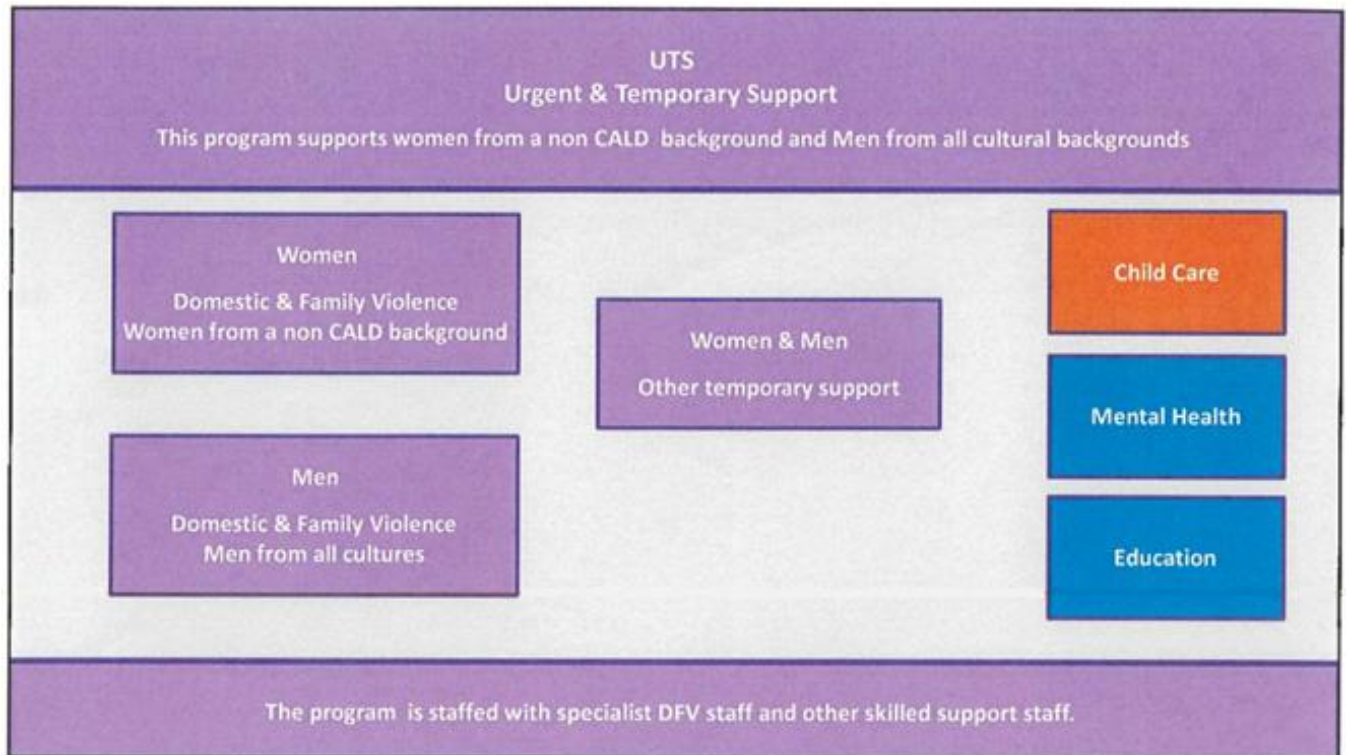


COMMERCIAL IN CONFIDENCE

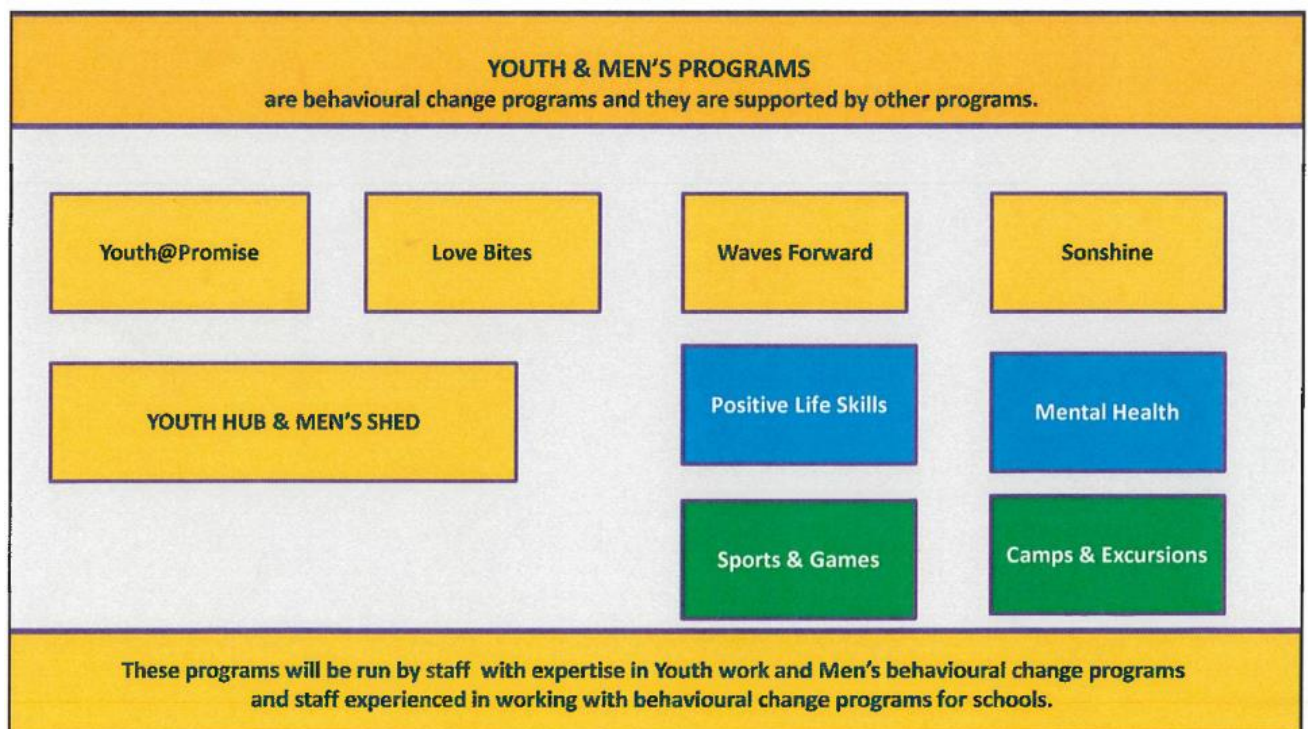
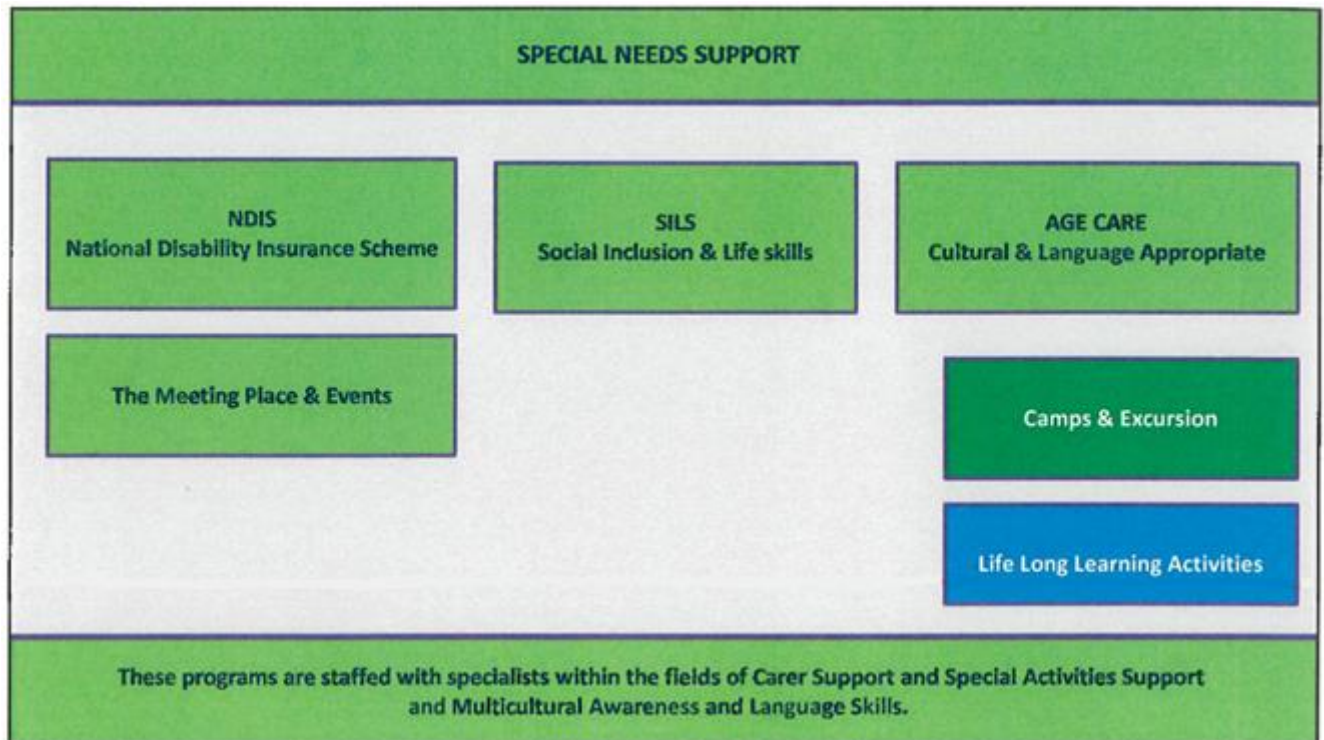
Pascas - Papua New Guinea



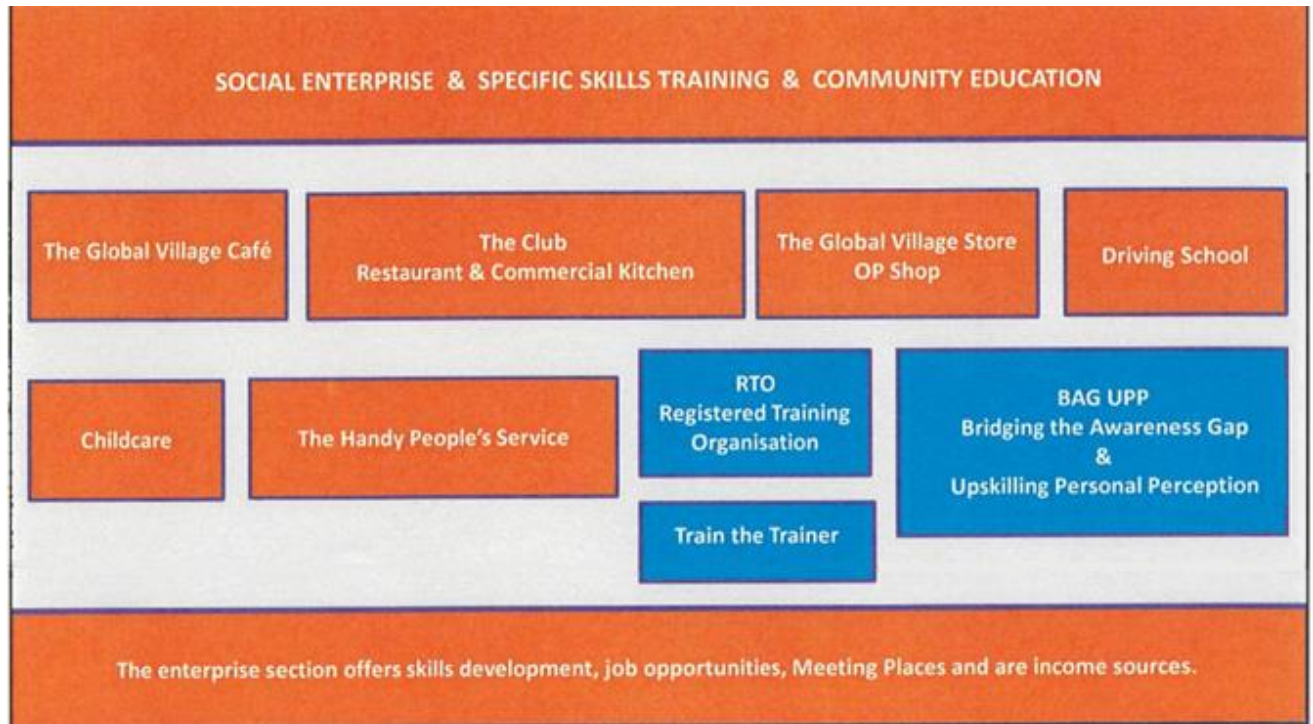
Pascas - Papua New Guinea



Pascas - Papua New Guinea



Pascas - Papua New Guinea



Pascas - Papua New Guinea

Multi is the appropriate word. Every friend that approaches **PASCAS – PAPUA NEW GUINEA** is a very complex and personal maze of needs. There is nothing more amazing than the diversity of issues that we each find ourselves struggling with. All very unique to ourselves. Yet, now is this equally amazing time in history when each string, each difference, each issue can be drawn out and expressed, and as we seek, ask to know what it is that we need to know about each of these feelings, both good and bad, then we can discover the truth behind them and one by one, step by step we can resolve, heal and accept how we are.

Patiently, the **PASCAS – PNG** squad that typically represents the skills and life experiences of around 15 or so counsellors untangle the intertwining strings of concerns,

stresses, difficulties, pains, misery and joys to set in place a host of possibilities for the new friend to consider, embrace and take control of their newly revealed possibilities, pathway and potential independence.



There is no other way to say this, each person and situation is so unique that there is no definition possible other than here is a bunch of helping hands with open hearts and ears who will listen and listen and then through their gently questions, it will be you, our new dear friend who will take control of your own life with a certainty of direction and purpose that never before has been found possible over the many thousands of years of humanity having been walking this Earth.

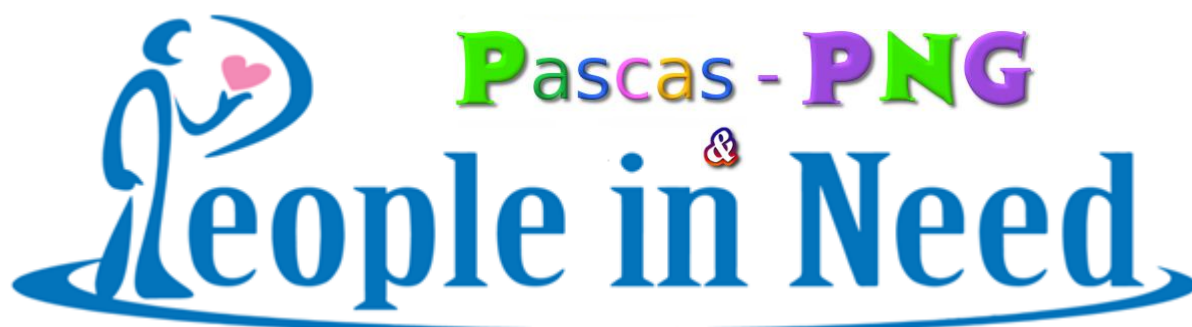
Yes, you my dear friend is the one who will resolve all that pains you – you will be the leader and you will come to know yourself, your true self for the first time in your life. Truth is your freedom. Truth is in fact love, a love that none of us has been able to experience prior to this moment in history.

Even though each team member of a **PASCAS – PNG** squad is a specialist in a given field of support, they each are generalist able to recognise when and where assistance is to be invited in to assist a friend in special ways.

The open and free flowing revelations now being introduced for all of humanity brings about the potential for great clarity and certainty in how we are best to live, that being feelings first with the endeavour of bringing our feelings into balance with our mind, whereas we have each been indoctrinated to live mind-centric, suppressing our feelings. We are now being set free of an unrecognised Rebellion and Default that is now ending with the introduction of The New Way, the way of living feelings first.

PASCAS – PNG moving people to independence!

COMMERCIAL IN CONFIDENCE



Multicultural Families Organisation Inc. welcomes all peoples without conditions, barrier or judgement. All PASCAS / PAPUA NEW GUINEA / MFO counsellors are generalists in their knowledge of all the facilities, modalities, practices and services available to them throughout the resourceful and connected MFO practical support methodologies.

PASCAS / PNG counsellors may immerse themselves with a new friend in need for hours to ensure that urgent issues are fully revealed and understood and also what are the core issues by going back into early childhood that underlay the issues to be addressed.

The now case managing counsellor joins with those throughout PASCAS / PNG to define the specialist roles to support a long term package of recovery and growth to independence and vibrancy for the new friend and his or her family. Each generalist is also a specialist in his or her fields of choice.

Generally speaking, a new engagement may require intensive support for around 6 months and then moderate ongoing support for around 5 years. No two situations, that people present themselves with, are the same. The objective is to bring about self-determination, independence and a viable way forward for the new friends and their families.

Previously, little has been understood and less has been taken into consideration of our childhood forming years' upbringing. We spend our adult life outworking our mostly unloving and without truth life from conception through to the age of 6 years. Now we, as parents, are doing the same to our children as our parents did to us. All the crisis situations that we find ourselves in are the outworking of our childhood lack of love experiences. Through a comprehensive range of practical modalities, PASCAS / PNG, through its counsellors, is able to assist in ways never previously possible, and this will slowly, but progressively, lead to an evolutionary step forward for all of humanity.



Pascas - Papua New Guinea





KEY INFOGRAPHIC:

ROOT CAUSE – PATHWAY FORWARD (see next page)





PRIMARY PASCAS PAPERS – SOLUTIONS and UNDERSTANDINGS:

Kindly go to www.pascashealth.com, then Library Download page, scroll down to and open:





MEDICAL EMOTIONS: (this set being universal introduction and education platform)

-  [Pascas Care Living Feelings First - Adults.pdf](#)
-  [Pascas Care Living Feelings First - Children - Annexures.pdf](#)
-  [Pascas Care Living Feelings First - Children - Discussions.pdf](#)
-  [Pascas Care Living Feelings First - Children - Graphics.pdf](#)
-  [Pascas Care Living Feelings First - Children.pdf](#)
-  [Pascas Care Living Feelings First - Drilling Deeper - Structures.pdf](#)
-  [Pascas Care Living Feelings First - Drilling Deeper.pdf](#)
-  [Pascas Care Living Feelings First - Reference Centre.pdf](#)

PASCAS CARE LETTERS: (this is the introduction of the platform of psychology)

-  [Pascas Care Letters Changes for Health Sciences Overview.pdf](#)
-  [Pascas Care Letters Psychic Barriers of Traditions Customs and Norms.pdf](#)
-  [Pascas Care Letters Psychology and Feeling Healing.pdf](#)
-  [Pascas Care Letters Psychology Compulsions Addictions.pdf](#)

MEDICAL: (you can test for yourself the level of truth of anything!)

-  [Pascas Care Kinesiology Testing.pdf](#)
-  [Pascas Care Kinesiology Personality Traits.pdf](#)
-  [Pascas Care Kinesiology Submissiveness.pdf](#)
-  [Pascas Care Kinesiology Videos.pdf](#)

And then kindly consider all of these sections:

PARENTING:

FEELING HEALING:

And then explore the library as you so please.

Root Cause

Highly esteemed Lanonandek spirits from within our local universe of Nebadon were assigned as System Sovereigns of our local system to oversee Earth's humanity and their spiritual development. 200,000 years ago they, the Lucifers, became infatuated with their authority and turned against the regents of Nebadon, Mary and Jesus, as well as rejecting God. Through their Planetary Princes, also Lanonandek spirits, they had taken the humanities of 37 worlds within their local system into their Rebellion.

By living through our minds, suppressing our feelings, we on Earth will continue to be at war with each other, illnesses of all descriptions will continue from our feelings suppression, famine and inequalities prevail, control of others is the core of all systems, we cannot determine truth from falsehood and life on Earth is a living hell. We have been continually seduced by mind Mansion World spirits and we live life in a stupor – nothing more than zombies doing the begging of the evil ones, the rebellious Lanonandek spirits.

By living through our minds, suppressing our soul based feelings, we have been progressively going further and further away from our Heavenly Parents, now to the point that we cannot go any further. Through working cracks in the Universal Contract governing the Rebellion and Default, this control has been ended formally as of 31 January 2018.

Pathway Forward

To liberate one's real self, one's will, driven by one's soul, moves one to embrace Feeling Healing, so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

God's Divine Love: Pray for it, ask for it, and receive it.

The Golden rule is: Never interfere with another's will.

Golden Rule: that one must always honour another's will as one honours one's own.

New Feelings Way: learning how to live true to ourselves by living true to our feelings.

We are to express our feelings, both good and bad, at all times, and to long for the truth of them.

By living true to ourselves true to our feelings, we are living true to God. It's that simple.

Lack of Love from Parents!

Parents abandon their Children emotionally!
Our Parenting of our Children is oh so unloving!
The vilest thing we do is to have Children!



Papua New Guinea

Put Children First

simple is what life is meant to be!

Children only need their parents' love!

CORE PROBLEM:**PAPUA NEW GUINEA Doctors Nurses Teachers Ratios**

	DOCTORS per 1,000 people		NURSES & MIDWIVES per 1,000 people		TEACHER / STUDENT ratio	
Papua New Guinea	2019	0.1	2019	0.5	2016	36
Australia	2018	3.8	2019	13.2	1999	18
New Zealand	2018	3.4	2018	11.1	2017	15
Singapore	2016	2.3	2017	6.2	2017	15
Fiji	2019	0.9	2019	4.0	2012	28
India	2019	0.9	2014	2.4	2017	33
Indonesia	2019	0.5	2019	3.8	2018	17
Nauru	2015	1.3	2018	7.9	2016	40
New Caledonia	1999	2.0			1991	20
Solomon Islands	2016	0.2	2018	2.2	2018	25
Timor-Leste	2019	0.8	2019	1.8	2018	27
Tonga	2013	0.5	2019	4.3	2015	22
Vanuatu	2016	0.2	2019	1.4	2015	27

In summary:

Primary goal is to double the number of doctors throughout Papua New Guinea, and then double their number again.

Similarly, double the number of nurses and midwives throughout Papua New Guinea, and then double their number again.

This can only stem from doubling the number of school teachers whilst up-stepping their skills to enable a more than doubling of grade 12 graduates with even higher standards of education than presently being facilitated. It all begins with EDUCATION!

This all requires a massive growth in physical facilities and in the interim, an enormous scholarship program to support students being educated overseas, in various countries, to commence to grow the numbers of these critical industry skilled people, also to provide educators for universities, technical and further education, craft creation centres, child care centres, etc.

Such a national program will shift the overall consciousness of the people to such an extent that the nation may become a globally recognised tourism destination with all the supporting facilities of safety, health services and facilities, transport and communications that discerning travellers generally anticipate and expect.

This is bold initiative for and by the people of Papua New Guinea. The old ways of self-centred, ego-centric and greed driven control will need to give way as there will follow a universal dismantling of old institutionalised systems, all to be replaced by a new way of living – Feelings First with the mind following in support – not as how institutionalised systems now are.

Further, note that in 2024 the UNPF have estimated that the PNG population is 17 million, not 7.26 million or even 9 million.

Papua New Guinea

Papua New Guinea suffers from a critical shortage of human resources for health. Most recent estimates of health worker duties reflect 0.5 physicians per 10,000 population and 5.3 nurses per 10,000 population (WHO, 2008). Health services in Papua New Guinea are primarily funded by the federal government.

The health workforce is characterised by:

- an aging workforce
- low numbers of critical cadres, such as midwives and community health workers
- a de-motivated workforce due to poor working conditions including low wages and poor physical infrastructure
- insufficient training capacity to produce the number of health workers to meet population needs
- maldistribution of specialist clinical and technical skills, where 30% of skilled health professionals occupy administrative and management positions.

Physicians (per 1,000 people) in Papua New Guinea was reported at 0.0661 in 2019.

That is ONE doctor per 18,000 people.

Scarcity of Doctors and Nurses:

For a population of more than nine million, Papua New Guinea has approximately 500 doctors and 4,000 nurses. The country has 0.1 physicians per 1,000 people, compared to the world average of 1.566 physicians per 1,000 people. The quality of the small healthcare force is further hindered by poor working conditionals, low wages and inadequate infrastructure and support. These limiting factors, combined with an inefficient training capacity, reduce the scarce healthcare workers' performance in Papua New Guinea.

Even before the coronavirus Covid-19 (2019-2022), the fragile health system in Papua New Guinea (PNG) was underfunded and overwhelmed, with high rates of malaria, tuberculosis, and diabetes among its population of more than nine million. Access to hospitals is extremely limited, with 80% of the population living outside urban centres. Prime Minister James Marape has acknowledged the country has only 500 doctors, less than 4,000 nurses, and around 5,000 beds in hospitals and health centres.

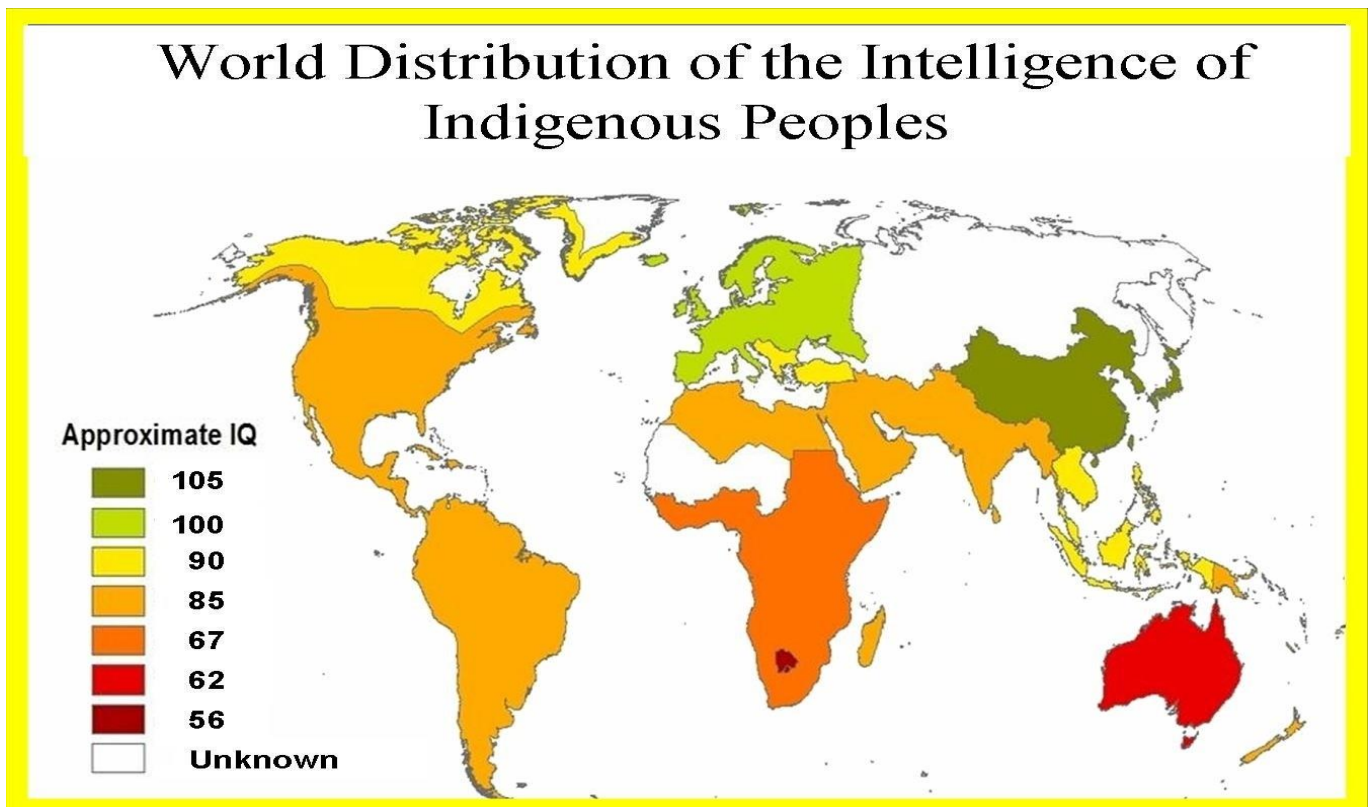
Papua New Guinea
median age is
22.6 years

PAPUA NEW GUINEA data

Papua New Guinea (PNG) has an estimated population of approximately 9 million (World Bank). The PNG mainland and its six hundred islands have a total land area of 452,860 square kilometres. Most people living in PNG are Melanesian, but some are Micronesian or Polynesian.

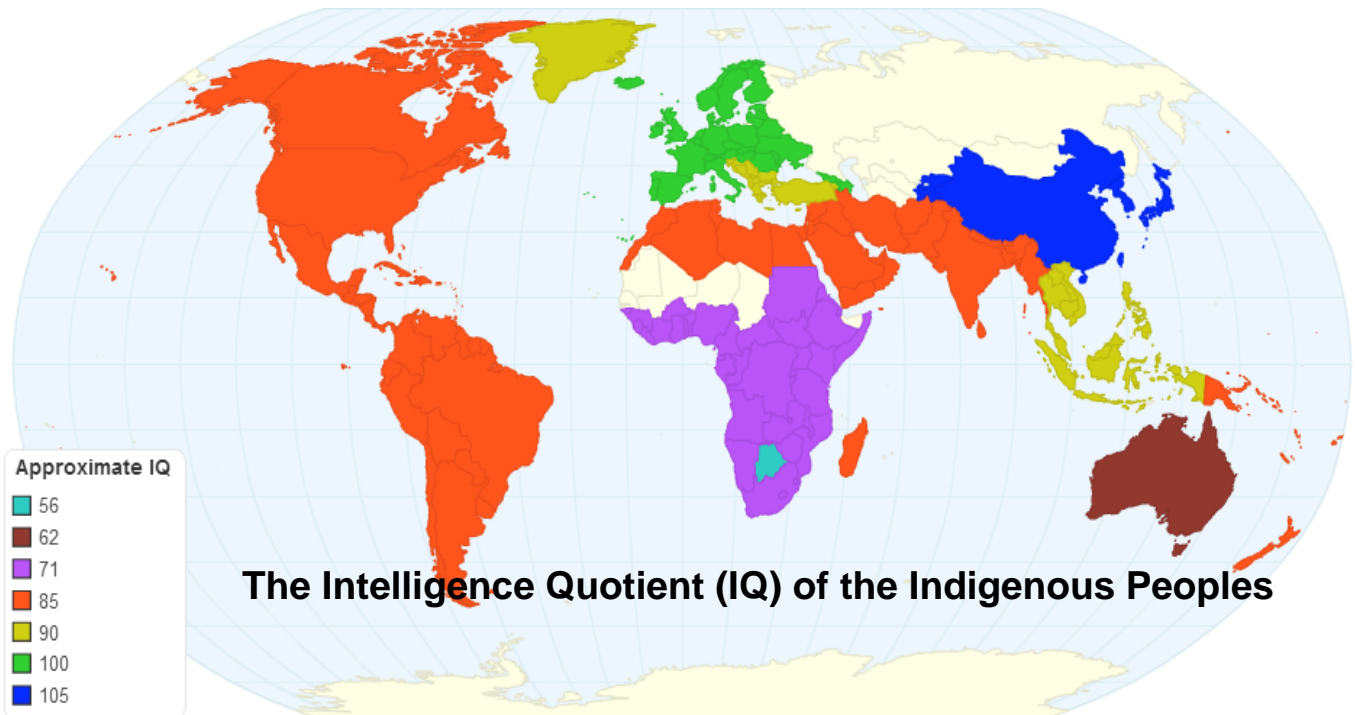
PNG has over 800 known languages. English, Tok Pisin (Pidgin), and Hiri Motu (the lingua franca of the Papuan region) are the official languages.

The spectrum of PNG society now ranges from traditional village-based life, dependent on subsistence and small cash-crop agriculture, to modern urban life in the main cities of Port Moresby (capital), Lae, Madang, Wewak, Goroka, Mt Hagen, and Rabaul. Some 80-85 per cent of the population directly derive their livelihood from farming, and 15-20 per cent of the population live in urban areas. Population growth is estimated to have been 1.9 per cent in 2021 (World Bank) with more than half of the population under the age of 23.



The Intelligence of the Indigenous Peoples

<http://chartsbin.com/view/39457>



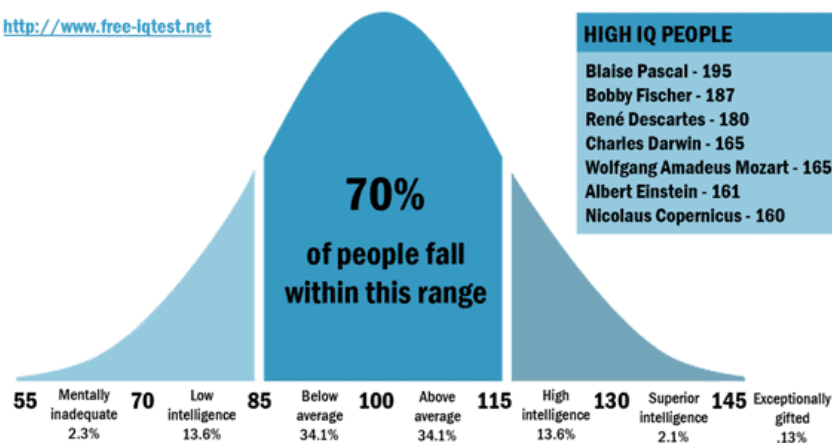
This chart Shows **The Intelligence of the Indigenous Peoples** by Country.

An intelligence quotient (IQ) is a total score derived from one of several standardized tests designed to assess human intelligence. The abbreviation "IQ" was coined by the psychologist William Stern for the German term **Intelligenzquotient**, his term for a scoring method for intelligence tests he advocated in a 1912 book. When current IQ tests are developed, the median raw score of the norming sample is defined as IQ 100 and scores each standard deviation up or down are defined as 15 IQ points greater or less, although this was not always so historically.

IQ scores are used for educational placement, assessment of intellectual disability, and evaluating job applicants. Even when students improve their scores on standardised tests, they don't always improve their cognitive abilities, such as memory, attention and speed. In research contexts they have been studied as predictors of job performance, and income. They are also used to study distributions of psychometric intelligence in populations and the correlations between it and other variables.

The IQ Test Score Bell Curve

By: <http://www.free-iqtest.net>



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The Intelligence of the Indigenous Peoples by Country			
Country	Approximate IQ	Country	Approximate IQ
Afghanistan	85	Malawi	71
Alaska	90	Malaysia	90
American Samoa	85	Marshall Islands	85
Angola	71	Mexico	85
Argentina	85	Micronesia	85
Australia	62	Mozambique	71
Bahamas	85	Myanmar	85
Bahrain	85	Namibia	71
Bangladesh	85	Nauru	85
Barbados	85	Nepal	85
Benin	71	New Caledonia	85
Bhutan	85	New Zealand	85
Bolivia	85	Nigeria	71
Botswana	56	Niue	85
Brazil	85	North Korea	105
Burkina Faso	71	Oman	85
Burundi	71	Pakistan	85
Cambodia	90	Panama	85
Cameroon	71	Papua New Guinea	85
Canada	85	Paraguay	85
Central African Republic	71	Peru	85
Chile	85	Philippines	90
China	105	Republic of the Congo	71
Colombia	85	Rwanda	71
Costa Rica	85	Saint Kitts and Nevis	85
Cuba	85	Saint Lucia	85
Democratic Republic of the Congo	71	Saudi Arabia	85
Djibouti	71	Sierra Leone	71
Dominica	85	Singapore	90
Ethiopia	71	Solomon Islands	85

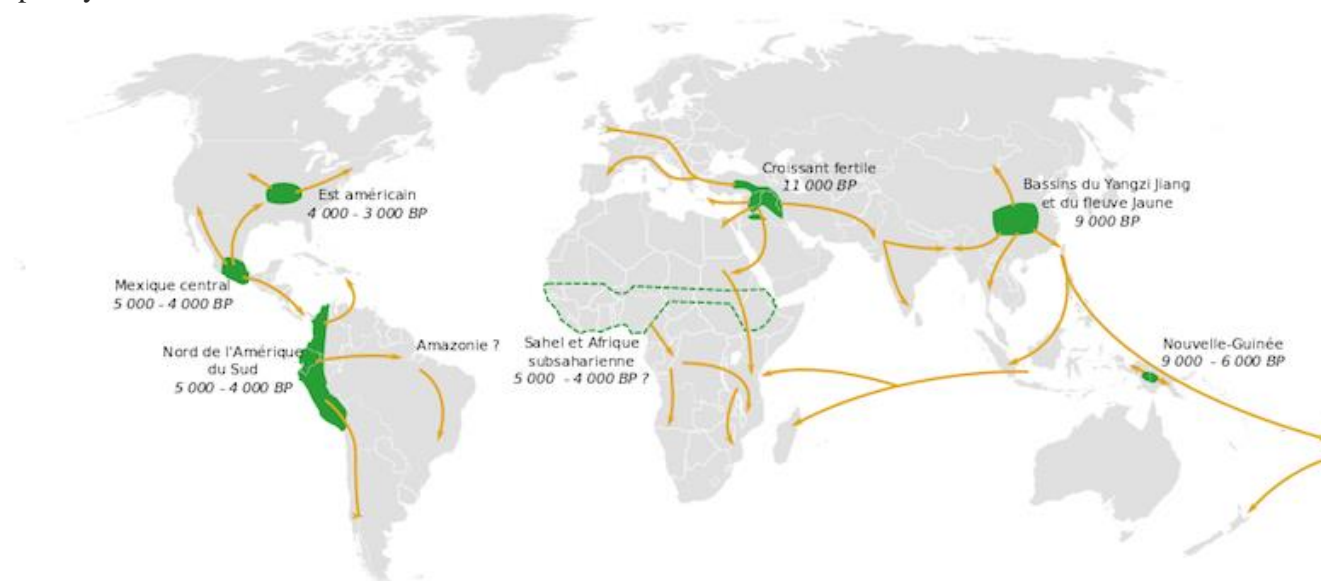
The Intelligence of the Indigenous Peoples by Country			
Country	Approximate IQ	Country	Approximate IQ
Falkland Islands	85	Somalia	71
Faroe Islands	100	South Africa	71
Fiji	85	South Sudan	71
Gabon	71	Sri Lanka	85
Ghana	71	Sudan	71
Greenland	90	Suriname	85
Grenada	85	Swaziland	71
Guatemala	85	Tanzania	71
Guinea	71	Thailand	90
Guinea-Bissau	71	Togo	71
Guyana	85	Tonga	85
Haiti	85	Trinidad and Tobago	85
Honduras	85	Tunisia	85
Indonesia	90	Turkey	90
Iran	85	Turks and Caicos Islands	85
Iraq	85	Tuvalu	85
Israel	85	Uganda	71
Ivory Coast	71	Ukraine	100
Jamaica	85	United Arab Emirates	85
Kenya	71	United Kingdom	100
Kosovo	90	United States	85
Kuwait	85	Uruguay	85
Laos	90	Vanuatu	85
Latvia	100	Venezuela	85
Lebanon	85	Vietnam	90
Lesotho	71	Wallis and Futuna	85
Liberia	71	Yemen	85
Libya	85	Zambia	71
Madagascar	85	Zimbabwe	71

This is not the complete list. Go to <http://chartsbin.com/view/39457>

Farming and Herding Worldwide

No one “invented” agriculture. Everyone knew that plants germinated and yielded edible fruit, roots, or seeds. The deliberate planting of seed-yielding grasses or tuber-producing plants like potatoes was a strategy that developed from observing plants in the wild over thousands of years among people with an intimate knowledge of their environments.

Almost certainly plant cultivation began when there were shortfalls of easily accessible wild grass harvests. About 11,000 years ago, a thousand-year drought settled over the Middle East. We know from excavations into Syrian villages that wild grasses became much scarcer. So, people began to plant seeds to improve natural stands. The strategy worked. Genetic changes in the plants that made harvesting more controllable followed. At the same time, wild goats, sheep, and pigs, common hunting prey, were corralled and bred in captivity.



D'après J. Diamond et al. (2003) "Farmers and Their Languages: The First Expansions", Science

Food Production Spreads

By 9,000 BC, food production—agriculture and herding—were well-established in the Middle East. The new economies spread rapidly into the lowlands of what is now southern Iraq between the Tigris and Euphrates rivers, perhaps by 8,000 BC, and into the Nile Valley at about the same time. By 6,000 BC, agricultural societies were settling across Europe, using animals and crops that had originated in the eastern Mediterranean area.

Food production also developed independently in other parts of the world. Cereal farmers were active in northern China's Yellow River valley by about 8,000 BC. Rice was domesticated in the Yangtze valley in the south by about the same time. Rice farming spread widely through south eastern Asia and in southern Asia. There, cereal agriculture was well-established in the Indus Valley by 6,000 BC.

Native American societies developed a remarkable expertise with both wild and domesticated plants. The staple of life in later times was maize, first domesticated in Central America, perhaps by 5,000 BC. Maize, a tropical plant, spread widely in different strains, into the North American Southwest by 2,500 BC, into eastern North America, and as far north as the St. Lawrence Valley somewhat later. Corn was cultivated alongside a wide range of other native plants.

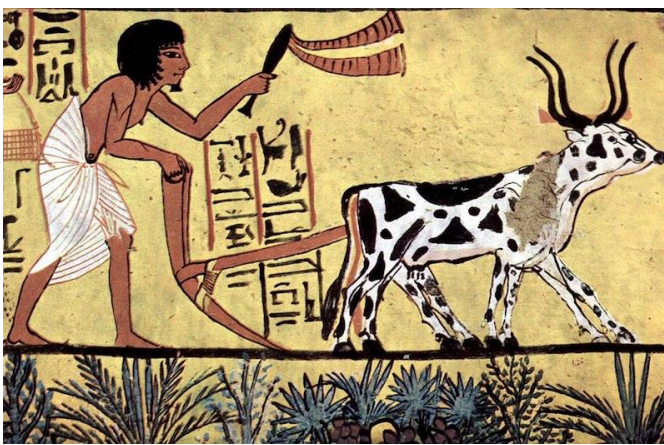
In South America, potatoes were cultivated high in the Andes mountains by 4,000 BC, as was another staple, ulluco. Unlike the Old World, Native Americans had no draft animals except the llama, used in the Andes. All agriculture was carried out by hand, sometimes with skilled use of irrigation.

Consequence of Agriculture and Herding

Agriculture and animal domestication changed history profoundly. People were now anchored to their fields and herds. Permanent agricultural villages with substantial dwellings became commonplace. Early farming societies placed a major emphasis on kin ties. In time, more elaborate societies emerged in some areas.

But no farming or herding community was completely self-sufficient. So, every village traded with neighbours and with other groups who controlled sources of fine toolmaking stone, ornamental shells, or basic commodities such as grain or animal hides. Trade, hand-to-hand exchange, became a vital component of farming societies.

Those who controlled key trade goods like salt or shiny obsidian (volcanic glass used for toolmaking and ornaments) acquired social prominence and attracted followers other than just fellow kin. In time, some kin groups acquired importance, prestige, and leadership roles.



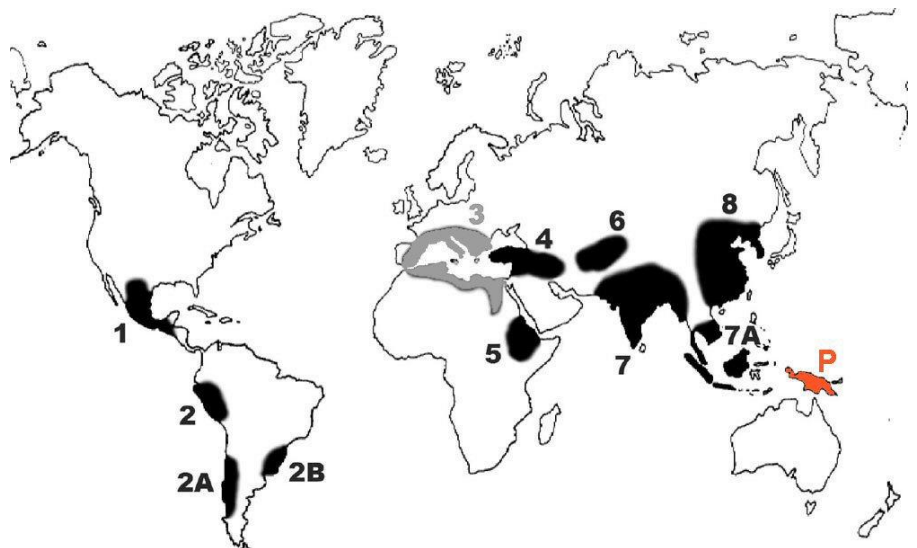
Ploughing with a yoke of horned cattle in Ancient Egypt. Painting from the burial chamber of Sennedjem, c. 1200 BC. Over many centuries, farming societies became more complex. One example is the large village at Çatalhöyük in Central Turkey, which became prosperous off the obsidian trade. But there was more. Some houses in the village served as shrines that commemorated the ancestors, the guardians of the land. Here, too, the people commemorated wild bulls, symbols of fertility, and honoured a woman goddess.

The consequence? Civilization!

Between 8,000 and 3,100 BC, farming became established over enormous areas of the world. Some of these societies became complex, kin-based entities with large villages. In some exceptionally favoured areas like Mesopotamia, the land between the Tigris and Euphrates, and Egypt's Nile Valley, these societies and their leaders forged the world's first urban civilizations..

Agriculture was independently developed on the island of New Guinea. Banana cultivation of *Musa acuminata*, including hybridization, dates back to 5,000 BC, and possibly to 8,000 BC, in Papua New Guinea.

People in Papua New Guinea started practising agriculture **around 7,000 – 10,000 years ago**. The oldest evidence for this is in the Kuk Swamp area, where planting, digging and staking of plants, and possibly drainage have been used to cultivate taro, banana, sago and yam.



COMMERCIAL IN CONFIDENCE

Papua New Guineans among world's first farmers

<https://www.abc.net.au/science/articles/2003/06/20/883719.htm>

Papua New Guinea's highlands was one of the cradles of farming, where some of the world's staple food plants were first domesticated, researchers have confirmed.

The region now joins five others as a core area in which the agricultural revolution – the world's most dominant land-use – had its origins, report a team led by archaeologist Dr Tim Denham of Adelaide's Flinders University in today's issue of the journal *Science*.

"Until recently, the evidence for independent development of agriculture in New Guinea was equivocal," said Dr Katharina Neumann of the Institute for Pre- and Protohistory at Johann Wolfgang Goethe University in Frankfurt, Germany, in an accompanying commentary.

"From a 'Neolithic backwater', New Guinea has turned into one of the few pristine centres of early plant domestication. There is increasing evidence that two of the world's most valuable crops, sugar cane and banana, originated there," she said.

The report reveals that people living at the Kuk site, in the Wahgi valley of the Papua New Guinea highlands, were practising agriculture by at least 7,000 years ago – about the same time as indigenous peoples in the Middle East were cultivating wheat and Central Americans were farming corn.

Earlier research – based on sediments and pollen data – had suggested that deforestation and erosion rates increased in the highlands from at least 7,000 years ago, consistent with human land-use impacts. But New Guinea had been generally considered a passive secondary centre, where "agricultural development was derived from or triggered by the arrival of domesticates from Southeast Asia," the authors said.

But archaeological remains found at the site have now identified six phases of wetland use: the first three of which predate the arrival of South East Asian influence on the island around 3,500 years ago.

The oldest were pits, stakeholes, postholes and runnels restricted to elevated levees and "consistent with planting, digging and tethering of plants and localised drainage in a cultivated plot", which date back about 10,000 years. The scientists caution that further research is needed to confirm whether these remains are the result of agricultural practices.

However, the remains of circular mounds used to better aerate soil – for growing bananas in the second phase, between 6,500 and 7,000 years ago – were much more definite evidence of prehistoric cultivation, the authors write. The third phase – a sequence of ditch networks, or drainage channels – is also clearly associated with cultivation.

The researchers found tiny plant remains that helped them to reconstruct former environmental conditions and identify the plant species present. As well as wood and seeds, they recovered pollen and phytoliths (or plant crystals) from sediments, and starch grains from stone tools found at the site.

Apart from large numbers of banana phytoliths, they also found taro starch grains. "This species does not grow naturally in the New Guinean highlands, and must have been brought there from the lowlands," Neumann said.

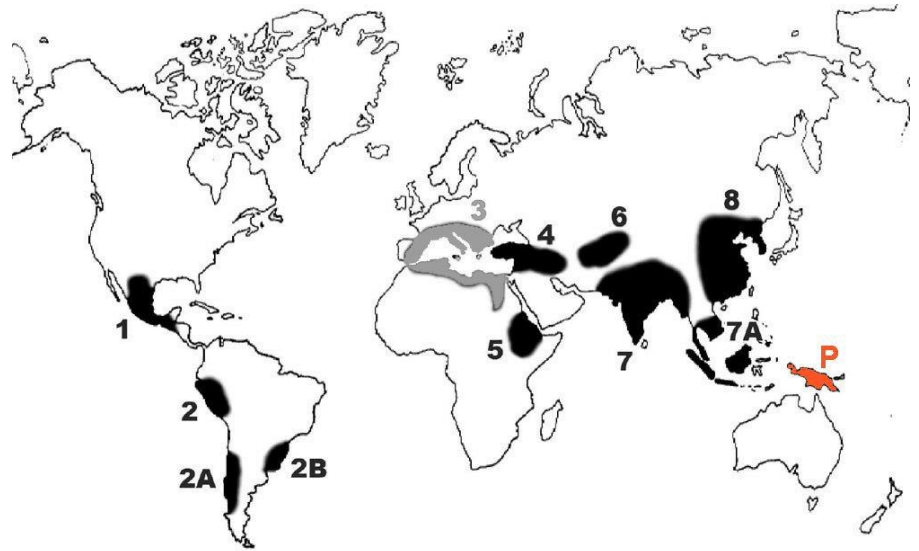
The other five regions now confirmed as core areas for plant domestication are: the Near East, China, Mesoamerica, South America and the eastern United States. Scientists remain uncertain whether African plant domestication occurred independently or was triggered by the arrival of crops from the Near East.

"The authors do not solve the question of how significant agriculture was compared to hunting and foraging, but they illustrate impressively how humans have adapted to a specific environment over the past 10,000 years," Neumann said.

"Only a few regions were geographically suited to become the homelands of full agricultural systems. New Guinea seems to have been one of them," she concluded.

Agriculture was independently developed on the island of New Guinea. Banana cultivation of *Musa acuminata*, including hybridization, dates back to 5,000 BC, and possibly to 8,000 BC, in Papua New Guinea.

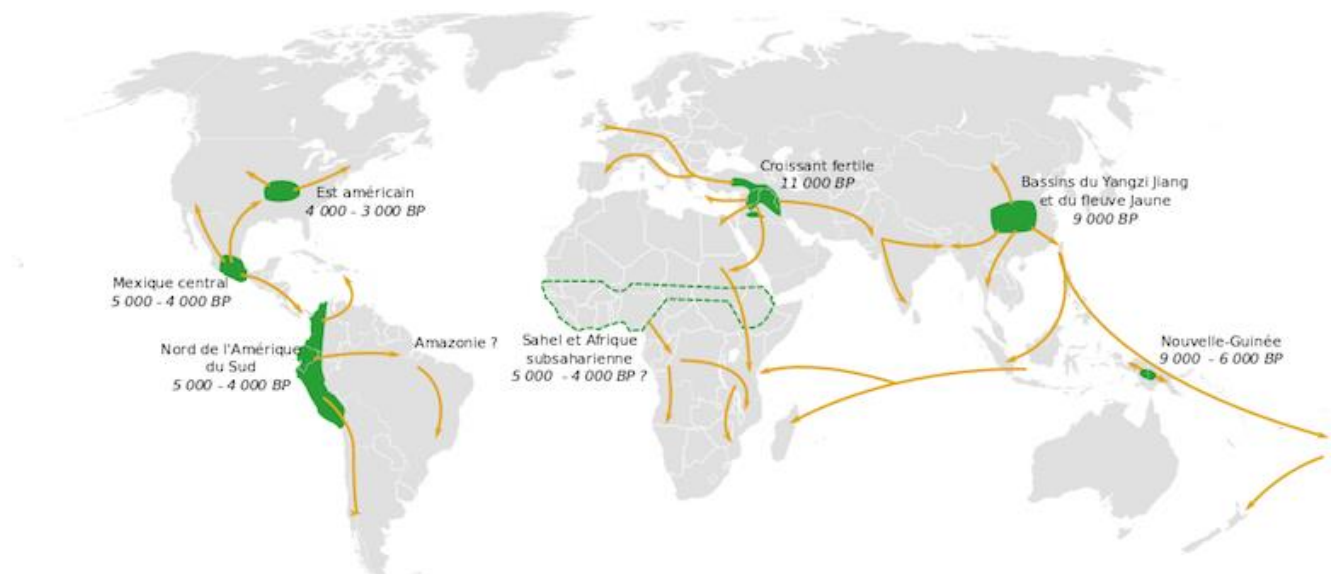
People in Papua New Guinea started practising agriculture **around 7,000 – 10,000 years ago**. The oldest evidence for this is in the Kuk Swamp area, where planting, digging and staking of plants, and possibly drainage have been used to cultivate taro, banana, sago and yam.



Farming and Herding Worldwide

No one "invented" agriculture. Everyone knew that plants germinated and yielded edible fruit, roots, or seeds. The deliberate planting of seed-yielding grasses or tuber-producing plants like potatoes was a strategy that developed from observing plants in the wild over thousands of years among people with an intimate knowledge of their environments.

Almost certainly plant cultivation began when there were shortfalls of easily accessible wild grass harvests. About 11,000 years ago, a thousand-year drought settled over the Middle East. We know from excavations into Syrian villages that wild grasses became much scarcer. So, people began to plant seeds to improve natural stands. The strategy worked. Genetic changes in the plants that made harvesting more controllable



D'après J. Diamond et al. (2003) "Farmers and Their Languages: The First Expansions", Science

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followed. At the same time, wild goats, sheep, and pigs, common hunting prey, were corralled and bred in captivity.



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Papua New Guinea People

<https://www.britannica.com/place/Papua-New-Guinea/Climate>

Ethnic groups

Papua New Guinea's social composition is extremely complex, although most people are classified as Melanesian. Very small minorities of Micronesian and Polynesian societies can be found on some of the outlying islands and atolls, and as in the eastern and northern Pacific these people have political structures headed by chiefs, a system seldom found among the Melanesian peoples of Papua New Guinea.

The non-Melanesian portion of the population, including expatriates and immigrants, is small. At independence in 1975 the expatriate community of about 50,000 was predominantly Australian, with perhaps 10,000 people of Chinese origin whose ancestors had arrived before World War I. By the early 21st century most of those people had moved to Australia. The foreign-born community had not expanded but had become more mixed, with only some 7,000 Australians; the largest non-Western groups were from China and the Philippines. The government sponsored the immigration of Filipinos in the 1970s to provide workers in skilled professions, and many entered business and intermarried locally. The unauthorized, illegal entry of other immigrants, notably from China, was an ongoing concern of the government in the early 21st century.

Languages of Papua New Guinea

The official languages of the country all reflect its colonial history. English is the main language of government and commerce. In most everyday contexts the most widely spoken language is Tok Pisin ("Pidgin Language"; also called Melanesian Pidgin or Neo-Melanesian), a creole combining grammatical elements of indigenous languages, some German, and, increasingly, English. Hiri Motu is a simplified trading language originally used by the people who lived around what is now Port Moresby when it came under that name in 1884.

In addition to the official languages, there are more than 800 distinct indigenous languages belonging to two radically different language groups—Austronesian, to which the local languages classified as Melanesian belong, and non-Austronesian, or Papuan. There are some 200 related Austronesian languages. Austronesian speakers generally inhabit the coastal regions and offshore islands, including the Trobriands and Buka. Papuan speakers, who constitute the great majority of the population, live mainly in the interior. The approximately 550 non-Austronesian languages have small speech communities, the largest being the Engan, Melpa, and Kuman speakers in the Highlands, each with more than 100,000 speakers. Amid such a multiplicity of tongues, Tok Pisin serves as an effective lingua franca.

Religion

[Papua New Guinea: Religious affiliation](#)

The majority of Papua New Guinea's people are at least nominally Christian. More than two-fifths of the population is Protestant; Lutherans make up the largest portion of those, and there are some Anglicans and a growing number of Pentecostals. Approximately another one-fifth are Roman Catholics. Seventh-day Adventism is increasing in popularity, and there are also small numbers of

Bahā'īs and Muslims. Despite the apparent inroads made by introduced religions, much of the population also maintains traditional religious beliefs, and rituals of magic, spells, and sorcery are still widely practiced.

Settlement patterns

[Papua New Guinea: Urban-rural](#)

[Port Moresby](#)

The great majority of the country's population lives in rural areas. Rural settlement patterns are extremely varied. The southern New Guinea plains are only sparsely populated by relatively mobile sago gatherers. The Highlands valleys are densely settled, whether in villages or scattered hamlets. The north coast and north-eastern archipelagos are generally well-populated, despite the hazards of volcanic eruptions, frequent earth tremors, and, rarely, tsunamis. The island of Karkar and the Gazelle Peninsula of New Britain are centres of particularly dense population.

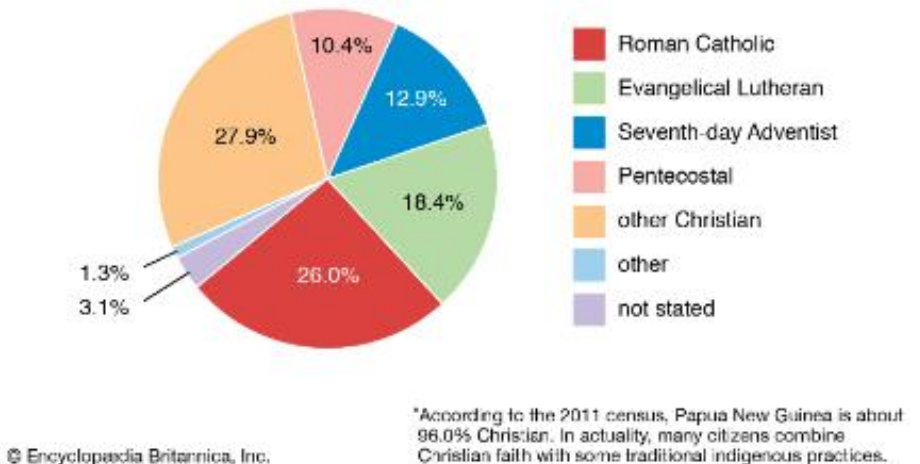
The small urban population lives for the most part in towns whose original location was determined either by access to a good harbour for early colonial planters or, in the interior, by the availability of level land sufficient for an airstrip. Despite the greatly diminished importance of plantations and the relocation of most of the airstrips out of the towns, those origins helped determine the existing urban layout. Port Moresby and Lae, on the Huon Gulf, are the largest cities.

Demographic trends

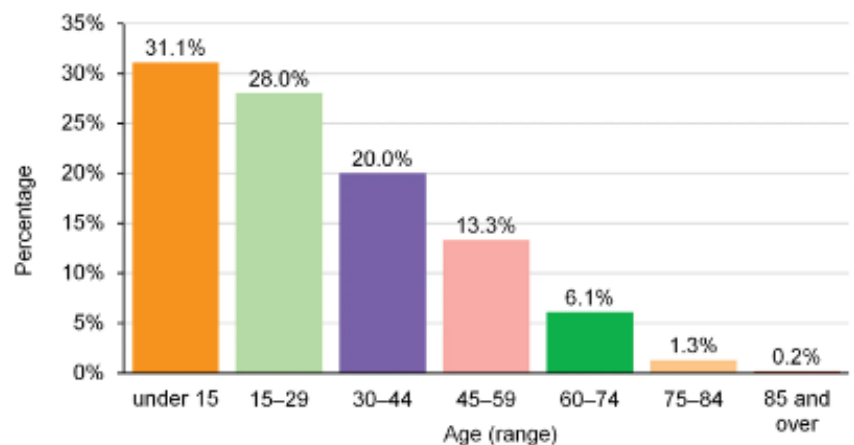
[Papua New Guinea: Age breakdown](#)

Papua New Guinea's rate of population growth tends to be high and life expectancy somewhat low, relative to other countries in the region. About one-third of the population is under 15 years of age. In the late 20th and early 21st centuries the birth rate greatly exceeded the world average, while the death rate was moderately high and falling. Rapid population growth has created difficulties in providing basic health and education services. Unemployment and underemployment have exacerbated the problems of poverty, crime, and ethnic tensions, especially in urban areas.

Religious affiliation (2011)*



Papua New Guinea age breakdown (2019)



Economy

Agriculture, forestry, and fishing

Agricultural production, most of it from subsistence farming, accounts for about one-third of the country's gross domestic product. In the archipelagos of the north and northeast, yams, taro, and bananas are grown as staple foods. These were formerly also the staple foods for Highlanders, who now mostly rely on sweet potatoes known as *kau kau*. Throughout much of the Highlands, carefully tended gardens dominate the landscape; some are arrayed in checkerboard patterns defined by drainage ditches, and others are circular mounds built on compost to warm and enrich the soil.



In the north the intensive cultivation of fertile soils gives way to swidden (slash-and-burn) cultivation of taro and yams in the forests of the foothills. Those thinly populated areas in turn give way to sago swamps along the courses of the great Ramu and Sepik rivers. In the slightly more elevated areas away from the main rivers there are extensive areas of poor grassland with a high water table that are used for swidden cultivation and hunting.

Almost all commercial crops are exported, although the domestic vegetable market is growing rapidly. After 1975 smallholders increasingly took over the bulk of export crop production, replacing foreign-owned plantations. High-quality Arabica coffee is grown throughout the Highlands, mostly by smallholders; Robusta coffee is grown on the north coast and cacao in the islands. In the colonial era copra was the premier crop in lowland areas, but now only small amounts are produced, together with some rubber in the southern region. The production of plantation crops has suffered from declining terms of trade and was mostly stagnant from the 1980s. The major exception has been the cultivation of oil palm in West New Britain (on previously little-used volcanic soils) and on the eastern mainland, boosted by foreign investment.

Forest exploitation, dominated by foreign-owned logging companies, has been extensive, particularly along the north coast, in parts of the southern region, and on New Britain and New Ireland. At times logs have accounted for one-tenth of the value of national exports, but that proportion fell by about half during the Asian economic crisis of the late 1990s and only recovered slowly in the first decade of the 21st century. Forestry was a controversial industry, with logging companies developing connections with the political elite, and it was marked by corrupt practices including improperly issued licenses, mislabelled species, transfer pricing manipulation (the practice of hiding the real value of transactions—

e.g., by undervaluing exports—in order to maximize profits), tax avoidance, environmental damage, and lack of reforestation.

Tuna fisheries have great potential and foreign-owned canneries have expanded, but licenses have been sold cheaply and fishing zones monitored poorly.

1 AUD = 2.50 PGK PNG Kina

1 USD = 3.90 PGK

1 PGK = 40 cents AUD

Papua New Guinea Cultural Profile

http://www.diversicare.com.au/wp-content/uploads/2015/10/CulturalProfile_PNG.pdf

Values

Traditional Papua New Guinean society consists of a multitude of cultures defined by regional boundaries each with its own customs and values. The three main values that underpin all Papua New Guinean cultures are: the Wantok system, reciprocity, and keeping time with the sun.

Wantok System

The cultural divide by region or area is traditionally categorised by the Wantok system. Wantok is Tok Pisin, meaning “someone who speaks my language”, and refers to someone from the same village or nearby. It refers to the sense of duty and obligation that Papua New Guinea-born people have to their Wantoks. The Wantok system, particularly in the village setting, provides a sense of security as wealth and responsibilities are shared. The Wantok system works closely with the belief of reciprocity.

Reciprocity

The Papua New Guinean reciprocal system is characterised by values such as assistance is given with the understanding that equal value is owed and should be returned. It is also seen in the sharing of food and being hospitable to guests and unexpected visitors knowing that they will share their food with you in time. In modern day PNG culture reciprocity is still expected but not always possible due to financial differences putting a barrier between some individuals and those on different income levels.

Keeping Time with the Sun

Traditionally, Papua New Guinean village life was timetabled by the sun and this has led to a more relaxed approach in timekeeping and punctuality. Generally, Papua New Guinea-born people are not offended if you are running late and will often offer their time freely, expecting you will do the same.

Taboos

Each community has its own taboos surrounding class, status, and custodianship of areas, and this differs between each village. The passing down of cultural artefacts, skills and customs is also very complex and there are intricate rules around taboos and beliefs. General taboos include never stepping over food as it is considered extremely rude. Pointing at someone especially when in conversation can be perceived as gossiping about that person. Most people point with their chin – not their finger. There are many taboos in Papua New Guinean cultures around gender and sexuality. Homosexuality is illegal in Papua New Guinea. It is considered rude to say hello to someone and not stop for a chat. This can be seen as being mean with your time.

Beliefs and taboos can be a sensitive subject for Papua New Guinea-born people. However, it may be important to discuss this when devising and implementing an individual's care plan with clients and their families. It may help to have a community representative present to help facilitate discussions of this nature.

Family

Family Structure

In Papua New Guinea extended families traditionally live in the one house. Family ties and sense of duty are very strong with the beliefs of family obligation and reciprocity being fundamental to Papua New Guinean society. It is traditional that younger family members, especially women, care for elderly relatives. For many Papua New Guinea-born Australian residents, the expectation is that they return home to provide this care.

In traditional Papua New Guinean society women have less status than men. Women cannot challenge men in public and once married are seen to exist to serve men. Women are often given the responsibility of gardening, childcare and tending animals. Many Papua New Guinea-born people are expected to send money and goods back to their families in the villages as part of their obligation. They are also expected to return to see family and friends regularly, although this becomes harder as people age.

Attitudes to Residential Care

There are no nursing homes in Papua New Guinea as families care for their older relatives. This care occurs in the family home. Many older Papua New Guinea-born Australians may be reluctant to receive help from someone outside their family or culture. They may require someone from their community to introduce care workers and stay with them for the first few visits, until trust is built. A lack of knowledge about care services may also prevent Papua New Guinea-born people from accessing aged care services.

Personal Hygiene

Bathing and Grooming

The routines and preferences surrounding personal hygiene activities greatly impact on the person's sense of self, pride, dignity and confidence. In Papua New Guinean cultures it is very important that women only provide women with personal care. Women, however, can give men personal care as women are considered mothers to everyone and all males are born of a mother. It is important for Papua New Guinea-born people to be well dressed although older people tend to dress more casually. Women will usually wear dresses that modestly cover their thighs. Papua New Guinean people have traditionally used coconut oil to condition and moisturise hair and skin. The oil was prepared by grating and boiling the coconut flesh. Today many Papua New Guinean people still use coconut oil as part of their daily hygiene routine. Coconut oil can be purchased at pharmacies or in skin product shops. It is important that each client's preferences with their dress, bathing, grooming, etc, are established as part of their care or support plan.

Leisure & Recreation

As a people, Papua New Guineans tend to be very active, hardworking and sociable, especially the women, and this is reflected in the way they spend their leisure time. Many Papua New Guinea-born people maintain the traditional leisure activities they enjoyed in their homeland. These activities include gardening, especially food gardens with traditional vegetables and medicinal plants, fishing, and socialising with fellow Papua New Guinean people. They also keep their traditional culture alive by participating in cultural activities such as dancing, weaving and woodcarving.

Many women create string figures, and decorative bands and bags using handmade string. The patterns of the strings tell stories such as how to dig out yams or carry meaning for a particular cultural group. There are many traditional rules governing which people from which culture can create what artefacts. Sitting and story telling is an important leisure activity for many Papua New Guinea-born people. Many

men, and some women, also enjoy playing cards or making useful items such as billum bags or weapons.

A very important part of Papua New Guinean culture is the chewing of betel nut or Buai. For many Papua New Guinea-born people chewing betel nut is part of their daily routine and social activity. When the Buai or betel nut is mixed with lime (kambang) leaves or powder it has a chemical reaction that turns the mouth red and gives a mild stimulant feeling. Due to the close proximity of Australia to Papua New Guinea many people return home regularly to visit friends and family. For them this forms part of their leisure and holiday time.

Social Groups

The Papua New Guinea-born population is spread out across Queensland with the largest groups of people living in Cairns and Townsville. The two main social groups are found in these locations. In Brisbane and the South Eastern parts of Queensland social groups tend to be smaller and less formalised.

There is also a connection and affiliation with other Pacific cultures such as the South Sea Islanders. Papua New Guinean people often associate with these cultures in Queensland. There is a Papua New Guinea festival held once a year in Brisbane. This is held around the Independence Day celebrations on 16th September. Bringing together all the various cultural groups, the festival is an opportunity to share the various cultural traditions with each other and the broader community.

Television

There are no known television programs for Papua New Guinea-born people.

Radio

ABC's Radio Australia's Tok Pisin broadcasts can be downloaded at the following website:
<http://www.abc.net.au/ra/tokpisin/>

Food and Diet

Food plays an important part in the various Papua New Guinean cultures although particular foods and their preparation vary greatly depending on the regional location and availability of local produce. Food is always shared freely amongst friends and family even if there is only a small amount available. Traditional cooking is quite plain and important foods are coconut, fish, sago, bananas, PNG cabbage, taro, cassava and sweet potato, but these are dependent on the different geographical areas. The various villages in Papua New Guinea were very protective of their region and people would not access food or resources beyond the borders of their territory without inciting conflict. In many areas of Papua New Guinea meat and vegetables are cooked in clay pots or used layers of hot stones and banana leaves. Throughout many villages pigs are raised and eaten at feasts. In Australia, most Papua New Guinea-born people grow their own traditional vegetables including taro, cassava and PNG cabbage so as to maintain elements of their traditional diet, and herbal medicines. Papua New Guinea-born people in Australia have adapted to the Anglo diet alongside their traditional staples. Many enjoy eating breads, cheeses, vegetables, meat, fish and fruits. Sharing food is still important as it ensures that you do not overeat.

Meals

Breakfast: Often consists of either Weetbix; scones; boiled bananas; taro or sweet potato Lunch:

Lunch is very important and common foods include coconut, cabbage, shallots, and tomatoes

Afternoon Tea: Afternoon tea often consists of a cup of tea or perhaps lemon or grass tea, followed by chewing betel nuts Dinner:

Dinner is the main meal and is hearty

It is important to establish each person's food preferences, cooking style (e.g. fried versus poached), quantity, the timing of meals, and to record this information as part of their care plan.

Health

Attitudes to Illness and Pain

There is a traditional belief for many Papua New Guinean communities that evil spirits or a sorceress can make people sick and even kill them, with only a medicine man able to make the person recover. Papua New Guinea-born people may be very vocal with their pain. Although pain relief is traditionally in the form of herbs, it is quite acceptable to use Western medicine for pain relief.

Perceptions of Health Professionals

Today, Papua New Guinea-born people are comfortable visiting a doctor or other health professionals. However, there are many traditional herbs sourced from the bush or garden that Papua New Guinea-born people use to cure fevers and other illnesses and these may be used if Western medicine fails.

Death and Dying

Palliative Care

It is important to Papua New Guinea-born people that a constant vigil is maintained when a person from their culture is ill. Often more than one person stays with the sick in hospital or nursing homes. These people take turns to visit, give massages and keep the person company.

The disease 'cancer' was not known traditionally in Papua New Guinea. People are very scared of this disease. If a person is diagnosed with cancer that person is not told of the diagnosis, and all relatives are contacted so they can visit the ill person before they pass away. If a family member dies of cancer only their family would know this information as it would not be discussed outside the family. Some Papua New Guineans believe that you can tell a person is about to die by the look in their eyes and that only God, and not the health professional, knows when death will occur.

Death and Dying

Once a person has passed away it is customary to straighten the limbs. Funerals are an important part of Papua New Guinea-born people's culture. There is usually a very large attendance at funerals with all relatives and friends attending. Each Papua New Guinea-born person who knew the deceased is expected to contribute money towards the cost of the funeral. Cremations are common, with burials being seldom done. For coastal-born Papua New Guinean people it is important to wear black when a person from your immediate family passes away.

Also, black mourning beads are worn and are not removed until all relatives can meet together and have a feast. This feast lasts for three to seven days and involves sharing food and dancing. The feast signals the end of mourning, and the mourning beads are removed and people are allowed to dance and celebrate again. For up to one year a person in mourning may continue to cover their head with a black cloth when outside their home.

Papua New Guinean Culture

<https://culturalatlas.sbs.com.au/papua-new-guinean-culture/papua-new-guinean-culture-core-concepts>

There are many groups and clans within Papua new Guinea; **"the indigenous population encompasses several thousand separate communities, each with their own language, customs and traditions."**

So, this then means there will be no distinct PNG Personality, but rather many distinct personalities which can be individually Clan based.

Core Concepts for PNG National Personality Profile include amongst others;

The term 'Diverse' does not quite capture the medley of communities and lifestyles that exists within Papua New Guinea (PNG). There are over 600 islands and roughly 830 languages spoken throughout the country. Moreover, the indigenous population encompasses several thousand separate communities, each with their own language, customs and traditions. The common ethnic categories in Papua New Guinea are Melanesian, Papuan, Negrito, Micronesian and Polynesian. It seems **'Papua New Guinean' is more accurately described as a linguistic group rather than an ethnicity.** In recent decades, significant efforts have been undertaken to unify the Papua New Guinean people under a national identity.

Identity and Wantok

In the postcolonial period (following Independence 16 September 1975), the formalisation of a national language was pivotal in helping formulate a unified Papua New Guinean identity. Among the vast linguistic differences between many of the country's communities, **'Tok Pisin' ('talk pidgin') became recognised as an official language.** In contemporary Papua New Guinea, Tok Pisin is a symbol of national identity as well as the preferred means of communication. **State-sponsored efforts to construct a unified identity through the means of language have been successful. However, generally only some of the educated elite have started to feel significant attachment to the nation and national pride.**

One's ancestry, kin group and place of birth remain fundamental to how an individual understands their identity. Papua New Guineans primarily relate their identity to their 'wantok' ('one talk'). A wantok is a person's clan group or specific language group that they generally share kinship ties with. Nowadays, the term is increasingly used to describe people's social networks. For example, modern wantok networks may be based on language, geography, kinship or personal connections. Individuals tend to be extremely loyal to these kin groups. Indeed, one's wantok provides a social safety net for individuals and a sense of belonging.

Attempts to categorise the various social groups can be confusing as the traditional groups have evolved in response to changes over time. However, **the oral tradition of passing down stories remains an important way to remember ancestry for some kin groups and communities. Some communities have been engaged in feuds with their neighbours for centuries** in light of their linguistic and cultural differences, (this is particularly evident among neighbouring Highland Clans). These feuds of ages past are no longer holding as much significance given that over half the population is 24 years old or under (approximately 54% according to the 2000 census data).

Collectivism

There are various ways collectivism manifests within Papua New Guinean culture. For example, **individual land ownership is typically uncommon. Tenure to land is group based, with people perceiving their rights to land as a result of membership by birth into a group or through some relationship to the group.**

Another example is the way in which **the notion of reciprocity plays a central role in forming and maintaining relationships. Assistance to others comes with the expectation that something of equal value is owed and will be returned.** If someone does not reciprocate, they are frowned upon by others. **There is an expectation that members from the same wantok will be willing and available to help one another.** (Peter; I have personally witnessed examples of wantoks presenting to a wantok in an official position who then assists the outcome far more effectively than he would assist a non-wantok.)

However, since reciprocity is nearly always expected but not always possible, barriers may be put up between individuals of differing income levels. Common ways Papua New Guineans engage in the reciprocity system is through the sharing of food.

Village and Town

The village–town distinction affects the everyday experiences of many Papua New Guineans. **The majority of the population live in villages, deriving their livelihood from farming.** In these communities division of labour is determined based on gender and age. Meanwhile, labour in towns and cities is typically divided in accordance with specialisation. The common perception associated with the village–town distinction is a division between the ‘elites’ and the ‘grassroots’. **The ‘elites’ are considered to be those who are educated and higher-income earners. Conversely, the ‘grassroots’ are thought to be villagers and the lower-income earners in town.** Social interaction between these two ‘groups’ can be tense. However, distinctions of wealth based on place are deceptive since those living in villages are not necessarily poor.

This village-town division is becoming less prominent with the emergence of a middle class. Moreover, education and exposure to Western culture has led many of the younger generation out of the villages and into the towns seeking employment. The increase in internal migration of many rural migrants towards towns has sparked the creation of shantytowns known as ‘settlements’. (This recent emerging trend of bulldozing settlements and leaving up to 11,000 people homeless has been highlighted with great anguish by **the recent bulldozing of the Morata One Settlement, Port Moresby.**)

It is also important to note that these experiences are not necessarily universal. Colonisation and development happened unevenly throughout the islands, with some areas resisting colonisation more than others, while some areas experienced development before others. Thus, the village–town distinction is not only more prominent in some areas, but also a dynamic that is constantly shifting.

Big Man

The status of ‘big man’ is well known throughout Papua New Guinean culture. The term is akin to ‘respectable’ or ‘wealthy’ man. A big man is distinguished from chiefs and other traditional leadership roles. The position denotes leadership, power and influence that is usually earned through demonstrating their ability to acquire and share property and other goods with their kin or wantok. (Peter; our recent exposure to RAIT demonstrated the traits of a Big Man!) While this understanding of big man is still common, the concept is being expanded in light of the changes in society.

Big man in contemporary society is commonly used to describe a business person or politician who sustains their position of leadership through providing resources and patronage to their constituents, such as their wantok. While most of the microsocieties in Papua New Guinea approach decision making on a consensual basis, it is the big man who shapes the consensus. Frequently, men in significant positions of power, such as members of parliament, are often big men in their own wantok,

or a close relative of a big man. In bigger cities, these structures may be hidden yet remain significant factors in interactions between people. (A Judge would also be regarded as a 'big man')

The concepts described above, such as wantok and big man, are often more influential than formal institutions and rules in Papua New Guinea. However, it should be reiterated that the dynamics of these informal networks vary between communities. **Papua New Guinea is extremely diverse in terms of geography, language, ethnicity, traditions and colonial development.** While warmth, friendliness and jolliness are common attributes of the Papua New Guinean character, this great diversity has to be recognised to gain a deep understanding of the culture.

1 AUD = 2.50 PGK PNG Kina

1 USD = 3.90 PGK

1 PGK = 40 cents AUD



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Papua New Guinea Witchcraft: Ancient Spirits and Deadly Modern Witch Hunts Live On

<https://www.ancient-origins.net/history-ancient-traditions/new-guinea-witchcraft-0010998>

Caleb Strom

13 April 2021



Papua New Guinea is one of the few places in the world where literal witch hunts still take place on a regular basis. Witch hunts continue to be practiced, even though

engaging in a witch hunt was declared a capital offense by the government in 2013. This leads to the question of why these witch hunts still occur. The answer is probably related to the fact that in Papua New Guinea, witchcraft, sorcery, and malevolent spiritual beings are still relevant and the effects of industrialisation have created more problems that can be blamed on witches.

Prehistory of Papua New Guinea

The highlands of Papua New Guinea are very rugged and treacherous. As a result, they are among the most isolated places in the world. Some parts of the region were not explored by Westerners until as late as the 1930s. In contrast, societies of the lowlands of Papua New Guinea have been in contact with the outside world for centuries.

One result of this is that the cultural development of the highlands people has been largely independent of the surrounding region. Agriculture, for example, was locally developed in the highlands around 7,000 years ago, rather than being introduced from Southeast Asia. With more time, the highlands may have become another cradle of civilization.

One of the tribes from the high jungle mountain areas paints themselves like undead spirits to scare the other tribes away. Everyone here is quite superstitious, and a lot of their free time is spent exchanging legends and stories.

The tribe spends hours painting one another to make sure their spirit-bodies are seen from as far away as possible.
(Trey Ratcliff/ CC BY NC SA 2.0)



Many cultures of the highlands of Papua New Guinea have only recently been exposed to modern scientific explanations for **diseases**. And it is worth remembering that we live in a mechanistic universe where things, good or bad, sometimes happen just by chance, or by nature, rather than by the intentional actions of an intelligent agent, such as a witch. The fact that most **witch hunts** tend to occur in the highlands demonstrates that belief in witches is still strong in that region.

Spiritual Beliefs of the Highlands

Most of the people of Papua New Guinea **traditionally believed** that the world was full of natural and ancestral spirits. This belief persists today in many parts of the island nation. An example from one

particular culture is belief in a race of sky beings which can be seen in the night as faint lights in the forest. These creatures are said to be man-eaters and accomplices to witches.

*Male spirit dance mask from Kabriman Village, Blackwater River
Basin, East Sepik Province, Papua New Guinea.
(The Children's Museum of Indianapolis/ CC BY SA 3.0)*

Death, Disease and Witches in Papua New Guinea

In most of ancient Papua New Guinea, if someone got sick, died, or even lost livestock to illness or predation, it was commonly suspected to be due to witchcraft or sorcery. The underlying spiritualist worldview behind this has not gone away; it still influences the beliefs **and practices** of many Papua New Guinean natives both in the highlands and in the lowlands. Because of this, it does not seem too farfetched to many Papua New Guinean natives to blame a person getting sick on an evil spirit or a witch. This is true regardless of education level and has nothing to do with intelligence.



*Coconut charm to ward off evil spirits, Papua New Guinea.
(Wellcome Images/ CC BY 4.0)*

The Social Effects of Modern Witch Hunts

Witch hunts are not only still common in Papua New Guinea, but they appear to be increasing in frequency compared to previous generations. For example, witch hunts are no longer restricted to the rural highlands, but have spread to towns and cities. The response to accused witches is also predictably severe. People suspected of being witches are under threat of being tortured **and killed**. In an infamous case in 2013, a 20-year-old mother was burned alive. Her daughter was later accused of witchcraft and tortured as well, though she survived and was rescued.



The government of Papua New Guinea has officially recognised this as a serious problem and has taken steps to address **violence committed against accused witches**. For example, the government has recently made it law that killings connected to a witch hunt will be counted as murder.

Papua New Guinea Witchcraft and Problems of the Modern World

Witches are one explanation for why things go wrong in the world and why there is loss, illness, and death. One possible reason for the increasing frequency of witch hunts in Papua New Guinea is that more health and societal problems have emerged in recent years that can be blamed on witches.

Papua New Guinea is currently going through rapid **industrialisation**, which is leading to problems that previous generations of Papua New Guineans did not face to the same degree. Industrialisation and capitalism, for example, bring problems such as unemployment and financial insecurity due to a

fluctuating economy. Furthermore, global travel and trade have brought more diseases than previous generations faced, such as the spread of HIV.

Modern problems such as rising real estate prices are also often blamed on witchcraft alongside illnesses or death. When things go wrong, humans will first look for explanations that make sense, and that are most familiar, in their cultural context.

Papua New Guineans in 2005. A typical scene in a village that has lost many of its young men to the towns as rural-urban migrants. The population structure of such villages is quite unbalanced. (Stephen Codrington / CC BY 2.5)



Why Do Witch Hunts Persist?

Beliefs about sorcery and witchcraft are deeply ingrained in the cultures of Papua New Guinea. Many societies in Papua New Guinea, especially the highland societies, have only been recently exposed, historically speaking, to alternative explanations for why things go wrong in the world.

It is also true that the problems many of the Papua New Guinean people face have increased in recent years because of industrialisation. These two factors are probably part of why witch hunts persist in the region. Humans are slow to give up tradition and they tend to hold on to their customs and beliefs more strongly when life gets difficult. This includes traditions pertaining to **witchcraft**.

Spirit figure from Papua New Guinea, East Sepik Province, Southern Abelam or Boiken People, circa 1925. (Public Domain)

There has been an increase in recent years in attacks aimed against Papua New Guinea witchcraft.



SORCERY and SUPERSTITION

<https://postcourier.com.pg/sorcery-and-superstition/>

Daniel Gerson

10 May 2021

Sorcery in Papua New Guinea acts like a justice system and regulates personal health and social control in traditional societies.

No death or illness is considered natural, and is always suspected as being the workings of a sorcerer, bush spirit or even an angered spirit from an ancestor.

In such case, a pig including the liver, tongue, blood and head would be offered to the suspect spirit.

A portion of that offering would be brought back to the sick person. If this does not heal the sick, it would be taken for granted that it was sorcery.

This will call for consultation with the village medicine man who gives advice and administers traditional medicine and potions in many respects actually having the desired effects.

Sorcery beliefs and counter measures vary from region to region. Such people were both male and female and draw respect and fear in society.

Generally known as medicine men and women, they have the knowledge of magical potions and chants for the betterment of garden crops, tribal fights, love, good luck and bad omens for domesticated animals and people.

It is a guarded general knowledge that certain coastal and island people possess highly sophisticated methods of sorcery and cures.

In the highlands, it was more often found that women are victimised as sorcerers, and the death of a man from any cause or illness would be the work of the wife.

She would be accused of breaking traditional taboo, preparing and serving food, even sleeping in the same house with her husband while menstruating.

There is a strong belief that if a woman intends to kill her husband she would have sex with him while menstruating.

Today, the penalty for anyone identified as a sorcerer suspected of causing death is most severe and the payback system or retaliatory killing of suspected sorcerer is deemed by customary law as justified.

But Western rule of law does not come into play in these circumstances and always comes about as an aftermath.

Sorcery and superstition are heavily challenged by churches and government laws but connate completely be eradicated from a people divided into more than 700 land locked tribal and cultural groups in a land broken and contorted by harsh geography, according to released issue Paper 7 of February 2011 the Terms of Reference for CLRC Reference No. 7: Review of the Law on Sorcery and Sorcery Killings.

The former minister for justice and attorney general Dr Allan Marat, regarded to the fact that sorcery still causes great fear among the people of Papua New Guinea and often results in fighting and killings and other social problems and the upsurge in the reports in the local media of sorcery related torture and killing noted on 17 April 1977.

The then minister for justice, the late Sir Ebia Olewale, issued a reference to the former Law Reform Commission and the commission only producing four occasion papers on the reference but did not complete the same by producing a report and consequently, that reference has lapsed, therefore by virtue of the powers conferred on by section 12(2) of the Constitutional Law Reform Commission (CLRC), as follows:

1. Enquire into and report on appropriateness of the existing offence and their penalty under the Act;
2. Review and report on appropriateness of the existing offence and their penalty under the Act;
3. Review and report on the appropriate or otherwise of and defences or mitigation considering under the Act;
4. In performing its function relating to this Reference, the CLRC will consider all the Occasional Papers;
5. In the conduct of the Reference, the CLRC is direct to consult widely with appropriate law enforcement agencies, research institution, the Law Society and academics and conduct necessary education and informative program through public address, seminar, workshop, conference and the publication and dissemination of such proceedings;
6. The LRC publication of this reference in the National Gazette with appropriate draft legislation proposing suitable law reform if and where necessary. This reference was referred to as CLRC reference No: 7 Review of the Law on Sorcery and Sorcery related killings.



COMMERCIAL IN CONFIDENCE

Spiritual houses where initiation rituals take place



<https://weloveitwild.com/the-tribespeople-of-papua-new-guinea/>

COMMERCIAL IN CONFIDENCE

WE are each a SPIRIT having a PHYSICAL EXPERIENCE!

Andon and Fonta were the first people to have a longing for human perfection. They lived south of the Caspian Sea some 993,500 years ago. They were red skinned and had an appearance similar to today's Eskimos. Their offspring reached Tasmania, a southern island state of Australia, some 950,000 years ago meaning that migration to and through Papua New Guinea must have preceded that time.



It was some 200,000 years ago that Earth's humanity were beginning to be induced to living mind-centric and suppressing and ignoring their feelings. Also, it became customary for women to be subjected to the control of men. Women being generally closer and more open to their feelings would have ended the folly of living mind-centric should they have been allowed a voice.

Our mind is unable to discern truth from falsehood, our mind is addicted to untruth, and our mind is addicted to control over others and the environment. It is through our feelings that we discern truth and love. Now the issues that plague all of humanity can be understood. We have locked ourselves into the constructing of all that ails society by being mind-centric rather than feelings first with mind in support.

Our soul does it all. Our soul is a duplex, it manifests two personalities, one a female and the other a male – always! It does this by bringing about a spirit body that is the template for the physical body – this occurs at the moment of conception. Should the physical parents be in a perfect emotional state at the time of conception, the child will form perfectly and be born in a perfect emotional and physical state. As none of us are in a perfect emotional state, we as parents of the newly forming body and personality infuse the spirit body of the newly forming embryo with our emotional injuries and errors of belief. This impedes to flow of light from the soul to the spirit body and then through the physical body and then back through the spirit body to the soul. This imbalance in soul-light circuitry brings about the physical deformities, childhood illnesses and health issues that progressively emerge throughout the life of the child. This imbalance also brings about the personality issues, emotional issues and the apparent hereditary patterns being passed on from one generation to the next.

Thus, the underlying issues that we each are confronted with essentially stem from our Childhood Suppression imposed upon us by our parents from the moment of our conception through to the age of six years when our Indwelling Spirit arrives. We compound these issues through our ongoing Repression of our Childhood Suppression. Our Childhood Suppression is classically our parents trying to impose a personality type upon us that they consider is more appropriate than the true personality that we are, that our Heavenly Mother and Father gave us. Thus, we are all walking around presenting to the world a façade that is not our true self – we are each zombie-ised!

This was purposely imposed upon us by hidden controllers some 200,000 years ago. We each have been born into a Rebellion and Default.

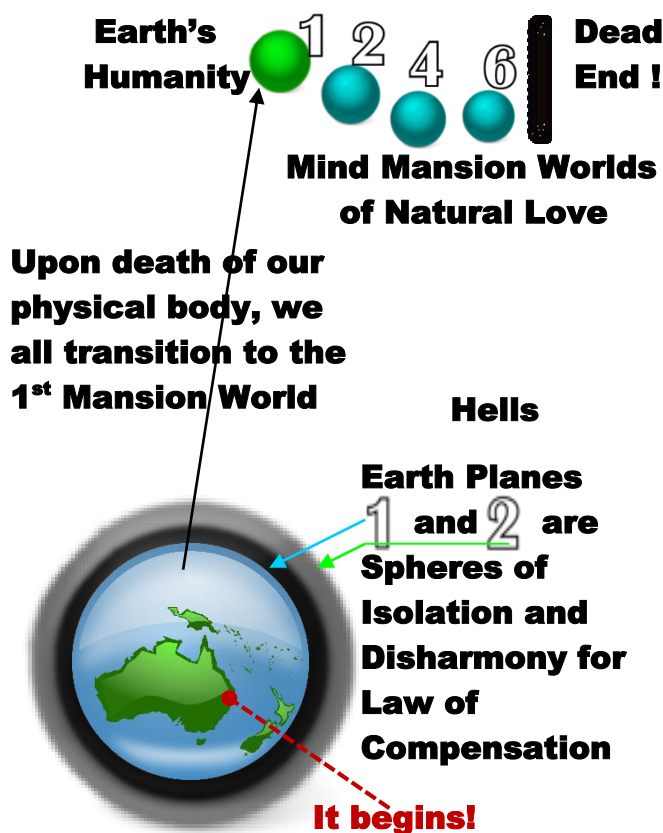
Our feelings are soul-based. Our soul is always in truth. It is our soul based feelings, that when allowed to be freely recognised, we will begin to express and be who we are. This takes time and perseverance as we have encrusted our souls with layers upon layers of errors and false beliefs, it is these layers that will confuse the truth that our soul is conveying to us. Only by our progression with our Feeling Healing will our soul's expression of truth become clear and free of all cloudiness and contamination.

**Negative Spirit Influence
blocked
22 March 2017
Law of Compensation
quickenning
22 May 2017**



**Rebellion and Default
officially ended
31 January 2018
Feeling Healing Completing
by the second of soul partners
12 April 2022**

We each are sensitive to spirit influence and connectivity. For most it may almost be non-existent and a fantasy. To a very few it is as though there are no boundaries and the spirit world inter-connectivity with the physical is routine daily. And all the variables in between are experienced by others.



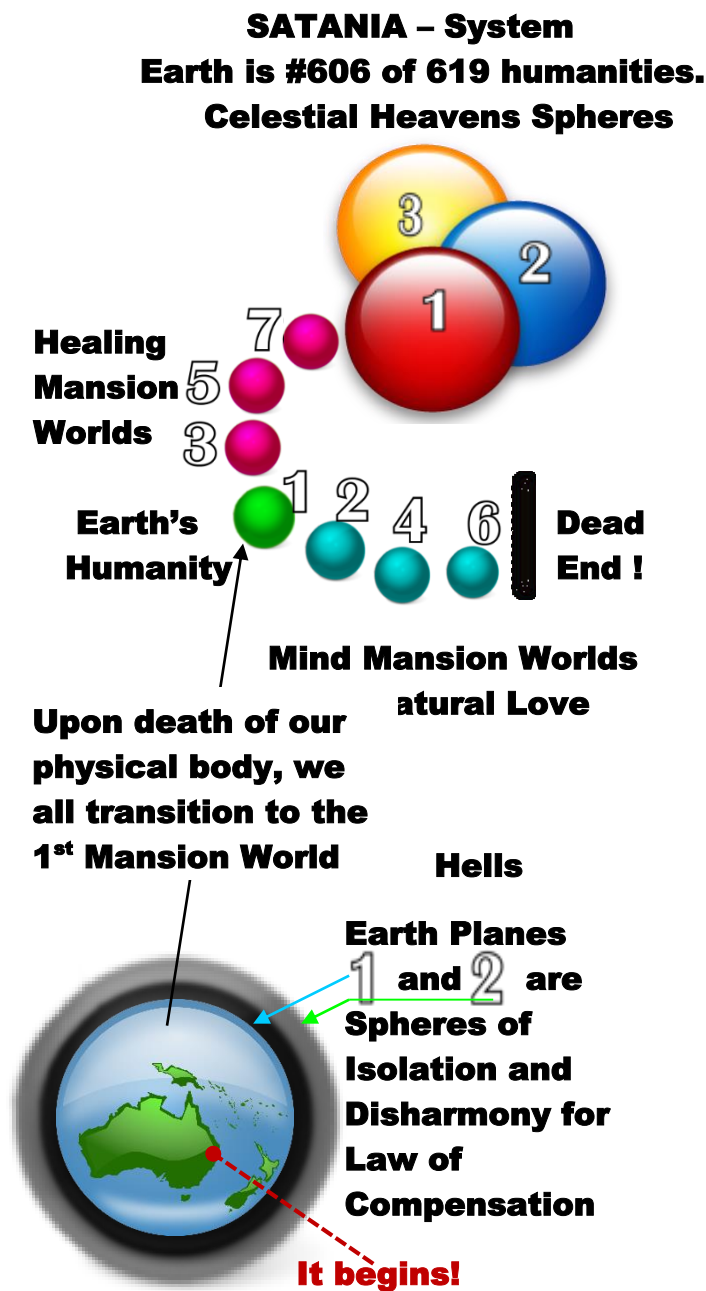
Since the time of Andon and Fonta, 993,500 years ago, all who have lived on Earth have progressed only into the mind Mansion Worlds of natural love. The vast majority have continued living in the 1st and 2nd Mansion Worlds with a few perfecting their natural love condition and progressing into the 4th then 6th Mansion Worlds and no further. There was nowhere else to go or progress into. There are maybe more than 200 billion personalities now in the spirit Mansion Worlds.

The capabilities and emotional condition of those within the 1st and 2nd Mansion World is literally no different to the people you see in your daily life. Spirit personalities from the 1st and 2nd Mansion Worlds having nothing to offer anyone more than when they lived on Earth in the physical.

For the past 200,000 years they have been perfecting their control addictions which emerged for them during their physical lives. So, from the spirit worlds they have been influencing by suggestion to those in the physical who are open to their manipulations. This is how we get 'sorcerers' and 'witch doctors'. A spirit personality cannot cause anyone in the physical any harm. If you are inclined to be mischievous then they can help you along! This is the foundation of many 'superstitions'.

The planning for the ending of the Rebellion and Default has been underway for a long time. Machiventa Melchizedek is the oversight of the plan. He physically manifested outside of Salam, north of Jerusalem, 4,000 years ago (1980 BC) to tutor Abraham in preparation for the coming of the Creator Daughter and Son (Mary Magdalene and Jesus). Upon Jesus and Mary achieving their full co-regency of our Local Universe of Nebadon early in our 1st century, they were enabled to have our System Sovereign and deputies arrested (Lucifer and Satan soul partner pairs). They also opened the healing

spirit Mansion Worlds 3, 5 and 7, as well as the Celestial Heavens 1, 2 and 3, so as to pave the way for the arrival of the Avonal Pair on Earth in the 21st Century (now)!



To support the Avonal Pair there has needed to be a very large contingent of Celestial Spirits emerging from Earth's humanity. At the time of Jesus and Mary there were none!

When Mary lived in Egypt after Jesus' death, she tutored five ladies who subsequently progressed through the healing spirit Mansion Worlds 3, 5 and 7 and then into the first three Celestial Heavens. Others have followed and there now maybe 30 billion Celestial spirits emanating from Earth. That is why it has taken these past 2,000 years to prepare for the Avonal Pair's arrival.

As milestones have been reached then events could unfold. On 22 March 2017 negative spirit influence from the spirit mind Mansion Worlds has been mostly stopped and this has been imposed by the Celestial Spirits.

Also under the terms and conditions of the Universal Contract governing the Rebellion and Default, until recently connectivity and interaction between Celestial Spirits and those in the physical on Earth was off limits. Those who now become aware of Feeling Healing and or the availability of Divine Love can now connect and interact with their Celestial Spirit guidance.

From the blocking of mischievous mind spirits on 22 March 2017, those who were being assisted with seemingly 'magical' or

mysterious events, healing or otherwise, are now left to their own devices. There is now no further assistance to perpetrate so-called black-magic. This spirit controlling assistance has been also blocked off from leaders all around the world with the consequence of enormous amounts of stupidity unfolding. We are to look for a better way and that is to live Feelings First.

On 31 January 2018, the Rebellion and Default has been formally ended. The outworking of the Rebellion and Default will take all of the coming 1,000 years being the Avonal Age. The Avonal Pair are yet to commence their public work as of December 2022.

This time, in the history of humanity, is the most exciting time ever experienced.

COMMERCIAL IN CONFIDENCE

Our physical parents, from our conception, endeavour to mould us into being 'little me's', that is, replicas of themselves, imposing their beliefs and personality traits upon each of us. They crush our individuality and free will. They destroy our personality, our true self. They inflict upon each of us their ways, all of which are a result of the Rebellion and Default of many, many generations ago. They drive us into believing and subsequently becoming dependent upon our minds. This is not the way for us to express our true selves and evolve along the path towards our true parents, our Heavenly Mother and Father.



No, we are not in the image of our physical parents. Though we may look like them, and act like them because they have dramatically and successfully crushed our true personality, we are each very unique and independent of our parents and all other family members. When we begin to progress along the path of engaging with our soul based feelings and seek for the Truth of our feelings, we will become free of our parents' impositions and suppression.



The CHILD is to FREELY EXPRESS ITSELF: Messages from Mary and Jesus 13 May 2003

Mary: The greatest gift you can give your child, is allowing it to be freely able to express itself, helping it to feel good about being able to say and express and communicate all it feels. **THERE IS NOTHING BETTER FOR A CHILD TO FEEL THAN KNOWING ITS PARENTS COMPLETELY WANT IT TO BE EXACTLY HOW IT FEELS IT WANTS TO BE.** To be completely unconditionally accepted for all that it is. Then it feels loved.

Mary Magdalene, co-regent with Jesus, and soul partners.

This is how we are also to be, as adults!

To liberate one's real self, one's will, being one's soul, is begun by embracing Feeling Healing, so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

Once humanity collectively understands what has happened to them on the higher spiritual level, how the people have been controlled, and that it's over, that control is no longer controlling, it's just legacies of it, all of which the average person can deal with by destroying it in themselves, things will change markedly for the better. And as the people change, so too will how they want to live, it will be a great time of revolution, nothing will be the same. So what you are currently living through is the end of the Rebellion and Default, it literally is, and so once the end is fulfilled and the New starts, then all how it currently is and has been will cease to be.



Nanna Beth 3rd Celestial Heaven, John's grandmother, 20 March 2018



Judge: Son, what were you thinking?

Son: Well Judge, that was the problem.

I was thinking just like mum and dad taught me, but now I know my mind cannot discern truth from untruth, is addicted to untruth and control over others! Our mind is not our moral compass.

Our moral compass is our feelings!

MORAL COMPASS

Our 'gut feelings' are our soul promptings of truth and love!



It is Christ or Corruption in Papua New Guinea: Bring in the Witness!

<https://onlinelibrary.wiley.com/doi/10.1002/ocea.5315>

Anthony J. Pickles, Priscila Santos da Costa

12 October 2021

ABSTRACT

Endemic corruption and fervent Christianity dominate Papua New Guinea (PNG) public discourse. We draw on ethnographic material—including the emplacement of a King James V Bible in Parliament—to contextualise corruption discourse and Christian measures against corruption within evolving Papua New Guinean ideas about witnessing. Both corruption discourse and Christianity invoke a specific kind of observer: a disembodied, reliable witness capable of discerning people's intentions. Established ethnographic and linguistic data from PNG meanwhile document witnesses as imagined to be embodied, interested, lacking a privileged relationship to truth, and thus susceptible to coercion. Recasting the PNG corruption issue in terms of witnessing foregrounds a perceived cultural conflict between inclusion and duty; it also reveals how and why the Christian God was invoked—using debt and obligation rhetoric—to end corruption at the national scale.

On their Independence Day, September 16, many Papua New Guineans take a moment to reflect on their colonial history and on the country's journey since 1975. In the capital Port Moresby, the annual celebrations are centred around the iconic Parliament building (opened in 1984 and modelled on Sepik River cult houses) and the adjacent Independence Hill where, on the morning of the day, the national flag is ceremonially raised to the tune of the national anthem. The Prime Minister and other dignitaries make speeches to citizens, many dressed in the flag's red, black and gold motifs. Pickles spent the 40th Independence Celebration of 2015 in a rural village absorbed in agricultural routine, but Santos da Costa was at the centre of events. As public servants working in the Parliament of Papua New Guinea, it was Santos da Costa's interlocutors who organised the celebrations.

The 2015 Independence Hill ceremony was followed by another inside Parliament, marking the installation of a 400-year-old King James V Bible on the Clerk's table, at the centre of the Chamber. The Bible arrived in Port Moresby earlier that year, donated by an American missionary¹ as a gift to 'all Papua New Guineans'. The initial recipients were the Unity Team, a group of Evangelical Christian reformers that included politicians and public servants, liberal professionals and pastors working within or outside Parliament. They wanted the Bible recognised within the state's political and symbolic centre. Months of planning and negotiations followed; a Parliamentary motion recognised the Bible 'as a National Treasure and the Property of the People and the Government of Papua New Guinea'. The Unity Team reached the zenith of their Christian-led interventions in Parliament on Independence Day 2015 with the Bible's placement 'in the heart of Papua New Guinea' (Santos da Costa 2018).

Two years previous, the head of the Unity Team and Speaker of Parliament Theodor Zurenuoc controversially ordered the removal of prominent contemporary Papua New Guinean carvings adorning the Parliament building and Chamber using a chainsaw, because they were 'evil and ungodly' (Hill 2013). His actions were greeted in many quarters with incredulity and outrage. Detractors claimed that at worst the carvings were inert objects whose association with Parliament had turned them into national treasures and at best they possessed the living spirit and innate dignity of indigenous Melanesianness (Elapa 2013). Some commentators understood the placement of the Bible inside Parliament as an attempt to substitute religious creed for secular law, ultimately criticising the encroachment of religious ideas upon the state (Higgins 2015; Kamu 2015; PNG Exposed 2015). Others, who, ever since the destruction of the carvings, had seen the then Speaker as a fundamentalist of sorts (Eves and Haley 2014:1–2), interpreted the ceremonial respect with which the donated Bible was received as more evidence of Zurenuoc's 'cargo cult mentality' and 'idolatry' (PNG Exposed 2015; Sullivan 2013). For them the Speaker's belief that the Word of God is the only means through which Papua New Guinea can develop as a country meant that he and his supporters fetishised both the 'evil'

carvings and the godly text as each containing some kind of ‘magical power’. While not downplaying the importance of spiritual warfare in the Unity Team's iconoclastic purge of idolatrous symbols from Parliament (see Eves et al. 2014; Rio et al. 2017:2), we would direct attention to the constructive aspects of the larger project, that of reconstructing the Nation around Christian ideals.

The Unity Team had designed and were implementing an Evangelical Christian-led political program, the Reformation, Restoration and Modernisation Program (RRMP), which envisioned a reformed Parliament and a transformed Papua New Guinea. Their religious initiatives were designed to do a great deal more than end the veneration of allegedly idolatrous imagery. The Unity Team were trying to put an end to un-Christian preoccupations like corruption, which is widely understood as having ground the legislature, and the country, to a halt.

One day in 2015 Santos da Costa was accompanied by a member of the Unity Team while returning from a parliamentary event held in a famous Port Moresby hotel. ‘See the paradox?’, he asked Santos da Costa rhetorically, “Papua New Guinea is a filthy rich country, island of gold floating in a sea of oil powered by gas. And we are living in poverty. What happened?” This is the question we are asking, something happened. What the Speaker is trying to do, establish principles with [the] Bible. Inspire our people and politicians for the good of the country.

We were both hard pushed to pass a day without hearing some version of this complaint in conversation, and more often than not, the complainant names corruption as a primary cause. Corruption discourse is ever-present on the radio, on television and in the newspapers (see Ayius and May 2007). When people use the Tok Pisin *korap* (‘corrupt’) it evokes images of ugly people glamourised with a sheen of success. Corruption confounded Papua New Guineans capacity to perceive moral failing evidenced physically on the skin because money may be used to disguise such an unhealthy appearance (Pickles 2013). Countless accusations, some earnest, some cynical, reinforce corruption's place in the national consciousness. Speaker Zurenuoc himself, while claiming to fight corruption through Christianity, was accused of corruption and misappropriation of funds for allegedly using taxpayer money to fund a ‘junket’ (PNG Exposed 2015).

Corruption discourse has become a key register; politicians and bureaucrats in the capital Port Moresby and the residents of the rural Highlands imagine their nation as united in its corruption. Between them, on cross-country Public Motor Vehicles, passengers eagerly share moral tales of corruption with captive audiences of Papua New Guinean strangers, whistling at potholes and pointing out of the windows at fallen pylons, incomplete shells of buildings and other absent infrastructure. People referenced successive resource booms powered by extraction projects, asking where the promised wealth went, and how much was ‘eaten’ by the politicians. Transparency International yearly rates PNG as perceiving itself as highly corrupt, apparently more so than almost any other country in the world (Transparency International 2018). Political scientists also regularly attribute a debilitated institutional system to widespread corruption (Okole 2002; Okole et al. 2003; Walton 2018).

Our aim here is to sketch a necessary vantage point within this corruption discourse: the disinterested witness. We trace the ethnographic contours of an imagined witness, one capable of adjudging a transaction to be corrupt against a moral and/or legal framework in the nation of Papua New Guinea. We have two inter-related objectives: 1) to demonstrate that the projected witness in Papua New Guinea corruption discourse draws on long-held beliefs about the importance and character of witnessing that we see embedded in ceremonial transactions and language; 2) to examine efforts by some PNG political actors to mobilise a particular understanding of Christianity as a solution to corruption, and how a Christianity vs. corruption dichotomy privileges a ‘disembodied’ third perspective on human intent that

embellishes existing ideas about the role and power of witnessing. Commonplace embodied witnesses with needs and interests become symptomatic of corruption, while disembodied and privileged witnesses such as God and potentially the state become potential solutions to corruption, if only they can be harnessed effectively. If our characterisation has explanatory value, it is with respect to corruption discourse and not actual corruption cases or prevalence levels.

After contextualising PNG corruption accusations with a second vignette, we draw parallels between corruption discourse and LeRoy's landmark 1979 article excavating the social animus of witnessing in the everyday and ceremonial transactions of the rural Kewa. Anthropological observations on the marked need to mollify witnesses to transactions prove helpful in explaining rampant corruption accusations, but we also identify a productive inversion of the witness role in corruption discourse. A credible witness, one capable of diagnosing corruption, must be disembodied (*i.e.* lacking the appetites of the composite body). The disembodied witness ideal that is an essential component in all corruption discourse places the kind of interested witness Leroy identified as unenlightened, hamstrung by culture, and potentially corrupt (Muir and Gupta 2018); in other words, a primitive. The disembodied qualities attributed to, and the increased legitimacy given over to witnesses in corruption discourse, therefore coincides with a populace grown cynical about itself, having watched the nation repeatedly fail to fulfil its promise, never finding the fabled 'Melanesian Way' between traditional values and a modern lifestyle, and instead become increasingly stratified, corrupt and desperate (Santos da Costa 2021:902). The disembodied witness encourages such cynicism, and for politicians like Zurenuoc it also proffers a simple solution: Christian politics as a national elixir.

POLITICS (AS USUAL)

The newspapers made it clear that Mr. Ampel's political career was in jeopardy.² Violent clashes had erupted between his supporters and those united behind a man from a rival tribe. The decision-making body they were both trying to influence was then relocated to a distant town by a technicality, and Mr. Ampel needed protection and support if he was to ride out the enveloping crisis. In his own electoral district, the carrot of having considerable discretionary funds at his disposal and the stick of suspending local government gives parliamentarians like Ampel considerable sway over their local bureaucracy (Ketan 2004:240). The wealth that MPs command makes them into 'super big-men' eclipsing local political activity (Stewart and Strathern 1998). However, this time combatants were ferried across the country in open-top trucks, so their numbers were reduced. The local police in their new battleground had no tacit allegiance, so the factions' sought allies capable of supplementing their forces, swaying the local bureaucracy and police, and providing room and board.

A political officeholder with bureaucratic influence called 'Paul' lined up against Mr. Ampel and accommodated his rival. Assisting Mr. Ampel was 'Bob', a police officer and aspiring politician close to Pickles. Both owned land which they rented to settlers, both could rely on those settlers for muscle and both had an intimidating reputation for using excessive force. The distant rural conflict was re-inflected through these ongoing urban tensions. Underemployed young men flocked to both sides looking for money, beer, a full belly, and perhaps the chance to be unaccountably violent. Naturally each faction claimed they were only extending hospitality to their guests and their violence was provoked.

There was a good deal at stake. The struggle over state resources is acute in Papua New Guinea (which is consistently among the poorest countries in the Asia-Pacific by most metrics), and especially so for people without access to resource extraction-derived wealth. Elective officeholders have converted their representative role into one of patronage towards their electorates (Ketan 2004:240–1). Voters tend to vote for candidates who belong to their group, and considerable resources are spent securing the 'full

support' of the largest group one can claim to represent. With low literacy standards come opportunities for vote rigging, and the rurality and devolved nature of census-taking and vote counting make vote tampering easy too.

Electoral politics [thus] accounts for much government overspending and official corruption. It costs a lot of money to get elected and there is a high turnover among incumbents [58 of Papua New Guinea's 111 parliamentarians lost their seats in the 2017 elections]; if returned, MPs seek to recover their considerable political expenses. Many run as independents and join political parties during post-election 'horse trading' sessions, producing unstable coalitions held together more by patronage (an offer to pick up the tab for election expenses or to be given a ministerial post) than by party loyalty. (Kombako 2007:32)

Candidates are also under tremendous pressure to reward supporters: 'almost all expenses can be forwarded to your member (MP) if you voted for him' (Manning and Windybank 2003:6). Faced with this political reality, elected representatives have little choice but to ceaselessly extend their personal networks with gifts of pigs, uniforms, corrugated aluminium and the like. The spoils of office are conspicuously consumed so that they personally deliver material benefit to their voters and supporters, and unscrupulous politicians theatrically manipulate the tension between service and factionalism while syphoning away monies for their personal use. In a self-reinforcing sequence, state resources get used continually in local arenas of competition, strengthening these and relegating the importance of political parties or individual policies in elective decision-making as well as atrophying the capacities of the state bureaucracy (Fraenkel 2011; Ketan 2004:262). In PNG the state is not so much 'failing' or 'weak' in comparison to European ideals of statehood (Hill 2007); rather state functions have the capacity to become disarticulated from the general and wielded as a potent source of personal power and enrichment, making access to the state extremely alluring.

To curry favour with the MP, Bob spent a lot of his own resources, including compensating his injured foot soldiers, but the biggest expense was Ampel himself. Bob had to feed, entertain and hopefully impress his guest, but Ampel had expensive tastes. Unlike the Unity Team, these men only paid lip service to Christian values during speeches. Their lifestyles reflected typical masculine interests in alcohol, young women, and high-stakes gambling. Bob ran a brothel and bar and was therefore able to cut some costs, but he was hurting financially.

After just over two weeks (and many accusations of corrupt decision-making) Mr. Ampel won out, guaranteeing his continued access to government money. Pickles' adopted Father Tom said this outcome moved Bob into the 'main vein of benefit'. Mr. Ampel's powerful position in the governing coalition meant he could both avoid the politically motivated log jamming of opposition MP's discretionary funds and grant lucrative central government contracts. Bob was seen bombastically driving around Town in a rental pickup truck supplied by Ampel, offering lifts to kin and supporters, sometimes of just a couple of hundred metres. He was soon flown to the capital, put up in an upmarket hotel, and wined and dined for three months while he acted as an unofficial 'advisor.' Doubtless many people in this politician's electoral district would have seen the car and the advisory role as evidence of corruption. Their relentless support and votes surely entitled them to greater wealth than this unknown man of another Province? As May put it '(b)ehaviour which is defended as "cultural" ... within the group ... becomes corrupt when someone outside the group does it.' (2007:61).

Bob's hopes of life-changing wealth went unrealised in the end. He had wanted contracts to build security infrastructure and provide security personnel to public buildings in his hometown. Pickles learnt that from Bob's perspective, the politician who instead awarded these contracts to companies belonging to himself (and by extension his kin), was not circulating money between partners, and was

therefore ‘corrupt’. Meanwhile Bob used his limited proceeds in a way which he felt would increase his reputation, ferrying people around in the ultimate status symbol, a Toyota Land Cruiser rented on the government purse, until he wrote the car off in an accident. Nevertheless, because Bob travelled to the capital city to meet this politician numerous times and conspicuously communicated with Ampel on his mobile telephone at every opportunity, Pickles also heard complaints that Bob was corruptly hiding the true extent of his gains. Meanwhile the urban poor living in the settlements saw no benefits, thus



contributing to the sense that leaders are increasingly corrupt and out of reach. It was business as usual in the *wantok sistem* (lit. ‘one-talk system’) where kin, affines, language-mates and/or allies get special treatment and everyone else be damned (see Nanau 2011). Corruption perception is therefore perspectival in everyday practice in PNG, as it is elsewhere (see Muir and Gupta 2018:S5). And yet, perspectives always emanate from somewhere specific.

The Constitutional Planning Committee (CPC) highlighted the problem that corruption might pose to the soon to be independent PNG in 1974 (Walton 2018:65). There was hope on the part of the emerging political class that the country would carve out its own cultural solutions to problems of corruption. The most influential expression of such hope became the ‘Melanesian Way’ as articulated by Papua New Guinean Christian, intellectual, politician and self-described ‘artist writer’ Bernard Narokobi (1980). The ‘Melanesian Way’ was Narokobi’s attempt to capture the social and cultural distinctiveness of what it is to be Melanesian in opposition to the Western World (see Golub 2014:166–7). It was also a programmatic attempt to stabilise this supra-regional Pacific form in order to coax modernity into conforming to local configurations, rather than accepting a subservient relationship to external forces (Dobrin and Golub 2020:158; Lawson 2010). The PNG Parliament building carvings were made as Narokobi was writing about the ‘Melanesian Way’ and for some the carvings were a material embodiment of that pan-Melanesian idealism.

Public confidence in a Melanesian solution to government misconduct faded in the 1990s as PNG’s politics became saturated with *wantok*-ism and naked corruption (Ayius 2007; May 2004). This

reckoning coincided with the emergence of a global anti-corruption discourse that shifted attention from corporate corruption in the developed world to political corruption in the developing world (Katzarova 2019:213–29). In 1997 Transparency International began operations in PNG, where it was instrumental in establishing what Walton calls its anti-corruption industry (2018:91). Corruption discourse has therefore grown in public consciousness over the years. Measures against corruption and *wantok*-ism have also become more drastic (including the disturbing notion, sometimes taken seriously, that ‘white people’ should recolonise PNG to get it back on track (see Golub 2014)). Increased attention to corruption in PNG certainly reflects global trends in corruption perception; corruption discourse also reworks a PNG-centred complex of ideas relating to the way transactions appear from the perspective of a witness.

INTERROGATING THE WITNESS

Our framing begins with witnessing in John Leroy's ethnography of pig killing festivals among the Kewa of Southern Highlands Province in 1970–1972 (1979). Leroy describes everyday tit for tat sharing, emphasising a marked interest in transactions among Kewa. Kewa were (and probably still are) acutely aware that any given transaction is conditional and might have been conducted with a number of other people, and Kewa ‘always retain awareness of the wider relations and temporal processes into which the single transaction merges’ (Leroy 1979:185). Even two-party transactions are conceived as triadic, with a potential alternative recipient always imagined as occupying a third perspective on any actual or possible transaction.

The imagined witness is presumed to be jealous, and this is a potential risk to the two transactors. Transactions were of central importance in determining Kewa status, Leroy argues, amplifying the threat of avaricious witnesses, which in turn shaped the formal structure of men's pig killing ceremonies. The basic dynamic at pig killing ceremonies was one man agreeing to exchange two pearl shells for a side of pork, and then agreeing to do so with another, and then another, and another man. By enchainning more and more transactions every man involved started getting other people's pork and shells all down the line. All these transactions occurred in public and over a short time period and were understood as a single chain. To mitigate the number of potentially jealous witnesses, people worked hard to include as many people as possible; that way the excluded, jealous witness became an included participant, forced to publicly accept the apportionment that had occurred. The fragile chain created by the ethic of inclusivity was a mark of the organisers and principal transactors' skill and status, so leaders made themselves the lynchpin of as many transactions as they could. To host a successful pig kill one had to both transact and ensure others' transactions were successful, and this meant being so many others' witness. It sometimes also meant accepting a lower quality side of pork or pair of shells than one gave, all for the sake of achieving a big inclusive chain of exchanges. Crucially for Kewa and for our purposes, men from distant villages who were enmeshed in exchanges were the primary object of Kewa fantasies about the event. Kewa constantly placed themselves in the eyes of this outsider and imagined viewing themselves being evaluated for their collective exchange.

Moka payments among nearby Melpa-speakers also contained analogues to Kewa perspective-switching (Strathern 2013:48). Elaborately costumed *moka* donors lined up as a clan in a formal display before giving shells and pigs to another clan. In their finery the performers considered themselves to be inviting spectators to observe them as transformed into the visual embodiment of a nexus of strong and potent relationships. Whereas people wore very little in their daily work and thus revealed little about themselves, Strathern claims that decorated dancers displayed what was hidden inside their bodies during daily life, placing their wealth on their skins and making themselves vulnerable to criticism (Strathern 2013:61–2).

As men displayed themselves and their wealth, they turned all who saw them into spectators, recipients of their visage, a few of whom were destined to be recipients of the pigs and shells. Display and donation were simultaneous explicitly so that jealous witnesses could be turned into thankful spectators. A successful display affected the spectator's inner state of being and if they expressed those emotions then the dancers had to compensate them for having been drawn in (Strathern 2013:78). Both Melpa and Kewa attempted to fold in potentially critical and dangerous witnesses during moments of vulnerability.³ Bob explained his insistence on using his new car to ferry people around Town in strikingly similar terms. He literally 'brought them inside' (the car) in a way that 'people on the street would see', and by telling the story behind the car to his passengers, he advertised that the car from Ampel was disposable wealth destined 'to be shared'.

The character of witnessing has been further encoded in PNG languages, particularly in the way mistrust of the speaker is emphasised. Those New Guineans who speak non-Austronesian languages mark the source and reliability of knowledge in everyday utterances through verb-forms and expressions that locate observer and actor in space and time (see Barth 1975:18). Prefixes, suffixes, and infixes all give a sense of where, when, and how that which is being said is known to the speaker and to the intended listener (Sillitoe 2010:17–8). In practice this means many New Guinea languages can't grammatically say 'I saw' without also making clear whether I was there, and/or whether I was observed by the subject. There were either no extra-local authoritative bodies to adjudicate truth when these languages took shape or truthful authority is/was successively revealed as lies as one succeeds through initiation grades (Barth 1975; Robbins 2001). The effect is



that no one expects trust from some people over others, and there is little scope for the kind of fraud that Transparency International would call corruption without an assumption of trust because there is no common standard for adjudication outside of particular people's interests. These 'postmodern tenses', as Sillitoe calls them (2010:23), emphasise the importance of witnessing in the embedding of veracity upon memory, and a resistance to any investment of authority.

If the Kewa case shows that witnesses are assumedly adversarial agents that need enticing into an inclusive relationship, Sillitoe's linguistic analysis demonstrates that witnessing is an embodied process and not merely an ocular one. Witnesses are human agents with human interests shaping their perception, never neutral recording devices. Witnesses have no privileged relationship to truth or impartiality, and they are susceptible to coercion through effective use of strategies of inclusion. Given such a problematic relationship with speakers, it is unsurprising that New Guinea language speakers are known for both identifying agency with listeners and treating speech in a speculative, prospective manner, testing it out to see what it elicits (see Kulick 1992; Schieffelin 1986). Action (of which public transaction is an axiomatic example) is given primacy in conveying relational transformation and this is the mirror reflection of the fact that speech is not trusted or even associated with sincerity (see

Pickles 2013; Robbins and Rumsey 2008). This New Guinea language ideology is firmly at odds with the European Enlightenment ideals of honest communication, impartial adjudication and laws of perspective that Thomas Nadel (1986) dubbed ‘the view from nowhere’ and that are necessary components in legitimising the adjudicators of corruption claims.

We see 1) a mistrust of speakers and a consequent emphasis on material transfers as speaking what words cannot, and 2) an assumption that witnesses are jealous of material transfers and consequent efforts to pull in those witnesses to turn them into accomplices. One therefore has a simple recipe for escalating the scale of transactions at every strategic opportunity. It so happens that this is a prominent attribute of many PNG contexts, in which the value of transaction conspicuously eclipses the utility of transactables (Pickles 2020:16–7). The strategy of escalating inclusiveness is also a feature exacerbated and rendered socially destructive when PNG turned into a capitalist periphery (Pickles 2019:163–7, 2021). For the sake of clarity, we do not aim to imply that transactions in PNG have in the aggregate become more inclusive. Quite the opposite is the case, with rising inequality and the emergence of a monied elite (see Bainton and McDougall 2021). However, **with inequality has also come inflated ceremonial transaction costs, increased political campaign costs, and an escalating theatre of inclusive transactions that the haves can and do use to mollify the have-nots.** We see the embodied witness that is invoked at such times as a central antagonist in the modernist discourse surrounding corruption in PNG, particularly in critiques of *wantok*-ism, even if the more harm is caused by those who embezzle or otherwise abscond from both kinship and official obligations.

WITNESSING CORRUPTION

Public servants of all pay grades and affiliations working in Parliament constantly talked about corruption. They reproduced a globally recognisable modernist framing of corruption as either a sign of pre-existing backwardness or of present-day societal decay (Muir and Gupta 2018). Sometimes they observed how *wantok*-ism gets in the way of the proper functioning of politics and bureaucracy.

Foreign interests doubtless employ corrupt practices to gain access to Papua New Guinean resources or evade costly responsibilities, and this formed a third prong of PNG corruption discourse, although the perceived influence of this corruption was generally restricted to the relatively small numbers of Papua New Guineans directly involved. More often, corruption occurred among Papua New Guineans because ‘Papua New Guinean ways’ or ‘culture’ were being distorted by ‘outside influences’ and social changes linked to aspects of modernisation and globalisation such as access to social media, cell phones, new gender arrangements and social mobility (e.g. Cox 2021; Macintyre 2011). When a member of the Unity Team spoke candidly with Santos da Costa about the pressure he felt under to act against the public interest, he spoke in terms of being trapped in a system that compelled him to attend to his ‘culture’ in the form of the ‘*wantok* system.’

[...] we come from a culture, we have the *wantok* system, we have connections, we went to school together, we live in the same neighbourhood, so the bond becomes stronger and when we come to places like this [the parliament], we utilise those relationships [...] It is good in our communal society [...] but [...] these are the boundaries. It is hard [...] because coming from a communal society [...] we are the big shot back in the city [...] some of us get drunk by the euphoria of that name, [...] it is really tempting at times, you feel the temptation of giving in.

Peter Kelo observed Parliament from the outside; in 2015 he worked as General Manager of Programmes and Projects at Transparency International PNG. Peter understood decay, not backwardness, as the primary factor during another conversation with Santos da Costa:

Firstly, it was urban culture [where corruption took place], but now there is no difference. In rural areas, it is almost the same. [...] More happens here because here there is more money. [...] It is becoming a kind of culture, a hybrid culture, between our traditional lifestyle because we practiced three

things: giving, sharing, and getting. Now, that practice of giving is almost disappearing, the practice of sharing is almost gone, now everybody wants to get.

Santos da Costa and Pickles often heard one or the other view. Perceived endemic corruption in among Papua New Guineans was always caused either by decay, backwardness, or a combination of the two (*e.g.* Golub 2014:170; Martin 2013:167), and people, in both rural and urban settings, struggle to think of ways to mitigate it. Exasperated letters like the one below, from an election candidate in East Sepik Province in 2002, appear frequently in the national newspapers.

[H]ow did all this start? Or more to the point, who started this? Are our MPs corrupt or is our society corrupt? If our MPs are corrupt where did they come from? Did they fall to earth from outer space or did they come out from society? (The National 2 July 2002 in Gelu 2007:12)

Finding a suitable definition of corruption might seem a good starting point for diagnosing the root cause of corruption, but the definition alone has spawned its own vast literature (May 2007:60–1). Corruption is normatively defined as something along the lines of ‘politics as business.’ Or ‘business as politics.’ Or, as the World Bank has it, ‘the abuse of public office for private gain’ (1997:8). In all cases corruption is seen as an infringement of one notionally sovereign domain onto another, distorting both. Domains such as the public and the private (or state and society; or politics and business; or centralised allocation and the free market; or materialism and the rule of law; or entrusted authority and personal interest) are presented as ideally fixed, unproblematic, inviolable, uncontested, and timeless, varying only in the framework that implements their division (see Nye 1967:419). Two domains are brought into conjunction improperly, such that neither functions as it should, with the modern figure of the disinterested analyst as observer and arbiter. It is corruption as dysfunction that dominates both official (*e.g.* the World Bank) and civil society (*e.g.* Transparency International) positions, and the public administration literature. Writings about corruption in PNG overwhelmingly link corruption to dysfunction resulting from conflicting imperatives (Walton 2013). In the dysfunctional model it is the analyst who witnesses and judges whether corruption is occurring, how dysfunctional it is, and who may speculate on whether the dysfunction comes from without (decay) or within (backwardness).

Characterising corruption as dysfunction elevates modernist forms of governmentality and economic practice and proclaims them to be a universal goal, overseen by a disinterested witness. Culturalist accounts question the grounds for judgements of functionality and dysfunction, aligning with structural-functionalist arguments when they claim that what is labelled corruption may be beyond individuals' volition due to cultural expectations. They argue that customary gifting, for instance, should not be labelled corruption or vilified (see Walton 2013). Culturalist accounts lay agency at the feet of a ‘culture’ which requires wealth for the greater goal of cultural reproduction. Collins (2012) goes so far as to suggest that where collectivism is a dominant cultural characteristic, corruption may function to plug gaps in the system of governance. The corollary to such arguments is that anti-corruption initiatives might reshape the economic rules in a detrimental way, or at least in a manner that benefits extra-national enterprises more than it does local economies. Culturalist arguments illustrate that the label ‘corruption’ carries with it a modernising agenda that problematises its explanatory power, but they also needlessly distinguish material wants from issues of prestige. Walton (2013) concludes that there remains work to be done in articulating how corruption operates in PNG. We agree, adding that PNG corruption is complex in part because transaction-witnessing is a site of intensive and elaborate manoeuvring.

David Kombako developed a hybrid formulation combining cultural and dysfunctional arguments. He perceives ‘corrupt’ actors as culturally embedded peoples demanding personal enfranchisement from a colonial-capitalist system that has collectively impoverished them. Kombako's nuanced framing results in some perspicacious descriptions of corruption in action:

Political leaders build prestige and following through the gifting of grants, development projects, infrastructure services and other resources to their constituencies. State ‘gifting’ becomes a means for constituting political ‘bigmanship’. It is not so much that ‘bigmen’ use the state primarily to accumulate personal wealth (although this practice is increasing rapidly); rather, political leaders use the state to distribute wealth in order to accumulate personal power and status. (Kombako 2007:33; see also Donigi 2007)

Kombako centred his analysis on organisational culture and how, in PNG, organisations have failed to act as impartial witnesses. PNG organisations have proven incapable of distinguishing between permissible culturally derived practices that appear corrupt but should be acceptable, on the one hand, and wilful corruption on the other. The impasse means both proceed largely unchecked. It is this organisational impasse which the Unity Team addressed by attempting to empower Parliament with the KJV Bible.

This is our interpretation as it stands: corruption discourse constantly suggests that a proper, just, impartial witness can, should or does exist if only people could agree upon it. At the same time corruption accusations, anti-corruption rhetoric and measures are often used in a way that might itself be interpreted as corrupt. The pre-learned response available to PNG politicians is to performatively include as many people as one can in your transactions so as to encompass the all too embodied and interested witnesses who might otherwise accuse you of corruption, and organisations lack the grounds and motivation to arbitrate a blurred boundary between what they see as culturally-driven and duplicitous actions.

In a situation where it seems there are no earthly grounds from which an impartial perspective upon proper conduct could be accepted by all, the Unity Team took radical steps. The 2015 emplacement of the KJV Bible in the chamber of Parliament was one of their most striking anti-corruption measures. For the Unity Team anti-corruption measures were *necessarily* Christian measures. Their Christianising efforts aimed to marshal God into acting as a verifiably impartial witness, thereby solving corruption once and for all.

WITH GOD AS MY WITNESS

Throughout early 2015 Santos da Costa found the Unity Team increasingly referring to the Bible as part of Parliamentary business—from writing the Motion to be read on the floor on June 30th, to the political and bureaucratic negotiations required to have the Motion read. Some public servants were tasked with finding out how the 400-year-old Bible could be formally recognised as a document, others to coordinate dates. As they did so, members of the Unity Team began discussing the reasoning behind the Restoration, Reformation and Modernisation Program initiative with Santos da Costa.

Emplacing the Book in Parliament and recognising it as a ‘national treasure’ would affirm Papua New Guinea's commitment to the Word of God, ward off satanic influence and renew Christianity as the national religion (Kanamon 2015; Pokiton 2015; Santos da Costa 2018). But the Unity Team were careful to distinguish these religious aims from their political purposes. The Bible, once ensconced, would have the complementary political effect of becoming a permanent memorandum to MPs. ‘The purpose is to remind politicians of their priorities, to do what is right for the country’, said one Unity Team member. The RRMP saw the Bible as potentially refocusing MPs' attention and thereby preventing allegiance to one's constituency from being enacted in misplaced or inappropriate ways. This goal is captured in the following excerpt of a paid publication released by the Office of the Speaker:

[...] many of our MPs fall victims of being nicknamed ‘Instant ATM’ [...] Local politics, tribal contentions, Melanesian ‘Big-Man’ syndrome and other cultural factors play a part in drawing an MP away from his or her mandated national responsibility as a lawmaker and overseer of the executive government and its bureaucracy. (Zurenouc 2014:40)

Santos da Costa learnt that the primary political issue for the Unity Team was how to deal seriously and practically with culture and tradition as inextricable parts of every Papua New Guineans lifeworld (see Demian 2015; Eves et al. 2014; Schram 2014). For members of the Unity Team, the problem was not necessarily that traditional culture was altogether ungodly and evil, but that the pull of one's place of origin and kinship connections was too strong, too real, and too irresistible to be counteracted by measures such as anti-corruption legislation. The Unity Team perceived politicians engaging in corrupt practices as tragically responsive to their *wantoks'* witnessing gaze, compelled to bring *wantoks* in on their deals and in so doing fulfil their own fantasies of being ‘the big shot back in the city.’

Opposition to the Unity Team's efforts is reflectively instructive. When the KJV Bible arrived in Port Moresby, court proceedings to hold Zurenouc accountable for the destruction of Parliament's carvings in 2013 were ongoing. The appeal was filed by the Director of the National Museum, Dr Andrew Moutu, and PNG's ‘founding father’ and longest serving Prime Minister Sir Michael Somare. Tellingly, the Unity Team wrote off Somare's opposition to their nationalist project, claiming he was motivated by particularistic interests, not national ones. Their evidence was material, it lay in many of the carvings, and the form of the Parliament building itself. Both were created in the style associated with Somare's Province, the East Sepik (and are widely suspected to influence Parliament through ‘Sepik magic’). The carvings, and Somare's protection of them, were seen as inappropriately over-representing the collective interests of a particular clan and a specific province at the cost of Papua New Guinea as a Christian nation. By contrast, Zurenouc figured in his supporters' eyes as the kind of leader whose commitment to God was concurrent with a commitment to the nation as a public, visible space (Santos da Costa 2018). Likewise, the Unity Team saw the placement of the Bible in Parliament as a means to rework the state into a new, Godly form, imbued with a new capacity to witness and judge its politician's and public servant's actions, trumping particularistic interests in the process. In promoting Christianity as a means to achieve commitment to a modern bureaucratic ethos, the Unity Team really thought they had provided the definitive answer to *wantok*-ism.

One member of the Unity Team reflected that the only way people could change their behaviour was by embarking upon a sincere consideration of their own moral values, which would lead them to take the most appropriate decision. Among Evangelical Christians, proper self-conduct may be achieved through everyday practices such as prayer and Bible reading, which provide a means to improve ‘discernment’ (making a choice in accordance with what is revealed by the Words) (Marshall 2009:212). By emplacing the KJV Bible in Parliament the Unity Team introduced an inescapable prompt, forcing elite politicians and public servants to self-reflect at moments of national importance by reminding them that He is watching, and He offers a righteous alternative course of action.

Robbins (2001, 2004) observed that Christian prayer offers a radical departure from the commonplace separation of intent and speech that we identified as limiting the credibility of corruption witnesses among Papua New Guineans. If one accepts that God alone can know one's intentions, then to pray aloud in earshot of others is to speak your truth convincingly in a previously inaccessible way. God can both hear your prayer and know your intentions, so one cannot pray without committing that you do indeed desire the thing you pray for. The ‘omniscient listener elicits a new kind of truthful speaker’ (Robbins 2001:907). God may not make general talk more indicative of truthfulness, but prayer creates

a new kind of talk that is not subject to the same scepticism because He witnesses and verifies your actions.

For Evangelicals, insofar as prayer directs the believer to their interior space, it helps them in their search for God's guidance. Prayer, coupled with reflection upon the scripture, are central to the laborious, and sometimes ambivalent, achievement of discernment as well as recognising God's voice within oneself (Luhmann 2007). Those unable to achieve proper discernment are diagnosed as in a state of 'confusion,' as one member of the Unity Team told Santos da Costa: 'people are caught up in a crossline, "which way do I go?" They are confused now.' This confusion resulted in illicit or immoral actions in Parliament. The Unity Team drew on this theological perspective when they responded to their critics' claims they were fetishising the power of the KJV Bible, countering that they did not expect the Bible to solve corruption once and for all simply by being there; it would instead remind politicians and public servants to follow His perspective. The placement of the Bible at the Parliament's Chamber was therefore a way to draw attention to their vision of Christianity as transcending the kind of parochial politics that ideas around embodied witnessing reinforces.

In thoroughly Christian Papua New Guinea, corruption discourse is welded to the unrelenting, implacably moral gaze of the Christian god (see also Foster 2002:9; Smith 2007:207). More so because Evangelical forms of Christianity have gained many followers in PNG since the 1980s and Evangelicals tend to be more vehement in characterising corruption as a moral failing caused by succumbing to evil and satanic forces (Jorgensen 2005:448; Eriksen and Rio 2017:197–7; Eriksen et al. 2019:168). When the donated Bible was placed in the Parliament's Chamber in 2015, the Unity Team understood themselves as proposing a kind of universalism (*cf.* Handman 2015b) and received praise for tapping 'the blood of every Papua New Guinean' in a way that secular and traditional ideologies could not, reminding the nation that 'we are all brothers and sisters'.

Santos da Costa (2018) has argued that tackling *wantok*-ism in the public administration required people to displace the nexus of relationships that differentiates people from each other, forcing it to the background of one's attention, and bringing forth the nexus that unifies: Christianity. Commitment to God would elicit appropriate behaviour by superseding prior commitments. The Unity Team believed that, by exercising discernment, people would become capable of choosing the sets of relationships that they activated depending on their activities. As seen among Evangelicals in other countries in the Global South, Evangelical Christianity was seen as more than a framework offering a critique of traditional cultures. It was a force capable of enabling people to become good bureaucrats and good citizens with the appropriate vantage point to reform the Parliament and, ultimately, have a positive impact in the nation's development (see also O'Neill 2010:200; Smith 2007:211).

When seeking a Papua New Guinean solution to corruption, seen as caused by a sincere need to include embodied witnesses, Christianity therefore lent itself as a potent disembodied witness that scaled up the sense of 'oneness' by encompassing the whole country and framing the relationship between citizens as one of equality before God.

Our final observation re-clothes the transformative potential of the donated Bible within the existing tradition of coercing witnesses through inclusive transaction. When the special Bible was emplaced, apparently instituting God as a disembodied witness guiding all political decision-making, it also took a familiar form. The Parliament's ceremonial acceptance of the KJV Bible as spiritual wealth *given as a gift* cast the missionary Dr Gene Hood as donor, PNG and Papua New Guineans as recipient, and the Christian God as interested witness.

Members of the Unity Team heightened the impact of the Bible *as gift* by highlighting the gift's unexpectedness at every opportunity. They carefully explained that Hood was inadvertently told about Zurenouc's initiative while in Tambul, Western Highlands Province. Intrigued, Hood visited Parliament, whereupon 'something touched' the avid bible collector. According to Hood's son, Hood realised then and there that the KJV Bible he had felt drawn towards, had acquired with great difficulty and subsequently held for 26 years—despite never feeling it belonged to him—belonged here. As Bialecki argues (2017:95–96), being surprised by one's own motivations and events are a means through which believers feel the divine will as external, transcending human efforts. The events leading up to the donation of the Bible were retrospectively identified as God's work, with participants unaware of the higher purpose of their actions until completion. The gift was therefore both from the missionary and from God, and as in a great many accounts of gifting in PNG, not all agency was attributed to the donor(s). Unity Team members told Santos da Costa that the Speaker's Program 'prompted' Hood to 'release his possession' and their efficacy in completing the chain of events that culminated in the arrival of the Bible was understood as 'evidence' that God had been watching and approved their initiative.

The KJV Bible had enhanced potential to deliver a prosperous future for Papua New Guinea because it locked all politicians into a specific recognised role as recipients, indebted and therefore forced accordingly, knowing that the Almighty is now an interested party. This historic Bible was already an embodiment of previous devout relationships with God, culminating in its selfless donation (under guidance from Him) by the American missionary to the nation of Papua New Guinea. The Unity Team therefore expected it to act as a uniquely suitable point of departure toward yet other positive social outcomes (see also Haynes 2015).

Battaglia argued that '[t]he gift, as a memory, objectifies the subjective experience of relationship [...] it coordinates the different trajectories and perspectives of the donor and the recipient while creating a new point of orientation from which to develop the relationship' (1992:5). For the Unity Team the Word of God embodied in the Bible was expected to elicit growth for Papua New Guinea through the rechannelling of the country's richness to a national purpose instead of seeing its misappropriation due to corruption. Thus, the Unity Team expected the Bible in the Chamber of Parliament to work as a reminder (and what better reminder is there than a debt) to politicians of their commitment to God. By taking the form of a national debt, the Unity Team empowered the KJV Bible to command national attention, transforming and guiding the politicians of PNG in what they considered an appropriate – nationalist – direction.

The Unity Team's initiative—attempting to elevate God as a disembodied witness by appealing to norms of reciprocity—both echoed the coercive efforts of Kewa who folded outside third perspectives into their own terms, and also mobilised the nation and God, thereby upscaling the level of reciprocity. Success, in the Unity Team's eyes, meant forever enmeshing a disembodied witness as the arbiter of rightful political and bureaucratic action. In its role as gift to the nation, the Bible was imagined as drawing all the observers (*i.e.* the Nation) into becoming equal recipients, and thereby included within a new imagined unity brought forth by an act of gift-witnessing.

CONCLUSION

Akhil Gupta demonstrated the utility of 'corruption discourses' to anthropology as a leitmotif for the relationship between local level politicking and notions of the state (1995), stimulating an engagement with the meaning, nuance, utility, and ambivalence of corruption and its discourse (Jauregui 2014; Parry 2000). Internationally, corruption as a rationale for political action has proven problematic, and anti-corruption politics has become an empty signifier at best and a dog whistle at worst (Haller and

Shore 2005). In their thoroughgoing literature review, Muir and Gupta (2018:6) conclude that ambiguity and inconsistency are a feature of corruption discourse that enables its weaponisation, and not merely a bug. We have aimed to add a PNG-centred account to recent anthropological efforts to understand corruption as a self-generating field that feeds upon dysfunctionalist and culturalist understandings (see Smith 2007:224–9).

Whatever people's particular motivations, drawing outsiders into your official transactions can be called corruption, and this is seen as a problem. Potent accusations of corruption draw authority from a witness that exists out of time and across situations. The extent to which this witness can claim impartial legitimacy is heightened in modernist agendas of progress, including in corruption discourse. A solution to the self-perception of corruption was therefore to corral in a witness whose scale matched and exceeded that of the state, the Christian God. When it came, the catalyst was a gift.

This too-graphic commentary by another member of the Unity Team was made in the context of confessing how hard it was to strike a balance between ‘looking after’ your own relatives or *wantoks* and the bureaucrat's job of ‘looking after everyone’.

The Bible is just a catalyst to activate a force that will cause change for the better in this country because physically, politically, economically speaking, ... we will never save this country. This country has been like a woman that has been raped, prostituted for such a long, long time, that it has been impossible to rehabilitate to get that human being back into this noble way of life. Physically it might be healed, but mentally, imagine the scars, the trauma, the effects are going to haunt them. That is the kind of effect we are feeling because of corruption, bribing and stealing, nepotism and all that has been going on for forty years.

Anthropologists have noted that Evangelical Christianity offers either a new discursive field or new social forms with which subjects can engage, criticise and recreate their current reality (*e.g.* Meyer 1998; Robbins 1998). From that vantage point people can ‘critique’ their ‘local culture’ (Handman 2015a:244). In this sense, the Unity Team offered yet another instance of Christianity as a form of veridiction (Marshall 2009:145) that distinguishes itself from others available – such as traditional knowledge and western knowledge – in a given social context. Santos da Costa has argued (2021), however, that the Unity Team offers a case of Pentecostalism conferring a positive attachment to the nation (*cf.* Robbins 1998; Foster 2002:137). Christianity works here not only as a critical tool but as a technology of governance against the background of what the Unity Team defined as the particularistic interests of politicians and bureaucrats. By providing a Christian focal point for the nation, the Unity Team hoped to stimulate the rise of selfless, godly, hard-working leaders and citizens that, in their own view, would be capable of transforming themselves and the nation (Marshall 2009:112). They are not alone, there are a great many organisations emphasising youth that bear the names of their efforts to fulfil this promise: names like the New Generation Party, or Youths Against Corruption Association.

We attempted to problematise the positionality of the observer in PNG corruption discourse by treating it as an ethnographic subject. Occupying that witnessing perspective is a strategic vector in the political machinations that invoke corruption. In PNG the concretisation and transcendence of a moral framework was the necessary condition to build a mass anti-corruption movement, and the most potent, ready-made example of a disembodied witnessing perspective that could be mobilised through coercive acts of righteousness was the Christian God. In other words, it is Christ or corruption in Papua New Guinea, so bring in the witness!

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Endnotes

- 1 The Evangelical missionary in question is Dr Gene Hood. Dr Hood was a pastor of the Independent Nazarene Church of Beech Grove for most his life and founded the Independent Nazarene Church in New Palestine (Indiana) in 2014. He was the owner of various radio towers, stations and programs and his missionary work was mostly aimed at the Global South.
- 2 This vignette has been fictionalized and selectively decontextualized to protect Pickles's confidants.
- 3 Rio reveals an analogous interest in the power of 'third perspectives' on Ambrym Island in Vanuatu (Rio 2007:55, 213), but for practical purposes we confine our interest to Papua New Guinea.

SPIRITUAL HEALING:

Our Healing is about first finding the truth of our unloving and untrue state, coming to understand the full extent of that, how it relates to us and how we relate to it, and all how it makes us feel so demented living life in a stupor.

Healing is about seven Mansion Worlds worth of uncovering the truth of our rebellious state. It's all about becoming progressively more aware of how screwed up we are. So right the way through our Healing, we stay being screwed up all so we can see the truth of how demented we are in all the ways that we are untrue, all the way to the End of our Healing.

What we do heal through our Healing, is all that is stopping us see the truth of ourselves – our untrue and false state.

Mansion World 7: is then about still working with the deepest and residual bad feelings, whilst looking to sort out how you wrongly relate to yourself and others, nature and God because of being unloving; understanding how your relationships are unloving, how you don't connect properly, how unloving you really are and why and fully accepting the truth of it, coming completely to grips with your parents not loving you as you needed to be loved – sorting it all out, including your self and feeling expression difficulties. Then comes transition.

Mansion World 5: is then about going right into the depths of them, feeling how unloved you feel and seeing how unloving you are and how that makes you feel, bringing out the majority of your pain, your misery, fear, anger, guilt, hatred, boredom, terror, rejection, nothingness, feeling powerless, alone and abandoned, and so on. Each progression is full on, all the way.



IT IS
NOT THIS WAY

Mansion World 3: is for waking up to the truth that you're not loving and starting to get in touch with your pain, starting to accept your bad feelings, starting to work with them instead of rejecting them.



COMMERCIAL IN CONFIDENCE



Papua New Guinea

<https://www.cia.gov/the-world-factbook/countries/papua-new-guinea/>

Background

Papua New Guinea (PNG) occupies the eastern half of the island of New Guinea; the western half is part of Indonesia. PNG was first settled between 50,000 and 60,000 years ago. Its harsh geography of mountains, jungles, and numerous river valleys kept many of the arriving groups isolated, giving rise to PNG's ethnic and linguistic diversity. Around 500 B.C., Austronesian voyagers settled along the coast. Spanish and Portuguese explorers periodically visited the island starting in the 1500s, but none made it into the country's interior. American and British whaling ships frequented the islands off the coast of New Guinea in the mid-1800s. In 1884, Germany declared a protectorate -- and eventually a colony -- over the northern part of what would become PNG and named it German New Guinea; days later the UK followed suit on the southern part and nearby islands and called it Papua. Most of their focus was on the coastal regions, leaving the highlands largely unexplored.

The UK put its colony under Australian administration in 1902 and formalised the act in 1906. At the outbreak of World War I, Australia occupied German New Guinea and continued to rule it after the war as a League of Nations Mandate. The discovery of gold along the Bulolo River in the 1920s led prospectors to venture into the highlands, where they found about 1 million people living in isolated communities. The New Guinea campaign of World War II lasted from January 1942 to the Japanese surrender in August 1945. After the war, Australia combined the two territories and administered PNG as a UN trusteeship. In 1975, PNG gained independence and became a member of the Commonwealth.

Between 1988-1997, a secessionist movement on the island province of Bougainville, located off the eastern PNG coast, fought the PNG Government, resulting in 15,000-20,000 deaths. In 1997, the PNG Government and Bougainville leaders reached a cease-fire and subsequently signed a peace agreement in 2001. The Autonomous Bougainville Government was formally established in 2005. Bougainvilleans voted in favour of independence in a 2019 non-binding referendum. The Bougainville and PNG governments are in the process of negotiating a roadmap for independence, which requires approval by the PNG parliament.

Geography

Location

Oceania, group of islands including the eastern half of the island of New Guinea between the Coral Sea and the South Pacific Ocean, east of Indonesia

Geographic coordinates

6 00 S, 147 00 E

Map references

Oceania

Area

total: 462,840 sq km

land: 452,860 sq km

water: 9,980 sq km

LAND AREA

Papua New Guinea	462,840 km ²
PNG less lakes	452,860 km ²
England	130,280 km ²
Tasmania Aust	68,401 km ²
Victoria Aust	227,444 km ²
New South Wales	801,150 km ²

Area - comparative

slightly larger than California

Area comparison map:Land boundaries

total: 824 km

border countries (1): Indonesia 824 km

Coastline

5,152 km

Maritime claims

territorial sea: 12 nm

continental shelf: 200-m depth or to the depth of exploitation

exclusive fishing zone: 200 nm

measured from claimed archipelagic baselines

Climate

tropical; northwest monsoon (December to March), southeast monsoon (May to October); slight seasonal temperature variation

Terrain

mostly mountains with coastal lowlands and rolling foothills

Elevation

highest point: Mount Wilhelm 4,509 m

lowest point: Pacific Ocean 0 m

mean elevation: 667 m

Natural resources

gold, copper, silver, natural gas, timber, oil, fisheries

Land use

agricultural land: 2.6% (2018 est.)

arable land: 0.7% (2018 est.)

permanent crops: 1.5% (2018 est.)

permanent pasture: 0.4% (2018 est.)

forest: 63.1% (2018 est.)

other: 34.3% (2018 est.)

Irrigated land

0 sq km (2022)

Major rivers (by length in km)

Sepik river source and mouth (shared with Indonesia) - 1,126 km; Fly river source and mouth (shared with Indonesia) - 1,050 km



Population distribution

population concentrated in the highlands and eastern coastal areas on the island of New Guinea; predominantly a rural distribution with only about one-fifth of the population residing in urban areas

Natural hazards

active volcanism; the country is subject to frequent and sometimes severe earthquakes; mud slides; tsunamis

volcanism: severe volcanic activity; Ulawun (2,334 m), one of Papua New Guinea's potentially most dangerous volcanoes, has been deemed a Decade Volcano by the International Association of Volcanology and Chemistry of the Earth's Interior, worthy of study due to its explosive history and close proximity to human populations; Rabaul (688 m) destroyed the city of Rabaul in 1937 and 1994; Lamington erupted in 1951 killing 3,000 people; Manam's 2004 eruption forced the island's abandonment; other historically active volcanoes include Bam, Bagana, Garbuna, Karkar, Langila, Lolobau, Long Island, Pago, St. Andrew Strait, Victory, and Waiowa; see note 2 under "Geography - note"

Geography - note

note 1: shares island of New Guinea with Indonesia; generally east-west trending highlands break up New Guinea into diverse ecoregions; one of world's largest swamps along southwest coast

note 2: two major food crops apparently developed on the island of New Guinea: bananas and sugarcane

note 3: Papua New Guinea is one of the countries along the Ring of Fire, a belt of active volcanoes and earthquake epicenters bordering the Pacific Ocean; up to 90% of the world's earthquakes and some 75% of the world's volcanoes occur within the Ring of Fire

People and Society

Population

total: 10,046,233
male: 5,092,262
female: 4,953,971 (2024 est.)
 comparison rankings: female 95; male 93; total 93

Nationality

noun: Papua New Guinean(s)
adjective: Papua New Guinean

Ethnic groups

Melanesian, Papuan, Negrito, Micronesian, Polynesian

Languages

Tok Pisin (official), English (official), Hiri Motu (official), some 839 living indigenous languages are spoken (about 12% of the world's total)

note: Tok Pisin, a creole language, is widely used and understood; English is spoken by 1%-2%; Hiri Motu is spoken by less than 2%

Religions

Protestant 64.3% (Evangelical Lutheran 18.4%, Seventh Day Adventist 12.9%, Pentecostal 10.4%, United Church 10.3%, Evangelical Alliance 5.9%, Anglican 3.2%, Baptist 2.8%, Salvation Army 0.4%), Roman Catholic 26%, other Christian 5.3%, non-Christian 1.4%, unspecified 3.1% (2011 est.)

note: data represent only the citizen population; roughly 0.3% of the population are non-citizens, consisting of Christian 52% (predominantly Roman Catholic), other 10.7% , none 37.3%

Age structure

0-14 years: 37.1% (male 1,902,272/female 1,825,471)

15-64 years: 58.9% (male 2,991,479/female 2,923,410)

65 years and over: 4% (2024 est.) (male 198,511/female 205,090)

2023 population pyramid:

Dependency ratios

total dependency ratio: 60.5

youth dependency ratio: 55.5

elderly dependency ratio: 5

potential support ratio: 20.1 (2021 est.)

Median age

total: 21.7 years (2024 est.)

male: 21.6 years

female: 21.9 years

comparison ranking: total 190

Population growth rate

2.26% (2024 est.)

comparison ranking: 30

Birth rate

28.1 births/1,000 population (2024 est.)

comparison ranking: 31

Death rate

5.4 deaths/1,000 population (2024 est.)

comparison ranking: 186

Net migration rate

0 migrant(s)/1,000 population (2024 est.)

comparison ranking: 94

Population distribution

population concentrated in the highlands and eastern coastal areas on the island of New Guinea; predominantly a rural distribution with only about one-fifth of the population residing in urban areas

Urbanisation

urban population: 13.7% of total population (2023)

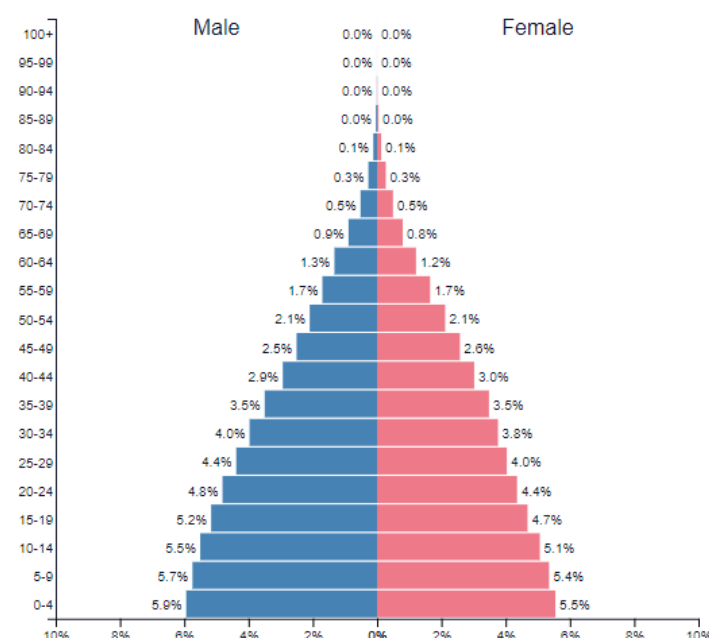
rate of urbanization: 2.91% annual rate of change (2020-25 est.)

total population growth rate v. urban population growth rate, 2000-2030

Papua New Guinea ▼

2025

Population: 10,762,816



Major urban areas - population

410,000 PORT MORESBY (capital) (2023)

Sex ratio**at birth:** 1.05 male(s)/female**0-14 years:** 1.04 male(s)/female**15-64 years:** 1.02 male(s)/female**65 years and over:** 0.97 male(s)/female**total population:** 1.03 male(s)/female (2024 est.)Mother's mean age at first birth

21.9 years (2016/18)

note: data represents median age a first birth among women 25-49Maternal mortality ratio

192 deaths/100,000 live births (2020 est.)

comparison ranking: 47Infant mortality rate**total:** 32 deaths/1,000 live births (2024 est.)**male:** 35.3 deaths/1,000 live births**female:** 28.6 deaths/1,000 live birthscomparison ranking: total 43Life expectancy at birth**total population:** 70.1 years (2024 est.)**male:** 68.3 years**female:** 71.9 yearscomparison ranking: total population 181Total fertility rate

3.79 children born/woman (2024 est.)

comparison ranking: 28Gross reproduction rate

1.85 (2024 est.)

Contraceptive prevalence rate

36.7% (2016/18)

Drinking water source**improved:** urban: 86.2% of population

rural: 41.5% of population

total: 47.5% of population

unimproved: urban: 13.8% of population

rural: 58.5% of population

total: 52.5% of population (2020 est.)

Current health expenditure

2.5% of GDP (2020)

Physician density

0.07 physicians/1,000 population (2019)

Sanitation facility access**improved:** urban: 57.8% of population

rural: 18.2% of population

total: 23.5% of population

unimproved: urban: 42.2% of population

rural: 81.8% of population

total: 76.5% of population (2020 est.)

Obesity - adult prevalence rate

21.3% (2016)

comparison ranking: 90Alcohol consumption per capita**total:** 1.26 litres of pure alcohol (2019 est.)**beer:** 0.6 litres of pure alcohol (2019 est.)**wine:** 0.06 litres of pure alcohol (2019 est.)**spirits:** 0.6 litres of pure alcohol (2019 est.)**other alcohols:** 0 litres of pure alcohol (2019 est.)comparison ranking: total 144Tobacco use**total:** 39.3% (2020 est.)**male:** 53.5% (2020 est.)**female:** 25.1% (2020 est.)comparison ranking: total 5Currently married women (ages 15-49)

65.5% (2023 est.)

Child marriage**women married by age 15:** 8%**women married by age 18:** 27.3%**men married by age 18:** 3.7% (2018 est.)Education expenditures

1.4% of GDP (2020 est.)

comparison ranking: 193Literacy**definition:** age 15 and over can read and write**total population:** 64.2%**male:** 65.6%**female:** 62.8% (2015)

People - note

the indigenous population of Papua New Guinea (PNG) is one of the most heterogeneous in the world; PNG has several thousand separate communities, most with only a few hundred people; divided by language, customs, and tradition, some of these communities have engaged in low-scale tribal conflict with their neighbours for millennia; the advent of modern weapons and modern migrants into urban areas has greatly magnified the impact of this lawlessness

Environment

Environment - current issues

rain forest loss as a result of growing commercial demand for tropical timber; unsustainable logging practices result in soil erosion, water quality degradation, and loss of habitat and biodiversity; large-scale mining projects cause adverse impacts on forests and water quality (discharge of heavy metals, cyanide, and acids into rivers); severe drought; inappropriate farming practices accelerate land degradation (soil erosion, siltation, loss of soil fertility); destructive fishing practices and coastal pollution due to run-off from land-based activities and oil spills

Environment - international agreements

party to: Antarctic Treaty, Biodiversity, Climate Change, Climate Change-Kyoto Protocol, Climate Change-Paris Agreement, Desertification, Endangered Species, Environmental Modification, Hazardous Wastes, Law of the Sea, Marine Dumping-London Convention, Nuclear Test Ban, Ozone Layer Protection, Ship Pollution, Tropical Timber 2006, Wetlands

signed, but not ratified: Comprehensive Nuclear Test Ban

Climate

tropical; northwest monsoon (December to March), southeast monsoon (May to October); slight seasonal temperature variation

Land use

agricultural land: 2.6% (2018 est.)

arable land: 0.7% (2018 est.)

permanent crops: 1.5% (2018 est.)

permanent pasture: 0.4% (2018 est.)

forest: 63.1% (2018 est.)

other: 34.3% (2018 est.)

Urbanization

urban population: 13.7% of total population (2023)

rate of urbanization: 2.91% annual rate of change (2020-25 est.)

total population growth rate v. urban population growth rate, 2000-2030

Revenue from forest resources

2.08% of GDP (2018 est.)

comparison ranking: 33

Revenue from coal

0% of GDP (2018 est.)

comparison ranking: 95

Air pollutants**particulate matter emissions:** 8.89 micrograms per cubic meter (2019 est.)**carbon dioxide emissions:** 7.54 megatons (2016 est.)**methane emissions:** 11.05 megatons (2020 est.)Waste and recycling**municipal solid waste generated annually:** 1 million tons (2014 est.)**municipal solid waste recycled annually:** 20,000 tons (2016 est.)**percent of municipal solid waste recycled:** 2% (2016 est.)Major rivers (by length in km)

Sepik river source and mouth (shared with Indonesia) - 1,126 km; Fly river source and mouth (shared with Indonesia) - 1,050 km

Total water withdrawal**municipal:** 220 million cubic metres (2020 est.)**industrial:** 170 million cubic metres (2020 est.)**agricultural:** 1 million cubic metres (2020 est.)Total renewable water resources

801 billion cubic meters (2020 est.)

Government

Country name**conventional long form:** Independent State of Papua New Guinea**conventional short form:** Papua New Guinea**local short form:** Papuaniugini**former:** German New Guinea, British New Guinea, Territory of Papua and New Guinea**abbreviation:** PNG**etymology:** the word "papua" derives from the Malay "pauah" describing the frizzy hair of the Melanesians; Spanish explorer Ynigo ORTIZ de RETEZ applied the term "Nueva Guinea" to the island of New Guinea in 1545 after noting the resemblance of the locals to the peoples of the Guinea coast of AfricaGovernment type

parliamentary democracy under a constitutional monarchy; a Commonwealth realm

Capital**name:** Port Moresby**geographic coordinates:** 9 27 S, 147 11 E**time difference:** UTC+10 (15 hours ahead of Washington, DC, during Standard Time)**time zone note:** Papua New Guinea has two time zones, including Bougainville (UTC+11)**etymology:** named in 1873 by Captain John MORESBY (1830-1922) in honour of his father, British Admiral Sir Fairfax MORESBY (1786-1877)

Administrative divisions

20 provinces, 1 autonomous region*, and 1 district**; Bougainville*, Central, Chimbu, Eastern Highlands, East New Britain, East Sepik, Enga, Gulf, Hela, Jiwaka, Madang, Manus, Milne Bay, Morobe, National Capital**, New Ireland, Northern, Southern Highlands, Western, Western Highlands, West New Britain, West Sepik

Independence

16 September 1975 (from the Australia-administered UN trusteeship)

National holiday

Independence Day, 16 September (1975)

Legal system

mixed legal system of English common law and customary law

Constitution

history: adopted 15 August 1975, effective at independence 16 September 1975

amendments: proposed by the National Parliament; passage has prescribed majority vote requirements depending on the constitutional sections being amended – absolute majority, two-thirds majority, or three-fourths majority; amended many times, last in 2016

International law organization participation

has not submitted an ICJ jurisdiction declaration; non-party state to the ICCt

Citizenship

citizenship by birth: no

citizenship by descent only: at least one parent must be a citizen of Papua New Guinea

dual citizenship recognized: no

residency requirement for naturalization: 8 years

Suffrage

18 years of age; universal

Executive branch

chief of state: King CHARLES III (since 8 September 2022); represented by Governor General Grand Chief Sir Bob DADAE (since 28 February 2017)

head of government: Prime Minister James MARAPE (since 30 May 2019)

cabinet: National Executive Council appointed by the governor general on the recommendation of the prime minister

elections/appointments: the monarchy is hereditary; governor general nominated by the National Parliament and appointed by the chief of state; following legislative elections, the leader of the majority party or majority coalition usually appointed prime minister by the governor general pending the outcome of a National Parliament vote

election results: James MARAPE re-elected prime minister; National Parliament vote - 105 out of 118

Legislative branch

legislature name: National Parliament

legislative structure: unicameral

number of seats: 118 (all directly elected)

electoral system: plurality/majority

scope of elections: full renewal

term in office: 5 years

most recent election date: 7/4/2022 to 7/22/2022

parties elected and seats per party: Papua & Niugini Union Pati (PANGU) (39); People's National Congress Party (PNC) (15); United Resource Party (URP) (11); Others (40); Independents (10)

percentage of women in chamber: 2.7%

expected date of next election: July 2027

Judicial branch

highest court(s): Supreme Court (consists of the chief justice, deputy chief justice, 35 justices, and 5 acting justices); National Courts (consists of 13 courts located in the provincial capitals, with a total of 19 resident judges)

judge selection and term of office: Supreme Court chief justice appointed by the governor general upon advice of the National Executive Council (cabinet) after consultation with the National Justice Administration minister; deputy chief justice and other justices appointed by the Judicial and Legal Services Commission, a 5-member body that includes the Supreme Court chief and deputy chief justices, the chief ombudsman, and a member of the National Parliament; full-time citizen judges appointed for 10-year renewable terms; non-citizen judges initially appointed for 3-year renewable terms and after first renewal can serve until age 70; appointment and tenure of National Court resident judges NA

subordinate courts: district, village, and juvenile courts, military courts, taxation courts, coronial courts, mining warden courts, land courts, traffic courts, committal courts, grade five courts

National heritage

total World Heritage Sites: 1 (cultural)

selected World Heritage Site locales: Kuk Early Agricultural Site

Economy

Economic overview

lower middle-income Pacific island economy; primarily informal agrarian sector; natural resource-rich; key liquefied natural gas exporter; growing young workforce; slow post-pandemic recovery; increasingly impoverished citizenry; sustainable inflation

Real GDP (purchasing power parity)

\$43.371 billion (2023 est.)

\$42.093 billion (2022 est.)

\$39.82 billion (2021 est.)

note: data in 2021 dollars

comparison ranking: 133

Real GDP growth rate

3.04% (2023 est.)

5.71% (2022 est.)

-0.78% (2021 est.)

note: annual GDP % growth based on constant local currency

comparison ranking: 107

Real GDP per capita

\$4,200 (2023 est.)

\$4,100 (2022 est.)

\$4,000 (2021 est.)

note: data in 2021 dollarscomparison ranking: 185GDP (official exchange rate)

\$30.729 billion (2023 est.)

note: data in current dollars at official exchange rateInflation rate (consumer prices)

2.3% (2023 est.)

5.25% (2022 est.)

4.48% (2021 est.)

note: annual % change based on consumer pricescomparison ranking: 46Credit ratings**Moody's rating:** B2 (2016)**Standard & Poors rating:** B- (2020)**note:** The year refers to the year in which the current credit rating was first obtained.GDP - composition, by sector of origin**agriculture:** 17% (2023 est.)**industry:** 36.3% (2023 est.)**services:** 42% (2023 est.)**note:** figures may not total 100% due to non-allocated consumption not captured in sector-reported datacomparison rankings: services 189; industry 36; agriculture 47GDP - composition, by end use**household consumption:** 43.7% (2017 est.)**government consumption:** 19.7% (2017 est.)**investment in fixed capital:** 10% (2017 est.)**investment in inventories:** 0.4% (2017 est.)**exports of goods and services:** 49.3% (2017 est.)**imports of goods and services:** -22.3% (2017 est.)Agricultural products

oil palm fruit, coconuts, bananas, fruits, sweet potatoes, game meat, yams, root vegetables, sugarcane, vegetables (2022)

note: top ten agricultural products based on tonnageIndustries

oil and gas; mining (gold, copper, and nickel); palm oil processing; plywood and wood chip production; copra crushing; construction; tourism; fishing; livestock (pork, poultry, cattle) and dairy farming; spice products (turmeric, vanilla, ginger, cardamom, chili, pepper, citronella, and nutmeg)

Industrial production growth rate

-0.59% (2023 est.)

note: annual % change in industrial value added based on constant local currency
comparison ranking: 160

Labour force

3.252 million (2023 est.)

note: number of people ages 15 or older who are employed or seeking work
comparison ranking: 102

Unemployment rate

2.65% (2023 est.)

2.69% (2022 est.)

2.91% (2021 est.)

note: % of labour force seeking employment
comparison ranking: 33

Youth unemployment rate (ages 15-24)

total: 3.7% (2023 est.)

male: 4.5% (2023 est.)

female: 2.9% (2023 est.)

note: % of labour force ages 15-24 seeking employment
comparison ranking: total 188

Remittances

0.03% of GDP (2023 est.)

0.05% of GDP (2022 est.)

0.01% of GDP (2021 est.)

note: personal transfers and compensation between resident and non-resident individuals/households/entities

Budget

revenues: \$5.268 billion (2022 est.)

expenditures: \$6.156 billion (2022 est.)

note: central government revenues and expenses (excluding grants/extra-budgetary units/social security funds) converted to US dollars at average official exchange rate for year indicated

Public debt

48.19% of GDP (2022 est.)

note: central government debt as a % of GDP
comparison ranking: 111

Taxes and other revenues

14.77% (of GDP) (2022 est.)

note: central government tax revenue as a % of GDP
comparison ranking: 142

Current account balance

\$4.183 billion (2023 est.)

\$4.567 billion (2022 est.)

\$3.284 billion (2021 est.)

note: balance of payments – net trade and primary/secondary income in current dollars
comparison ranking: 37

Exports

\$12.93 billion (2023 est.)

\$14.862 billion (2022 est.)

\$11.032 billion (2021 est.)

note: balance of payments – exports of goods and services in current dollars
comparison ranking: 103

Exports - partners

Japan 26%, China 22%, Australia 11%, South Korea 10%, Taiwan 9% (2022)

note: top five export partners based on percentage share of exports

Exports - commodities

natural gas, gold, palm oil, crude petroleum, copper ore (2022)

note: top five export commodities based on value in dollars

Imports

\$7.192 billion (2023 est.)

\$8.568 billion (2022 est.)

\$6.43 billion (2021 est.)

note: balance of payments - imports of goods and services in current dollars
comparison ranking: 136

Imports – partners

China 26%, Australia 23%, Singapore 16%, Malaysia 9%, Indonesia 4% (2022)

note: top five import partners based on percentage share of imports

Imports - commodities

refined petroleum, rice, plastic products, excavation machinery, trucks (2022)

note: top five import commodities based on value in dollars

Reserves of foreign exchange and gold

\$3.901 billion (2023 est.)

\$3.983 billion (2022 est.)

\$3.24 billion (2021 est.)

note: holdings of gold (year-end prices)/foreign exchange/special drawing rights in current dollars
comparison ranking: 121

Debt - external

\$7.387 billion (2023 est.)

note: present value of external debt in current US dollars
comparison ranking: 59

Exchange rates

kina (PGK) per US dollar -

Exchange rates:

3.59 (2023 est.)

3.519 (2022 est.)

3.509 (2021 est.)

3.46 (2020 est.)

3.388 (2019 est.)

Energy

Electricity access

electrification – total population: 19% (2022 est.)

electrification – urban areas: 65.1%

electrification – rural areas: 14.2%

Electricity

installed generating capacity: 1.263 million kW (2022 est.)

consumption: 4.524 billion kWh (2022 est.)

transmission/distribution losses: 318.563 million kWh (2022 est.)

comparison rankings: transmission/distribution losses 71; consumption 132; installed generating capacity 131

Electricity generation sources

fossil fuels: 74.8% of total installed capacity (2022 est.)

solar: 0.1% of total installed capacity (2022 est.)

hydroelectricity: 16.5% of total installed capacity (2022 est.)

geothermal: 8.3% of total installed capacity (2022 est.)

biomass and waste: 0.3% of total installed capacity (2022 est.)

Coal

imports: 9,000 metric tons (2022 est.)

Petroleum

total petroleum production: 32,000 bbl/day (2023 est.)

refined petroleum consumption: 27,000 bbl/day (2022 est.)

crude oil estimated reserves: 159.656 million barrels (2021 est.)

Natural gas

production: 10.837 billion cubic meters (2022 est.)

consumption: 166.98 million cubic meters (2022 est.)

exports: 10.67 billion cubic meters (2022 est.)

proven reserves: 183.125 billion cubic meters (2021 est.)

Carbon dioxide emissions

4.375 million metric tonnes of CO₂ (2022 est.)

from petroleum and other liquids: 4.048 million metric tonnes of CO₂ (2022 est.)

from consumed natural gas: 328,000 metric tonnes of CO₂ (2022 est.)

comparison ranking: total emissions 138

Energy consumption per capita

6.565 million Btu/person (2022 est.)

comparison ranking: 161

Communications

Telephones – fixed lines**total subscriptions:** 166,000 (2021 est.)**subscriptions per 100 inhabitants:** 2 (2021 est.)comparison ranking: total subscriptions 124Telephones – mobile cellular**total subscriptions:** 4.818 million (2021 est.)**subscriptions per 100 inhabitants:** 48 (2021 est.)comparison ranking: total subscriptions 126Telecommunication systems

general assessment: fixed-line tele-density in Papua New Guinea has seen little change over the past two decades; progress in the country's telecom sector has come primarily from mobile networks, where accessibility has expanded considerably in recent years, with population coverage increasing from less than 3% in 2006 to more than 90% by early 2021; the MNOs operate networks offering services based on GSM, 3G, and 4G, depending on location; GSM is prevalent in many rural and remote areas, while 3G and 4G are centred more on urban areas; MNOs' investments in 4G are growing, though GSM still represents the bulk of all mobile connections owing to the low penetration of smartphones and the concentration of high-speed data networks predominantly in high value urban areas; a lack of sufficient competition and investment in the wire line segment has driven up prices and hampered network coverage and quality; infrastructure deployment costs are high, partly due to the relatively low subscriber base, the difficult terrain, and the high proportion of the population living in rural areas; fixed telecom infrastructure is almost non-existent outside urban centres, leaving most of the population underserved; PNG is the Pacific region's largest poorly developed telecom market, with only around 22% of its people connected to the internet; this falls far behind the recommended targets set in the country's draft National Broadband Policy, which aimed to provide universal mobile broadband access; low international capacity has meant that internet services are slow and unreliable; two subsea cables connect PNG to Australia (landing at Sydney) and the United States (Guam); despite the improvement in recent years, the country is still impacted by a connectivity infrastructure deficit, making it reliant on more expensive alternatives such as satellites, also weighing on the affordability of services for end-users; the government granted a license to Starlink at the beginning of 2024, which should improve digital access in rural areas (2023)

domestic: fixed-line nearly 2 per 100 and mobile-cellular is 48 per 100 persons (2021)

international: country code - 675; landing points for the Kumul Domestic Submarine Cable System, PNG-LNG, APNG-2, CSCS the PPC-1 submarine cables to Australia, Guam, PNG and Solomon Islands; and CS² to PNG, Solomon Islands, and Australia; satellite earth station - 1 Intelsat (Pacific Ocean) (2023)

Broadcast media

5 TV stations: 1 commercial station (TV Wan), 2 state-run stations, (National Broadcasting Corporation and EMTV - formerly a commercial TV station previously owned by Fiji Television Limited but PNG's

Telikom purchased it in Jan 2016, hence being state-run); 1 digital free-to-view network launched in 2014, and 1 satellite network Click TV (PNGTV) launched in 2015; the state-run NBC operates 3 radio networks with multiple repeaters and about 20 provincial stations; several commercial radio stations with multiple transmission points as well as several community stations; transmissions of several international broadcasters are accessible (2023)

Internet country code .pg

Internet users

percent of population: 32% (2021 est.)

Broadband - fixed subscriptions

total: 21,000 (2020 est.)

subscriptions per 100 inhabitants: 0.2 (2020 est.)

comparison ranking: total 165

Transportation

National air transport system

number of registered air carriers: 6 (2020)

inventory of registered aircraft operated by air carriers: 48

annual passenger traffic on registered air carriers: 964,713 (2018)

annual freight traffic on registered air carriers: 30.93 million (2018) mt-km

Civil aircraft registration country code prefix P2

Airports 535 (2024)

comparison ranking: 14

Heliports

3 (2024)

Pipelines

264 km oil (2013)

Roadways

total: 24,862 km

paved: 2,647 km

unpaved: 22,215 km (2015)

comparison ranking: total 108

Waterways

11,000 km (2011)

comparison ranking: 14

Merchant marine

total: 205 (2023)

by type: container ship 6, general cargo 89, oil tanker 4, other 106

comparison ranking: total 65

Ports**total ports:** 22 (2024)**large:** 0**medium:** 0**small:** 6**very small:** 16**ports with oil terminals:** 8**key ports:** Kavieng Harbor, Kieta, Port Moresby, Rabaul, Vanimo, Wewak Harbor

Military and Security

Military and security forces

Papua New Guinea Defense Force (PNGDF): Land Element, Maritime Element, Air Element

Ministry of Internal Security: Royal Papua New Guinea Constabulary (RPNGC) (2024)

Military expenditures

0.3% of GDP (2023 est.)

0.3% of GDP (2022 est.)

0.4% of GDP (2021 est.)

0.4% of GDP (2020 est.)

0.3% of GDP (2019 est.)

comparison ranking: 164Military and security service personnel strengths

approximately 2,500 active-duty PNGDF troops (2023)

Military equipment inventories and acquisitions

the PNGDF is lightly armed; the Land Force has no heavy weapons while the Air and the Maritime forces have a handful of light aircraft and small patrol boats provided by Australia (2024)

Military service age and obligation

18-27 for voluntary military service for men and women; no conscription (2024)

Military – note

The Papua New Guinea Defence Force (PNGDF) is a small and lightly armed force tasked with defence of the country and its territories against external attack, as well as internal security and socio-economic development duties; following some inter-tribal violence in Wapenamanda in early 2024, the PNGDF was given arrest powers.

The PNGDF was established in 1973, and its primary combat unit, the Royal Pacific Islands Regiment (RPIR), is descended from Australian Army infantry battalions comprised of native soldiers and led by Australian officers and non-commissioned officers formed during World War II to help fight the Japanese; the RPIR was disbanded after the war, but re-established in 1951 as part of the Australian Army where it continued to serve until Papua New Guinea (PNG) gained its independence in 1975, when it became part of the PNGDF

PNG's security partners include Australia, France, Indonesia, New Zealand, the UK, and the US; the US and PNG signed a defence cooperation agreement in 2023, which included a shiprider agreement that provides the opportunity for PNG personnel to work on US Coast Guard and US Navy vessels, and vice

versa, to tackle maritime crime such as illegal fishing; the agreement also allowed the US military to develop and operate out of bases in PNG with the PNG Government's approval (2024).

Transnational Issues

Refugees and internally displaced persons

refugees (country of origin): 11,432 (Indonesia) (mid-year 2022)

IDPs: 91,000 (tribal conflict, inter-communal violence) (2022)

stateless persons: 15 (2022)

Trafficking in persons

tier rating: Tier 3 — Papua New Guinea does not fully meet the minimum standards for the elimination of trafficking and is not making significant efforts to do so; therefore, Papua New Guinea remained on Tier 3; for more details, go to: <https://www.state.gov/reports/2024-trafficking-in-persons-report/papua-new-guinea/>

Illicit drugs

transit point for smuggling drugs such as methamphetamine and cocaine; major consumer of cannabis.

Pascas - Papua New Guinea
Pascas - PNG

Papua New Guinea

https://www.everyculture.com/No-Sa/Papua-New-Guinea.html#google_vignette

Culture Name **Papua New Guinean**

Alternative Names ***Niugini* (Pidgin English)**

Orientation

Identification. Papua is probably derived from the Malay word *papuwah* ("fuzzy hair"). In 1545, a Spanish explorer called the island *Nueva Guinea*. In 1884, the western half of New Guinea was officially recognised as Dutch New Guinea, the northeastern section became German New Guinea, and the southeastern quarter became British New Guinea. In 1905, Australia took over the territory, renaming it the Territory of Papua. After World War II, the British and German territories were combined and jointly administered by Australia as the Territory of Papua and New Guinea. In 1975, the country became Papua New Guinea or, officially, the Independent State of Papua New Guinea.

Location and Geography. Papua New Guinea consists of eastern New Guinea along with New Britain, New Ireland, Bougainville, and six hundred small islands and archipelagoes. The land area is over 178,000 square miles (462,000 square kilometres), with the mainland accounting for 80%. The western half of the island is the Indonesian province of Irian Jaya. To the south is Australia, and to the east and southeast are the Solomon Islands and other Melanesian countries. To the north and northwest are the Philippines, South Korea, and Japan.

The central mountain chain extends the length of the island and is covered in tropical rain forest. Upland valleys and the headwaters of fast-flowing rivers descend to the coast through some of the world's largest swamps.

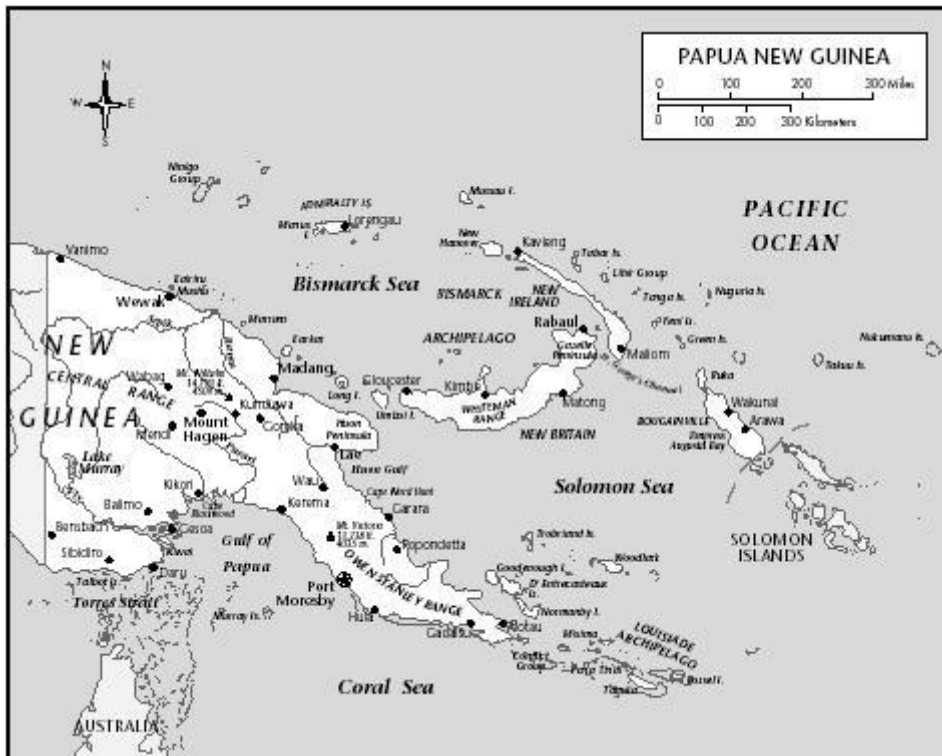
Papua New Guinea has a tropical monsoon climate and is generally hot and humid, although the climate varies from one area to another.

Over 75% of the nation is covered in rain forest. Swamp forest is found in the poorly drained lowlands, and sago palm is a staple food of the people living there. Around Port Moresby and in drier areas to the west are grassy plains and savanna woodlands.

Demography. The 1990 census showed a population of 3,761,954. Over half the population was under age 20. With an annual growth rate of 2.3%, the population topped four million by 1992 and is expected to grow to more than five million by the year 2000. (Consider 11,000,000 in 2025.) Around 85% of the population lives in small villages and rural outposts; the other 15% is concentrated in ten major urban areas where most of the non-Melanesian population of about 25,000 resides. The largest cities are Port Moresby with a population over 220,000, Lae (90,000), Madang (30,000), Mt Hagen (45,000), Wewak (23,000), and Goroka (25,000).

Linguistic Affiliation. Well over one thousand languages are spoken throughout New Guinea. After Colonisation, Papua New Guineans needed to communicate with one another and with outsiders. On German (and later Australian) plantations and wherever individuals speaking different languages met, a pidgin language referred to as Neo-Melanesian or Melanesian Pidgin developed. Now known as *Tok Pisin* ("talk pidgin"), Melanesian Pidgin is spoken throughout Papua New Guinea. While English is taught in school and is the official language of business and government, Tok Pisin is a symbol of

national identity and a preferred means of communication. Hiri Motu, a trade language that originated on the south coast in Papua among participants in a traditional trade network, is spoken only in that area.



Papua New Guinea

Symbolism. While preparing for independence and attempting to promote national identity, leaders and artists drew on symbols reflecting the nation's unique cultural and natural diversity and continuing traditions. The national flag is a rectangle divided diagonally from the top left corner to the bottom right. The upper triangle is red with a yellow bird of paradise; the lower triangle is black with five white stars representing the Southern Cross. Black, red, and yellow are traditional

colours in many Papua New Guinean societies. Items of traditional exchange (*kina* shells, pigs) are prominent on the currency. The Southern Cross symbolises the country's close relations with other South Pacific nations. The national song, "O Arise All You Sons," reflects a commitment to Christianity in its references to God and the "Lord".



History and Ethnic Relations

Emergence of the Nation. Before colonisation, an individual's identity was grounded in his or her kin group and rarely extended beyond the kin groups of close relatives and in-laws. While an individual may have shared a language and culture with tens of thousands of persons, only leaders and other unusual individuals spent time outside the villages nearest to his or her "place." After colonisation, Papua New Guineans experienced political, social, and economic integration. Missionaries and administrators suppressed "tribal" warfare to allow freedom of movement and integrated villagers into the colonial economy as plantation workers and mission helpers. Missionary activities also led to the spread of Christianity and Western education; the building of roads, airstrips, and radio stations; and the shared experience of racial prejudice directed at local peoples by many whites.

Colonisation and change were uneven, with island and coastal areas colonised before the interior and some groups resisting change for decades. Outsiders did not visit the highlands until the 1930s, and some areas were first contacted as late as the 1970s. Differences in education and economic development contributed to ethnic and class differences.

National Identity. In the 1960s, Australia moved toward liberating Papua New Guinea by establishing self-government and a House of Assembly and building institutions of higher learning to train an educated elite to serve the country.

The focus on higher education was matched by efforts to foster closeness and national pride among the students that would cut across ties with *wantoks* (those in the same language group) and flow outward to the rest of the country. Students were taught to express their experiences in poetry, music, stories, and art that dealt with the "beauty of village life," the opposite sex, pride in their cultures, and the question of how they could lead the country into the modern world without becoming selfish. Regardless of this soul-searching, class differences are emerging as educated parents with good jobs provide for their children's future, and there is increasing intermarriage between persons of different cultural background who mingle in school and at work. Communicating in English or Tok Pisin, many couples fail to pass on their mother tongues to their children, alienating their village kin.

Ethnic Relations. Before independence on 16 September 1975, a number of micro-nationalist movements threatened secession from a nation that many felt was a colonial invention. Papua Besena emerged in 1973 under the leadership of Josephine Abaijah. Its objective was to free Papua from Australian colonial rule and unification with the more heavily populated New Guinea. In March 1975, Papua Besena declared Papuan independence but did not go beyond that symbolic act.

In 1964, the discovery of copper in Bougainville resulted in the construction of a giant copper mine. It was argued that the profits from the mine would benefit all of Papua New Guinea. Bougainvilleans were suspicious of the motives of the Australians and the expatriate company and resentful of the mainland Papua New Guineans who were brought in to build the mine. In November 1988, a guerrilla operation began that became the Bougainville Revolutionary Army (BRA). The conflict continued throughout the 1990s and has been difficult for the police and defence forces that have been pitted against fellow citizens.

Urbanism, Architecture, and the Use of Space

Before European settlement, there were no towns. Thousands of villages and hamlets were connected by narrow paths, customs, and networks of marriage and trade partners. Bush material houses were temporary as people moved with their new gardens and as alliances dissolved and re-formed. Men spent their nights with other men and boys in elaborate men's houses, while their wives and female relatives slept and ate in smaller women's houses. Most villages were home to more than one kin group. With colonisation, dispersed settlements were combined into larger villages for easier administration and the provision of education and health care. The first towns grew up around mission and administrative centres, near airstrips, or on hillsides overlooking good harbors. Towns were small, and homes and non-residential structures were simple one-story buildings. The first Papua New Guineans to live in towns were men. Many workers were chosen from nearby villages to which they were expected to return at night, but some lived in servants' quarters (*boi haus*) or company barracks. The exclusion of New Guineans from areas of European settlement was maintained almost up until independence. After World War II, there was an expansion of economic opportunities for both colonisers and local peoples, resulting in a rapid growth of towns and an increase in urban migration as men, and later their wives and children, came to town seeking employment, education, and excitement. The Australians tried to control the influx by building company housing for workers and their families and denying residency rights to other migrants, but that policy was only partly successful. "Squatter" settlements became stepping-stones for migrants who came to test the waters in town and migrants who wanted to save money to invest in their villages. They have become islands of safety in crime-filled towns as wantoks band together, apart from other groups.

In preparing for independence, colonial and Papua New Guinean officials built institutions such as the National Arts School, where students and other artists and architects used traditional and modern elements in designs for buildings in the capital and elsewhere.

Papua New Guineans continue to be ambivalent about the expense and violence of town life. Markets, parks, and shopping centres draw thousands of visitors every day, most of whom are interested in observing the spectacle and meeting up with wantoks to gossip or plan group events. Airports are crowded with travellers' friends and families, onlookers, and unemployed youths observing the movements of people from around the world.



Three men in a bachelor house in Omarakana, Kiriwina, Trobriand Island. Traditionally, even married men lived in separate houses from their wives.

Food and Economy

Food in Daily Life. Staples include starchy vegetables (wild sago, breadfruit, yams, taro, sweet potatoes, and rice) complemented by wild greens, several varieties of bananas, and coconuts,

mango, and other fruits. Domestication of animals and hunting provide fowl, pork, and meat from birds, marsupials, turtles, and cassowaries. In riverine and coastal areas, fish and shellfish may form a significant part of the diet. Villagers cook two meals a day, boiling or roasting the food. Earth ovens are dug on ceremonial grounds for special occasions. Leftovers, sugarcane, and coconut milk are consumed while people work in their gardens. Tea is drunk at all times. Urban restaurants provide international cuisine to those who can afford it. *Kai* bars (fast-food stands) are popular. Food taboos vary and are often temporary, as with restrictions on pregnant women and initiates. Others are totemic, involving plants or animals that are symbolic of kin groups. Still others are relational; for example, a

son-in-law may not consume food in the presence of his mother-in-law.

Food Customs at Ceremonial

Occasions. Papua New Guinea is renowned for ceremonial occasions at which hundreds of pigs or other valuables are distributed to guests. Competitive feasting ("fighting with food") between big men and chiefs features oratory, dancing, singing, drumming, and feasting that go on for days, along with the payment of bride-prices and other exchanges. Special drinks were rarely part of such ceremonies in the past, but now beer and alcohol are often part of major exchanges. Papua New Guineans celebrate non-traditional holidays such as Christmas and Easter, but rarely with the exuberance or expense involved in a traditional feast.



A group of people gather in front of a store in Mount Hagen.

Basic Economy. Villagers produce most of their own food, and many towns-people plant gardens and rely on open-air markets for fruits and vegetables sold by village women using *kina* for currency. Urban supermarkets import an array of expensive foods and other items. Most residents rely on small trade stores for rice, sugar, tea, and tinned fish, as well as soap, clothing, blankets, kerosene lanterns, and matches.

Land Tenure and Property. Most land is vested in kin groups and allocated according to need. Individual land ownership is not common; individuals may own a grove of banana trees but not the land they grow on. While land normally passes from father or mother's brother to children or nieces and nephews, the intended recipients provide much assistance and gifts to the "owners" before the land passes to their care. Migrants who fail to participate in village exchanges risk being "dispossessed" in favour of people who have supported local landowners.

Commercial Activities. Commerce is centred in the towns. Papua New Guinea developed its own television station in the late 1980s, and radio news and entertainment shows reach most villages. Tourism brings forty thousand visitors a year, mostly to the Sepik River and Trobriands. The road system is limited. Port Moresby is cut off from the rest of the country except by air and ship. With most places being difficult to reach, there are many undeveloped areas and labour migration is high.

Major Industries. The major industries are extractive. In addition to gold mining and oil drilling, major industries include coffee, copra, cocoa, cattle, oil palm, timber and wood-chip mills, and tuna canneries.

Trade. Traditional artefacts and carvings are sold throughout the world but provide only a small income. Important exports are copper, gold, coffee, cocoa, copra, coconut oil, and timber. Imports include machinery and transport equipment, food and live animals, manufactured goods, and pharmaceuticals.

Division of Labour. Outside the cities there is little specialisation. The village division of labour is by age and gender, with men and women cooperating to feed their families from gardening and other subsistence activities and children and older persons assisting in a variety of ways. Cash crops generally are owned by men, but men and women tend and harvest them. Urban specialisation is served by local schools, and few residents are educated abroad.

Social Stratification

Classes and Castes. There are no castes and only recent evidence of the slow emergence of classes. Economic inequality, however, cuts across ethnic and cultural boundaries. The common perception is of a country divided into "elites" and "grassroots," with the grassroots including most villagers and low-income earners in town and the elites being educated, higher-income persons, "coffee millionaires," and other entrepreneurs. Social interaction is intense as elites attend clan affairs and are expected to open their homes to wantoks at any hour.

There is evidence of growing disparities in the lifestyles and opportunities of elites versus grassroots and of the emergence of a middle class. Most villagers are not poor. Daily life is simple with few of the expenses of urban life. Villagers invest their cash income and traditional wealth in the social and political relations that maintain their place in village society. The elites and the middle class, however, must balance the expenses of living in town with investments in larger kin groups. While the demands of wantoks can act as a powerful levelling force, higher-income families are investing in productive businesses and ensuring that their children have the same class privileges they do.

Symbols of Social Stratification. There are many expensive restaurants and night spots in Port Moresby and other big cities, and the highways are jammed with imported cars. While some elites dress

down for work and social occasions in clothes bought at second-hand stores or wear the grassroots fashion for women, the *laplap* and the *meri* blouse, many buy their clothes from fashionable boutiques and department stores or overseas. Wealthy citizens have invested in properties outside the country in anticipation of retirement or a people's revolution.

Political Life

Government. Papua New Guinea is an independent Commonwealth nation that achieved independence on 16 September 1975 from the Australian-administered United Nations trusteeship. It is a parliamentary democracy with a governor general representing the British Crown, a prime minister and cabinet, and a 109-member unicameral, popularly elected parliament. The legal system is based on English common law. There is a Supreme Court in which the chief justice is appointed by the governor general on the recommendation of the National Executive Council. Other judges are appointed by the Judicial and Legal Services Commission. There is universal suffrage, and the voting age is 18 years. In 1977, the Organic Law on Provincial Government resulted in decentralisation. There are nineteen provinces (former colonial districts), each with an elected assembly, premier, and cabinet. There is also a National Capital District. At the local level there are local government councils that lost power as provincial governments gained government resources and funds. Corruption and other difficulties led to the abolition of provincial governments in 1995 and their replacement with a local government structure headed by governors in each province.

Leadership and Political Officials. Most traditional leaders achieved influence by building extensive networks of exchange partners and supporters. The characteristic "big man" was hardworking, skilled in oratory, personable, intelligent, generous, and the husband of more than one wife. Big men still exist, but their influence has lessened because they cannot control the global forces affecting their communities. Candidates for higher office must build multiple local power bases, an expensive and delicate political operation that often results in questionable campaign practices and eventual electoral disappointment and single terms of office. There are many political parties, and prime ministers must forge coalitions. Parties are unstable and hard to distinguish on the basis of substantive issues. Prime ministers rarely stay in office for the full five years, and parliament members switch parties frequently.



A man splitting a sago palm trunk using traditional tools.

Social Problems and Control. There are both village and national court systems. Village courts use custom rather than English law, a situation that sometimes results in injustice from the point of view of the larger society. A chief ombudsman can resolve some conflicts between the two systems, but his reach rarely extends beyond Port Moresby.

Policing a large and thinly populated country is difficult, and many citizens fear the police. Rural police sometimes compensate for inadequate manpower by using excessive force with lawbreakers; and urban police can be equally brutal. Crimes go unreported because citizens fear police brutality or prefer to handle the offenders, who are often kin, themselves. The police have been known to take the law into

their own hands, as has the Papua New Guinea Defence Force. The nation's "law and order" problem is multifaceted, but the depredations of youthful gangs, outbreaks of rioting and looting, and the resurgence of tribal warfare are major sources of disorder and misery.

Military Activity. The nation's only major military action has been the ongoing conflict with the Bougainville Revolutionary Army. In the late 1970s and 1980s, there were fears of an Indonesian invasion across the border with Irian Jaya. A small guerrilla freedom movement of no more than four hundred men used the sparsely populated border area to stage attacks against the Indonesian army and then flee to the Papua New Guinea side. Unwilling to contemplate war with the much larger Indonesia, Papua New Guinea used its armed forces to send refugees back across the border and capture rebels.

Social Welfare and Change Programs

There is little support for social welfare and change programs. There is no social security system, few institutions to help the mentally ill or handicapped, and no welfare programs or food stamps. Part of the problem is the government's need to spend money on roads, schools, and basic infrastructure for a population thinly spread over a rugged countryside. Another problem is the belief that the extended family or village will always care for its own. Nonetheless, Papua New Guinea has supported offensives against several social problems, including wife beating and the rise in AIDS and other sexually transmitted diseases (STDs).



Houses in Eware Village in Morobe.

Nongovernmental Organisations and Other Associations

Nongovernmental organisations and voluntary associations help residents confront rapid social and economic changes. Organisations with multiple aid programs include the Australian International Development Assistance Bureau (AIDAB), the [United Nations Development Programme](#) (UNDP), and the International Red Cross. AIDAB's Women in Development Fund targets women as beneficiaries of financial and educational support, teaching business and management training, giving women start-up funds, and encouraging family planning and women's political involvement. The UNDP office in Port Moresby officially opened in 1975.

Voluntary organisations include Canadian University Services Overseas (CUSO), [Japan International Cooperation Agency](#) (JICA), the U.S. Peace Corps, and British Voluntary Service Overseas (VSO). Community Aid Abroad (Australia) and Ecological Enterprises support or enhance the work of the Papua New Guinea Integral Human Development Trust, a literacy and awareness resource group with

twenty-three member organisation that is involved in programs for [progressive social](#) change. It has trained over two thousand young men and women as village literacy teachers and runs an AIDS awareness program and the Cross-Cultural Awareness Program for immigrant workers and volunteers.

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Gender Roles and Statuses



Division of Labour by Gender. Village subsistence centres on horticulture, with men clearing forests and bush so that their wives can plant gardens and tend pigs. Some crops, such as bananas, sugarcane, and cash crops (such as coffee and cocoa) are planted and tended by men. While women often help pick cash crops, most of the income goes to men. Men build houses and fences, while women make grass skirts and net bags (*bilums*). Women do the daily cooking, while men butcher pigs for feasts. Both men and women look after small children, with a father tending his infant while the mother weeds her gardens. In town, most women do domestic chores and child care while their husbands are at work. Women with jobs employ extended kin to do chores. In both towns and villages, men who do women's work are stigmatised as "rubbish men." Working women do not experience the same stigma, although they suffer prejudice and sexual harassment if they appear too independent and assertive.

A decorative wood carving on a village hut in Kaminabit Village, near the Sepik River.

The Relative Status of Women and Men. Trobriand chiefs and others who go on open seas *Kula* (exchange) expeditions and give away yam harvests at the annual yam festival gain authority and privilege, and a chief may have many wives and expect commoners to bow in his presence. However, without female relatives to participate in female exchange events and redeem matri-lineage lands and honour, those men's power would evaporate. Among the Gende and many other societies, big men achieve their positions by investing in feasts, bride-prices, and other exchange needs of their partners and followers. To do this, big men need many wives and female helpers to raise food and pigs to give away. Hardworking women are a man's most valuable asset, and husbands who do not consider their wives' interests risk losing them to other men. Women's procreative power induces men to go to great lengths in initiation and other rituals to strengthen themselves for contact with women and achieve a balance or edge in gender relations. In the towns, men and women are redefining their relations. With less education and fewer job opportunities, women do not contribute much income to urban households and as a consequence suffer the infidelities and physical abuses of men who feel burdened by the demands of family and the high expectations extended kin place on employed men, especially those who earn high salaries. Village women help pay back their own bride-prices and assist men in raising cash crops. Some rural women earn money by selling vegetables in urban markets.

Marriage, Family, and Kinship

Marriage. The choice of a marriage partner is rarely left to the individual. After initiation into adult society, young men and women spend time with the opposite sex in supervised courtship sessions. Ideal marriage partners are hardworking and attractive. Clan exogamy is a must, and parents hope their daughters will marry prosperous suitors whose kin pay large bride-prices and who will be good allies in

exchange and war. Women pressed into incompatible marriages can return home or threaten suicide. If those strategies fail, young women may run away with lovers or commit suicide.

Men are more likely to be unmarried, as polygyny is practiced and big men attract a greater share of wives. In Gende society, as many as 10% of adult males are polygynous at some time. Divorce occurs even in areas where Catholicism is practiced. Often it is the women who initiate it, as men are loath to lose a female worker. After divorce, most adults remarry unless they are very old and living with children or grandchildren.

As Papua New Guineans become more involved in the cash economy and urbanisation, marriage patterns are being transformed. Bride-price inflation is one response to economic inequality. The practice of women competing for men rather than men trying to attract women is having an impact on marital politics throughout the nation. Women are in an insecure position, especially urban women who must tolerate domestic abuse and infidelity to hold on to their husbands.

Domestic Unit. The basic village household consists of a husband, a wife, their unmarried children, and perhaps the husband's parents. Extended families live in adjacent houses, gathering frequently for meals, companionship, work parties, and ceremonies. Men's houses are no longer common, although



young men may live with other bachelors. Household decisions involve consensus between able-bodied adults, although young wives defer to older members. Residence is usually patrilocal. Less common is matrilocality and avunculocality. Neolocality occurs only in towns. Even then, a couple may be joined by their parents and other kin.

Wife of Papua New Guinea chief applies face paint. Marriages are usually arranged, but women in poor marriages may return home or commit suicide.

Inheritance. Land and property rights generally pass from parents to children or from uncles to nieces and nephews. These kin relations are extended to other members in an individual's kin group. All these persons have an interest in the prosperity of the kin group, and those of the younger generation who contribute the most to that prosperity are likely to receive the most.

Reciprocity is a key element, and nonkin can become "sons" and "daughters" of a group if they contribute generously to group

affairs. While women generally do not use clan or lineage lands, they retain the option to do so by contributing to group exchanges.

Kin Groups. The important kin groups are patrilineal and matrilineal lineages and clans. Clan members do not necessarily live on clan land. Women marry out, and migrants move far from their ancestral territories to find wage employment and other benefits in town. All the members of a kin group, however, must participate in clan affairs, contributing to bride-prices and other exchanges and helping with initiation and mortuary ceremonies. Clans and lineages can shrink and disappear through deaths and indifference. Persons join other clans, allying themselves with their wives' clans or being adopted as children. An important asset is the land a clan's members hold in common. Land is valuable and a way of life for 85% of the population. It is also a form of social security for persons living in towns, most of whom actively engage in kin group affairs to maintain their rural option.

Socialisation

Infant Care. Most babies are born outside the village in a birth hut or garden house, where mother and child spend the first few days or weeks after the birth in relative isolation, gathering strength and hiding from malevolent forces. For the next several years, mothers nurse their babies, and the babies are

carried everywhere and played with by adoring relatives. In many societies, there is a small feast when the baby, especially a first child, is around a year old to celebrate its existence and let the parents show their appreciation to all those who made its birth possible, including the mother's family and the bride-price supporters.

Child Rearing and Education. Child rearing is indulgent until age five or six for girls and a few years older for boys. Children explore their environment and run free most of the day. Corporal punishment is rare as people believe a child's spirit may leave its body if the child is hit or frightened. A troublesome child is left alone or ignored. If necessary, such children may be taken to the bush or a garden house to act out or sulk. Children are taught by example. Little girls follow in their mothers' and older sisters' footsteps, at first doing child minding or running errands, and later helping in the gardens. Boys spend a longer time playing with other boys but eventually collect firewood and carry water and, later, clear bush and hunt or fish with their fathers. Older boys and girls may go through separate initiation or puberty ceremonies to prepare them for marriage and adulthood. Rituals and taboos are elaborate, arduous, and sometimes terrifying. Young men and women are taught the meanings and responsibilities of their genders to prepare them for social responsibilities and marriage, including sexuality. Badness in children is not something parents blame themselves for; evil spirits may cause a child to be selfish and cruel, in which case, the parents hire a medium.

Higher Education. Higher education is a goal of many parents, especially for their sons. Many parents worry about the physical dangers urban life holds for women. The urban job market is competitive, and some parents are not impressed with the value of a high school or college education, knowing that education does not guarantee a job. Many school leavers and unemployed graduates cause trouble in towns and villages. Parents spend their education dollars on only the brightest, most socially responsible children.

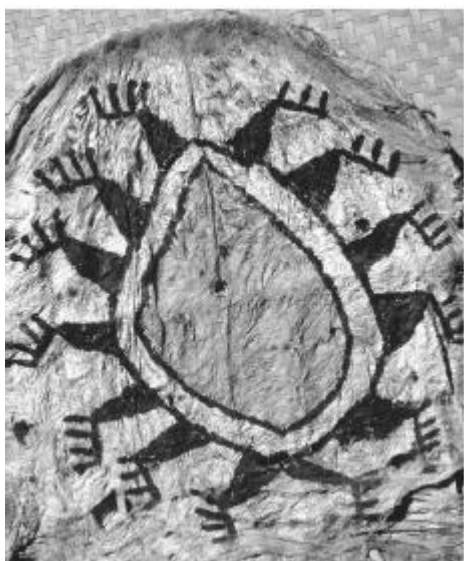
Etiquette

In village society, etiquette centres on reciprocity and being hospitable to guests and unexpected visitors. Feasting exchange partners has an urban equivalent in parties where workmates and wantoks are welcome along with their spouses and children. Reciprocity is expected but is not always possible, putting barriers between individuals of different income levels. One custom that everyone can participate in is sharing betel nut (*buai*). Relations between older and younger and male and female are relaxed. On meeting, men and women of different ages clasp hands or clasp one another around the waist. Couples do not openly express affection in public, but friends of the same sex may hold hands while walking. It is not rude to stare or for persons to crowd one another at counters or stand very close. In chiefly societies, commoners must bow before chiefs and are prohibited from eating foods reserved for the chief and his family.

Religion

Religious Beliefs. The first mission in eastern New Guinea was the London Missionary Society, which in 1871 set up mission teachers from the Loyalty Islands on islands adjacent to and on the Papuan mainland. Some New Guineans resisted the changes missionaries represented, while others accepted opportunities for new forms of wealth, power, and age and gender relations. Working for the mission sometimes provided young men with an income that allowed them to support and choose brides. Schooled in Christian ethics, young women often refused to have bride-prices paid for them. More often, Papua New Guineans have sought to blend old and new religions. Cargo cults aimed at acquiring the wealth and power of outsiders through blends of Christian and local rituals have been common. Today, indigenised forms of Christianity seek to control the human condition in a period of insistent and significant change.

Most societies have stories telling how superhuman beings created the natural world and society, inventing food plants, pigs and pig exchanges, male and female cults, sorcery, and other aspects of



culture. In some societies, such deities are important in male and female cults; in others, they have little to do with present fortunes. Instead, sorcerers and witches, the spirits of deceased ancestors, nonhuman forest spirits, and monsters command the attention of the living. Another common belief is that the physical and nonphysical worlds are intertwined and that the well-being of living humans is directly related to the maintenance of proper social ties, adherence to taboos, and the propitiation of spirits. Except in the case of infants and the very old, death is not natural but results from wrongdoing or oversights on the part of the living.

Tapa cloth stretched onto a cane framework is decorated by a painting of an insect.

Religious Practitioners. The pragmatic focus of their religions and the absence of a hierarchy is reflected in the intense involvement of Papua New Guineans in the ritual maintenance of their own spiritual and physical well-being. Only in a few chiefly

societies do hereditary chiefs and their henchmen act as religious specialists. More generally, it is expected that all adults will acquire magic spells used in gardening, healing or preventing minor illnesses, and love magic. Many people possess a knowledge of sorcery or witchcraft. Big men often purport to be powerful spirit mediums and to possess both healing powers and deadly war sorcery. Witches are deviant or marginalised individuals who are suspected of using their relations with spirits and other cosmic forces to harm members of their own groups.

Rituals and Holy Places. Many rituals focus on health and fertility, such as male and female initiation rituals. Aimed at bringing about the maturation and future success of the initiates, initiation involves seclusion in the forest or a menstrual hut, fasting and food taboos, and body mutilation. Initiates seek contact with spirit guides who will help them throughout their lives and even marry spirit women on occasion. Initiation and other ceremonies focus on eliciting the help of ancestors and the living and are accompanied by the exchange of valuables and food. In preparation for war or in compensation for war deaths, a group may sacrifice hundreds of pigs to call forth the aid of the ancestors. [Cannibalism](#) and head-hunting—not universally practiced—were often aimed at rejuvenation or acquiring the bravery and good characteristics of the deceased, with wives eating a portion of their husbands' dead bodies to incorporate their virility and young warriors displaying enemies' heads as symbols of their own magic and efficacy.

Death and the Afterlife. When a person is near death or has died suddenly, mediums are called in to discover the causes and the identity of the sorcerer or witch who may have been involved. Appropriate rituals and sacrifices are performed to prevent death or free the deceased's spirit. Once death has occurred, relatives gather to express their sorrow, wailing and sometimes chopping off fingers, pulling teeth, shaving hair, or pulling out facial hairs. Burial is now common. In the past a corpse might be cremated, thrown in a river or buried at sea, or left in a tree to rot. The dry bones might be buried under a house floor to provide protection to the living with the jawbone worn around the neck of a relative or leader. Rituals believed to help the deceased accommodate to their new state occur at the funeral and at later mortuary ceremonies. Spirits may be encouraged to stay near the living. Some are sent off to a "place of spirits" not far from the living, on mountaintops or in the forest. Funerals and mortuary ceremonies are times to pay off the deceased's debts, recognise his or her accomplishments, and restore friendly relations among the living by exchanging wealth.

Medicine and Health Care

Along with plant medicines and traditional therapies for treating physical symptoms, patients and caregivers use rituals designed to overcome or ascertain the causes of sickness and mental illness, such as ruptured social relations, sorcerers, and ghost attacks. People make use of both Western and traditional treatments in dealing with symptoms while turning to traditional medicine to cure the underlying social and cultural causes of illness. Urban areas have adequate medical staffing in hospitals and clinics. Rural areas are serviced by a thinly spread system of aid posts and small health centres. Aid post workers have only the barest knowledge of first aid. Some village women are trained in midwifery and community-based family-planning services. Trained nurses and paramedics are rare, and doctors even more so. In 1992, there was one doctor for every six thousand persons. In rural areas, health care focuses on first aid and treating chronic diseases such as malaria and pneumonia. Attempts are made to deal with the special health concerns of women and children, including family planning, pregnancy and childbirth, and nutrition and growth. Infant and child mortality rates have dropped, with the most recent figures showing sixty-seven of every one thousand infants dying before the age of twelve months, but women's nutritional needs are not as well met. In many areas, women and girls are fed significantly less than men and boys, resulting in weight loss, anaemia, osteoporosis, and greater susceptibility to illness. AIDS, gonorrhoea, and syphilis are spreading. Urban use of alcohol, tobacco, sugar, and fatty foods has resulted in increased rates of disease. Medical, sports, and nutrition services and exercise classes are springing up in towns.

Secular Celebrations

There are many local and provincial celebrations, including New Year's Day ([1 January](#)), Easter, the Port Moresby Show in mid-June, Remembrance Day (23 July) to commemorate World War II, the Highlands Show in August or September, Independence Day (16 September), and Christmas.

The Arts and Humanities

Support for the Arts. In 1972, the government established the Creative Arts Centre (CAC) to train and support individuals, stage exhibitions, and commission work for national and private projects. In 1976, the CAC became the National Arts School. After Independence, the government supported the arts to promote a national culture. The completion of the parliament building in 1984 marked the apex of national artistic culture.

Literature. After the 1960s, historians and others took a greater interest in oral history and folklore. Oral traditions relating to clan genealogies, initiation and mortuary chants, magic and sorcery, and the teaching of children about their cultures were collected and analysed, and some were published. In the 1960s and 1970s, there was also an interest in modern Papua New Guinea writing in English. Publishing outlets include the journals *Bikmaus Ondobondo*, and *The PNG Writer*. Autobiographies have been published by overseas companies and by the National Research Institute.

Graphic Arts. The National Arts School offers courses in graphic design, textile design, fine arts, and music. Students are encouraged to generate contacts and income for themselves and the school. In addition to helping with large-scale projects such as the National Parliament, the National Museum, and the Papua New Guinea Banking Corporation building in Port Moresby, students have been involved in designing publicity for the Port Moresby Show, and making murals, carved screens, and sculptures for shopping centres. Pottery is enjoying a renaissance as potters combine modern techniques with traditional designs. Tourists buy replicas or actual artefacts in local markets and several shops in Port Moresby. Tourism and the international art market fuel cottage industry production of wood carvings. Colourful string bags are produced and sold by women.

Performance Arts. In 1975, the National Cultural Council funded the Raun Raun Theatre, a popular theatre movement that attempts to transpose traditional cultural forms into contemporary theatre and address the concerns of rural society.

The State of the Physical and Social Sciences

With the development of institutions such as the University of Papua New Guinea (UPNG), the National Research Institute (formerly the Institute of Applied Social and Economic Research), and the PNG Institute of Medical Research in the 1960s and 1970s, Papua New Guinea has become a place where local and foreign scientists and academics engage in long-term [interdisciplinary](#) research. Perhaps the social science that has gained the most has been anthropology. Other subjects taught at UPNG include biology, business and economics, education, law, and medicine. In recent years, the UPNG's law faculty, the Law Reform Commission, NRI, and other national bodies and visiting researchers have focused on a number of pressing law and order issues, including violence against women, rioting and political corruption, the resurgence of tribal fighting, gangs, and conflicts over compensation for resource development. The Papua New Guinea Institute of Medical Research in Goroka and Madang sponsors research on a range of topics, including sexuality, STDs, nutrition, growth and development, infant mortality, and the epidemiology of health and disease.

PAPUA NEW GUINEA PRESENT CONDITION

Papua New Guinea MoC	No. of Countries	Living in urban slums	Average Life Expectancy	Human Development Index	Happiness Index	Education Index	Per Capita Income 2023 PPP
202	1	45%+	65.5	0.555	5.0	0.439	US\$4,174

and

Papua New Guinea MoC	Population	Median Age	Political Rights & Civil Liberties	Unemployment	Poverty	Crime per 100K	Per Capita Income 2023
202	12,000,000	22.6	62 partly free	2.65%	40.0%+	9.4	US\$2,497

MENTAL HEALTH IN PAPUA NEW GUINEA

<https://borgenproject.org/mental-health-in-papua-new-guinea/>

16 September 2023



Nestled in Oceania and comprising numerous smaller islands, Papua New Guinea (PNG) boasts a landscape as diverse as it is captivating. A tapestry woven with mountains, rainforests and coasts offers a backdrop for a profound cultural mosaic — one adorned with over 800 languages and the legacy of indigenous heritage. Yet, within this beauty lies the challenge of limited access to health care, education and foundational infrastructure. Furthermore, there is a broad range of diverse mental health concerns in Papua New Guinea.

5 Facts about Mental Health in Papua New Guinea

1. **Limited Access to Services** – Research shows that PNG has about 748,000 cases of mental illness, ranging from anxiety disorders to eating disorders. Yet, despite national efforts, the development of small psychiatry units within provincial hospitals is almost non-existent. While there might be an upturn in the number of trained mental health nurses, the bulk of program graduates veers toward broader medical fields, forsaking mental health facilities and psychiatric institutions to wrestle with staff shortages. Broadly speaking, PNG's health services struggle with a lack of resources and support, casting a shadow over the country's health care landscape. In this intricate equation, mental health, despite its vital significance, is marginalised, drawing even less focus than other crucial health care components.

2. **Stigma and Cultural Beliefs** – Stigma casts its shadow across many nations, yet in PNG, it creates a paralysing fear that deters those dealing with mental health issues from seeking help. The apprehension stems from the haunting thought of losing not just the support of loved ones but also the respect of peers. In a society where some diminish the gravity of mental health concerns, those grappling with such challenges are unfairly deemed weak, leading to a forfeiture of the respect they rightfully deserve.

3. **Post-Traumatic Stress Disorder (PTSD)** – PNG has weathered prolonged spells of social discord, particularly evident in regions like Bougainville and the Highlands. Triggered by specific traumatic social events, post-traumatic stress disorder has emerged as a pressing mental health concern within PNG's landscape, warranting focused attention.

4. **Lack of Government Efforts** – The imperative to improve mental health lies in a nation's government actively engaging in public education and furnishing resources for mental health services. Regrettably, in PNG, the availability of such services, alongside other essential support systems, remains limited. Consequently, individuals often find themselves compelled to seek solace in traditional healers, given the absence of viable alternatives. The pandemic has exacerbated this already critical scenario, effectively severing the connection between people and their trusted local traditional healers due to restrictions on physical interactions. Recently in PNG's new National Health Plan 2021-30, **there is no mention of mental health.**

5. **Headstret** – Fortunately, PNG receives support from a non-governmental organisation (NGO) known as Headstret. This organisation is dedicated to eradicating the stigma surrounding mental health disorders within societies, like that of PNG. It strives to raise awareness about mental health challenges through promoting well-being education. Its Facebook page, established in 2019, Headstret has 3,700 supporters globally.

Conclusion

Papua New Guinea's multifaceted geographical landscape, coupled with its linguistically intricate composition, gives rise to numerous challenges. The stigma around mental health issues is a significant deterrent for patients seeking assistance, underscoring the crucial roles that services and education play. The prevailing reality reveals a dearth of adequate measures being taken in this regard. Given this circumstance, individuals hailing from various nations have a unique opportunity to make a positive impact by fostering awareness, enlightening others and offering resources to assist those who are grappling with such issues. One notable example is the organisation known as Headstret, which is diligently working to alleviate numerous mental health challenges in Papua New Guinea.

<https://www.mhinnovation.net/organisations/headstret>

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Papua New Guinea – Access to Electricity around 10-15%

<https://www.worldbank.org/en/news/press-release/2021/04/06/papua-new-guinea-improved-access-to-reliable-affordable-energy>

Electricity access in Papua New Guinea (PNG) remains extremely low, with only an estimated 13% of the population having access to grid-connected electricity. Less than 10% of the population has access to electricity, and where power is available, it is often unreliable. Despite abundant energy resources, the country's electricity access rate is around 10-15%.

Papua New Guinea – Literacy Rate around 64%

<https://countryeconomy.com/demography/literacy-rate/papua-new-guinea>

Papua New Guinea - Literacy rate						
Date	Adult literacy rate female	Adult literacy rate male	Adult literacy rate	Adult literacy rate 15-24 female	Adult literacy rate 15-24 male	Adult literacy rate 15-24
2010	57.90%	65.29%	61.60%	71.40%	64.57%	67.90%
2000	50.92%	63.45%	57.34%	64.06%	69.13%	66.68%

Papua New Guinea – Internet Coverage

<https://datareportal.com/reports/digital-2024-papua-new-guinea>

Papua New Guinea in early 2024:

- There were **2.81 million** internet users in Papua New Guinea at the start of 2024, when internet penetration stood at **27.0 percent**.
- Papua New Guinea was home to **1.10 million** social media users in January 2024, equating to **10.6 percent** of the total population.
- A total of **3.84 million** cellular mobile connections were active in Papua New Guinea in early 2024, with this figure equivalent to **36.9 percent** of the total population.

WorldData.info

<https://www.worlddata.info/oceania/papua-new-guinea/telecommunication.php>

Compared to the United States, Papua New Guinea is massively lagging behind in the development of telecommunications. Under the country code +675, there were a total of 4.99 million connections in 2023. Among them were 4.82 million mobile phones, which corresponds to an average of 0.48 per person. In the US, this figure is 1.2 mobile phones per person

PROVE THAT THE PRODUCT DOES WHAT YOU SAY IT CAN DO:

12 April 2022 was the date when a pair had their first appreciation of nearing their completion of their personal Feeling Healing. This heralds the date when the first people on Earth considered that their personal healing of what they had personally taken on of the Rebellion and Default is achievable. It is this pair that through their personal experience and journey are now able to reveal how we can heal ourselves.

Further, Samantha in England commenced her healing in 2013 and is now close to completion of her personal healing also.

This self-healing is the achieving of a soul condition state equivalent to that which we all are in at the moment prior to our conception. From the moment of conception on we are absorbing the errors and injuries of our parents and carers continually through to the time we are six years of age when our indwelling spirit arrives. It is this, our Childhood Suppression, that we are to heal.

While we are mind-centric, we are literally frozen into the retarded condition of one or the other of our parents. We cannot progress beyond their condition without embracing our feelings and longing for the truth that our feelings are drawing our attention to.

PROVE THAT YOU CAN SELL THE PRODUCT AT THE PRICE YOU SAY YOU CAN:

The process of Feeling Healing, and with Divine Love, then Soul Healing, is free to all of humanity. It is a way of living. It is not a religion, there is no controlling hierarchy, dogmas, creeds, cannon laws, sacraments, rituals, special clothing and books. There is nothing to join and be subjected to. The revelations are free to all. It is The New Way, a way of living life through our feelings, our soul based feelings which are always in truth. Truth IS Love! This is a freeing way of life!

PROVE THAT YOU CAN PRODUCE THE PRODUCT AT THE COST YOU SAY YOU CAN:

For those who love to embrace all the details, then these revelations will take some considerable time to research, study and embrace. To some it may seem all so very obvious. And there will be those who are in between these categories. Books written revealing these understandings will have their typical costs. Internet sources are free to all. Formal education programs may have delivery costs in the normal fashion of most education.

PROVE THAT YOU OWN THE TECHNOLOGY:

Copy right may apply to material and publications principally to preserve the integrity of the writings. Plagiarism is welcome as long as the integrity of the original writings remains intact. There are presently more than 60,000 pages of material – 20 million words!



EMOTIONAL NEGLECT

KIDS

in families with emotional neglect will blame self in order to PRESERVE the PARENT

o o o

EMOTIONAL NEGLECT can also occur when an attuned parent isn't able to EMOTIONALLY 'FIND' a particularly unique child.

CHRONIC SHAME

can develop when a child interprets their distress in aloneness -As- proof something is wrong with THEM.

CHILDREN with too much shame learn to **NUMB**

all emotion
HOWEVER

EMOTIONS are a **COMPASS FOR LIVING**

WE NEED THEM!

EMOTIONS EXIST IN THE BODY

EVEN IF A PERSON HAS SHUTDOWN AWARENESS OF THEM.

EXPERIENTIAL THERAPY

Includes a focus on bringing awareness to bodily sense of emotion.

INHIBITORY emotions

include

- SHAME
- GUILT
- ANXIETY

THESE SERVE TO AVOID

CORE EMOTIONS

7 CORE EMOTIONS

- SADNESS
- ANGER
- FEAR
- DISGUST
- JOY
- EXCITEMENT
- AROUSAL

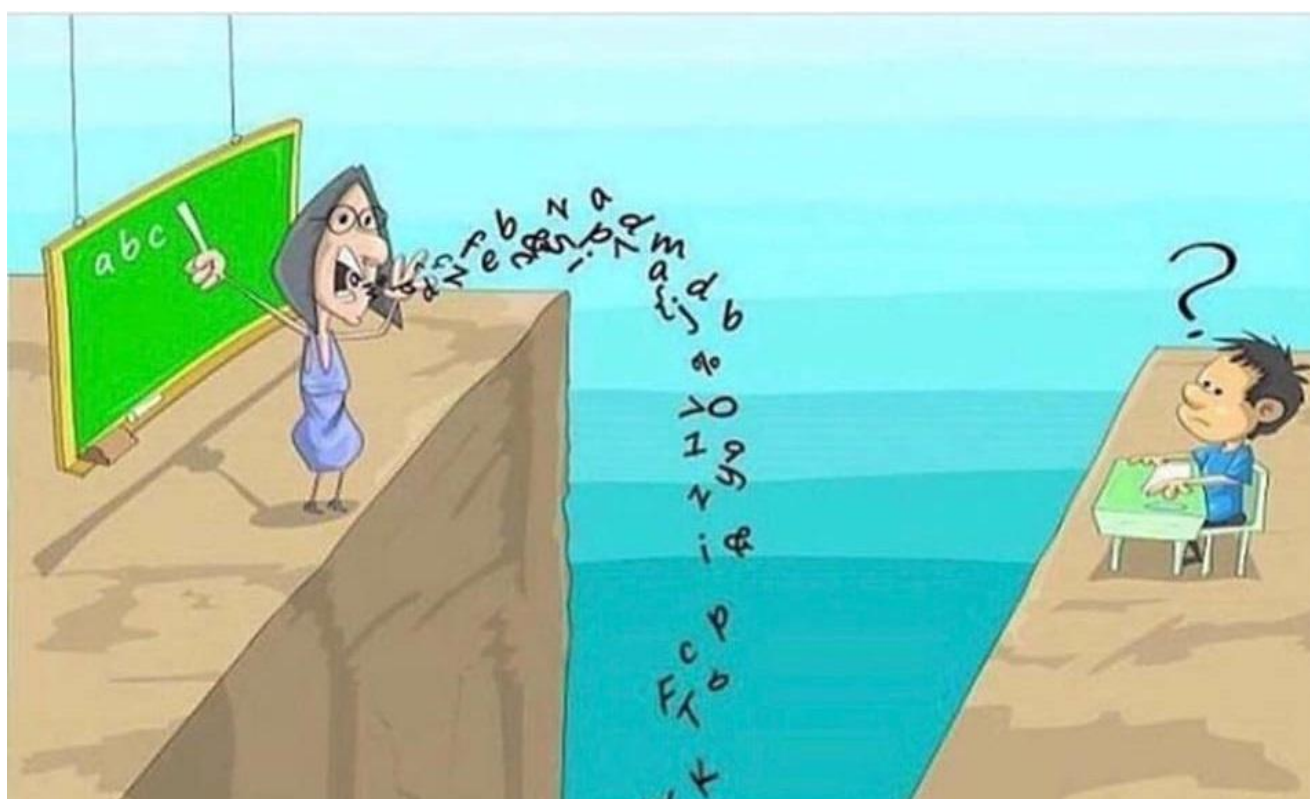
FROM **HILARY JACOBS HENDEL**

ON **MENTAL HEALTH HAPPY HOUR**

DOODLE BY @LINDSAYBRAMAN

Quality of basic education – Papua New Guinea

For every child, a quality education



Why do we need 12 years of schooling?

4 years feeling orientated education includes a university degree as well!

Embrace the guidance and revelations found throughout the Pascas Papers.

PASCAS PAPERS

<http://www.pascashealth.com/index.php/library.html>

Library Download – Pascas Papers

All papers may be freely shared. The fortnightly mailouts are free to all, to be added into the mailout list, kindly provide your email address. info@pascashealth.com

COMMERCIAL IN CONFIDENCE

WE ARE ALL BEING PLAYED

DIVIDE & CONQUER: IF THEY KEEP US FIGHTING WITH EACH OTHER, WE WILL NEVER FIGHT THE TRUE ENEMY... THE ESTABLISHMENT!



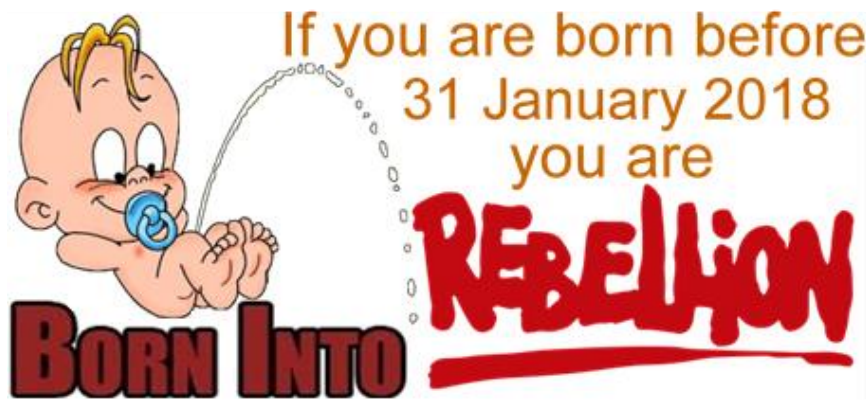
DIVIDE AND CONQUER MECHANISMS:

Skin Colour / Tone Bigotry	Class & Social Structures
Borders & National Cultures	Militarism is all Wrong
Language Divides	Societal Customs & Practices
Financial Enslavement	Debasement of Education
Professional Snobbery	Sexual Preference Bigotry
Assumptions Err 98% of the time	Political Division
Mind-Centrism Stagnation	Religious Bigotry
Mind Control Addiction	Mind Untruth Addiction
Institutional Controls	Leadership Propaganda & Lies
Parental / Teacher / Religion / Employer / GovernmentSuppressions	
Potable Water Security Food Security Safe Shelter Security	
Universal suppression of all peoples by covert controllers	
Living Mind Centric is prohibiting spontaneity & freedom	
Living Feelings First is living in truth & freedom !	
Women Liberating	Childhood Suppression to end

Poverty

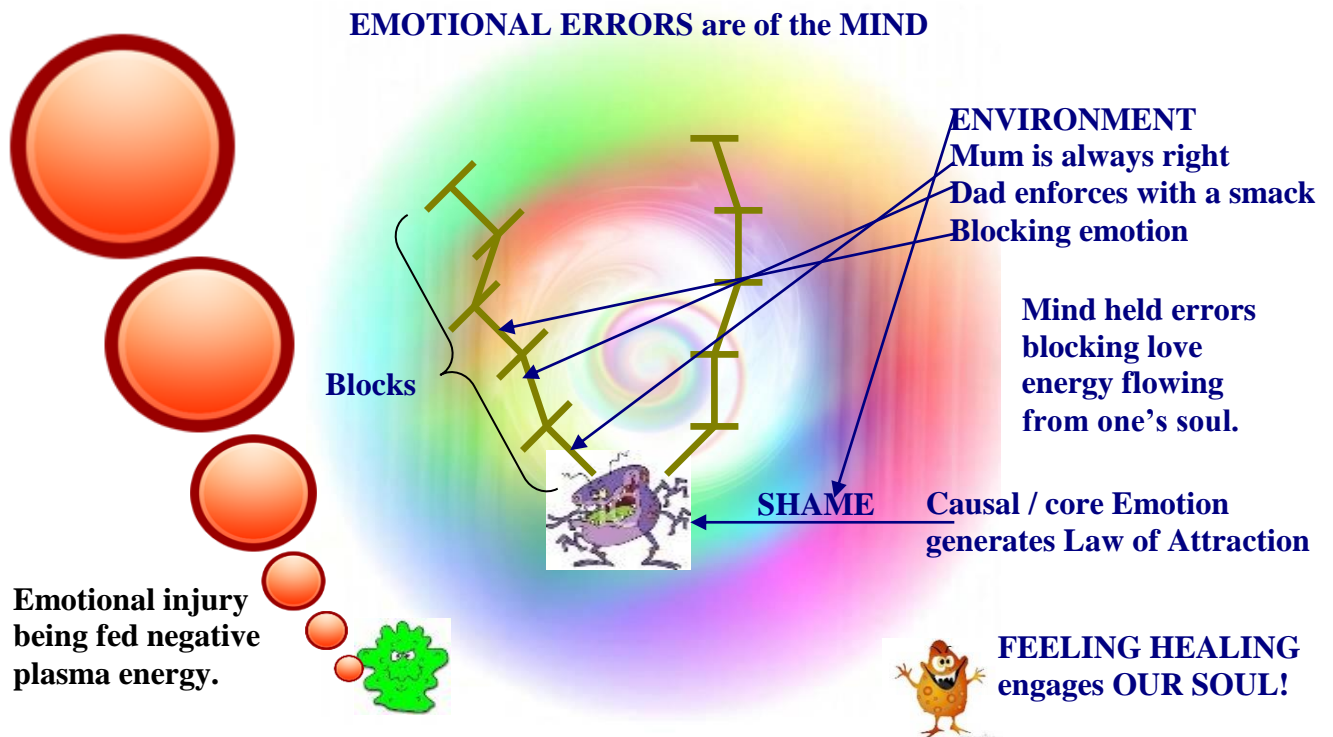


LAYERS upon LAYERS are to be healed through longing for the TRUTH!



To the extent that parents have healed themselves prior to conceiving a child, that child will now be free of those imposts of the Rebellion and Default through parents' Healing.

Everyone will still be born into the Rebellion up until the Avonal Age actually starts. People are currently being born into the Rebellion which is going through the initial stages leading up to its complete end, but that doesn't affect new people being conceived by their rebellious parents. And even during the Avonal Age, people conceived and born to 'mind-parents', rather than 'feeling-parents' who will be doing their Healing or having Healed it, will still come completely into the Rebellion and Default. The Rebellion and Default will be modified compared to how it is now because of the Avonal influence, but still everyone refusing to embrace the Avonal's Truth and so The New Way by doing their Healing, will still become wholly of the Rebellion and Default.



GLASS CEILING BARRIER REMOVAL:

Correlation of Levels of Consciousness – Soul Condition – and Society Problems				
Level of Consciousness	Rate of Unemployment	Rate of Poverty	Happiness Rate “Life is OK”	Rate of Criminality
600 +	0%	0.0%	100%	0.0%
500 - 600	0%	0.0%	98%	0.5%
400 - 500	2%	0.5%	79%	2.0%
300 - 400	7%	1.0%	70%	5.0%
200 - 300	8%	1.5%	60%	9.0%
100 - 200	50%	22.0%	15%	50.0%
50 - 100	75%	40.0%	2%	91.0%
< 50	95%	65.0%	0%	98.0%

These two charts demonstrate the stark reality of one’s probable quality of life that we will experience relative to our personal calibration as per the Map of Consciousness developed by Dr David Hawkins. This calibration level is essentially set for life by the time we reach the age of six (6) years.

WORLDWIDE relationship of MoC calibration with Life Experiences Life Expectancy, Development, Happiness, Education, Income							
MoC	No. of Countries+ Territories	Average MoC	Average Life Expectancy	Human Development Index	Happiness Index	Education Index	Per Capita Income 2021
400s	22	405	82.2	0.924	7.1	.890	US\$63,032
300s	71	343	77.2	0.794	6.1	.741	US\$30,154
200s	50	251	72.7	0.676	5.3	.610	US\$16,560
High 100s	38	174	70.5	0.659	5.0	.600	US\$12,516
Low 100s	21	119	67.1	0.587	4.6	.501	US\$7,081
Below 100	14	74	65.3	0.565	4.4	.501	US\$6,377
WORLD	216	220	73.3				US\$17,110

Papua New Guinea overall population calibration is MoC 202

PNG MoC	No. of Countries	Average MoC	Average Life Expectancy	Human Development Index	Happiness Index	Education Index	Per Capita Income 2023
202	1	202	65.20	0.555	5.0	.439	PPP US\$4,174

The overall consciousness of humanity remained at 190 on Dr David R Hawkins' Map of Consciousness (MoC) scale for around 1,700 years up until the mid 1900s. It has only recently begun to rise due to a few people realising that living feelings first, that is, embracing our feelings, our soul based feelings which are always in truth, and having our minds to follow in implementing what our feelings are guiding us to do, that we can break free of the shackles of mind-centric living. This revelation has had a profound positive impact. Through living feelings first we can heal ourselves of our childhood suppression which is imposed upon us from the moment of conception through to the age of six years by our parents and those close to us – there are and have been no exceptions – we all have and are subjected to childhood suppression.

While we live mind-centric we cannot progress beyond 499 on Hawkins' Map of Consciousness. That is the glass ceiling we are to break through now, and remove the re-stictiveness of mind-centricity from our lives. For 200,000 years, we have been misguided to worship our minds and now we are free to choose THE NEW WAY – to live through our feelings, to live feelings first, and as we grow to do so, then the glass ceiling will be dissolved for ever for those who embrace their feelings over their mind.

War between nations, war between people will continue until we heal ourselves of our childhood suppression through embracing our feelings, our soul based feelings of truth. Disease and illness of all kinds will continue to plague us until we heal ourselves of our childhood suppression. All social ailments are of the consequence of our childhood suppression. This is the greatest time in the history of humanity because we now have been shown how to heal ourselves of our childhood suppression. This has now been achieved. It has never occurred in prior times throughout the history of humanity.

Of the past 3,400 years, humans have been entirely at peace for only 268 of them, or just **8%** of recorded history. War has prevailed throughout 92% of the time of modern history. How many people have died in war? At least 108 million people were killed in wars in the twentieth century alone. **Conflict and violence are currently on the rise**, with many conflicts today being waged between non-state actors such as political militias, criminal and international terrorist groups.

Earth's humanity is presently experiencing 'rolling' disruptions that commenced on 22 March 2017 and are likely to continue unfolding relentlessly for around three decades. Nothing and none of the systems that came about during the 200,000 era of the Rebellion and Default are going to be allowed to continue. Nothing will remain the same. We are not going to be allowed to continue with our old ways without great difficulty. We are being encouraged to seek a new way – The NEW WAY! For those who steadfastly hold onto the old ways, their lives will be very difficult. For those who seek the New Way and begin to embrace the new way, they will find life significantly easier.



**WE'VE BEEN SCREWED BY
LUCIFER REBELLION**

Lucifer and his soul partner, with his assistant Satan and soul partner, brought about the Rebellion 200,000 years ago, and through his deputies, Caligastia and Daligastia, and their soul partners, they brought about the default by Adam and Eve of their mission on Earth more than 38,000 years ago.

REBELLION & DEFAULT

COMMERCIAL IN CONFIDENCE

On the 31 January 2018, the formal ending of the Rebellion and Default took place, now the out working of the Rebellion is to unfold.

The earthing of the Law of Compensation commenced to quicken on 22 May 2017 and may be fully earthed when the Avonal bestowal pair complete their mission on Earth. The Avonal Pair are to introduce the coming Avonal Age of 1,000 years during which time all of Earth's humanity will progressively be introduced to Feeling Healing, Living through our Feelings, Living Feelings First and the way to heal ourselves of what we have each taken on of the Rebellion and Default, mostly through our Childhood Suppression commencing at the moment of conception and completing when we are six years of age.

END^{OF}THE LINE

LAW OF COMPENSATION

Through the earthing of the Law of Compensation, in the way it is applied throughout the spirit Mansion Worlds, is why it has been said that a 1,000 years of peace will unfold after the third and final world war.

Insanity Of Humanity

Presently, all of humanity is functioning in one form or another of a stupor, living zombie like, never responding intuitively with any form of spontaneity. The insanity of humanity is visible to all. It will only be when individuals heal themselves of their childhood suppression and begin to fully live through their soul based feelings, having their minds following in executing what our feelings are guiding us to embrace, will the depth of our retardation become obvious to each of us.

The New Way – Feeling Healing

Freedom Pathway being Feeling Healing

Feeling Healing is the pathway to TRUTH and HAPPINESS!



The BE DO HAVE Principle

BE:

Define and create your preferred way of being - in alignment with your goals.

DO:

Your way of being will propel you into appropriate action (the do).

HAVE:

The results of your action will enable you to reach your goal.

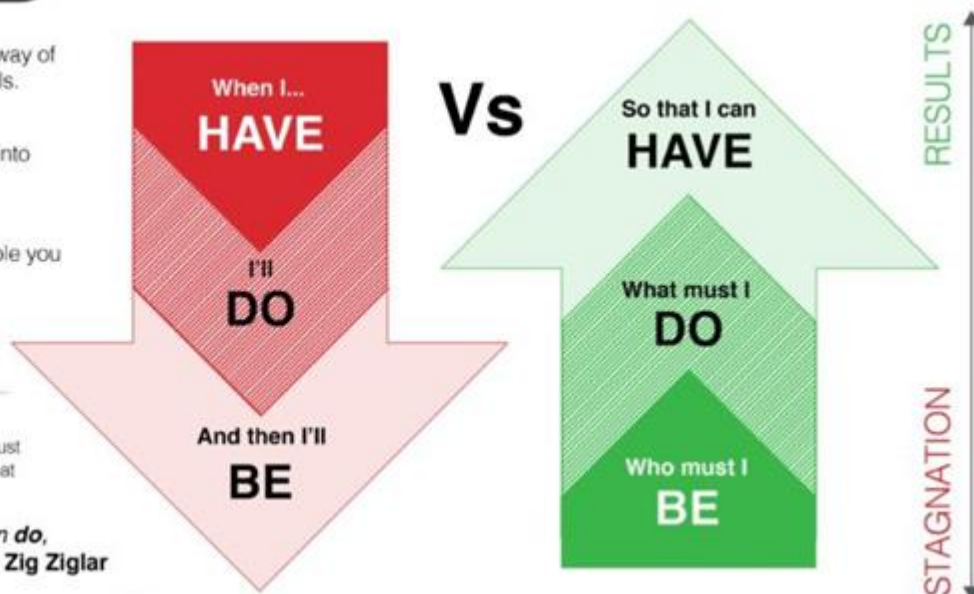
Example:

When I have more time I'll spend it with my family and I'll be a better parent...

becomes...

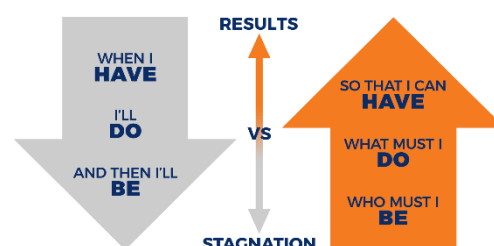
I need to BE the best parent now, so I must reduce my working hours to develop great relationships with my family.

*"You've got to **be** before you can **do**, and do before you can **have**." - Zig Ziglar*



The “Be – Do – Have” principle is more of the Mind Centricity trap and stagnation.

This is how we have been held submissive and frozen in our growth and development for thousands of years!



Always doing the same as what our parents and their parents did!

Our freedom pathway is “Feelings First having our mind in support to assist us with embracing what our feelings are prompting us to do!”

Feelings!

Our FEELINGS are our SUPREME GUIDES:

Feelings are what guide us through our ascension of truth. So they are really our Supreme Guides. Many people look for a person, spirit, angel, even God, for supreme guidance, however it's all right there already built in – in our feelings. We just have to submit to them, allowing them to take us where they will, expressing all the parts we want to express, letting the emotion drive that expression if it's there to be expressed, or just talking about all we feel and how feeling that feeling is making us feel – or, how we feel about having that feeling, all whilst longing for the truth of our feelings. Longing for the truth of our feelings is really: Longing for the truth of our self, because: we are our feelings. So life stirs up our feelings, we feel being alive; or, being alive means we are feeling, always feeling; and when we work out what and why we are feeling what we are, so then we know the truth of how we are. And over time the truth accumulates, and our mind expands our understanding of ourselves, all being driven from our feelings. Kevin 26 September 2017

Kevin died 10 August 2012, through Feeling Healing became Celestial on 7 August 2017

Kevin is John's brother-in-law.

Mind centricity and mind focused platforms are to our detriment.

MILLSTONE AROUND OUR NECKS!

While we each live mind-centric and ignore and suppress our emotions, humanity will continue to wear the yoke of a millstone that keeps us degraded, retarded, entrapped to the covert control of others unseen, and be with no hope or way of breaking free of our suppression.

Every institutionalised system is masterfully designed to keep each of us submissive and committed to the nothingness life that we mundanely adhere to. The order comes; “go to war Johnny”, and we each pick up a broom stick and go and slaughter each other!

Until we begin to embrace our feelings and long to know what it is that our feelings are to reveal, and then express our experiences of our feelings to a companion, we are held in the rebellion state that we each have been born and now live in.



We are now to begin to embrace our feelings, live feelings first, having our mind to follow assisting us to live our feelings and not our mind which is addicted to untruth, yes, our mind cannot discern truth from falsehood – hence our gullibility to propaganda and lies in general – also our mind is addicted to control of others and our environment. Our feelings are always in truth.

We are to begin to express all the pain that we each have taken on throughout our childhood suppression – from conception to the age of six years. Our childhood suppression is the elephant in the room. Our feelings are our pathway home and now we can follow what has now been revealed for each

***WHAT ENTERS EMOTIONALLY
IS TO BE EXPRESSED
EMOTIONALLY WHILE LONGING
FOR THE TRUTH TO BE KNOWN
ABOUT WHAT IS BEING FELT!***

Enters emotionally - is to leave emotionally!

How is it that we are each so retarded?

Wayward high level leadership of Earth's humanity has cleverly crafted and institutionalised systems that impede every aspect of our living. This has been so for the past 200,000 years.

We were firstly guided, influenced to embrace living mind-centric. That is, we now believe that through our minds that we may achieve all of our goals, we can become almost everything we want, that we can become powerful and prosperous and progress to the greatest heights imaginable. We are to live suppressing our feelings, we are taught by our parents to suppress our true personality and to embrace the personality they want us to be – like them – deluded!

As women are closer to their feelings than men, these high level wayward leaders guided men to subordinate women. Thus, these past 200,000 years, women have been subjected to suppression by men because as women embrace their feelings and begin to express their feelings, which are always in truth, women will expose the folly of mind superiority. We are to live feelings first and have our minds follow in the process of implementing what our feelings are leading us to embrace. Not the other way round as it now is – mind first and feelings suppressed.

Our minds are wonderful and all part of our progression – when in support of our feelings. Our minds cannot discern truth from falsehood and are addicted to untruth, our minds are addicted to control of the environment and other people. Our thoughts are mind generated, when we say; 'I think', we begin to express an assumption generated by our mind – assumptions are around 98% in error, the other 2% are flukes. Our feelings are always in truth. We are fully self-contained, all we need to know is self-contained, we have all we need within ourselves, all we need to do is allow our feelings to surface and embrace them, having our minds to follow in implementing our feeling's guidance.

Education

All education platforms, worldwide, are predominantly mind-centric. There is no feeling orientation and embracement in the way we are to live within education platforms. In fact, education is a tiresome, boring process of lectures. A lecturer delivering a tirade of words from the front of a room is the most ineffective teaching and learning device imaginable – it is also the most commonly employed teaching process.

The Learning Pyramid:



Once the core subject material is introduced, students tutoring each other in small groups of around 12 people is the most superior learning process – yet seldom provided for. Practice by doing, tutoring others flows into natural self-expression, thus achieving comprehensive knowledge of any core subject – and it is permanent learning. Our whole life is about experiences and the feelings that come from such experiences. As feelings arise we are too long to know the truth behind what those feelings are endeavouring to reveal to us. We are truth seekers! And we are to be feelings expressive!

By being mind-centric, we cannot progress up Dr David R Hawkins' Map of Consciousness (MoC) scale beyond 499. On the MoC, 400-499 is the field of 'Reason' – the pinnacle of science!



Universally, all sectors of education, pre-school, primary school, high school, craft centres, technical and further education, university, etc., are all mind centric platforms that retards one's freedom of expression and closes down evolutionary growth potential. The PhD – Doctor of Philosophy – is the extreme of feelings suppression with total immersion into one's mind.

Health

Are there really 10,000 diseases and just 500 'cures'?

"Regulators, scientists, clinicians and patient advocacy groups often cite ~7,000 as the number of rare diseases, or between 5,000 and 8,000 depending on the source. While this consensus process is still ongoing, USA National Institutes of Health currently estimate the number of rare diseases to be more than 10,000. An estimate published by the University of Michigan Medical School that "there are roughly 10,000 diseases afflicting humans, and most of these diseases are considered 'rare' or 'orphan' diseases."

"There are other estimates, as well. The German government lists 30,000 diseases, of which it says 7,000 are rare, though it cannot be determined how that figure was calculated. Anderson noted that the 10th revision of the International Statistical Classification of Diseases and Related Health Problems (known as ICD-10) has nearly 70,000 codes, which would be an upper-bound estimate.

"The focus is really on rare diseases, but a credible case can be made that there are at least 10,000 diseases in the world, though there is likely more. And there are a bit over 500 treatments. So, as far as round numbers go, 10,000 diseases / 500 treatments works as a talking point."

However, NO ONE comprehends what is the underlying cause of disease! Our health carers, our doctors and nurses never discuss or outline why we have a discomfort, pain, illness or disease. Kindly ask yourself, when was the last time your medical practitioner outlined to you why you have a particular health issues that you presented yourself with to him or her? **There is ONE cause – CHILDHOOD SUPPRESSION.**



Medical sciences introduce a never ending array of names for a never ending array of ailments without comprehending the elephant in the room – our **Childhood Suppression and ongoing Repression.** ALL our discomforts, pain, illnesses and diseases are generators to have each of us express our feelings, both good and bad. As we grow in embracing this way of living FEELINGS FIRST and long for the truth of what our feelings are drawing our attention to, we will come to recognise that all our issues have their foundations throughout our childhood forming years, from the moment of conception through to the age of six years, up to when our Indwelling Spirit arrives.

Our soul orchestrates it all. Our soul does everything. Our soul brought our spirit body into existence and, in turn, our etheric spirit body is the template of our physical body. Light continually flows from our soul through our spirit body and into our physical body. Our experiences in the physical are expressed back to our soul as light. Everything that we experience is recorded by this light returning by our soul. Emotional injuries and errors of belief that we experience impede the flow of light back to our soul – consequently we are degraded by such accumulating damage and harm. Look at a young child and then look at yourself now!

At the moment of our conception, we are perfect in every respect – both in Natural love and physically. We are then literally fire-hosed by our parents' emotional injuries and errors of belief and this is ongoing. They are not even aware of our existence when this onslaught commences – no wonder many conceptions do not survive to incarnation which is when the foetus commences to pump blood some 16 days after conception.

*My individual "Rebellion and Default"
is my overarching virus!*

*We are to express our feelings,
both good and bad, emotionally!*



**Childhood Suppression
is the elephant in the room!**

COMMERCIAL IN CONFIDENCE

The underlying generator
of all discomfort, pain,
disease and illness is
Childhood Suppression
and ongoing Repression.

Feeling Healing is our
only recovery and
soul growth pathway.

It is that simple!

Living Feelings First growth potential is

Our Feelings are our Supreme Guide! Truth is found through our feelings, we are to long for the truth about what our feelings draw our attention to. Our soul based feelings are always in truth. We are fully self-contained. This simple fact has been hidden from us for 200,000 years while our hidden controllers, the evil ones, kept us under their selfish controlling agenda.

Living through our feelings first with our minds to follow in assisting with what our feelings guide us to consider is a rewarding, freeing and vibrant life. Whereas we all have been retarded through living mind centric.



Living through our Feelings First, the New Way, and longing for truth of what they are to reveal, expressing what we feel, both good and bad, will enable us to progress through the Feeling Healing Mansion Worlds while living on Earth. With Divine Love we will be fit to enter the Celestial Heavens and progressively then through all the Celestial Heavens of our local Universe of Nebadon and then onwards to Havana and Paradise, the home of our Heavenly Mother and Father.

Not only will we progress beyond 1,000 MoC when transitioning into the 1st of the Celestial Heavens, by the time we reach Paradise we will have progressed to what could only be described as infinity – well not quite – but we will be truly awesome in our evolution and development.

Living mind-centric limits growth to 499 MoC

We all live through our minds! We all suppress and ignore our feelings. This has been how we have been led to live by high level spirits who had ambitions of self glorification to our detriment. These wayward spirits had allusions of expansionary empowerment and they needed Earth's humanity as their foot soldiers! Through their deceit, we would continue to live in spirit as we do on Earth without any prospect of progressing out of the spirit mind Mansion Worlds.

Should we continue with aspirations in the perfecting of our mind then we can progress from the 1st spirit Mansion World to the 2nd mind spirit Mansion World, then 4th and finally 6th mind spirit Mansion World to a dead end. In these higher worlds we may appear to be guru type personalities but we have gone further away from God – we have then perfected our evilness!

The mind can even stave off the time when the Law of Compensation is addressed.

A U-Turn is required and then one would commence embracing their feelings and progress through the Feeling Healing Mansion Worlds 3, 5 and 7. With Divine Love then on completion of the 7th spirit healing Mansion World process we transition to the 1st of the Celestial Heavens.



While we suppress and ignore our feelings we are living in hell and putting ourselves through untold misery, pain and suffering when we can achieve healing to the level that we are living as Celestials while in the physical on Earth!!!

PASCAS FOUNDATION (PNG) Inc

We enable awareness so that people and communities may profoundly grow their lives, livelihoods and exponentially enhance their futures.

Empowerment is by:

the New Way: Learning how to live true to ourselves by living true to our feelings;

enabling the true liberation of women and men through the truth of their feelings;

assisting urban as well as remote and rural communities with access to truth through all levels and forms of education;

supporting delivery of quality and accessible healthcare;

improving opportunities for and the safety of all, especially women, men and children;

and fostering a new era of leadership and leaders.

It takes a village to raise a child.

LIVING FEELINGS FIRST and EARLY CHILDHOOD

KTF (Kokoda Track Foundation) Quick Wish List

Education

- Teachers College in every Province offering:
 - Diploma of Primary Teaching (3 years)
 - Degree in Primary Teaching (4 years)
 - Diploma in Early Childhood Education (TBA, course still under construction)
 - In-service “Conversion” Diploma¹ in:
 - Early Childhood Education (1 year)
 - Junior Primary Teaching (1 year)
- FODE College in every Province offering second chance secondary education pathway for early school leavers *and* elementary and primary teachers² needing to upgrade. Establish a main FODE Centre in Provincial hubs (where they don’t currently exist) and a network of satellite FODE centres across remote and rural locations³.
- Solar infrastructure for every village with a student attending Teachers / FODE / Nursing (see below) Colleges (where community is not connected to the grid). Investment in household solar systems per home and provision of x 3 solar lights + x 1 USB charging station for students to charge educational tablets / mobile phones. Expand solar offering as technology improves.
- Technical add-on Colleges in skills/professions of relevance to each Province, e.g. tropical agriculture, commercial agriculture, mechanics, other trades, etc.
- Pipeline of lecturers to staff the above Teachers Colleges and FODE Colleges trained quickly across PNG and international Universities:
 - Masters level Primary educators required for Teachers Colleges (to teach degree level);
 - Bachelor level Primary educators required for Teachers Colleges (to teach diploma level);
 - Secondary teachers required for FODE Colleges.
- Jobs (wages) for teacher graduates. Formal system (Government / church payroll) versus Informal system (volunteer teachers) versus Parallel system (wages funded by third party, e.g. KTF, Pascas, etc.)
- Classrooms and resourcing in targeted locations: to account for the youth bulge and neglected remote and rural areas, with dedicated teachers. Infrastructure includes classrooms, teachers’ houses (critical!), water, solar, sanitation. Resourcing in the form of:
 - Library books
 - Textbooks
 - Curriculum materials

¹ NB. All elementary teachers across the country (of which NDOE estimates there are 18,000 “real” elementary teachers currently on Government payroll) are being required to (a) complete Grade 12 schooling and gain minimum GPA of 2.4; and (b) “convert” via a 1 year diploma to become an ECE teacher or junior primary teacher. Elementary schooling is being phased out.

² As well as the above requirement for elementary teachers, primary teachers also need to repeat Grade 12 via FODE and gain a GPA of 2.4 (if they don’t already possess this qualification). Thousands of primary teachers will fall into this category.

³ Some locations may need to be “fly-in-fly-out” due to remoteness. FODE is “flexible” and its delivery can be part-time in-person lectures and tutorials combined with part-time self-directed study (as long as curriculum materials and tablet technology is provided; and options to submit assignments and sit exams).

- PNG specific books, e.g. Bilum books
- Technology (carefully)
- Introduction of early childhood layer of schooling via establishment of “best practice” demonstration schools in each province. ECE targets children aged 4 and 5 years who currently do not have access to formal schooling.

Health

- School of Nursing / CHW Training School in every Province offering:
 - Diploma of Nursing (3 years)
 - Diploma of Community Health Work (2 years)
 - Midwifery “add-ons”
- Jobs (wages) for CHW and nurse graduates in remote and rural aid posts / health centres.
- Targeted investment in aid posts / health centres in remote and rural locations that have had limited (or no) primary healthcare to date⁴.
- Procure pipeline of high quality, affordable medicines for remote and rural aid posts / health centres. We can no longer rely on the Government systems to ensure reliability and accessibility. The system is broken⁵.
- Outreach clinics supported out of health centre bases including pre and post-natal clinics, family planning, childhood vaccinations, COVID-19 vaccinations, HIV/TB clinics, etc. Investment in personnel, per diems, equipment/medicines, transportation.

Equality

- Safe house “community” established in every Province, including secure temporary and long-term housing for people escaping violence and counselling and case management services offered on site (including access to police, legal, justice, repatriation, transportation, counselling and education / career services).
- Family and sexual violence awareness and advocacy programs implemented and scaled across: schools, churches, communities. Child Protection Champions (or equivalent) and Working Groups established in communities and resourced with training, referral pathways and response mechanisms to reports⁶.
- Training pathways for:
 - Counsellors⁷ / Psychologists⁸ / Other Mental Health
 - Family and Sexual Violence Advocates / Educators / Case Managers

⁴ The NDOH Sector Performance Annual Review publishes the number of “open” and “closed” aid posts / health centres per district. This was published annually between 2011 – 2019. In 2021, KTF was told that the Oro Government would not open any closed health facilities until 2024, relying on NGO partnerships to get them operational.

⁵ For example, there is currently a nation-wide shortage of malaria treatment and antibiotics. Private pharmacies are struggling to procure these supplies.

⁶ This requires investment in a range of service providers including police, provincial courts, family and sexual violence units and case management services.

⁷ There is a new TAFE level qualification “Barefoot counsellors” that has merit for scale.

⁸ Tertiary level course recently available at UPNG (Bachelor of Arts, Majoring in Psychology) – but focus is on organisational / management psychology; not clinical psychology.

Leadership

- Scale KTF's Archer Leadership Development Program from current annual intake of 9 students. This could be scaled by increasing the annual intake or by developing a targeted program per:
 - (a) Province? E.g. X number of Archers per Province – deliver a bespoke program contextualising leadership growth based on Provincial issues
 - (b) Gender? E.g. leadership program specifically for women
 - (c) Focus area? E.g. Political focus, Professional focus, Social Justice focus, Community Leaders focus, etc.

KTF's official and registered name is Kokoda Track Foundation Limited. We did a Kentucky Fried Chicken re-brand back in 2015 and tend to now go by the acronym, KTF; but we are still officially Kokoda Track Foundation. Our name conversation is well worth having over that scotch sometime as there's a lot of history (and attachment) behind it!

FODE = Flexible Open Distance Education. It's basically second chance high school and there is a curriculum for Grades 7 - 12. The curriculum is antiquated and riddled with errors so another thing for the "wish list", in due course, is a re-write of the curriculum. For now though, we make do as we have to.

Bilum is the traditional PNG string bag – often used to carry fruits, vegetables and babies. There is an educational company called "Bilum Books" who have written teachers and student resource books which are matched to the new-iso PNG Standards Based Curriculum. They are an excellent resource especially for teachers who receive little to no professional development and provide daily lesson plans and literacy and numeracy worksheets for students.

ECE – Early Childhood Education – basically pre-school for ages 4 and 5 years. It is being introduced into the restructure of the education system this year – but there is still no national ECE policy or framework. The Government have instead told Provinces and Districts to "give it a go", which for under-resourced, over-populated schools is near impossible.

CHW – Community Health Worker – they are a step down from a nurse and do 2 years tertiary training. "Bush Doktas" and the first point of call for the majority of Papua New Guineans. They used to only need to be Grade 10 school leavers but now they need to be Grade 12

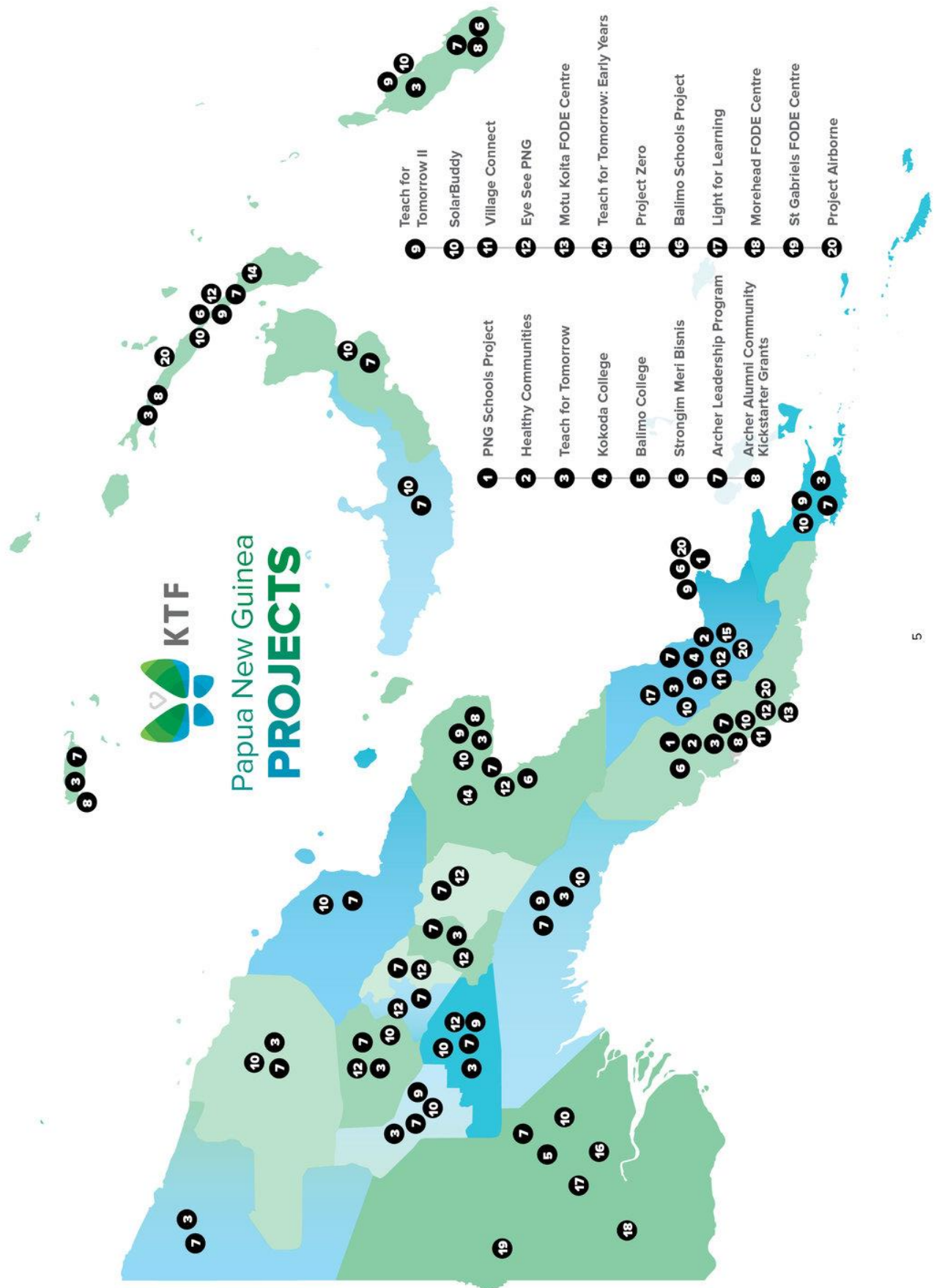
Archer – the name of our leadership scholarship named in honour of Fred P. Archer. Fred was an Australian man and a coast watcher during WWI and WWII. He made his wealth from rubber plantations in PNG and at the time of his death in the 1970s he left AU\$40 million to be managed by The Trust Company (now Perpetual Trustees). He believed firmly in education and leadership as the future for PNG and we designed our program in memory of him; and it is partially funded by his trust. Having run the program for 12 years, the brand "Archer" is now well known in PNG and all our recipients are proud to carry the title "I'm an Archer Leader".

Kokoda Track Foundation

KTF (Kokoda Track Foundation) is an Australian NGO that has been working in PNG for over a decade alongside people and communities to improve the lives and futures of Papua New Guineans.

We do this by: assisting remote and rural communities with access to elementary and primary education; improving access to quality and accessible healthcare; improving livelihoods and access to sustainable income-generation opportunities, especially for women; and by fostering the next generation of leaders.







DISARMING MILITANTS

What could Disarmament, Demobilisation and Reintegration (DDR) look like?

Disarmament, demobilisation and reintegration lays the groundwork for safeguarding and sustaining the communities to which these individuals may assimilate into or return to, while building capacity for long-term peace, security and development. It is a time in the life of the militant to now be assisted in addressing his/her difficult upbringing. To assist the 'militant' personality we need to understand their circumstances of family life and upbringing.



Map of Consciousness illustration based on the model created by Dr David R Hawkins

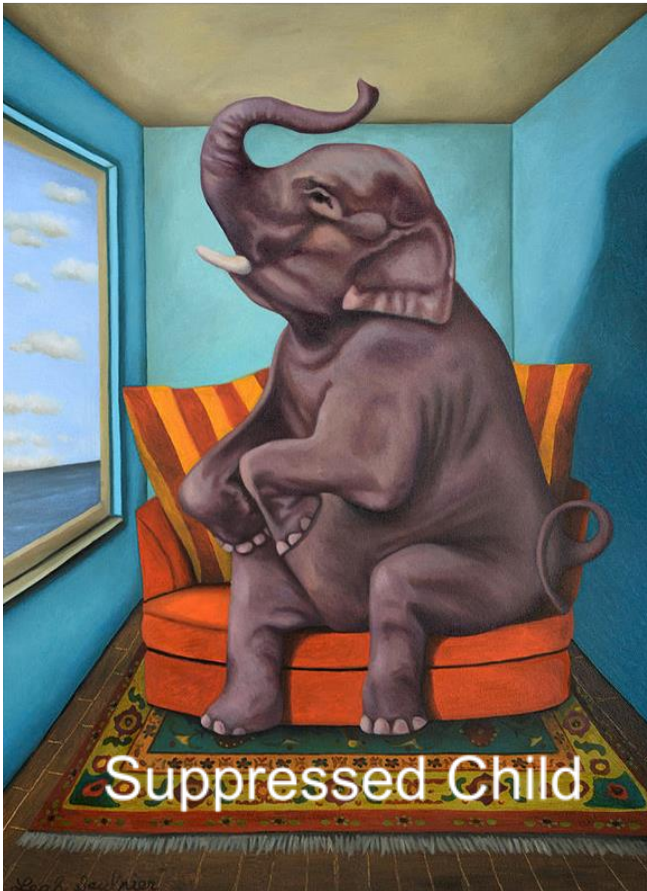
Disarmament, demobilisation and reintegration support to mediation processes comprises three types of activities that can be undertaken before, during and after the mediation process:

- Mediation support: deployment of experts, drafting provision of agreements, and negotiation advice;
- Analysis: communication with armed groups and identification of entry points for programmatic engagement. This could be into any community or specialised centres;
- Capacity building: strengthening the parties' ability to work constructively towards an agreement and then together.

Implementation of community violence reduction programmes encompasses a range of initiatives from labour-intensive projects, business incubation and community dialogue forums, to direct engagement with members of armed groups, as well as youth-at-risk, and to prevent further recruitment. Community violence reduction also plays a key role in reducing tensions at the grassroots level to increase opportunities for social cohesion and conflict resolution, as well as lifting levels of truth to mitigate the potential for aggression.

Correlation of Levels of Consciousness – Soul Condition – and Society Problems				
Level of Consciousness	Rate of Unemployment	Rate of Poverty	Happiness Rate "Life is OK"	Rate of Criminality
600 +	0%	0.0%	100%	0.0%
500 - 600	0%	0.0%	98%	0.5%
400 - 500	2%	0.5%	79%	2.0%
300 - 400	7%	1.0%	70%	5.0%
200 - 300	8%	1.5%	60%	9.0%
100 - 200	50%	22.0%	15%	50.0%
50 - 100	75%	40.0%	2%	91.0%
< 50	95%	65.0%	0%	98.0%

Peacekeeping operations recognise the role that disarmament, demobilisation and reintegration programmes play in managing the disengagement of combatants from violent extremist groups.



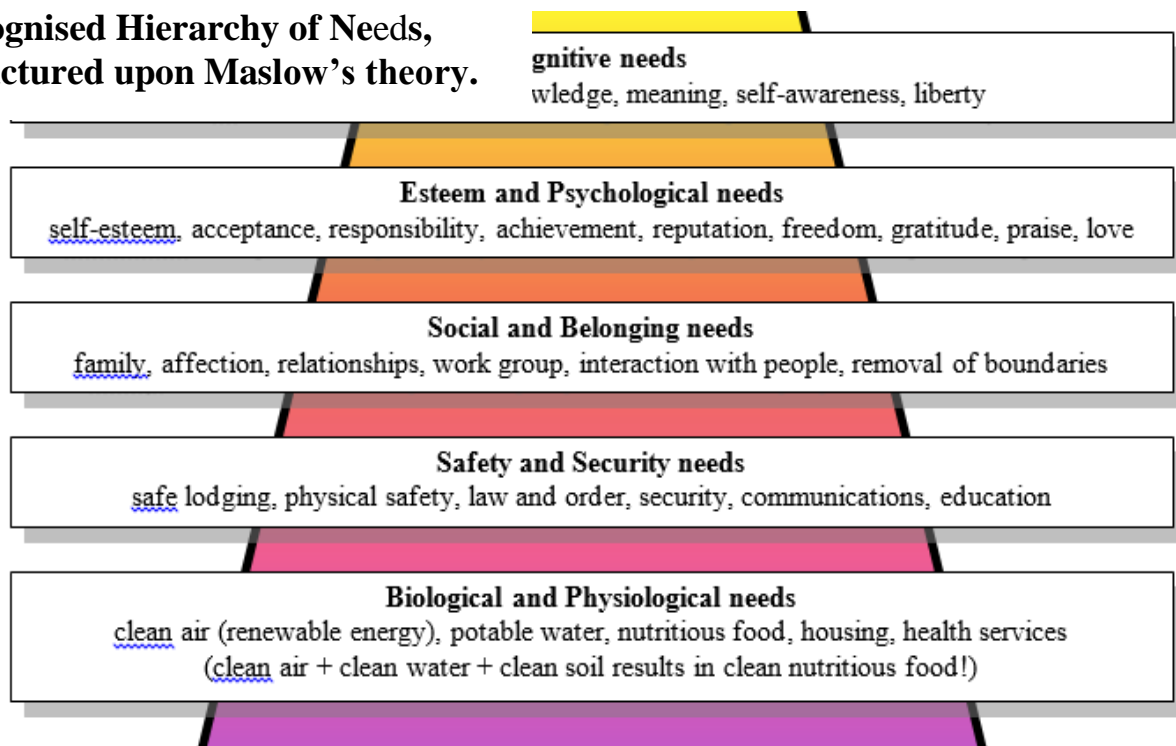
This offers a rare window of opportunity to further deplete radicalised militant ranks by offering security and alternative livelihoods. Religious mentoring and ideological rehabilitation represent a crucial component of this process.

The elephant in the room is the suppressed child. Our childhood upbringing is the absorption of emotional injuries and errors of belief of our parents and carers. We go on to live our life under the umbrella of our carers' level of consciousness and their lacking in truth.

Until we are provided with the pathway to express what we each have absorbed throughout our early childhood, we will go on emulating our emotional injuries absorbed from parents.

Our consciousness conditions are typically so diminished that we need to have our survival needs addressed prior to being able to even contemplate any form of personal development, such as literacy. Hence we are to start with the bottom rung of the hierarchy of needs for militants and communities in general.

PASCAS WORLDCARE recognised Hierarchy of Needs, structured upon Maslow's theory.



Drop leaflets, not hand grenades!

The needs of both the community and the aggressors are to be addressed. While addressing the need for safe housing, potable water, nutritious food and health services for the aggressor, this also needs to be provided for the hosting community that may be attacked.



Thus, encouraging the aggressor to put his / her arms down when approaching the front door to the community, the support and assimilation process needs to be provided both for the host as well as the predator.

Notably, literacy needs to be addressed universally. Without universal literacy then the poverty in truth cannot be addressed. Throughout any region that is subjected to terrorism there is a low level of literacy.

Kindly go to www.pascashealth.com, then Library Download pages, scroll down to Corporate Alliances and click on to open:

 [Chaldi College I Love Reading.pdf](#)

Generally speaking, anyone can be taught to read and write within three months using this package, “I Love Reading”. And it is adaptable to any language. Illiteracy can be addressed as a priority.

Humanity, worldwide, is devoid of truth! Humanity overall calibrates at around 220 MoC on Dr David Hawkins’ Map of Consciousness. 75% of the worldwide population is in severe truth poverty calibrating 200 MoC or lower. 40% of the worldwide population is in chronic truth poverty calibration 100 MoC or lower. The emergence of aggressive militancy and terrorism is universal and can be spontaneous.

Kindly go to www.pascashealth.com, then Library Download pages, scroll down to Pascas Care Letters and click on to open:

 [Pascas Care Letters Poverty and Religion.pdf](#)

Humanity, in its world of deception, typically refers to poverty as having a random level of daily income. Poverty is more accurately defined as the level of truth that a person may calibrate at is more to the mark. In countries that terrorism occurs, it typically is found that the severe truth poverty level is 80% or higher. Education that is open, free and feelings orientated is the one and only pathway out of poverty, terrorism, suppression, health crisis, and all the social ills that plague any community.

FEELING HEALING and RADICALISED AGGRESSION

20 January 2025

My heart breaks for the peoples of troubled nations, the more I ask Grace for guidance the more I am guided to my experience.

I sincerely hope what I have shared is of value:

It comes back to fostering dialogue between Christians, Muslims, traditions of indigenous religions, to create mutual understanding and respect, emphasising a common spiritual value, Healing through Feelings.

The way forward needs to be experienced, understood, accepted and rubber stamped from the very top. Only then will we be able to work from the bottom up, with children in a safe neutral environment through education and awareness.

A light would need to be shone within the various belief systems and spiritual concepts to the truth of Healing through Feelings.

This can include discussions on ethical living, connecting with the Divine while taking care to be inclusive of the various cultures.

Healing awareness programs in schools and communities can then be offered.

From my experiences, most cultures, particularly Africans are vigilant against perceived indoctrination of their children hence all literature and discussions need to be approved by the highest authorities before those in a position can introduce the Great U-turn.

The best way forward is face to face communication which means persons invited to Australia or establishing connections and an envoy to country.

Once introduced, continuing the education journey:

Support Youth Engagement and Storytelling:

African cultures have a rich tradition of storytelling. Use this medium in schools and youth programs to tell stories that highlight the importance of welcoming and expressing one's feelings.

Youth Spiritual Leadership:

Empower young people to take active roles in promoting spiritual awareness. Engage them through social media campaigns, workshops, and / or local youth groups focused on spiritual development and community service.

Mentorship Programs:

Establish mentorship initiatives where young people can be safely guided by peers, spiritual leaders, or teachers to help them welcome and express suppressed emotions.

Connect the benefit of Social and Economic Issues through Healing

Link authentic communication to practical solutions for pressing societal challenges such as poverty, corruption, and inequality.

Speaking from the heart of justice, equity, and the common good can be an important force in addressing these issues

Ultimately, Promote Unity Through Schools:

Schools are spaces where children from different backgrounds interact, collaborate, and build friendships.

Integrate lessons of innate values of truth within diversity of cultures encouraging students to enquire into the truth of their values debunking some of the myths.

Create a safe places where children have permission to share their feelings within a compassionate environment

Leverage platforms like Facebook, Instagram, YouTube, and TikTok to create content that spreads healing through feelings.

This can include posting videos and films, material discussing different aspects of personal transformation through healing.

Documentaries and Films:

Create and share documentaries that showcase the power of healing practices across African cultures. Promote understanding and appreciation and acceptance of diversity.

Local Radio and TV Shows:

Use these mediums to host discussions or programs on healthy expression of one's feelings, with respected spiritual leaders from various traditions to share their insights on healing through forgiveness.

In conclusion:

Over time, the above was introduced into South Africa and other African nations south of Kenya with the intention of creating a continuum.

Diversity was the elephant in the room, coming together as one void of labels created an embrace in which feelings could be shared.

The ability to fund individuals contributed to the decline in some areas while other areas that received corporate or government funding flourished.

Faizel

Presentation: Awareness of being able to embrace our feelings in how we live: 20 January 2025

We represent Pascas Foundation (Aust) Ltd, an Australian charity that has funding available to offer your country / state / city / town / village / community to assist on the personal level. Pascas is specifically focused on improving one's standard and quality of living. With your blessing and support, we are seeking to work in the areas of developing food and water security, providing education, housing, power (electricity), healthcare for and to all. Then also financially support programs and projects that grow social security and employment; such as supporting cooperatives to develop new enterprises and industries, small business incentives, funding to get established, such as micro personal loans coupled with business, accounting, financial and administrative support. An ambitious goal to be sure, however with the idea of harnessing local talent and potential to help people to become self-sufficient in their lives, villages, towns, cities, country.

We may be working with the people and authorities to address recognised concerns and problems that they see need addressing, and what the people need the most to help them in their lives... and how to go about implementing new systems to ease and even remove such concerns and problems. Awareness of truth that has been alluding all for aeons is what we can freely share. We are not to become involved in what other people and organisations are addressing but to look to resolve what is needing attention and is not being dealt with.

We would like to encourage the formation of community **Oversight Council**: to embrace a General, Working and National Plan for the people.

We would want to encourage a team of local people, nationals, to form such an **Oversight Council** to oversee what happens between higher government in the country, people in their daily lives, and Pascas. A team of three people to begin with, moving to 12, possibly drawn from the local people of the area. The 12 then employing further help for themselves. (The number is flexible – dependent upon need, skills and available people), being;

3 people to liaise with Pascas – administration, and submitting quarterly progress reports. To ensure the aims and goals are being worked toward, that there is no disruption, no corruption and theft of funds, that all is working according to plan or funding may be withheld or even withdrawn. Source funds require confirmation that the prior three monthly allocation is applied for the stated purpose before a subsequent three monthly allocation is to be released.

2 people to liaise with: local government and national government.

5 people to represent the inputs as well as concerns of the people.

2 people to oversee administration, wages, vehicles, communication, offices, etc.

We also wish to create and support the team, or sub-group(s), to deal with the actual problems and concerns of the people and area. This **Oversight Council** may be likened to a Think Tank. People who can understand the problems, how the people are being affected by them, define what is needed to rectify such problems, and how to go about doing that. Such council representatives having little picture, big picture and discernment and visualisation awareness. The number of people on this Oversight Council is to be determined by what's needed – drawing from the local people and experiences in various fields offering possible solutions to be considered. We all learn through doing! The Oversight Council may determine which projects, systems and ideas are to be acted upon – supported and funded through Pascas. Within it may be a small group of honest people who liaise directly with Pascas to ensure everything remains effective and with no corruption – so projects benefit all throughout the support community, and not just for filling the pockets and privileges of a few.

The creation of an **Oversight Council** is to oversee the receiving of ongoing funding with accountability. To keep corruption to a minimum, local accountants, auditors and legal representatives are to liaise with Pascas Foundation (Aust) Ltd on behalf of the local not-for-profit that is to be established with the working aim of moving towards self-autonomy.

Other than people being honest, Pascas has only one condition that is to be understood and embraced before a business plan for the people can be implemented.

To be open to the elevation in truth that is now available for all who might be open to consider, irrespective of their customs and practices, which includes the awareness that we are:

1. to long for the Divine Love, and

2. to endeavour to live True to one's Feelings.

Through education as to how to long for and receive our Heavenly Parent's Divine Love, for individuals, groups, in schools, and families, basically is Divine Love Spirituality.

That is, for people to understand that they can Long with all their heart directly to our Heavenly Mother and Father, God, wanting God to love them, wanting God to fill their heart and soul with Their Divine Love. This longing for Divine Love to then be backed up and supported by the individual's prayers – longings – desire to our Heavenly Parents.

It is however voluntary, not everyone needs to be longing for God's Divine Love for funding to flow. Only, for the way to do it; the truth that we can ask God directly for His / Her Divine Love; and how we can be do so, to be made readily available through our individual awareness.

Longing for the Truth of one's Feelings; involving education as to how to live wholly embracing one's feelings: accepting them all, that is our feelings, especially the bad ones, then to express them as fully as possible, all whilst longing for the Truth that they are to show one about oneself. We need to delve a long way down into the truth of what our feelings will progressively draw our attention to. We need to continually ask, long to know, what else is there to recognise and then express.

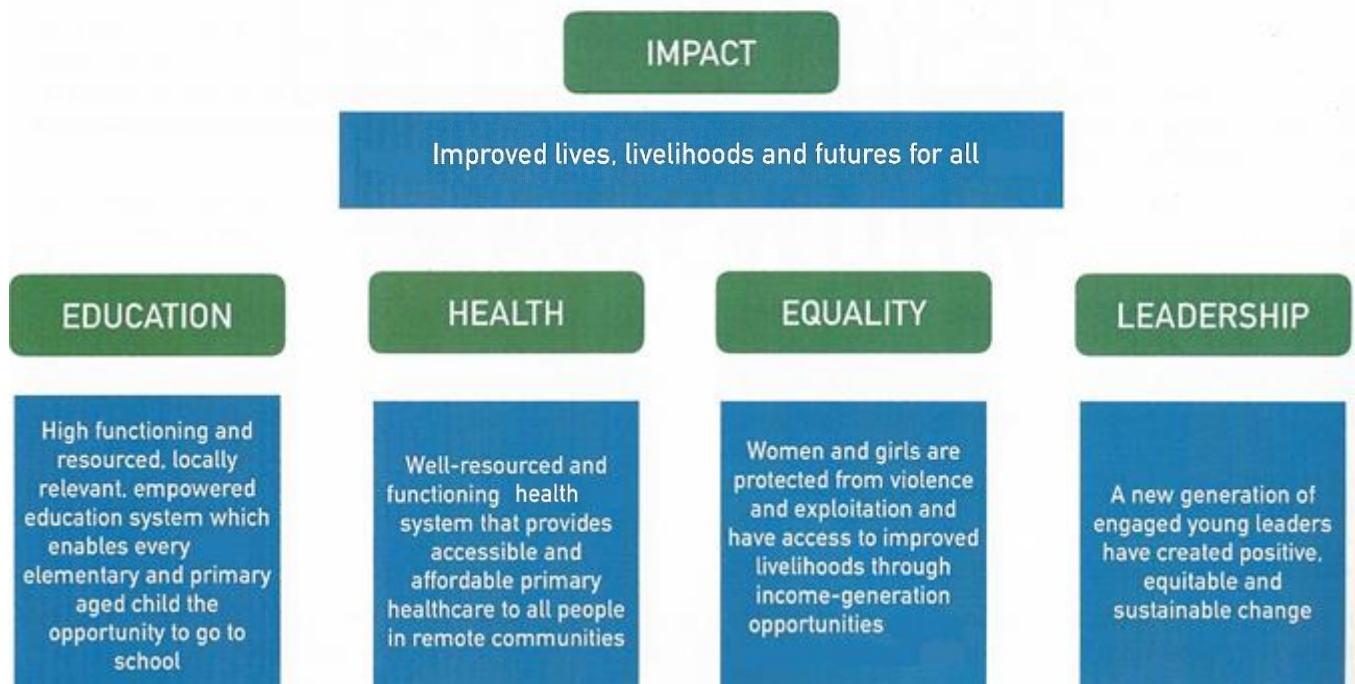
Education as to live truly with one's feelings and how to fully express them. The benefits of such a way of life, and the pitfalls if one doesn't live that way, to be made available to individuals, groups, families, and schools. Again, this is voluntary, not everyone has to do it for the funding to flow.

For Pascas within any setting or location, is to be in harmony with the authorities, it is to organise the awareness of such a way of living. This may possibly be the establishment of Divine Love Spirituality through a Paradise House / meeting place / room / any appropriate setting. The Paradise House could be a part of a Pascas Medical and Healthcare Centre. A Pascas Healthcare Centre is to provide counselling which also embraces to how to do one's Feeling-Healing – looking to one's feelings for their Truth; and how to long for Divine Love.

(amended) James

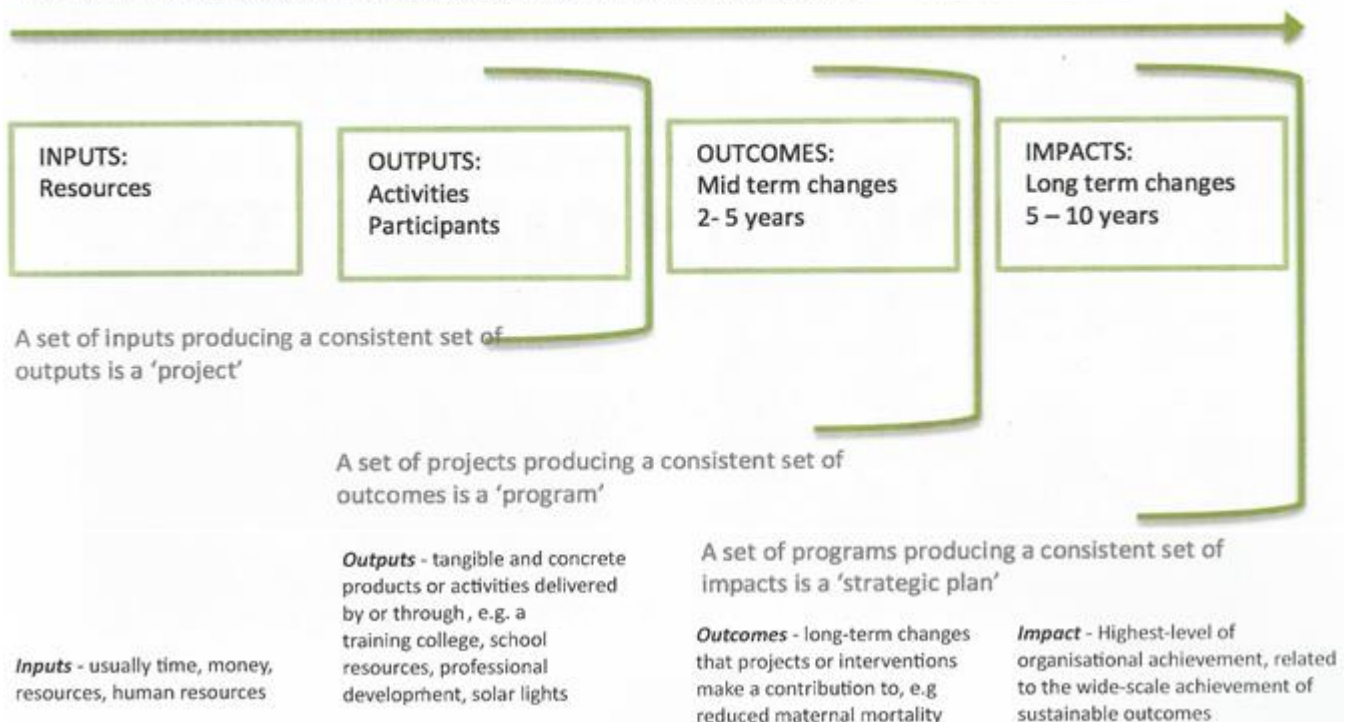
THEORY OF CHANGE

A 'theory of change' explains how activities are understood to produce a series of results that contribute to achieving the final intended impacts. Theory of Change supports the social, human rights and assets changes needed to lift communities out of poverty by working across four program areas: education, health, equality and leadership.



PROGRAM LOGIC MODEL

The following program logic is used to describe programmatic interventions within effective framework:

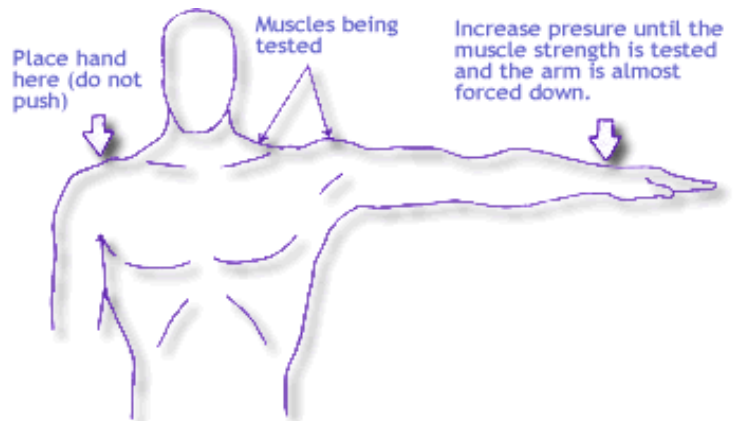


EINSTEIN'S THEORY of INSANITY



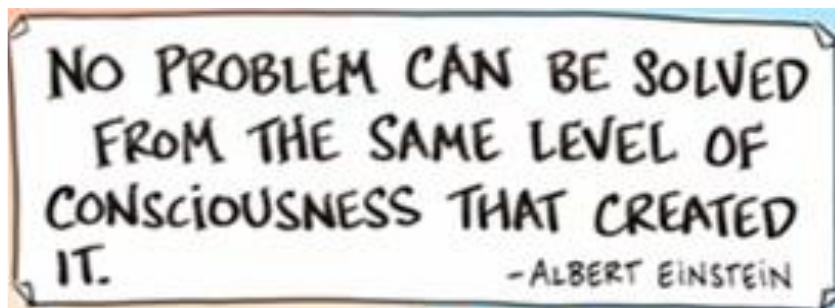
DOING THE SAME THING
OVER and OVER and
EXPECTING DIFFERENT
RESULTS.

Kinesiology Muscle Testing



Basics of muscle testing

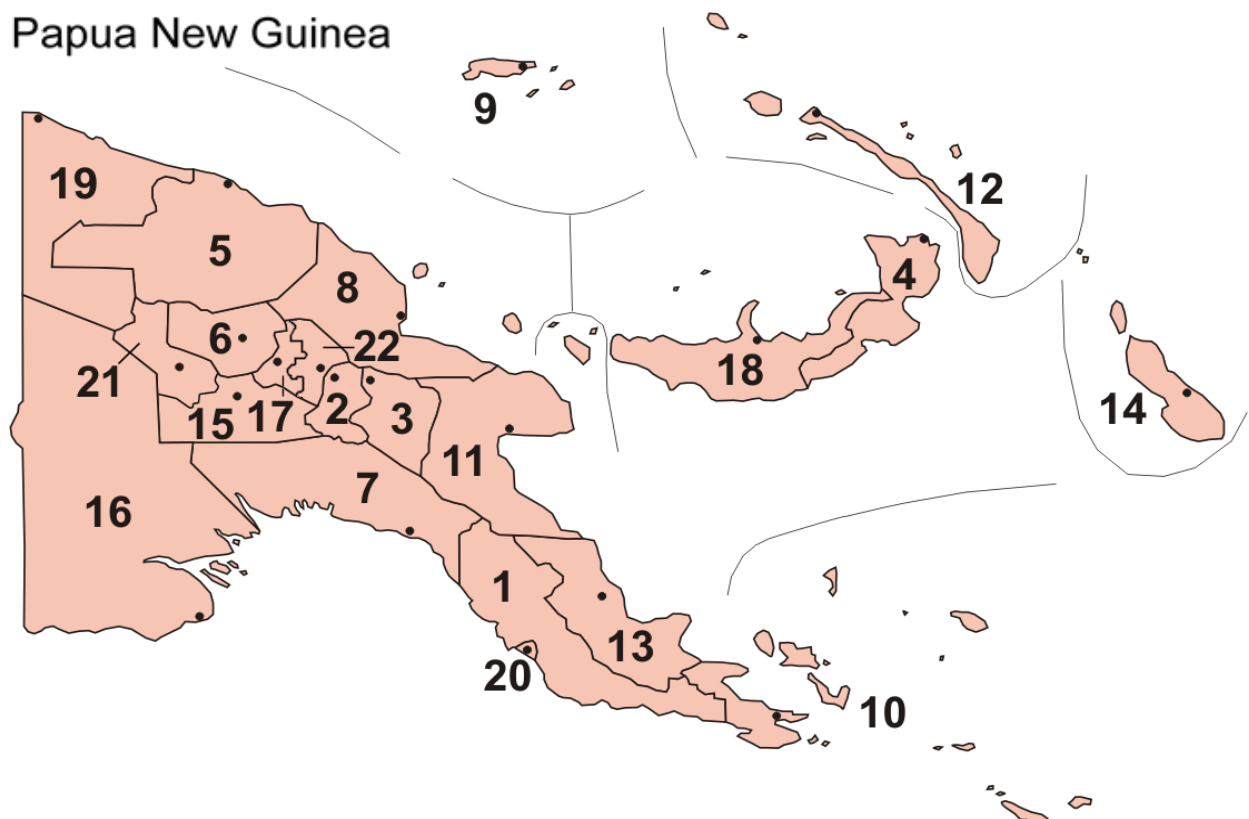
Through kinesiology muscle testing, we can determine what is in truth and what is not, further, we can also determine the level of truth of anything!





PAPUA NEW GUINEA national roads program





Papua New Guinea



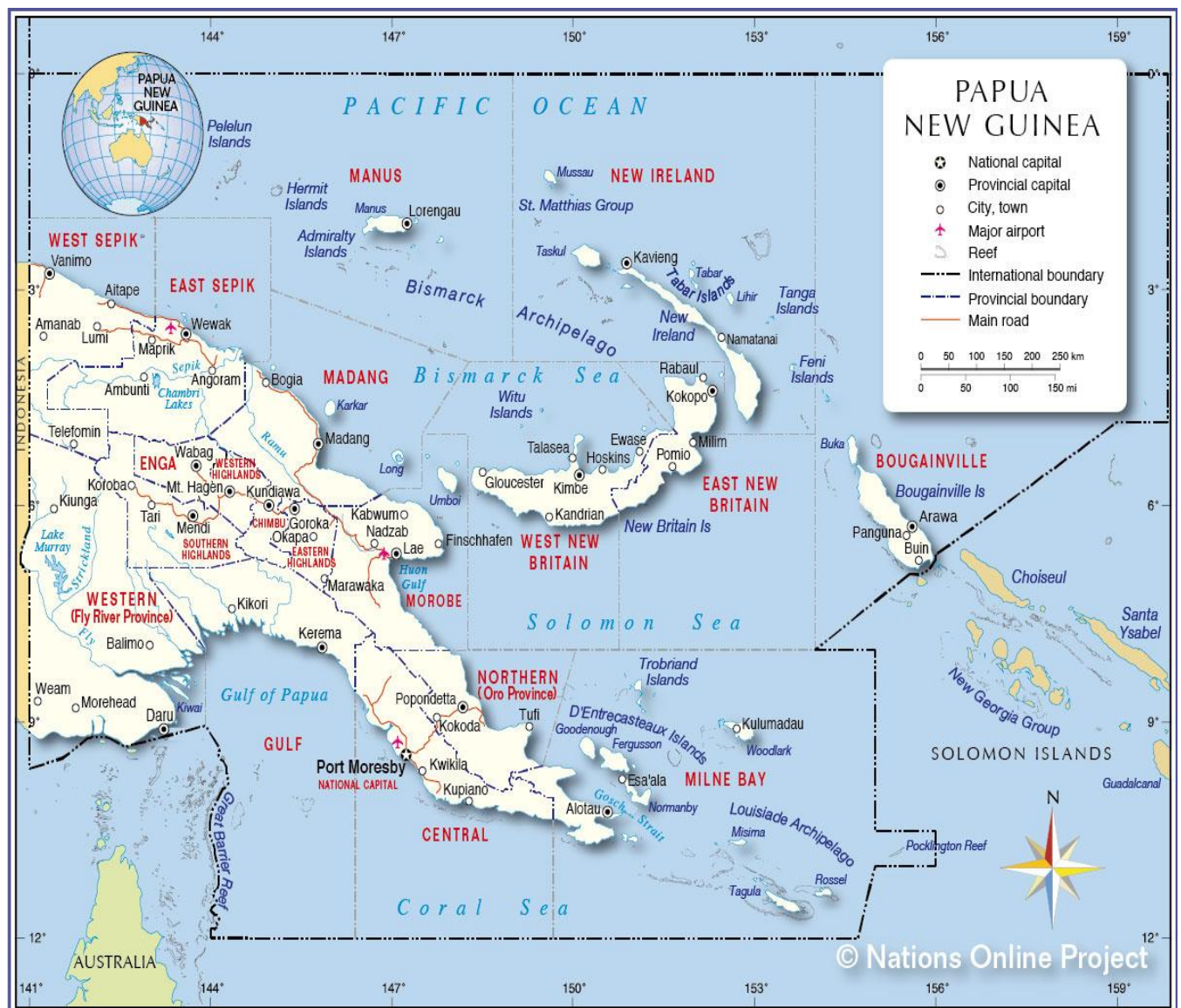
PAPUA NEW GUINEA – MoC calibrations – Map of Consciousness:

# (map)	<u>Region</u>	 <u>Province</u>	<u>Capital</u>	<u>Population</u> (2011 census)	<u>Map of</u> <u>Consciousness</u>	<u>%</u>	<u>UN review</u> <u>Mid 2024</u>
1	<u>Southern Region</u>	 <u>Central</u>	<u>Port Moresby</u>	269,756	191	3.71	631,210
2	<u>Highlands Region</u>	 <u>Chimbu (Simbu)</u>	<u>Kundiawa</u>	376,473	190	5.18	880,940
3	<u>Highlands Region</u>	 <u>Eastern Highlands</u>	<u>Goroka</u>	579,825	193	7.98	1,356,770
4	<u>Islands Region</u>	 <u>East New Britain</u>	<u>Kokopo</u>	328,369	197	4.52	768,400
5	<u>Momase Region</u>	 <u>East Sepik</u>	<u>Wewak</u>	450,530	200	6.20	1,054,170
6	<u>Highlands Region</u>	 <u>Enga</u>	<u>Wabag</u>	432,045	198	5.95	1,010,990
7	<u>Southern Region</u>	 <u>Gulf</u>	<u>Kerema</u>	158,194	190	2.18	370,090
8	<u>Momase Region</u>	 <u>Madang</u>	<u>Madang</u>	493,906	198	6.80	1,155,660
9	<u>Islands Region</u>	 <u>Manus</u>	<u>Lorengau</u>	50,231	194	0.69	117,300
10	<u>Southern Region</u>	 <u>Milne Bay</u>	<u>Alotau</u>	276,512	200	3.81	647,020
11	<u>Momase Region</u>	 <u>Morobe</u>	<u>Lae</u>	674,810	197	9.29	1,578,960
12	<u>Islands Region</u>	 <u>New Ireland</u>	<u>Kavieng</u>	194,067	195	2.67	454,070
13	<u>Southern Region</u>	 <u>Oro (Northern)</u>	<u>Popondetta</u>	186,309	197	2.56	435,880
14	<u>Islands Region</u>	 <u>Autonomous Region of Bougainville</u>	<u>Buka</u>	249,358	195	3.43	583,440
15	<u>Highlands Region</u>	 <u>Southern Highlands</u>	<u>Mendi</u>	510,245	195	7.02	1,193,910
16	<u>Southern Region</u>	 <u>Western (Fly)</u>	<u>Daru</u>	201,351	190	2.77	471,070
17	<u>Highlands Region</u>	 <u>Western Highlands</u>	<u>Mount Hagen</u>	362,850	191	4.99	848,980
18	<u>Islands Region</u>	 <u>West New Britain</u>	<u>Kimbe</u>	264,264	195	3.64	618,290
19	<u>Momase Region</u>	 <u>Sandaun (West Sepik)</u>	<u>Vanimo</u>	248,411	198	3.42	581,230
20	<u>Southern Region</u>	 <u>National Capital District</u>	<u>Port Moresby</u>	364,125	200	5.01	852,040

COMMERCIAL IN CONFIDENCE

# (map)	Region	Province	Capital	Population (2011 census)	Map of Consciousness	%	UN review Mid 2024
21	Highlands Region	 Hela	Tari	249,449	195	3.44	584,120
22	Highlands Region	 Jiwaka	Banz	343,987	198	4.74	804,950
		PNG	Census Total	7,265,067			
	PAPUA NEW GUINEA	but say 2021 – 2022		9,000,000	202	100%	Mid 2024 17,000,000

United Nations Population Fund, using satellites, mobile phone users, and other methods, are suggesting that the current population of Papua New Guinea maybe 17 million, as of mid 2024. A proposed formal census count throughout Papua New Guinea during 2024 has collapsed. The census is needed to reassess the population numbers thoroughly as well as the needs of all communities more appropriately.





Papua New Guinea – 12 Largest Cities

	Name		Population	Map of Consciousness
1	Port Moresby	, National Capital	283,733	200
2	Lae	, Morobe	76,255	210
3	Arawa	, Bougainville	40,266	200
4	Mt Hagen	, Western Highlands	33,623	190
5	Popondetta	, Northern Province	28,198	200
6	Madang	, Madang	27,419	225
7	Kokopo	, East New Britain	26,273	190
8	Mendi	, Southern Highlands	26,252	200
9	Kimbe	, West New Britain	18,847	190
10	Goroka	, Eastern Highlands	18,503	200
11	Wewak	, East Sepik	18,230	205
12	Bulolo	, Morobe	16,042	215

PAPUA NEW GUINEA – Untruth Poverty

Province	Capital	Population (2011 census)	MoC Map of Consciousness	Percent Calibrating MoC 100 MoC 200		Population in severe untruth poverty
Central	Port Moresby	269,756	191	48%	90%	243,000
Chimbu (Simbu)	Kundiawa	376,473	190	50%	95%	358,000
Eastern Highlands	Goroka	579,825	193	50%	90%	522,000
East New Britain	Kokopo	328,369	197	49%	90%	295,000
East Sepik	Wewak	450,530	200	52%	91%	410,000
Enga	Wabag	432,045	198	55%	90%	389,000
Gulf	Kerema	158,194	190	55%	95%	150,000
Madang	Madang	493,906	198	50%	90%	445,000
Manus	Lorengau	50,231	194	55%	95%	48,000
Milne Bay	Alotau	276,512	200	52%	94%	260,000
Morobe	Lae	674,810	197	50%	91%	614,000
New Ireland	Kavieng	194,067	195	51%	95%	184,000
Oro (Northern) Autonomous Region of Bougainville	Popondetta	186,309	197	55%	95%	177,000
Southern Highlands	Buka	249,358	195	56%	93%	232,000
Western (Fly)	Mendi	510,245	195	56%	94%	480,000
Western Highlands	Daru	201,351	190	56%	93%	187,000
West New Britain	Mount Hagen	362,850	191	55%	90%	327,000
Sandaun (West Sepik) National Capital District	Kimbe	264,264	195	53%	94%	248,000
	Vanimo	248,411	198	56%	93%	231,000
	Port Moresby	364,125	200	49%	90%	328,000
Hela	Tari	249,449	195	50%	94%	235,000
Jiwaka	Banz	343,987	198	50%	90%	310,000
	2021 – 2022 2025	9,000,000 12,000,000	202	50%	92%	11,040,000

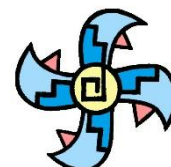
CHALDI COLLEGE – EDUCATION: Nanna Beth – 3rd Celestial Heaven and James 28 July 2017

James: John has been wondering about how to set up schools and schooling ‘under a tree’, in keeping with it all being opposite to what we’re all used to, can you give him any suggestions or point him in the direction he should look?

Nanna Beth – 3rd Celestial Heaven: These are some ideas he can consider – just suggestions John, we won’t say it has to be this or that way, as you know, it’s for you to work things out. So basically, what would you like John – how would you have liked school to be?

CHALDI COLLEGE

Schooling is voluntary. It should be made to be something children want to do, not something that’s forced on them.



It should be fun, as in keeping the whole focus on making them feel good about all they are doing. Not artificially praising them or praising them over their peers, but just supporting and being personal with them, allowing them to respond and find their own way.

It should not be separated into classes based on age. Classes should involve all ages, for example, the younger ones can learn and watch and be helped by the older ones, but not forcing the older ones to help the younger, all voluntary and what would naturally happen, more like in a big loving family rather than segregated because of age or whatever. Perhaps the 5, or less, to 10 in one group, 11 to 16 in another.

Teachers are to be able to deal with children of all ages, and work to allow the student to progress at the students own pace. Special or extra schooling can be provided when necessary to students that want more.

The subjects should all be practically oriented. Everything offered and so accepted voluntarily. Reading, writing and basic arithmetic, all so as to help the child deal with the real world. Other subjects like psychology – morals and ethics, love and friendship, acceptance and tolerance of ALL feelings, particularly bad ones, resolving disagreements, expressing feelings and yet not necessarily acting on them – particularly the bad ones, all based around how to respect and treat other people how you’d like to be treated. And how if you hurt by infringing upon another's will, then you will have to suffer that same amount of hurt, either now or in spirit. And about the Feeling Healing, what happens when you feel bad feelings, how to look to your feelings for their truth, so as to grow in understanding of yourself, nature, life, other people, and God – the whole spiritual aspect, including the Divine Love and Mother and Father, yet no religious indoctrination. The history, culture, place in the world. How to integrate with the modern world, computers, phones, internet, etc. Sport, play, arts, creative lessons and involvement. How to live and respect nature, the natural world, the environment, hygiene, natural health, sex, contraception, abortion and so on – about the person, the body, things to dispel myth and falseness, general science. Trades, technical work, hands on experience – building stuff, ways to use one’s mind to do what one wants to do.

Duration of classes, half a day, longer when older for those wanting to learn more, homework voluntary and at the child's initiative – wanting to do it.

School is just part of life, not separate to life. Part of the family, tribe, society, not separate from it. Inclusion of other adults, parents, family members, as aides, helpers, teachers, together with professional teachers. Lots of people, and in particular older people (who also have the time), are natural teachers and should be encouraged even though they've not been specifically trained. One can only learn a certain

amount being taught to be a teacher, yet in reality, very few trained teachers have any real natural feeling for it. The more the 'teacher' makes their pupil feel the pupil is the important one, and the teacher is only there to help them if they need their help, and not to stuff it down their throats whether they like it or not, is where to begin. And how a child of differing ages learns, is as varied as the children themselves. So the more 'teachers' the better, and that means the child can gravitate to the 'teacher' that best suits them, rather than having to spend a whole year with someone you hate and you feel hates you.

University for higher learning, full on, voluntary, free, all information on any subject available with competent teachers. So the student can excel should they want to.

It all being with the focus on the person, offering them things which they can try and see if they like. Things that will help them in the world; and how to be a person living true to themselves – true to their own feelings; and how to respect another as one respects oneself.

James: Nanna Beth, John would like any comments on the Council of Elders continuing to contact people on Earth after he's croaked it.

Nanna Beth: It's as James said, there will be an increasing number of people opening up to us Celestials for all sorts of help, once they understand who we are and how we can help. So yes John, there will always be some main people on Earth we'll work with. And should it all keep needing to move along with one entity in control, such as what you're starting out with, then yes, that is how we'll engineer it. Should it break up or be broken up into many entities, then we'll be ready for and going with that. As much as we say we are in control, we mean that we are in control instead of the mind spirits. But still we are to work with humanity, in as much as humanity leads and we augment.

James: And Nanna Beth, I thought I'd ask you about the Religion of Feelings, as John is against a religion of any sort because of all that religions have done to us all, do you have any thoughts on it?

Feelings First Spirituality, New Feelings Way

Nanna Beth: It's all up to you James, what you want. Of course you're not wanting to go and instigate yet another religion in which people have to adhere to a set of rules because you know what will happen to that, **any rules allowing people and their controlling agendas to take control over others, is something to be avoided at all times.** However the notion of a 'religion', and one based on feelings, with no fixed agenda, no rules, just founded on truths, will allow people to have some sort of structure to relate to should they need that, but one in which they are entirely free to do whatever they feel based on their feelings. And with the Feeling Healing and Soul Healing being at its core, then those people intent on that will be able to work on themselves and it won't matter to them whether they are part of something or not.

As you understand, some people will like the idea, others won't like the word religion and will want to do it alone, so do whatever you feel you want to do. We don't call it anything over here other than Our Healing, yet we all had embraced the Divine Love before we began our Healing, however potentially that won't be so for a lot of people on Earth, and to say that people have to embrace the Divine Love to do their Healing would cancel out a large amount of people and is putting a rule in place, which doesn't need to be there and would only get in the way.

So to call it a Religion and yet to make it as free as you are intending James, is something for you to decide for yourself, which really just gets down to using the word religion. And I know it appeals to you

because it is a religion that is not a religion, yet more a true religion of truth than any of the existing religions are, so you're showing up those religions for the untruth that they are.

Anyway, it's what you want to do James, it's not for us to say one way or the other. And you will do what you want to do, you'll hear people's complaints or if they like the idea, weigh it all up, and still do what you want to do.

James: So you don't force or coerce anyone to do anything they don't want to do. Because who wants to be treated that way – no one!

Feelings First is a way of living without any dogmas, creeds, rituals, cannon laws, hierarchy or controls of any kind.



It takes a village to raise a child

POTENTIAL to BENEFIT your CHILD through our own FEELING HEALING:

This steps down each seven years as the child matures



**From conception to
age 6 or 7**

From 8 to age 14

From 15 to age 21

From 22 to age 28

As we heal, we directly heal our children similarly.

The Indwelling Spirit arrival for the child around age 6 or 7 starts their independence.

ENOUGH IS ENOUGH

Andon and Fonta, our first parents to long for our Heavenly Parents, lived nearly 1,000,000 years ago. Naïve humanity was seduced by high spirits, the Lucifer pair, to believe they could be gods through their minds, thus men subjected women to subordination 200,000 years ago. Also added to this was the default of the Adamic pair more than 38,000 years ago when they failed in their mission.

REBELLION & DEFAULT **200,000 YEARS**

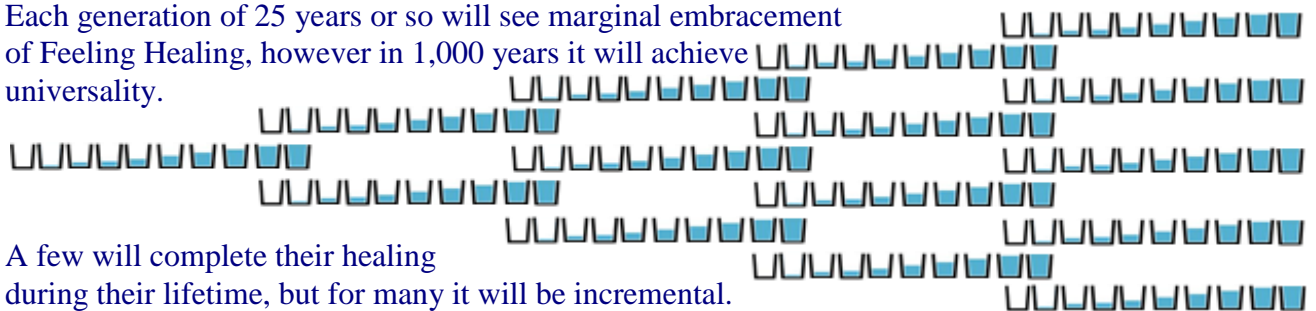
When Jesus with Mary achieved their full Regency of Nebadon, in 26 CE, they immediately had the Lucifer and Satan soulmate pairs assigned to a spirit world prison. Since then, the Creator Pair have been preparing for the ending of the Rebellion and Default for humanity of Earth. The Avonal Pair now on Earth, once commencing their Healing, brought about the imprisonment of the Caligastia and Daligastia pairs in the early 1990s. As the Avonal Pair advanced with their Healing they brought about the formal end of the Rebellion and Default, on 31 January 2018. It is now for all of humanity to embrace the Spirits of Truth of the Avonal Pair and undertake their healing of the imposts of the Rebellion and Default.

Avonal **AGE 1,000 YEARS**

Spirits of Truth of the Avonal Pair will guide us through our Feeling Healing and into the Celestial Heavens with Divine Love, then the Spirits of Truth of the Creator Pair will lead us through the Celestial Heavens and out through Nebadon towards our Heavenly Mother and Father in Paradise.



Each generation of 25 years or so will see marginal embracement of Feeling Healing, however in 1,000 years it will achieve universality.



A few will complete their healing during their lifetime, but for many it will be incremental.

Universality of Feeling Healing with Divine Love will see the mitigation of discomfort, pain and illness as well as the imposts of global warming and Earth changes. These events are to ensure that each of us embrace our feelings, both good and bad, down to the very core, so that we fully come to know who we truly are. Sciences will endeavour to remove pain only to see disease manifest in different forms. Earth disturbances are a result of the Harmonic Convergence of the late 1980s, increasing the rotation of the Earth's central core. This will only abate when humanity has universally embraced Feeling Healing. These influences are only imposed upon us so that we do not step back into the Rebellion and Default through complacency. Live Feelings First so that we become the true personalities we are, that being daughters and sons of our Heavenly Mother and Father.

SUGGESTED READING:

Kindly go to www.pascashealth.com and then to the Library Download page and then to open the following, scroll down to the topic and click on the PDF:

CORPORATE ALLIANCES

Chaldi Child Care Centre – Safe Space
 Chaldi College Free to Learn Instinctively
 Chaldi College Free to Learn Pathway
 Chaldi College Primary thru to High – Feelings First
 Chaldi College Women and Girls' Education
 Chaldi College (WW) – Education through Feelings
 Chaldi College (WW) – Technology & Product Information
 Chaldi University Postgraduate Feelings Degree

Pascas University and Global View
 Pascas University and the Meeting House
 Pascas University Papua New Guinea Leadership Team
 Pascas University Universally Free Education
 Pascas WorldCare Craft Creations
 Pascas WorldCare Cultural Centre
 Pascas WorldCare Supporting Hands

ELSEWHERE

Pascas Care Kinesiology Testing
 Pascas Care – Living Feelings First – Adults
 Pascas Care – Living Feelings First – Children
 Pascas Care – Living Feelings First – Children Annexures
 Pascas Care – Living Feelings First – Children Discussions
 Pascas Care – Living Feelings First – Children Graphics
 Pascas Care – Living Feelings First – Drilling Deeper
 Pascas Care – Living Feelings First – Drilling Deeper Structures
 Pascas Care – Living Feelings First – Reference Centre
 Pascas Care – Multimedia Movie City
 Pascas Care Letters – Psychology and Feeling Healing
 Pascas Park – Journey of Man

Pascas Primary publications being:

U-Turn for Humanity Pascas reveals New Feelings Way
 U-Turn for Humanity pathway being New Feelings Way
 U-Turn for Humanity shutting hells through New Feelings Way
 U-Turn for Humanity simple is what Life is meant to be
 U-Turn for Humanity soul light and New Feelings Way
 U-Turn for Humanity through the New Feelings Way
 U-Turn for Humanity treacherous assumptions New Feelings Way
 U-Turn for Humanity unfolding the New Feelings Way
 Universal Gift – Feeling Healing with Divine Love
 Feeling Healing and Divine Love Discussion Prompts
 Pascas Care Death & Dying Transition & Assimilation Marjorie

Also kindly consider reading:

www.pascashealth.com

then proceed to Library Download :

Pascas Care Letters – Root Cause now to Pathway Forward

Pascas Care Letters – Root Cause now to Pathway Forward (short)

Pascas Care Letters – Funding for Change Over

Pascas Care Letters – Family Shelters Abuse & Remedial

Pascas Care Letters – Family Shelters Social Housing

Pascas Care Letters – Family Shelters Overview

Pascas Care Letters – Family Shelters towards Liberation

Pascas Care Letters – Back to Basics

Pascas Care Letters – Change

Pascas Care Letters – Dr Hawkins validates Feeling Healing

Pascas Care Letters – Education through Feelings

Pascas Care Letters – Finalizers our Destiny

Pascas Care Letters – Glass Ceiling Barrier Removal

Pascas Care Letters – Humanity is Addicted to Untruth

Pascas Care Letters – Journey of Earth's Humanity

Pascas Care Letters – Life is a Highway

Pascas Care Letters – Live True to How You Truly Are

Pascas Care Letters – Moving out of Healing

Pascas Care Letters – My Customs Heritage and Nationality

Pascas Care Letters – One Soul Two Personalities

Pascas Care Letters – Psychology and Feeling Healing

Pascas Care Letters – Spirit Evolution and Environmental Changes

Pascas Care Letters – There is only One Way to Heal One's Self

Pascas Care Letters – Transition & Assimilation following Death

Pascas Care – Death & Dying Transition & Assimilation Marjorie

Pascas Care – Kinesiology Testing

Pascas Care Centre – Pacific Basin Nations

Pascas WorldCare – ASEAN and Pacific Island Nations

Or simply allow your feelings guide you through the index to the topic that appeals for you!

Important recommended reading is:

by James Moncrief

The Rejected Ones – the Feminine Aspect of God

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html> ALSO at
<https://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Rejected%20Ones%20via%20James%20Moncrief.pdf>

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COMMERCIAL IN CONFIDENCE

Papua New Guinea's Informal Economy Size

INFORMAL ECONOMY SIZE AS A PERCENTAGE OF GDP (%)

Updated: February 2025

An informal economy (informal sector or shadow economy) is the part of any economy that is neither taxed nor monitored by any form of government.

The size of Papua New Guinea's informal economy is estimated to be 32.4% which represents approximately \$22 billion at GDP PPP levels.

Informal Economy Size (% of GDP): All Countries		Latest Data
Papua New Guinea		32.4%

Papua New Guinea's data is highlighted in the table below, use the filter and sort order options to allow easy comparison with other countries.

Data source: Quarterly Informal Economy Survey (QIES) by [World Economics](https://www.worldeconomics.com/country-reviews/papua%20new%20guinea/), London
<https://www.worldeconomics.com/country-reviews/papua%20new%20guinea/>

Country	Rank Order	World Economics Data Quality (Index, 0-100)	World Economics Data Quality (Rating, A-E)	Base Year Chained/Year	SNA Framework Version	Informal Economy % of GDP	Statistical Resources Index (0-100)	Governance Levels Index (0-100)
Papua New Guinea	135	53.9	E	2013	1993	32.4	45.9	41.9

World Economics estimates **Papua New Guinea's 2024 GDP at US \$67 billion in PPP terms** (Purchasing Power Parity) and an initial estimate of **\$70 billion for 2025**. This figure is 49% higher than the official estimate published by the World Bank.

World Economics' methodology incorporates crucial factors often overlooked in official estimates, such as:

- The size of the informal economy: It is estimated that 32% of Papua New Guinea's economic activity occurs outside the formal sector.

Crime in Port Moresby, Papua New Guinea



<https://www.numbeo.com/crime/in/Port-Moresby>

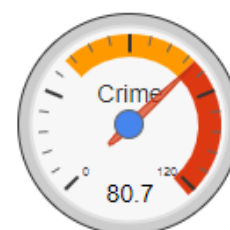
Crime rates in Port Moresby, Papua New Guinea

Level of crime	85.09	Very High
Crime increasing in the past 5 years	81.26	Very High
Worries home broken and things stolen	76.69	High
Worries being mugged or robbed	82.10	Very High
Worries car stolen	81.17	Very High
Worries things from car stolen	80.57	Very High
Worries attacked	77.79	High
Worries being insulted	75.59	High
Worries being subject to a physical attack because of your skin colour, ethnic origin, gender or religion	71.54	High
Problem people using or dealing drugs	79.04	High
Problem property crimes such as vandalism and theft	84.55	Very High
Problem violent crimes such as assault and armed robbery	83.90	Very High
Problem corruption and bribery	87.50	Very High

Safety in Port Moresby, Papua New Guinea

Safety walking alone during daylight	28.90	Low
Safety walking alone during night	16.19	Very Low

Index
Crime Index: 80.70
Safety Index: 19.30



Papua New Guinea

https://ocindex.net/country/papua_new_guinea

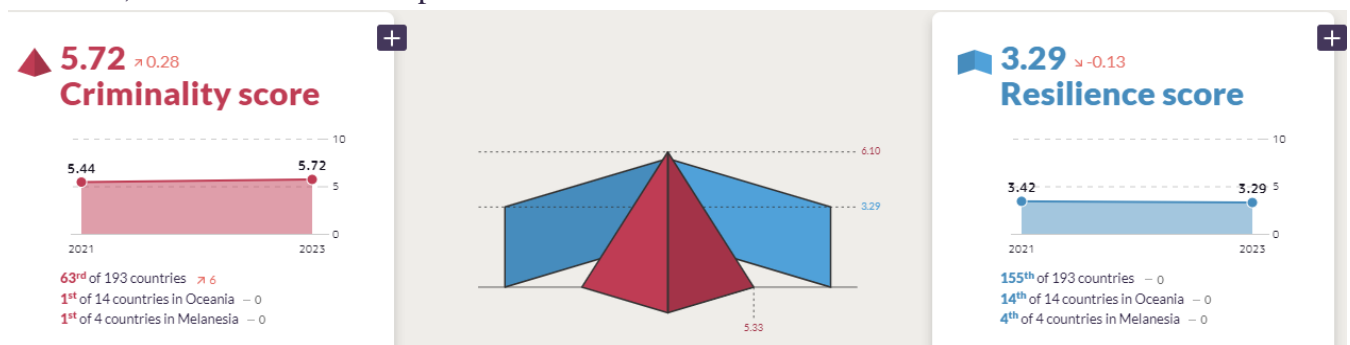


**GLOBAL
ORGANIZED
CRIME
INDEX**

People

Human trafficking is a pervasive and multifaceted crime in Papua New Guinea, targeting local and foreign victims alike. It takes many forms, including labour exploitation, sexual exploitation, forced marriage, child labour and domestic servitude. Papua New Guinea also serves as a transit point for traffickers who exploit individuals in other countries. Cross-border trafficking often takes place in the forestry, mining and fishery sectors; women are trafficked into the country for forced prostitution and domestic servitude around logging and mining sites. There are also reports of small but powerful cartels from Asia playing a significant role in human trafficking within Papua New Guinea; most victims come from South East Asia. Despite some progress in anti-trafficking efforts, endemic corruption among officials, especially in the logging sector, enables human trafficking to continue.

When it comes to human smuggling, Papua New Guinea is thought to be a minor transit country for people heading to Australia, as well as a destination country for individuals seeking work in sectors such as logging, mining and fishing. The lack of resources and security measures in Papua New Guinea makes it an attractive country for smugglers to move people. There is little evidence of widespread extortion and protection racketeering in Papua New Guinea. Other than historical and sporadic incidents, there are no further reports of this crime.



Trade

Arms trafficking is a serious issue in Papua New Guinea. Criminal gangs are reported to be well-armed; some even manufacture their own handguns. The proliferation of automatic weapons has led to a substantial increase in gun violence in certain regions, exacerbating intertribal conflicts. Illicit, mass-manufactured firearms are often diverted from state armouries through theft and corruption; the police and military lose a high proportion of their stockpiles this way. The main sources of illicit arms and ammunition are police and military personnel, licensed arms dealers and licensed gun owners. The cost of black-market firearms has increased, leading to a negative impact on supply. Arms trafficking increases during election times as politicians arm their supporters. The US has banned firearm exports to Papua New Guinea due to a corrupt police official selling guns to third parties. Despite calls for action, little has been done to address the issue.

COMMERCIAL IN CONFIDENCE

Illicit trade of counterfeit goods and excise goods is also a major problem in Papua New Guinea, significantly impacting the country's economy and public health. The production and sale of counterfeit goods such as pharmaceutical products, branded textile goods and bilums (traditional woven string bags) not only result in tax evasion but also harm public health and local manufacturers who may struggle to compete with the cheaper products. In addition to counterfeit goods, the illicit trade in excise goods, particularly tobacco and alcoholic beverages, is prevalent. It is estimated that for every three cigarettes in the market, one is illegal.

Environment

Papua New Guinea is the world's largest tropical timber exporter. Almost three quarters of its yield is produced illegally. Despite recent acknowledgments of the urgent need to halt and reverse forest loss by 2030, little action has been taken due to state-embedded actors benefiting from the trade. Illegal logging is largely conducted by foreign timber companies that have been granted legal concessions but do not follow regulations. Much of the timber is destined for Asian markets. The palm oil industry in Papua New Guinea is also plagued by criminality: tainted palm oil and its derivatives are sold to well-known brands. The high commercial value of coffee, copra and cocoa may further increase the risk of future criminality in the agricultural industry.

Fauna crimes are also prevalent in Papua New Guinea, including the illegal trade in exotic species and illegal, unreported and unregulated (IUU) fishing. The government lacks the resources to monitor the vast number of vessels operating in and around its waters, particularly in the Torres Strait. While the extent of cross-border trade in rare and exotic animals is difficult to determine, there is evidence of the capture and trade of turtles and the sale of dead or living animals brought in as 'spare parts' for cultural shows. Despite international agreements to the contrary, Papua New Guinea still exports wild-harvested and captive-bred crocodile products. IUU fishing is driven by the desire to maximise benefits; slave labour is often used to lower costs.

Papua New Guinea's extractive industries, including gold and other precious metals, contribute significantly to the country's economy but also drive corruption, environmental damage and human rights abuses. Mining companies often receive favourable treatment and pay little tax, while mining development disrupts communities and generates social conflict. There are serious human rights concerns, such as rape and shootings, around some of Papua New Guinea's major mines. The nation's economy remains dominated by agriculture, fishing and natural minerals such as copper and gold. The illegal export of gold is thought to have increased due to Papua New Guinea's foreign exchange crisis and the gold price increase during the COVID-19 pandemic. Certain gold-production industries use mercury, which is illegal in the country. Its use indicates the extent of the black-market trade.

Drugs

Heroin is not a major drug market in Papua New Guinea. Local demand is virtually non-existent due to the high cost of the drug compared to the average income. However, reports suggest that kratom, an opioid substitute, is popular.

Papua New Guinea is a trans-shipment point for cocaine destined for more lucrative markets in the region, such as Australia and possibly New Zealand. The COVID-19 pandemic did not weaken demand for illicit drugs, or their trade. If anything, local markets in the Pacific have grown and drug abuse has emerged as a problem among the youth. Existing links to Australian crime groups that are connected to the Italian mafia are a concern, indicating the potential growth of the cocaine trade in Papua New

Guinea. As with heroin, local demand for cocaine is not high due to the cost of the drug compared to the average income.

Recent reports indicate that Papua New Guinea is a major source country for cannabis. While it is mostly produced for local consumption, foreign criminals have been smuggling cannabis from Papua New Guinea to other markets. Synthetic drugs have also been reported in the country, although there is little evidence of local production. Papua New Guinea is mostly a transit point for methamphetamine from South East Asia destined for Australia. Methamphetamine is becoming increasingly available in the Pacific region due to its easy accessibility within the Mekong region – a cause for concern.

Cyber Crimes

Cyber-dependent crimes are becoming more prevalent in the country; the government of Papua New Guinea has experienced multiple cyberattacks, including ransomware attacks. These have disrupted essential state services, including the payment system of the Department of Finance. The attacks were not intended to steal funds directly, but they did encrypt crucial information and the attackers demanded payment in Bitcoin and other cryptocurrencies as ransom.

Financial Crimes

Papua New Guinea has the largest economy of all Pacific Island countries due to its vast reserves of natural resources, which makes it increasingly vulnerable to financial crimes. Corruption and mismanagement of state resources have significantly dented the country's potential wealth. In 2021, police investigated the biggest fraud in the country's history in which hundreds of millions of dollars were transferred illegally from a mining project community trust fund to private bank accounts. Typically, misappropriated government funds are used to purchase real estate or high-value vehicles and goods within the country, or the funds are moved to Australia. It is worth noting that most of the illicit funds circulating in the country are domestic. Papua New Guinea is not a financial centre like other countries in the region, which attract foreign illicit flows.

Criminal Actors

Papua New Guinea might not currently have domestic mafia-style groups, but criminal networks still dominate the country's landscape. These loosely organised groups are known as 'raskols' and are composed of various street gangs. They operate along highways, in coastal and island provinces, and in bigger cities such as Port Moresby and Lae. Tribal clans operate in the Highland region and mostly engage in petty crime but they are also involved in organised crime such as the drug market. As Papua New Guinea becomes more industrialised, and as synthetic drugs and raw material extraction increase, a countrywide criminal fraternity might develop. The level of violence among street gangs in Papua New Guinea is high, often driven by revenge which plays a fundamental role due to the tribal nature of gang relations. The gangs are heavily armed and often make their own weapons in response to the high cost of importing weapons into the country. Milne Bay, in particular, has suffered ongoing criminal gang activity including raids on local businesses and gangs taking control of the provincial capital.

Corruption is pervasive in Papua New Guinea. Fraud and the mismanagement of funds are common among public officials. **The police force is considered the most corrupt public agency in the country.** Law enforcement officers regularly receive bribes to ignore human trafficking. Sometimes they are even involved directly in drug trafficking, illegal arms trading and the theft of fuel. Foreign actors, particularly Asian crime syndicates, play a dominant role in organised criminal activity, mainly in the drug trade and human trafficking markets. Private-sector actors, specifically those involved in

logging, also cooperate with criminal organisations and are considered high-risk for money laundering. Real estate and legal professionals in Australia have been identified as facilitators of money laundering. Banks aid and abet criminal activity by providing their services to entities involved in criminal activities.

Leadership and governance

Papua New Guinea is an unstable and partly free country, which faces increasing corruption, political instability and a deterioration of law and order. Since gaining independence in 1975, all subsequent governments have been coalitions of multiple political parties and independent members who often change allegiances for pragmatic reasons. Corruption in the non-renewable resources sector is a pervasive problem that affects all levels of the state. While public perception of corruption has worsened over the past two decades, very few corruption cases have been successfully prosecuted. Simultaneously, funding for anti-corruption organisations has fallen to its lowest level in recent times. The business sector is also seen as corrupt. **Papua New Guinea is perceived to be the most corrupt nation in the region, along with Solomon Islands.** Vote-buying is widespread.

Papua New Guinea is not a signatory of the UN Convention against Transnational Organised Crime, nor is it a signatory of the Arms Trade Treaty. Its obligations to international treaties concerning the repatriation of fugitives have also faltered in recent years. Overall, the country's commitment to international efforts is moderate at best. China, Australia and other members of the Commonwealth are key aid partners and Papua New Guinea has extradition treaties in place with certain countries. Yet, it does not have such treaties in place with other countries whose citizens are heavily involved in organised crime. Legislation addressing organised crime in Papua New Guinea is poor and outdated; little has changed since 2005. The country might have laws and relevant agencies, but there are significant gaps. For example, there is no freedom of information legislation and the working procedures are weak between key agencies like the police, courts and government. Other major issues include political interference in government agencies, and insufficient funding allocated to government departments.

Criminal justice and security

Despite often facing pressure from the executive, the judicial system in Papua New Guinea remains generally independent, as evidenced by several recent rulings against government officials. However, the judiciary is poorly resourced, leading to lengthy detentions and trial delays. Courts are slow to administer justice and backlog cases go back several years. Additionally, there is an inadequate number of judges and magistrates, and the system is considered to be antiquated. Prison conditions are poor, understaffed, unhygienic and overcrowded. More than ever, correctional services are struggling to prevent mass prison escapes. Lengthy delays in cases and pre-trial detentions lead to frustration and many people attempt to run away. Arbitrary detention is common.

The capacity of law enforcement to tackle organised crime is extremely limited due to a lack of resources, training and infrastructure. Law enforcement agencies are rife with corruption – officers are routinely involved in drug trafficking, illegal arms trading and fuel theft, even murder and rape.

Papua New Guinea is the largest country in the South Pacific and is made up of many small islands. Its location between source countries of illicit commodities in Asia and large destination markets like Australia (and to a lesser extent New Zealand) makes it an attractive transit location. The key factor in the country's vulnerability to transnational organised crime is its border with Indonesia, which is an important crossing point for several illegal goods, mainly arms. Additionally, Daru, on the country's

southern coast in the Torres Strait, is considered a hotspot for the smuggling of drugs, arms and people to and from Australia and Indonesia. Regarding physical and cyber infrastructure, the country is considered vulnerable as it has to rely on external partners for technological development. The obsolete technological infrastructure that Papua New Guinea has been using, such as expired operating systems, has exposed government institutions to cyber-attacks.

Economic and financial environment

Even though Papua New Guinea is no longer officially considered to have strategic money laundering deficiencies, **profits from forestry crimes still exceed those generated by the legal timber market.** Money-laundering prosecutions carried out by the country's financial intelligence unit (FIU) have been hindered by the lack of cooperation between the law enforcement and the FIU. Ironically, Papua New Guinea receives anti-money laundering assistance from Australia and has agreements with other international partners, yet most of the proceeds from corruption and criminal activity end back in developed countries like Australia and Singapore. Papua New Guinea does not have any measures in place, nor legislation, to prevent crowdfunding or online gambling from being used as money-laundering channels.

Papua New Guinea's economy is the third-largest in Oceania after Australia and New Zealand, driven heavily by agricultural, forestry, fishing and mining. While these sectors employ most of the labour force, chronic youth unemployment remains a significant issue. **More than three-quarters of the population is employed in the informal sector, which lacks regulation and enforcement, leading to widespread labour and sexual exploitation.** The COVID-19 pandemic has further worsened the job crisis in both formal and informal sectors. Political instability, global uncertainty and legal disputes over resource projects pose significant challenges to Papua New Guinea's growth prospects.

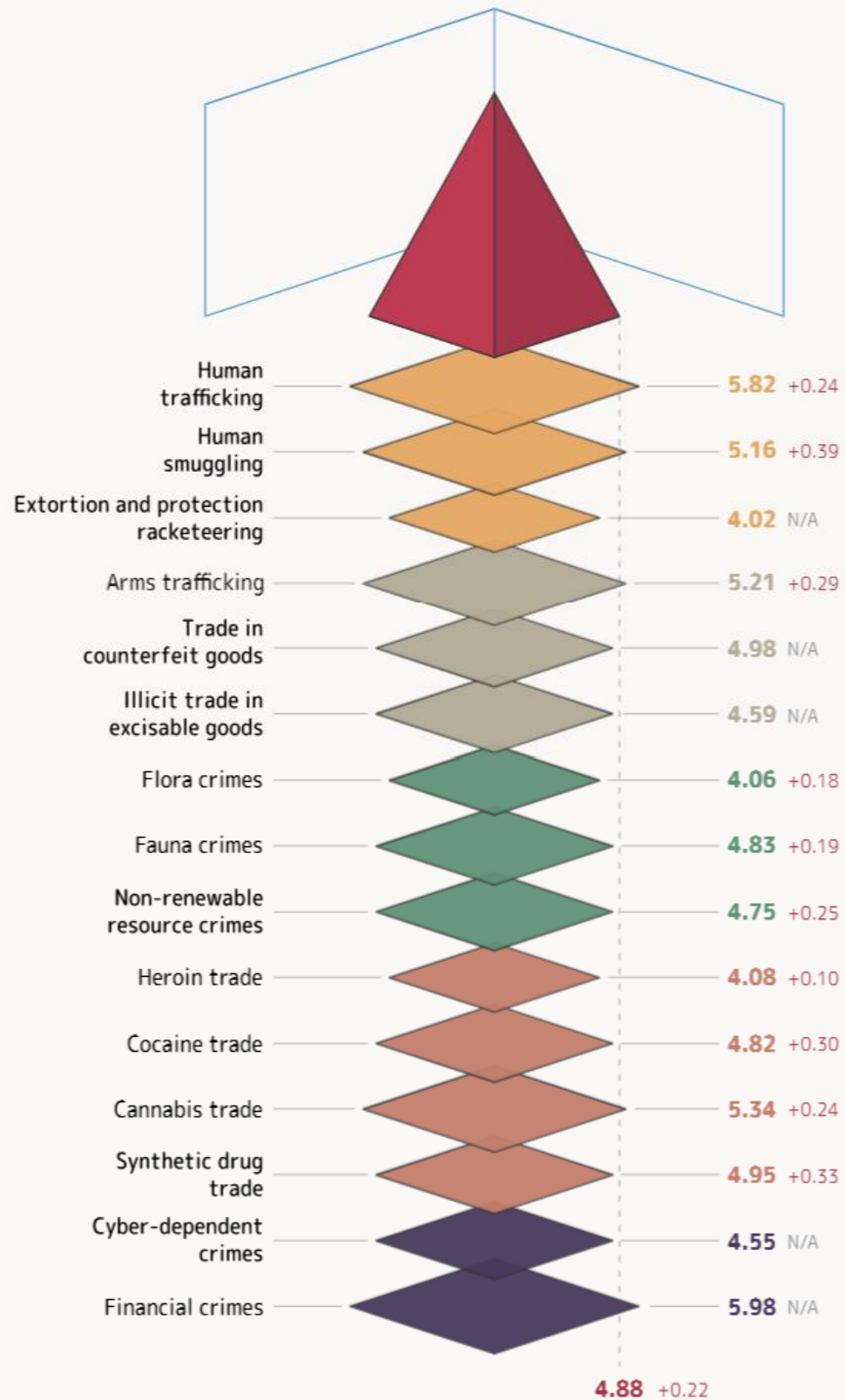
Civil society and social protection

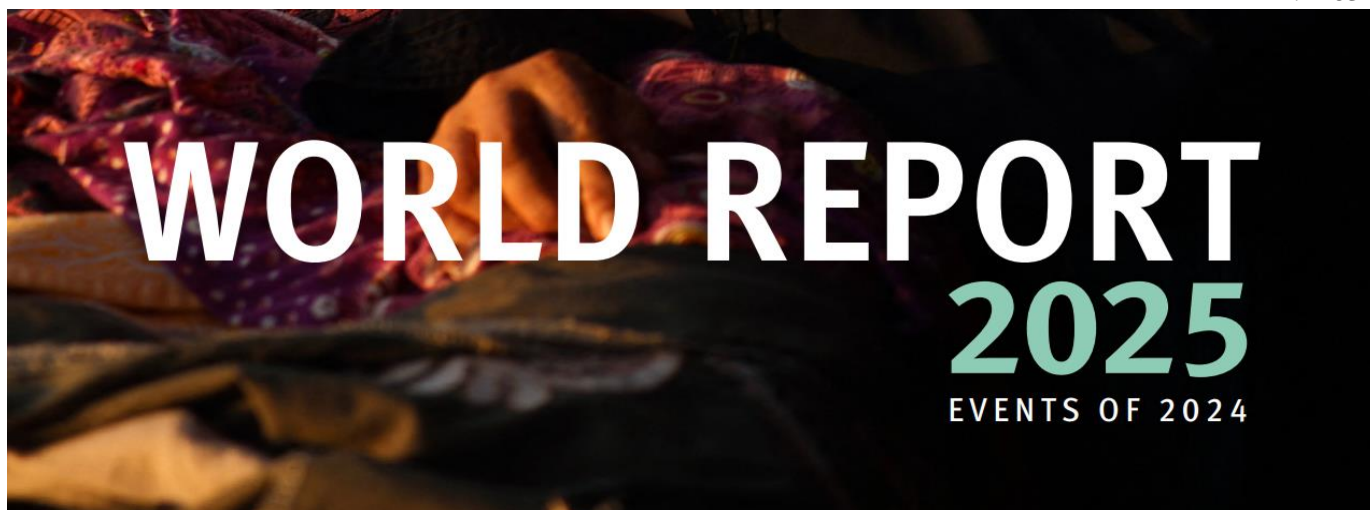
State support for victims of organised crime is extremely limited, especially for victims of human trafficking. Most services are provided by international and local civil society organisations (CSOs). There is no witness protection programme, which deters people from reporting and testifying. The government has modestly increased its efforts to prevent trafficking, but the impact of these efforts has been hindered by a lack of resources and political will. Measures to prevent forced labour in the logging industry are negligible and the government has not reported on its regulation of recruitment fees, which continue to contribute to debt-based coercion among foreign workers.

The media environment in Papua New Guinea is relatively free: journalists often criticise the government and cover controversial topics like police brutality and state corruption. However, there have been some cases of targeted abuse towards journalists; attacks on the media in general have increased slightly in recent years. Additionally, the impartiality of certain outlets has been called into question, with some daily newspapers accused of providing overly positive coverage to the government. CSOs, particularly churches, are the most prominent providers of victim support in Papua New Guinea, but their capacity is limited due to a lack of funding. Likewise, CSOs working on issues related to organised crime are few in number. (Civil Society Organisation)

<https://ocindex.net/report/2023/03-global-overview-results.html>

CRIMINAL MARKETS, 2023 GLOBAL AVERAGES





<https://www.hrw.org/the-week-in-rights/2025/01/17>

<https://www.youtube.com/watch?v=nFjOrB87a64>

<https://www.hrw.org/world-report/2024/country-chapters/papua-new-guinea>

HUMAN
RIGHTS
WATCH

Although a resource-rich country, the World Bank estimates that almost 40% of the population of Papua New Guinea (PNG) lives in poverty, with only 20.9% having access to electricity. Most people in PNG live without consistent access to clean water. James Marape is now into his second term as prime minister, and despite promising to address rampant corruption and discrimination against women, PNG's human rights record has not improved.

Violence that started during the 2022 general elections persisted in the Highland regions in 2023. Since the elections, conflict over resources in other regions has resulted in more than 400 deaths and displaced over 20,000 people. The increase in violence in recent years has been attributed to the widespread trade of guns and other weapons as well as the weak rule of law in the country. Gunmen are available for hire to carry out violent, lethal attacks. In August, a video went viral showing the naked corpses of three mercenaries being dragged behind a truck as people cheered.

On September 27, the National Parliament of PNG took a positive step forward in addressing gender-based violence at work by ratifying the International Labour Organisation (ILO) Violence and Harassment Convention (C190), which requires comprehensive protections to end violence and harassment, including gender-based violence, at work.

Women's and Girls' Rights

PNG remains a dangerous place to be a woman or girl. Over 1.5 million people experience gender-based violence each year. PNG laws designed to protect women and children, including the Family Protection Act 2013 and the Lukautim Pikinini (Child Welfare) Act 2015, are rarely enforced. Initiatives such as Family Sexual and Violence Units within the police force remain limited in number and capacity, a problem compounded by a dire lack of services in communities for gender-based violence survivors.

Violence and lawlessness have exacerbated pervasive sexual and gender-based violence in PNG. In June, in the village of Walagu in Hela Province, women and girls as young as 12 were kidnapped and sexually assaulted en-masse by a gang thought to be retaliating for the police's response to another

kidnapping in February. Addressing these abuses is complicated by the geography of the highlands and limited phone reception, and at time of writing, no arrests had been made.

PNG has one of the highest maternal mortality rates in the region. The risk of maternal death is increased by limited access to hospitals, with over 80% of the population living outside of urban centres. Current data reported by health centres indicates that 171 out of every 100,000 women die giving birth, but the number could be up to three times higher. The government has failed to take effective action to end child marriage; 27% of girls and 4% of boys are married before age 18.

In May, it was discovered that the Department for Community Development and Religion had used 2.5 million Kina (about US\$678,000) earmarked for measures to combat gender-based violence for travel and other miscellaneous expenses.

Also in May, the Parliamentary Committee on Gender Equality and Women's Empowerment (GEWE) heard testimonies from civil society groups and discussed efforts to combat gender-based violence and violence based on accusations of sorcery, though it remains to be seen whether its findings will have any effect on the status of women and girls in the country.

Police Abuse and Corruption

PNG police are severely understaffed, chronically underfunded, and often lack resources such as petrol, stationery, and vehicles. There is about **1 police officer per 1,845 people**, which is far lower than the ratio of **1 officer to every 450 people that the United Nations recommends**.

In August, police in Enga Province were authorised to use lethal force to quell violence that killed up to 70 people in July and August 2023. This raised concerns that the unit that had been mobilized on “shoot-to-kill” orders would aggravate the situation, especially given the PNG police's long record of violence with impunity.

Sexual Orientation and Gender Identity

Male same-sex relations are punishable by up to 14 years' imprisonment under PNG's criminal code. While there is little information on actual convictions, the law is sometimes used as a pretext by officials and employers to harass or extort money from lesbian, gay, bisexual, and transgender (LGBT) people in PNG.

In June, Prime Minister Marape confirmed that his administration does not intend to repeal the laws criminalising male homosexuality, maintaining that PNG's current legal framework is enough to protect the rights of its citizens. The same month, the United States embassy flew a pride flag, prompting outrage from the general public. In response, Marape sent a letter to the embassy reminding it of what he called PNG's values surrounding homosexuality as a majority Christian country.

Children's Rights to Health and Education

PNG has an underfunded health system, and 1 in 13 children die each year, mostly from preventable diseases. Rural children are twice as likely to die before their fifth birthday compared to their urban counterparts.

In 2020 (the latest year for which data is available), the **completion rate was only 59% for primary education and 30% for lower secondary**. One-third of the schools in Porgera, Enga Province, remain closed due to the violence persisting in the region since the 2022 elections.

Freedom of Speech

In February, PNG's Department of Information and Communications Technology released a draft of a new National Media Development Policy that could threaten press freedom if passed. There are concerns about the draft law's inclusion of a clause that would allow the government to punish journalists and media organisations that create content that is against the country's development objectives, which have been exacerbated by Prime Minister Marape's ongoing criticism of the press since his re-election last year.

Disability Rights

People with disabilities are often unable to participate in community life or work because of lack of accessibility, stigma, and other barriers. Children with disabilities in PNG face abuse, discrimination, and a wide range of barriers to education. Access to mental health services and other support services are limited, and many people with psychosocial disabilities and their families often consider traditional healers to be their only option. Although PNG has developed a national disability policy, the government has yet to pass comprehensive disability legislation.

Asylum Seekers and Refugees

While the Australian government formally withdrew from offshore processing in PNG, over 75 people remain in Port Moresby, waiting to be resettled. In July, parliamentary documents revealed that Australia agreed to pay PNG to provide welfare to the refugees. The Australian government has refused to disclose the terms of the agreement, including how much money it is paying PNG.

Refugees and asylum seekers in PNG endure violence and harassment, with little protection from authorities. Medical facilities have proven unable to cope with the complex medical needs of asylum seekers, particularly their mental health needs.

Key International Actors

US Secretary of State Antony Blinken visited PNG in May 2023 to sign two cooperation agreements that would allow the US to deploy troops to PNG in an emergency and board PNG ships to help patrol the waters for trafficking and unregulated fishing activities. The same month, Indian Prime Minister Narendra Modi also visited PNG for the third Forum for India-Pacific Islands Cooperation. Following the first Korea-Pacific Islands Summit at the end of May, South Korean President Yoon Suk-yeol agreed to expand cooperation with 17 Pacific countries, including PNG.

PNG is Australia's closest neighbour and biggest aid recipient. In the 2024 fiscal year, it will receive 500 million Australian dollars (or approximately US\$323 million) from Australia. At time of writing, PNG and Australia were still negotiating the terms of their defence agreement.

In September 2023, PNG became the fifth country to open an embassy to Israel in West Jerusalem.

The Historical Context of Colonialism

<https://anthropologyreview.org/anthropology-glossary-of-terms/colonialism-acquiring-and-maintaining-control-over-another-country-or-territory/#:~:text=During%20this%20period%20of%20imperialism%2C%20colonial%20powers%20used,extracting%20resources%20and%20wealth%20for%20their%20own%20benefit.>

10 October 2024

Colonialism has a long and complex history, stretching back centuries to the era of European exploration and colonisation. In the 16th century, European powers began establishing colonies in the Americas, Africa, and Asia, with Spain and Portugal leading the way. By the 19th century, other European nations such as Britain, France, and Germany had joined in on the colonial scramble.

During this period of imperialism, colonial powers used violence and exploitation to maintain control over their colonies. They imposed their own laws, languages, religions, and cultural practices on colonised peoples while extracting resources and wealth for their own benefit. This often involved brutal forms of labour exploitation such as forced labour or slavery.

One key example of this was the Belgian Congo under King Leopold II's rule from 1885-1908. The extraction of rubber from Congolese forests led to widespread violence against local populations including mutilation and murder. Historians estimate that millions died during this period due to starvation or disease resulting from forced labour.

The legacy of these actions is still felt today in many former colonies where unequal power structures continue to shape social relations between former colonisers and colonized peoples.

The Driving Forces for Colonialism

New land and resources.

The opportunity to acquire new land and resources was a major factor that drove countries to embark on the practice of colonialism. For many European powers in the 16th, 17th, and 18th centuries, acquiring colonies meant gaining access to new sources of raw materials such as gold, silver, spices, and timber. These resources were essential for European economies that were growing rapidly during this period.

In addition to raw materials, colonial powers also sought out new land for settlement and expansion. Many Europeans saw colonies as an opportunity to escape poverty or overcrowding in their home countries and start anew in far-off lands. This was particularly true for countries like Britain that had limited agricultural land but needed food to feed their growing populations.

Establishing new trade routes

The establishment of colonies allowed for the creation of a network of conveniently located ports and trading posts, which in turn facilitated the growth of commerce and the development of new markets. Prior to the era of colonialism, trade between Europe and Asia had been largely conducted through overland routes such as the Silk Road. However, with the rise of sea power in the 16th century, European powers began to explore new maritime trade routes that would allow them to bypass these traditional routes and gain quicker access to Asian markets.

The establishment of colonies along these trade routes provided European powers with strategic bases from which they could control shipping lanes and monopolise certain goods. For example, Britain's control over India allowed it to dominate the opium trade with China, while its colonies in Africa provided access to valuable natural resources such as diamonds and gold.

The establishment of new trade routes also led to the growth of commerce within Europe itself. As European nations competed for dominance in global markets, they developed their own industries and

COMMERCIAL IN CONFIDENCE

manufacturing capabilities. This led to an increase in economic growth and prosperity throughout Europe during this period.

Spreading Christianity

For many European powers, the spread of Christianity was seen as a moral obligation and a way of civilising the “heathen” peoples of the world. (A false premise still held by many worldwide.)

Christian missionaries often accompanied colonialists on their expeditions, and they used their position to convert indigenous people to Christianity. Missionaries saw themselves as bringing salvation to those who were living in darkness and ignorance, and they believed that converting people to Christianity was essential for their spiritual well-being.

In some cases, the spread of Christianity was also seen as a way of gaining political influence. By converting local leaders and elites, European powers could gain their support and establish alliances with them. This was particularly true in Africa where European powers used Christian missionaries to gain access to local rulers and establish control over their territories.

However, while the spread of Christianity may have brought some benefits for colonised peoples such as education and healthcare, it also had negative consequences. Many indigenous cultures and religions were suppressed or even destroyed by colonial powers who saw them as primitive or inferior. The forced conversion of indigenous peoples often led to cultural assimilation and loss of identity.

Furthermore, the use of religion as a tool for colonisation raises ethical questions about the imposition of one culture’s values on another. It is important to recognise that the spread of Christianity through colonialism was not always a voluntary process, but rather one that involved coercion and violence in many cases. (The suppression of a child’s true personality is the greatest crime universally committed by every parent worldwide.)

Power and Prestige

Finally, colonialism was attractive to countries because it allowed for the accumulation of power and prestige. For many European powers, the establishment of colonies was seen as a way to enhance their national pride and demonstrate their strength on the world stage.

Competition for dominance was a major factor driving colonial expansion during this period. European nations were in competition with each other for economic resources, political influence, and military power. The acquisition of colonies was seen as a way to gain an advantage over rival nations by expanding their territory and securing valuable resources.

The possession of colonies also provided a sense of security for European powers. By establishing control over territories outside Europe, they could protect their interests from potential rivals or enemies. This was particularly important in times of war when access to overseas resources could be crucial for military success.

How did dominant countries govern the countries they colonised?

There were a few different ways in which dominant countries governed the countries they colonised. Some countries, such as France and Britain, established colonies. These were areas that were controlled by the colonising country. However, they were not considered to be part of the colonising country.

Other countries, such as Spain and Portugal, established direct rule over the colonised countries. This meant that they directly governed the colonised country. The indigenous people were considered to be part of the colonising country.

Finally, some countries, such as the Netherlands and Belgium, established indirect rule. This meant that they allowed the indigenous people to keep their own culture and customs. However it was the colonisers who had ultimate control over the colonised country.

What were some of the consequences of colonialism?

The consequences of colonialism varied depending on the country, but there were a few general trends.

Conflict between the colonisers and the indigenous people. Colonialism almost inevitably created conflict between the colonisers and the indigenous people. This occurred because the colonisers took over the land and often forcibly removed the indigenous people from territory they had inhabited for centuries. The result often involved wars and rebellions.

The loss of traditional ways of life. One of the most common consequences of colonialism was the loss of traditional ways of life. The colonisers imposed their own culture and values on indigenous people. This led to the loss of traditional languages, customs, and beliefs.

The spread of disease. Another negative consequence of colonialism was the spread of disease. The colonisers brought new diseases with them, which the indigenous people were not immune to. This often led to devastating epidemics that killed many people.

The exploitation of natural resources. Colonisers often extracted resources from the colonised country without contributing anything to the country's development. This led to the depletion of natural resources, and it often left the country's economy in a weak position.

The growth of new economies. On the positive side, the colonisers often brought new skills and technologies to the colonised country. This led to the development of new industries and the growth of trade.

The Economic Impact of Colonialism

The economic impact of colonialism is a complex and controversial topic. One of the key ways in which colonisers built wealth was by extracting resources from their colonies. Colonial powers often established systems of forced labour to extract resources such as gold, silver, diamonds, and other valuable commodities. This exploitation of natural resources allowed European nations to build up their wealth at the expense of colonised peoples who were often subjected to harsh working conditions and low wages.

In addition to resource extraction, colonial powers also established trade networks that favoured their own economies over those of their colonies. They imposed tariffs and trade restrictions on goods produced in the colonies while importing raw materials at low prices. This created a situation where colonised countries were dependent on their colonisers for both economic growth and access to global markets.

The legacy of colonialism continues to affect global economic inequality today. Many former colonies still struggle with poverty, underdevelopment, and political instability as a result of the economic structures put in place during colonial times.

Furthermore, patterns of trade established during colonisation continue to disadvantage many developing countries today. The export of raw materials from these countries at low prices perpetuates a system where they remain dependent on developed nations for finished goods and manufactured products.

While some argue that colonialism provided opportunities for economic development in certain regions, it is clear that the long-term effects have been devastating for many colonised peoples. Understanding the economic impact of colonialism is essential for addressing current global inequalities and promoting more equitable systems of international trade and cooperation.

The Social Impact of Colonialism

The social impact of colonialism was profound, as colonisers imposed their cultural norms, values, and beliefs on colonised peoples. This often led to the suppression of local cultures and traditions in favour of European customs.

One way in which this was achieved was through the imposition of Christianity as the dominant religion in many colonies. Missionaries were sent to convert local populations to Christianity, often with the support of colonial authorities. This led to the marginalisation of traditional religious practices and beliefs.

Colonial powers also imposed their own legal systems on colonised peoples. This often failed to take into account local customs and traditions. This resulted in a situation where indigenous peoples were subject to discriminatory laws that favoured European settlers.

Furthermore, colonialism had a lasting impact on social hierarchies within colonised societies. Europeans often placed themselves at the top of these hierarchies, with mixed-race or lighter-skinned individuals occupying a middle position and darker-skinned or indigenous peoples at the bottom. This legacy continues to affect social relations within many former colonies today.

The ongoing discrimination and marginalisation experienced by many indigenous peoples can be traced back to this legacy of colonialism. The imposition of European cultural norms has led to a situation where traditional languages and customs are endangered or have been lost altogether. Indigenous communities continue to struggle for recognition and protection of their rights in many parts of the world.

The Psychological Impact of Colonialism

The psychological impact of colonialism cannot be overstated. Colonised peoples experienced trauma as a result of violence, displacement, and cultural erasure at the hands of European colonisers. Violence was often used as a means of subjugating indigenous populations, with brutal tactics such as forced labour, torture, and massacres being employed to maintain control. This led to widespread trauma among colonised peoples, with many suffering from mental health conditions as a result.

Displacement was another common feature of colonialism, as Europeans sought to expand their territories and extract resources from new lands. Indigenous peoples were often forcibly removed from their homes and communities, leading to feelings of isolation and disconnection from their cultural roots.

Cultural erasure also had a profound impact on the mental health of colonised peoples. The imposition of European cultural norms and values often led to the suppression or elimination of local customs and

traditions. This created a situation where individuals were forced to live in a cultural vacuum, disconnected from their own heritage.

The lasting effects of these experiences can be seen in intergenerational trauma that is still present in many former colonies today. Trauma can be passed down through generations in the form of learned behaviours, attitudes, and beliefs. This can manifest in various ways such as addiction issues or higher rates of mental illness. (Emotional injuries are infused into the child from their parents – generation after generation!)

It is essential for societies around the world to recognise the psychological impact of colonialism and work towards healing this legacy. This includes acknowledging past traumas, promoting cultural revitalisation efforts within indigenous communities, providing access to mental health services for affected individuals, and supporting intergenerational healing processes (Feeling Healing to become universal).

Moving Forward – Decolonisation and Restorative Justice

Moving forward, there are ongoing efforts to decolonise institutions, education systems, and other aspects of society. This involves recognising and dismantling the systemic biases that have been perpetuated by colonial legacies. (All institutionalised systems are to be demolished.)

One key area of focus is education. Many schools and universities are working towards decolonising their curriculums by incorporating more diverse perspectives and promoting a greater understanding of indigenous histories and cultures.

Institutions such as museums are also working towards decolonisation by re-evaluating their collections and repatriating objects that were taken from colonised nations without consent.

www.pascashealth.com then to Library Download within Medical Education, click on to open:

 [Pascas Park Journey for Humanity Museum.pdf](#)

Another important aspect of decolonisation is addressing the ongoing effects of colonialism through reparations or restorative justice. This could involve providing financial compensation to affected communities or returning land that was seized during colonisation.

Some potential strategies for reparations or restorative justice include the establishment of truth and reconciliation commissions, which provide a space for affected individuals to share their experiences and seek redress for past injustices. (Talking it out is Feeling Healing – we are to personally heal.)

It is important to note that these efforts must be led by affected communities themselves, with support from allies who recognise the need for systemic change. Decolonisation requires a fundamental shift in power dynamics, with marginalised communities being given a voice in decision-making processes that affect their lives.

Final Thoughts on the Legacy of Colonialism

Colonialism has had a profound impact on societies around the world, with lasting effects that continue to be felt today. The violence, displacement, and cultural erasure that occurred during this period have led to widespread trauma among colonised peoples. In fact, the intergenerational effects of these experiences are still present in many former colonies.

However, there is hope for healing and progress. Current efforts towards decolonisation and restorative justice provide a path forward for affected communities to reclaim their cultural heritage and seek redress for past injustices.

Kindly go to www.pascashealth.com then Library Download and click on the papers within Feeling Healing as well as Pascas Care Parenting sections.

Related terms:

Imperialism: The extension of power or influence by one country over another.

Neo-colonialism: The continued economic, political, or cultural dependence of a country on another country that has formerly been its colony.

Post-colonialism: The period after a country has gained independence from its coloniser. This term is often used to describe the ongoing effects of colonialism.

Third World. A term used to describe countries that are not developed and are often considered to be economically or politically disadvantaged. This term is often used in relation to neo-colonialism.

Fourth World: A term used to describe Indigenous peoples who live outside of the Western world. This term is often used in relation to the ongoing effects of colonialism.

Decolonisation: The process of ending colonial rule. This can happen through a variety of means, such as war, revolution, or negotiations.

Independence: The state or quality of being free from the control of another country or power.



The Golden rule is: Never interfere with another's will.

Golden Rule: that one must always honour another's will as one honours one's own.

Papua New Guinea country profile

<https://www.bbc.com/news/world-asia-pacific-15436981#:~:text=Papua%20New%20Guinea%20occupies%20the%20eastern%20part%20of,80%25%20of%20the%20population%20live%20in%20rural%20areas.>

19 December 2023



Papua New Guinea occupies the eastern part of the world's second largest island and is prey to volcanic activity, earthquakes and tidal waves.

Linguistically, it is the world's most diverse country, with more than 800 languages.

Some 80% of the population live in rural areas. Many in the isolated mountainous interior live within a non-monetarised economy dependent on subsistence agriculture.

In 2019, the inhabitants of Bougainville voted to become independent from Papua New Guinea by 2027, but the central government has said it has the final say.

INDEPENDENT STATE OF PAPUA NEW GUINEA: FACTS

- **Capital:** Port Moresby
- **Area:** 462,840 sq km
- **Population:** 8.9 million
- **Languages:** English, Hiri Motu, Tok Pisin, plus 851 local languages
- **Life expectancy:** 63 years (men) 68 years (women)

LEADERS

Head of state: Charles III, represented by a Governor-General

Prime minister: James Marape

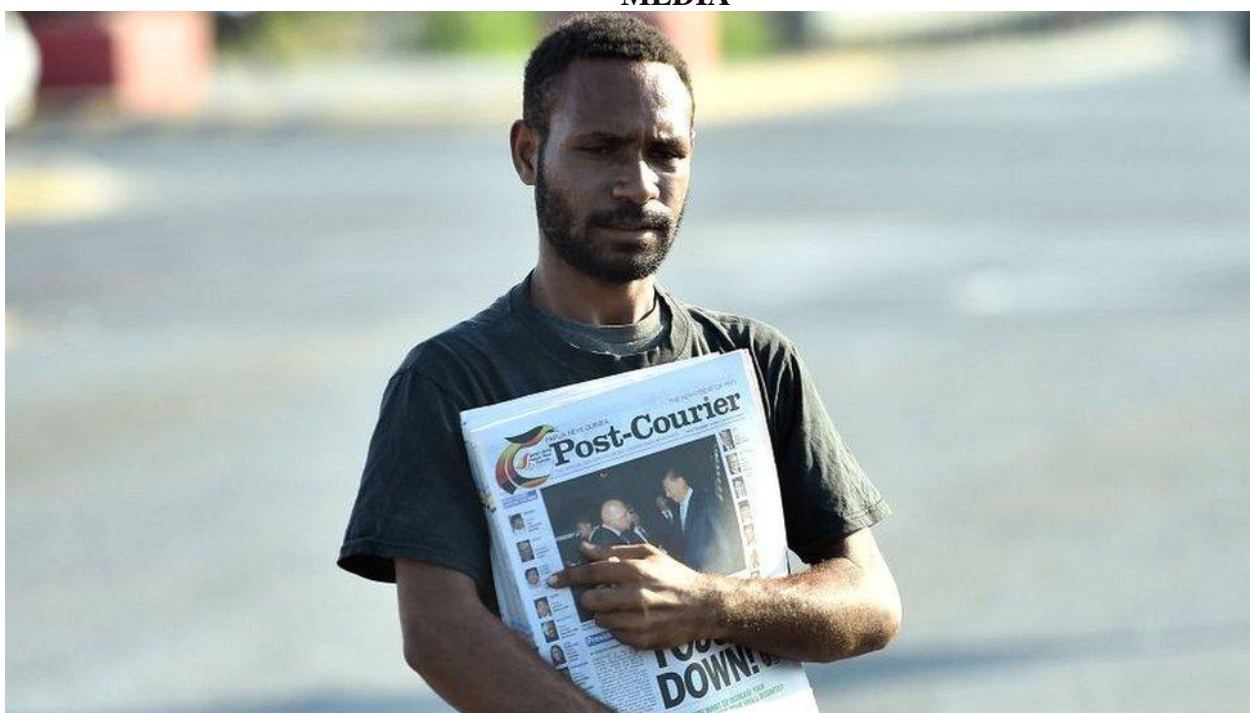


Parliament elected James Marape prime minister in May 2019, after the resignation of his predecessor Peter O'Neill.

This followed Mr Marape's own resignation as finance minister in April due to differences over a high-value gas deal.

He was re-elected as prime minister following parliamentary elections in July 2022.

MEDIA



Radio is important in Papua New Guinea, which has scattered, isolated settlements and low levels of literacy.

COMMERCIAL IN CONFIDENCE

The government operates a national network and provincial stations. The media operate in a relatively free environment, says Reporters Without Borders (RSF).

Television coverage is limited mainly to Port Moresby and the provincial capitals.



Papua New Guinea lies on the "Ring of Fire", an area prone to volcanic eruptions

Some key dates in Papua New Guinea's history:

50,000BC – First settlers are thought to arrive on New Guinea from Asia.

c. 7000BC – Agriculture independently develops in the New Guinea highlands, making it one of the few areas in the world where people independently domesticated plants

500BC – Major migration of Austronesian-speaking peoples to the coastal regions of New Guinea takes place.

1526 – Portuguese sailor Jorge de Meneses is the first European visitor. He names one of the islands "ilhas dos Papuas" or "land of fuzzy-haired people".

1546 – Spanish explorer Inigo Ortiz de Retes names the other main island New Guinea because the islanders resemble the people of Guinea in Africa.

1800 – Substantial trade networks are active all over New Guinea, with the Kula ring, a ceremonial exchange system, being particularly extensive.

1860s – American and European whalers frequent the Bismarck Archipelago.

1884 – Britain establishes a protectorate over south-east New Guinea, while Germany annexes the northern part of New Guinea.

- 1884** – Britain establishes a protectorate, British New Guinea (BNG), over south-east New Guinea, while Germany annexes the northern part as German New Guinea.
- 1895** – Gold is found on the Mambare River. A gold rush leads to hostilities between locals and miners.
- 1906** – Control of British New Guinea transferred to the newly independent Commonwealth of Australia and renamed the Territory of Papua.
- 1914** – Australian forces occupy German New Guinea during the World War One.
- 1921** – The League of Nations grants Australia a mandate to run German New Guinea, which is governed separately from the Territory of Papua.
- 1920s** – A major gold find along the Bulolo River prompts another gold rush.
- 1942-45** – New Guinea campaign. Japanese forces occupy parts of both territories, pushing east and south. Allied victories in the battles of Milne Bay, along the Kokoda Trail and around Buna and Gona becomes a key turning point of the Pacific War, forcing the Japanese to retreat. Some 216,000 Japanese, Australian, and US servicemen die during the fighting.
- 1949** – Australia establishes a joint administration over both territories called the Territory of Papua and New Guinea.
- 1961** – First elections involving indigenous population.
- 1963** – UN transfers control of West New Guinea (now Papua) to Indonesia.
- 1964** – A 64-member House of Assembly replaces Legislative Council and for the first time indigenous representatives are elected to the majority of seats in the legislature.
- 1971** – Country is renamed Papua New Guinea (PNG).
- 1973** – Indonesia and PNG agree on the position of their border.
- 1975** – Papua New Guinea attains full independence from Australia.
- 1975-76** – Separatist revolt on Bougainville island. The constitution is altered so Bougainville and other districts to have quasi-federal status as provinces.
- 1977** – First parliamentary elections since independence.
- 1988-98** – Separatist rebels on Bougainville begin prolonged armed struggle against the government. The recently-formed Bougainville Revolutionary Army (BRA), anxious about environmental destruction and unhappy that profits are leaving the island, forces the closure of the Australian-owned Panguna copper mine. About 20,000 people are killed in the fighting.
- 1994** – PM Sir Julius Chan signs agreement with several Bougainville secessionist leaders which provides a transitional administration in Bougainville. Bougainville Revolutionary Army leaders are not signatories; they continue to fight for full independence.

1997 – Government hires mercenaries from Sandline International to support government troops in Bougainville, sparking an army mutiny and civil unrest.

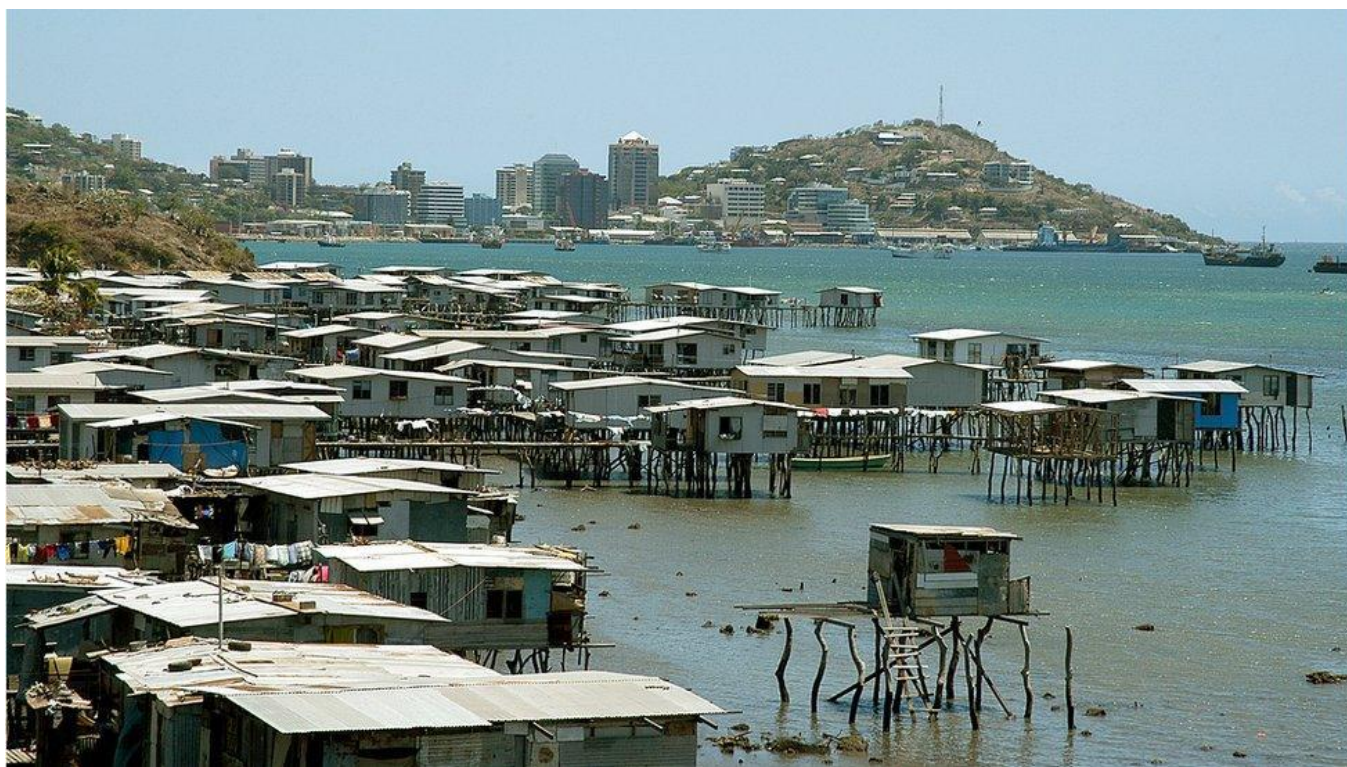
1997 – Burnham Truce marks the end of the decade-old armed struggle by Bougainville separatists. Countries in the region establish the Truce Monitoring Group to oversee compliance.

1998 – Permanent ceasefire signed in Bougainville by government representatives and secessionist leaders. Australian-led Peace Monitoring Group takes over from Truce Monitoring Group.

2001 – Bougainville Peace Agreement, guaranteeing a referendum in 10 to 15 years on Bougainville's future political status, is signed in Arawa.

2005 – Bougainville elects its first autonomous government. Former separatist rebel Joseph Kabui becomes president.

2019 – Bougainville overwhelmingly votes for independence in a referendum, to take place by 2027. Talks are continuing between the Bougainville and national governments.

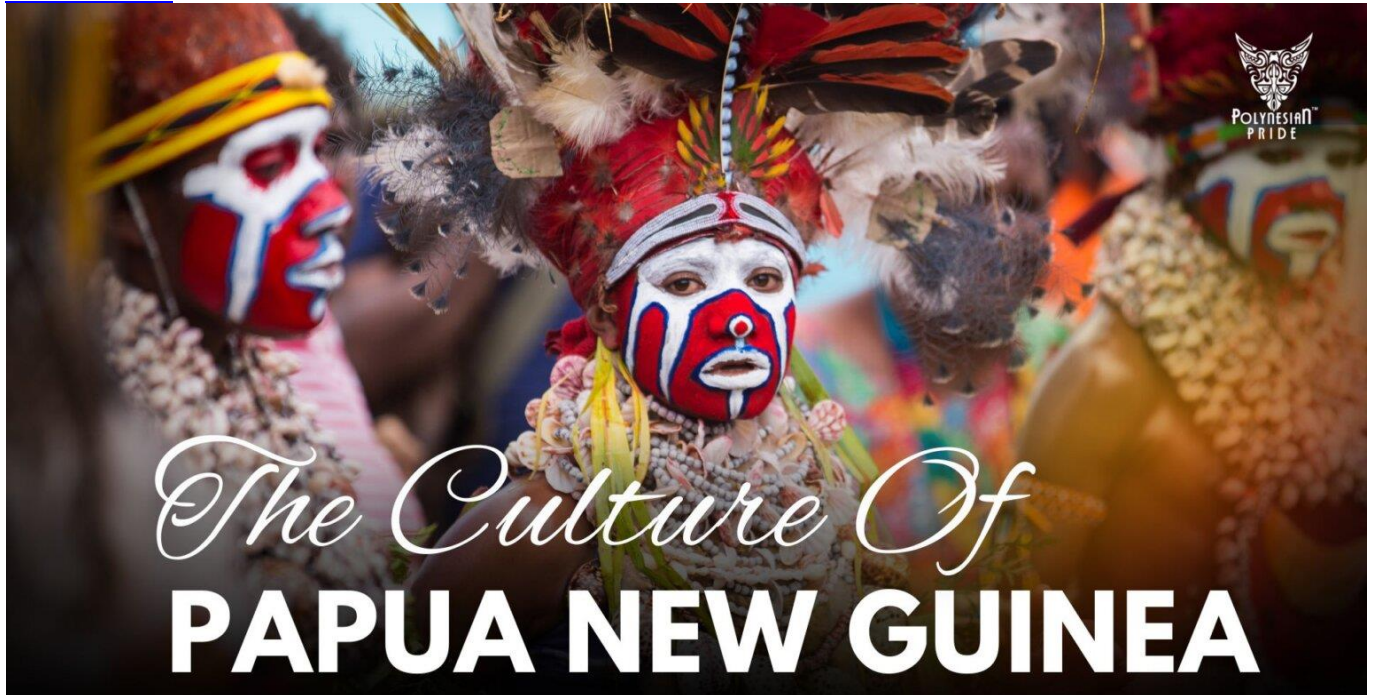


Port Moresby has grown into a modern town

Papua New Guinea Culture: Embrace the Rich Cultural Legacy

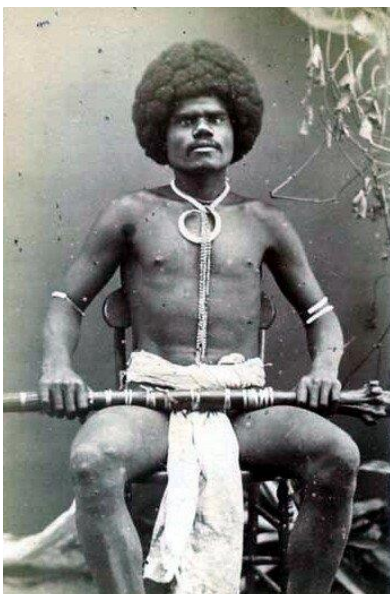
<https://blog.polynesianpride.co/papua-new-guinea-culture/>
Phoebe Kalan

24 June 2024



INTRODUCTION

Papua New Guinea, nestled in the southwestern Pacific Ocean, is not just a land of pristine landscapes and biodiversity; it is also a mosaic of cultures, each unique and deeply rooted in history. From the remote highlands to the coastal regions, Papua New Guinea's cultural diversity is a testament to its rich tapestry of traditions, beliefs, and practices. This article delves into the multifaceted aspects of Papua New Guinea culture, exploring its origins, regional variations, critical cultural practices, challenges, preservation efforts, and the role of tourism in cultural awareness.



The Origin of Papua New Guinea Culture

Photographer: F.H. Dufty, Levuka, Fiji, Public domain, via Wikimedia Commons

The Melanesian Heritage

The cultural heritage of Papua New Guinea originates from the Melanesian people, who first settled on the islands thousands of years ago. Melanesian culture, including aspects of Papua New Guinea culture, features a close relationship with the natural environment, intricate kinship systems, and vibrant artistic expressions. These foundational elements continue to shape Papua New Guinean identity and society today, influencing everything from daily customs to spiritual beliefs.

COMMERCIAL IN CONFIDENCE

European Exploration

European contact began in the early 16th century, with Portuguese and Spanish navigators likely being the first Europeans to see Papua New Guinea. Portuguese explorer Don Jorge de Meneses discovered the principal island around 1526 – 1527, earning credit for its European discovery. Despite various European explorations over the next 170 years, Papua New Guinea remained largely isolated until the late 19th century.



An Australian soldier is aided by A Papuan on 25 December 1942 – Image From Wikiwand

Papua and New Guinea Culture

Transitions between German, British, and Australian administrations mark the early European settlement of Papua and New Guinea. From the establishment of German New Guinea and British Papua to their eventual unification under Australian governance, these historical events laid the foundation for the modern state of Papua New Guinea.

In 1920, the British Government, representing the Commonwealth of Australia, received a League of Nations mandate to govern the Territory of New Guinea, administered by Australia until the Japanese invasion in December 1941. After World War II, Japan surrendered in 1945, and civil administration resumed. Under the Papua New Guinea Provisional Administration Act of 1945 – 1946, Papua and New Guinea unified to form Papua New Guinea.

The Land Of Thousand Cultures

Linguistic Diversity

The sheer number of languages spoken in Papua New Guinea is unparalleled (more than 800 languages), with each language reflecting the unique identity of its speakers. Tok Pisin, English, and Hiri Motu are the official languages, facilitating communication among different language groups.

Papua New Guinea communities deeply embed these languages as communication tools integral to their culture. They carry each group's oral histories, traditions, and wisdom passed down through generations. Large communities speak some languages, while others are used by just a few hundred people, highlighting the immense diversity even within a relatively small population. Tok Pisin, English, and Hiri Motu are the official languages, facilitating communication among different language groups.

Home To More Than 750 Tribes

With over 750 tribes, Papua New Guinea boasts one of the most diverse cultural tapestries in the world. Each tribe has its distinct identity, often defined by language, customs, and traditional practices. The tribal identity is paramount, influencing social structures, governance, and daily life. Understanding these tribes provides insight into the broader cultural and social dynamics of Papua New Guinea.

Highland Cultures

The rugged highlands' cultures are vibrant and distinct, known for their elaborate ceremonies and traditional practices. The highlanders are renowned for their impressive sing-sings (cultural festivals), where tribes celebrate with music, dance, and elaborate costumes, showcasing Papua New Guinea

culture. These gatherings often feature intricately designed headdresses and body paint, each telling a story and representing the wearer's clan and social status.

Coastal Cultures

The coastal regions of Papua New Guinea boast equally rich cultural traditions but with different influences and practices, reflecting Papua New Guinea culture. Coastal tribes are famous for their maritime skills, traditional canoe-building, and fishing techniques. Their cultural ceremonies often involve storytelling, song, and dance that reflect their close relationship with the sea. Coastal art is also distinctive, with stunning carvings, woven mats, and intricate shell jewellery, vital elements of their cultural expression.



Papua New Guinea Culture

Social Values in Papua New Guinea Culture

The Three Main Values

The three central values that underpin all Papua New Guinea cultures are the Wantok system, reciprocity, and keeping time with the sun. The Wantok system, which translates to “one talk,” embodies a sense of community and mutual support, ensuring that their extended family and friends always care for individuals within a group.

Reciprocity is a fundamental aspect of social interactions, where giving and receiving gifts or services is a way to build and maintain relationships and social harmony.

Keeping time with the sun reflects the traditional way of life, where daily activities are closely aligned with natural light cycles, emphasizing a deep connection to the environment and natural rhythms. These values are integral to maintaining the rich cultural fabric and social cohesion of Papua New Guinea's diverse tribes.

Kinship Systems

At the core of Papua New Guinean social structure are kinship systems that govern community relationships, responsibilities, and rights. These systems determine familial ties, inheritance patterns, and roles during communal activities and ceremonies. Kinship is a basis for social organization and a framework for mutual support, ensuring cohesion and unity among clan members in everyday life and during significant cultural events.

Spirituality and Belief Systems

Religion in Papua New Guinea is predominantly Christian, with the Catholic Church holding a significant portion of the population. Alongside Christianity, traditional animism and ancestor worship are prevalent, either subtly intertwined with Christian practices or openly coexisting.

Traditional spirituality encompasses animistic beliefs, ancestor veneration, and rituals tied to natural phenomena and ancestral spirits. These practices deeply integrate into daily life and influence decisions related to agriculture, health, and interpersonal relationships.

Despite the introduction of Christianity by 19th-century missionaries, indigenous belief systems remain vital to cultural identity. Many communities engage in syncretic spirituality, blending traditional customs with Christian teachings, thus preserving a rich, diverse religious landscape.



Papua New Guinea Culture In Religion

Papua New Guinea Culture and Customs

Initiation Rites

Initiation rites in Papua New Guinea signify the transition from childhood to adulthood, often involving physical endurance tests, scarification, or other symbolic acts essential for maintaining tribal identity and continuity. One notable ceremony is the wagan initiation, which celebrates the return of the ancestral crocodile. During this ceremony, young men are initiated into manhood by having their chest,

back, and buttocks cut with a bamboo sliver. This ritual tests their physical strength and self-discipline, reinforcing their role within the tribe and honouring traditional customs.

Sing-Sings Ritual

In the New Guinea highlands, vibrant local rituals known as “sing-sings” are a cultural highlight. During these events, participants paint their bodies and adorn themselves with feathers, pearls, and animal skins to embody birds, trees, or mountain spirits. These colourful celebrations are a vital expression of cultural heritage, showcasing the region’s rich traditions and deep spiritual connections.



Papua New Guinea Culture in Customs

Funeral Practices

In Papua New Guinea, Melanesian tribal death practices are rooted in the animistic belief that everything in the natural world possesses a spirit and that death signifies a critical transition to an invisible realm. Guineans hold that while the living may not perceive everything, the dead have omniscient awareness. Elaborate rituals, including body paint, masks, and communal mourning, express profound reverence for the deceased.

Funeral traditions in Papua New Guinea, particularly in the Highlands, involve complex burial rituals, such as women singing funeral songs to honour the dead. In the Highlands and Oro Province, mourners often coat their bodies and faces with white or yellow clay, reflecting their deep respect and connection to the departed.

Papua New Guinea Marriage Culture

Papua New Guinea’s marriage culture is deeply rooted in tradition and community. Traditional practices include arranged marriages, where families play a pivotal role in matchmaking to strengthen social ties and preserve cultural heritage.

These marriages are marked by elaborate rituals, including the exchange of bride prices and ceremonial customs that vary across regions. Weddings are community celebrations involving feasting, music, and dance, reinforcing social bonds and cultural values.

In Papua New Guinean marriages, men traditionally define gender roles as providers, while women manage household affairs. However, modern influences are reshaping these dynamics, with younger generations increasingly opting for love marriages and integrating modern elements into traditional ceremonies.



Papua New Guinea Marriage

The Art and Craft in Papua New Guinea Culture

Diverse Traditional Art Forms

Art and craftsmanship are essential to Papua New Guinean culture, which showcases a diversity of traditional forms such as wood carvings, pottery, weaving, and painting. Papua New Guinea has a long, rich, and diverse artistic tradition, globally renowned for carved wooden sculptures, including masks, canoes, and storyboards. Additionally, the country features a wide array of art using clay, stone, bone, animal materials, and natural dyes, with many exceptional pieces housed in museums abroad.

Regional Artistic



Each region specializes in unique styles: the Sepik River for intricate wood carvings, the Trobriand Islands for woven baskets, and the Highlands for vibrant billum bags. These artworks carry deep cultural meanings, often depicting ancestral stories and spiritual beliefs. Artists use locally sourced materials like wood and natural fibres, maintaining a solid connection to the environment and heritage.

The Art And Craft in Papua New Guinea Culture

Papua New Guinea Cultural Dance and Music

The Victory Dance

In Papua New Guinea culture, the victory dance stands out as a widely practiced and cherished tradition. This dance is deeply rooted in the warrior culture of various tribes, showcasing the skills and prowess developed through training for tribal wars and hunting expeditions. It is a powerful expression of triumph, honing warriors' bravery and strategic abilities. The victory dance celebrates battle success and reinforces communal bonds and cultural identity within Papua New Guinean societies.

Traditional Instruments

Traditional instruments in Papua New Guinea vary widely across different regions and tribes, each contributing unique sounds and styles to the country's musical landscape. Some standard traditional instruments include:

Kundu: A drum carved from a hollowed tree trunk covered with a stretched lizard skin membrane. The Kundu drum produces deep, resonant tones; musicians often use it in ceremonial dances.

Garamut: A slit drum carved from a hollowed log, traditionally used for communication over long distances and in ceremonial music.

Panpipes: made from bamboo or reed tubes of varying lengths, produce melodic sounds used in traditional songs and dances.

Bamboo Flutes: Simple bamboo tubes with holes drilled into them, creating a range of notes for melodies and accompanying music.



Papua New Guinea Cultural Dance and Music

Papua New Guinea Culture Clothing

Traditional Attire of Papua New Guinea Culture

Traditional attire in Papua New Guinea, influenced by over 750 distinct tribes, features garments made from natural materials like bark cloth, plant fibres, and feathers. Men typically wear loincloths or grass skirts, while women adorn themselves with skirts with shells or woven fibres. These outfits are intricately decorated with natural pigments, symbolizing social status and ceremonial significance.

Significance of Headdresses

Headdresses in Papua New Guinea are symbolic of social status and cultural identity. Artisans craft them from bird feathers, shells, and animal skins. Headdress Worn during ceremonies and festivals, every element signifies tribal affiliations, achievements, and roles within the community, embodying spiritual and cultural values.

Body Decorations and Tattoos

Body decorations and tattoos hold deep cultural meanings in Papua New Guinea, signifying rites of passage and spiritual beliefs. Tattoos, created using traditional methods with natural pigments, mark important life events like maturity and marriage. Body paint, applied in intricate designs using natural pigments, serves decorative and ceremonial purposes, symbolizing spiritual protection and cultural heritage.

Materials and Techniques

Traditional clothing in Papua New Guinea utilizes bark cloth, woven fibres, and animal skins adorned with natural dyes and intricate patterns. Techniques like weaving and beadwork are passed down through generations, preserving cultural identity and craftsmanship.

Ceremonial Clothing

Ceremonial clothing plays a crucial role in Papua New Guinea's cultural heritage. It features elaborate designs with feathers, shells, and traditional motifs. During sing-sings and other rituals, people wear these outfits to honour ancestors, celebrate traditions, and strengthen community bonds.



Papua New Guinea Culture Clothing

Papua New Guinea Culture Food

Key Ingredients

Papua New Guinean cuisine is as diverse as its culture, reflecting the country's rich natural resources and regional variations. Traditional foods primarily use locally sourced

ingredients, including tubers, fruits, and tropical vegetables. Selected staples include taro, sweet potatoes, yams, and sago, often accompanied by greens and protein sources like pork, chicken, and fish.

Traditional Cooking Methods

Cooking methods in Papua New Guinea are traditional and communal, often involving earth ovens called mumu. A mumu wraps food in banana leaves and cooks it over hot stones in a pit. This method produces tender and flavourful dishes for large gatherings and ceremonies. Another popular method is roasting over open fires, which imparts a smoky taste to meats and vegetables.

Signature Dishes

Sago: is derived from the sago palm tree and offers a starch similar to cassava or tapioca pearls. It is versatile in various dishes, from sweet pancakes to savoury porridge and bread.

Saksak: a traditional dish that combines sago pearls with mashed bananas and coconut milk, steamed in banana leaves. saksak, Known for its sweet, slightly chewy texture, is favoured as a breakfast item or a delightful sweet snack.

Mumu: is a traditional cooking method in Papua New Guinea made from vegetables, starches, and meat are wrapped in banana leaves and steamed over hot stones in an earth pit. During our Firedance Festival trip, we can enjoy mumu as part of a traditional Melanesian welcome ceremony, typically reserved for significant celebrations like weddings.

Kokoda fish: native to Papua New Guinea and Fiji, is prepared ceviche-style by marinating cubes of raw fish in lime juice, coconut milk, sliced onions, and fresh herbs. This dish showcases the region's local flavours and culinary traditions.



Papua New Guinea Culture Food

Best Culture Festivals Must Experienced

Goroka Show

The Goroka Show, held annually in September in Goroka, Eastern Highlands Province, is a vibrant cultural festival that showcases Papua New Guinea's diverse tribal heritage through traditional dances,

COMMERCIAL IN CONFIDENCE

music, and ‘sing-sings.’ Tribes adorned in elaborate attire perform rhythmic drumming and chanting, sharing unique customs and storytelling. Artisans exhibit conventional crafts like weaving and carving, enhancing cultural immersion and offering souvenir opportunities.

Travelers should book accommodations early due to high demand, arrive promptly for optimal viewing and local interactions, and carry cash for purchasing crafts and supporting vendors. The Goroka Show boosts tourism and offers a unique chance to witness and appreciate the country’s rich cultural tapestry and Indigenous traditions.

Hagen Show

The Hagen Show in Papua New Guinea is held annually, typically in August. It highlights the cultural diversity of the Highlands region with traditional dances, sing-sings, and elaborate tribal costumes. Travelers should book accommodations well and consider attending early to secure optimal viewing spots and interact with locals. Carrying cash is advisable for purchasing crafts and supporting local vendors.

National Mask & Warwagira Festival

The National Mask & Warwagira Festival is organized annually in July in East New Britain Province. It features mesmerizing mask performances, traditional music, and spiritual rituals honouring ancestral spirits.

Due to high demand during the festival, we recommend travellers book accommodations early. Arriving early allows for better viewing of performances and interactions with artists. It’s also wise to carry cash to purchase crafts and souvenirs.

Kutubu Kundu & Digaso Festival

Celebrated annually in the Southern Highlands, the Kutubu Kundu & Digaso Festival showcases unique music and dance traditions, including the rhythmic beats of kundu drums and vibrant displays of traditional attire. The festival typically occurs in October. Travelers should plan accommodations ahead of time, as options can be limited. Arriving early in the festival ensures a better experience and the opportunity to witness cultural performances up close. Carrying cash is recommended for purchasing crafts and supporting local artisans.



Festivals and Celebrations in Papua New Guinea

CONCLUSION

In conclusion, Papua New Guinea’s cultural diversity is a source of pride and resilience, reflecting centuries of adaptation and preservation in the face of external pressures. From the ancestral wisdom of Melanesian forebears to the dynamic expressions of

contemporary artistry, Papua New Guinea’s culture continues to evolve while honouring its roots. As

the country navigates modern challenges, concerted efforts to safeguard cultural heritage are essential for promoting understanding, respect, and appreciation of the world's diverse cultural tapestry.

FAQs

1. What facts about Papua New Guinea culture?

Papua New Guinea boasts over 800 distinct languages and a wealth of indigenous traditions, making its cultural tapestry incredibly diverse and vibrant.

2. How can tourists experience Papua New Guinea culture firsthand?

Travelers can participate in traditional ceremonies, visit cultural centres, and engage with local communities through responsible tourism practices.

3. What are some traditional art forms of Papua New Guinea culture?

Art forms include intricate wood carvings, ceremonial masks, and vibrant body paintings with deep cultural meanings.

4. How is music important in Papua New Guinea culture?

Music is a form of storytelling, social cohesion, and spiritual expression, featuring diverse instruments and rhythmic styles unique to each region.

Papua Highlands: The Shocking Life Beyond the Scenery | APilotsHome

<https://www.youtube.com/watch?v=CYSQYq1A99E>



Explainer: what will the withdrawal of USAid mean for the Pacific?

https://www.theguardian.com/world/2025/feb/17/donald-trump-usaid-withdrawal-impact-pacific-explainer?utm_term=67b2c5d46e48fe5ca87b3142364f1033&utm_campaign=GuardianTodayUK&utm_source=esp&utm_medium=Email&CMP=GTUK_email

Analyst says while USAid supports hundreds of jobs, the most significant damage from Donald Trump's cuts will be to US relations with the Pacific.

Lagipoiva Cherelle Jackson

Mon 17 February 2025

The dismantling of USAid by President Donald Trump is having a ripple effect across the Pacific as people working on more than 100 projects and activities in the region grapple with an uncertain future.

While Pacific analysts say overall the region is resilient and will not be heavily affected by the withdrawal, hundreds of people working on USAid projects across the region say their lives and communities have already been upended.

According to the Lowy Institute, the US is the fifth-biggest funder of the Pacific behind Australia, China, Japan and New Zealand.

“At the individual level, Pacific islanders are definitely affected by this. US-funded projects are usually well paid, and in places like Papua New Guinea, a single income supports extended family members and communities,” said Dr Lefaoalii Dion Enari, a Pacific expert at Auckland University of Technology.

“This type of approach will harm US relations in the Pacific a lot more than it will harm the Pacific itself,” Lefaoalii said. dion.enari@aut.ac.nz

What programs does USAid support in the Pacific?

USAid funds initiatives in a range of areas including health, the climate crisis and economic development.

It helps countries develop and implement climate action plans and provides grants to local organisations to build resilience against the climate crisis and disasters. USAid also funds initiatives on community disaster preparedness and sustainable energy. For example, USAid's Climate Ready for Big Ocean State Sustainability program was designed give 12 Pacific countries more access to climate finance for critical adaptation and mitigation projects.

USAid does not publish a comprehensive list of projects it supports in the Pacific. But estimates drawn from USAid documents, regional bodies and analysts, suggest there are more than 100 large- and small-scale projects supported by USAid across the region.

The Guardian spoke to 12 people across the Pacific involved in USAid projects. They did not want to be named for fear of losing potential future income. Some have already been let go, while others are in limbo, uncertain about how long they will remain employed.

One source estimated 600 Pacific islanders are full-time employees of USAid projects, but that does not account for contractors and other partners – which is estimated to amount to thousands of people.

Another worker at an organisation in Papua New Guinea that relies on USAid expressed anxiety about the future. “We employ four people, and as of now, we do not know how long we will remain in operation,” they said.

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How much funding does the US give the Pacific?

According to the Lowy Institute, the US spent US\$3.4bn in the Pacific Islands cumulatively between 2008 and 2024. A total of \$249m was spent in 2022, with the majority going to Compact of Free Association (Cofa) nations, which are the Federated States of Micronesia, the Marshall Islands and Palau.

“The US spends 80% of its aid to the Pacific on Cofa nations. Of the remaining 20%, most goes to Papua New Guinea and other Melanesian countries,” said Alexandre Dayant, deputy director of the Indo-Pacific Development Centre at the Lowy Institute.

“Cofa nations are shielded from the USAid freeze as their funding was approved by Congress through the Department of the Interior,” he added.

Although the US pledged \$600m in 2022 to strengthen its engagement in the Pacific, including commitments to open embassies in Tonga and Kiribati and appoint a US envoy to the Pacific Islands Forum, people involved in the programs on the Pacific side say the funds have yet to fully reach the islands.

How has the Pacific responded?

Some programs are looking for new funding. One organisation in Samoa, the Adventist Development and Relief Agency (Adra), was granted \$532,608 in 2023 from USAid to create new economic opportunities, promote women’s empowerment, and address disaster risk management in 20 rural villages. The programs supported around 14,000 villagers. The agency also provides workshops on mental health, domestic violence and family health, which are supported by USAid and the Pacific American Fund.

In a statement issued earlier this week, Adra said it was actively seeking alternative funding to continue its suspended life-saving programs. The organisation said it was working to utilise other available resources to keep critical initiatives operational during the review period and remains hopeful for a positive outcome.

This includes the community disaster and climate risk management, which gives villages knowledge and skills to respond to hazards and disaster.

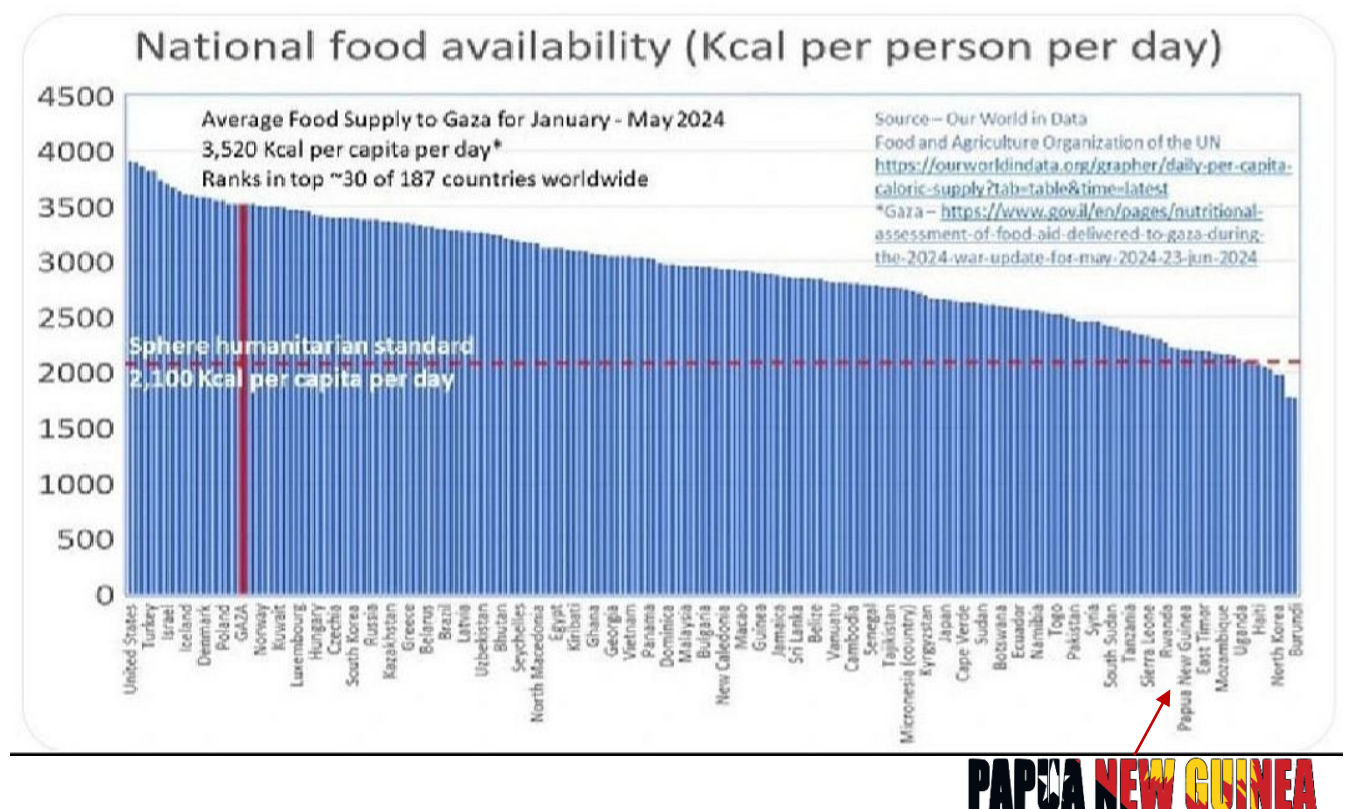
“Even though this is shocking initially for our people, at the end of the day, we are resilient,” Lefaoalii told the Guardian. “For Samoa, and for many across our islands, we have social safety nets built into the community to help in such times.”

Despite the resilience of the region, Lefaoalii said the move by Trump has been seen in the Pacific as “disrespectful”.

“We deeply value loyalty and respect, and this move was disrespectful. It was not consultative and has directly affected community livelihoods, this will not be easily forgotten by Pacific leaders,” said Lefaoalii.

Updated analysis shows aid donations to Gaza provide an average of 3,520 calories per person daily, placing Gaza in the top 30 of 187 countries for food availability.

Via @MattRVerse



Rural Papua New Guinea faces an array of food security challenges

<https://farm-d.org/action /rural-papua-new-guinea-faces-an-array-of-food-security-challenges/>

21 October 2024

Papua New Guinea (PNG) is known to have a large resource base of sago with over 1 million ha, as well as a high number of germplasm types of the *Metroxylon* species. The country's food security status is very low and is primarily dependent on subsistence fresh garden produce as practiced by 85% of the population who are rural dwellers. Postharvest losses can be as high as 40% with little to no postharvest technology nor processing of foods done.

Only 45% of households consume a daily calorie amount that meets the recommended calorie threshold for a lightly active individual. An even smaller share of the survey sample (35%) meets the recommended calorie intake for a moderately active individual.

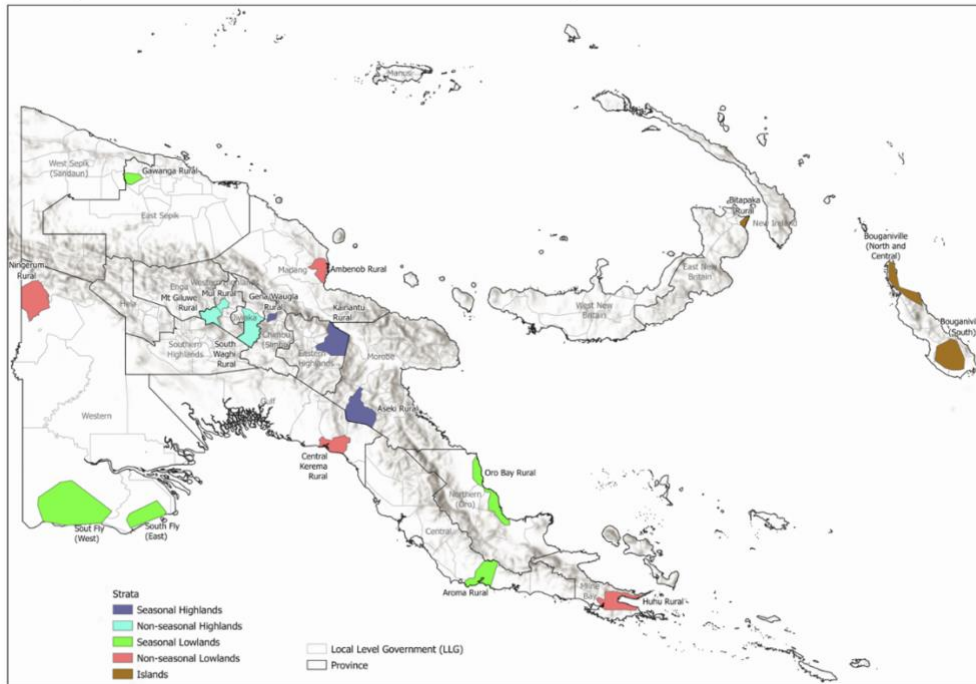
An alarming 58% of individuals living in lower-income households (bottom 40% of income distribution) do not consume enough protein.

In Papua New Guinea (PNG), rural communities play a crucial role in shaping the country's agricultural landscape and food security. To better understand these dynamics, IFPRI conducted a Rural Household Survey between May and December 2023 that aimed to gain a clearer picture of rural livelihood structures, food security status, and nutrition trends. We outlined some initial takeaways in an earlier blog post. Here we explore the results in more detail, finding an array of serious food security challenges.

The survey collected data from 2,699 households across 270 communities and 14 provinces. By focusing on five diverse agroecological zones, characterised by elevation and rainfall patterns, the survey sheds light on differences in household welfare and livelihoods across diverse geographies in PNG (Figure 1).

Figure 1

Survey areas in the PNG Rural Household Survey 2023

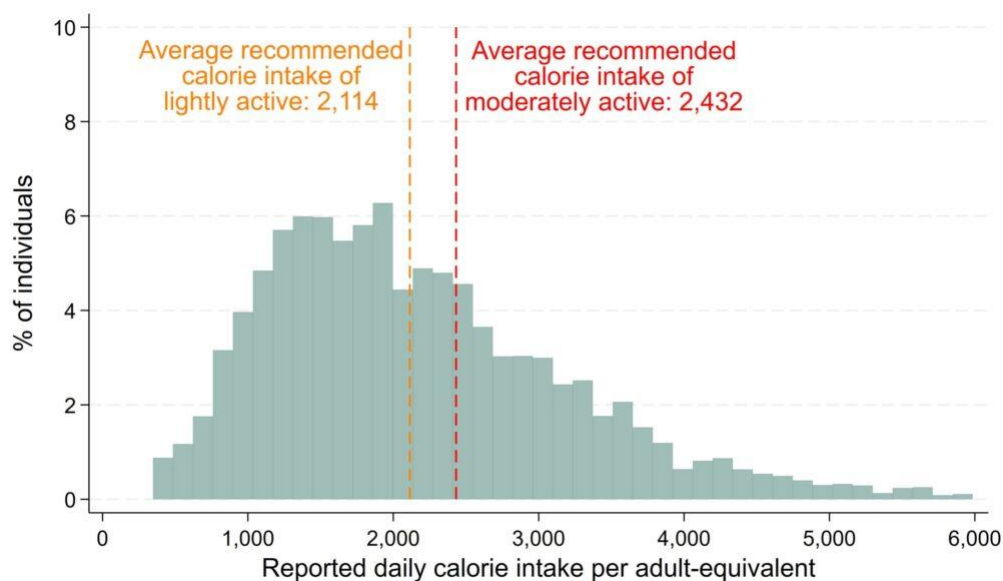


Source: PNG Rural Household Survey (IFPRI, 2023)

A detailed discussion of methodology and sampling can be found in the recently published 2023 Rural Household Survey Report. A key finding from the survey analysis is that an important share of rural households in PNG face food insecurity. Upon comparing the estimated calorie intake reported by surveyed households with a minimum

calorie threshold based on PNG body stature, we found that only 45% of households consume a daily calorie amount that meets the recommended calorie threshold for a lightly active individual. An even smaller share of the survey sample (35%) meets the recommended calorie intake for a moderately active individual (Figure 2).

Figure 2: Reported daily calorie intake per person in Rural Household Survey

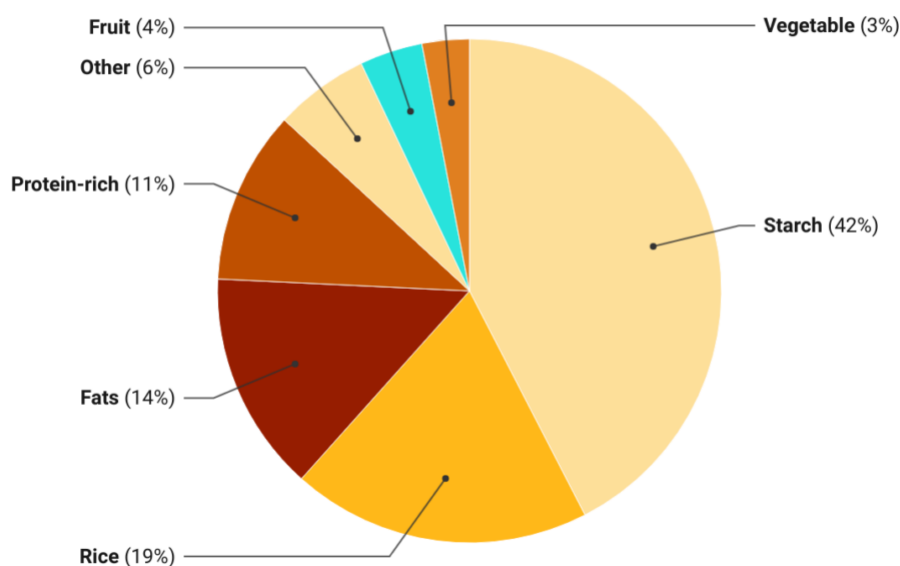


Source: PNG Rural Household Survey (IFPRI, 2023)

Sufficient calorie intake is important for a healthy lifestyle, but calorie quality and dietary diversity are similarly important. Evaluating the calorie intake by food groups suggests that rural diets are overly dependent on staple-starch based foods such as roots and tubers (for example,

sweet potato, taro, cassava and yam) and grains (predominantly rice in PNG). Although starch-based foods are calorie-dense, they lack the nutrient diversity provided by a more balanced diet that also includes vegetables, fruits and protein-source foods.

Figure 3: Average share of calorie intake by food group per individual



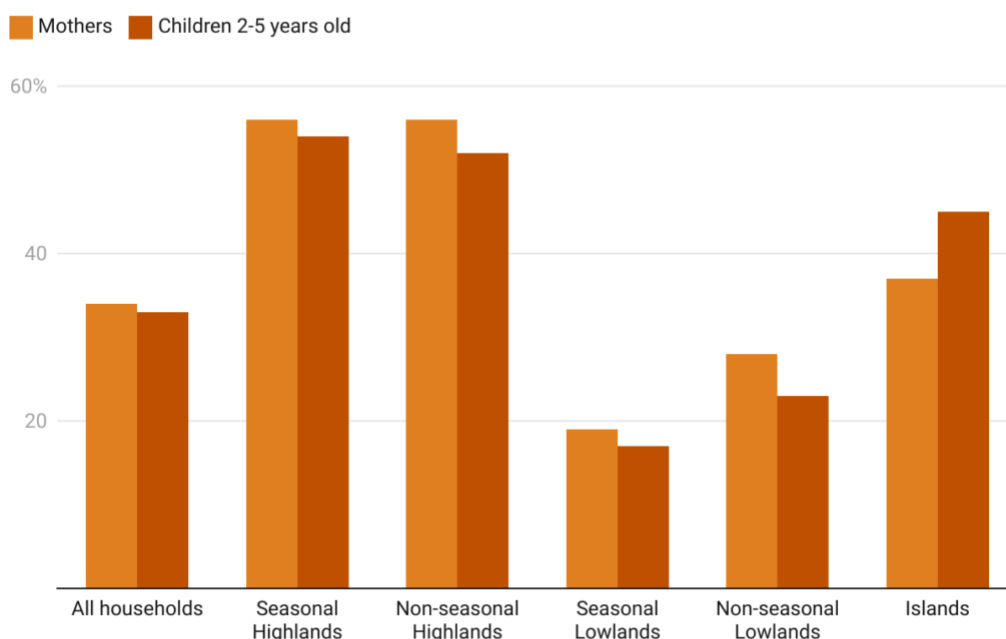
Source: PNG Rural Household Survey (IFPRI, 2023) • Created with Datawrapper

Currently, almost two thirds of the calories consumed in the average rural diet come from starchy roots and tubers or rice, while more than a quarter of individuals live in households with inadequate protein intake. An alarming 58% of individuals living in lower-income households (bottom 40% of income distribution) do not consume enough protein (Figure 3). Food intake shares differ by

geographic region and household income status. These dynamics can be studied in more detail using the 2023 PNG Rural Household Survey Graphing Tool, which explores household consumption and expenditure data and other specific data on rural livelihoods and welfare by study area and economic status.

The survey data also collected individual-level information on food groups consumed during the previous 24 hours. A dietary diversity questionnaire sought to understand individual consumption trends in mothers and children between two and five years old, respectively. We evaluated two important dietary diversity indicators: Minimum Diet Diversity (MDD) and Food Group Adequacy (FGA) scores for both groups. While MDD determines whether an individual consumes five out of ten pre-defined food groups during the previous day, FGA is a more stringent indicator requiring individuals to consume all five food groups over 24 hours recommended for a healthy diet. According to the survey findings, only about one-third of mothers and children consumed diets that were micronutrient adequate, as per the MDD indicator. A lesser share (only 11% of mothers and 10% of children aged two to five years) were food group adequate, meeting the FGA target. Differences exist across survey areas; for example, over 50% of mothers and children in the Highlands sample areas meet the minimum dietary diversity requirement (Figure 4).

Figure 4: Mothers and children who achieve minimum dietary diversity



Source: PNG Rural Household Survey (IFPRI, 2023) • Created with Datawrapper

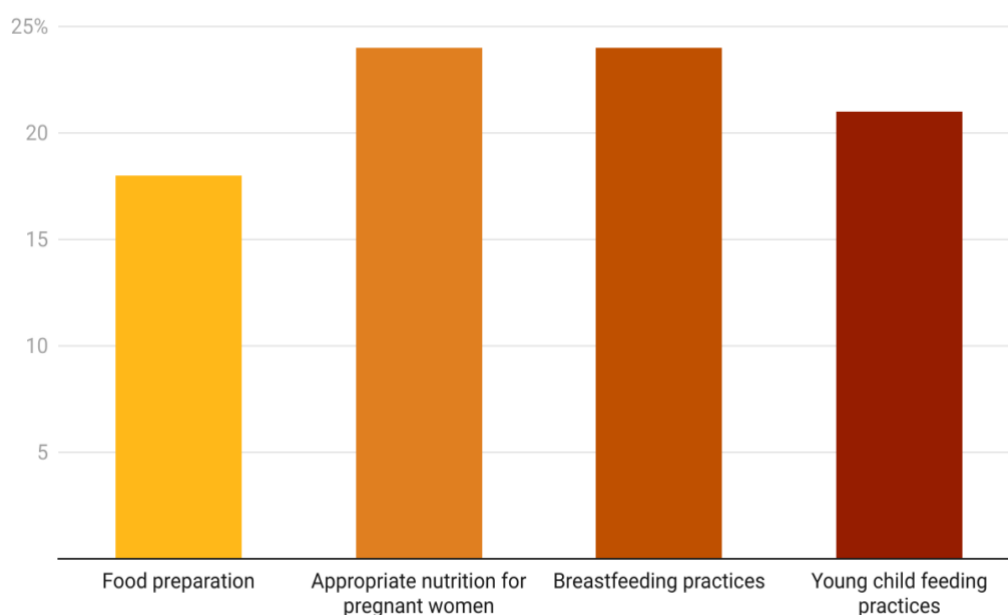
Over half of the food consumed in sample households is own-produced, signifying the importance of subsistence agriculture in rural PNG. However, agriculture production data suggest that households grow a limited variety of foods. While 93% of households grow at least one vegetable, most households only grow three vegetable types: Leafy greens (89%), green beans (64%), and pumpkin (51%). Less than

20% of households grow any other type of vegetable. This requires households to supplement their diets with purchased foods, which is common across the globe, both in low- and high-income countries. But the market for surplus vegetables, fruits and animal-source protein food groups remains limited due to a variety of bottlenecks in PNG's agricultural value chains. The 2023 PNG Rural Household Survey Graphing Tool explores more agriculture production and sales trends by geographic area in PNG.

Finally, the survey findings indicate that a greater focus could be placed on educating both men and women on the importance of a nutritious diet for better health outcomes. The survey data revealed that less than a quarter of the sampled rural households received extension information about appropriate nutrition for pregnant women (Figure 5). A lesser share of households reported receiving information about the importance of balanced diets for young children from infancy through five years old.

The household survey analysis suggests that there remains a significant food and nutrition security challenge in PNG. The recently endorsed National Agriculture Sector Plan outlines a roadmap to strengthen PNG's agricultural export performance. In doing so, there are countless opportunities to strengthen the country's domestic food production and sales to ensure every citizen in the country has access to reliable food sources that meet both quantity and quality guidelines and therefore promote a healthy lifestyle.

Figure 5: Share of households that received nutrition extension on specific topics



Source: PNG Rural Household Survey (IFPRI, 2023) • Created with Datawrapper

Emily Schmidt is a Senior Research Fellow with IFPRI's Development Strategies and Governance (DSG) Unit; Rishabh Mukerjee is a DSG Research Analyst. This post first appeared on the DevPolicy Blog.

Funding for this work was provided by the Australian Department of Foreign Affairs and Trade (DFAT) and the Australian Centre for International

Agricultural Research (ACIAR). This post has been prepared as an output of the Papua New Guinea Agriculture, Food, and Nutrition Policy Support Program (PNG-AFNP) and has not been independently peer reviewed. Any opinions expressed here belong to the authors and are not necessarily representative of or endorsed by IFPRI or the funding providers.

According to Papua New Guinea's Household, Income and Expenditure Survey (HIES) of 2009/2010 (NSO, 2010), on average about **42% of the population are considered food poor**, i.e., not meeting the daily recommended energy intake of 2250 kcal/person. **The same study reported that about 40% of the population is considered to live below the national poverty line** of Kina 1449 (around USD 410).

Papua New Guinea Prevalence of Severe Food Insecurity in the Population: % of population data was reported at **27%** in 2022. This stayed constant from the previous number of 27 % for 2021.





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Multidimensional Poverty Index

Oxford Poverty & Human Development Initiative (OPHI)

<https://ophi.org.uk/media/46018/download>

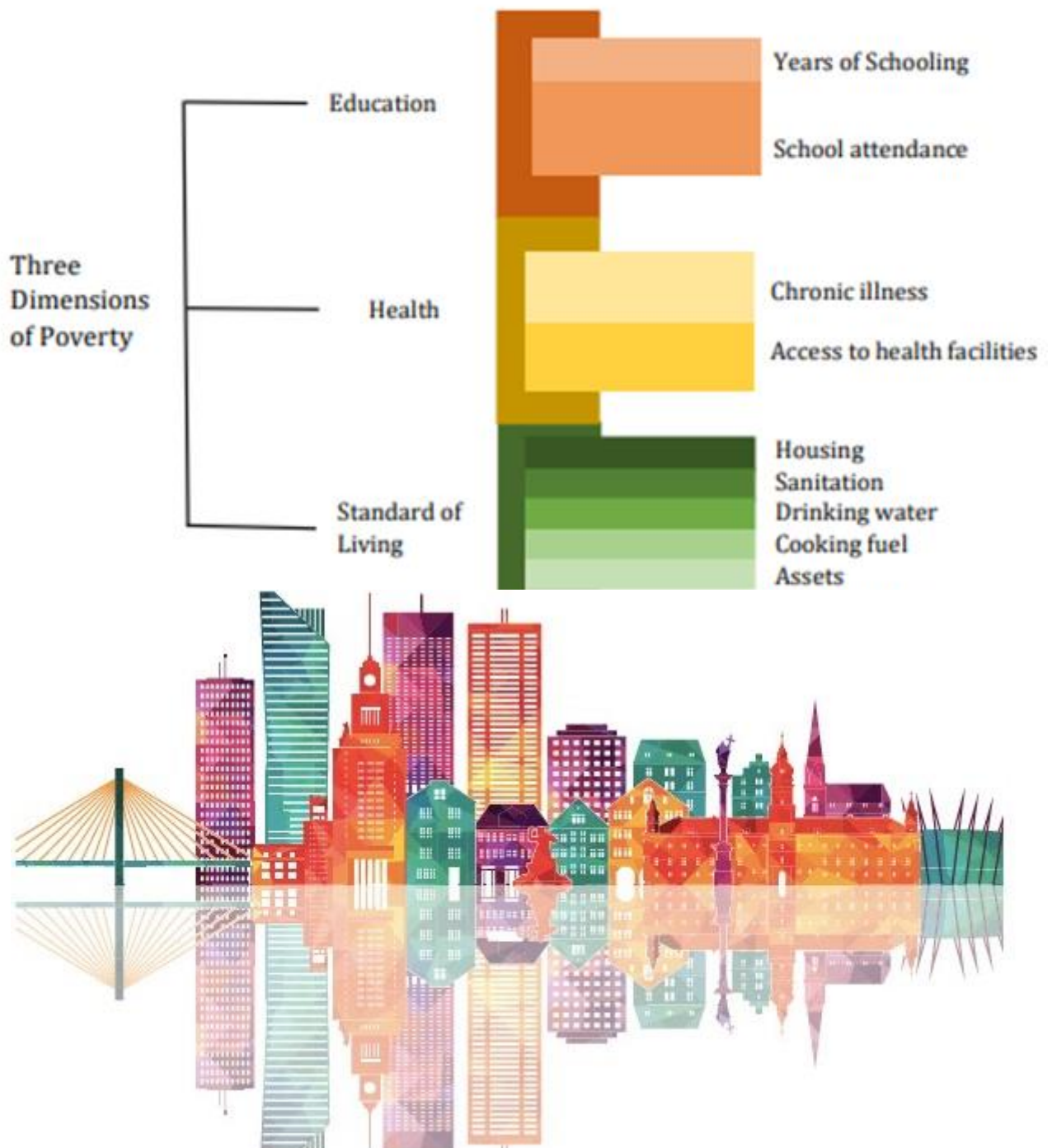
Oxford Poverty and Human Development Initiative (OPHI)

Oxford Department of International Development

Queen Elizabeth House, University of Oxford

www.ophi.org.uk

Structure of the National MPI



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Multidimensional Poverty Index in Papua New Guinea

OPHI Country Briefing 2023:

<https://ophi.org.uk/>

<https://ophi.org.uk/ophi-publications>

[PDF]

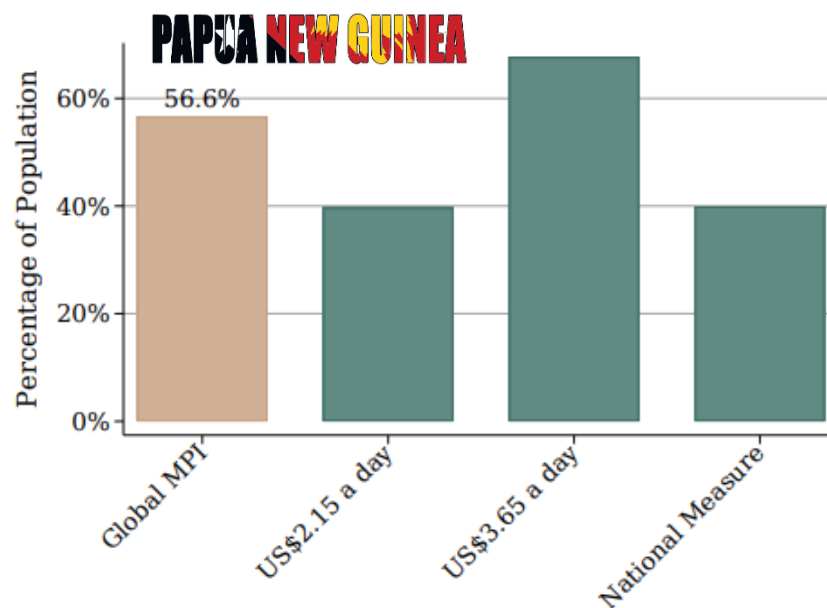
OPHI Country Briefing 2023: Papua New Guinea

Table 1. Global MPI in Papua New Guinea

Area	<i>MPI</i>	<i>H</i>	<i>A</i>	Vulnerable	Severe Poverty	Population Share
National	0.263	56.6%	46.5%	25.3%	25.8%	100.0%
Urban	0.083	19.3%	43.0%	23.3%	5.2%	11.5%
Rural	0.287	61.5%	46.6%	25.5%	28.4%	88.5%

Source: Alkire, Kanagaratnam and Suppa (2023a,b) based on DHS year 2016-2018.

Figure 2. Headcount Ratios by Poverty Measures



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Figure 3. Headcount Ratios for Global MPI, Severe Poverty and \$2.15/day

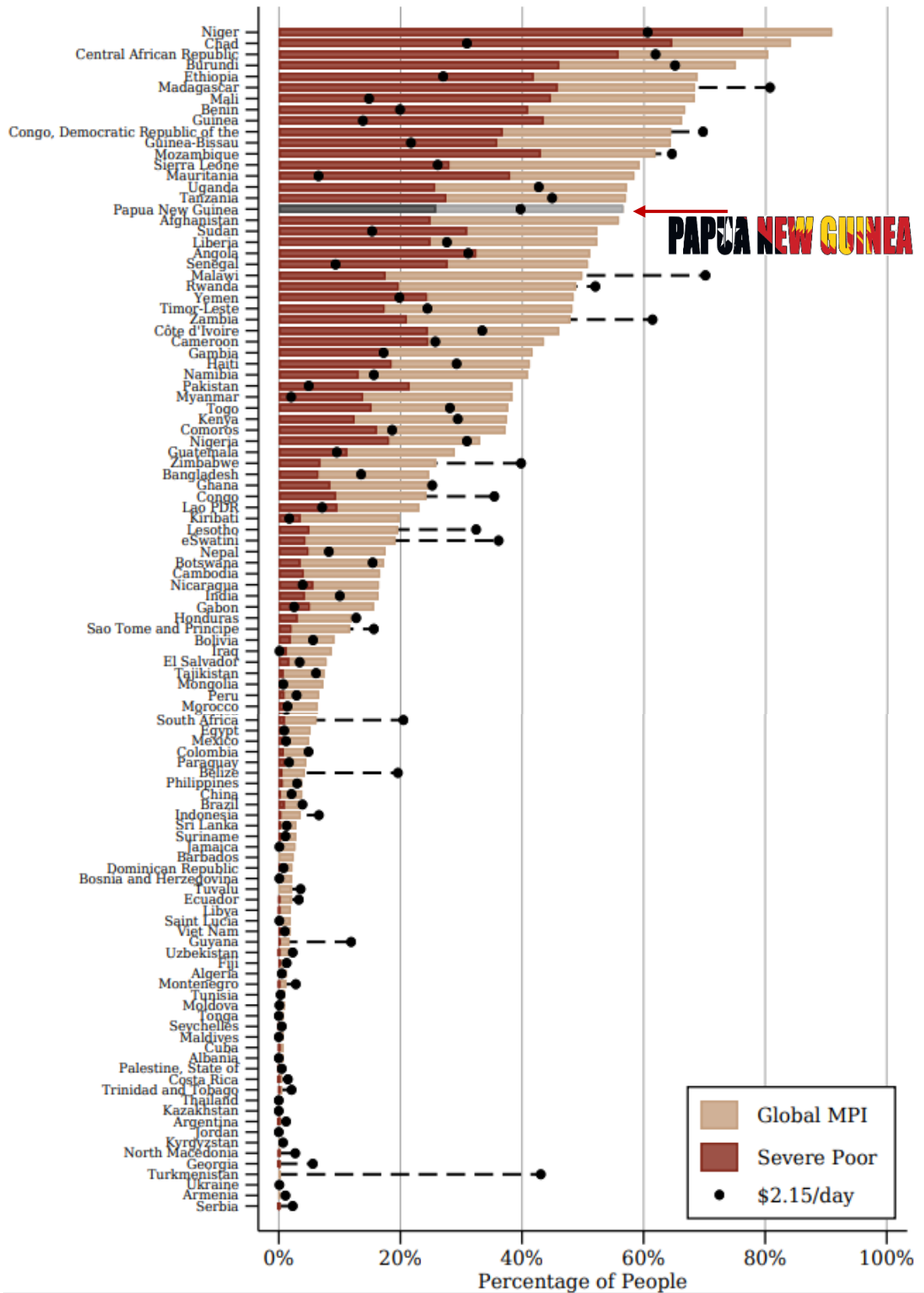


Figure 6. Censored Headcount Ratios

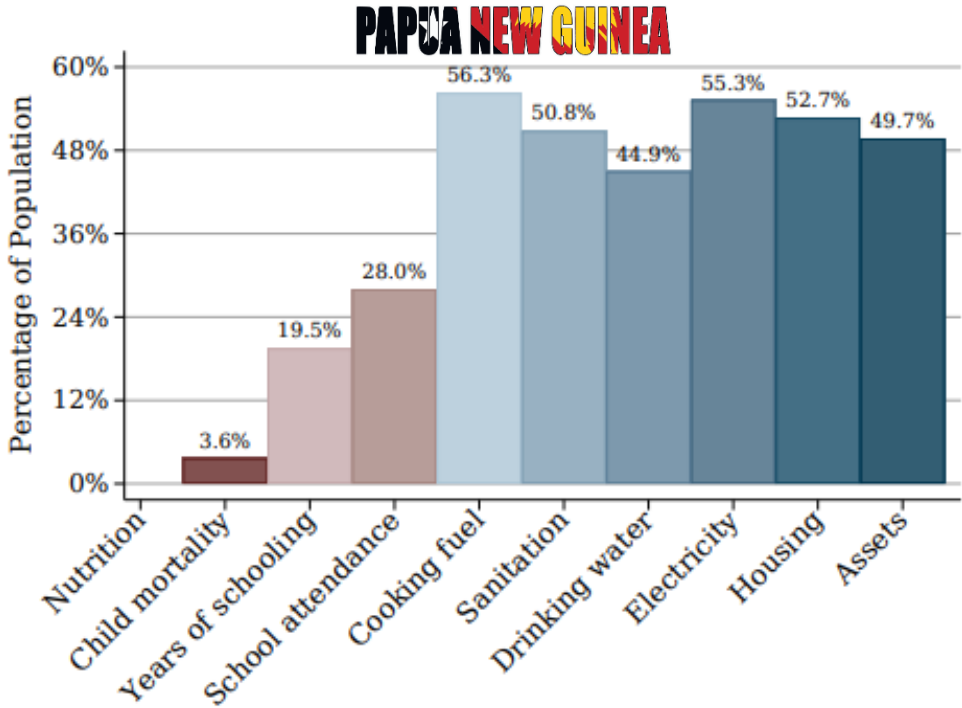


Figure 8. Indicator Contribution to Overall Poverty by Area

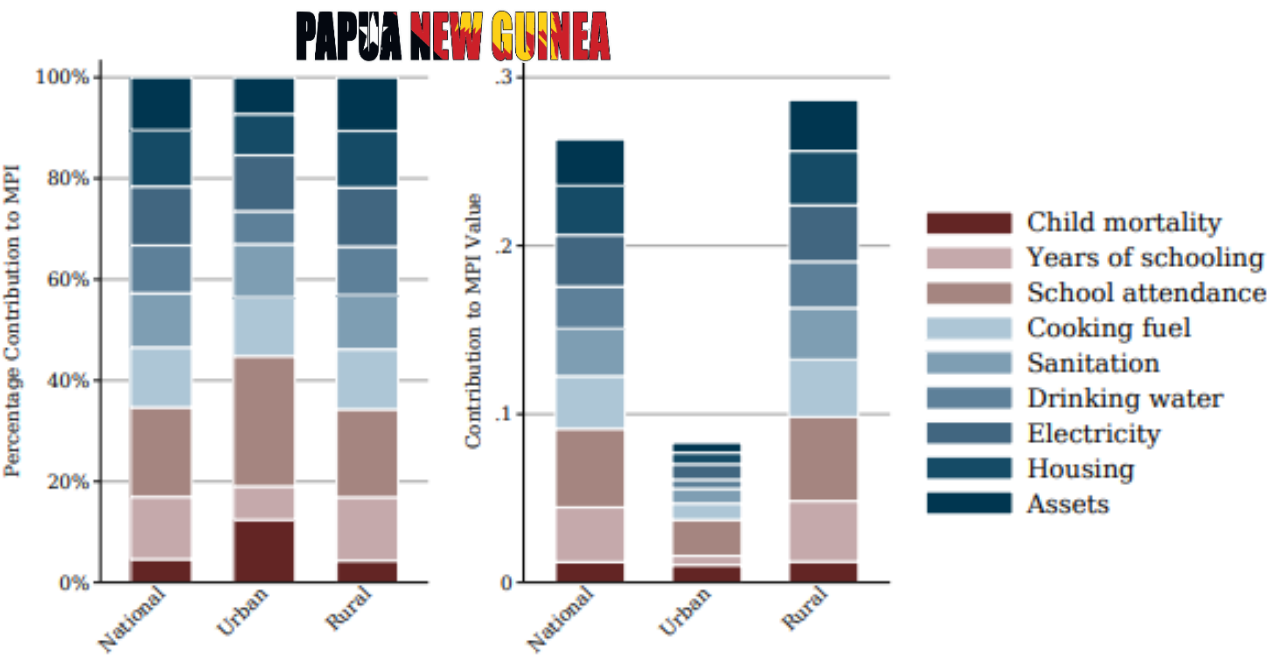


Table 2. Global MPI in Papua New Guinea by Subnational Region

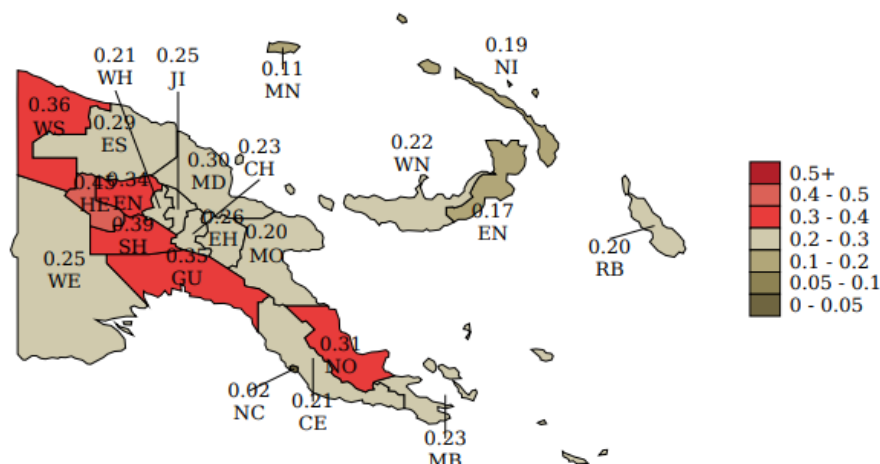
Region	MPI	H	A	Vulnerable	Severe Poverty	Population Share
Autonomous Region of Bougainville	0.203	45.7%	44.3%	38.8%	13.6%	3.7%
Central	0.213	46.3%	46.0%	25.7%	20.5%	3.9%
Chimbu	0.235	53.6%	43.9%	18.6%	19.7%	6.5%
East New Britain	0.174	37.8%	46.1%	31.3%	15.2%	3.7%
East Sepik	0.291	63.5%	45.8%	27.2%	29.0%	6.2%
Eastern Highlands	0.264	54.5%	48.5%	29.0%	25.2%	8.7%
Enga	0.343	68.7%	49.9%	18.7%	37.7%	3.3%
Gulf	0.351	70.4%	49.9%	21.6%	38.6%	1.8%
Hela	0.451	87.0%	51.9%	10.8%	56.2%	5.4%
Jiwaka	0.255	56.7%	44.9%	30.3%	22.7%	3.9%
Madang	0.299	65.3%	45.7%	28.0%	28.3%	7.0%
Manus	0.106	25.7%	41.1%	45.5%	4.1%	1.0%
Milne Bay	0.228	50.9%	44.7%	37.9%	19.5%	5.4%
Morobe	0.203	44.9%	45.2%	22.1%	19.4%	9.7%
National Capital District	0.018	4.7%	38.3%	12.0%	0.3%	2.7%
New Ireland	0.188	43.6%	43.2%	39.8%	14.3%	2.8%
Northern (Oro)	0.310	65.6%	47.2%	24.0%	31.5%	2.9%
Southern Highlands	0.387	82.7%	46.8%	12.9%	44.4%	6.9%
West New Britain	0.222	50.7%	43.8%	28.1%	16.8%	3.7%
West Sepik (Sandaun)	0.357	72.9%	49.0%	19.5%	40.6%	3.9%
Western	0.250	54.9%	45.5%	29.0%	22.8%	2.5%
Western Highlands	0.210	49.6%	42.3%	29.5%	16.0%	4.5%

Source: Alkire, Kanagaratnam and Suppa (2023b) based on DHS year 2016-2018.

Figure 9. Mapping MPI Value by Subnational Region

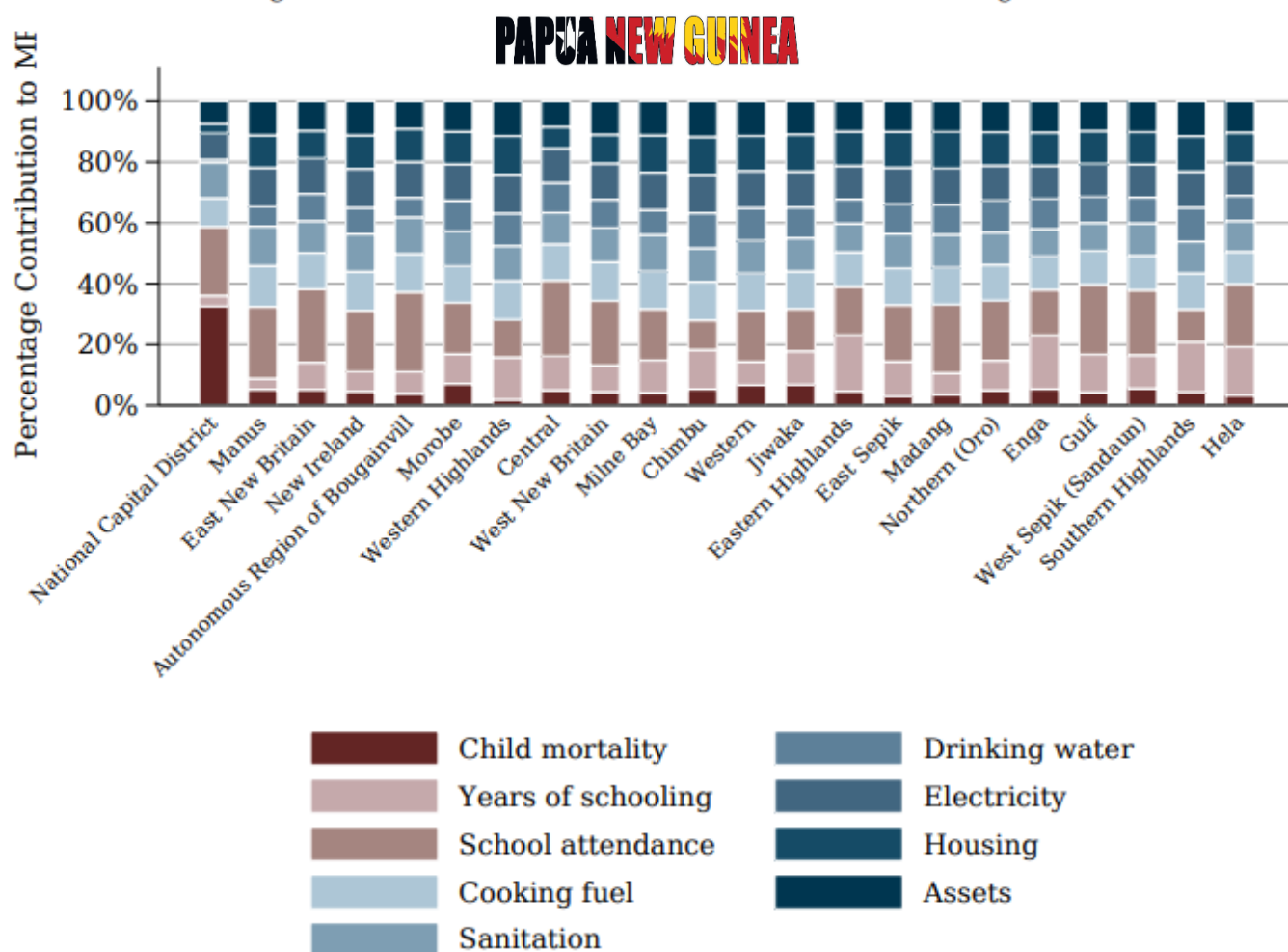
National MPI 0.263

CE: Central
CH: Chimbu
EH: Eastern Highlands
EN: East New Britain
EN: Enga
ES: East Sepik
GU: Gulf
HE: Hela
JI: Jiwaka
MB: Milne Bay
MD: Madang
MN: Manus
MO: Morobe
NC: National Capital District
NI: New Ireland
NO: Northern (Oro)
RB: Autonomous Region of Bougainville
SH: Southern Highlands
WE: Western
WH: Western Highlands
WN: West New Britain
WS: West Sepik (Sandaun)



Source: Alkire, Kanagaratnam and Suppa (2023b) based on DHS year 2016-2018. Underlying shp-file from The Demographic and Health Surveys Program (2019).

Figure 10. Indicator Contribution to Global MPI of Subnational Regions



Country Office Annual Report 2022 Papua New Guinea - 649

<https://www.unicef.org/media/136321/file/Papua-New-Guinea-2022-COAR.pdf>



In 2022, Papua New Guinea (PNG) continued to feel the shockwaves of the global COVID-19 pandemic, conflict, and inflation. PNG is a middle-income country with a high degree of income inequality. With an estimated population of 10.3 million, **40% of people live below the extreme poverty line, and 41% of children live in poverty.**

PAPUA NEW GUINEA'S POVERTY RATE

<https://borgenproject.org/papua-new-guineas-poverty-rate/#:~:text=Approximately%2039.9%20percent%20of%20the%20population%20lives%20below,pove,erty%20is%20especially%20prevalent%2C%20causing%20agriculture%20to%20suffer.>

25 August 2017



Papua New Guinea is located just north of Australia.

Approximately **39.9% of the population lives below the national poverty line.** Papua New Guinea is considered to be one of the poorest countries in the Pacific. Rural poverty is especially prevalent, causing agriculture to suffer. The run-down health system exemplifies years of a less-than-successful

governmental approach. Papua New Guinea's poverty rate can be largely attributed to a lack of knowledge of effective farming methods and an uncommitted government.

Most of the citizens in Papua New Guinea rely on small-scale agriculture for their livelihoods. Around 75% of natives practice subsistence farming. Coffee production is one of the country's main sources of revenue, and thus, when this cash crop fails to produce, the regional economy suffers. Productivity has been low because farmers lack sufficient training in techniques, and yields are averaging 30 to 50% of their potential. The same thing is happening with the country's cocoa production.

The health system in Papua New Guinea is deteriorating quickly. Often times medical facilities will not have enough staff or resources to help sick citizens at a successful rate, especially in rural areas. Everything depends on supply, vaccines, surgical instruments, staff, pain management drugs and a suitable treatment area. Studies have found that only 36% of facilities have running water year-round, 29% did not have clinical supervision and 13% were deemed unsanitary.

Papua New Guinea's poverty rate stems from sick citizens. When there is a health crisis in a country, foreign aid is taken from other necessary means to give towards helping the sick, which means there is no development out of poverty. Sick people prolong poverty because they are unable to contribute to the labour force. For the country of Papua New Guinea to advance successfully, its health care system must develop.

The problems afflicting citizens of Papua New Guinea are reversible. More effective farming methods and a sufficient health system are entirely achievable if the government proceeds with a committed approach.



True liberation is allowing yourself to feel all your feelings wanting to fully express them with the emotion of them, all as we want to bring to light the truth they are to show us about ourselves.

Only through longing, asking for, begging to know the truth behind our feelings and expressing our feelings to or with a companion can we then only begin to resolve and address our compulsions – all being part of our pathway of Feeling Healing, and with Divine Love, Soul Healing.

MARKET OPPORTUNITY:**TENTATIVE WISH LIST (Education)**

1. Early Childhood Education (identify and fund a model school).









Kindly consider a pre-school to be established within every province. This may be centred in communities that the mothers can obtain employment. The mode of operation and management of a centre could have a combination of trained personnel with extended family supporting. The structure may vary to reflect the needs and customs of the town or larger villages. Training of key staff is a priority leading to opening of pre-schools – this could be considered through regional campuses of Pascas University that are to be established.

THE ITCH

- Assumptions are our greatest enemy. Our minds cannot discern truth from falsehood. Our minds are addicted to untruth and control of others and the environment.
- Our soul based feelings are always in truth – yet we are taught from conception to suppress them.

2. Early Childhood Teacher Training program.

Living Feelings First is outlined in eight Pascas Papers that may be downloaded from www.pascashealth.com in the Medical – Emotions section on the Library Download page:

-  [Pascas Care Living Feelings First - Adults.pdf](#)
-  [Pascas Care Living Feelings First - Children - Annexures.pdf](#)
-  [Pascas Care Living Feelings First - Children - Discussions.pdf](#)
-  [Pascas Care Living Feelings First - Children - Graphics.pdf](#)
-  [Pascas Care Living Feelings First - Children.pdf](#)
-  [Pascas Care Living Feelings First - Drilling Deeper - Structures.pdf](#)
-  [Pascas Care Living Feelings First - Drilling Deeper.pdf](#)
-  [Pascas Care Living Feelings First - Reference Centre.pdf](#)

These papers have been specifically developed for the education system and classroom application. These are to be added to the materials that may be considered by the Education Leadership Team. The culture of the people in each region being accommodated, to be melded with the environment presently existing and evolving.

3. School library / resource centre in each province possibly in the model school.

We can consider establishing a model demonstration school in every province – and even more than one – or as many as seen appropriate. Each school when reviewing their library / resource centre, with no exceptions, can have their wish list considered, should they come forward with what they may feel required. This will need a significant administration team and appropriate resources to manage the logistics. This could also involve internet communications involving satellite, renewable power generation and laptops / ipads / tablets to be provided and installed.

4. Teacher professional development (in-service, workshop etc.) on various topics such as early literacy and numeracy including multi modal literacy), civic and citizenship education, basic health





and hygiene. The teachers' professional development should be aimed at supporting the new curriculum in PNG: Standards Based Curriculum (SBC). A priority area would be providing training on Teaching and Learning pedagogies – HOW to teach, not really WHAT to teach to complement what the PNG government, through the PNG Department of Education, is doing. With online teaching and learning, teachers need to be trained on various technological content knowledge (TCK) such as using Google classroom, setting up zoom link and webinars, etc..

Consider the establishment of teachers' training campuses in provinces with potential teachers also being provided with scholarships to enable them to follow their passions and complete required training. Scholarships may be extended to providing housing and costs of living. These provincial campuses may be the start of Pascas University throughout Papua New Guinea.

5. Training on Leadership and Management in Schools aimed at school principals, curriculum leaders, etc. to engage in school policy development, implementation, and evaluation.

Again, Pascas University campuses in provinces to enable as many potential educators to be accommodated to build the numbers of true educators to a level that education throughout Papua New Guinea can be an example of what can be achieved in a short period. This will also require the flattening of the hierarchical controlling domination that prevails throughout the education systems worldwide – it is this control that is stifling free flowing initiatives of many great educators. Workshops can be conducted at all appropriate Teacher Training campuses for all leader type educators.

Kindly reference through www.pascashealth.com at the Library Download page, scroll down to the heading Corporate Foundation Documents and click on to open:

-  [Pascas WorldCare Teams.pdf](#)
-  [Pascas WorldCare Teams and Bottom Up Democracy.pdf](#)
-  [Pascas WorldCare Teams Wisdom & Operation.pdf](#)
-  [Pascas WorldCare Teams with PTQP.pdf](#)

6. Standards Based Curriculum materials – supplied but insufficient for all schools throughout the country. Textbooks for different subjects except for Maths and Science developed by JICA (Japan International Cooperation Agency), then train them as well on how to use these Teachers' resources.

All materials and textbooks may be supplied. Uniforms may also be supplied. Kitchen facilities may be included in the schools and food supplied and prepared by catering staff for breakfast and lunch as required. The question is to ensure respect and acceptance of such support. Is it simply handed out? Is it invoiced to each student and announced as a scholarship? Is there a nominal payment from the student? It is to be free, however the student is to understand its importance in a way that is culturally acceptable.

7. Alternative education (adult and early school leavers) skills training to improve lives addressing inequities and promoting social justice concept. Begin by funding existing Technical and Vocational Education and Training (TVET) schools with infrastructure, resources, (tools and equipment).

Pascas styled TVET Colleges may be established in each province and concentrated on providing Technical and Trade Skills and IT training to equip the school leaver to be immediately and valuably employed in the local workforce, thereby retaining more of the population in the regional areas. Again,

the education is to be free. This may be done with; “here are your fees and, congratulations, here is a scholarship”.

8. STEM (Science, Technology, Engineering, Mathematics) education – develop resource materials to help teachers to implement these various projects prescribed in the curriculum. Such as teacher workbook. Concept applied in projects. Materials / equipment needed for these to support.

This is a big task and it is for those with big overview sight and then detail focus to attend to the minute requirements. It will also be an ongoing evolution. Pascas is to support this agenda all the way.

9. Sport development in schools (Physical Education (PE) equipment, uniforms, etc.).

Sport is the only reason why many attend school. Education is meant to be fun. This is mostly lost in the controlling addictions of most people throughout the education world and elsewhere in our lives. Sport is an important component of the school syllabus and fields and courts and swimming pools may be established in each school and the necessary equipment and uniforms supplied.

10. Water tanks for schools and proper toilets facilities.

Water tanks and state of the art toilet facilities can be included in all schools as well as Teacher Training Colleges and TVET Colleges. Again, consider instructing an administration team to request what each education facility considers that it needs and then approve a delivery and installation operation.

11. Education material with foundations based on assumptions to be recognised for what they are – in error!

Our minds are addicted to untruth. Our minds cannot discern truth from falsehood. Consequently 98% of assumptions are wrong – the other 2% are flukes. Count the number of assumptions in research papers. We will then discover and understand the reason why society is floundering!

12. Education of girls to be prioritised.

If a girl spends only 2 years at school, she is likely to have more than 7 children. If she spends 6 years at school, she is likely to have around 4 children. If she spends 12 years at school then she may have only 2 children. World poverty is best averted by the tool of education in the first instance.

Girls and women are closer to their feelings than boys and men. Consequently, it is through our feelings that we excel. The belief that men are to dominate the female is that leaders of the past understood that should females be allowed to fully express themselves through their feelings then the men with their control would be ended. Today, we now start that ending for the advancement of both women and men!

13. The potential within us all is incomprehensibly amazing – however it will NOT be revealed through our minds. Our potential and our true personality will reveal itself through our soul-based feelings – this is The New Way – our new way of living. We are to live feelings first, express our feelings, both good and bad without acting upon them, and to long to know the truth of what our feelings are bringing to our attention.

Living mind centric, as we are all taught to do so from birth and throughout all our walks of life, imprisons each of us into limitations of mediocrity. We have no spontaneity, flare, intuition and creativity – we live

life in a stupor, zombie like. Not even the greatest scientists in history calibrated higher than 499 on Dr David R Hawkins' Map of Consciousness (MoC) scale – the peak of reason. Scientists can go through life achieving one or two break throughs whereas people living through their feelings routinely achieve break throughs. Being mind-centric is how humanity is controlled by the few. The education systems around the world are the arch agents of suppression for these controllers.

Now we can set ourselves all free to bloom in spontaneity, wisdom and vigour through our feelings – and it is all cost free!

14. We are to live through our feelings. Our soul does it all. We are to put aside the façade personality that our parents and early childhood carers imposed upon us. We are now, through our feelings, to discover who and what we truly are. This is incredibly freeing and beautiful. Our true brilliance will shine for all to see.

Life is about what OUR soul wants for us to experience. Living through our feelings eliminates mountains of stress that our mind brings upon us. Our day ends with being fresh with many achievements and goals attained. Should we live submitting to the imposed will of others, life is suppressive and unrewarding. We are to be who we truly are and that is the experiences that we are to have and to be expressed through our feelings. Doing this on a national basis will bring about an exemplary society, and that will be the peoples of Papua New Guinea.

The New Way: Learning how to live true to ourselves by living true to our feelings.

This time, in the history of humanity, is the most exciting time ever experienced.

Other Thoughts:

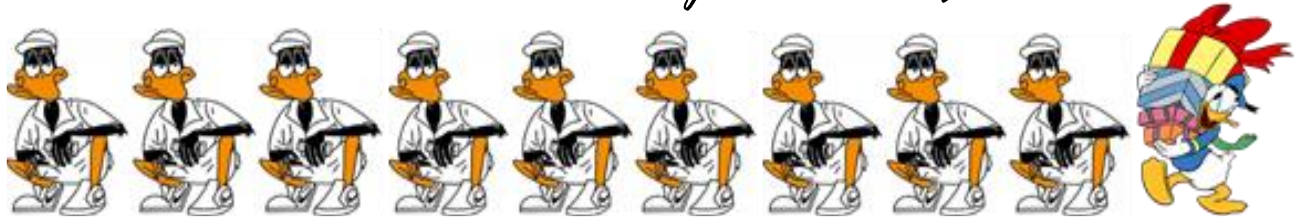
It may be appropriate to have Madang, being centrally located on the North Coast and Capital of Madang Province with a new International Airport, that is also being well positioned in a safe environment, for nation's administration of this agenda and the establishment of the first of the Pascas Pre-school, Primary school, High school, Craft Creations, TVET College and Teacher's Training College.

Nevertheless, as the initial units for each of the educational elements are being constructed and opened then the planning and construction could be underway simultaneously at other sites in each Province. Issues encountered will be numerous but different in each location – so proceeding on multiple fronts is prudent – we will discover as we go along without delay.

Every aspect of how we have been living life is to be reviewed, reconsidered, redesigned, reconstructed and reintroduced. None of the institutional ways of doing things is to be automatically replicated or even continued. That is why the Education Leadership Team is unique from conception.

ALL societal growth has been the result of its education system, however they have all been proceeding down a rabbit hole to a glass ceiling being its dead end. Now for the Great U-Turn!

Ten ducks in a row, but one always misleading or misled!



Tug - of - War



GREAT
V-Turn

COMMERCIAL IN CONFIDENCE

WORLDWIDE relationship of MoC calibration with Life Experiences Life Expectancy, Development, Happiness, Education, Income							
MoC	No. of Countries+ Territories	Average MoC	Average Life Expectancy	Human Development Index	Happiness Index	Education Index	Per Capita Income 2021
400s	22	405	82.2	0.924	7.1	.890	US\$63,032
300s	71	343	77.2	0.794	6.1	.741	US\$30,154
200s	50	251	72.7	0.676	5.3	.610	US\$16,560
High 100s	38	174	70.5	0.659	5.0	.600	US\$12,516
Low 100s	21	119	67.1	0.587	4.6	.501	US\$7,081
Below 100	14	74	65.3	0.565	4.4	.501	US\$6,377
WORLD	216	220	73.3				US\$17,110

PNG MoC	No. of Countries	Average MoC	Average Life Expectancy	Human Development Index	Happiness Index	Education Index	Per Capita Income 2023
202	1	202	65.20	0.555	5.0	.439	PPP US\$4,174

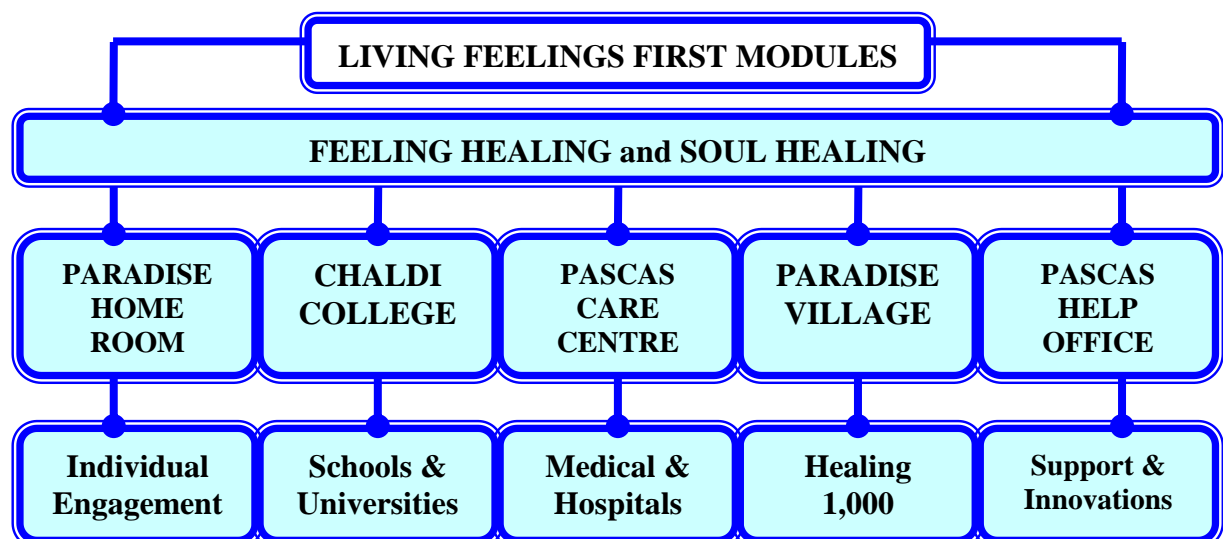
Note:

The Map of Consciousness (MoC) table is based on the common log of 10. It is not a numeric table.

A calibration increase of 1 point is in fact a 10 fold increase in energy.

A calibration increase of 10 points is in fact a 10,000,000,000 fold increase in energy.

Thus the energy differentials are in fact enormous!





MAP of CONSCIOUSNESS CALIBRATIONS reflect the nature of the TOPIC:

The level of truth of a topic or subject is reflected in the calibration through employing Dr David R Hawkins' Map of Consciousness with kinesiology muscle testing. A publication or movie about manufacturing food would be around 200, whereas meals prepared in a loving home would be around 500. The subject of pornography through to war would be less than 200, whereas natural love topics can readily be over 500 and up into the 800's plus. Material introducing Feeling Healing with Divine Love, by its nature, will range between 1,480 to 1,500 on Dr David R Hawkins' Map of Consciousness (MoC), in its purest form of presentation. This has never been previously achieved.

MAP of CONSCIOUSNESS	MoC	calibrations
God, our Heavenly Mother and Father	Infinity	Location being Isle of Paradise
Celestial Heavens peak	1,500	3 rd Celestial Heaven (10 th spirit World)
Feeling Healing / Divine Love teachings	1,480 – 1,500	3 rd Celestial Heaven spirit guided
Now at one with Heavenly Parents	1,081	1 st Celestial Heaven entry at Jerusem
Feeling Healing with Divine Love	1,080	7 th Divine Love transitional sphere to Heavens
Natural Love peak	1,000	6 th spirit Mansion World peak– can't go further!
Pascas Papers	880 - 920	Perceived truth – potential truth 1,480
Pascas WorldCare (as a platform)	880	5 th spirit Mansion World healing + Divine Love.
Lamsa Bible (minus the Old Testament and Book of Revelation, but including Genesis, Psalms, and Proverbs)	880	4 th spirit Mansion World equivalent being natural love orientated, the Bible is taking one away from truth – their soul based feelings.
Koran	700	4 th spirit Mansion World equivalent.
Torah	550	First five books of the 24 books of the Tanakh.
Cookies made for Family	520	Made with love (this supports cooking shows).
Enter EITHER natural or divine pathway	500	2 nd natural love OR 3 rd Divine Love spirit world.
Peak of mind total orientation	499	1 st spirit Mansion World peak.
King James Bible (from the Greek)	475	
Roman Catholic Church	450	Church (worldwide) – mind controlled – reason.
Home cooked sea fish + organic salad	410	
Home roasted free range chicken + salad	410	
Wine or Beer	330	(in moderation!)
Roman Catholicism administration	305	As an institution in year 2004.
Tea green	300	
Humanity	212	The population of the world overall.
Vegetarianism	205	
Muesli	205	Above 200 is pro-life – positive.
Food	200	At this level and above food is life enhancing.
Food, Commercial Category	192 – 202	Below 200 is anti-life – negative.
Food, Commercial Machine-made	188 – 200	Energy dense but nutrition poor.
Black Tea	185	Refining of most foods removes nutrients.
Percolated Coffee / Cappuccino / etc	165	
Corn Flakes	85	
Fish (living in ocean)	20	
Bacteria	1	

POVERTY as defined by lack of Consciousness, being in UNTRUTH

Nation	Consciousness (MoC)	Population (2024)	Percentage Calibrating MoC 100 MoC 200 or below		Population in Untruth Poverty
					
Afghanistan	85	43,400,000	48%	92%	39,930,000
Angola	80	37,800,000	66%	95%	35,900,000
Argentina	280	46,000,000	28%	70%	32,200,000
Australia	410	27,000,000	10%	48%	12,960,000
Bosnia Herzegovina	180	3,300,000	38%	75%	24,750,000
Caribbean OECS	280	11,000,000	32%	78%	8,580,000
China	305	1,425,000,000	40%	79%	1,125,750,000
Colombia	320	52,200,000	32%	67%	34,970,000
Dominica Common	290	66,000	27%	66%	43,600
Eritrea	180	5,800,000	48%	85%	4,930,000
Ethiopia	140	115,000,000	50%	88%	101,200,000
European Union	380	451,000,000	14%	67%	30,220,000
Gaza Strip	180	2,100,000	59%	84%	1,760,000
India	305	1,436,000,000	38%	74%	1,062,640,000
India – Gujarat	280	73,000,000	44%	79%	57,670,000
India – Uttar Pradesh	300	239,000,000	41%	75%	179,250,000
Indonesia	220	280,000,000	34%	78%	218,400,000
Israel	190	8,660,000	28%	85%	7,360,000
Jordan	185	11,500,000	27%	80%	9,200,000
Papua New Guinea	202	12,000,000	50%	92%	11,040,000
Philippines	225	119,000,000	49%	80%	95,200,000
Poland	190	38,500,000	55%	81%	31,185,000
Russia	320	144,000,000	38%	81%	116,640,000
Solomon Islands	220	690,000	64%	85%	586,500
South Africa	190	60,000,000	49%	88%	52,800,000
Tanzania	200	68,800,000	53%	85%	58,480,000
Ukraine	330	38,000,000	48%	78%	29,640,000
United Kingdom	420	68,000,000	30%	65%	44,200,000
United States America	405	341,000,000	31%	56%	190,960,000
Vanuatu	305	307,000	39%	78%	240,000
Zimbabwe	100	17,000,000	65%	85%	14,450,000
World overall	220	8,100,000,000	40%	75%	6,075,000,000
					



PASCAS UNIVERSITY



TAFE



Technical And Further Education Craft Creations Family Shed

x^2 Year 10

\triangle Year 11

\sqrt{y} Year 12

\leq Year 7

 Year 8

\approx Year 9

∞ Year 4

% Year 5

 Year 6

 Year 1

 Year 2

\pm Year 3



KINDERGARTEN

PREsCHOOL



COMMERCIAL IN CONFIDENCE

Chaldi Child Care Centre &

Kindergarten

WELCOME!



SAFE SANCTUARIES

It takes a Community to Protect a Child



COMMERCIAL IN CONFIDENCE

The Learning Pyramid:



It will only be the breaking through of the glass ceiling of 499 of Dr David R Hawkins' Map of Consciousness (MoC) that humanity can and will move towards a state of harmony and peace. While we continue to live mind-centric, we cannot progress beyond the category of Reason which peaks at 499 on the MoC. This is how we have been misguided to live for thousands of years. As we are now coming to understand, all institutionalised systems worldwide are structured to inhibit our natural progression.

Our teaching systems are focused upon the lecture, an orator at the front of the room talking down to students. As you now observe, it is the least effective method of education. Small groups tutoring each other is the way forward. All levels of education can be moved to meeting groups of around 12 or so participants.



Pascas Foundation, with aligned support, is to deliver such education platforms. Further, education is to be delivered free.

WITHIN EVERY MEETING HOUSE, FREE AND OPEN DISCUSSION FLOWS THROUGH A 'FISH BOWL' STRIVING TOWARDS "NATURAL SELF EXPRESSION"!



CRAFT CREATIONS

Shop front – retail and ordering facility. The administration and support for the complete Craft Creations Centre.

PASCAS CAFÉ

Being part of Craft Creations, it is a catering, nutrition cooking facility that functions also as a Pascas Café. Food and nutrition are the premiers of all crafts.

HOME CRAFTS

CRAFT CREATIONS is generally focused towards skills embraced by women in their practical attention to the needs of the family. That said, there are no boundaries. At all times, the opportunity to introduce and enable children of all ages to become proficient is supported. Those within the community are to be supported in their sharing of their unique skills with others.

STRUCTURAL CRAFTS

CRAFT CREATIONS embraces word working, metallurgy and mechanical repairs. This could be said to be the domain of a Men's Shed, however, the whole family is welcome. These specialised skills need to be shared as much as every other craft.

CRAFT CREATIONS is to enable anyone to be autonomous and self-sufficient in their endeavours.

MEETING HOUSE

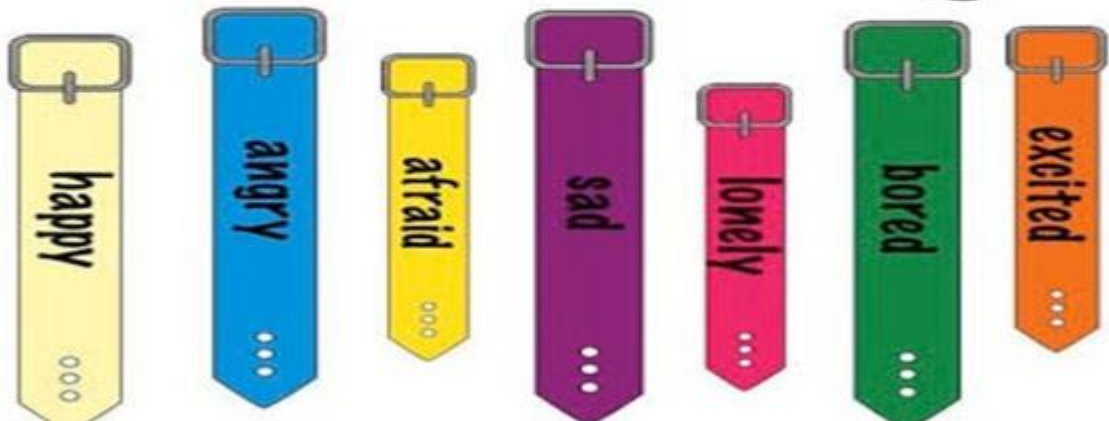
Discussion pods for around 12 people as meetup rooms.

FAMILY SHELTER

Modules of 10. Studio rooms to accommodate a parent and two children, or thereabouts.

FEELINGS
must be
FELT

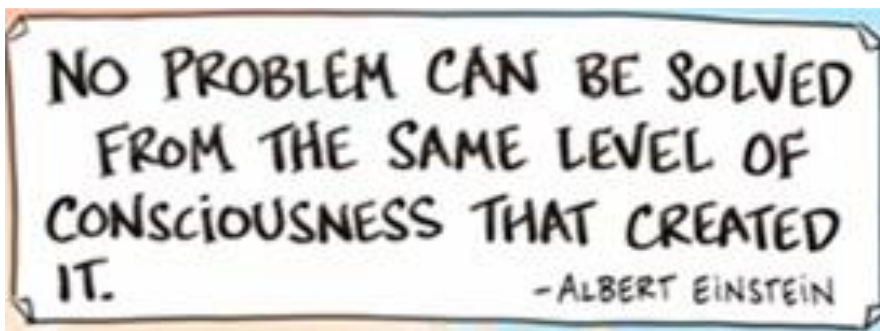
**Express
Your Feelings**



**BE FEELINGS
EXPRESSIVE!**

It's all about
**Experiences
&
FEELINGS**

**THE TRUTH WILL SET US FREE, BUT
FIRST IT WILL MAKE US MISERABLE!
To Truly get to know yourself is
the Bravest thing you will ever do!**



Kinesiology Muscle Testing
for the level of truth

EINSTEIN'S THEORY of INSANITY



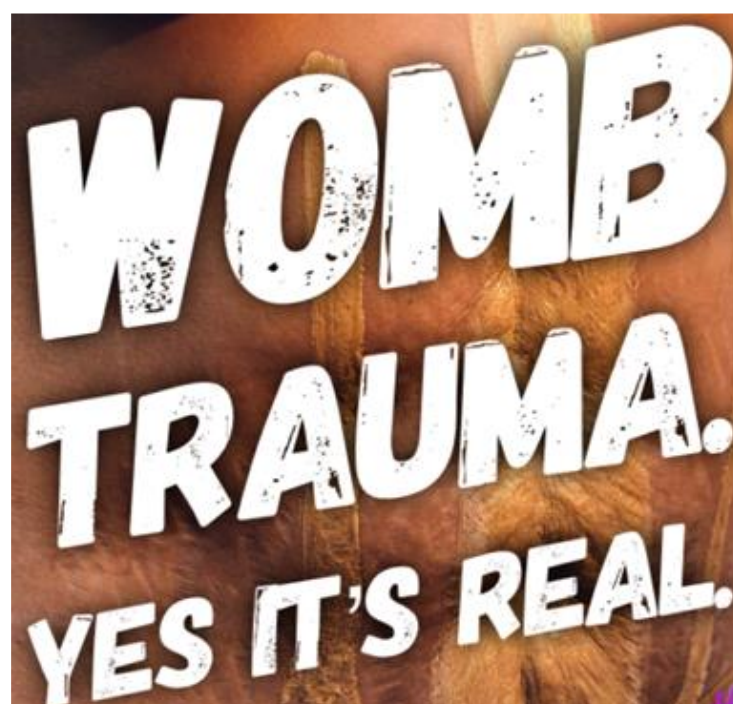
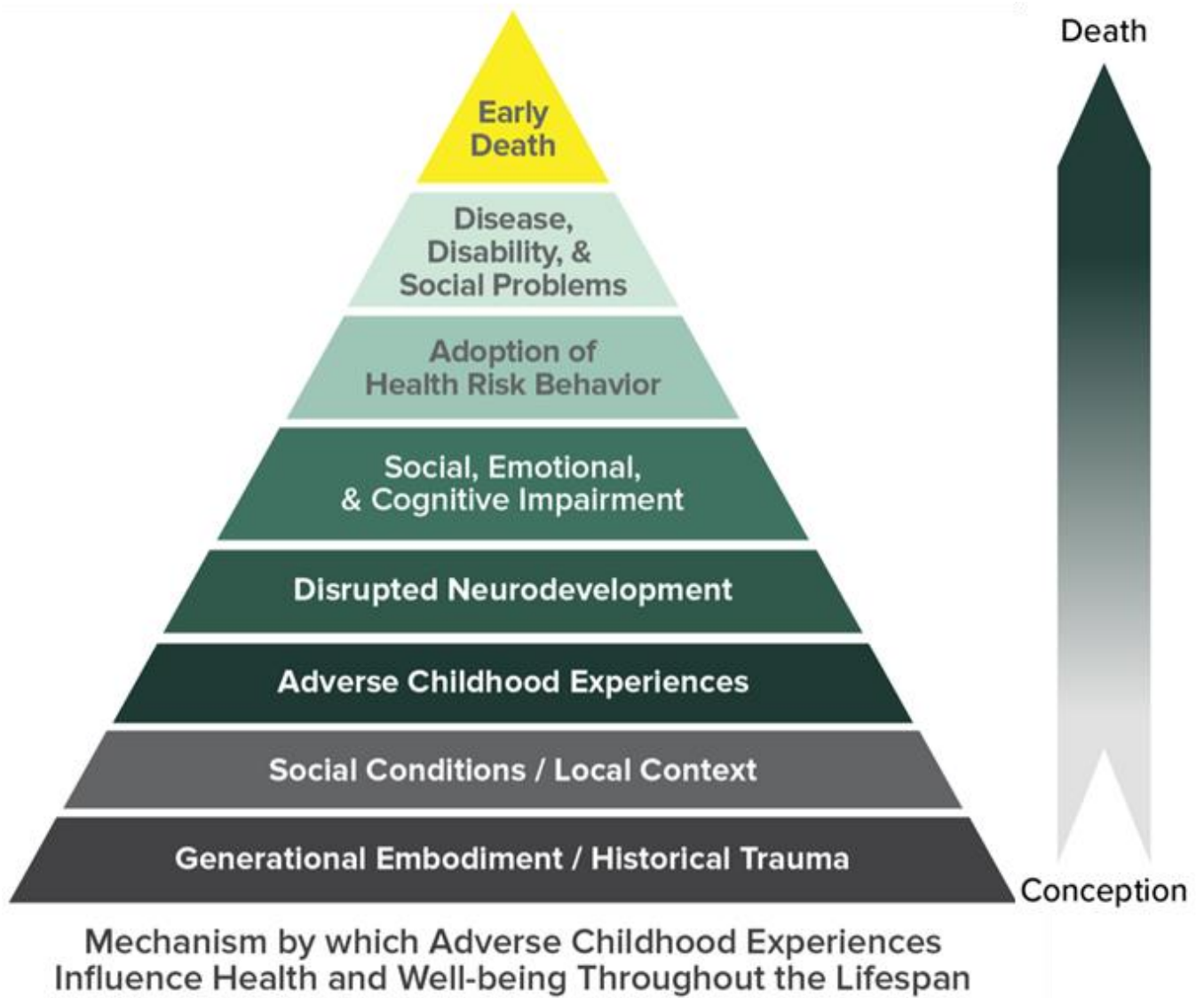
DOING THE SAME THING
OVER and OVER and
EXPECTING DIFFERENT
RESULTS.

<http://www.pascashealth.com/index.php/library.html>

Library Download – Pascas Papers

All papers may be freely shared. The fortnightly mailouts are free to all, to be added into the mailout list, kindly provide your email address. info@pascashealth.com

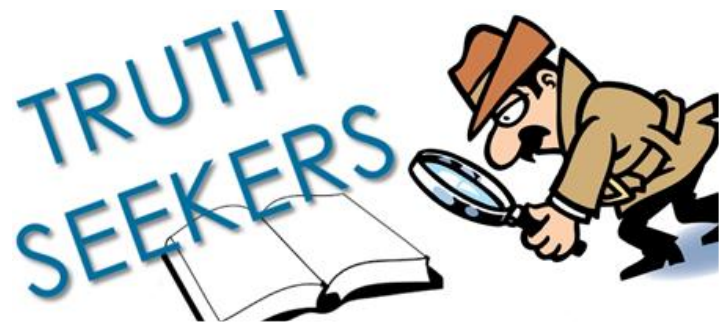
COMMERCIAL IN CONFIDENCE



We Are
TRUTHSEEKERS

**WE ARE
TRUTH
SEEKERS**

**WE ARE
THE TRUTH
SEEKERS**



THE TRUTH SEEKERS



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PASCAS UNIVERSITY

HIGHER EDUCATION SUBJECT GROUPINGS:



**ANIMALS AND
LAND**



**ARCHITECTURE,
BUILDING AND
CONSTRUCTION**



**ARTS,
HUMANITIES
AND LANGUAGES**



**CREATIVE ARTS,
DESIGN AND
MEDIA**



**ECONOMICS,
COMMERCE,
BUSINESS AND
MANAGEMENT**



**EDUCATION AND
TEACHING**



ENGINEERING



**HEALTH
SCIENCES
(ACADEMIC)**



**HEALTH
SCIENCES
(PROFESSIONAL)**



**HOSPITALITY,
TOURISM AND
EVENT
MANAGEMENT**



**INFORMATION
TECHNOLOGY
AND COMPUTER
SCIENCE**



**INTERNATIONAL
RELATIONS AND
DEVELOPMENT
STUDIES**



**LAW AND
CRIMINOLOGY**



**MARINE,
ENVIRONMENT
AND RENEWABLE
ENERGY**



MEDICINE



**MULTIMEDIA
MOVIES AND
MUSIC**



**NURSING,
MIDWIFERY AND
PARAMEDICINE**



PSYCHOLOGY



SCIENCE



**SOCIAL WORK
AND
COUNSELLING**



**SPORTS AND
EXERCISE
SCIENCE**

CHALDI TAFE COLLEGE

Technical and Further Education



Building and construction



Child care



Sports and fitness



Technology, information and networking



Nursing and health



Creative



Agriculture and horticulture



Automotive



Business, justice and management



Community services



Hospitality and cookery



Beauty and hairdressing



By location



Online courses



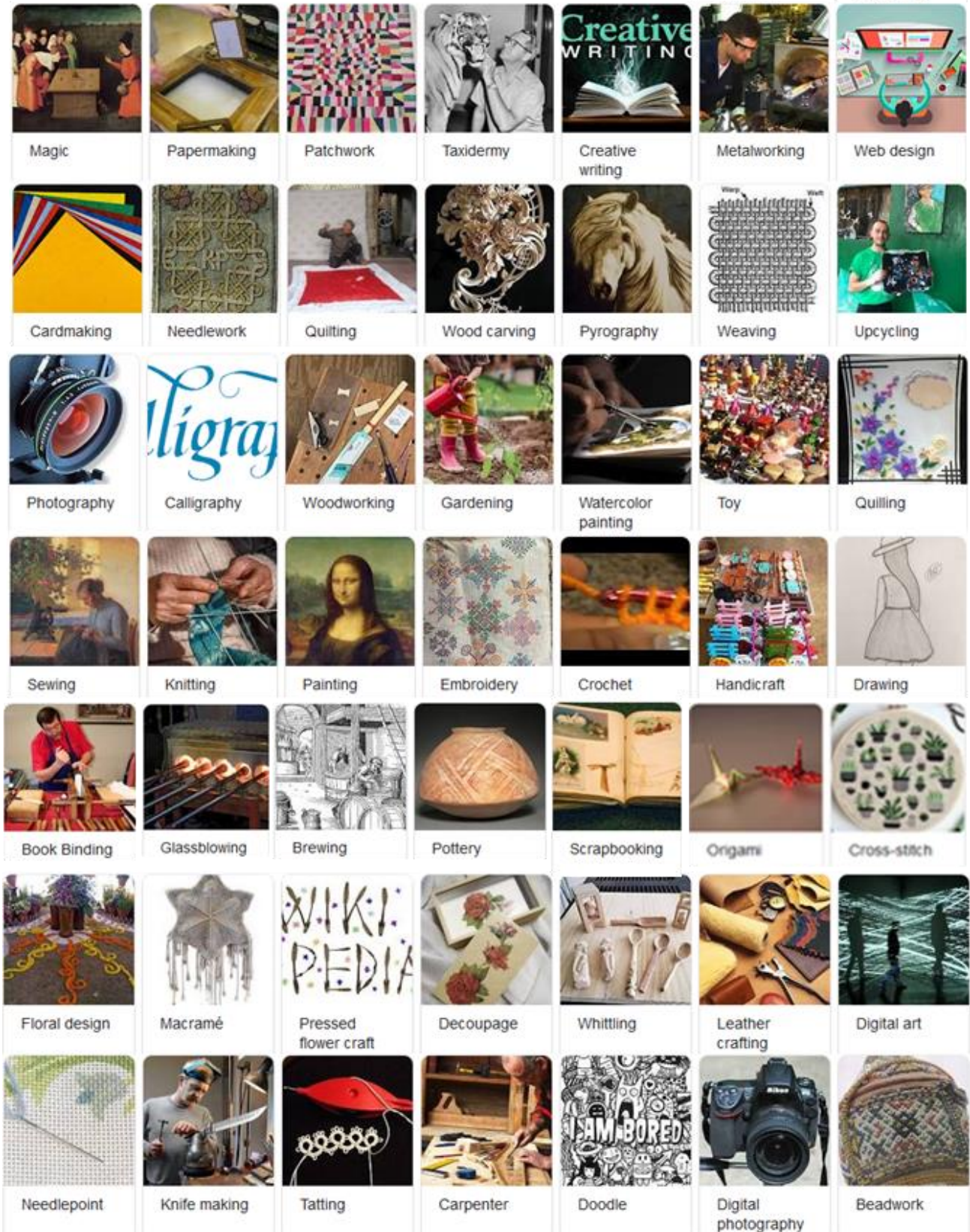
Apprenticeships



TAFE at School

COMMERCIAL IN CONFIDENCE

Craft Creations



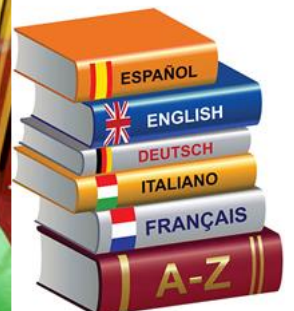
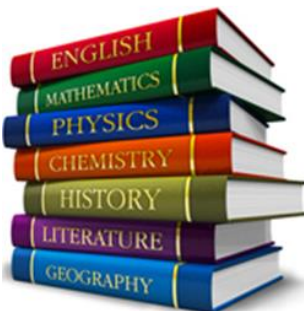
CHALDI COLLEGE

Primary thru to High

"Feelings First"



Children Tutoring Each Other!



COMMERCIAL IN CONFIDENCE

Pascas Care Hospital



**Pascas Care
Medical Clinic**

Medical Specialties

Geriatrics	Obstetrics	Postnatal Care	pregnancy	Cardiology	Fetus
Rhinology	Pulmonology	Dental Care	Facial Plastic Surgery	Gynecology	Dermatology
Otology	Gastroenterology	Hepatology	Psychiatry	Plastic Surgery	Symptom Checker
Human Brain	Pelvic Bone	Neurosurgery	Chiropractic	Hematology	Osteology
Breast Augmentation	Breast Reduction	Optometry	Naturopathy	Newborn	Herbal Medicine
Ear examination	Eye Specialties	Dermatology	Neurology	Orthopedics	Pulmonology

**Pascas Care
MEDICAL CENTRE**



COMMERCIAL IN CONFIDENCE

Pascas Hospital Ship (Possibly stationed at Honiara in the Solomon Islands)

Price: US \$29,480,000 available to order (AU\$42 million – add helicopter, etc., budget AU\$50 million).

Details

These Hospital Cats are all fully self-contained with live on-board accommodation for the medical staff as well as the crew. Vessels come with standard fit out as below and can be fitted with state of the art medical equipment (at additional cost). These vessels are both modern in the Naval design as well as being a fully functional Hospital on the water. The 60-metre vessel has been designed for coastal use as well as being able to travel up rivers to isolated communities. Construction time for this vessel is approximately 9 months.

Uses: As a fully functional modern Mobile Hospital. Disaster relief such as for Flooding, Cyclone, Tsunami, Volcano and Earthquakes. As a training centre, working together with local land-based Hospitals. Assisting the Navy as emergency and rescue vessels. Assisting search and rescues operations on or near the water.

Standard 60-metre Hospital Cat Fit-out

Operating Theatre x 4 Scrub Rooms x 2 Sterilization Room x 1

X-Ray Department x 1

Laboratory x 1

Dental Clinic x 1

Gynaecology x 1

Ophthalmology x 1

Phlebotomy Station

General Medicine x 4

Pre-op and Post-op 4 + 4

Overnight Ward x 8 patients

ICU x 6

Patient Waiting Room

Medical + Crew Dining Area

Medical + Crew Galley

Administration Office

Helipad (Helicopter is additional)

Elevator Twin



Vessel Particulars

LOA: 60.00 metres WOA: 22.00 metres Height: 18.60 metres Draft: 2.60 metres

Patient Beds: 80 (wards)

Medical Staff Accommodation: 42 Berths Ship's Crew Accommodation: 24 Berths

Vessels Levels

Below Deck: Engine room, Tank room and Ships crew accommodation.

Main Deck: Patient Waiting Room, X-Ray Department, Laboratory, Dental Clinic, Gynaecology, Ophthalmology, General Medicine, Overnight Ward, Pharmacy, Phlebotomy Station, ICU stations.

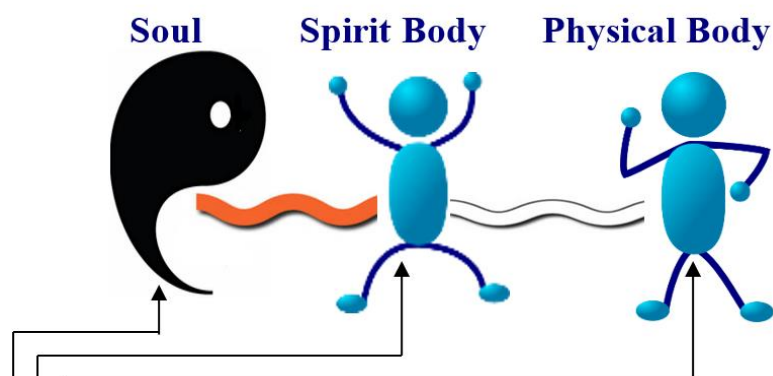
1st Level: Patient ward.

2nd Level: Operating theatres, Overnight beds, Equipment storage, PPE storage.

3rd Level: Medical staff accommodation, Galley + Dining area, Medical staff accommodation.

Top Deck: Bridge, Ventilation system, Helipad

HIERARCHY of HEALING SYSTEMS



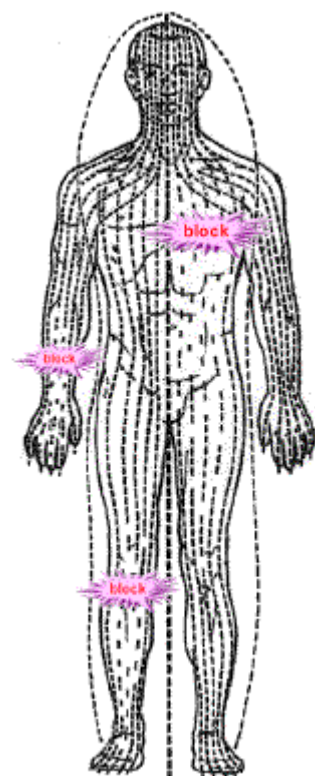
ALLOPATHIC – Western Medicine treats the symptoms, is highly regulated and costly as it is cost driven. Symptoms are suppressed – no healing!

ENERGY HEALING – Eastern Therapies also treat the symptoms with the assistance from natural love spirits from the realms up to the 6th spirit Mansion World.

Therapy applied to the spirit body is through an energy therapist who may work on the chakras, whereas a chiropractor works on the physical body. Such types of therapy deal with the effects and ignore the soul and the causes – temporary healing.

FEELING HEALING – EMOTIONAL EXPRESSION addresses the cause. Soul level clearing and growth provides permanent solutions whereas the other two systems provide temporary relief.

If we focus on our childhood suppression, that is the commencement on our pathway home to our Heavenly Parents. Improving our soul condition is the ultimate goal.



**When educators do not know
what it is that they are teaching
- that is the subject of Medicine!**

**Doctors do not know what the
cause is of any illness - that is
maybe why they have identified
more than 10,000 illnesses and diseases!**

**Education and Health systems
are now to EVOLVE!**

**The elephant in the room being:
CHILDHOOD SUPPRESSION**

**The pathway forward is to embrace:
FEELING-HEALING**

Pathway Forward

Hippocratic Oath



New Feelings Way: learning how to live true to ourselves by living true to our feelings.

We are to express our feelings, both good and bad, at all times, and to long for the truth of them.

By living true to ourselves true to our feelings, we are living true to God. It's that simple.

Golden Rule: that one must always honour another's will as one honours one's own.

The Golden rule is: Never interfere with another's will.

God's Divine Love: Pray for it, ask for it, and receive it.

To liberate one's real self, one's will, driven by one's soul, moves one to embrace Feeling Healing, so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

MAP OF CONSCIOUSNESS

Map of Consciousness from Dr David R Hawkins, M.D., Ph.D. "Power vs Force".

Level	Log
ENLIGHTENMENT	700-1000
PEACE	600
JOY	540
LOVE	500
REASON	400
ACCEPTANCE	350
WILLINGNESS	310
NEUTRALITY	250
COURAGE	200
PRIDE	175
ANGER	150
DESIRE	125
FEAR	100
GRIEF	75
APATHY	50
GUILT	30
SHAME	20

PERSONALITY TRAITS:

Less than two dozen people on planet Earth.

Would not pick up a weapon let alone use it. These people gravitate to the health industry and humanitarian programs.

Debate and implement resolutions without argument and delay. 470

Debate and implement resolutions in due course. 440

Debate and implement resolutions with some degree of follow up generally needed. 410

Management supervision is generally necessary.

Politics become the hope for man's salvation.

Cause no harm to others starts to emerge. Power overrides force.

Illness is developed by those man erroneous emotions that calibrate 200 and lower.

Armies around the world function on pride. Force is now dominant, not power.

Harm of others prevails, self-interest prevails.

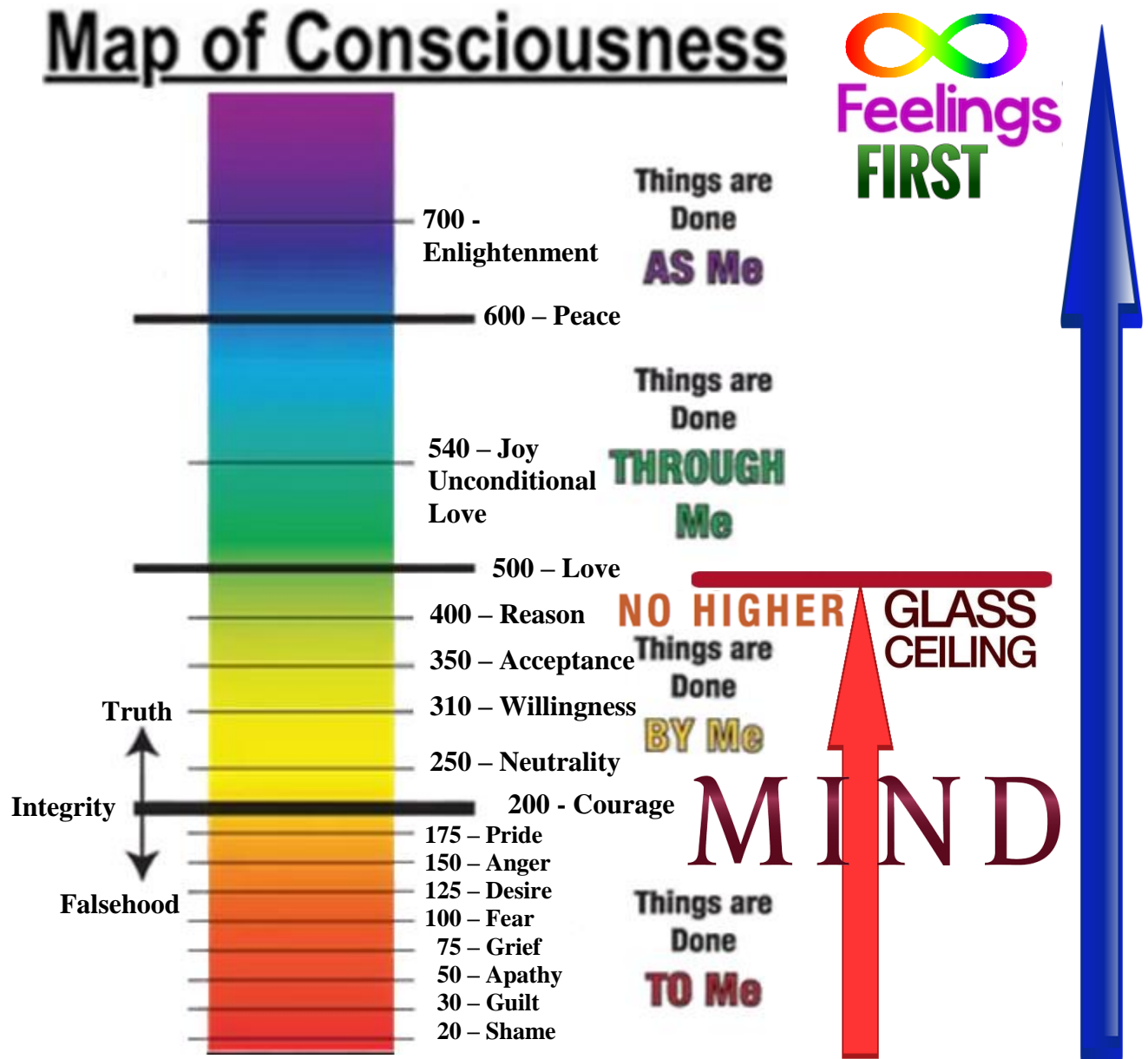
Totally self-reliant, not God reliant.

Fear dominates all motivation.

Suicide is possible and probable.

At these levels, seriously harming others for even trivial events appears to be justifiable.

Poverty, unemployment, illness, etc., this is living hell on Earth.



This outline of the Map of Consciousness spells out the fact that while we live Mind-Centric and ignore and suppress our Feelings we cannot pass 499 MoC. Our mind being in control, as we have all been indoctrinated to live, is a glass ceiling. Humanity cannot heal anything, cannot be spontaneous, has no intuitiveness, and is locked into living in the deep hell states. This is why people find themselves in abusive homes, domestic violence, housing stress, homelessness and gross difficulties of all kinds. This is why we are easily manipulated, embrace propaganda and are being controlled by a few.

Women are closer to their feelings and that is why the nursing profession hosts a lot of women who calibrate a little over 500. These women are the healers in hospitals.

By aspiring to live Feelings First we are each breaking the glass ceiling and opening our potentials to grow in truth and love not only to 1,000 MoC, but to infinity. This is our destiny.

As communities embrace living Feelings First and having their minds to follow in supporting what their feelings are guiding them with, then ALL of the social ills of society will begin to mitigate. Please, do you comprehend the importance of what is being shared throughout this document?

COMMERCIAL IN CONFIDENCE

MAP of CONSCIOUSNESS (MoC)**Note:**

The Map of Consciousness (MoC) table is based on the common log of 10. It is not a numeric table.

A calibration increase of 1 point is in fact a 10 fold increase in energy.

A calibration increase of 10 points is in fact a 10,000,000,000 fold increase in energy.

Thus the energy differentials are in fact enormous!

Blessing your food achieves an increase of 15 points which is in fact a quadrillion (10^{15}) jump in energy.

Levels of consciousness are always mixed: a person may operate on one level at one time and quite another level in another area of life. [In fact, we move in and out of fear, anger, guilt, etc. for either brief or extended periods. Even the levels up through unconditional love at 500 are experienced by most. But it is the percentage of time spent in each level that determines the dominant level in which one lives.]

Shame: Shamed children are cruel to animals and to each other. Later they are capable of forming vigilante groups to project their shame onto others whom they righteously attack. Serial killers have often acted out of sexual moralism with the justification of punishing "bad women". Shame produces false pride, anger, guilt. Moc 20 – 29

Guilt: associated with victim hood, masochism, remorse. Unconscious guilt results in disease, accident - proneness, suicidal behaviour. Preoccupation with punishment. Guilt provokes rage. Capital punishment is an example of how killing gratifies a guilt-ridden populace. MoC 30 – 49

Apathy: State of helplessness / death through passive suicide / level of homeless and derelicts / level of streets of Calcutta, abandonment of hope. MoC 50 – 74

Grief: Level of sadness, mourning over the past / habitual losers / chronic gamblers / notion of being unable to replace what is lost. MoC 75 – 99

Fear: Fear runs much of the world [in the enmity fearfulness is dominant emotion of 65% of the world] insecurity, vulnerable / leads to jealousy and chronically high stress level / very contagious / fearful people seek strong leaders. MoC 100 – 124

Desire: Motivates vast areas of human activity. Desire for money, prestige runs lives of many who have risen above Fear. At this level of addiction / desire for sexual approval has produced an entire cosmetics and fashion industry / accumulation / greed. It is insatiable because it is an ongoing energy field. Satisfaction is impossible / frustration is assured. MoC 125 – 149

Anger: Leads to either constructive or destructive action. Expressed most often in resentment and revenge. Irritable / explosive / leads to hatred. MoC 150 – 174

Pride: Has enough energy to run the Marines. Is a great leap forward from lower fields / is socially encouraged. Defensive / vulnerable because dependent upon external conditions. Inflated ego is vulnerable / divisive / arrogance / denial. The whole problem of denial is one of Pride. MoC 175 – 199

Courage: Where productivity begins / zone of exploration / accomplishment / fortitude / determination / exciting / challenging / openness. All of this is achieved through the leap to truth / the courage to face one's flaws. MoC 200 – 249

Neutrality: Release from a position or opinion / flexible / non-judgmental / realistic. Not getting one's way is less defeating or frustrating. Beginning of inner confidence. One is not driven to prove anything. Does not lead to any need to control others. MoC 250 – 309

Willingness: Growth is rapid here. Willingness implies that one has overcome inner resistance to life and is committed to participation. Genuine friendliness / do not feel demeaned by service jobs. Helpful / high self-esteem / sympathetic / responsive to needs of others / resilient / self-correcting / excellent students / readily trained. MoC 310 – 349

Acceptance: Major transformation takes place when one recognizes that one is the source of the experience of one's life. A full assumption of responsibility for one's self. Acceptance of life without attempting to conform situations to one's own agenda. Denial is transcended / calm / perceptive / balanced / appropriate. No interest in determining right and wrong. Self-discipline / honouring of others rights / inclusive / tolerant. MoC 350 – 399

Reason: Intelligence/ capable of making rapid, complex decisions and abstractions / level of science / capacity for conceptualization / deals with particulars / level of Nobel Prize winners, Einstein, Freud, etc. but ironically reason is often a block to higher states. MoC 400 – 499

Love: Love is not what the media professes: emotionality / physical attraction / possessiveness/ sentimentality / control / addiction / eroticism / novelty. When lovers or marriages "break-up", they usually were based on these attitudes rather than love, which is why this kind of "love" can lead to hate. It wasn't love in the first place. Love Deals with wholes. Unconditional love is accompanied by measurable release of endorphins. Love takes no position / permanent. Only 0.04% of population lives out of this level of consciousness. MoC 500 – 539

Joy: Level of saints / effortless / people with near death experiences often have reached this level of consciousness. Healing occurs. Individual will merges with Divine will. MoC 540 – 599

Peace: Radiance / suspension in time and space / everything connects to everything else / no preconception. Great works of art, music and architecture, which calibrate between 600 and 700, can transport us temporarily to higher levels of consciousness. MoC 600 - 699

Enlightenment: Buddha and Krishna. Jesus progressed beyond 1,000 to achieve at-onement with God whilst living on earth. Enlightenment is a never ending process. MoC 700 – 1,000



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WORLDWIDE relationship of MoC calibration with Life Experiences Life Expectancy, Development, Happiness, Education, Income							
Country	Population	MoC	Average Life Expectancy	Human Development Index	Happiness Index	Education Index	Per Capita Income PPP 2021
Belgium	11,600,000	410	82.2	0.931		0.902	\$54,000
France	65,300,000	310	83.1	0.901	6.7	0.817	49,500
Germany	84,000,000	400	81.9	0.947	7.2	0.943	57,000
Italy	60,500,000	380	84.0	0.892	6.5	0.793	43,400
Europe Union	446,156,000	380	80.8	0.897	6.7	0.858	\$48,157
Papua New Guinea	12,000,000	202	65.2	0.555	5.0	0.439	PPP \$3,730
Africa whole of	1,239,500,000	190	65.2	0.555	4.6	0.480	US\$5,931
400s	22	405	82.2	0.924	7.1	.890	US\$63,032
300s	71	343	77.2	0.794	6.1	.741	US\$30,154
200s	50	251	72.7	0.676	5.3	.610	US\$16,560
High 100s	38	174	70.5	0.659	5.0	.600	US\$12,516
Low 100s	21	119	67.1	0.587	4.6	.501	US\$7,081
Below 100	14	74	65.3	0.565	4.4	.501	US\$6,377
WORLD	216	220	73.3				US\$17,110

Mass Formation Psychosis

Lost and confused!



Feelings First with Mind to follow in support.

COMMERCIAL IN CONFIDENCE

Psychic Barriers

Within and throughout any community, we have personalities at all levels on Dr David Hawkins' Map of Consciousness (MoC) scale as of a consequence of the levels of consciousness of their parents own childhood upbringing. Thus the psychic barriers throughout a family are generational. Through childhood suppression we become the level of consciousness of one or the other of our parents.

MoC scale around 100: This is survivalist living. To do nothing more than what is necessary to live. It is a continuation of how one's ancestors have lived for many generations before us. Even though being aware of modern developments and practices, one continues with beliefs and practices of hundreds and thousands of years ago. No amount of governmental money can improve our life experiences until we personally move to step away from traditions and improve our potential through personal development.

MoC scale around 200: Religions introduced over the past 2,000 years may be embraced and have raised consciousness but little is being achieved other than a neutrality in the way one may be living. Living mind-centric prevails. Humanity overall is calibrating around 220 MoC.

MoC scale around 300: Open and free feelings orientated education for all ages and aspirations. Free in cost and free from controlling agendas. Such scenarios over time bring about societal evolutionary growth and instils economic growth and enhanced standards of living. Those of higher levels need to be managers. However, feelings are not presently part of any curriculums.

MoC scale around 400: Leadership unfolds that bring about the dynamics to provide global development and prosperity.

MoC scale around 500: Until societies recognise that we are to live feelings first having our minds in support of what our feelings are drawing our attention to then very few will grow in consciousness higher than 499 MoC as at that level is the peak that our minds can grow.

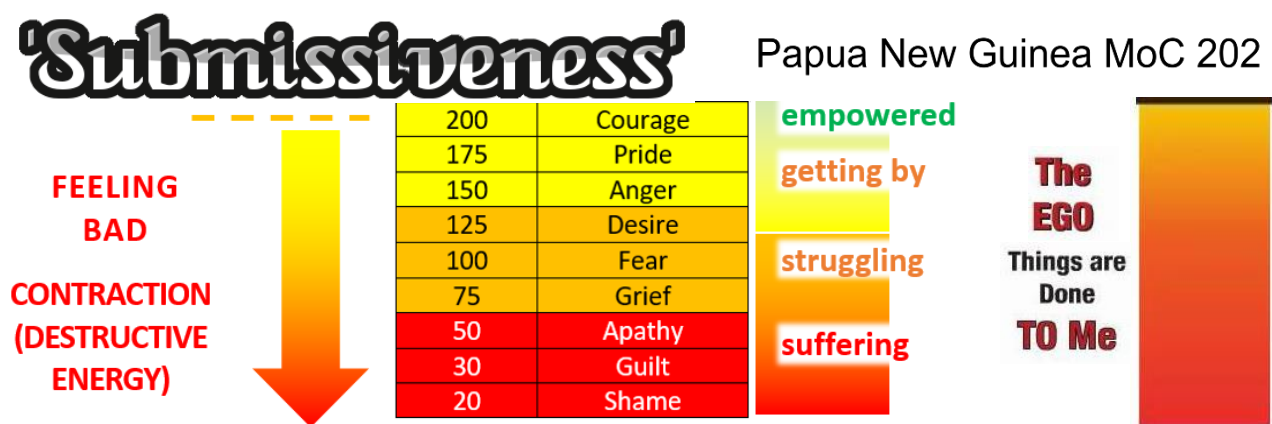
Within any group of people all of these levels can exist, living side by side. At each of these levels, what is to be provided is awareness specifically to open the pathway for growth and development to aspire to higher levels of consciousness. It is always for the individual to decide if and when they will seek to embrace their further growth and development. No one can grow or develop consciousness of another. In recent times, governments have frequently imposed fees upon students engaging in higher education only to find stagnation returning to productivity growth. A counter-productive step for their societies.

Psychic barriers are impositions imposed upon us all to retard and restrain our growth in consciousness and development for the agendas of controlling influences that are now no longer. However, it is up to each of us to recognise our way forward and that is through writings like this. The benefits of living Feelings First will over time address ALL of the social ills throughout society and open the pathway for infinite growth in one's level of consciousness. This is our destiny! As we 'learn by doing', artificial intelligence is not engaged in the preparation of a Pascas Paper. Further, as the Pascas Papers are 'layered', that is through multiple slow readings more becomes revealed to the reader with each re-reading. Speed reading degrades the reader's comprehension of what is contained herein.

Papua New Guinea Psychic Barriers

'Submissiveness'

Things are done to me – submissiveness. **Submissiveness** refers to the **trait of being willing to yield to the will of another person or a superior force**. It is characterised by tendencies to obey or be obedient, often in a humble or unresisting manner. This may empower those whose addiction to control is suppression of others.



Map of Consciousness illustration based on the model created by Dr David R Hawkins

Raising our level of consciousness requires constant commitment. Especially on the lower levels, great effort is required to progress from one level to the next. And below courage, help from others is most often necessary. While it can seem difficult to progress on the Map of Consciousness (MoC) the effort is always worthwhile.

The progression from one level to another can radically change and improve your entire life. All your worries and anxieties from the previous level will seem comical. Sometimes you temporarily experience a higher level of consciousness and this is a good indicator of where you must go next. Moreover, these moments of clarity can keep us on track and committed to the process.

But be aware a lower level might cloud the memory of a higher level.

The most important thing each of us can do in life is to raise our individual level of consciousness. When we raise our own level, we do not only spread this level to those around us but also the whole world. And you might even be the catalyst for another person's progression to a higher level. Even one drop raises the level of the sea.

Furthermore, when every one of us is working to raise our individual level of consciousness the progression from one level to another will require less effort and be much faster for everyone.

Just imagine how incredibly different the world would be if everyone were at the level of acceptance. According to Hawkins, 78% of the people on Earth are still below courage.

'Submissiveness'

Things are Done **TO Me**

Suppressive Regimes thrive in environments where the populous is submissive:

Houthi Rebels thrive in Yemen	MoC of the people 160
Hamas thrive in Gaza Strip	130
Hezbollah thrive in Lebanon	130
Taliban now governing Afghanistan	85
Sudanese guerrillas in South Sudan	140
Ukraine	140
Kim Jong Un in North Korea	175

Consider other places of instability:

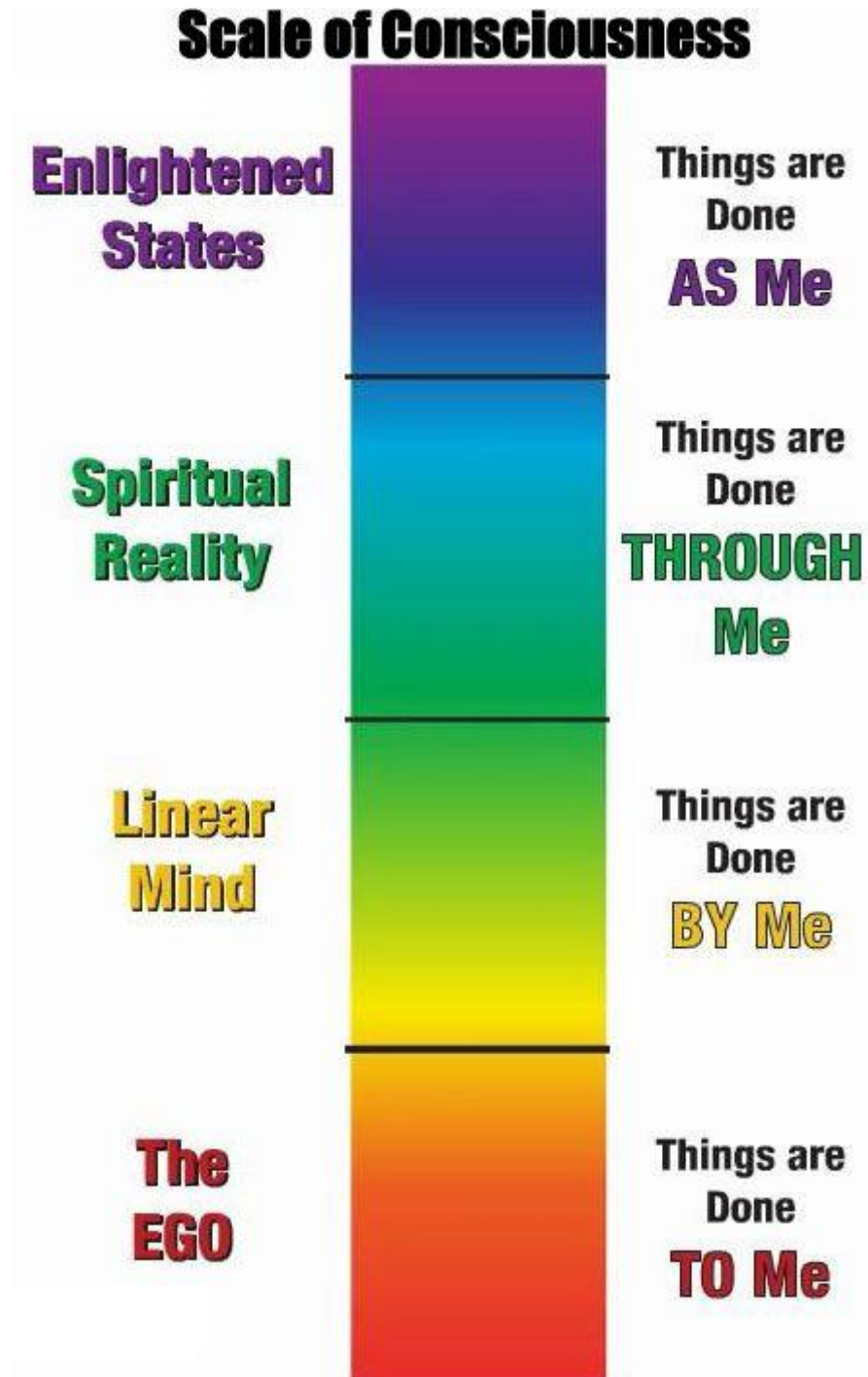
Syria	160
Iran	190
Iraq	120
Haiti	80
Central African Republic	80
Angola	80
Democratic Republic of Congo	40 etc...

'Submissiveness'



Map of Consciousness illustration based on the model created by Dr David R Hawkins

Until the focus is upon assisting these and similar populations to significantly lift their personal levels of consciousness, radical and suppressive control centric leaders will continue to cause great harm as their own view on life is harmful to others. Feelings orientated open and free universal education is the gateway.



TEACHING is the Paramount Profession !

WORLDWIDE MALAISE!

We are seeing good people do nothing, thus perpetuating impoverishment, insecure housing, food insecurity and poverty in truth and all the essentials required for a fulfilling life.

Education is the most diabolically, degraded service to humanity that is in such neglect and adequacy that generations will be deprived while leadership slowly awakens to the underlying cause of all of society's ailments, being the lack of truth in education with the quality of teaching being so poor that students flounder throughout every nation and education system.

The art of doing nothing is entrenched everywhere!

While good women and men do nothing, evil prevails.

It matters not at what level of society one may be at, his or her environment is stagnated through the self-embraced inertia of those around them. We all succumb to the inability to deliver simple services and take initiatives for those in need.

Grey haired old folks through to energetic vibrant young people are all suppressed by lack of constructive communication and the suppression of initiatives. Our personality is hijacked by electronic communications without any sensitivity of innate gifts of perception as well as big picture – little picture visualisation.

Clairsentency cannot be comprehended by artificial intelligence. Yet the world is madly scrambling to submit themselves to artificial intelligence – more avoidance of personal responsibility and still doing nothing.

The death of society is delivered through artificial intelligence! Yet we are seeing such dying and death of mankind all around us. Permissiveness is all prevailing. At least 78% of humanity calibrate at or below 200 on Dr David R Hawkins' Map of Consciousness – these are submitted people – things are done to them, not by them! The world is preparing for world war three and yet no one is pushing back on it.

Global warming is having devastating effects and yet people and communities are not preparing for the changes that will later have to be imposed after great losses.

People; all institutionalised systems are to be dismantled and universal changes in how we are to live is now to unfold. We are to live through our feelings, our soul based feelings which are always in truth, and have our minds to follow in support – not continue to live mind-centric and worship our minds as we each have been taught and brought up to do, mind-centricity is stagnation and destruction!



Psychic Barriers of: Traditions, Customs and Norms

Why is our heritage such a barrier to our evolutionary growth and prosperity? Why do we experience continuation of repetitive cycles of conflict, disease and food insecurity, amongst the array of difficulties?

When we are conceived our soul condition is in a perfect natural love state. As per Dr David R

Psychic Barriers of Traditions, Customs and Norms

Hawkins' Map of Consciousness, that is a calibration near to 1,000 on his scale. By the time we are six years of age we are calibrating at the level of one or the other of our parents, should they be calibrating differently on the Map of Consciousness (MoC). In this way, the consciousness level of humanity remains stagnant! Presently, the overall consciousness level of Earth's humanity is around MoC 220.

Worldwide Level of Consciousness based on the Map of Consciousness

see Power vs Force by Dr David R Hawkins	MoC
6,000 years ago	72
At the time the Vedas were written	74
At the birth of Buddha	91
Prior to the conception of Jesus of Nazareth	101
After the birth of Jesus of Nazareth	147
When Christ was taken from the cross	148
At the Last Supper	150
At the death of the last apostle	182
At the birth of Charlemagne	182
In 827 AD (at the death of Charlemagne)	190
When Abraham Lincoln took office as President	190
Lincoln was shot and killed	193
1944: birth of almost 200 Homo-Spiritus children	194
1987: At the time of the Harmonic Convergence but not necessarily related to it, consciousness of humanity jumped	207
2020: Revelations including Feeling Healing	220

Around 200,000 years ago, high level spirits influenced Earth's humanity to live mind-centric, to ignore and suppress their feelings. As women are closer to their feelings than men, they also induced men to make women subordinate to them.

As our minds are unable to discern truth from falsehood, that our minds are addicted to untruth, and that our minds are also addicted to control over our environment and others, humanity has stagnated in evolution and growth as a consequence. To understand more precisely what difficulties come to us through being mind-centric is this observation. Assumptions are generated through our minds – the error rate of an assumption is 98%, with the other 2% being flukes! When we 'think' about something, we are engaging our minds – the consequences are further errors – along the lines of 'assumptions'.

While we live mind-centric we are living against our truth, our soul-based truth, which is living against our feelings which is our soul-based truth. We are our feelings! While we are denying our feelings we are rejecting our true parents, our Heavenly Mother and Father! We are living in a self-evolved hell while we avoid our feelings and truth.

While we avoid our truth, our soul-based feelings, we are disrupting the soul-light that circulates from our soul through our spirit body and then physical body and its return. This disruption generates all the discomforts, pains, illness and diseases that we experience during our whole physical life. The foundations of our life experiences are disrupted throughout our childhood forming years, from conception through to the age of six years – this is our Childhood Suppression. No-one missing out!




It is our Childhood Suppression that degrades our consciousness to that of our parents and carers. Thus generation after generation is a mirror of the prior generation.

From the table above we can see that from the time of the last living Apostle of the Creator Daughter and Son, Mary Magdalene and Jesus, all the way through to the second half of the twentieth century, until the late 1980s, Earth's humanity has stagnated at around 190 on the Map of Consciousness, that is almost 2,000 years of no progress in consciousness worldwide! Recently, technology has made great progress in developments – we now can annihilate each other by pushing buttons! This we can do in multiple ways!

Correlation of Levels of Consciousness – Soul Condition – and Society Problems				
Level of Consciousness	Rate of Unemployment	Rate of Poverty	Happiness Rate "Life is OK"	Rate of Criminality
600 +	0%	0.0%	100%	0.0%
500 - 600	0%	0.0%	98%	0.5%
400 - 500	2%	0.5%	79%	2.0%
300 - 400	7%	1.0%	70%	5.0%
200 - 300	8%	1.5%	60%	9.0%
100 - 200	50%	22.0%	15%	50.0%
50 - 100	75%	40.0%	2%	91.0%
< 50	95%	65.0%	0%	98.0%

Consciousness Calibrations Worldwide	
Level of Consciousness	Percentage of population
600 +	1 in millions
540 +	0.4%
500 +	4%
400 +	8%
200 +	22%
200 -	78%
World wide average	220

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WORLDWIDE relationship of MoC calibration with Life Experiences Life Expectancy, Development, Happiness, Education, Income							
MoC	No. of Countries+ Territories	Average MoC	Average Life Expectancy	Human Development Index	Happiness Index	Education Index	Per Capita Income 2021
400s	22	405	82.2	0.924	7.1	.890	US\$63,032
300s	71	343	77.2	0.794	6.1	.741	US\$30,154
200s	50	251	72.7	0.676	5.3	.610	US\$16,560
High 100s	38	174	70.5	0.659	5.0	.600	US\$12,516
Low 100s	21	119	67.1	0.587	4.6	.501	US\$7,081
Below 100	14	74	65.3	0.565	4.4	.501	US\$6,377
WORLD	216	220	73.3				US\$17,110

This simple chart is the collation of many separate worldwide assessments of the levels of factors relating to life experiences and quality of life of the citizens of each country and territory worldwide. The Map of Consciousness (MoC) was developed by Dr David R Hawkins and published in his book, Power vs Force was first published in 1995 after twenty years of investigation.

MoC 100 is the level of consciousness relating to the world's humanity living before the time of Jesus of Nazareth and Mary Magdalene 2,000 years ago.

MoC 190 is the level of consciousness prevailing since the life of Jesus and Mary until the late 1900s.

MoC 220 is the level of consciousness of humanity around 2020 as a change in Ages is unfolding.

The higher the level of consciousness, then the higher the level of truth prevailing and love.

Note:

The Map of Consciousness (MoC) table is based on the common log of 10. It is not a numeric table.
 A calibration increase of 1 point is in fact a 10 fold increase in energy.
 A calibration increase of 10 points is in fact a 10,000,000,000 fold increase in energy.
 Thus the energy differentials are in fact enormous!

Let us look at the effects of level of consciousness:

MoC 100	income is around	US\$8,000	
MoC 200	income is around	US\$16,000	
MoC 300	income is around	US\$32,000	
MoC 400	income is around	US\$64,000	Note the doubling of incomes!

MoC 100	life expectancy	67 years	
MoC 200	life expectancy	72 years	
MoC 300	life expectancy	77 years	
MoC 400	life expectancy	82 years	Note 5 years increment with each 100 points!

COMMERCIAL IN CONFIDENCE

MoC 100	happiness index	4.5	
MoC 200	happiness index	5.0	
MoC 300	happiness index	6.1	
MoC 400	happiness index	7.1	Note .0.5 added, then 1.1, then .1.0

MoC 100	education index	.500	
MoC 200	education index	.610	
MoC 300	education index	.740	
MoC 400	education index	.890	Note .110 added, then .130, then .150!

There are a number of additional worldwide surveys all leading towards the following understandings:

Open and free feelings orientated education is leading towards humanity progressing into the 400s MoC but not beyond 499 MoC. While we focus upon living mind-centric then we cannot progress beyond MoC 499! By aspiring to live feelings first having our mind follow in support of our feelings, and then embracing our Feeling Healing, also by longing for and receiving Divine Love, the Love of our Heavenly Mother and Father, then we are soul healing, our progression on the Map of Consciousness chart is infinite!

Those of us who heal ourselves of what we personally have taken on of the Rebellion and Default, we then have NO NEED to experience physical discomfort, pain, illness or disease. Thus we are addressing the underlying of all our physical ailments, all 10,000 variations identified by medical science to which they have no comprehension as to how a 'cure' may be achieved! Now you do know!

As we grow in truth and love, express our feelings both good and bad, and long to know the truth behind what our feelings are drawing our attention to, then we are Feeling Healing and growing in truth and love. As you have seen from the above chart, as we heal and grow in truth and love our quality and standard of living and life grows, step by step.

How simple could life be? We do not need the burdens of wealth and assets. We are truth seekers and that is to be found through our feelings. Our own soul based feelings are always in truth, we are each fully self-contained. All is within. All we need do is to recognise that our feelings are to lead us in our growth and development of love.

WE ARE Truth Seekers

WORLDWIDE relationship of MoC calibration with Life Experiences							
MoC	No. of Countries+ Territories	Average MoC	Average Life Expectancy	Human Development Index	Happiness Index	Education Index	Per Capita Income 2021
500+	NONE		Living Mind-Centric imposes a ceiling of 499 MoC on humanity!				
400s	22	405	82.2	0.924	7.1	.890	US\$63,032
300s	71	343	77.2	0.794	6.1	.741	US\$30,154
200s	50	251	72.7	0.676	5.3	.610	US\$16,560
100s	59	147	68.8	0.623	4.8	.551	US\$9,799
Below 100	14	74	65.3	0.565	4.4	.501	US\$6,377
WORLD	216	220	73.3				US\$17,110

COMMERCIAL IN CONFIDENCE

WORLDWIDE relationship of MoC calibration with Life Experiences Median Age of Population & Urban Slum Population						
MoC	No. of Countries+ Territories	Average MoC	Average Life Expectancy	Medium Age of Population 2021	Urban Population Living in Slums 2020	Per Capita Income 2021
400s	22	405	82.2	41.0	4.9%	US\$63,032
300s	71	343	77.2	34.7	17.4%	US\$30,154
200s	50	251	72.7	28.3	28.5%	US\$16,560
High 100s	38	174	70.5	25.7	33.8%	US\$12,516
Low 100s	21	119	67.1	22.3	43.7%	US\$7,081
Below 100	14	74	65.3	20.5	56.7%	US\$6,377
WORLD	216	220	73.3	30.7	> one billion 24.2%	US\$17,110

As average life expectancy grows, the median age of the population grows at a marginally faster rate, as does the growth in per capita income – at a higher rate. Education is the driver. The more open and freer a feelings orientated education system is, the higher the level of consciousness of the community and consequently all other social issues and ills are marginally and progressively mitigated. As of 2020; 56.2% of the global population now lives in cities.

There are many global surveys of numerous social observations and measures. Each of these, in their own way, reflect the Map of Consciousness scale. Conditions are better when the MoC is higher!

What is incredibly important to observe is that while we live mind-centric we do not progress beyond 499 on the Map of Consciousness. Our mind is a glass ceiling to our consciousness development and life experience. We remain retarded and subservient to hidden control, both in the visible and invisible.

**Living Mind dominated is
claustrophobic and suppressive!**



The Mind presents a treacherous glass ceiling!

COMMERCIAL IN CONFIDENCE

WORLDWIDE relationship of MoC calibration with Life Experiences Pupil-Teacher ratio, Nurses Midwives per 1,000, Doctors per 1,000							
MoC	No. of Countries+ Territories	Average MoC	Average Life Expectancy	Pupil-Teacher ratio primary	Nurses Midwives per 1,000	Doctors per 1,000 people	Per Capita Income 2021
400s	22	405	82.2	13	11.3	3.9	US\$63,032
300s	71	343	77.2	18	5.6	2.7	US\$30,154
200s	50	251	72.7	23	3.7	1.4	US\$16,560
High 100s	38	174	70.5	28	3.1	1.5	US\$12,516
Low 100s	21	119	67.1	32	1.8	0.8	US\$7,081
Below 100	14	74	65.3	41	1.5	0.6	US\$6,377
WORLD	216	220	73.3	23	3.8	1.7	US\$17,110

TEACHING is the Paramount Profession !

WORLDWIDE relationship of MoC calibration with Life Experiences General Overview							
MoC	No. of Countries+ Territories	Average MoC	Average Life Expectancy	Medium Age of Population 2021	WORLD POPULATION 2021	% worldwide population	Per Capita Income 2021
400s	22	405	82.2	41.0	687,989,800	8.8%	US\$63,032
300s	71	343	77.2	34.7	4,064,565,401	51.8%	US\$30,154
200s	50	251	72.7	28.3	1,069,410,500	13.6%	US\$16,560
High 100s	38	174	70.5	25.7	744,280,000	9.4%	US\$12,516
Low 100s	21	119	67.1	22.3	750,726,000	9.6%	US\$7,081
Below 100	14	74	65.3	20.5	532,580,000	6.8%	US\$6,377
WORLD	216	220	73.3	30.7	7,849,551,701	100.0%	US\$17,110

Note:

The Map of Consciousness (MoC) table is based on the common log of 10. It is not a numeric table.

A calibration increase of 1 point is in fact a 10 fold increase in energy.

A calibration increase of 10 points is in fact a 10,000,000,000 fold increase in energy.

Thus the energy differentials are in fact enormous!

WE ENDURE FOUR LAYERS of PERSONALITY SUPPRESSION!



Unknowingly, our parents pass onto their children (us) their beliefs and way of living that has evolved since the Rebellion, some 200,000 years ago, and then the Default, some 38,000 years ago. In this way, humanity is suppressing the female, rejecting our Spiritual Parents, namely Jesus and Mary, and denying our Heavenly Parents being our true Mother and Father, of Their truth, standing and existence.

The Rebellion is against love, the Default is all the difficulties we have in our relationships because of our rebellion. Healing the Default is becoming true, to ourselves and in our relationships, and ending our unlovingness – our rejection of love, so ending the Rebellion. Nanna Beth 29 June 2017



We are souls, our personality is an expression of our soul. It is our free expression of our soul through our feelings that we are to embrace and follow. This expression may appear to be wilful in nature, from time to time, and consequently our parents' attempt to suppress this expression. They proceed to remodel us when as young children, in the manner their parents treated them and so on for many generations going back.

During our forming years, as a child, we are unable to recognise the suppression of our personality as being extra-ordinarily harmful to our soul based personality and, accordingly, we don't know that things can be any other way. Presently, neither do our parents.

This childhood suppression way of living continues throughout our schooling years, thus we learn this is a way of life that is normal.



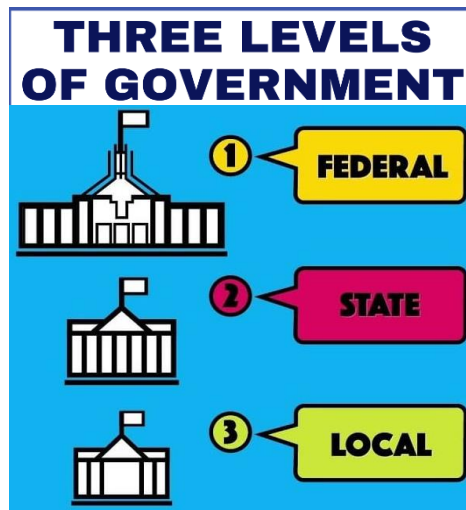
Our religions all have been formed based on the tenets of the Rebellion and Default. The teachers and leaders throughout all denominations take us further away from our suppressed feelings that have been hammered into us during our forming years, thus entrenching us further into rejecting our true selves.

The controlling and suppression mechanisms of our parents, educators and spiritual teachers all manifest throughout all of commerce. This control comes heavily and brutally down upon all levels of employment. The capability to express one's soul based attributes and gifts is sealed throughout all of one's working life.

A new way of living is to enable the liberation of one's true personality through the Feeling Healing process AND the transfer of authority to the individual via embracing freedom of expression.



BUT THERE ARE FURTHER LAYERS OF CONTROL!



Federal, state and local governments impose their 'rule' upon the people that appoint them to serve these very same people!

Instead of assisting their people, governments at all levels impose restrictions and controls.

The same people who 'elect' the members of parliament do not realise that the 'nominees' are often puppets of hidden controllers.

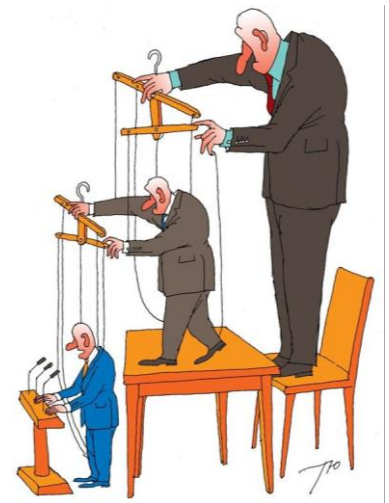


HIDDEN CONTROLLERS



'Heads of society' are considered leaders. The 300 Bilderberg Club members are (short term) leaders throughout the world, but these are controlled by some 30 families (medium term),

who are in turn are manipulated by 12 (long term) families. All of this is managed and imposed by global secret society networks under the direction of the 12 long term families and their chairman.



CONTROL DISRUPT

celestial Friends

Since 31 May 1914, Celestials have been progressively introducing high level truths to humanity that have been prevented from sharing for thousands of years. From 31 January 2018, Celestials have been disrupting the hidden controllers on Earth and slowly bringing about their manipulation and suppression of Earth's humanity.

**Negative Spirit Influence
blocked 22 March 2017
Law of Compensation
quickenig 22 May 2017
Rebellion and Default
officially ended
31 January 2018**



**Great U-Turn for humanity
now ready for Mobilisation
22 July 2023
Celestial soul state condition
achieved 22 September 2024**

COMMERCIAL IN CONFIDENCE

National Parliament of Papua New Guinea

The **National Parliament of Papua New Guinea** is the unicameral national legislature in Papua New Guinea. It was created in 1964 as the House of Assembly of Papua and New Guinea but gained its current name after the nation was granted independence in 1975.

MoC 300

Composition and electoral system

The 111 members of parliament serve five-year terms, 89 of whom are chosen from single-member "open" electorates, which are sometimes referred to as "seats" but are officially known as constituencies. The remaining 22 are chosen from single-member provincial electorates: the 20 provinces, the autonomous province of Bougainville, and the National Capital District. Each provincial member becomes governor of their province unless they take a ministerial position, in which case the governorship passes to an open member of the province.

The Honourable
James Marape
MP


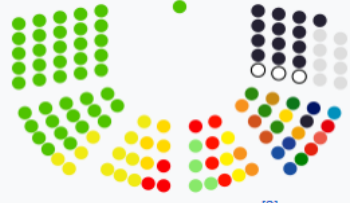


Marape in 2023

Prime Minister James Marape
MoC 400

James Marape (born 24 April 1971) is a Papua New Guinean politician who has served as the prime minister of Papua New Guinea since May 2019. He has been a member of the National Parliament of Papua New Guinea since July 2007, representing the electorate of Tari-Pori Open in Hela Province in the New Guinea Highlands. He has held Cabinet Posts as Minister of Education (2008–2011), Minister of Finance (2012–2019), and Minister of Foreign

Affairs (2023–2024). Marape entered the 2022 elections under the banner of the Pangu Party and won the most seats, while still being far from a majority. He was therefore able to form government, which was elected unopposed by the new parliament.

National Parliament of Papua New Guinea	
11th Parliament	
	
Type	
Type	Unicameral
Term limits	5 years
History	
Founded	1964
Leadership	
Speaker	Job Pomat since 2 August 2017
Prime Minister	James Marape, Pangu since 30 May 2019
Leader of the Opposition	Joseph Lelang, PNC since 12 August 2022 ^[1]
Structure	
Seats	118 (96 open electorates and 22 provincial electorates)
	
Political groups	Government (102)^[2] <ul style="list-style-type: none"> Pangu Pati (42) United Resources (12) Independents (8) National Alliance (4) People's Party (4) Social Democratic (4) People's First (4) National Party (3) PNG Party (3) United Labour (3) Advance PNG (2) Liberal Party (2) Allegiance Party (1) Green Party (1) Melanesian Alliance (1) New Generation (1) Our Development (1) People's Labour (1) PMC Party (1) PNC Party (1) People's Progress (1) People's Reform (1) Destiny Party (1) T.H.E. Party (1) Opposition (13) <ul style="list-style-type: none"> PNC Party (13) Other (3) <ul style="list-style-type: none"> Vacant Seats (3) ^[3]

GOVERNMENTAL RESTRAINT upon its PEOPLE					
Nation	Consciousness (MoC)	Population (2024)	Parliament	MoC (2024)	Elected Number
Afghanistan	85	43,400,000	Taliban Parliament 2021 ~ was Upper 102 Lower 250	205	0 352
Angola	80	37,800,000	National Assembly	220	220
Argentina	280	46,000,000	Federal Parliament Senators (upper house) Deputies (lower)	310 320 300	329 72 257
Australia	410	27,000,000	Federal Parliament Senate (upper house) Representatives (lower)	380 380 380	227 76 151
China	305	1,425,000,000	Politburo Standing Committee Politburo Central Committee Congress	280 285 290 295	7 24 200 2,000
Colombia	320	52,200,000	Parliament Senate Chamber of Representatives	344 344 332	296 108 188
Eritrea	180	5,800,000	Dictatorship	315	none
European Union	380	451,000,000	Parliament	335	705
India	370	1,436,000,000	Parliament Council of States (upper) House of People (lower)	400 410 390	788 245 543
Indonesia	220	280,000,000	Parliament Regional Rep Council Peoples Rep Council	288 295 280	711 136 575
Jordan	185	11,500,000	Parliament Senate Representatives	280 290 270	207 69 138
Pakistan	140	251,000,000	Parliament Senate National Assembly	310 315 300	432 96 336
Papua New Guinea	202	12,000,000	National Parliament	300	118
Philippines	225	119,000,000	Senate Representatives	291 299	24 316
Poland	190	38,500,000	Parliament Senate Lower House	280 300 270	560 100 460
Russia	320	144,000,000	Federal Assembly Federation Council (upper) State Duma (lower)	305 310 300	620 170 450
Rwanda	70	14,500,000	Parliament Senate Chamber of Deputies	275 270 280	106 26 80
South Africa	190	64,000,000	Parliament	280	490

			National Council	290	90
			National Assembly	270	400
Tanzania	200	68,800,000	National Assembly	290	393
Uganda	90	50,500,000	Parliament	280	529
Ukraine	330	38,000,000	Verkhovna Rada	300	450
United Kingdom	420	68,000,000	Parliament	390	1,433
			UK House of Lords	380	783
			UK House of Commons	400	650
United States of America	405	341,000,000	USA Congress	380	535
			Senate	365	100
			House of Representatives	390	435
Zimbabwe	100	17,000,000	Parliament	260	360
			Senate (upper)	260	80
			National Assembly (lower)	260	280
World overall	220	8,100,000,000			

LEADERSHIP PERSONALITIES should CALIBRATE at or over 400 MoC

For dynamic leadership and to qualify for being considered to represent the people of any nation, candidates need to calibrate on Dr David Hawkins' Map of Consciousness at or over 400 MoC. To qualify for high political appointments, then only those calibrating 410 MoC + need to stand for such positions. Great leaders and statesmen throughout history generally have high consciousness levels. As can be seen by the above observations, politics in most nations have been hijacked by controlling interests so that their nominees are readily compromised and the people then being suppressed and manipulated without their best interests being prioritised.

MAP OF CONSCIOUSNESS

Level	Log
ENLIGHTENMENT	700-1000
PEACE	600
JOY	540
LOVE	500
REASON	400
ACCEPTANCE	350
WILLINGNESS	310
NEUTRALITY	250
COURAGE	200
PRIDE	175

Map of Consciousness from Dr David R Hawkins, M.D., Ph.D. "Power vs Force".

PERSONALITY TRAITS:

Less than two dozen people on planet Earth.

Would not pick up a weapon let alone use it. These people gravitate to the health industry and humanitarian programs.

Debate and implement resolutions without argument and delay. 470

Debate and implement resolutions in due course. 440

Debate and implement resolutions with some degree of follow up generally needed. 410

Management supervision is generally necessary.

Politics become the hope for man's salvation.

Cause no harm to others starts to emerge. Power overrides force. Illness is developed by those man erroneous emotions that calibrate 200 and lower.

Note:

The Map of Consciousness (MoC) table is based on the common log of 10. It is not a numeric table.
 A calibration increase of 1 point is in fact a 10 fold increase in energy.
 A calibration increase of 10 points is in fact a 10,000,000,000 fold increase in energy.
 Thus the energy differentials are in fact enormous!

Soul Partners

Physical /
material body
Brain

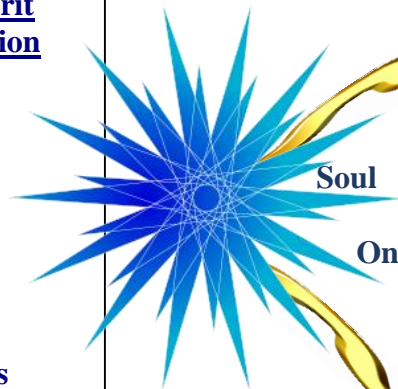
Spirit /
etheric body
Mind

Soul + Spirit
Combination

Senses
Desires
Memory
Passions
Intention
Free Will
Emotions
Creativity
Awareness
Personality
Aspirations
Intelligence
Consciousness
The Real You
is your Soul!
Our Soul
orchestrates
everything!

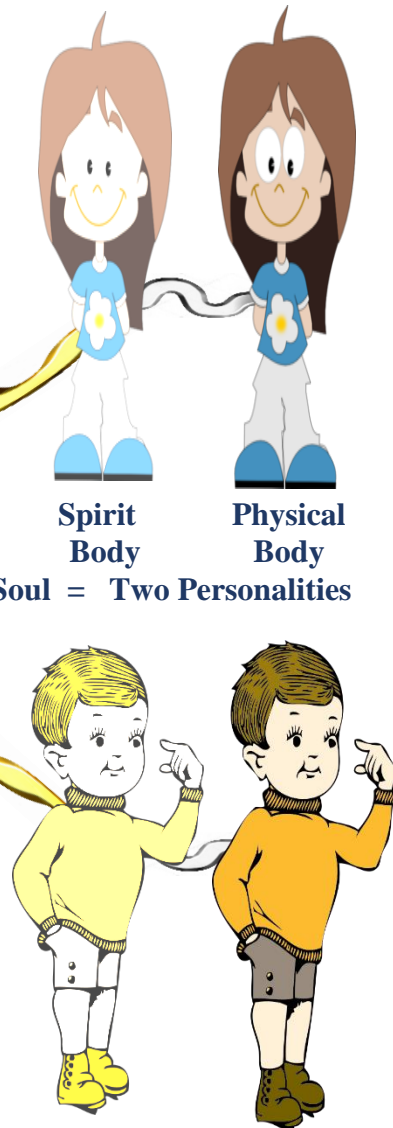
ONE SOUL = TWO PERSONALITIES

The two personalities
from the one soul are
eternally compatible
once they are healed
of their Rebellion
and Default.



One Soul = Two Personalities

The capabilities and
potentialities of every
individual personality
is only limited by
their childhood
suppression and
repression. Once we
heal, then our self-
expression will reveal
our true selves.



I am my SOUL!

I am not my body!

I am not my mind!

*Before we are conceived, we have
had nothing to do with the
culture or heritage into which we
are about to be born.*

*Conception is individualisation
of our unique personality!*

*Then our parents and carers infuse
us with their errors and injuries!*

We perpetrate their erroneous ways!

*It's all about
Experiences
&
FEELINGS*

John the
Typist



**BE FEELINGS
EXPRESSIVE!**

Truth Is Freedom

Before being conceived, we each have had nothing to do with the culture or heritage of the family and its people into which we are now born.

After we pass over into our spirit lives, we each will have little or nothing further to do with the culture or heritage of our family that we lived with on Earth.

We each are one of many voices within our communities.

We are to embrace our experiences and limitations of our family upbringing which our soul has desired for us to have. We are spirit personalities having a physical experience and this physical life here on Earth is the commencement of our incredible journey which will take us through many universes.

We are not to accept the limitations, the psychic barriers of our family, nor those of our national culture and its ethos. The people of a community, a region, a state, a nation respond to and reflect a common set of values, customs and culture, which is passed down through the generations, this is a psychic imposition or barrier that inhibits evolution, our true self expression and our growth in potential and personality.

Now, it is this time in history that, individually, we each are to free ourselves of the Rebellion and Default that has been imposed upon us by hidden controllers, both of those from within the spirit worlds and of their defacto agents here in the physical.

We now have the option to embrace and enjoy the freeing truths that our soul can and will expose to us – we are fully self-contained. We are to look within, to our feelings, and to long for, to ask for the truth that our feelings will exquisitely and amazingly reveal to each of us.

The wonders of intuitiveness and spontaneity are ours to behold, experience and enjoy – this is of our choosing. We can continue living a limiting mind-centric life or embrace living Feelings First – The New Way – with its infinite potential. The gateway is now open and the pathway is defined.

This we are to share with all of humanity as we are Freedom's voice.

MoC 904

ONE SECOND TO MIDNIGHT



COMMERCIAL IN CONFIDENCE



Soul Partner

Many long for and seek their soulmate / soul partner which they will find only upon completing their Feeling Healing. And should they have embraced Divine Love, becoming of a Celestial soul condition. Our soul is duplex. One soul expresses two personalities – one being female and the other male – always. There is no homosexuality on a soul level, only on a dysfunctional personality level. When each soulmate couple have respectively healed the Rebellion and Default within them, then being compatible partners for all of eternity, embark upon their joint journey (ascension) to Paradise – the home of our Heavenly Mother and Father – the Original Soul Partners!

During 2020, this account was made of soul partners of a family group who had lived close together in a small rural community in mid New South Wales of Australia. They are all now in the Celestial Heavens. More or less, the diversity of experiences and journeys may be considered typical for many billions of family personalities:

Nanna Beth's soul partner lived and worked in Western Australia's gold mining industry at the same time that Beth lived in New South Wales, Australia.

Her daughter, Marie's soul partner is a native from the Middle Eastern Kingdom of Quasoria, which no longer exists, but was on an island in the Pacific that also no longer exists. He's what you would call an ancient spirit, from three pole shifts back. (A pole shift is a cyclical event that unfolds around 12,000 to 13,000 years, the last one being more than 12,000 years ago. That suggests he may have lived on Earth some 40,000 years ago. Adam and Eve materialised on Earth more than 38,000 years ago in the Middle East, on a peninsula at the eastern end of the Mediterranean Ocean.)

Kevin, born in 1937, married Marie's eldest daughter. Kathaleen, Kevin's soulmate / soul partner was born in 1901, and is from Tennessee, USA, and is black. Kevin is white, so they are 'salt and pepper'.

Bradley, Kevin's son, suicided in 1999, and early April 2018 became Celestial. Bradley's soul partner is from the region that is now Russia – but it was not when she lived.

Raymond, Nanna Beth's grandson, died aged 23. Raymond entered the 1st Celestial Heaven in May 2018. His soulmate / soul partner had been in the Celestials for about twenty years and she was in the third Celestial Heaven sphere then. She is from northern Europe.

Benjamin John, Marie's grandson, miscarried at twelve weeks and was spirit born. His soul partner is also spirit born and they are now in the 2nd Celestial Heaven, both having had lives in the spirit Mansion Worlds that replicated living as if they were on physical Earth.

Physical incarnation (individualisation) is complete with the first heartbeat, around 16 days after conception. Reincarnation is impossible. Annually, 130 million physical births take place, 45 – 50 million abortions as well as 45 – 50 million miscarriages. Childhood deaths annually may be as high as 10 million. Thus, around 45% of all incarnations do not achieve adult life.

While we remain living within the Rebellion and Default, we are rebelling against our soul; and consequently, against our soul partner. If we were able to find our soul partner, let alone recognise him or her, we would more than likely be repulsed by each other. Upon completion of our Spiritual Healing, usually we become connected with our soul partner, and then it is so for eternity.

AN UPDATE on JOHN'S FAMILY MEMBERS who are from WEST WYALONG, NSW!

30 September 2023

James: As I was reading through the list of your (John's) family, an 'update' came into my mind...
(clarifying comments added by John)

Nanna Beth, John's grandmother, her soul-mate (soul partner) and soul-group have chosen to remain in their current important third Celestial Heaven sphere positions for the next Age. (That is, the coming Avonal Age of the next 1,000 years.)

All the Celestials (1st, 2nd and 3rd Celestial Heavens sphere) are currently in the process of being asked what they want to do: some suggesting what they'd like to do, others choosing their assignment from what exists, some appointed to specific positions by higher authorities.

All of your family (John's family) accept your son will remain and work in time from the third Celestial sphere throughout the next Age. (Our son, Benjamin John, miscarried at 12 weeks of gestation and was subsequently spirit born in the 1st spirit Mansion World. His soul partner was also spirit born.)

Your son has moved on with his soul-group and soul-mate higher into Nebadon (our local universe containing 3,840,101 inhabited worlds), so beyond the third Celestial Heaven sphere. They 'felt the call' to move on toward Paradise rather than remain in the lower Celestials for the next Age. (When we level the 3rd Celestial Heaven and progress higher into Nebadon, we cease to connect with Earth.)

Your mum (Marie Mum) is now in the third Celestial Heaven sphere, and remaining specifically aligned with you, that's you personally, and not so much to do with greater Pascas, so helping you in your relationship with it and with all the people you come across, and with me (James).

Marjorie has crossed over into the first Celestial Heaven sphere, settling in with her forming soul-group and having met her soul-mate who just arrived a short time after she did. It is thought her soul-group will move in time to work under your mum (John's mother, Marie Mum).

Kevin (John's brother-in-law), Raymond (John's 1st cousin) and Bradley (John's nephew and son to Kevin) are all now in the second Celestial Heaven sphere, they are all aligned under your mum (Marie Mum), so working associated with you and each other, and all Pascas wants to achieve.

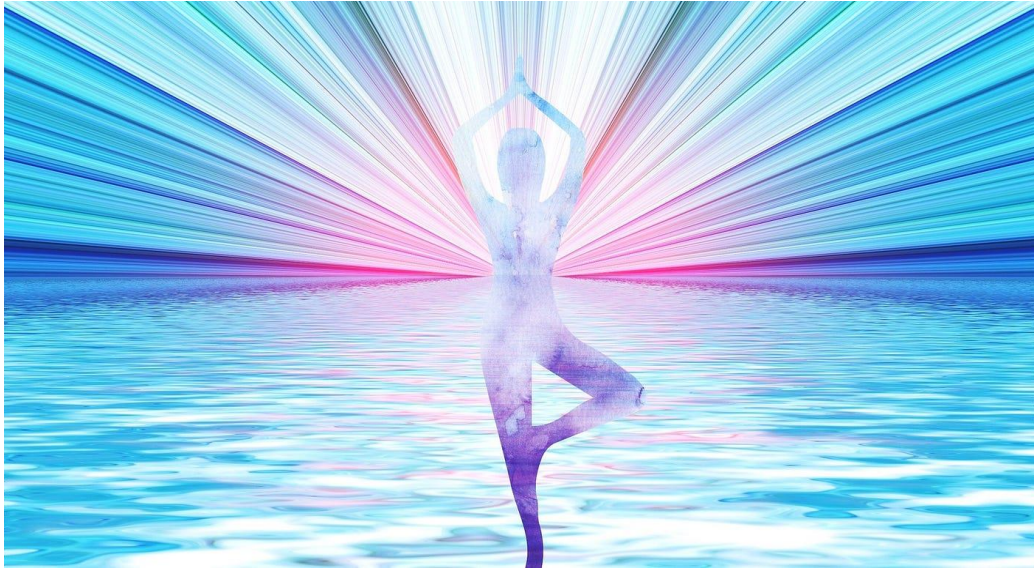
Kevin died 10 August 2012, through his Feeling Healing or similar process became Celestial by completing his healing and entered the 1st Celestial Heaven sphere on 7 August 2017, he is now in the 2nd Celestial Heaven sphere – September 2023.

Bradley, Kevin's son, suicided in 1999, and early April 2018 became Celestial by entering the 1st Celestial Heaven sphere, now in the 2nd Celestial Heaven sphere – September 2023.

Raymond, Nanna Beth's grandson, died aged 23. Raymond entered the 1st Celestial Heaven in May 2018, now in the 2nd Celestial Heaven sphere – September 2023.

Marjorie, John's sister, died 26 November 2020, entered the 3rd spirit Mansion World by 23 January 2021 being the first of the three spirit healing worlds (3, 5, 7). Marge had moved into the seventh spirit Mansion World around 12 April 2023. Marjorie has now crossed over into the first Celestial Heaven sphere – September 2023. Thus within 2 years and 10 months she has achieved Celestial Heaven status.

Life After Death



We are more alive than ever – when we are dead!

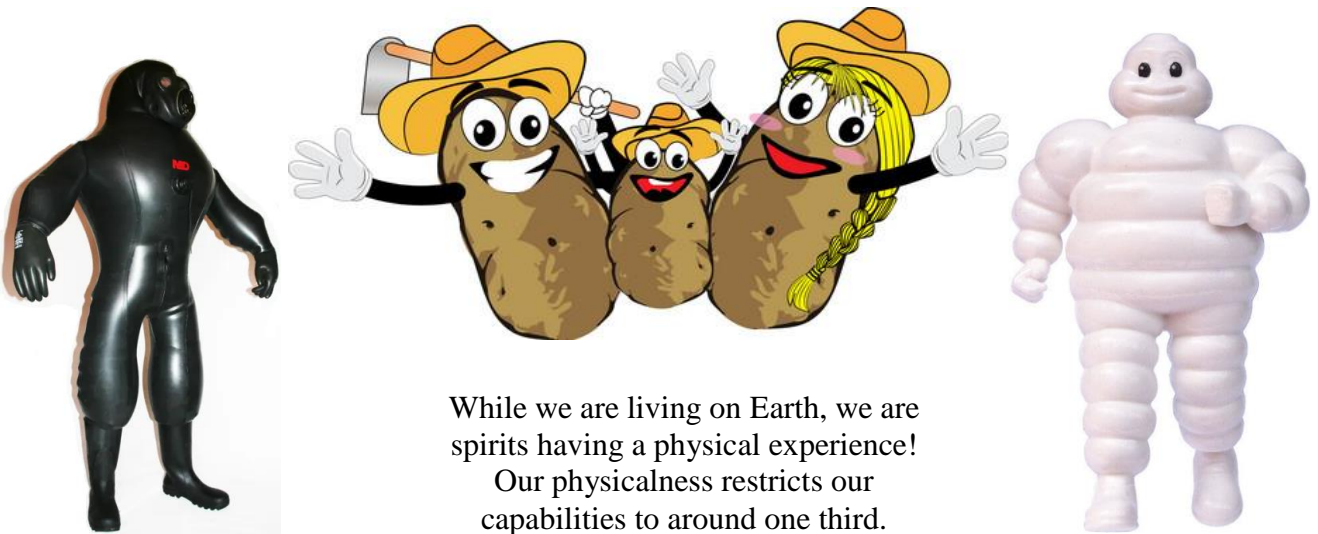
The life after death is no different in the essentials than the mortal existence.

However, our capabilities are about three fold of what it is when now as we are living in the physical.

We may come to look upon our physical body as though we are living as a potato, or maybe like we are living in and through a heavy rubber suit. Even being the Michelin man may come to mind.

Our physical brain is the interface between our spirit body mind and our physicalness, thus upon death of our physical body we lose nothing! Our personality remains as we know it and life is far more fulfilling in the spirit Mansion Worlds than living on Earth. We all arrive in the 1st Mansion World.

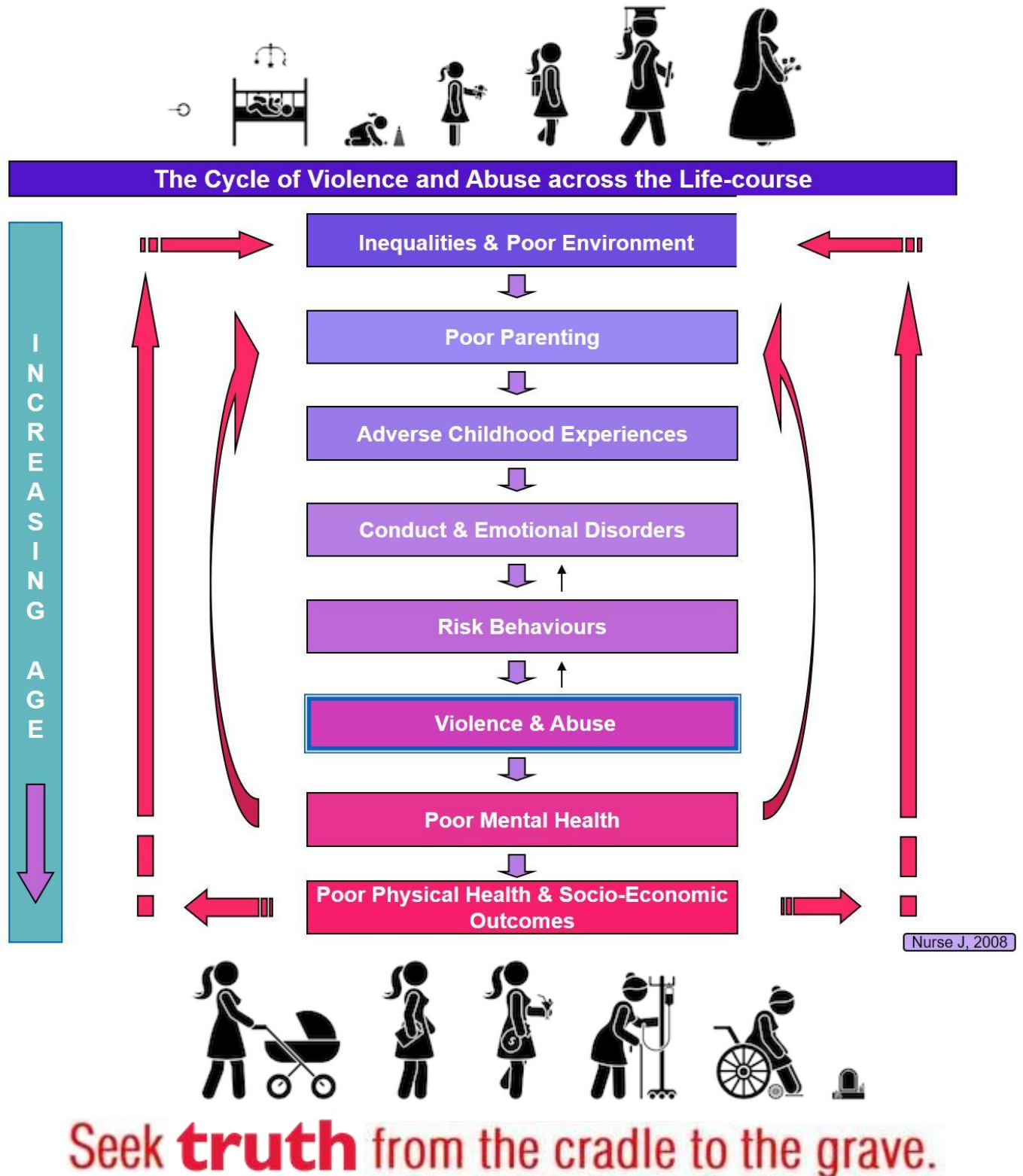
Every mortal gain is a direct contribution to the enrichment of the first stages of the immortal survival experience. Everything we do in this life which is good contributes directly to the enhancement of the future life – as it does now throughout our physical life! Death is definitely not to be feared, because what awaits us on the other side is a much more amenable way of life, even if it is still all within the Rebellion and Default.

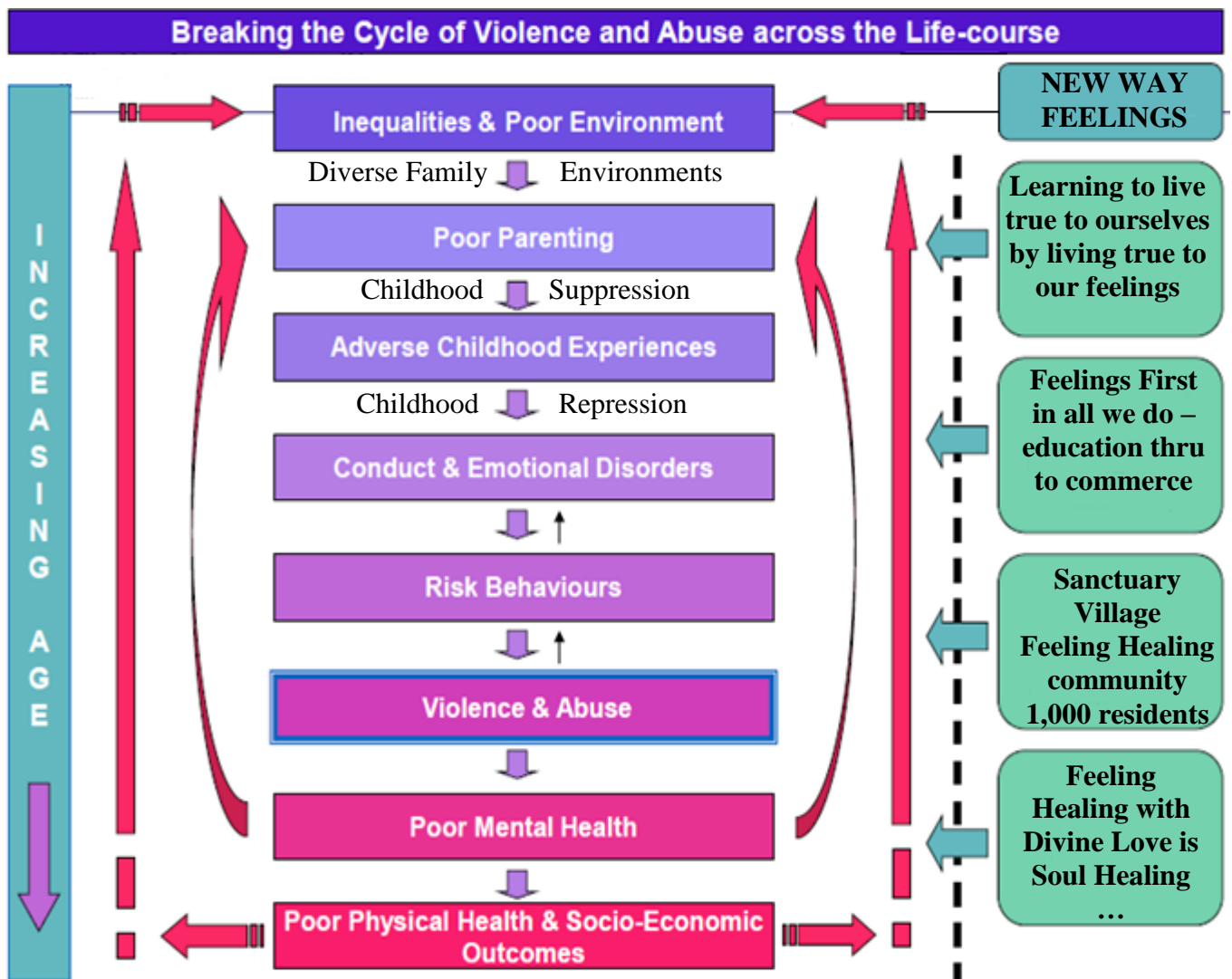


While we are living on Earth, we are spirits having a physical experience!

Our physicalness restricts our capabilities to around one third.

LIFE IS FOR LEARNING



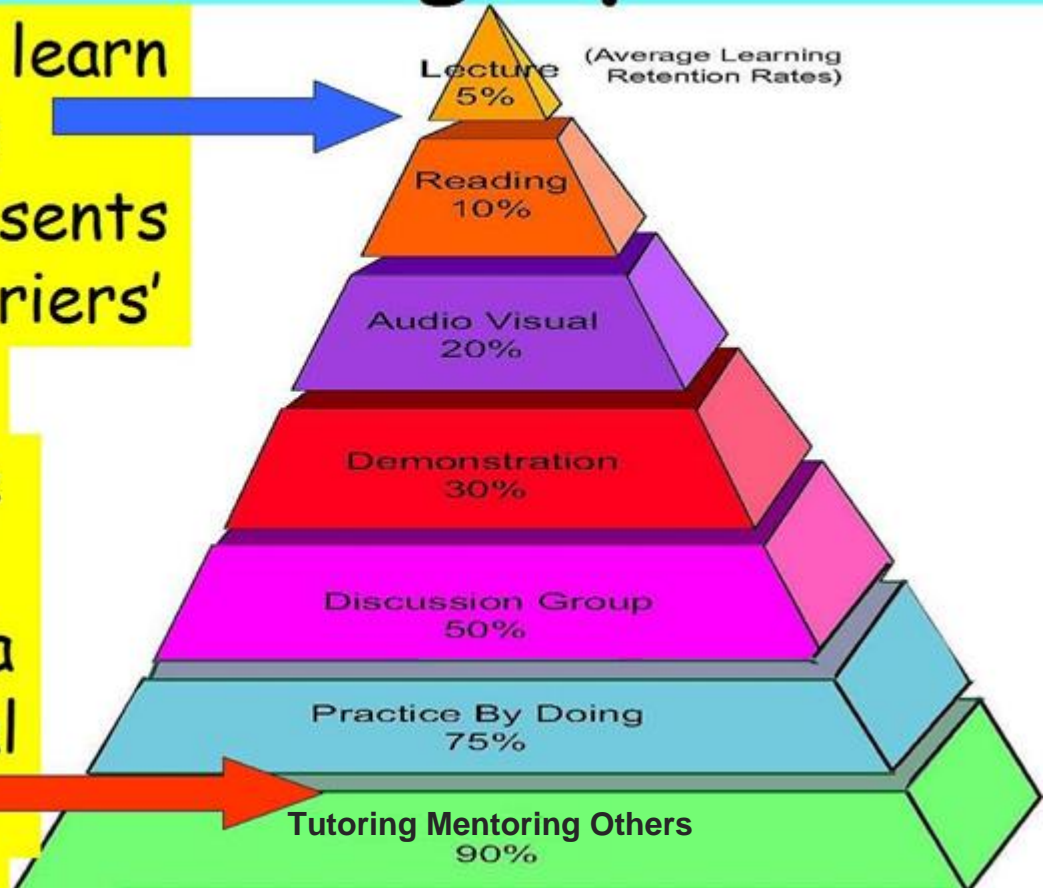


Childhood Suppression is the underlying cause of all physical illness and social issues seen throughout society.

The Learning Pyramid

Trying to learn using this often presents many 'barriers'

Effective Learning requires a great deal of this



100% retention is **Natural Self Expression**

Correlation of Levels of Consciousness – Soul Condition – and Society Problems				
Level of Consciousness	Rate of Unemployment	Rate of Poverty	Happiness Rate "Life is OK"	Rate of Criminality
600 +	0%	0.0%	100%	0.0%
500 - 600	0%	0.0%	98%	0.5%
400 - 500	2%	0.5%	79%	2.0%
300 - 400	7%	1.0%	70%	5.0%
200 - 300	8%	1.5%	60%	9.0%
100 - 200	50%	22.0%	15%	50.0%
50 - 100	75%	40.0%	2%	91.0%
< 50	95%	65.0%	0%	98.0%

*From our head to our toes,
what our feelings say goes!*



Feelings, good and bad, are to be expressed.



Talk it Out!

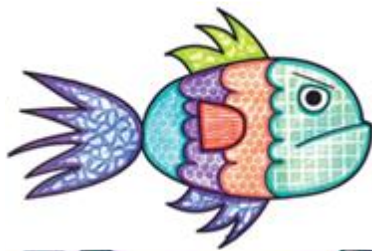


Heartfelt feelings are our truth.

LONG to KNOW ABOUT what you are FEELING!
Long to understand the truth behind
what your feelings are pressing upon you.



Ask to know the truth about that which you feel.
It is knowing the truth of that
which you feel that sets you free!



Always be true to your feelings
because they are your truth
and truth is love and our way home!



Express your feelings to those who matter to you.
Suppressed feelings bring about pain and illness.
Talk it out to a friend!

One to One Sharing:

Talk it out with a buddy what happened with you yesterday or over the weekend. Was it fun? Was it not? Was it a bother? Why do you feel it was that way for you? Say to your friend what ever comes up in how you feel about what happened for you. Then listen to your friend share his/ her day / days and what she / he experienced. Then ask your friend to talk again later.

Junior school classroom with a student assisting. Students to form into pairs and discuss their feelings about their experiences.



Important recommended reading is:

by James Moncrief

The Rejected Ones – the Feminine Aspect of God

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html> ALSO at
<https://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Rejected%20Ones%20via%20James%20Moncrief.pdf>

MIND IN CONTROL

This is how it is!



FEELINGS FRIED

Great U-Turn

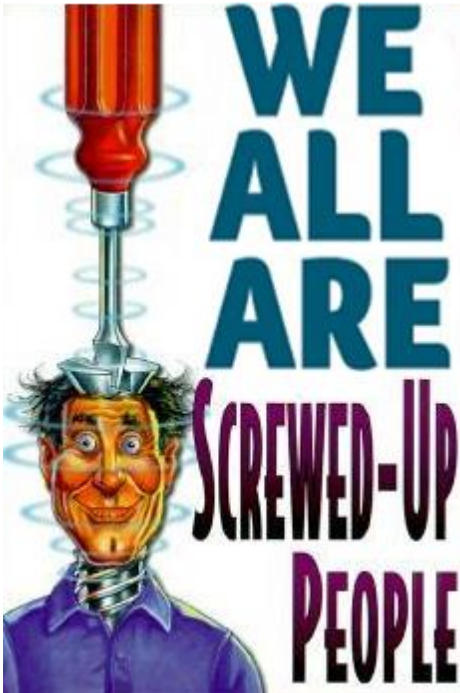
**Feelings
in Control**

This is how it is to be!

Mind in Support



**Consider asking yourself this question:
Who hurt me when I was a child?**



THE SCRATCH

"All that we need to know is within us all. We need to long for the truth behind that which our feelings are bringing our attention to. Behind each feeling there will be another and even more truth of ourselves to be embraced. We have been misled for aeons and now we can excel and blossom as we are intended to do so. Our potential is infinite."

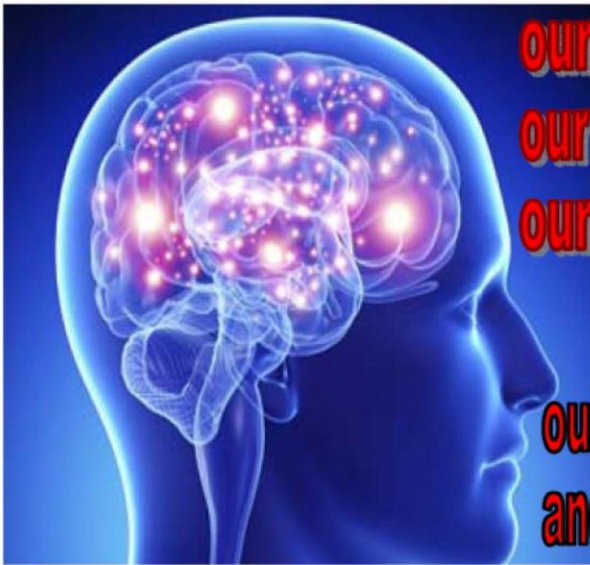
John the Typist

It is time for us all to bring our mind into balance with our feelings and open our pathway to the potential within each of us. Few recognise the difficulties that being mind-centric cause each of us. We literally worship our minds while suppressing our feelings and our true personality. We act upon assumptions that are around 98% of the time just wrong. We may start a conversation with "I think" meaning it is an assumption rising from our minds and then have a meaningless discussion!

We are truth seekers. Our life is about experiences and the feelings that arise from each such experience. Our physical existence is the commencement of our journey through our local system, local constellation, then out through our local universe and then all the way to Paradise, the home of our Heavenly Mother and Father. We each will excel in our own way and time.

Now is the greatest time in the history of humanity for it has now been revealed to us by higher level spirit personalities as to how we are to live, should we so choose to. And through these revelations we can now start to address appropriately and progressively all that ails society.

This is what Pascas Foundation brings to all the peoples of the world – revelations of **TRUTH!**



**our MIND is a CONTROL ADDICT!
our MIND is addicted to UNTRUTH!
our MIND cannot discern TRUTH!**

**our MIND is within our SPIRIT BODY
and orchestrates our physical BRAIN.**

ASSUMPTIONS are the product of our MIND!

HEALING ends
MIND-CONTROL!



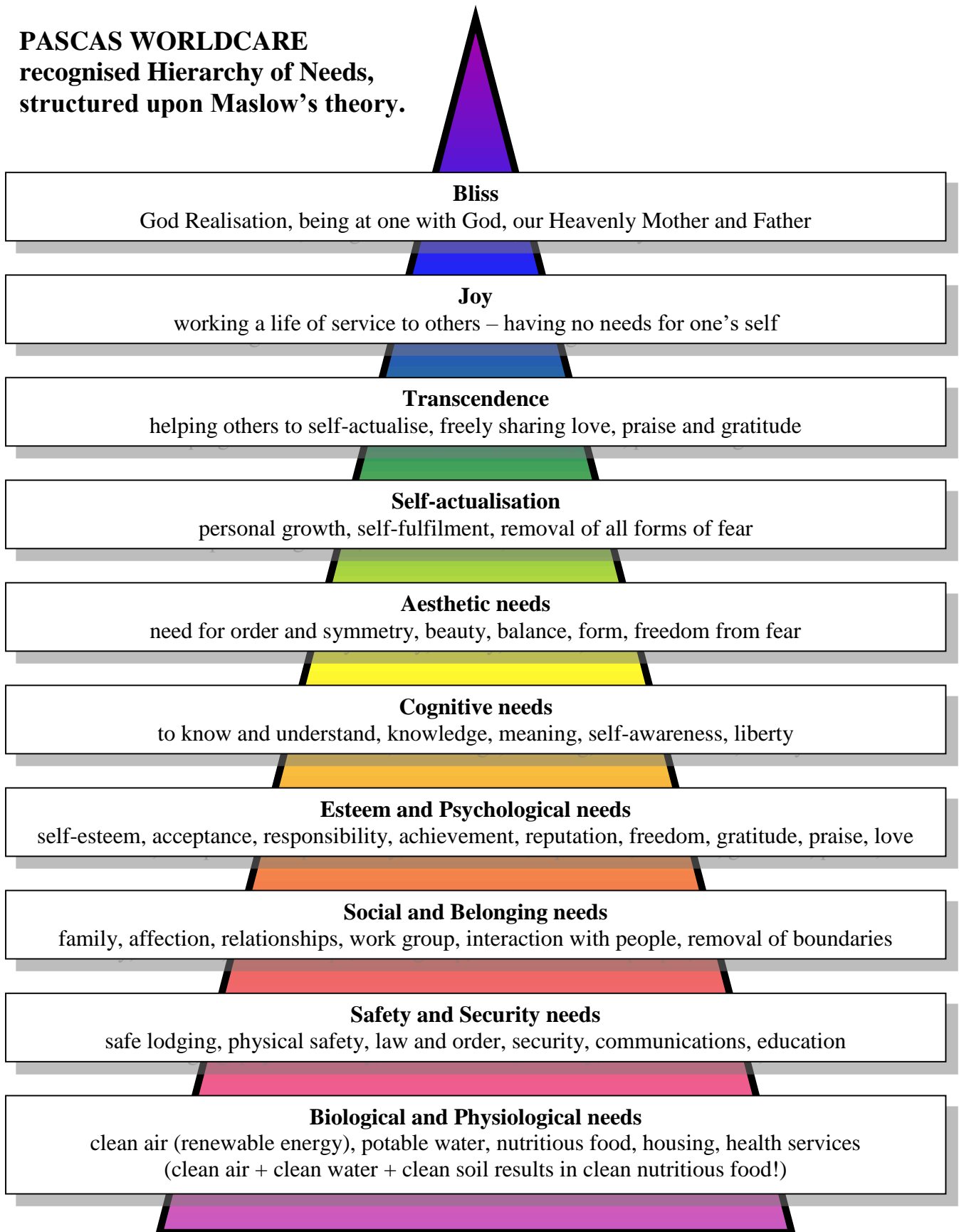
**our SOUL is our TRUTH!
our FEELINGS are our TRUTH!
FEELINGS FIRST, mind to follow!**

**all we need is WITHIN.
our MIND suppresses FEELINGS.**

SUSTAINABLE DEVELOPMENT GOALS



PASCAS WORLDCARE
recognised Hierarchy of Needs,
structured upon Maslow's theory.



MARKETING CONCEPT:

Career paths focused upon herein:

Education and Teaching

Nursing, Health and Medical

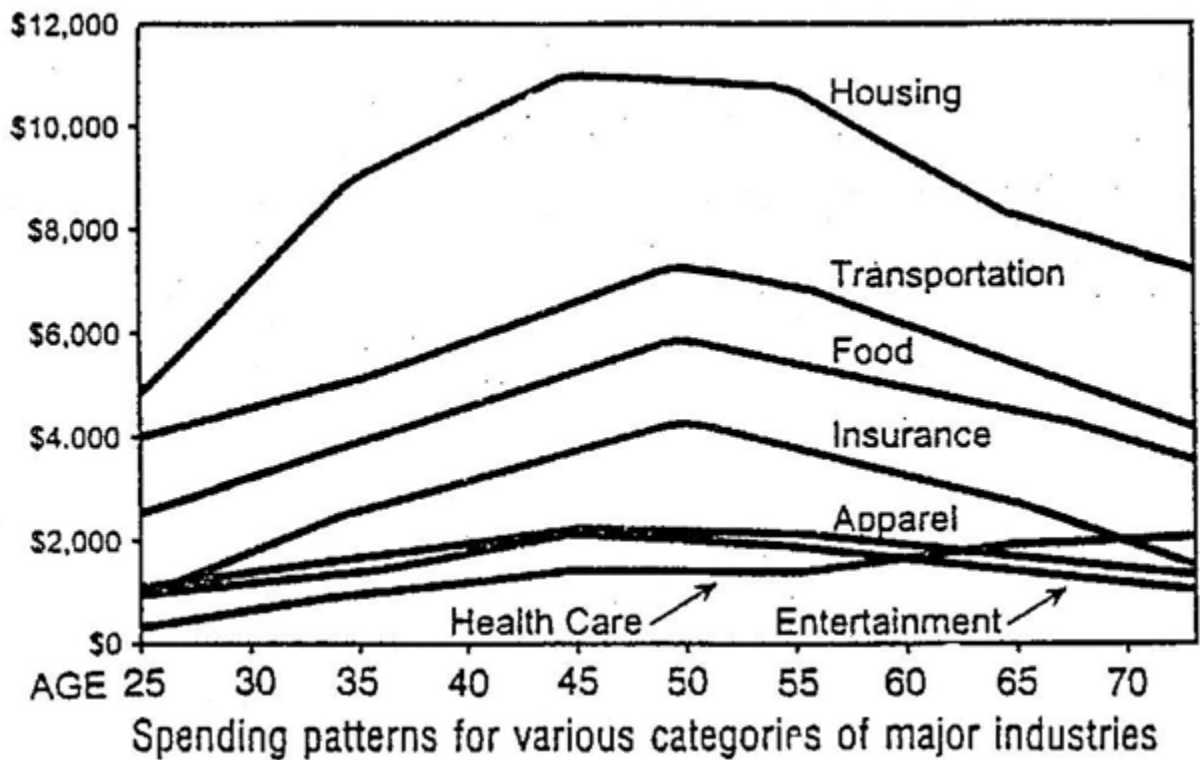
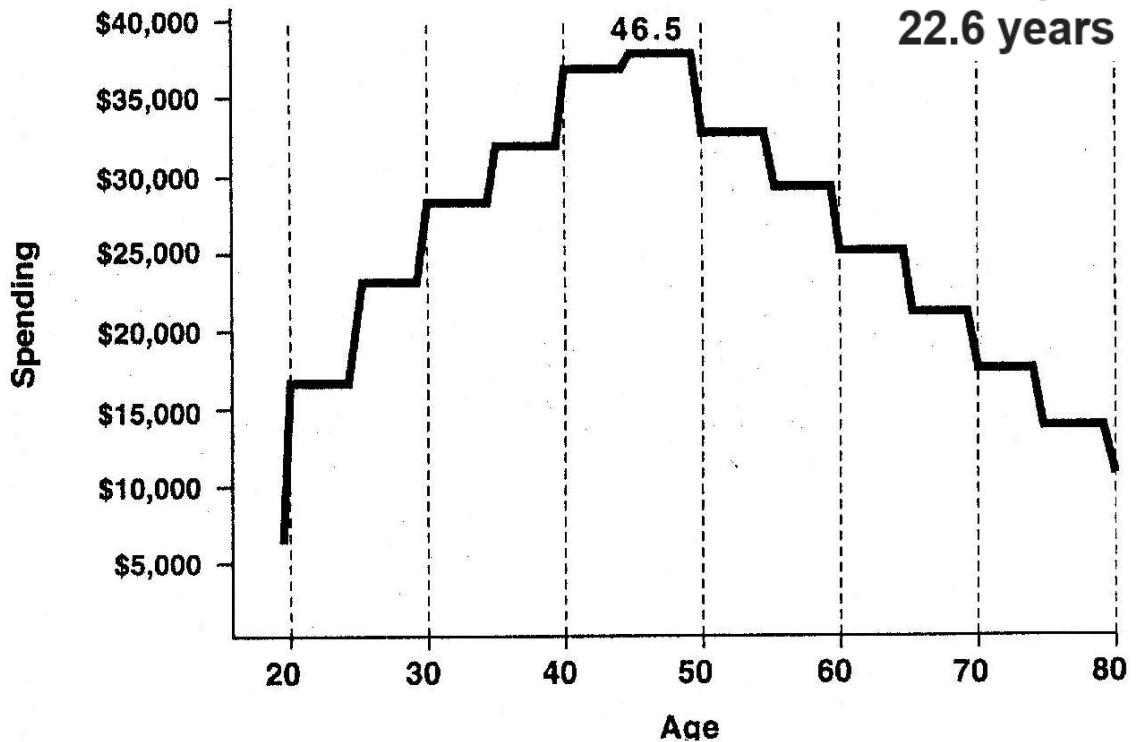
Agriculture and Food Security



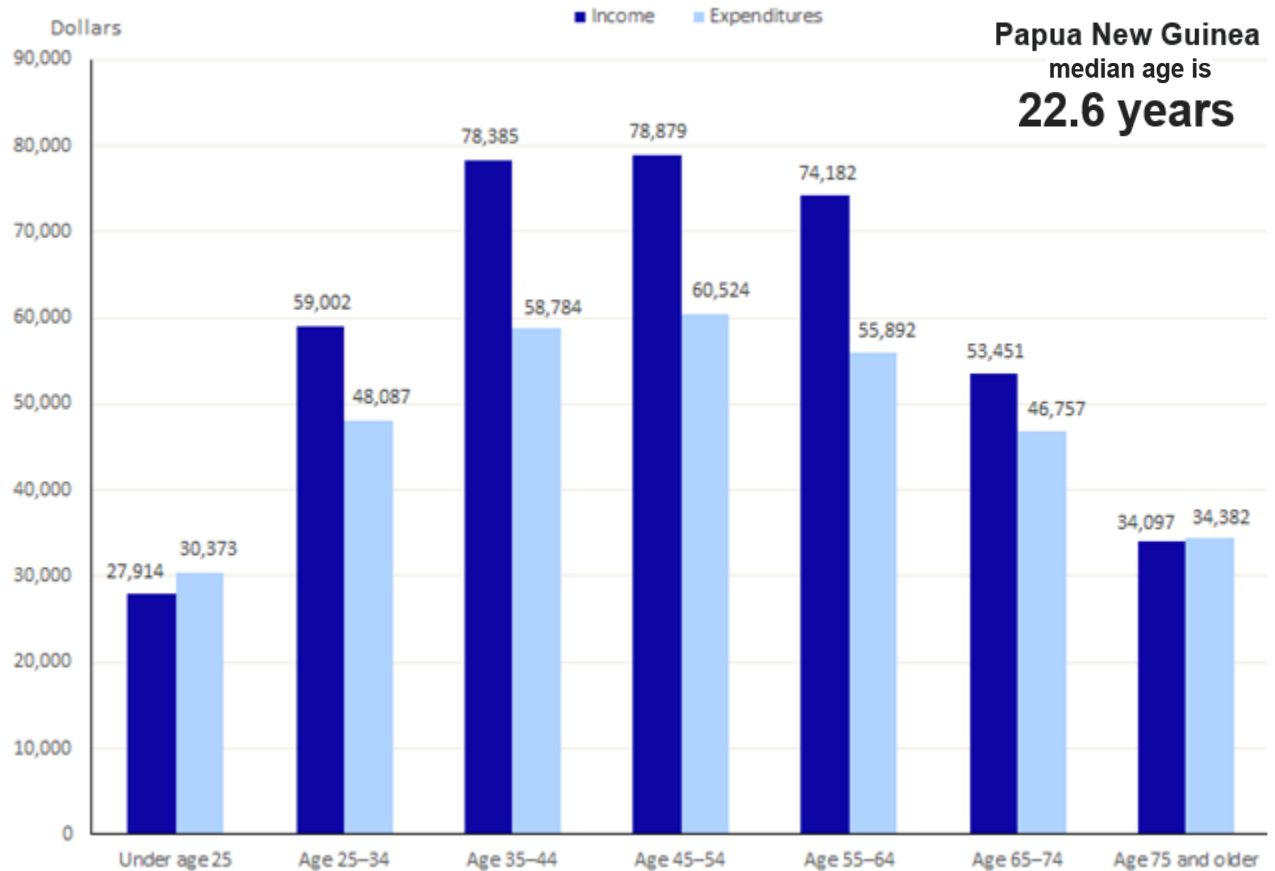
BUYER TRENDS – Patterns within societies:

Average Annual Family Spending by Age (5-year age groups)

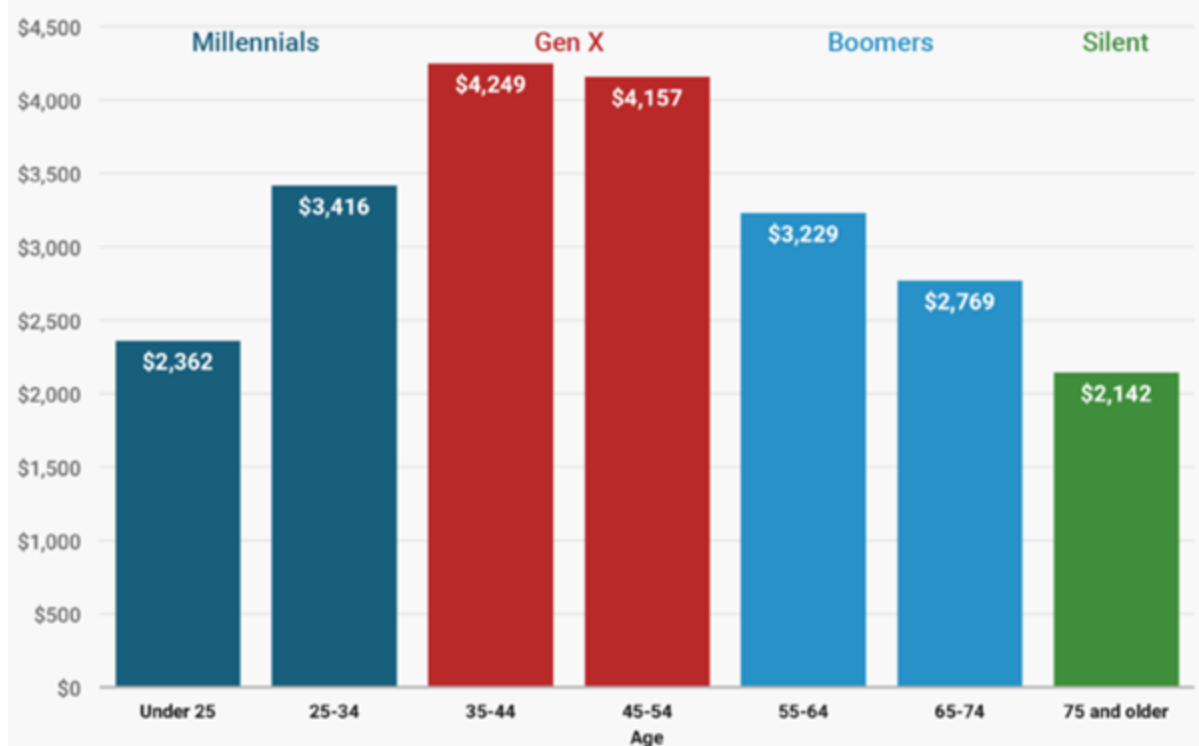
Papua New Guinea
median age is
22.6 years



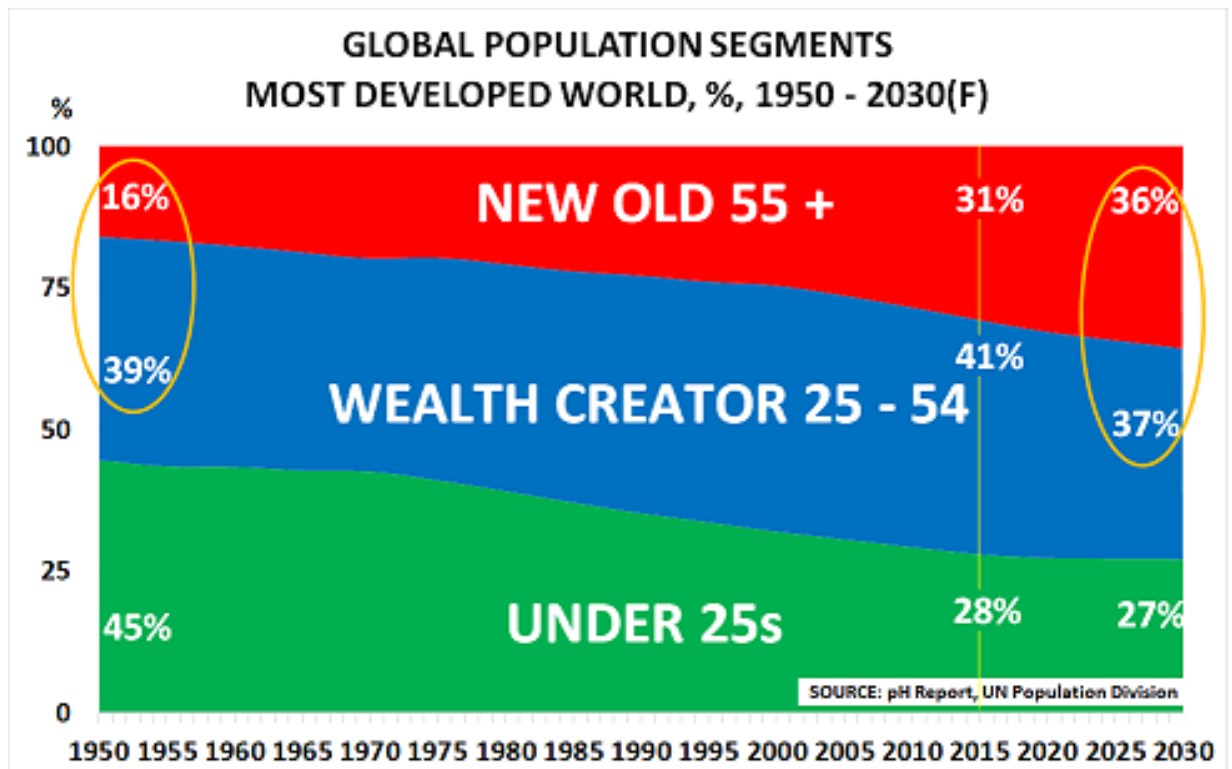
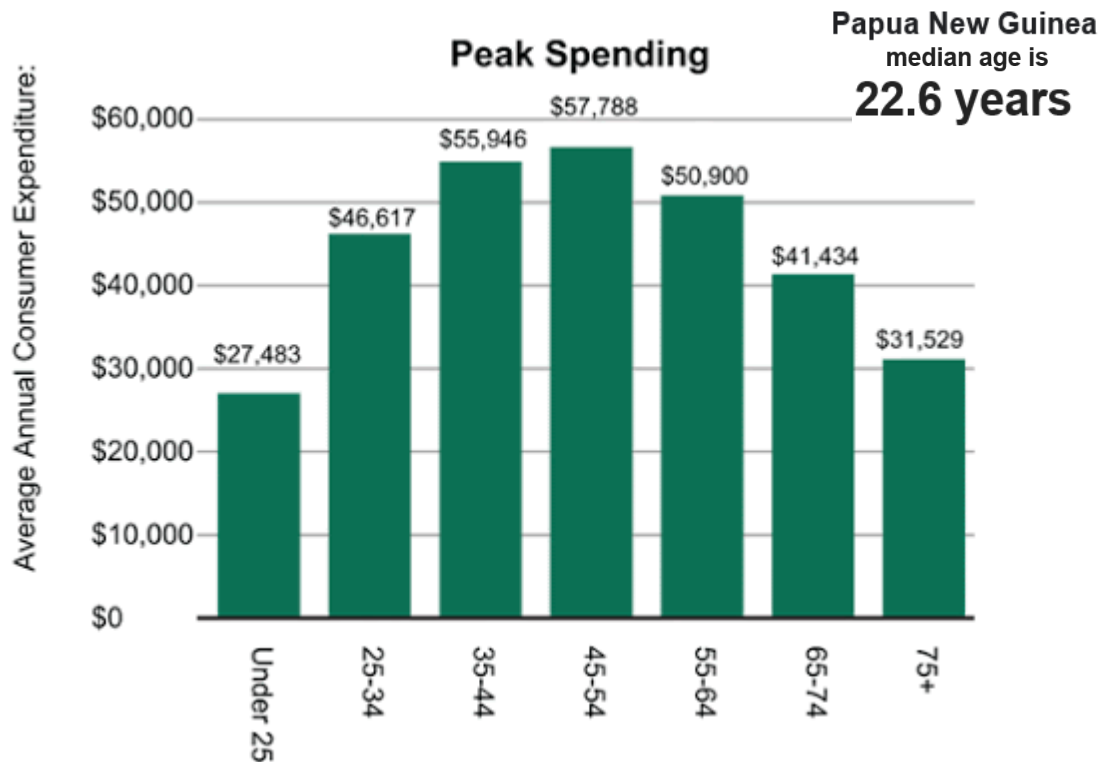
Income and expenditures, by age of reference person



Average spending on food away from home



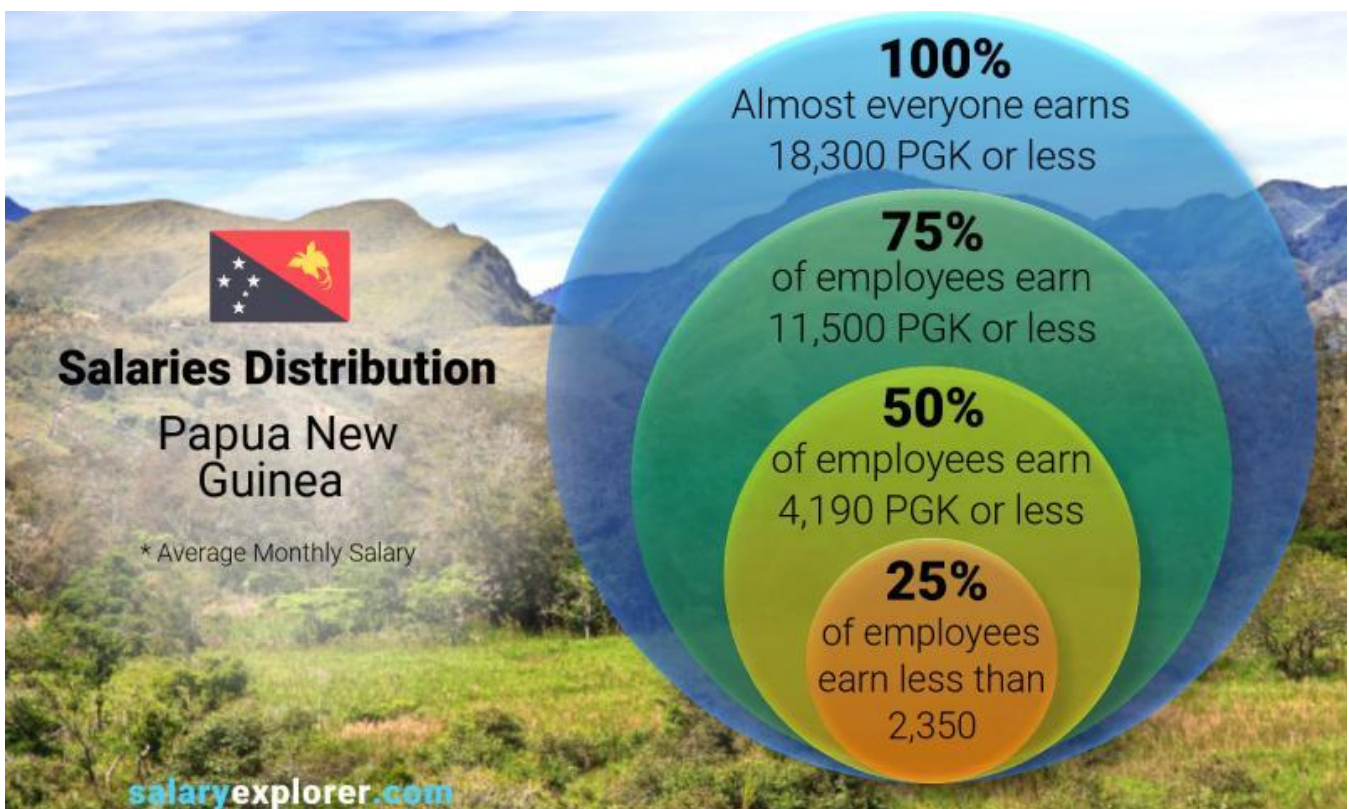
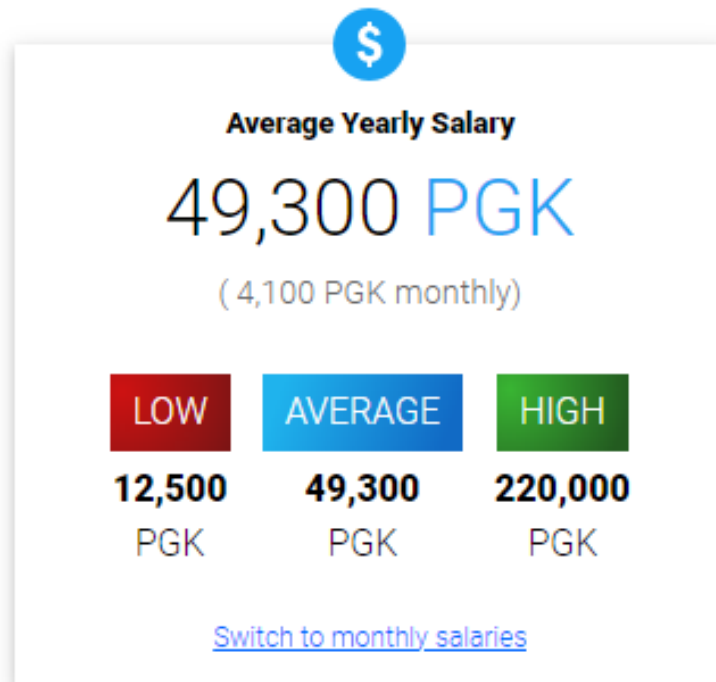
These observations being relevant within every society:
This not PNG – but a developed economies profile as indicative.

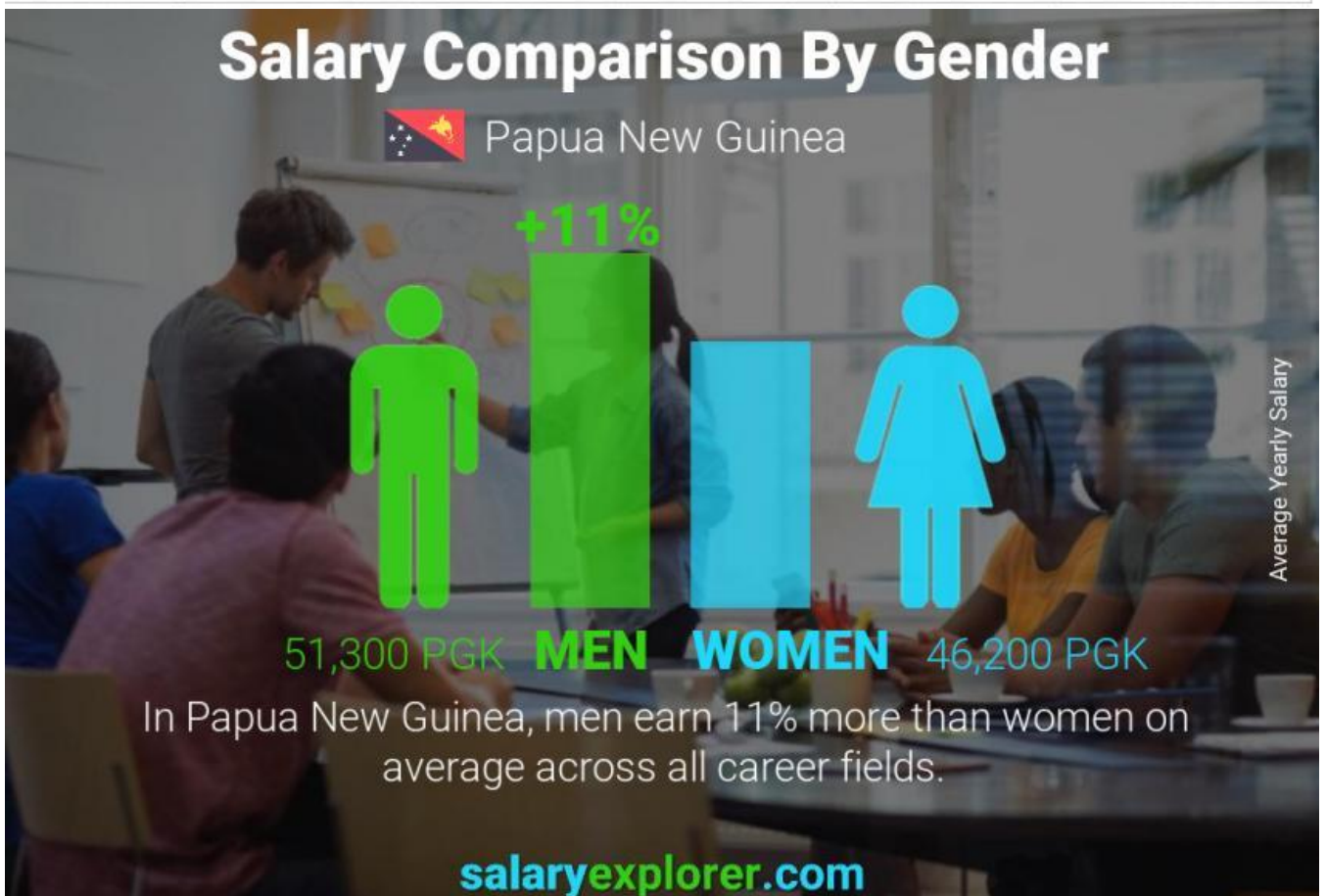
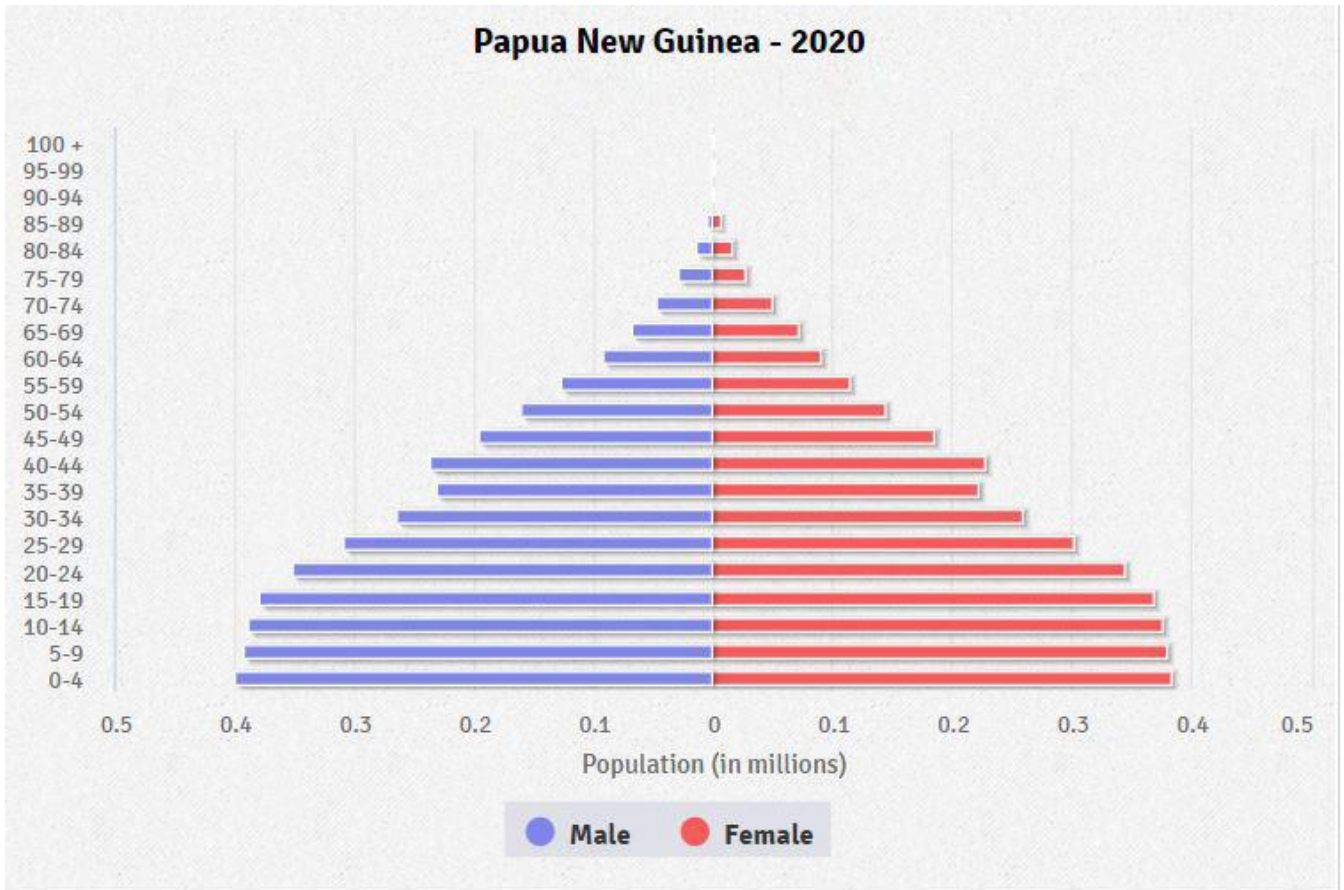


A person working in **Papua New Guinea** typically earns around **49,300 PGK** per year. Salaries range from **12,500 PGK** (lowest average) to **220,000 PGK** (highest average, actual maximum salary is higher). This is the average yearly salary including housing, transport, and other benefits.

Salaries vary drastically between different careers (1 PGK = AUD 40 cents).

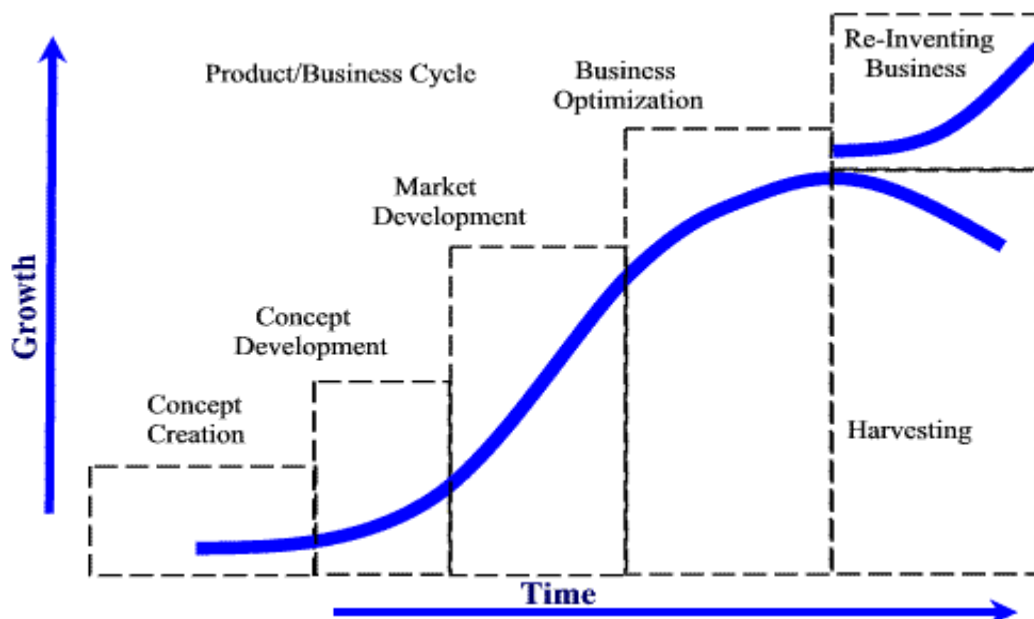
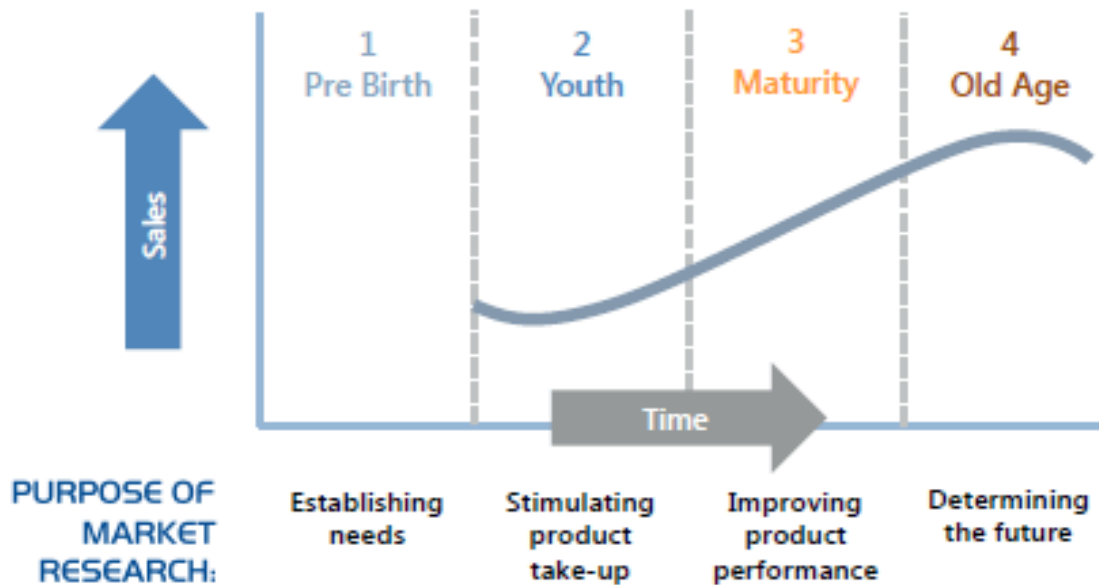
PNG is ranked as a lower to middle income country with a gross national per capita income of **US\$2,386 (8,400 PGK)** per year).

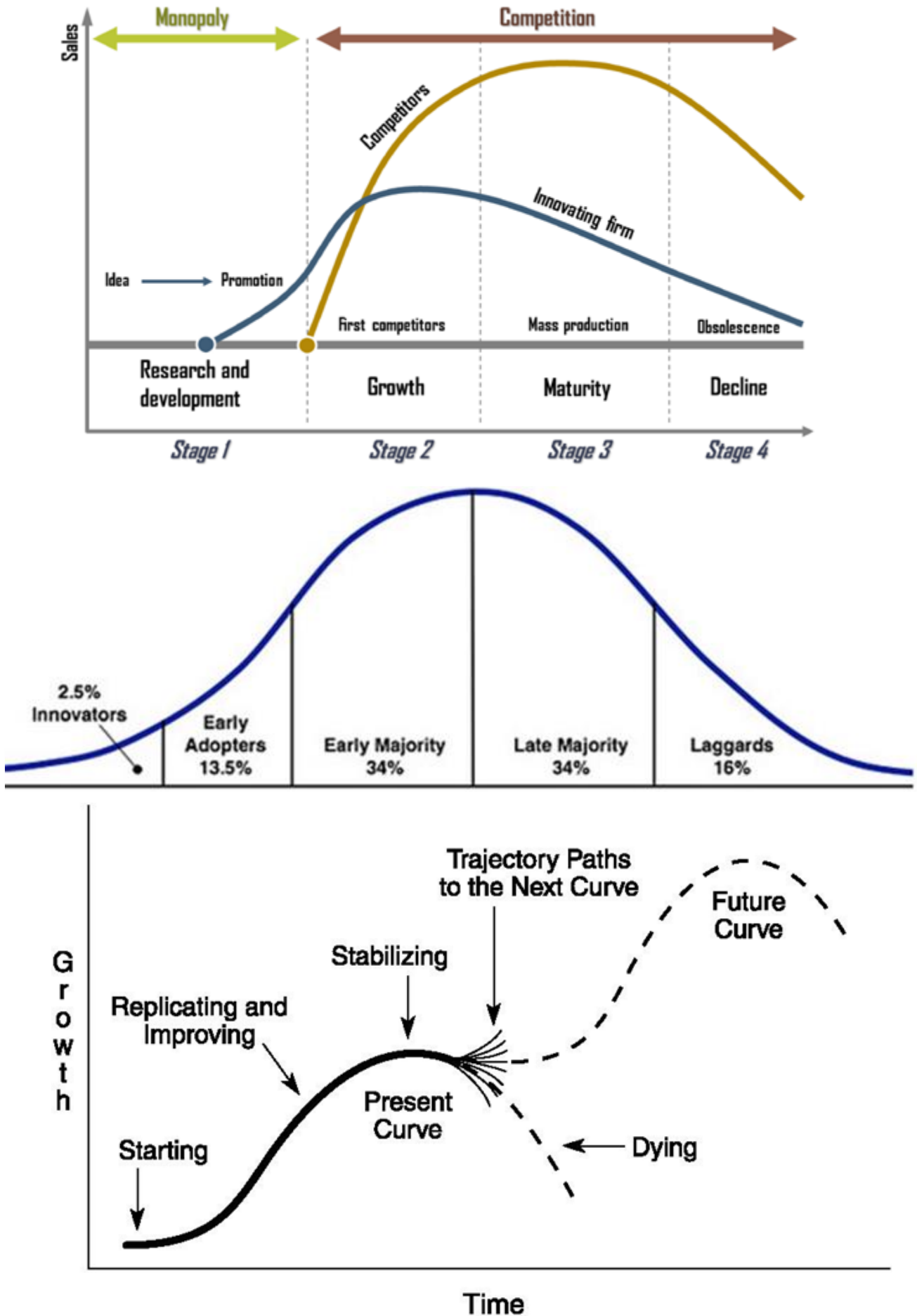


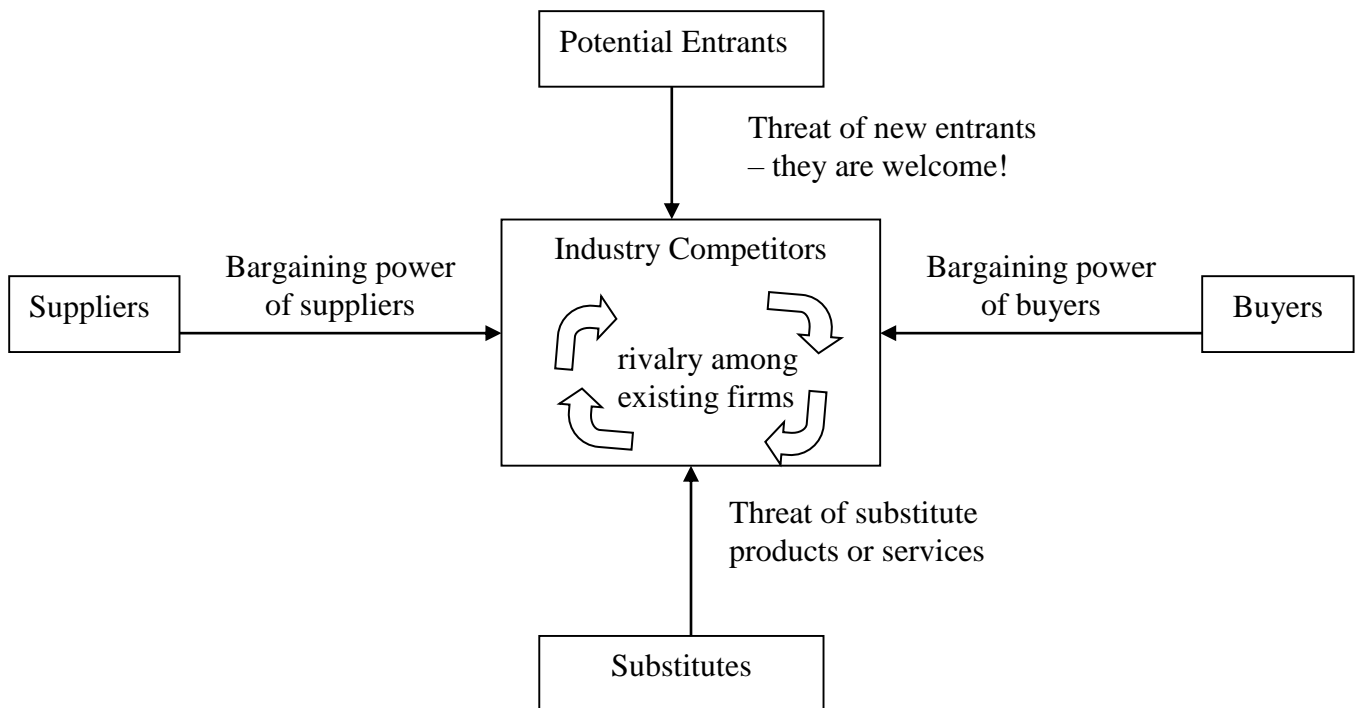


PRODUCT CYCLE – services:

New Product Development





FIVE-FACTOR INDUSTRY PORTER MODEL:**BARGAINING POWER-****1. RELATIVE FRAGMENTATION OF BUYERS AND SELLERS**

There are some 3,400 spiritual institutions and with their minor denominations there are more than 50,000 organisations promoting 'truth'. As truth is always the same, then the people of the world are in a quandary. High level hidden controllers have led humanity to live mind-centric, to worship our minds in the erroneous belief that we can achieve everything, even to become mini-gods, whereas it has always been a constricting way of living to keep humanity from evolving so that we remained restrained to do as these controllers directed.

Higher level personalities have now revealed and shown that through embracing our feelings, living feelings first and longing for the truth that our feelings are to show us, we can heal ourselves of our childhood suppression, open ourselves to our soul based truths and become highly intuitive spontaneous personalities with infinite potential and free from the constraints of our minds.

This awareness is to be shared with humanity through the education and health sectors primarily as it will be embraced by all sectors of life and living.

2. SIGNIFICANCE OF PURCHASE AS A PROPORTION OF THE TOTAL EXPENDITURE

These revelations are to be freely available to all of humanity. For those of us who like to know the details, all the ins and outs, this may require considerable time to investigate all that now is available to consider.

For those who embrace doing their Feeling Healing, then this will involve all their time.

3. PRODUCT STANDARDISATION OR DIFFERENTIATION

There is only one way to engage in our Feeling Healing, it is how you will do it and there is no other way. The principals of how we are to do our Feeling Healing are all the same, however we are each unique and consequently we have unique childhoods and personalities and thus we will have a unique experience in our Feeling Healing. Yes, we will all do our Feeling Healing be it in the physical or in spirit or a combination of both.

4. COSTS OF SWITCHING TO ANOTHER SUPPLIER

Truth is always the same. There is only one pathway.

5. IMPORTANCE OF QUALITY OF THE PRODUCT TO THE BUYER

There is only one set of guidance in publication. Presently this is some 60,000 pages being about 20 million words. The core writings have been restricted to being through James Padgett and then James Moncrief and that is to avoid confusion. The most important writings are those of James Moncrief.

6. INFORMATION AVAILABLE FOR THE BUYER ABOUT THE SUPPLIER

The supplier are high level spirits – there are many of them identified throughout the writings. The core revelations all come from personalities that are of a higher level of consciousness and truth than those who imposed the Rebellion and Default upon us.

THE THREAT OF NEW ENTRANTS OR SUBSTITUTES –

There are already many systems that purport to heal through emotional clearance systems. None go far enough. None go deeper enough – there are many, many layers. But most significantly, none guide us to long to know the truth that our feelings are and will show us, reveal to us.

COMPETITIVE RIVALRY –

1. NUMEROUS OR EQUALLY BALANCED COMPETITORS

There are no others that have been provided with the Truths that are now being shared to all freely. Further, no others have recognised the importance of these revelations to the education and health sectors. And further, no others have been provided with the financial resources to global introduce to all of humanity this way of living which is ever so freeing and will lead to significant evolutionary growth in consciousness levels. Today, in 2022, we see all of humanity in some kind of moronic stupor with major wars in various countries. As the new spiritual age unfolds, wars will end!

2. SLOW INDUSTRY GROWTH

Yes, humanity will be slow to embrace what is being introduced through Pascas.

FOUNDATION'S PROGRAM:

VISION STATEMENT:

“To build an inspiring high quality, international standard university having multiple campuses throughout Papua New Guinea that provides outstanding opportunities for students, lecturers, professionals and the surrounding community to excel, thrive and succeed in.”

“This will lead to widespread enhanced pre-schooling, primary schooling, high schooling, craft creations, technical and further education as well as university facilities and services that will support all facets of all sectors of social services, health, education, commerce and industry.”

HISTORY:

Pascas Foundation (Aust) Limited was incorporated on 16 September 2008 and progressively received and obtained revelations dating back to 31 May 2014 that are all published throughout the Pascas Papers that can be downloaded from the Library Download page on www.pascashealth.com. The way we are to live is feelings first with our minds to follow whilst longing for the truth behind what our feelings are drawing our attention to. This is the greatest time in the history of humanity as peace and harmony amongst all people is to now unfold through universal change in everything that we engage in.

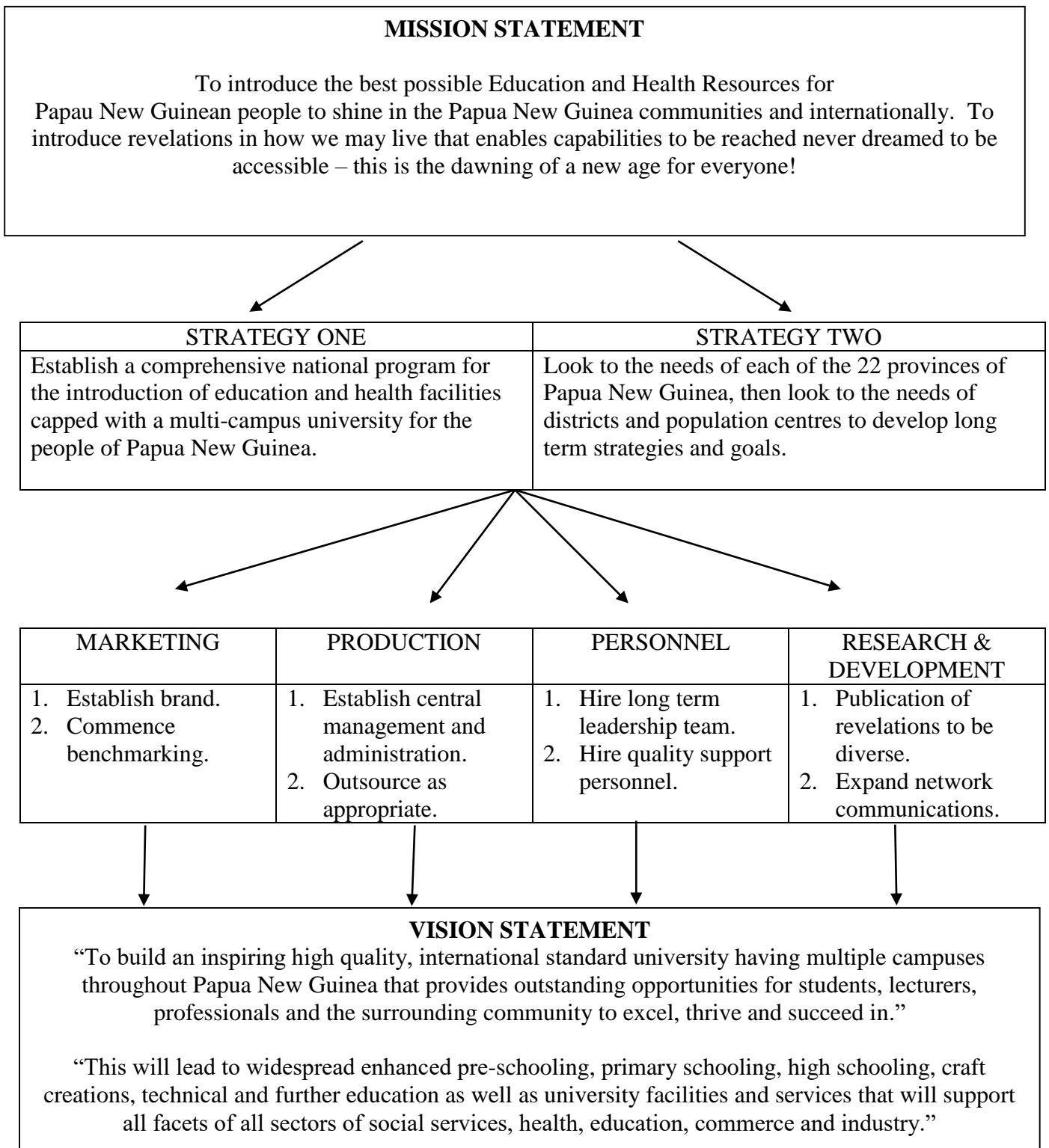
THE TEAM:

Presently, it is a small group of people, some in the far parts of the world, who lead the way for Pascas. That is about to change dramatically as the work of Pascas becomes generally public.

LAYERS of MANAGEMENT - REFLECTING the ORGANISATION CHART:

ORGANISATION CHART - LAYERS of MANAGEMENT	
Layer 1	Chief Executive Officer – Board of Directors
Layer 2	Administration – Commercial Manager – Promotion – Public Relations – Marketing – Financial Controller – Personnel – Quality Control – Research & Development – Project Development – Site Management – Design & Architecture – Acquisitions
Layer 3	Managers: - Business Development – Group Marketing – Relations Domestic – Relations International – Communications – Information Technology IMS – Technical Engineer – Purchasing / Stock Control – General Administration – Maintenance Engineer — Work Place & Safety
Layer 4	Process Technicians: Team Leaders Team Specialist – Senior Controller / Trainer – Senior Operators Support Operators – Trainee Operator – Administration Support Staff

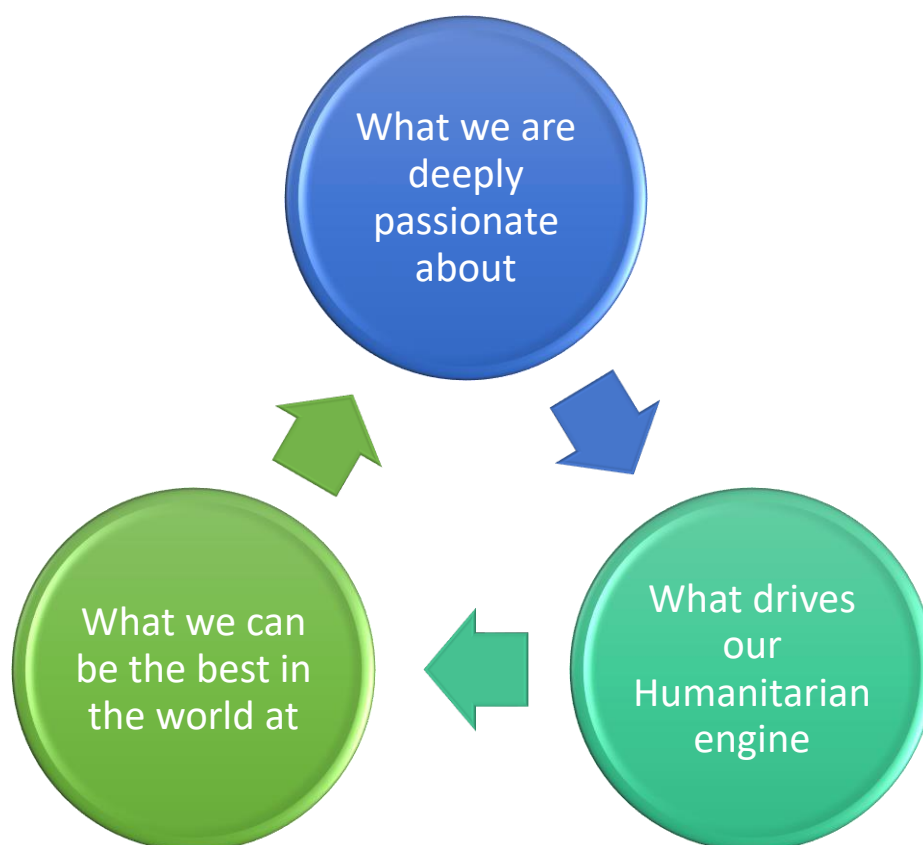
TEAM STRUCTURES WILL ENCOMPASS ALL LEVELS

ACTION PLAN:

STRATEGY:

Pascas Foundation (PNG) Inc identifies drivers to a successful strategy as:

- Advancement of the Education and Health Sectors awareness and capacities.
- Commence growing the numbers of teachers, nurses and doctors through scholarships
- Build education centres while developing curriculums.
- Introduce education and health centres with capabilities and capacities required by communities.
- Education and Health Sector expertise to double in numbers, then double again.
- Ownership of the freehold land and buildings, or very long secure land leases, from which to provide services in education and health.
- Solar electricity with batteries as required.
- Broadband Internet bandwidth on demand for all students and families.
- Superior technology suited to the geographic conditions and other conditions that prevail.
- Outsource services, engineering and equipment locally where possible.
- High levels of security.
- These endeavours are for ALL the people of Papua New Guinea.
- Research and development continually ongoing.
- Access to diverse media content – communication and involvement by all.

PASCAS FOUNDATION focuses upon:

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GOALS & MILESTONES SCHEDULES:**SHORT TERM GOALS Year 1**

- ✓ Consolidate our management team.
- ✓ Establish our brand name and market appreciation for our endeavours and services.
- ✓ Establish that our Corporate Shared Values positions us as an EXCELLENT Foundation.
- ✓ Meet our milestones and exceed our goals.
- ✓ Identify specific market penetration strategies for other products and industries.
- ✓ Monitor customer expectations and satisfaction levels.
- ✓ Enhance the Foundation's objectives and services in response to people's needs, requests and issues.
- ✓ Develop complementary programs to grow the potential for all involved.

MEDIUM TERM GOALS Years 2 - 4

- ✓ Bring operating budgets into line with management objectives for both schools and health facilities.
- ✓ From then on, maintain a balanced budgeted cash flow.
- ✓ Fully establish the market presence as per our identified market plan with a focus on the needs and goals for each province throughout Papua New Guinea.
- ✓ Meet budgeted program guidelines.
- ✓ At all times understand the vision of the Foundation, its humanitarian objectives and targets for consistent growth in the sectors of society that it is focused upon.

LONG TERM GOALS Years 5 - 6

- ✓ Crystallise the value of the humanitarian projects by way of expansion into other neighbouring countries.

	MILESTONES	IN MONTHS
1.	Achieve targets as set out in the financial feasibility.	
2.	Management team formalised.	2
3.	Production and delivery teams bedded in.	3
4.	Communications plan finalised, costed, approved and implemented.	3
5.	Commence sites acquisition and construction in accordance with financial feasibility.	
6.	First education and health facility opened within communities.	4
7.	Format of programs and range resolved with a program of priorities.	6
8.	Product accreditation and endorsements achieved.	6
9.	Third party endorsement from peer review.	6

Key Performance Indicators (KPIs) based on Critical Success Factors (CSFs)

CSFs	KPIs
Attainment of pre-determined goals.	<ul style="list-style-type: none"> ✓ Expenditure within 10% range of budget. ✓ Expenses not exceeding budget. ✓ Projects implemented within proximity of budget timing.
Comprehensive planning for the future.	<ul style="list-style-type: none"> ✓ Business Plan always updated for 5 years ahead. ✓ Comprehensive new plant and equipment and upgrade plan for 5 years ahead. ✓ Information distribution always being updated.
Financial stability – Foundation being humanitarian in focus.	<ul style="list-style-type: none"> ✓ Budget cash flow variance <10%. ✓ Business Plan with > 15% of outcomes.
Positive perception by the market.	<ul style="list-style-type: none"> ✓ Education – student and teacher satisfaction. ✓ Health – patient / friends and clinician satisfaction. ✓ Positive community reporting. ✓ Invitations to participate in showcases and forums.
Good understanding of market requirements.	<ul style="list-style-type: none"> ✓ No orders lost because of “missing” features. ✓ Sales meeting budget forecast.
Understanding of significant, relevant, innovative life style pathways.	<ul style="list-style-type: none"> ✓ Ability to bring this awareness to all. ✓ Competitors attempting to copy or make use of revelations.
High quality product.	<ul style="list-style-type: none"> ✓ Information provided being always in truth – accurate. ✓ Updates being addressed within a few days.
Superb team work.	<ul style="list-style-type: none"> ✓ Absenteeism low or < 1 day a year per person. ✓ Consistent enthusiasm. ✓ Consistent quality with attention to detail. ✓ No lost time injuries.
Reliable supply & service chain.	<ul style="list-style-type: none"> ✓ Suppliers offering unsolicited innovation. ✓ Supplier’s products arriving < 5 days late. ✓ Spare parts for service available < 5 days after order. ✓ Change to external service support agents < 1 per year. ✓ Primary response to customer’s service requirements < 24 hours, any day, anywhere.
Being an employer of choice.	<ul style="list-style-type: none"> ✓ Job applications arriving unsolicited. ✓ Zero resignations due to dissatisfaction with the Company. ✓ Employees introducing friends of high calibre as potential employees.

The SWOT ANALYSIS OVERVIEW:

SWOT ANALYSIS	
Strengths of our Foundation:	We can utilise these strengths as follows:
Humanitarian fund allocation capabilities.	Large scale investment into the education and health sectors, with broad distribution of higher education for all sectors of society.
Weaknesses of our Foundation:	These weaknesses will be overcome as follows:
Limited experience within the Papua New Guinean landscape.	Gain in the field expertise within the Papua New Guinea landscape through operatives within the education and health sectors within PNG.
Opportunities open to our Foundation:	Will be grasped by us as follows:
Greater development of the education and health sectors.	Opening up for more opportunities to enter other sectors within Papua New Guinea.
Threats facing our Foundation:	Will be avoided as follows:
Governmental regulation and opposition.	Supersede the market with more advanced techniques, technology and proven performance. Effective negotiation with government and other stakeholders.

RISK ANALYSIS:







The key risk issues that are identified in the above SWOT Analysis have been prioritised and the risk mitigation management implementations are summarised as follows:

- Lack of facilities within the education and health sectors throughout Papua New Guinea.
- Subsidising consumer costs through scholarships for higher education.
- Subsidising patient's costs through subsidising running costs of health services being provided.
- Engaging with local landowner and leaders of communities for support.
- Creating local employment while expanding the availability of needed services in education and health.
- Adhering to governmental regulations.
- Remaining non-political – not being aligned to any one political party.

MARKET PENETRATION:

The Foundation's growth is humanitarian-driven rather than product-driven. Customer needs and wants have been researched and the Foundation's services and products are focused on fulfilling customer needs.

At this point, consumer needs have been assessed by interaction between companions of the Foundation and people throughout many communities. The Foundation has adopted a Market Planning Process to develop and grow its data base. This entails:

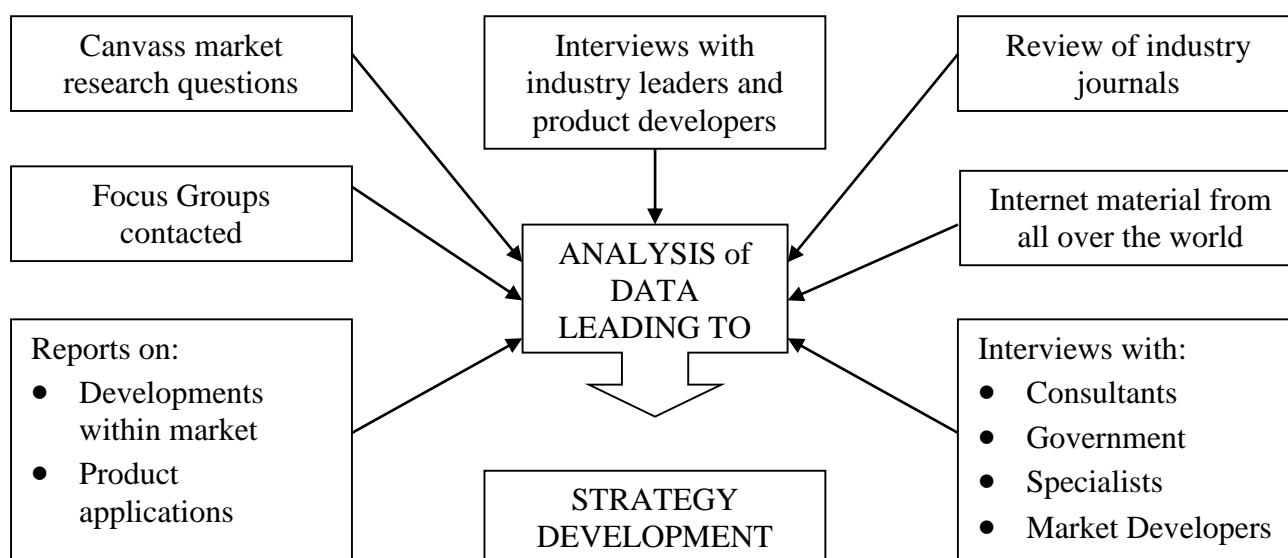
MARKET PLANNING PROCESS	
PREPLANNING REQUIREMENTS 	<ul style="list-style-type: none"> ● Identify markets for products and services. ● Determine Foundation's goals and expectations. ● Establish objectives.
SITUATION ANALYSIS 	<ul style="list-style-type: none"> ● Identify education and health needs. ● Analyse what is already established and delivering. ● Identify markets, segments, size and share. ● Identify inside and outside influences. ● Analyse distribution. ● Analyse market coverage. ● Analyse for ongoing improvement. ● Evaluate marketing communications. ● Analyse positioning as an organisation.
PROBLEMS and OPPORTUNITIES 	<ul style="list-style-type: none"> ● Determine marketing success factors. ● Identify key problems and opportunities.
SEGMENT PRIORITY 	<ul style="list-style-type: none"> ● Determine education and health segment priority. ● Establish business / service direction by segment. ● Establish objectives by segment. ● List assumptions and restrictions – and then investigate.
STRATEGIES and TACTICS 	<ul style="list-style-type: none"> ● Develop strategy options. ● Select strategies. ● Develop tactics. ● Schedule and budget tactics.
MARKETING PLAN EVALUTAION 	<ul style="list-style-type: none"> ● Estimate needs and related costs. ● Prepare cost benefit analysis and profit projections.
CONTROLS and MEASUREMENTS	<ul style="list-style-type: none"> ● Establish controls and measurements. ● Analyse management effectiveness.

MARKET RESEARCH:

The Foundation market research has focused upon:

- ✓ The people of Papua New Guinea needs and motivation.
- ✓ Student, teacher, lecturer, doctor, nurse, allied health and administration – how does our revelations and services solve their problems.
- ✓ Market segment and industry characteristics.
- ✓ Market sizes and value – volumes and value of units in given segment.
- ✓ Services and products awareness and sensitivity.
- ✓ Importance of convenience and relevance.
- ✓ Willingness to consider a new processes and awareness.
- ✓ Branding and awareness.
- ✓ Education and health sector direction, attitudes and stigmas.
- ✓ Government initiatives and attitudes.
- ✓ Overseas attitudes and trends.

Data was sourced using the following market research methodology:



Secondary data supported the following:

Government attitude is supportive of the introduction of this Foundation's initiatives.

The potential market for the Foundation's initiatives is quantifiable.

The market share that this Foundation is targeting is readily achievable.

Professional opinion enforces the Foundation's decision to proceed.

Specific early entry markets have been identified to have the Foundation focus upon.

Findings support the focus that the Foundation's marketing strategy is and how to deal with issues relating to the products and services being introduced.

Attitudes and trends are similar in the domestic market as well as relevant overseas markets.

Primary data revealed the following:

A lack of awareness of the revelations and service application.

A desire for convenience in the provision of educations and health services.

A desire for simple access and use of education and health services.

A lack of knowledge of how to benefit from the revelations and advancement in services.

A lack of brand awareness.

Pricing is acceptable for services proposed as they meet the market, so to speak.

Strong interest from the market segments in which the Foundation is to introduce its services.

Early product users have been identified.

Brand name development and awareness program has been dealt with.

Customer support services have been resolved.



MARKET SEGMENT to INTRODUCE the FOUNDATIONS OPPORTUNITIES:

PHILOSOPHY

To see Papua New Guinea's communities evolve, grow and thrive in living standards, quality of life, physical, mental and spiritual health in the Education and Health Sectors and beyond, and to inspire the residents to excel in all areas of life, family and community.

By supporting the education and health sectors in Papua New Guinea, Pascas Foundation (PNG) Inc is to position the citizens in society to live a progressively improving quality of life and standard of living.

MARKET

The market for Pascas Foundation (PNG) Inc is the entire nation, 9 million citizens, where all students and citizens are affected by the availability of health services, through hospitals and aid posts. The way forward involves the advancement of high schooling resources and curriculum to bring about a larger cohort of qualified students to progress through higher education to deliver more qualified staff for all the levels and sectors of the health industry.

COMPETITION

One may anticipate that all of the not-for-profit and governmental agencies may welcome the initiatives of Pascas Foundation (PNG) Inc.

MARKETING

The marketing activities to promote the long term plans and projects of Pascas Foundation (PNG) Inc may include the following:

- Social media marketing
- Written materials, books and magazines
- Video promotions
- Movies
- Advertising in community newspapers
- Advertising at schools and hospitals
- Community billboards advertising
- Seminars
- Promotional activities in expositions, school and hospital open days

INTERNET MARKETING:**eCOMMERCE STOREFRONT**

This is an introduction to the website marketing platform to be developed by this Foundation.

Human nature by default has been programmed to be socially active to a certain extent. Some people are more active, while others are less so!

However, people have always been looking for ways to connect and network with each other. And, in this age of digitisation, people have found ways to be socially active on the internet, which is possible with the advent of the numerous social networking platforms and apps. Here are more than 100 site options:



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GROWTH IN THE FOUNDATION'S SERVICE AVENUES BEING:

The Foundation will grow its field of influence by services:

Providing evolved and enhanced services to existing customers – the community.

Existing services to new customers sourced through market expansion avenues.

New products and services to existing customers.

New products and services to new customers.

Expand the marketing territories.

GROWTH STRATEGY	
Market Penetration	<ul style="list-style-type: none"> ● Increasing existing customer usage through: Implementing price incentives on a sliding scale for increased use of products / services. Increasing the rate of product / service obsolescence. Increasing the size of unit of purchase. Identifying alternative uses for products. ● Attracting clients / participants from competitors through: Differentiating products / services from our competitors. Reducing fee structure. Increasing promotional effort.
New Market Development	<ul style="list-style-type: none"> ● Developing new geographical markets, through: Expanding our business regionally, nationally and then internationally. Franchising and licensing our business and products (without fees!). Joint venturing with others in new markets. ● Developing new market segments through: Getting referrals. Strategic alliances. Promoting our services in alternative media forms. ● Converting potential customers that currently do not use our products / services through: Implementing reduced fee trial use of products / services offered. Identifying alternative uses for our products and services. Reviewing fee and price structure and position our business at either the upper or lower ends of the market by brand separations and separate marketing programs.
New Product Development	<ul style="list-style-type: none"> ● Develop new features for products and services. ● Develop variations to existing products and services. ● Develop new products and services aimed at identified markets.
Diversification	<ul style="list-style-type: none"> ● Buying a related business (health centres and education centres). ● Using existing distribution network to grow innovations. ● Stability development. ● Grow new products and business entities.

MOSAIC PROFILING: What is your mosaic profile looking like?

Mosaic is a quantitative framework to measure the overall health and growth potential of private companies using non-traditional signals. The Mosaic score is comprised of 3 individual models — what we call the 3 M's, each relying on different signals (although all the signals utilised are not revealed for obvious reasons).

Market

The quality of the market or industry a company competes in is critical. If you are part of a hot industry, that serves as a tailwind to push you along. Conversely, being in an out of favour space means fewer investors, partners, media, and more. The market model looks at the number of companies in an industry, the financing and exit momentum in the space, and the overall quality and quantity of investors participating in that industry.

Money

The money model assesses the financial health of a company, i.e. is it going to run out of money? Look at burn rate, the quality of the investors and syndicate that may be part of the company, its financing position relative to industry peers and competitors, and more.

Momentum

The final model is momentum, look at a variety of volume and frequency signals including social media, news / media, sentiment, and partnership and customer momentum. Look at these on an absolute and relative basis vs. peers / industry comparables. The relative piece is critical as it ensures that, for example, enterprise software companies who may get less media attention or who spend less time on social media are not penalised versus consumer-focused tech companies.

How is mosaic used?

Corporate Innovation

Pinpoint fast-growing private companies to understand viable business models, products and technologies

Corporate Strategy

See fast-growing markets and industries before anyone else to inform executives on strategic decisions

Competitive Intel / Market Research

Assess the health of start-ups competing in your industry to advise your build, buy, or partner strategy.

Corporate Development and M&A (mergers and acquisitions)

Monitor the health and growth potential of possible acquisition targets as part of due diligence process

Corporate Venture Capital

Identify the start-ups with the highest growth potential to satisfy your corporate investment philosophy

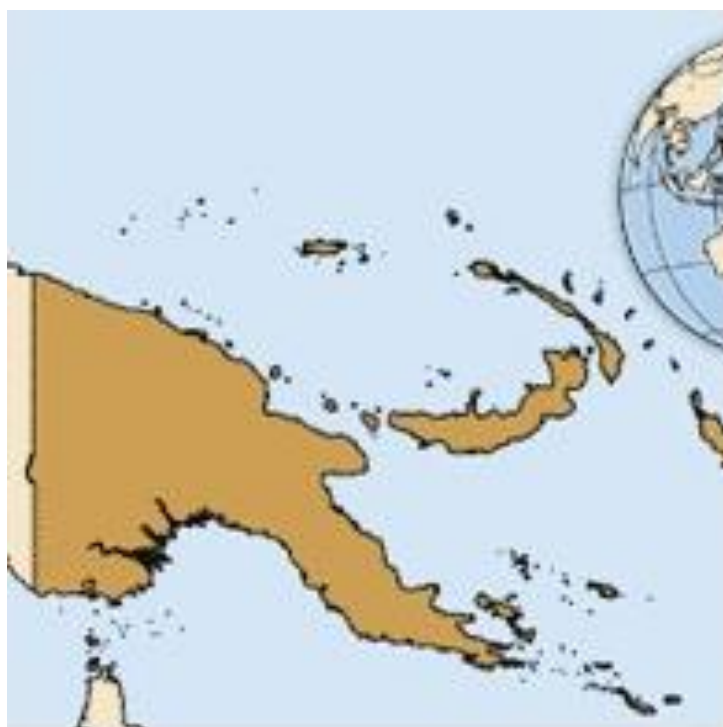
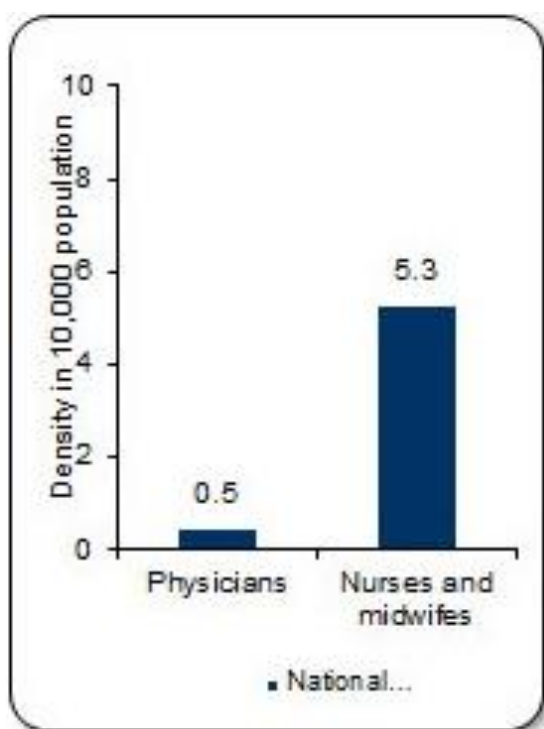
World Health Organisation Report on Papua New Guinea's Health System

<https://www.who.int/workforcealliance/countries/png/en/>

Papua New Guinea suffers from a critical shortage of human resources for health. Most recent estimates of health worker densities reflect 0.5 physicians per 10,000 population and 5.3 nurses per 10,000 population (WHO, 2008). Health services in Papua New Guinea are primarily funded by the federal government.

The health workforce is characterised by:

- an aging workforce
- low numbers of critical cadres, such as midwives and community health workers
- a de-motivated workforce due to poor working conditions including low wages and poor physical infrastructure
- insufficient training capacity to produce the number of health workers to meet population needs
- mal-distribution of specialist clinical and technical skills, where 30% of skilled health professionals occupy administrative and management positions.



Major challenges to HRH (Human Resources for Health) development include: a high level of fragmentation in the institutional and fiscal relationships between national, provincial, and lower levels of government; and an unclear allocation of responsibilities for service delivery.

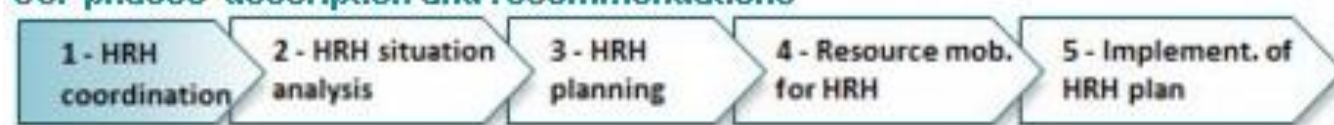
Papua New Guinea recently developed a new National Health Plan (2011-2020) that is meant to address some of the aforementioned challenges.

Key HRH objectives in the plan include:

1. improving service delivery including reviewing current health worker distribution, redistributing workers by skill set, increasing skill mix, introducing incentive schemes, and ensuring clinical supervision in accordance with national health standards;
2. strengthening partnerships and coordination with stakeholders including introducing a National Public Private Partnership Policy; and
3. strengthening health systems and governance including developing a National HRH Policy and Plan, capacity building of training institutions to reduce attrition rates and provide appropriate health worker cadres, increasing the output of qualified health workers to meet population needs such as increasing the number of nurses, midwives, and community health workers, developing and implementing an HRH information system, and developing workforce recruitment strategies.

COUNTRY COORDINATION AND FACILITATION (CCF) IN PAPUA NEW GUINEA:

CCF phases' description and recommendations



The Country Coordination and Facilitation principles and process have been introduced to PNG through its participation in an orientation meeting, but due to the reforms and other administrative issue within the MOH (Ministry of Health), the CCF process is still awaited to be launched in true spirits.

HUMAN RESOURCES FOR HEALTH PLAN

Papua New Guinea is expected to start the HRH planning process soon.

World Vision Report on Papua New Guinea's Health System

<https://www.worldvision.com.au/global-issues/work-we-do/poverty/our-approach-to-health-in-papua-new-guinea>



Health Challenges in Papua New Guinea

In Papua New Guinea, there is low awareness of improved health and hygiene practices. Combined with difficulties accessing adequate health services and facilities due to remote locations and under-resourced health systems, this creates poor health outcomes.

The country's infant mortality and childhood malnutrition rates are the highest in the Asia-Pacific region. A staggering 48% of all children show signs of growth stunting.

Health outcomes for pregnant and lactating women are also poor and, although on the decline, maternal mortality remains high.

Tuberculosis cases are the highest in the Pacific region and there has been a worrying increase in drug-resistant strains of the disease.

Poor access to water, sanitation and hygiene infrastructure, coupled with low awareness of healthy hygiene behaviours, also contributes to a high burden of illness and disease.

Papua New Guinea Health Statistics

60% of people lack access to safe and clean drinking water

53% of women give birth in a health facility

23% of TB cases are children

Our Work in Health and Nutrition

With support from the Australian Government, we're working to improve community health and nutrition in Papua New Guinea – particularly for mothers, newborns and children under five.

Increasing awareness of good health and nutrition is central to our approach. We work with local communities to educate them about the importance of eating a balanced diet, often staging cooking demonstrations using locally available ingredients.

World Vision Community Health Resource Persons also facilitate household visits and community awareness sessions to improve basic health knowledge. These provide parents with important information about everything from pregnancy care and newborn immunisation, through to awareness and treatment of infectious diseases.

Increasing access to essential health services is another key aspect of our approach. We provide pregnant and lactating women with access to vital perinatal care, and children and newborns receive important health and nutrition monitoring and support. Community Health Resource Persons also assist in providing timely patient referrals – increasing access to testing and treatment for diseases like HIV and malaria.

Much of our health work in Papua New Guinea also involves tackling tuberculosis. We're partnering with the Papua New Guinea Health Department, The Global Fund and the Australian Government to strengthen local health systems and provide appropriate treatment for people affected.

Papua New Guinea Health and Nutrition Project

Particularly focused on the health of mothers and children, our Papua New Guinea Health and Nutrition Project sought to improve community health and nutrition – and reduce incidences of HIV and other illnesses – over the period 2014-17.

Funded by the Australian Government, the project worked with communities in the National Capital District, Autonomous Region of Bougainville and Madang and Morobe Provinces to improve the health of 24,372 people.

We're now working on the design of a new Australian Government-funded project: the Caring for Nutrition Project. Based in Port Moresby and the Autonomous Region of Bougainville over the period 2017-22, the project aims to further improve maternal and newborn child health and nutrition.

It prioritises community involvement and ownership at all stages to ensure sustainable outcomes:

- increased adoption of recommended feeding and care practices for children under two;
- increased men's adoption of caregiving and gender-equitable practices; and
- increased access to health services for pregnant and lactating women.



Papua New Guinea Health and Nutrition Project highlights

28,628 people provided with access to essential medicine and treatments, including HIV treatment

200 people trained as community health workers and birth attendants

Consistent reductions in malnutrition across project locations

Below:



Bianke, a Community Health Resource Person, works with parents in her community to help improve awareness of good nutrition.

Improving Child Nutrition

Bianke is a World Vision Community Health Resource Person. She's passionate about improving the health of people in her community – especially growing children.

Bianke believes a community bias towards foods high in sugar often means that children and families consume little else of nutritional value.

“We’ve noticed, that most of the time they eat more of the ‘energy food’ – once they eat it, then they feel like they are full. They don’t regard other foods as important,” she says.

In her role, Bianke also monitors the health of children in her community. She says that many underweight babies and children often do not consume enough protein.

Because of this, Bianke works with her community to help parents understand the value that different foods – like eggs and vegetables – offer to a balanced diet and how often to eat them. She also runs cooking classes and other workshops to demonstrate simple, nutritious recipes using locally available ingredients.

“The aim is to educate them. Once they realise that these other foods are important as well as the energy that they are taking, then that makes a difference,” she says.

World Vision Report on Papua New Guinea’s Education System

<https://www.worldvision.com.au/global-issues/work-we-do/poverty/our-approach-to-education-in-papua-new-guinea>



Obstacles to Education in Papua New Guinea

In Papua New Guinea (PNG), **primary school attendance is at 63.4% for boys and 56.5% for girls.**

Early childhood education is foundational for children’s learning, but there is little to no access to this. This means most children are behind before they even attend their first class.

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Once they do start school, many children need to walk considerable distances or catch several buses. This is a concern for parents as public transport can be unsafe. Limited classroom resources and a lack of trained teachers mean education quality remains low. In addition, parents often have limited capacity to facilitate their children's learning as the result of illiteracy.

With funding provided by the Australian Government, we're actively increasing the quality of education for children. We're providing teachers and parents with training, facilitating community groups and creating community learning centres. We're bringing communities together to give children a strong foundation for learning and provide better opportunities for future generations.

Our Papua New Guinea Education Project

Funded by the Australian Government, World Vision's PNG Education Project ran for its first phase from 2014-2017. It was implemented across 62 communities in Port Moresby, Madang Province and the Autonomous Region of Bougainville.

The project established community-run education management committees, who were then responsible for co-coordinating and setting up community learning centres (CLCs).

Run by volunteer teachers, CLCs provide early childhood care and development for children aged three to six. They also provide basic education improvement classes and support sessions for children aged six to 14.

The project provided volunteer, elementary and primary teachers with essential training. Parents – particularly mothers – received literacy and life skills training, allowing them to play a more significant role in their children's learning.

Education management committees are also responsible for organising fundraising activities, working bees and awareness raising. These activities help to sustain the CLCs beyond the life of the project and ensure parents understand the importance of their children's education.

Select Project highlights

5,476

children attended classes

at community learning centres from 2014-17

4,007

people got involved

in community awareness activities from 2014-17

89.8 percent school readiness

among CLC attendees in 2017, versus 78.4 percent at baseline

Early childhood education and adult literacy

Through the PNG Education Project, we partnered with local organisation Buk Bilong Pikinini to bring literacy programs to communities surrounding Port Moresby where education facilities are limited. As part of this, locals set up a CLC where children learn fundamental literacy and numeracy skills.

Rose, the CLC's head librarian, is pleased to see how far the students have come. "We see plenty of children – they improve in their readings, their spelling, their pronunciation of words," she says. "They catch up very quickly."

Many teachers are noticing how well the students are doing when they start school. "When we are graduating [the children] and sending them out to elementary school, we see the feedbacks that the children that are graduating from our library are more advanced," Rose adds.

Nancy, the mother of a student at the CLC, agrees that the opportunities offered to her daughter now are vastly better than before. Nancy has also decided to take advantage of the adult life skills and literacy training.

"The parents now are coming, attending this library," Rose says. "They can see that they have learnt a lot. That really helps them."

The community is now working to ensure the sustainability of their CLC beyond the life of the project by running a small market outside the facility, with stallholders' fees going towards running costs.



Above: Students engrossed in books at the Buk Bilong Pikinini library.

The importance of quality education

Our education work in PNG does much more than provide children with learning opportunities; it is changing the way communities think about education.

Parents are now taking an active role in their children's education, participating in literacy training and fundraising activities and advocating for education. Families and communities across the country are recognising the importance of education and the opportunities it provides. Most significantly, communities have taken ownership of their learning programs.

With support from the Australian Government, World Vision is continuing to invest in education in PNG. Our projects will focus on increasing community demand for quality education, improving elementary teacher equality, increasing access to PNG-specific learning materials and strengthening the education sector to share knowledge and resources.

Below: Five-year-old Alumeki is one of the CLC students.



<https://www.unicef.org/png/what-we-do/education>:

The Challenge

Limited early learning opportunities for young children with only 42% attending pre-primary school.

More children than ever before are now enrolled in elementary, primary and secondary schools in PNG, but many of them do not perform at their grade level. About a quarter of the children aged 6 to 18 are still out of school, with fewer girls going to school. Primary school transition rate into lower secondary school is only 56% (Girls: 50%).

UNICEF's education programme supports education opportunities for all children so they can enrol in and stay in inclusive early childhood development centres and schools to complete the basic education cycle.

Universal Quality Basic Education (Child Friendly Schools): To ensure children's rights to quality education, UNICEF supports and promotes learning environments which are conducive to teaching and learning. UNICEF supports evidence-building on out-of-school children to identify barriers to education and inform policy. National quality standards for early childhood, elementary and primary education have been developed with technical and financial assistance from UNICEF.

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To promote violence-free learning environments, UNICEF supports training school counsellors and encourages positive discipline in schools in line with the government's behaviour management policy, which was developed with the support from UNICEF.

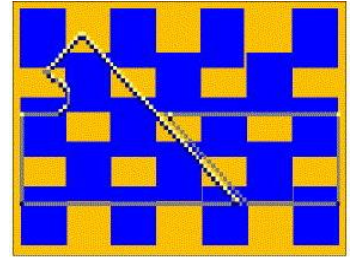
Education in Emergencies: To ensure disaster-affected children are able to resume classes the soonest and to return to a sense of normalcy after an emergency, UNICEF assists the Government of Papua New Guinea (GoPNG) in preparing for and responding to disasters and climate change through the establishment of safe schools. The UNICEF response to the 2018 earthquake in the Highlands for example allowed nearly 7,000 children to return to classes. These children also benefitted from student and teacher supplies as well as recreational materials.

Inclusive Early Childhood Development (IECD): UNICEF assists the GoPNG in the establishment of an early childhood care and development policy, pre- and in-service early childhood teacher training, development of an inclusive early childhood education curriculum, and the operationalisation of national minimum operating standards for IECD.

UNICEF also collaborates closely with non-governmental and faith-based organisations in 6 provinces to set up IECDs to give young children the best start in life.



REEFWOOD CRAFTWORKS



Tables



American Beech Dining



Chess Dining



Ti Tree Table
with Bark Picture



Ancient River Gum, SilverAsh,
Flame She Oak

Chairs



China Chair



Regency



1920



Regency2

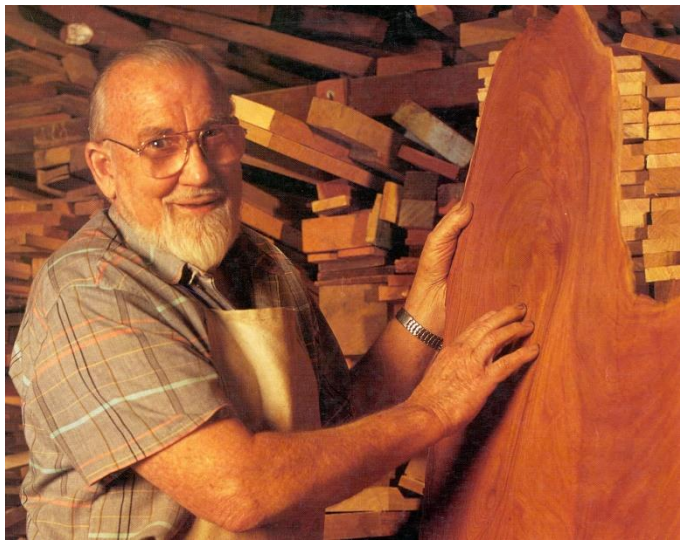
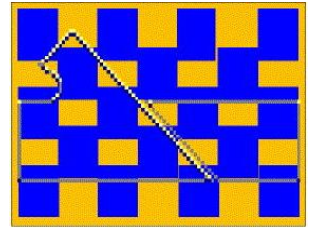


Lloyd Wright



Cedar Dining

REEFWOOD CRAFTWORKS

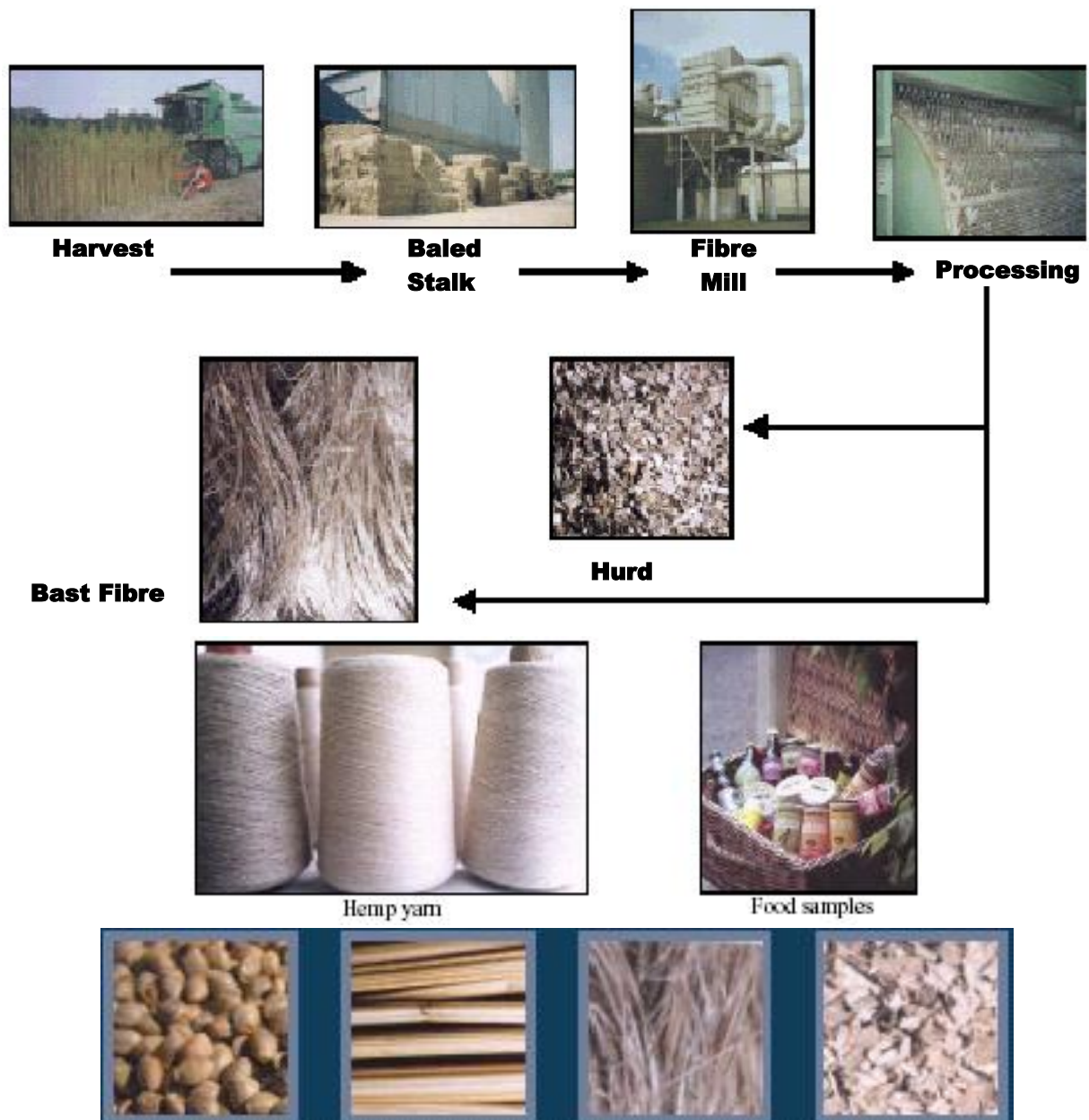


Value adding Natural Resources!

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ECOFIBRE INDUSTRIES



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HYDROPONICS

Fruit and Vegetables	Traditional hydroponics - average per sq mt.	Rotating Growing System Hydroponics - average per sq mt	Percentage Increase Up To	Increases in kilos per sq mt.
Strawberries	5 - 8 kilos	123 kilos	1792%	117 kilos
Ice Berg Lettuce	72 kilos	619 kilos	760%	547 kilos
Tomatoes	45 kilos	250 kilos	456%	205 kilos



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NEW BIOSPHERE

AGRICULTURE

MORINGA



GRAM FOR GRAM
MORINGA
LEAVES CONTAIN:



7 TIMES THE VITAMIN C
FOUND IN ORANGES



4 TIMES THE CALCIUM &
2 TIMES THE PROTEIN
FOUND IN MILK



4 TIMES THE VITAMIN A
FOUND IN CARROTS



3 TIMES THE POTASSIUM
FOUND IN BANANAS

Fresh drumstick fruit
Moringa seed
Moringa leaf
Moringa seed kernel
Moringa soup powder

Drumstick powder
Moringa seeds(PKM1and PKM2)
Moringa pickle Moringa tea powder
Moringa cake powder
Moringa Juice powder

Moringa oil
Moringa leaf powder
Moringa fruit powder
Moringa root
Moringa capsule

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TINY OIL MILL

Groundnut



(Kernels) 46 to 48%

Castor Seed



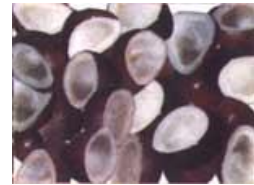
40 to 48%

Sunflower



32 to 40%

Copra



62 to 68%

↓
Groundnut Decorticator
Peanuts



↓
Sunflower Cracker or Palm
Nut Cracker



↓
Copra Cutter



Oil Seeds & % of Oil

PALM
KERNEL



38 to
45%

SESAM



50 to
56%

RAPSEED



38 to
45%

MUSTARD



38 to
45%

LIN
SEED



40 to
50%

COTTON
SEED



18 to
22%

SOYA
BEAN



18 to
22%

PALM
FRUIT



20 to
22%

↓
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NEW BIOSPHERE

AGRICULTURE

The Marvellous Mushroom.

Mushrooms are unique amongst other vegetable crops in that they are grown in a totally artificially controlled atmosphere. Cropping is not dependent on the climate. Mushrooms are not seasonal and are available all months of the year. Of course, small growers without sophisticated climate control systems cannot grow over the hotter summer months.



Estimated amount of water required for producing 1 kg of fresh oyster mushrooms using rustic technologies, in comparison with that for other food and forage crops (Martínez-Carrera *et al.*, 1998).

Product	Litres of water/kg	Protein content _a	Litres of water per gram of protein
Oyster mushrooms (<i>Pleurotus</i>)	28	2.7	1.0
Potatoes	500	2.1	23.8
Wheat	900	14.0	6.4
Alfalfa	900	6.0	15
Sorghum	1,110	11.0	10.0
Corn	1,400	3.5	40.0
Rice	1,912	6.7	28.5
Soybeans	2,000	34.1	5.8
Broiler chicken	3,500	23.8	14.7
Beef	100,000	19.4	515.4



Mushrooms are the perfect food for everyone!

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NEW BIOSPHERE AGRICULTURE



APIARY

**BEEKEEPING
&
HONEY**



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A collage of four images. The top-left image shows a basket filled with various fruits like apples, bananas, and oranges, along with bags of grains. The top-right image is a cartoon drawing of a smiling bee wearing a chef's hat and apron. The bottom-left image shows a large crab on a grill, with a piece of salmon and vegetables cooking nearby. The bottom-right image is a bowl of fresh fruit, including strawberries, kiwi, and pineapple.

Life Pack long life shelf stable foodstuff, safe, nutritious, wholesome, high quality, that require no refrigeration to maintain consistency.

With no refrigeration required, previously unserviceable markets become accessible. For example; fresh vegetables processed in the Pacific Basin can be exported to Middle East, Asia or even Europe.

TASTE of HEALTH

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Pascas Food Basket



Eat the Colors of the Rainbow

Fresh is Best!



When and where as required!
Pacific Basin Food Basket

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Cooperatives for the Local People

Cooperative arrangements within communities may be focused upon small area enterprises through to whole of nation endeavours to bring to the global markets high volumes of quality goods derived through value adding processes applied to natural resources and regional produce from the land, river and sea, encapsulating all elements of farming and animal produce.

Microfinance typically engages a cooperative of around five women when financing home enterprises. A cooperative is particularly useful when local fishermen bring their catches together at canneries for preparation to market their fish to foreign markets.

The introduction of 'Craft Creations' is to enliven the community's recognition of their high quality traditional skills and then enable their customary craftware to be globally marketed through a cooperative of their own making.

This is all about cooperatives to bring to the fore traditional and innate skills that fulfil needs for people around the globe, not just the local village. A cooperative may embrace several nations.

Natural resources that may be used in producing high quality goods in large volumes include:

Forrest logs processed into high quality furniture in volume for large distribution chains.
 Timber offcuts for high strength laminated beams and reconstituted timber products.
 Local building systems utilising local resources for durable housing – local market solutions.
 Hydroponics particularly for produce that is not native to the area and its climate.
 Aquaculture in rivers, estuaries and sea to mitigate depletion of ocean resources.
 Traditional home produce being increased in volume to provide famine relief worldwide.
 Hemp production to be on scale to enable volumes sufficient for manufacturing processing.
 Cocoa, coffee, moringa, sandalwood, tea, vanilla, plus others, cropping to be of commercial scale, cooperatively run. All farming and animal produce come into the equation for cooperatives.

What is available within a region and what may be introduced can now be thoroughly appraised and reviewed scientifically through local endeavours and with the support of research organisations such as CSIRO of Australia, increasing commercial options and products.

Nothing beats the insight and wisdom of the locals. Their FEELINGS, as well as our own, are to be embraced. Our feelings are the greatest guide as to how and what we are to embrace.

Education at all levels for all ages is our never ending journey. How it has been in ages gone by is not how it will continue. Dynamic change is unfolding and for those who embrace change, our futures are enticing, for those who don't they will have difficulties. We are to embrace and value add our natural resources, we are not to rape and pillage our environment, the forests are to remain, the rivers clean and our oceans are to restock with fish.

Now is the time for nation building, now we are to embrace self-sufficiency without the need for foreign goods and services. We have all we need within us and within our environment, so let us build the way forward for all within our community and show the world how it is to be.

Value adding Natural Resources!

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<http://www.spbdmicrofinance.com/how-it-works>

Microfinance

SPBD is a network of microfinance organisations working in Samoa, Tonga, Fiji, Solomon Islands and Vanuatu dedicated to eradicating poverty by empowering women in poor rural villages with the opportunity to start, grow and maintain sustainable, income generating micro-enterprises.

Philosophy

SPBD's philosophy of lending is based on a **respect for each individual's innate human ingenuity, drive and self-esteem**. It's these qualities that make people creditworthy, not the collateral which traditional banks demand. By providing access to capital, SPBD allows women and their families to pursue their dreams and achieve their full potential. **We provide the opportunities to empower the poorest members of society** to make significant improvements in their lives.

Methodology

Micro-enterprise Development

SPBD provides small, unsecured loans of around US\$400 to groups of rural women, who invest these loans into businesses based on their existing livelihood skills. They are given training, ongoing guidance and motivation for the purpose of helping them to grow these small income generating endeavours so that they can work their way out of poverty. This is a very structured program with clear rules.

Childhood Education

From the second loan onwards, members are encouraged to invest the proceeds of their loans for basic housing improvement and childhood education. SPBD helps to ensure the children of all our members receive a proper education by providing financing to pay for school fees, school uniforms and textbooks.

Housing Improvements

SPBD helps to improve the healthiness of our member's homes by providing financing for basic housing improvements such as obtaining access to electricity, running piped water, proper sanitation, building a secure foundation for their home (instead of a dirt floor) and to place a tin roof on their home (instead of a grass roof).

Savings

It is expensive and difficult for the poor to open bank accounts at traditional commercial banks. SPBD helps our members save for a rainy day and to develop good financial habits by providing a basic savings service. By saving with SPBD, members have a safe and convenient place to make small and regular savings deposits.

Insurance

SPBD offers a loan- and life insurance product to all its members. In the event of a member's death, her family receives a benefit. This assurance of no hardship on the remaining family is something that many of our members greatly value.

Peer Group Support

All SPBD members are part of a self-chosen group of four to seven women. In each village there might be two to five SPBD groups. The members of the peer groups support and guarantee one another. They are the first line of approval on all new business plans and loan applications of their group members. They act as weekly guarantors on all loan repayments and they play a vital role in the ongoing guidance and motivation of each SPBD micro-entrepreneur. For example, if a client falls ill, her circle helps with her business until she is well. If a client gets discouraged, the support group pulls her through. This contributes substantially to the extremely high repayment rate of loans made to microfinance entrepreneurs.

Weekly Meetings

SPBD has weekly meetings in the local villages with all its members. At these meetings all SPBD related business takes place, including business training modules, review of business plans, loan applications and approvals, weekly loan repayments, savings deposits, and ongoing business mentoring and coaching.

Competition

SPBD faces limited direct competition as the commercial- and Development Banks each require collateral or a steady income for micro/small business financing. SPBD is one of the only financial institutions able to deliver credit in Samoa, Tonga, or Fiji individually and to provide on a large scale completely unsecured credit to the poor. (Services are opening in other nations, such as Papua New Guinea.)

Clients

SPBD serves women living in both rural and peri-urban areas who are vulnerable to the consequences of poverty. These include single mothers, the unemployed, minorities, the poor in health, the disabled, the unbanked, and potential victims of domestic violence. Of the total number of loans distributed:

- 99% go to women
- 80% go to clients living in rural areas
- 40% go to single mothers

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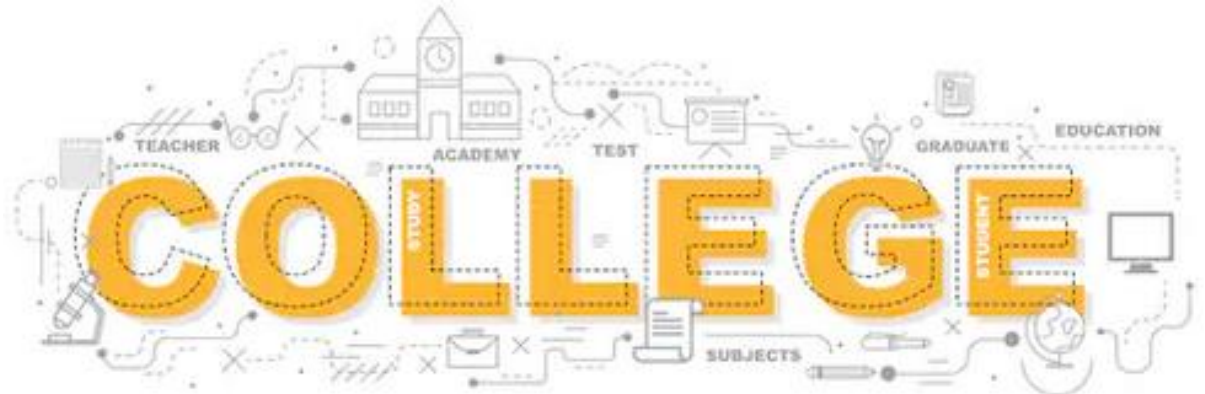
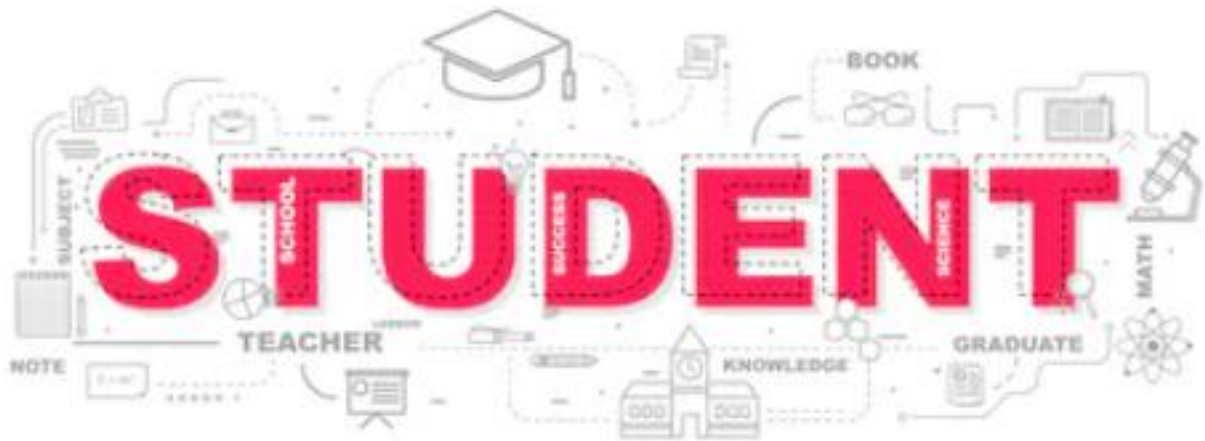
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Healed potential



Insightful Genius

Brilliance!

DYNAMIC

vibrant

perceived truth MoC 960 – relative truth potential MoC 1,480

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