

**RONIM GUT GRUP BILONG YU**



**Setim Gutpela  
Kastom Bilong  
Ronim Grup**

This training series helps community groups (youth groups, farmer groups, women's groups, family businesses, sports clubs, church groups, Ward committees) to run their organisation over a five-year cycle. It shows community groups how to be well-managed, well-governed, and self-reliant. It also shows community groups how to apply to and work with outside organisations that can give support (Government, Churches, companies, resource industries, NGOs). Each training handbook is practical and step-by-step. It leaves the community group with a recipe to follow to put the training into practice.

This training series can be used to directly train people in community groups, provided there is good follow-up mentoring and support to help them put it into practice. However, in most cases the best way to use this training series is to train **Community Development Workers**. A Community Development Worker is anyone who works with and in communities to help facilitate development (e.g., Pastors, Ward committee members, women leaders, volunteers, Government officers, extension workers, community liaison officers, retired public servants, grade 12 leavers). If Community Development Workers know what to do, they can *show* community groups how to do it.

①	<b>KAMAPIM OL PRAIORITI.</b> EVERY FIVE YEARS CONFIRM YOUR GROUP'S VISION AND MISSIONS AND IDENTIFY PRIORITIES TO ACHIEVE YOUR MISSIONS - PRIORITIES TO DO YOURSELF (ROAD A) AND PRIORITIES THAT WILL NEED HELP TO ACHIEVE (ROAD B). AND DEVELOP AN ORGANISATION PROFILE.
②	<b>KAMAPIM OL EKEN PLEN.</b> PREPARE AN ANNUAL PLAN AND BUDGET - AND ANY PROJECT PLANS IF YOU NEED THEM. ACTION YOUR ROAD A PRIORITIES. ACTION YOUR FIVE-YEAR PLAN.
③	<b>SETIM GUTPELA KASTOM BILONG RONIM GRUP.</b> COME UP WITH WOK MAK FOR PRINCIPLES OF GOOD GOVERNANCE. MAMA LO FOR YOUR GROUP. DEVELOP A CONSTITUTION.
④	<b>WOK BILONG MENEJA NA MEMBA NA LIDA.</b> THE ROLES AND RESPONSIBILITIES OF THE BOARD OF MANAGEMENT AND THE MEMBERS OF THE GROUP AND THE LEADERS.
⑤	<b>FINANCIAL MANAGEMENT MANUAL.</b> A PRACTICAL GUIDE TO HELP AN ORGANISATION MANAGE THEIR FINANCES. FINANCIAL PLANNING, CONTROL, MONITORING, AND REPORTING.
⑥	<b>RESEARCH YOUR BUSINESS IDEAS (<i>kamapim bisnis plen part 1</i>).</b> HOW TO WORK WITH YOUR GROUP TO RESEARCH YOUR BUSINESS IDEAS (MARKET RESEARCH).
⑦	<b>ANALYSE AND DECIDE ON A BUSINESS IDEA (<i>kamapim bisnis plen part 2</i>).</b> HOW TO WORK WITH YOUR GROUP TO GLASIM NA SKELIM YOUR BUSINESS IDEAS.
⑧	<b>DEVELOP A BUSINESS PLAN (<i>kamapim bisnis plen part 3</i>).</b> HOW TO WORK WITH YOUR GROUP TO DEVELOP A BUSINESS PLAN.

This training series has been developed by CARE PNG and ACIAR, under the PNG Australia Partnership. Permission is given to use these trainings in part or in full, provided it is not for profit, and so long as CARE PNG and ACIAR are acknowledged.



**#PNGAusPartnership**



**Australian Government**

Australian Centre for  
International Agricultural Research

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**Luk save.** You can use the topic (above) ↑ to find the section you want. The topic is shown at the top of every page in each section.





This participant's handbook is also the trainers' handbook. This means that if you have been a participant then you can use the same handbook (this handbook) to train other people.

This course is designed to be delivered by trainers working in pairs – if possible, a man and a woman. This is because you and your co-trainer can give each other confidence and share the workload.

If you are running this training to train the members of a community group, then it should be for the whole of the group – not just the management committee. For this reason, it is always best to run training for community groups *long ples*. Suggest that other local community groups send key people to attend. And suggest that any other people who assist the community group also attend so they can also help the group put it into practice.

If you are running this training to train Community Development Workers (e.g., Pastors, Ward committee members, women leaders, volunteers, Government officers, extension workers, community liaison officers, retired public servants, grade 12 leavers) then explain to them that although the training has been written to train community group members, it can also be used to train Community Development Workers so they know how to *show* community groups what to do.

### RECOMMENDED NUMBER OF PARTICIPANTS

The number of participants is up to the trainers. Ten participants are enough. If you are working with a partner, you should be able to handle twenty-five participants or more.

### HOW TO TEACH THE COURSE

Before the course visit the venue to check out what it is like. Work out how you and your co-trainer will split the training (who does what). Go through each topic and imagine how each topic will run – create a little movie in your head of what you want the training to look like! And practice so you are ready – have a go at activities you are not confident about with your co-trainer, so you get the hang of it.

At the start of the course give out a copy of this **handbook** to each participant (or at least a few copies of the handbook for each community organisation). This will be theirs to keep so that they can refer to it at any time.

At the start of the course, it is a good idea to do an icebreaker. At the start of a course all participants (and the trainer) feel anxious. **Icebreakers** are short activities at the start of a training course to help people relax and get to know each other. Examples of icebreakers are included at the end of this handbook.

At the start of the course, you will also need to explain the **training objective**. The training objective is the purpose or goal for the course. Be sure to write the training objective clearly on a poster and leave it up on the wall for the duration of the training. The training objective for this course is:

## Ol patisipen bai klia gut hau long halavim grup bilong ol long setim gutpela kastom

During the course it is a good idea to do a **de-brief** with your training partner after each training day so you can talk about what you have done and so you can get ready for the next training day.

During the course it is a good idea to use **energisers** – especially after lunch. Energisers are short activities that help to increase everyone's energy level. *Nogut oli ai slip*. At the end of this handbook there are examples of energisers you can use.

During the course it is a good idea to start each new day with **revision**. Give a summary of what you covered the previous day (or what you have done in the course so far). Then use the 'review ball' revision activity (below).

### 'Review ball' (20 minutes)

Do the 'review ball' activity when it suits you. A good idea is to do it at the start of each day so you can revise everything in the course up to that point. The whole group forms a circle (or break the group into two circles). Ask a question about any topic so far in the course and then throw the ball to a participant to answer your question. After they answer the question, they need to ask their own question and then throw the ball to another participant to answer it. The activity ends when everyone in the group has had a turn. If a participant doesn't know the answer get everyone to help!



If there are experienced people participating in the course, then try and involve them as much as possible. Ask them whenever you can to **share** their thoughts and experiences.

## HOW TO TEACH EACH TOPIC

The topic number and title are at the top of each page

1 hour



At the top a time indicates how long the topic should take. But sometimes it will take longer and sometimes less time.

### Materials

Sometimes there is a *tok save* at the start of the topic if there are any special materials to prepare before you teach the topic.

### Key questions for this topic

Next there are the **key questions** that you want the participants to be able to answer at the end. Tell the participants these questions at the start of the topic and write them somewhere *long ples klia* so that participants can refer to them during the topic. This will help the participants learn what you want them to learn.

	Next is the <b>information</b> the participants need to understand. All of the information for each topic is broken into 'turns'. Each turn has a number on the left side of the page (for example this turn is turn '1'). While you are teaching turn 1 your co-trainer can be preparing for turn 2. When they teach turn 2 you can be preparing for turn 3. And so on. This is called a 'turns approach'.
1	It is best to teach turn by turn with your co-trainer. But when you get more experienced you can teach topic by topic (you teach one topic then your co-trainer teaches the next). Whether you teach turn by turn or topic by topic, make sure that you and your co-trainer cover all the information. Don't skip anything because you might skip something very important. All of the information in each topic is necessary for people to be able to understand the topic. Only when you become experienced can you decide for yourself what information is necessary and what information is okay to skip.
1	 <p>There are also <b>activities</b> and <b>questions</b> for the participants to do that are connected to the information in each turn. Sometimes they are included <i>before</i> the information in each turn and sometimes they are included <i>after</i> the information in each turn. Activities can take a long time if you don't control them so you will need to keep an eye on the clock and give time limits.</p>
	 <p>The 'footprint' sign (look left and up) shows that one turn is finished, and the next turn has begun. Notice that the number on the left has also changed – this means we are now doing turn '2'. If your co-trainer has been teaching turn '1' then the footprint sign tells you that it is now your turn to teach turn '2'.</p>
2	<p>When you explain the information in each turn make sure it is very clear to the participants. This might mean you need to use pidgin (or local language). When you become very familiar with the information in each topic you will be able to style things a little more. In time you will come up with your own training style.</p> <div> <p>Sometimes there will be a trainer's information box with ideas to help the trainer teach the topic.</p> </div>

When you come to the end of the information that participants need to understand you will find the key questions for the topic listed again. Ask the whole group these key questions. If the participants can answer the key questions, then the topic has been a success. Don't forget to see if the quiet participants also know the answers. This is a good time to go back over important information to clear up any misunderstanding.



### Save moa yet

Sometimes there is also an extension activity box. This contains extra information that is not essential. However, people who are interested can go through this in their own time. *Save moa yet.*

### TRAINING JOURNAL

Keep an exercise book to write notes and comments in. This is called a training journal (or training diary). Use the training journal to write down any observations about what works and what doesn't work during the training, or any comments people have made about the training. This will help you to learn from experience so that you are able to improve the course and your training skills for next time.

Write down any questions people have asked that you could not answer. This will remind you to get back to them with the answer. It is very important to get back to people with answers to their questions (even if you have to say you couldn't find an answer!) because it shows you respect them.

Write down the time and date you did each training, and how many people came to each training and their names. This is a valuable record that can be used to evaluate the course and to work out who should get a certificate at the end.

### MATERIALS THE TRAINER WILL NEED TO RUN THIS COURSE

You will always need the following materials whenever you teach this course:

- 1) A copy of this handbook for your own use
- 2) A copy of this handbook to give to each participant (or at least a few copies for each community organisation)
- 3) An exercise book to use as a training journal
- 4) Butcher paper and markers or a white board and markers
- 5) Post-it notes, blue tack/sticky tape
- 6) An exercise book and pen to give to each participant



### SUGGESTED TRAINING SCHEDULE

Make sure you have already taught *kamapim ol praioriti* and *kamapim ol eksen plen*.

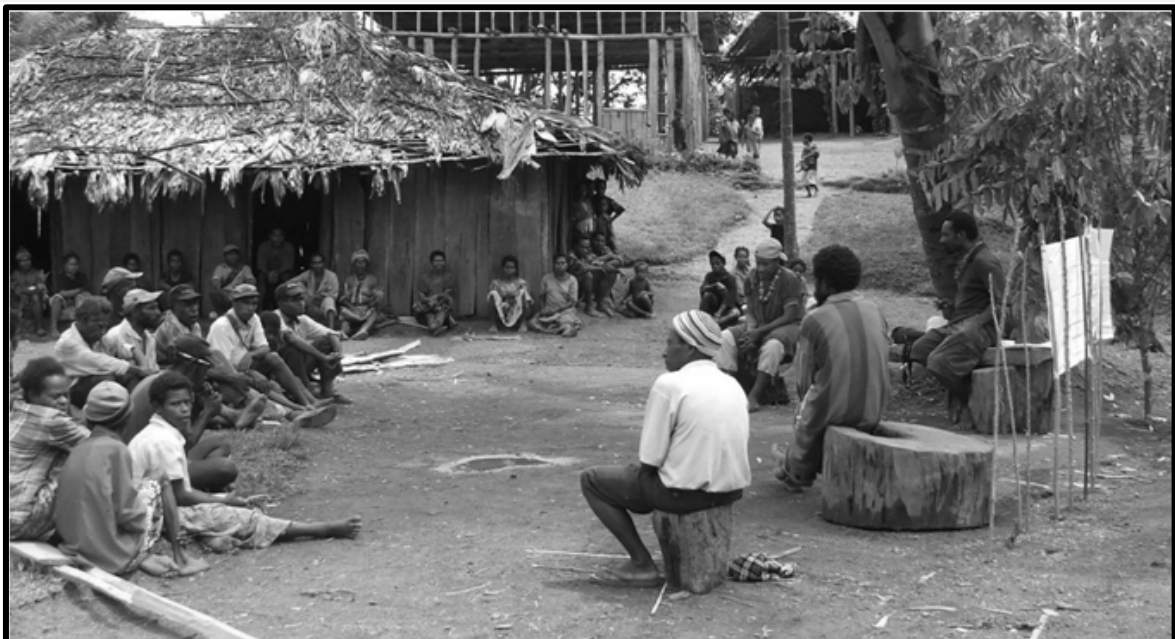
You can teach *setim gutpela kastom bilong ronim grup* on its own. If you teach it on its own it should take 2-3 days, starting at 8.00am and finishing at 3.30pm. Or you can teach it together with *wok bilong meneja na memba na lida*. If you want to teach both trainings together (a good idea) then it will take a full five days - and you should start with *setim gutpela kastom bilong ronim grup*. If you teach both trainings together there will be a lot to get through. Start and finish on time. If you want to combine the two trainings, then below is a schedule that you could follow.



Day 1	
8.00-10.30	START THE <i>SETIM GUTPELA KASTOM BILONG RONIM GRUP</i> TRAINING BY THE END OF THE DAY MAKE SURE YOU HAVE COMPLETED THE PRINCIPLE OF TRANSPARENCY IN <i>HAP STEP 2.2</i>
10.30-11 (BREAK)	
11-12.30	
12.30-1.30 (LUNCH)	
1.30-3.30	
Day 2	
8.00-10.30	BY THE END OF THE DAY MAKE SURE YOU ARE WELL INTO <i>HAP STEP 2.3</i> (TRY AND START THE WORKSHOP ACTIVITY WHERE EVERYONE DEVELOPS THE CONSTITUTION)
10.30-11 (BREAK)	
11-12.30	
12.30-1.30 (LUNCH)	
1.30-3.30	
Day 3	
8.00-10.30	BY LUNCH COMPLETE THE <i>SETIM GUTPELA KASTOM BILONG RONIM GRUP</i> TRAINING
10.30-11 (BREAK)	
11-12.30	
12.30-1.30 (LUNCH)	AFTER LUNCH START THE <i>WOK BILONG MENEJA NA MEMBA NA LIDA</i> TRAINING COMPLETE <i>TOK IGO PAS</i> AND START <i>WOK BILONG MENEJA</i>
1.30-3.30	
Day 4	
8.00-10.30	COMPLETE <i>WOK BILONG MENEJA</i> AND <i>WOK BILONG MEMBA</i> BY THE END OF THE DAY MAKE SURE YOU HAVE STARTED <i>WOK BILONG LIDA</i>
10.30-11 (BREAK)	
11-12.30	
12.30-1.30 (LUNCH)	
1.30-3.30	
Day 5	
8.00-10.30	COMPLETE THE <i>WOK BILONG MENEJA NA MEMBA NA LIDA</i> TRAINING    EVALUATE BOTH TRAININGS
10.30-11 (BREAK)	
11-12.30	
12.30-1.30 (LUNCH)	
1.30-3.30	



# TOK IGO PAS



~ What is this training about?

# What is this training about?

1/2 hour

**Materials** Exercise book and pen for participants. Handbooks.

## Key questions for this topic

What are the eight key ingredients of a good organisation?  
Why is it important for everyone in an organisation to have their eyes open?



At the start of a training course, it is always a good idea to do a **prayer** and an **icebreaker**. Icebreakers you can use are included at the end of the handbook. And don't forget during the course to use energizers – especially after lunch. Energizers you can use are included at the end of the handbook.

Before you start, write the **course objective** on butcher paper and put it *long ples klia*.

It is a good idea to set up a **word watch** butcher paper. This is where anyone at any time can write down words or things that they don't understand. When you get a chance, go over what participants have written down *long kliarim ol*.

If you want to set **rules** for the training, then now is a good time to do it. It is good to have rules about starting on time and to encourage participation – especially by women! Ask participants to call out rules for the course. If everyone agrees write them on butcher paper and leave them *long ples klia*. Don't have too many rules – *ol i bikpela manmeri pinis olsem na ol inap long bosim ol yet!*

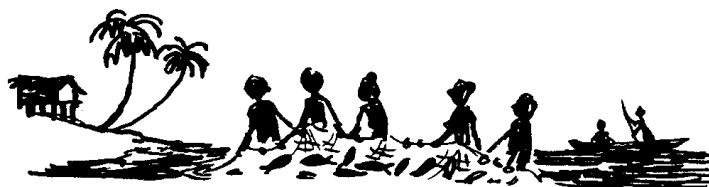
Don't forget at the start of each topic to put the key questions *long ples klia*. At the end of each topic, you will need to see if the participants can answer the key questions.



## Brainstorm (10 minutes)





There are eight key ingredients of a good organisation. Eight iron posts. What are they? Call out whatever comes into your heads.

They should already know this from earlier training. If someone mentions a key ingredient, then get them to explain it.



1

# What is this training about?

1	<p><b>Ki ingridien bilong ronim gut grup long ples</b></p> <ol style="list-style-type: none"> <li><b>1. MEMBERS</b> - bilong mekim wok na kisim benefit</li> <li><b>2. LEADERS</b> - bilong kirapim bel na givim stia</li> <li><b>3. MANAGERS</b> - bilong go pas long ronim grup</li> <li><b>4. PURPOSE</b> - bilong makim hap grup laik wokabout long en</li> <li><b>5. PLANNING</b> - bilong gaidim wokabout</li> <li><b>6. RESOURCES</b> - bilong inapim wokabout</li> <li><b>7. PRINCIPLES</b> - long bihainim gutpela pasin</li> <li><b>8. RULES</b> - long kontrolim wokabout</li> </ol> 
1	<p>Your organisation has done the two steps of the planning ladder.</p> <p>When you did the two steps of the planning ladder your organisation ticked off three key ingredients of a good organisation – PURPOSE (VISION and MISSIONS), PLANS, RESOURCES.</p> <p>In this training we will tick off two more key ingredients of a good organisation - <i>KASTOM</i> and RULES.</p> <p>When you did the first <i>strongim grup</i> training (<i>kamapim ol praioriti</i>) you learned that an organisation's VISION is <i>wanem longwe hap ol laik kam kamap long en</i>.</p> <p>And you learned that an organisation's MISSIONS are the roads that everyone agrees to follow to achieve their vision. <i>Tingim</i>.</p> <p>The <i>KASTOM</i> and RULES of an organisation are how everyone in the organisation agrees to behave when they walk along the road.</p> <p><i>Pasin bilong ol manmeri memba taim ol laik mekim wokabout.</i></p> 
2	 <p>Time to start this training. This training will tick off two more key ingredients of a good organisation - <i>KASTOM</i> and RULES. They go together. <i>KASTOM</i> and RULES are two sides of the same coin.</p> <p>This training will help your organisation to develop a constitution. The best way for your organisation to develop a constitution is for everyone to come together for a <i>kibung</i> to do two things:</p> <ol style="list-style-type: none"> <li>1. Understand the key principles of a good organisation</li> <li>2. Come up with <i>wok mak</i> for each of the key principles of a good organisation. The <i>wok mak</i> are what you want to do to put the key principles of a good organisation into practice. This is your <i>mama lo</i>. <i>Setim gutpela kastom</i>.</li> </ol> 

# What is this training about?

If you are running this training with an organisation that already has a legal constitution, then suggest that the *mama lo* that they develop in this training can be included as an attachment (annex) in their legal constitution. If the organisation does not have a legal constitution, then they can use their *mama lo* as their constitution - and if they do end up developed a legal constitution then they can include it as an attachment (annex)



## Brainstorm (10 minutes)

Why is it important for everyone in an organisation to have their eyes open - not just the BOM? Call out whatever comes into your heads.

2

Everyone at this training should have completed *kamapim ol praoriti*. They should know how it will help their organisation if everyone has their eyes open – not just the BOM. If you want to remind everyone, then run the following role play again:



## Role Play (40 minutes)

Go outside. Pretend that you are all members of a community organisation.

The trainer will identify four participants to become the Board of Management (BOM) - the Chairperson, the Deputy Chairperson, the Secretary, and the Treasurer. The BOM are going to lead everyone else in the organisation on a walk somewhere. For example a walk to the volleyball court then around the big tree and back to the training centre. The walk needs to be hard - with obstacles to move around - but not so hard so that people might get injured.

The four BOM members need to stand on the side and hold hands in a line. Next the trainer will ask everyone else to hold the hands of the BOM on either side so that all the members of the organisation are standing in a long line with the BOM in the middle. Next everyone except the BOM needs to close their eyes. *BOM mas ai op i stap.*

The trainer will then say "GO" and the BOM will need to lead everyone in their community organisation on the walk. Hold hands as you walk. When the walk is finished open your eyes and discuss the following question:

1. What is the message from this role play?

Select people who aren't part of the real BOM (Board of Management) to play the role of the BOM



## Revision - ask the participants the key questions for this topic:

- 1) What are the eight key ingredients of a good organisation?
- 2) Why is it important for everyone in an organisation to have their eyes open?



# SETIM GUTPELA KASTOM BILONG RONIM GRUP



## STEP 1 BOM redim ol samting

### 1.1 BOM redim wok plen



### 1.2 BOM singautim ol manmeri long kam bung



# Step 1.1 | BOM redim wok plen

1/2 hour

Materials




**Key questions for this topic**

Why is a work plan important?

1	<div data-bbox="256 445 424 602"> </div> <div data-bbox="440 445 1362 602"> <p><b>Presentation (20 minutes)</b> The trainer will give a presentation. There are two steps your organisation needs to take to <i>setim gutpela kastom bilong ronim grup</i>. <i>Na wanwan step igat hap step tu long mekim.</i></p> </div> <div data-bbox="256 636 1027 781"> <p><b>STEP 1 BOM REDIM OL SAMTING</b> <b>1.1 BOM REDIM WOK PLEN</b> <b>1.2 BOM SINGAUTIM OL MANMERI LONG KAM BUNG</b></p> </div> <div data-bbox="1051 647 1123 781"> </div> <div data-bbox="256 792 1390 1016"> <p><b>STEP 2 KIBUNG LONG SETIM GUTPELA KASTOM BILONG RONIM GRUP</b> <b>2.1 TOKIM OL MANMERI WANEM AS BILONG KIBUNG</b> <b>2.2 HALAVIM OL MANMERI KLIA GUT LONG OL GUTPELA KASTOM BILONG RONIM GRUP</b> <b>2.3 SETIM WOK MAK BILONG OL GUTPELA KASTOM BILONG RONIM GRUP</b> <b>2.4 TOKTOK LONG WANEM OL NEKS STEP</b></p> </div> <div data-bbox="360 1055 1294 1341"> <p>When you explain the two steps, write them on paper and space them out on the ground. Then jump from step to step as you explain each step – everyone will see what they <i>hear</i> you saying. When you are standing on each step don't forget to also explain <i>wanwan hap step</i>. At the end put the two steps <i>na ol hap step</i> on the wall. This is the recipe everyone will need to follow to <i>setim gutpela kastom bilong ronim grup</i>.</p> </div>
1	<div data-bbox="256 1375 368 1476"> </div> <div data-bbox="384 1375 1267 1476"> <p><b>General discussion (2 minutes)</b> What are the two steps to <i>setim gutpela kastom bilong ronim grup</i>?</p> </div>
1	<p>There are two steps to <i>setim gutpela kastom bilong ronim grup</i>:</p> <div data-bbox="320 1599 1339 1711"> <p><b>STEP 1 BOM REDIM OL SAMTING</b></p> <p><b>STEP 2 KIBUNG LONG SETIM GUTPELA KASTOM BILONG RONIM GRUP</b></p> </div> <div data-bbox="788 1565 836 1655"> </div> <p>Step 1 <i>igat tupela hap step long mekim</i>:</p> <div data-bbox="256 1823 1398 1957"> <p><b>① BOM redim wok plen</b></p> <p><b>② BOM singautim ol manmeri long kam bung</b></p> </div>



## Step 1.1 | BOM redim wok plen

	Step 1 is normally done by the BOM. The BOM has to get things ready. The first thing to do to get things ready is prepare a work plan. Preparing a work plan is the first <i>hap step</i> .
2	<div> <div>1</div> <div><b>BOM redim wok plen</b></div> </div> <p><i>Redi long statim wok plen yupela BOM sindaun wantaim wanpela naispela kap ti pastaim na lukim gen dispela hanbuk long kirapim bek tingting. Wokim rifresa pastaim. Olsem na noken troimwei ol hanbuk bilong yupela bihain long trenin. Noken tainim brus o putim long liklik ofis o boilim na kaikai. Putim gut.</i></p>
2	<div>  <div> <b>General discussion (2 minutes)</b>            What is a work plan?         </div> </div>
2	<p>A work plan is a plan for what needs to be done, who is responsible for doing it, what time it should be done, and what needs to be done to get ready.</p> <p>To prepare a work plan just discuss what will need to be done to <i>setim gutpela kastom bilong ronim grup</i>. When will it take place? What venue? What the agenda will be? Who should be invited? Who will do what? Who will prepare the flowers? Who will make sure the members are notified? <i>Kain kain.</i></p> <div>  </div>
2	<div>  <div> <b>General discussion (2 minutes)</b>            How will preparing a work plan help you?         </div> </div>
2	<p><i>Wok plen ino samting nating.</i> If the BOM sits down (with a nice cup of tea) and prepares a work plan, then it will be a big help when you start to do the work:</p> <ul style="list-style-type: none"> <li>✓ You won't forget to do something</li> <li>✓ Everyone in the BOM will be clear about WHO will be responsible for what</li> <li>✓ Everyone in the BOM will be clear about WHEN it needs to be done</li> <li>✓ Everyone in the BOM will be clear about WHAT needs to be ready</li> </ul> <p>You can just discuss your work plan. But it is better to write it down. When the BOM has prepared the work plan they should <i>putim long ples klia</i>. If you have a notice board then put it on the notice board so the members can also see it. <i>Ol memba tu mas ai op i stap.</i></p>

**Revision - ask the participants the key questions for this topic:**

1) Why is a work plan important?







## Step 1.2 | BOM singautim ol manmeri long kam bung

1/2 hour

Materials

**Key questions for this topic** What can you do to make sure that both men and women members are able to attend the *kibung*?

1	The final <i>hap</i> step of step 1 is <i>BOM singautim ol manmeri long kam bung</i> .	
	<b>2 BOM singautim ol manmeri long kam bung</b>	
		
2		<b>General discussion (2 minutes)</b> Who do you need to invite to the <i>kibung long setim gutpela kastom bilong ronim grup</i> ?
2		<p>You need to invite all the members of your organisation to the <i>kibung</i>. <i>Em klia. Ol memba mas pilim olsem mi tu mi papa bilong samting.</i></p> <p>But you can also invite people from outside your organisation. For example, it would be good to invite the Ward Councilor and the rest of the Ward Development Committee, and community leaders like the health worker and the head teacher. Or you might know some from the District or a company or an NGO who can help your organisation <i>setim gutpela kastom bilong ronim grup</i>. They may have suggestions - and they may be able to provide support. <i>Strongim wokbung.</i></p> 
2		<b>Brainstorm (10 minutes)</b> Don't forget to make sure that <i>olgeta manmeri memba</i> are able to attend the <i>kibung</i> . What can you do to make sure that both men and women members attend the <i>kibung</i> ? Call out whatever comes into your heads.
	<div> <p>You did this in the <i>kamapim ol praioriti</i> training. See what everyone remembers. The key points to make are: Invite both men and women; make sure the timing and the venue are suitable for men and woman; make sure there are both men and women BOM; welcome babies and children to attend.</p> </div>	

**Revision - ask the participants the key questions for this topic:**

- 1) What can you do to make sure that both men and women members are able to attend the *kibung*?





# SETIM GUTPELA KASTOM BILONG RONIM GRUP



## STEP 2 kibung long setim gutpela kastom bilong ronim grup

**2.1 Tokim ol manmeri wanem as bilong kibung**

**2.2 Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup**

**2.3 Setim wok mak bilong ol gutpela kastom bilong ronim grup**

**2.4 Toktok long wanem ol neks step**



## Step 2.1 | Tokim ol manmeri wanem as bilong kibung

1 hour

Materials

**Key questions for this topic** What do you need to explain when you *tokim ol manmeri wanem as bilong kibung*?

*Setim gutpela kastom bilong ronim grup* has two steps:

**STEP 1 BOM REDIM OL SAMTING**



**STEP 2 KIBUNG LONG SETIM GUTPELA KASTOM BILONG RONIM GRUP**

Step 1 is finished. Time to start step 2. Step 2 igat foapela hap step long mekim:

- 1 *Tokim ol manmeri wanem as bilong kibung*
- 2 *Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup*
- 3 *Setim wok mak bilong ol gutpela kastom bilong ronim grup*
- 4 *Toktok long wanem ol neks step*

Point to where you have written step 2 *na ol hap step* so that people can see what they *hear* you saying.



After you have welcomed everyone to the *kibung* - and done introductions - the first thing to do is *tokim ol manmeri wanem as bilong kibung*. If you want everyone to have their eyes open, then they need to know the purpose of the *kibung*. *Em klia*.

**1 Tokim ol manmeri wanem as bilong kibung**



2







The purpose of the *kibung* is to *setim gutpela kastom bilong ronim grup*.

An effective organisation is more than the individuals that make it up – an effective organisation should have a life of its own.

What gives life to your organisation or your family or your clan or your church or your country is its *kastom*. Individuals come and go, but the *kastom* remains.

*Kastom save holim yumi strong*. The more you follow *kastom* the stronger it becomes.

## Step 2.1 Tokim ol manmeri wanem as bilong kibung

2	 <b>General discussion (2 minutes)</b> What is a constitution?	
2	<p>A constitution is a written record of what everyone in the organisation agrees is the <i>kastom</i> that the organisation needs to follow. <i>Mama lo.</i></p> <p>The best way for an organisation to <i>setim gutpela kastom</i> is for all of the members to come together and develop a constitution.</p> <p>This is <b>WHY</b> a constitution is important for an organisation. A constitution sets the <i>kastom</i> for an organisation.</p> <p><b>A constitution sets the kastom for an organisation</b></p>	
3	 <p>When you explain the purpose of the <i>kibung</i> you need to explain why and what. Why the <i>kibung</i> is necessary and what everyone will be doing. Explain two things:</p> <ul style="list-style-type: none"> <li>✓ <b>WHY</b> a constitution is important for an organisation</li> <li>✓ <b>WHAT</b> everyone will do in the <i>kibung</i>. <i>Em ol hap step bilong step 2.</i> For example, you could say: "<i>Bai yumi lukluk pastaim long ol gutpela kastom bilong ronim grup. Pinis nau bai yumi setim gutpela kastom bilong ronim grup - bai yumi kamapim wok mak long soim olsem yumi wok long inapim ol gutpela kastom. Las samting long mekim bai yumi toktok long wanem ol neks step. Kibung em olsem.</i>"</li> </ul>	
3	 <b>Role Play (40 minutes)</b> Get into small groups of 5 or 6. Pretend that you are the BOM for a community organisation. You are starting the <i>kibung</i> long setim gutpela kastom bilong ronim grup. The first hap step is tokim ol manmeri wanem as bilong kibung. Prepare a role play showing the BOM explaining the purpose of the <i>kibung</i> . Be prepared to perform your role play.	<div>           Just choose one group to present their role play – <i>tingim taim</i>.         </div>

**Revision - ask the participants the key questions for this topic:**

- 1) What do you need to explain when you *tokim ol manmeri wanem as bilong kibung*?



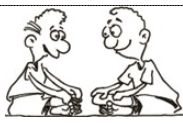



## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup





8 hours

**Materials** Poster paper

**Key questions for this topic** What are the twelve principles of good governance that all organisations in PNG should make a part of their *kastom*?

1	After you have explained the purpose of the <i>kibung</i> the next thing to do is <i>halavim ol manmeri long klia gut long gutpela kastom bilong ronim grup</i> .
2	<b>2 Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup</b>
2	 <b>General discussion (2 minutes)</b> What are principles?
2	<p><i>Kastom bilong ogenaision em ol gutpela pasin antap we yumi save tok yumi mas bihainin.</i></p> <p><i>Dispela ol gutpela pasin long tok inglis ol save tok 'principles'.</i></p> <p>Christian principles. Melanesian principles. Human rights. Democratic principles. Principles of good governance. <i>Kain kain antap toktok.</i></p> <p>The more you follow principles the more they become part of the <i>kastom</i> of your family or your organisation or your clan or your church or your country.</p> 
2	 <b>Pairs (10 minutes)</b> Get into pairs. Think about a family. What principles are part of the <i>kastom</i> of a successful family? Be prepared to share your ideas.
	<div>Just choose one pair to present their ideas – and then ask other pairs to add anything different</div> 

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

2	 <b>General discussion (2 minutes)</b> What does governance mean?
2	<p>Families need to <i>wokim na mekim disisen long lukautim famili</i>.            Communities need to <i>wokim na mekim disisen long lukautim komiuniti</i>.            A <i>mama grup</i> needs to <i>wokim na mekim disisen long lukautim mama grup</i>.            The Government needs to <i>wokim na mekim disisen long lukautim PNG</i>.            Districts need to <i>wokim na mekim disisen long lukautim their district</i>.            A Ward Development Committee needs to <i>wokim na mekim disisen long lukautim wod</i>.            A business needs to <i>wokim na mekim disisen long lukautim bisnis</i>.</p> <p><i>Wokim na mekim disisen</i> is called governance.            If we <i>wokim na mekim disisen</i> it is called <u>good governance</u>.</p> <p>Good governance is hard, especially inside organisations where people are not used to working together, and between different organisations that have to trust each other.</p> <p>We are facing this now in modern PNG. Our traditional ways to <i>wokim na mekim gutpela disisen</i> are less effective inside organisations where people are not used to working together, and between different organisations that have to trust each other.</p> <p>But there is good news. There are tried and tested principles that help organisations to have good governance. These principles are called principles of good governance. If we make these principles a part of the <i>kastom</i> of our organisations it increases the chance that the decisions we make and put into practice will be good decisions <i>na karim kaikai</i>.</p> 
2	 <b>Brainstorm (10 minutes)</b> What are some principles of good governance? Call out whatever comes into your heads.
2	<p>There are twelve principles of good governance that the PNG Government wants every organisation in PNG to make a part of their <i>kastom</i>.</p> <p>Lots of these principles are already strong in our <i>kastom</i>. Some of them we need to make stronger <i>nogut yumi haitim</i>.</p> 

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

	<b>Participation</b> <i>Pasin bilong wokim disisen wantaim na wokbung wantaim</i>
	<b>Responsiveness</b> <i>Pasin bilong bekim tinging na askim na senis wantaim eksen</i>
	<b>Transparency</b> <i>Pasin bilong mekim na putim olgeta samting long ples klia</i>
	<b>Accountability</b> <i>Pasin bilong mekim wok bihainim mak na skelim wok bihainim mak</i>
	<b>Legitimacy</b> <i>Pasin bilong makim lida na menesa bihainim lo na ron wantaim lida na menesa bihainim lo</i>
	<b>Equality</b> <i>Pasin bilong lukim yu wankain olsem narapela</i>
	<b>Equity and inclusion</b> <i>Pasin bilong halavim na sindaun wantaim ol lain we yumi save abrusim long inapim ol wankain olsem narapela</i>
	<b>Self-reliance</b> <i>Pasin bilong sanap wantaim lekhan bilong yumi yet</i>
	<b>Sustainability</b> <i>Pasin bilong tingim senis bilong yumi</i>
	<b>Respect for tradition</b> <i>Pasin bilong luksave long kastom long ples</i>
	<b>Cooperation</b> <i>Pasin bilong lukluk long wokbung wantaim ol narapela</i>
	<b>Equal representation</b> <i>Pasin bilong makim gut maus bilong man na meri</i>
	Write the twelve principles of good governance on poster paper <i>na putim long ples klia</i>



3



### General discussion (2 minutes)

What does the principle of participation mean?

3

**Participation** *Pasin bilong wokim disisen wantaim na wokbung wantaim*

An organisation has participation in its *kastom* if everyone in the organisation feels like they have the chance to *wokim na mekim disisen wantaim*.


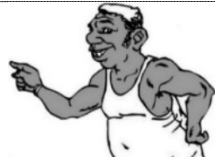


The leaders and managers of an organisation do the driving – but everyone in the organisation has to feel like they have their hands on the steering wheel.

Everyone has to feel that the organisation is better off because they are a part of it. Everyone has to feel they have something to contribute.





Everyone has to feel that the organisation *em samting bilong mi*.



## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

3	 <p><b>Brainstorm (10 minutes)</b></p> <p>Some people find it hard to participate. Who are people who might need more support and encouragement to speak up or get involved? Call out whatever comes into your heads.</p>
3	<p>Always remember that some people find it hard to participate. It might be because their culture says they shouldn't speak up or get involved. It might be because they have a disability or because they are shy or because they think they are too young or too old. <i>Kain kain.</i></p>  <p>In some parts of PNG women and youth find it hard to speak up and get involved. It is the job of everyone in an organisation to make sure that everyone else in the organisation is supported and encouraged to <i>wokim disisen wantaim na wokbung wantaim</i> - especially women and youth.</p>
3	 <p><b>Demonstration (20 minutes)</b></p> <p>The trainer will use the example of a family going for a walk together to demonstrate the principle of participation. Be prepared to help the trainer with the demonstration. At the end answer the following question:</p>  <ol style="list-style-type: none"> <li>1. How would it make everyone in the family feel to <i>wokim disisen wantaim na wokbung wantaim</i>?</li> </ol> <div style="border: 1px solid gray; padding: 10px; margin-top: 10px;"> <p>Ask 4 participants to help you. Give them the following roles: (1) teenage daughter; (2) old grandfather; (3) young son; (4) disabled uncle. You and your co-trainer are the father and mother (if you don't have a co-trainer then ask another participant to take on the role of mother or father). Explain to the family that everyone is going on a walk together for a church camp. Then demonstrate the principle of participation. Ask everyone in the family to help decide what road to take and when to go and what to bring on the journey <i>na ol kain samting olsem</i>. Also discuss what roles and responsibilities everyone in the family should have - make everyone feel involved.</p> </div>
3	<p>Good participation has many benefits:</p> <ul style="list-style-type: none"> <li>✓ If people are participating, they will have a chance to see what is happening in the organisation and ask their leaders and managers about what is happening. <i>Opim ai.</i></li> <li>✓ The organisation will make better decisions and plans because they have the full story. You need everyone - men and women and youth and elderly and disabled - to have the full story.</li> <li>✓ Everyone in the organisation <i>bai kamap olsem papa bilong toktok. Yu papa bilong toktok nau bai yu wokbung na putim ai gut long mek sua wok em kamap.</i></li> </ul>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup



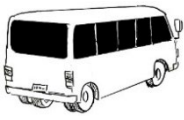






	<p>✓ Everyone in the organisation will point to what is achieved and say “<i>em bilong mi</i>”. <i>Yu papa bilong wok nau bai yu lukautim igo igo wanem kaikai wok emi karim.</i></p> <p>✓ <i>Les pasin save kamapim les pasin – yumi save pinis. Planti ol les lain stap long ples.</i> But if you give everyone the chance to <i>wokim disisen wantaim na wokbung wantaim</i> then it goes the other way. People feel valued and involved and they will feel like helping even more. Participation builds goodwill <i>na pasin wokbung</i></p> 
3	 <p><b>Brainstorm (10 minutes)</b> What are some things that would show that an organisation has the principle of participation its <i>kastom</i>? <i>Troimwe tingting. Ges paia.</i></p>
3	<p>Things that show an organisation has the principle of participation in its <i>kastom</i> are:</p> <ol style="list-style-type: none"> <li>1 All the members are involved to help the organisation do planning. For example, when the organisation identifies its priorities and does annual plans.</li> <li>2 All the members are involved when big decisions need to be made.</li> <li>3 If the BOM make decisions on behalf of the group, for example in committee meetings, they inform the members about what was decided and why.</li> </ol>
4	 <p><b>General discussion (2 minutes)</b> What does the principle of responsiveness mean?</p>
4	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p><b>Responsiveness</b> <i>Pasin bilong bekim tingting na askim na senis wantaim eksen</i></p> </div> <p>The world is always changing. An organisation needs to respond to change. An organisation has responsiveness in its <i>kastom</i> if it responds to change by taking action. <i>Stap nating maski. Bekim tingting na askim na senis wantaim eksen.</i></p> <p>Sometimes the leaders and managers of an organisation respond to a changing world on behalf of the members. They use their judgement. But a responsive organisation also has regular meetings between members and leaders so the leaders and managers can find out what members think.</p> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;">  <p><i>Nid bilong ol man na meri save senis.</i> This means the vision and missions and priorities and plans of an organisation also need to change. <b>A responsive organisation plans how to respond to the changing world and the changing needs of its members – and puts its plans into practice.</b> <i>Stap nating maski. Bekim tingting na askim na senis wantaim eksen.</i></p> </div>









## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

	<div data-bbox="268 271 331 338"></div> <p>There are always new problems and challenges to deal with. <b>A responsive organisation responds to problems and challenges that occur along the way.</b> <i>Stap nating maski. Bekim tingting na askim na senis wantaim eksen.</i></p>
	<div data-bbox="268 425 331 492"></div> <p>There are always new opportunities to take advantage of. <b>A responsive organisation responds to new opportunities that occur along the way.</b> <i>Stap nating maski. Bekim tingting na askim na senis wantaim eksen.</i></p>
	<div data-bbox="268 575 331 642"></div> <p>There are always questions and requests to deal with - from inside and outside your organisation. <b>A responsive organisation responds to questions and requests.</b> <i>Stap nating maski. Bekim tingting na askim na senis wantaim eksen.</i></p>
4	<div data-bbox="268 734 373 869"></div> <p><b>Sharing (10 minutes)</b> If you know an example of an organisation that is responsive or an organisation that is not responsive, then share it with everyone.</p>
4	<p>Sometimes the leaders and managers of an organisation need to <i>bekim tingting na askim na senis wantaim eksen</i> on behalf of the members. They need to use their judgement. They need to make decisions for the members. <i>Em orait. Yumi makim ol long mekim olsem.</i></p> <p>But a responsive organisation also needs to have regular meetings so the BOM can find out what members think. <i>Kisim tingting bilong ol memba pastaim na bekim.</i></p>
4	<div data-bbox="268 1238 421 1373"></div> <p><b>Demonstration (20 minutes)</b> The trainer will pretend to be a responsive PMV driver. Be prepared to help with the demonstration. At the end the trainer will ask the following questions: (1) Did the PMV driver respond to the changing world and the changing needs of the passengers? (2) Did the PMV driver respond to a problem or challenge? (3) Did the PMV driver respond to an opportunity? (4) Did the PMV driver respond to questions and requests?</p> <div data-bbox="293 1585 1366 1973"> <p>Go around the room and pick up five participants in your PMV. Tell them that this is your first time on this route - you noticed there was more demand, so you changed your PMV route. Then pretend to start driving. Show the PMV driver responding to the changing needs of the passengers - "Do you want me to stop so everyone can go to the toilet?" "Is this toilet place okay for <i>yupela ol meri</i>?" "Do you want me to turn the music up?" Next, show the PMV driver responding to problems and challenges - avoid a pig on the road or slow down to avoid a pothole or deal with roadblock. Then show the PMV driver responding to new opportunities - overtake a rust bucket on a straight road or fill up with petrol as you pass a petrol station with cheap prices. Then show the PMV driver responding to questions and requests - a passengers says "slow down" or "can I chew <i>buai</i>" or "I'm feeling a little sick can you pull over" and you respond.</p> </div>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

	
5	 <b>General discussion (2 minutes)</b> If someone is driving a car that has <i>dak glas</i> how does it make you feel?
5	<div data-bbox="256 488 440 607"></div> <div data-bbox="459 465 1145 618"> <p>If a car has <i>dak glas</i> you don't know who is inside or what they are doing. <i>Dak glas</i> causes suspicion and jealousy. <i>Klia glas</i> prevents jealousy and suspicion. Everyone can see the driver and what is happening.</p> </div> <div data-bbox="1209 488 1393 607"></div> <p>Transparency means <i>klia glas</i>. The sunshine gets in. Problems grow in darkness.</p> <div data-bbox="256 734 1401 813" style="border: 1px solid black; padding: 5px;"> <p><b>Transparency</b> <i>Pasin bilong mekim na putim olgeta samting long ples klia</i></p> </div>
5	<div data-bbox="256 857 424 1010"></div> <b>Demonstration (20 minutes)</b> The trainer will demonstrate how <i>klia glas</i> in an organisation is like pruning and weeding your cocoa or coffee to let the sunshine in. If you prune and weed the sunshine gets in. <i>San save klinim. Binatang nogut save dai. Kakau o kopi bai karim gut moa na karim long taim.</i> Pruning and weeding takes more work - and it takes courage to cut back the branches. Transparency <i>em olsem</i> . It takes more work to do everything out in the open - and it takes courage for the BOM to let everyone see what they are doing. But letting the sunshine in pays off in the long run. <i>Ogenaiseson bilong yu bai karim gut moa na karim long taim.</i> <div data-bbox="312 1249 1350 1451" style="border: 1px solid gray; border-radius: 10px; padding: 10px; margin-top: 10px;"> <p>Pretend to be pruning and weeding cocoa or coffee. Make the point that it takes more work to let the sunshine in. It takes courage to cut back branches because you are not sure if it will help or not. But if the sunshine gets in it will kill pests and diseases - and your cocoa or coffee <i>bai karim gut moa na karim long taim.</i></p> </div>
5	<div data-bbox="256 1503 384 1641"></div> <b>Brainstorm (10 minutes)</b> What are some things that would show that an organisation has <i>klia glas</i> in its <i>kastom</i> ? Be prepared to share your ideas.
5	<div data-bbox="256 1682 336 1771"></div> <p>If an organisation has <i>klia glas</i> in their <i>kastom</i> it means the leaders and managers keep records. Minutes. Financial reports. Correspondence.</p> <div data-bbox="256 1787 336 1877"></div> <p>If an organisation has <i>klia glas</i> in their <i>kastom</i> it means the leaders and managers make records available to everyone. <i>Putim long ples klia.</i></p> <div data-bbox="256 1892 336 1982"></div> <p>If an organisation has <i>klia glas</i> in their <i>kastom</i> it means the leaders and managers make the effort to regularly inform everyone about how the organisation is running. The progress of plans. Financial reports. Updates.</p>





## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

		If an organisation has <i>klia glas</i> in their <i>kastom</i> it means the members ask questions about how the organisation is running - and the leaders and managers welcome questions. <i>Mekim long ples klia</i> . Let the sunshine in.
5		<b>General discussion (2 minutes)</b> It takes courage for the BOM to let the sunshine in. How can <i>ol manmeri memba</i> help the BOM to make their organisation <i>klia glas</i> ?
5		<p>The members of an organisation can help the BOM to let the sunshine in:</p>  <ul style="list-style-type: none"> <li>☺ Don't point fingers if the BOM has made an honest mistake. <i>Ino kot</i>.</li> <li>☺ Remind the BOM to put records on the notice board - and thank them for doing it</li> <li>☺ Thank the BOM when they make the effort to <i>putim olgeta samting long ples klia</i></li> <li>☺ Make sure there are rules for how to put the principle of transparency into practice</li> <li>☺ <i>Tok stret na tok klia</i> when you talk with the BOM</li> <li>☺ Re-elect or elect BOM members that have demonstrated transparency</li> </ul>
		
6		<b>General discussion (2 minutes)</b> What does the principle of accountability mean?
6		<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <b>Accountability</b> <i>Pasin bilong mekim wok bihainim mak na skelim wok bihainim mak</i> </div>  <p>An organisation has accountability in its <i>kastom</i> if its leaders and managers (and everyone else) are ready and willing to be measured against what they are supposed to be doing – and to learn lessons or face consequences <i>sapos wok ino painim mak</i>.</p> <p>There are three characteristics of an organisation which has accountability in its <i>kastom</i>:</p> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <b>1</b> Everyone in the organisation agrees on everyone's roles and responsibilities - and the standards of behaviour (conduct) expected of everyone - and what the consequences will be <i>sapos wok ino painim mak</i> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <b>2</b> Everyone understands their roles and responsibilities - and the standards of behaviour (conduct) expected of them - and what the consequences will be <i>sapos wok ino painim mak</i> </div> <div style="border: 1px solid black; padding: 5px;"> <b>3</b> Everyone is ready and willing to be measured - and to measure other people - and to learn lessons or face the consequences <i>sapos wok ino painim mak</i> </div>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

6	<div data-bbox="256 239 437 398"> </div> <div data-bbox="453 239 1054 510"> <p><b>Role Play (30 minutes)</b> Get into groups of 5 or 6. Prepare a role play to demonstrate a family or a school or some other organisation that has the principle of accountability in its <i>kastom</i>. Try and show the three characteristics of an organisation that has accountability in its <i>kastom</i> (above). Be prepared to perform your role play.</p> </div> <div data-bbox="1086 239 1401 416" style="border: 1px solid black; padding: 5px;"> <p>Just ask one group to perform their role play - <i>tingim taim</i></p> </div> <div data-bbox="272 555 1385 725" style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p>After a group performs their role play ask everyone if this organisation also has the principle of transparency in its <i>kastom</i>? Remind everyone that being measured - and measuring other people - means that everything needs to be out in the open. <i>Klia glas</i>.</p> </div>
6	<p>Think about an elected Member. They are the leaders of the government organisation. When they stand for election they make promises about what they will do if elected - their policies. And if they do win they also need to follow the rules of the government.</p> <p><i>Em nau.</i> This is what an elected politician should be measured against - whether they are doing what they said they would do if elected (their policies) and whether they are following the rules of the government (the ACTs and the Leadership Code).</p> <p>Elected politicians must face the consequences <i>sapos wok ino painim mak</i>. If they break the rules of the government, then the government MUST take action on behalf of the voters <i>na kotim ol</i>. If they don't try and do what they said they would do if elected (their policies) then the voters MUST take action in the next election and vote them out. Accountability. <i>Mekim wok bihainim mak na skelim wok bihainim mak</i>.</p> <div data-bbox="1129 936 1401 1391"> </div>
6	<div data-bbox="256 1435 368 1536"> </div> <div data-bbox="384 1435 1401 1536"> <p><b>General discussion (2 minutes)</b> Can you have accountability in your <i>kastom</i> if you don't have transparency?</p> </div>
6	<div data-bbox="256 1581 703 1984"> </div> <div data-bbox="719 1581 1401 1939"> <p>Being measured - and measuring other people - means that everything needs to be out in the open. Transparency. <i>Klia glas</i>. If there is shade and shadow, you can't see if people are doing what they are supposed to be doing.</p> <p>This means the principle of accountability and the principle of transparency are two sides of the same coin. You can't have one without the other.</p> </div>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

6	<p><b>Las tok.</b> Your whole organisation should be ready and willing to be measured against what it is supposed to be doing - by an auditor or the Ward Development Committee or a Pastor or a District Officer <i>o kain olsem</i>. And your organisation should be ready and willing to learn lessons or face the consequences <i>sapos wok ino painim mak</i>.</p> <p>The <i>wok mak</i> you will develop for the twelve principles of good governance - your <i>mama lo</i> - can be what you are measured against. <i>Ino kot nogat bilong halavim tasol</i>.</p>
	
7	<p> <b>General discussion (2 minutes)</b> What does the principle of legitimacy mean?</p>
7	<div data-bbox="256 734 1401 815" style="border: 1px solid black; padding: 5px;"> <p><b>Legitimacy</b> <i>Pasin bilong makim lida na menesa bihainim lo na ron wantaim lida na menesa bihainim lo</i></p> </div> <p>If leaders and managers have legitimacy it means that they have authority. <i>Bihainim tok</i>.</p> <p>In a modern organisation, where people are not used to working together, the best way for members to give leaders and managers their legitimacy (their authority) is through a free and fair election. In larger modern organisations, where managers (and leaders) are employed, they get their legitimacy through a free and fair employment process.</p> <p>But leaders and managers also need to maintain their legitimacy. If they do the wrong thing – if they break the <i>kastom</i> or rules – then they lose their legitimacy.</p> <p><i>Tingim PMV draia.</i> A PMV driver has legitimacy if they have a license to drive and they put it <i>long ples klia</i> so the passengers can see it. <i>Trutru draiva.</i> But if the passengers find out that the driver is drunk then the driver loses their legitimacy – <i>ino moa trutru draiva</i>.</p>
7	<div data-bbox="256 1406 427 1563">  </div> <div data-bbox="448 1406 1070 1599"> <p><b>Demonstration (20 minutes)</b> The trainer will pretend to be a PMV driver with legitimacy - and then a PMV driver without legitimacy. Be prepared to help the trainer with the demonstration. At the end, answer the following question:</p> </div> <div data-bbox="1118 1451 1394 1608">  </div> <p><b>1. What would happen if the PMV driver had no legitimacy?</b></p> <div data-bbox="293 1749 1358 1928" style="border: 1px solid gray; border-radius: 10px; padding: 10px; margin-top: 10px;"> <p>Go around the room and pick up five participants in your PMV. Have a laugh. <i>Wankain long bipo</i>. If a PMV driver has legitimacy it means they are qualified - they have a license to drive and they put their qualification <i>long ples klia</i> so the passengers can see it. <i>Trutru draiva</i>. But if the passengers can also see the driver is drunk – if the driver breaks rules or <i>kastom</i> – then the driver loses their legitimacy. They lose their authority.</p> </div>



## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

*Tingim BOM bilong skul.* The BOM has legitimacy if they were elected through a free and fair election. *Trutru BOM.* But if a member of the BOM breaks the *kastom* or rules of the school then they lose their legitimacy. They lose their authority. *Ino moa trutru BOM*

There are two ways for modern organisations (like a school BOM) to have leaders and managers that have legitimacy (authority):

1

The BOM are elected in a way that is free and fair. *Trutru BOM.*

2

The BOM follows the rules and *kastom* of the organisation. *Trutru BOM.*

**Las tok.** Other organisations find it much easier to work with organisations that have legitimate leaders and managers. If they suspect that the leaders and managers are not legitimate, they know they have no authority. They know they can't speak for everyone.

7



### Save moa yet

Think about an elected Member. They are the leaders of the Government organisation. An elected politician gets authority if the voters say the election was free and fair. If people start to say that the election was not free and fair, then there will be disputes. The Member won't have legitimacy. They won't have authority. *Ol manmeri bai stat long tok olsem ino trutru Memba.*

And the elected Member also needs to maintain their legitimacy. If they break the rules and *kastom* of the Government organisation, if they don't do what they are supposed to be doing, then they lose their legitimacy. They lose their authority. *Ol manmeri bai stat long tok olsem ino trutru Memba.*



The managers of the Government organisation are the public servants - teachers and health workers and District officers *na ol kain lain olsem.* They get their legitimacy if they got their job in a free and fair way - not through *wantok sistem.* And they keep their legitimacy if they follow the rules and *kastom* of the Government organisation - and if they do what they are supposed to be doing.



8



### General discussion (2 minutes)

What does equality mean?

8

**Equality** *Pasin bilong lukim yu wankain olsem narapela*

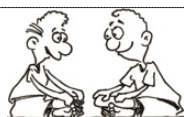
## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

An organisation has equality in its *kastom* if it is trying to treat people fairly no matter their age, skin colour, *ples*, sexual orientation, clan, income, gender, education, language, religion, beliefs, opinions, health, disability, *na ol kain kain samting olsem*.

In *tok inglis* treating people unfairly is called 'discrimination'. Discrimination might be deliberate - but it is often done without thinking. We do it without thinking because it is a part of our *kastom*. Our *kastom* is what we think is true *oltaim oltaim*, without even thinking about it. Our *kastom* affects how we think about age, skin colour, *ples*, sexual orientation, clan, income, gender, education, language, religion, beliefs, opinions, health, disability, *na ol kain kain samting olsem*.

Our *kastom* is like the roots of a tree. A person grows from the seed of their parents. If a person grows in their *ples* they grow deep roots. But just like it is hard to see the roots that grow the tree - it is hard to see how our *kastom* grows us.

Our *kastom* is very important – it grows us. But every culture in the world has *kastom* that also causes us to treat some people unfairly. Every culture in the world is trying to dig up those roots that *wok long karim kaikai nogut*. But it is hard to do. *Hat tru*.







### Pairs (10 minutes)

Get into pairs. Look at the picture below. What do you think this picture is trying to say? Be prepared to share your ideas.



Make points like the roots for older people are big and deep. The roots for children are small and shallow. Our roots get tangled up with other people from our *ples* (*kastom* binds us together with people from our *ples*). If you go to a new *ples* where *kastom* is different you need to grow new roots.

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

8	<p>Some parts of our <i>kastom</i> grow us in a way that makes us treat people unfairly. <i>Em save karim kaikai nogut. Nogut yumi haitim.</i> Every culture in the world has the same problem.</p> <p>We need to check our <i>kastom</i> to see which roots make us treat people unfairly. And then we need to change these roots, so we don't treat people unfairly. <i>Luk olsem</i> this will mean pain for some but lots of gain in the end for everyone. We will learn why there will be gain for everyone next, when we look at the principles of equity and inclusion.</p> <p>The principle of equality is all about trying to stop discrimination that is deliberate AND discrimination that is done without thinking because it is rooted in our <i>kastom</i>.</p> <p>The PNG Constitution says that we must govern through equality. Equality means to treat everyone the same. Equality is a goal. It might be impossible to achieve true equality, but the closer we get the stronger our community becomes.</p>
8	 <p><b>Brainstorm (10 minutes)</b></p> <p>What are some things that would show an organisation has the principle of equality in its <i>kastom</i>? Call out whatever comes into your heads.</p>
8	<p>Things that show an organisation has the principle of equality in its <i>kastom</i> are:</p> <ol style="list-style-type: none"> <li>① It has rules and policies to treat people fairly and not discriminate.</li> <li>② It helps its members to think about their <i>kastom</i> and dig up any roots that are causing discrimination.</li> </ol>
	
9	<p>The principles of good governance we have looked at so far are participation, responsiveness, accountability, transparency, legitimacy, and equality. These six principles are called 'principles of democratic governance' because they are very important for building trust <i>within</i> organisations where people are not used to working together, and <i>between</i> organisations that don't normally work together.</p> <p><i>Luk olsem</i> these six principles of democratic governance help to keep the peace.</p> 
9	 <p><b>Whole group discussion (30 minutes)</b></p> <p>Imagine you are all from different parts of PNG and from other countries. <i>Kain kain hap.</i> Imagine you are all trying to work together to do something (and become an organisation). How would it help everyone to <i>wokim na mekim gutpela disisen</i> (good governance) if the <i>kastom</i> of your organisation included the principles of participation, responsiveness, transparency, accountability, legitimacy, and equality? Go through each principle one by one and discuss together how it will help to keep the peace.</p>



## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup



### Role Play (30 minutes)

Everyone go outside and find an open space. Imagine that you are all from a remote village in Simbu. Stand in a straight line and face the trainer. The trainer will walk along the line and give each of you a role.

1. 35-year old woman living with AIDS
2. Old married woman aged 70
3. Deaf 25-year old man living with HIV
4. Chief of the village
5. Young mother aged 25 from Morobe
6. Father aged 35
7. Young married man aged 25
8. Female school teacher
9. 23-year old woman with crutches
10. 18-year old unmarried girl who never went to school
11. Male health worker aged 25
12. Female school 'drop-out' who everyone says is a failure
13. Widow aged 45 with no children living near-by

These are the roles to give to the participants. If there are more participants than roles give a role to more than one participant.

The trainer will ask the following 13 questions one at a time. If you think your character would probably answer 'yes' to the question, take one step forward. If your character would probably answer 'no' to the question, then step backwards.

10



1. Are you confident to seek police support if you need it?
2. Can you get money when you need it?
3. Do you help decide how household income is spent?
4. Can you leave your spouse if they hit you or abuse you?
5. Can you get to the Health Centre whenever you need to?
6. Can you travel to Kundiawa when you need to?
7. Can you speak out in village meetings?
8. Can you drive a car?
9. Do you read the newspaper?
10. Can you get top-up for your mobile phone when you need to?
11. Do you live near or with your own family – *ol lain bilong yu stret?*
12. Are you free to raise concerns or issues with your Ward representatives?
13. Can you apply for a bank account?

When all the questions have been asked, look at where you are and where all the other participants are. Without moving from where you are one by one tell the rest of the participants what character you are (the role you were given). Without moving from where you are, discuss the following questions:

- a) Who has been able to move forward the most? Why?
- b) Who has been left behind? Why?

When you finish, return to the training venue

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

10	 <b>Brainstorm (10 minutes)</b> Who are people that are not yet benefiting from development in PNG? Be prepared to share your ideas.
10	<p>Some people don't benefit equally from development - not because they don't have the ability - but because they have fewer choices and options.</p> <p>People can have fewer choices and options because they are poorly educated or from remote areas or sick or disabled or elderly. <i>Kain kain</i>. As PNG develops, these people should get more choices and options.</p> <p><b>BUT</b> Some people have fewer choices and options for <i>kastom</i> reasons. <i>Kastom</i> stops them from benefitting equally from development. <i>Kastom</i> can give people fewer choices and options for all sorts of reasons:</p> <p>Because they are a woman - "<i>meri tasol na ol meri no inap</i>"          Because of a sickness they have - "<i>em kisim sik long koap olsem na em mas rabis man</i>"          Because they are young - "<i>ol yut nogat save</i>"          Because they are old - "<i>ol lapun ol ino fit</i>"          Because they 'failed' at school or didn't go to school - "<i>yu no skul meri pasim maus</i>"          Because they have a disability - "<i>ol disabel ol ino inap</i>"          Because they are poor - "<i>man nating</i>"          Because of their religion - "<i>ol lain bilong narapela lotu maski</i>"          Because of their language or clan or <i>ples</i> - "<i>ol i narapela lain gen na lusim ol</i>"          Because they are from somewhere else - "<i>ol kam lain olsem na noken bisi long ol</i>"          Because of the political party they support - "<i>ol i no givim vot long mipela wari bilong ol</i>"</p>
10	 <b>General discussion (2 minutes)</b> Does it matter if some people have fewer choices and options? Does it matter if some people are left behind? Why?
10	<p>There are three big reasons why it matters if some people are being left behind:</p> <div data-bbox="255 1646 1401 1765"> <p><b>1</b> It matters because it's not fair. <i>Tarangu. Wari. Tok bilong Jisas</i>. Have a heart. <i>Mi sori long ol</i>. Spiritual development. Everyone has the human right to have the same choices and options no matter who they are. <i>Em wan</i>.</p> </div> <div data-bbox="255 1796 1401 1989"> <p><b>2</b> <i>Na tu</i>, it matters because <i>bel hat na bagarap bilong ol lain we yumi yet save misimaut o abrus bai kam bek long yumi long fran. Em bai olsem</i>. People who are left behind can turn to crime and drugs. They can get disease and sickness which spreads. <i>Hangre tu save mekim</i>. They can become dependent on other people and the government. <i>Yumi ol lain long fran bai yumi yet kisim bagarap</i>.</p> </div>

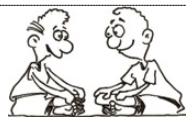
## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

3

*Na tri*, it matters because we miss out on what they could contribute if they had the same choices and opportunities. We miss out on their point of view, and we miss out on what they could do if they were able. There are great doctors and leaders and musicians and pastors amongst the people who are stepping back – but we are not helping them step forward.

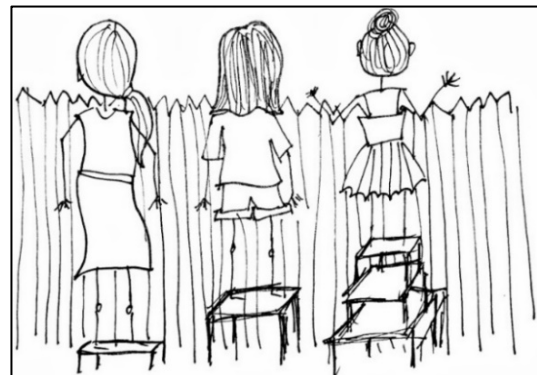
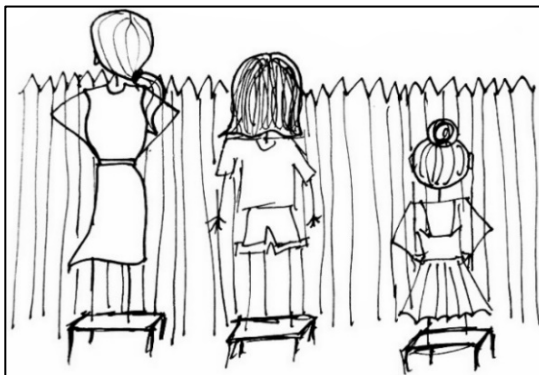


*Yu laikim gaden bilong yu bai karim kaikai moa yet noken lukluk tasol long ol samting yu planim we em i karim gut pinis. Nogat yu mas givim bikpela lukluk long klinim na prunim na putim wara na gris igo long graun long halavim ol samting we em i painim hat long karim. Dispela kain nau gaden bilong yu bai karim kaikai moa yet.*



### Pairs (10 minutes)

Get into pairs. Have a look at the two pictures below. What is the difference between the two pictures? What are the two pictures trying to say? Be prepared to share your ideas.





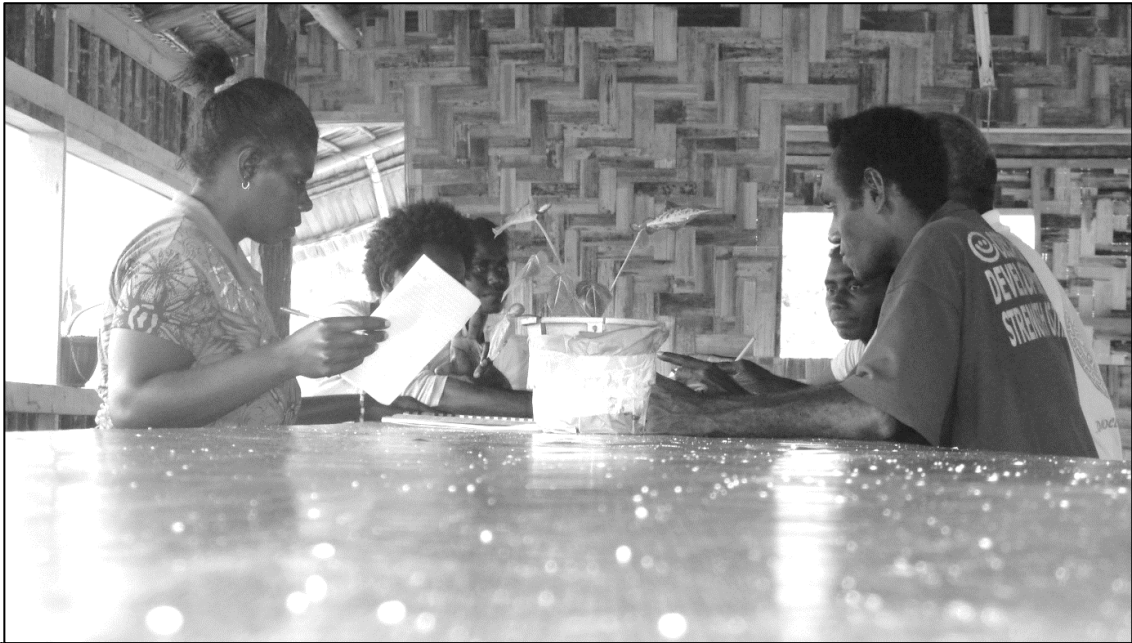

In the picture on the left the short girl does not have the same choices and opportunities as the other two (even though they all have the same size chair). The short girl can't look over the fence. She wouldn't be able to take advantage of the opportunity (if there was one). She doesn't have the same choices. She is left behind. However, in the second picture (on the right) the short girl can see over the fence. This is because she has been given MORE chairs to stand on. Nice. The short girls needs MORE that the other two girls to be able to have the same choices and opportunities.

*Luk olsem* equality doesn't always mean that *olgeta mas kaikai wankain kaikai*.



Sometimes people need more (more money or more Government assistance or more *kaikai* or more chairs) to help them catch up.

This is very important to understand, and sometimes it can seem unfair to people who are at the front (and stepping forwards). *Tok stret na tok klia*.

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup







	In <i>tok inglis</i> we say there is 'equity' if people (who are stepping backwards) have enough of what they need to be able to have the same choices and opportunities as everyone else (enough money or Government assistance or <i>kaikai</i> or chairs or representatives in Government or positions on a committee <i>o kain olsem</i> ). <i>Tok inglis igat kain kain</i> .
10	 <b>General discussion (2 minutes)</b> <i>Tingim tupela piksa we nau tasol yumi lukim.</i> Who knows best what size chair they need to stand on to see the game?
10	<p>The people who are left behind or excluded need to decide for themselves what size chair they need to stand on. "Nothing for us without us".</p> <h3>Nothing for us without us</h3> <p>This means you need to make sure the people who are left behind or excluded are given the chance to <i>wokim disisen wantaim na wokbung wantaim</i>. People who are left behind or excluded need to participate.</p>  
11	 <div> <b>Equity and inclusion</b> <i>Pasin bilong halavim na sindaun wantaim ol lain we yumi save abrusim long inapim ol wankain olsem narapela</i> </div> <p><i>Yumi raunim liklik tasol kam bek gen.</i></p> <p>Equity means that people from groups that are normally left behind or excluded are <b>given extra support and encouragement</b> (to help them catch up). <i>Oli kaikai wankain kaikai bai oli no inap.</i></p>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

	<p>Inclusion means that people from groups that are normally left behind or excluded are <b>included whenever decisions are made</b> – because they are the ones who know best what help they need to catch up. “Nothing for us without us”.</p>
11	 <p><b>Brainstorm (10 minutes)</b> What are things that would show an organisation has the principles of equity and inclusion in its <i>kastom</i>? <i>Troimwe tingting. Ges paia.</i></p>
11	<p>It doesn't matter how developed you are. If the gap between the people stepping forward and the people stepping back gets wider, then your community gets weaker. Many rich countries face this problem. If development is not spread fairly - if development does not include everyone - then in the end it is no development at all.</p> <p><i>Long sotim rop</i> all organisations in PNG need to try and make sure they have the principle of equality in their <i>kastom</i>. <i>Em wan</i>. An organisation that has the principle of equality in its <i>kastom</i> has rules and policies to treat people fairly and not discriminate, and it also help its members think about their <i>kastom</i> and to dig up any roots that are causing discrimination. <i>Em nau yumi lukim pinis</i>.</p> <p>But to really close the gap between the people stepping forward and the people stepping backwards, organisations in PNG also need the principles of equity and inclusion in their <i>kastom</i>. This is because people stepping backwards need extra support and encouragement to help them step forward and catch up (equity). <i>Oli kaikai wankain kaikai bai oli no inap</i>. And because the people stepping backwards are the ones who know best what help they need to catch up (inclusion). “Nothing for us without us”.</p> <p>Organisations with the principles of equity and inclusion in their <i>kastom</i> make sure that:</p> <p><b>THOSE PEOPLE WHO ARE LEFT BEHIND OR EXCLUDED SHOULD BENEFIT MOST FROM WHAT THE ORGANISATION DOES AT THE VERY LEAST WHAT THE ORGANISATION DOES SHOULD NEVER MAKE THEM EVEN MORE LEFT BEHIND OR EXCLUDE</b></p>  <p><b>AND THE PEOPLE WHO ARE LEFT BEHIND OR EXCLUDED NEED TO BE INCLUDED WHENEVER DECISIONS ARE MADE BECAUSE THEY KNOW BEST WHAT HELP THEY NEED “NOTHING FOR US WITHOUT US”</b></p>



## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

	
12	 <b>General discussion (2 minutes)</b> What does the principle of self-reliance mean?
12	<div data-bbox="256 461 1390 539" style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <b>Self-reliance</b> <i>Pasin bilong sanap wantaim lekhan bilong yumi yet</i> </div> <p>The principle of self-reliance means that you should try and stand on your own two feet.</p> <p>The things we used to do ourselves now we are starting to say <i>em wok bilong Gavman</i>. <i>Luk olsem em kamap olsem wanpela sik</i>. We need outside help to help us with development – roads and hospitals and schools and courts and printing money are things that communities can't easily do on their own.</p> <p>But lots of development can be done locally without the need for outside help. The more you put into practice the principle of self-reliance the stronger your organisation and your community becomes.</p> <p>An organisation has self-reliance in its <i>kastom</i> if it tries to do things for itself – and if it only asks for outside help if it is truly needed. <i>Noken singaut singaut sapos trutru yu inap long mekim yupela yet</i>.</p> 
12	 <b>General discussion (2 minutes)</b> If your organisation puts into practice the principle of self-reliance, are you more likely to get outside help if you need it?
	
13	 <b>General discussion (2 minutes)</b> What does the principle of sustainability mean?
13	<div data-bbox="256 1794 1390 1872" style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <b>Sustainability</b> <i>Pasin bilong tingim senis bilong yumi</i> </div> <p>If you need money quickly you can sell your house – but where will your children sleep? The benefit from logging might be fast money – <i>tasol olsem wanem long bihain taim?</i></p>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

PNG needs to develop. But it is very important that we don't sell the house out from under our children. We need to make sure that we don't sell or destroy the things that our children will need when they take our place. *Tingim senis bilong yumi.*

And we need to hand over to our children our communities and organisations. We need to hand over communities and organisations that are strong and self-reliant and *pulap wantaim ol gutpela kastom*. *Tingim senis bilong yumi.*

Many rich countries around the world face this problem. They have eaten the future.



13



### Brainstorm (10 minutes)

What are some things that would show an organisation has the principle of sustainability in its *kastom*? Call out whatever comes into your heads.

13



It thinks about future generations so they have the same choices and options. Don't use up your natural resources *na bagarapim ples* in the rush to develop.



It tries to *strongim gutpela kastom bilong ronim grup*. Leaders and managers come and go but what remains is the *kastom* of the organisation.



It tries to support and encourage the leaders and managers of the future – men and women. The next generation needs to learn how to fly.



It has a handover plan, so that when new BOM members are elected they know what to do. BOM members who mentor their replacement set a great *kastom*.



14



### Brainstorm (10 minutes)



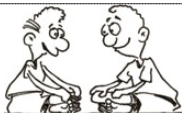


Why is it important for organisations to show respect for tradition? Be prepared to share your ideas.

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup



14	<div data-bbox="256 286 1401 360" data-label="Section-Header"> <p><b>Respect for tradition</b> <i>Pasin bilong luksave long kastom long ples</i></p> </div> <p>In PNG we need to respect and acknowledge traditional authority and the authority of consensus (<i>wanbel</i>). Modern governance requires building trust between organisations and people that are not used to working together. To build trust, we need the principles of participation, responsiveness, transparency, accountability, legitimacy, and equality in the <i>kastom</i> of our organisations. <i>Em nau yumi lukim pinis</i>. But it is very important that in the process we show respect for traditional leaders and customs. Hand in hand.</p> <div data-bbox="528 674 1126 831" data-label="Image"> </div>
14	<div data-bbox="256 869 384 1010" data-label="Image"> </div> <p><b>Brainstorm (10 minutes)</b></p> <p>What are some things that would show an organisation has the principle of respect for tradition in its <i>kastom</i>? Call out whatever comes into your heads.</p>
14	<p>Things that show an organisation has respect for tradition in its <i>kastom</i> are:</p> <p>Traditional leaders are encouraged to participate in the organisation. <i>Wokim disisen wantaim na wokbung wantaim</i>.</p> <p>The work the organisation does (and how it does it) shows respect for traditional leaders and customs. <i>Givim traipela luksave long en</i>.</p> <div data-bbox="1294 1055 1398 1335" data-label="Image"> </div>
	<div data-bbox="177 1335 240 1406" data-label="Image"> </div>
15	<div data-bbox="256 1406 368 1514" data-label="Image"> </div> <p><b>General discussion (2 minutes)</b></p> <p>What does the principle of cooperation mean?</p>
15	<div data-bbox="256 1559 1401 1632" data-label="Section-Header"> <p><b>Cooperation</b> <i>Pasin bilong lukluk long wokbung wantaim ol narapela</i></p> </div> <div data-bbox="256 1671 472 1794" data-label="Image"> </div> <p>If PNG is to develop then families and clans and villages and organisations and companies and churches and Governments need to be able to work together.</p> <p><i>Sapos yumi stap wanwan yet bai nogat gutpela developmin long PNG.</i></p> <p>If an organisation has cooperation in its <i>kastom</i> then it is looking to work in partnership with other organisations to achieve its plans. Organisations below and organisations on the same level and organisations above.</p>



## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup






	Organisations should try and stand on their own two feet (self-reliance) – but holding hands with other organisations makes it easier for everyone to walk together.
15	 <b>Sharing (10 minutes)</b> If you know a story about two organisations that cooperate well together then share it. How do they both benefit?
15	Things that show an organisation has the principle of cooperation in its <i>kastom</i> are: <ol style="list-style-type: none"> <li>1 Local ward representatives and any other organisations you work with are encouraged to participate (for example, when the organisation does planning <i>long gaidim wokabaut</i>).</li> <li>2 Updates on progress are provided to local ward representatives and any other organisations you work with.</li> <li>3 The organisation responds to questions and requests from other organisations and ward representatives. Put the principle of responsiveness into practice – <i>pasin bilong bekim tingting na askim na senis wantaim aksen</i></li> </ol>
16	  <b>Pairs (20 minutes)</b> Get into pairs. Look at the two married couples below. They are trying to fly <i>ino olsem tasol wankain</i> . Think about PNG today. Which married couple (left or right) will be more successful? Why? <i>Skelim gut</i> . Which married couple (left or right) will have sons and daughters that grow up to be more successful in future PNG? Why? <i>Skelim gut</i> . <div style="display: flex; justify-content: space-around; align-items: center;">   </div> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p><i>Luk olsem a successful married couple is a 'team'. Igat tripela mak bilong soim klia tupela marit stap olsem 'tim'. Wan they both have their eyes open. Tu they are holding hands sapot sapot. Na tri they are both flying.</i></p> </div>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

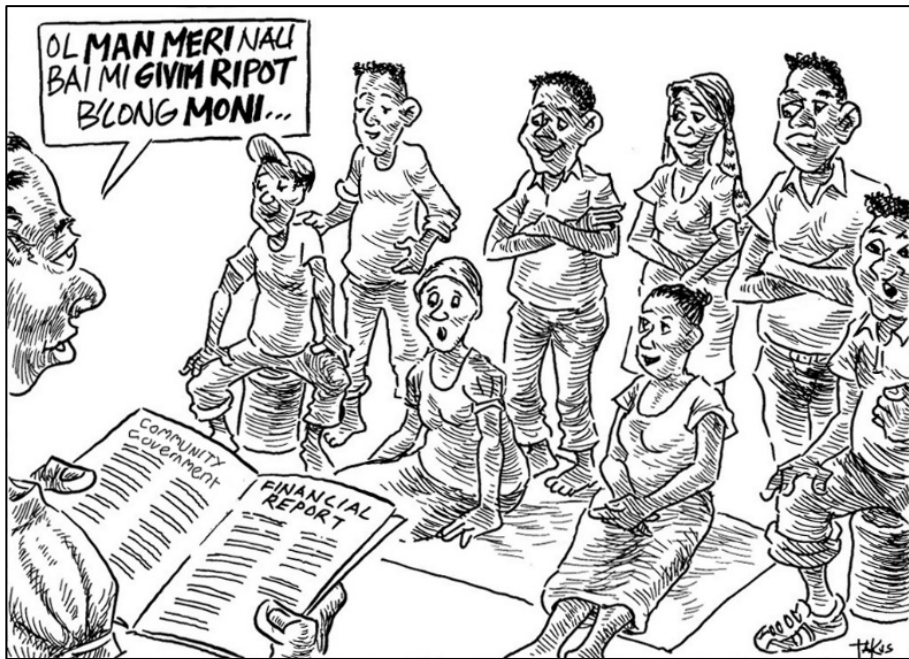




16	<p><b>Equal representation</b> <i>Pasin bilong makim gut maus bilong man na meri</i></p> <p>If a bird flies with one wing, then it can't get off the ground (or it goes around in circles).</p> <p>For PNG to fly, both men and women need to fly. If women and men make decisions together and benefit from development together, then PNG will fly. The <i>kumul</i> needs two wings to fly.</p> <p>For our organisations to fly, both men and women need to fly. If women and men make decisions together and benefit from the work of the organisation together, then our organisations will fly with both wings.</p> <p>And the best way to make sure that our organisations will fly with both wings is to make sure that there are both <u>men and women leaders and managers</u> <i>long makim gut maus bilong man na meri</i>. In <i>tok inglis</i> this is called the principle of equal representation.</p>
16	<p> <b>Brainstorm (10 minutes)</b></p> <p>What are some reasons why it is good to have both men and women on a BOM? Be prepared to share your ideas.</p>
16	<p>Men know part of the story. Women know part of the story. Together it is the full story.</p> <p>When the BOM makes decisions they need to have the full story. This means there needs to be both men and women leaders and managers. If there are both men and women on the BOM, the decisions the BOM makes will be <u>better</u> decisions.</p> <p>When the BOM puts decisions into practice they need to have the full story. If there are both men and women on the BOM, the decisions the BOM makes will be easier to put into practice if there are both men and women leaders and managers.</p>
16	<p> <b>General discussion (2 minutes)</b></p> <p>Do you need to have the same number of men and women on the BOM?</p>
16	<p>If an organisation has equal representation in their <i>kastom</i> it means that both men and women members say that the BOM fairly represents them. The best way to make this happen is to have the same number of women and men on the BOM.</p> <p>But sometimes having the same number of men and women on the BOM is not possible. For one thing there might be an odd number of BOM members. 3 women and 2 men <i>o kain olsem</i>.</p>



## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

	<p>Don't just have a women's representative on the BOM. This is a good start, but one woman on a BOM is not equal representation.</p> <p>Some organisations make extra positions on their BOM (for example, a fundraising officer or a good governance officer or a vice treasurer and a vice secretary) so women can be involved in the BOM without taking the position from the person with the most skills and confidence to do the job (which is often a man because he has had more choices and opportunities).</p> <p>If you do make extra positions on the BOM, and your BOM gets too large, you can have a smaller executive committee (to vote in meetings) but have other BOM members who have roles to play and share ideas (but who don't vote in meetings). BOM members who don't vote in meetings are called 'non-executive' officers.</p> <div style="display: flex; align-items: center;">  <div style="margin-left: 10px;"> <p>A great idea is to not only have a vice chairman, but also a vice treasurer and a vice secretary – and make them women. This shares the workload. It means you are helping women to be the next generation of leaders. And it means there is more chance there is always someone on the BOM who knows what to do (to show new BOM members). <i>Tingim.</i></p> </div>  </div>
16	 <p><b>General discussion (2 minutes)</b></p> <p>How can you make sure women members of your organisation have an equal chance to elect candidates to represent them on the BOM?</p>
16	<p>If an organisation has equal representation in their <i>kastom</i> it means that both men and women members have an equal chance to elect candidates to represent them.</p> <ul style="list-style-type: none"> <li>✓ When you elect the BOM make sure that women members and men members are both encouraged to nominate candidates</li> <li>✓ When you vote for the BOM, ask women to show their hands first and then ask men to show their hands - if men and women are asked to show their hands at the same time it will be hard for many women to disagree with their husbands or male leaders.</li> </ul> 
16	 <p><b>Pairs (20 minutes)</b></p> <p>Get into pairs. In some parts of PNG, women and girls feel it is not their role to become members of a BOM. Often women and girls don't get the chance to learn how to be a member of a BOM. With your partner discuss what you can do in your community to change this? Be prepared to share your ideas.</p>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

16	<ul style="list-style-type: none"> <li>✓ Encourage everyone in the community to participate in public discussions - women and men and youth and children - so that the next generation will get practice speaking in public. <i>Yumi mas tingim senis bilong yumi.</i></li> <li>✓ Encourage families to make decisions together - husbands and wives and boys and girls. Change starts with the family.</li> <li>✓ Encourage leaders to think about their language. <i>In tok pisin "man" save minim "olgeta"</i> - but by saying <i>manmeri</i> instead it makes a clear point to everyone that women and girls are equal to men and boys.</li> <li>✓ Encourage leaders and local champions to speak about the importance of men and woman making decisions together. The <i>kumul</i> needs two wings to fly.</li> </ul> 
16	 <b>Brainstorm (10 minutes)</b> What are some things that would show an organisation has the principle of equal representation in its <i>kastom</i> ? <i>Troimwe tingting. Ges paia.</i>
16	<p>Things that show an organisation has equal representation in its <i>kastom</i> are:</p> <ol style="list-style-type: none"> <li> All decision making involves men and women making decisions together. Decision making by the BOM or in any other meeting or <i>kibung</i>.</li> <li> The election process for the BOM gives an equal chance for men and women to elect leaders to represent them.</li> <li> The organisation is trying to encourage both men and women, boys and girls, to learn the skills to become leaders and managers.</li> </ol>

## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup



### Save moa yet

It is one thing to agree that leaders need to be men and women. It is another thing to make it happen. And PNG is doing very badly. *Nogut yumi haitim*. In the 2017 national election not a single woman was elected. In 2022, of the 118 Members of Parliament, only 2 women were elected. But it is not all bad news. In Bougainville it is now the law that Wards must elect both a man and woman to represent them in their Community Government. It is also the law that the sex of the Chairperson of the Community Government must change each election from a man to a woman - or from a woman to a man.

*Luk olsem* Bougainville is leading the world in equal representation in Government.



### Role Play (60 minutes)

Get into six groups. This *hap step* is *halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup*. In the *kibung* with your members you will need to be able to explain the twelve principles of good governance that Government wants every organisation in PNG to make a part of their *kastom* (and any other principles that you want to become part of the *kastom* of your organisation). The trainer will give each of the groups two of the twelve principles of good governance. In your group prepare a role play to explain your principle of good governance to *ol manmeri memba*. Do it in a way that *ol lain long ples* would understand. **You don't need to perform your role play now. In the next topic each group will need to perform their role play.**



17

<b>Participation</b>	<i>Pasin bilong wokim disisen wantaim na wokbung wantaim</i>
<b>Responsiveness</b>	<i>Pasin bilong bekim tinging na askim na senis wantaim eksen</i>
<b>Transparency</b>	<i>Pasin bilong mekim na putim olgeta samting long ples klia</i>
<b>Accountability</b>	<i>Pasin bilong mekim wok bihainim mak na skelim wok bihainim mak</i>
<b>Legitimacy</b>	<i>Pasin bilong makim lida na menesa bihainim lo na ron wantaim lida na menesa bihainim lo</i>
<b>Equality</b>	<i>Pasin bilong lukim yu wankain olsem narapela</i>
<b>Equity and inclusion</b>	<i>Pasin bilong halavim na sindaun wantaim ol lain we yumi save abrusim long inapim ol wankain olsem narapela</i>
<b>Self-reliance</b>	<i>Pasin bilong sanap wantaim lekhan bilong yumi yet</i>
<b>Sustainability</b>	<i>Pasin bilong tingim senis bilong yumi</i>
<b>Respect for tradition</b>	<i>Pasin bilong luksave long kastom long ples</i>



## Step 2.2 | Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup

<b>Cooperation</b>	<i>Pasin bilong lukluk long wokbung wantaim ol narapela</i>
<b>Equal representation</b>	<i>Pasin bilong makim gut maus bilong man na meri</i>

**Revision - ask the participants the key questions for this topic:**

- 1) What are twelve principles of good governance that all organisations in PNG should make a part of their *kastom*?



### **'Review ball' (20 minutes)**

Do the 'review ball' activity when it suits you. A good idea is to do it at the start of each day so you can revise everything in the course up to that point. The whole group forms a circle (or break the group into two circles). Ask a question about any topic so far in the course and then throw the ball to a participant to answer your question. After they answer the question, they need to ask their own question and then throw the ball to another participant to answer it. The activity ends when everyone in the group has had a turn. If a participant doesn't know the answer get everyone to help.






## Step 2.3 | Setim wok mak bilong ol gutpela kastom bilong ronim grup

4 hours

Materials






### Key questions for this topic

What is a Code of Conduct?  
What is a financial control policy?  
What is a roles and responsibilities policy?  
What is a meetings and elections policy?





1	<p>Now it is time to for the meat of the <i>kibung</i>. Develop your <i>mama lo</i>. <i>Setim wok mak bilong ol gutpela kastom bilong ronim grup.</i></p> 
	<p><b>3</b> <i>Setim wok mak bilong ol gutpela kastom bilong ronim grup</i></p>
1	 <p><b>Group question (2 minutes)</b> Why do all the members of an organisation need to be involved when you develop your constitution - your <i>mama lo</i>?</p>
1	<p>It is very important that all the members are involved in developing your constitution. If everyone sees the rules and <i>kastom</i> of their organisation as their rules and <i>kastom</i> - and they understand why the rules and <i>kastom</i> will help their organisation - then it is far more likely that the <i>mama lo</i> will be put into practice and followed.</p> <p>There is no point having <i>mama lo</i> if the members don't understand it.</p>
	
2	<p>There are different ways to do a constitution. Some organisations list down all the rules they can think of – all the rules for the management committee as well as the rules for the members. In <i>tok loa</i> these are called by-laws. By-laws include things like your Code of Conduct (behavior policy) or financial control policy or roles and responsibilities policy or meetings and elections policy. <i>Planti rul. Em orait.</i> This is called a tight constitution.</p> <p>Another way to do a constitution is identify the principles that your organisation wants to follow - the <i>kastom</i> - and come up with <i>wok mak</i> that would indicate that your organisation was putting the principles into practice. You end up with a list of key things that your organisation wants to do to <i>setim gutpela kastom</i>. This is a 'loose' constitution.</p> <p>Normally when you do a loose constitution you refer to your organisation's by-laws in the <i>wok mak</i>. For example, you might come up with a <i>wok mak</i> that says "the BOM follows the roles and responsibilities policy" or "the Code of Conduct is on the notice board". This means you still need to develop a Code of Conduct and a roles and responsibilities policy and a financial control policy and a meetings and elections policy - but you keep them as separate documents.</p> <div style="border: 1px solid gray; border-radius: 10px; padding: 10px; margin-top: 10px;"> <p>A 'policy' is a list of rules that you intend to put into practice</p> </div>








## Step 2.3 | Setim wok mak bilong ol gutpela kastom bilong ronim grup

2	 <b>Group question (2 minutes)</b> What could be some advantages of a loose constitution?	
2	<p>A loose constitution has many advantages:</p> <ul style="list-style-type: none"> <li>✓ It is easier for everyone in an organisation to develop the constitution</li> <li>✓ It is easier for everyone in an organisation to follow the constitution</li> <li>✓ It is easier for everyone to remember what is in the constitution</li> <li>✓ You don't need to change the constitution every time you need to change a rule in one of your policy documents. Just change the policy document. Rules in policy documents can be changed by the BOM in meetings. However, changes to the constitution require everyone in the organisation to vote.</li> </ul>	
2	 <b>Group question (2 minutes)</b> What is a legal constitution?	
2	<p>If you want to register your organisation with the Government or a national association, then they may ask you to submit a legal constitution. If you need to do this then they will send you an official constitution form to complete. Official constitution forms are normally full of <i>tok loia</i>, so you might need to get some help to complete the form.</p> <p>The information that needs to go into this official constitution form will come from the <i>mama lo</i> that you and your members develop together - your loose constitution (and other policy documents). Your loose constitution (and other policy documents) should allways be included as an attachment ('annex') in your legal constitution.</p> <p>A legal constitution is just for the lawyers unless it includes your real <i>mama lo</i> - your loose constitution (and your other policy documents). Your real <i>mama lo</i> is what you and your members develop together. <i>Kain mama lo olsem save gat pawa.</i></p> 	
2	 <b>Pairs (10 minutes)</b> Get into pairs. At the end of this handbook there is an example of a constitution prepared by the members of <i>Mun Kopi Asosieson</i> . With your partner have a look at the constitution. Will the members of <i>Mun Kopi Asosieson</i> understand this constitution?	<div style="border: 1px solid gray; border-radius: 10px; padding: 10px;"> <p>If you prefer you could read out the constitution - or get participants to help read it</p> </div>
3	 <b>Group question (2 minutes)</b> What is a Code of Conduct?	

## Step 2.3 | Setim wok mak bilong ol gutpela kastom bilong ronim grup

3	<p>A Code of Conduct is a policy document which sets out standards of behavior (conduct) for the BOM and the members of an organisation.</p> <p>A Code of Conduct only has power if everyone in the organisation has a say in what the standards of behavior should be - and a say in what the consequences should be if someone breaks those standards.</p> <p> If you develop a Code of Conduct, then it is a good idea to ask the BOM and the members to sign the document. This makes the document personal so it is less likely anyone who signed it will do the wrong thing - and if they do it is easier for the rest of the organisation to take action.</p>
3	<p> <b>Brainstorm (10 minutes)</b> What sort of things could go in a Code of Conduct for an organisation? Be prepared to share your ideas.</p> <p>If there is one organisation involved in the training and they want to continue on to try and develop a Code of Conduct, then fine. Give them the chance to do it <u>after they have developed their constitution</u>. <i>Tasol tingim taim.</i></p>
3	<p> <b>Group question (2 minutes)</b> What is a financial control policy?</p>
3	<p>Many organisations have a financial control policy. A financial control policy contains detailed rules and policy for the BOM to follow. A recipe to <i>lukautim moni gut</i>.</p> <p>Tell everyone that there is also training on financial management for the BOM, which includes how to do financial planning, financial control, financial monitoring, and financial reporting.</p>
3	<p> <b>Group question (2 minutes)</b> What is a roles and responsibilities policy?</p>
3	<p>A roles and responsibilities policy lists the roles and responsibilities expected of each member of the BOM - and also the roles and responsibilities expected of the members.</p> <p>Organisations can also have other policy documents depending on the work that they want to do. For example, organisations might have a disability policy or an environment policy or a gender policy or a HIV and AIDS policy or a youth policy. <i>Kain kain.</i></p>

## Step 2.3 | Setim wok mak bilong ol gutpela kastom bilong ronim grup

	<p>If you have an Annual General Meeting (AGM) each year then it is a good idea to go through your constitution and your policy documents again so that everyone is clear - and to discuss if they are being followed.</p>
3	<div>  <p><b>Brainstorm (10 minutes)</b></p> <p>What are examples of meetings and elections rules that could go into a meetings and elections policy? Be prepared to share your ideas.</p> </div>
3	<p>A procedures policy sets out the rules for meetings and elections <i>na ol kain samting olsem</i>. For example:</p> <p>How many positions in the BOM?          How many BOM need to be present for a meeting?          How often meetings will take place?          What will be done with meeting minutes?          Who votes in elections?          How will voting in meetings and elections happen?          How often will elections be held?</p> <div>  <p>In many organisations, elections are held every year. However, you can also hold elections every 3 or 5 years. A good idea is to hold elections just before your organisations does <i>kamapin ol praoriti</i> (every 3 or 5 years) – so you start your new <i>tri yia o faiv yia wokabaut wantaim niupela BOM</i>.</p> </div> <p>If you hold elections every 3 or 5 years, make sure you have a good Code of Conduct which says clearly what behavior is expected of the BOM (and everyone else) and what will be done if the Code of Conduct is not followed. This will help you get rid of bad BOM members if you only get a chance to vote them out every 3 or 5 years.</p> <div> <p>We will learn about meetings and the work of the BOM in the <i>Wok bilong meneja na memba na lida training olsem na stap isi pastaim</i>.</p> </div>
4	<div>   <p><b>Workshop (5 hours)</b></p> <p>Now it is time to start preparing your organisation's constitution. At the end of the last topic you got into six small groups and prepared a role play to show how you would explain two of the principles of good governance to <i>ol manmeri memba. Tingim</i>. Now it is time for the first group to perform their role play. After the group performs their role play everyone needs to come up with some <i>wok mak</i> that would show your organisation was putting each of these two principles into practice. You don't need to include everything - just a few <i>wok mak</i> that would indicate your organisation was on the right track. You can look back at the last topic to get ideas - or look at the example of a constitution prepared by the members of <i>Mun Kopi Asosieson</i> (at the end of the handbook). Take time. <i>Mekim gut</i>. The trainer will facilitate.</p>  </div>

## Step 2.3 | Setim wok mak bilong ol gutpela kastom bilong ronim grup

Next, do the same thing for the remaining principles of good governance. First the small group performs their role play to show how they would explain their two principles to *ol manmeri memba*, then everyone comes up with some *wok mak* that would show your organisation was putting the principles into practice.

Then do the same thing for any other principles that your organisation wants to make a part of its *kastom*. Don't forget to keep a record of the *wok mak* that everyone comes up with.

**Participation**  
**Responsiveness**  
**Transparency**  
**Accountability**  
**Legitimacy**  
**Equality**  
**Equity and inclusion**  
**Self-reliance**  
**Sustainability**  
**Respect for tradition**  
**Cooperation**  
**Equal representation**

*Wok mak* are indicators of success - something that you can check up on to find out if you have achieved it or not. For example, you can say "the BOM puts meeting minutes on the notice board". Or even better, you can say "the meeting minutes from the last BOM meeting are on the notice board". If there is more than one organisation represented at the training, then instead of everyone coming up with *wok mak* together it might be a good idea to put people into organisation groups. After each principle of good governance ask each organisation group to present what they have come up with. Make sure everyone knows that all the members of the organisation need to be involved in developing their constitution - if some of the members are not present then suggest that they use what they come up with as a first draft.

In the *kibung long setim gutpela kastom bilong ronim grup* you need to *halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup* (step 2.2) and then you need *setim wok mak bilong ol gutplea kastom bilong ronim grup* (step 2.3).

4



However, you don't need to do this one *hap step* after the other. You can mix it up. In fact the best way to do it is to explain one principle of good governance to your members first - then straight away come up with (or review) your *wok mak* for this principle. *Em nau wankain yumi mekim nau tasol*. If you do this then your members will find it easier to remember what each principle is - and it will be easier to come up with good *wok mak* that would show you have included this principle in your *kastom*.



**Revision - ask the participants the key questions for this topic:**

- 1) What is a Code of Conduct?
- 2) What is a financial control policy?
- 3) What is a roles and responsibilities policy?
- 4) What is a meetings and elections policy?






## Step 2.4 | Toktok long wanem ol neks step

1/2 hour









Materials

**Key questions for this topic**

What are some next steps to talk about before you end the *kibung*?







	<p>Setim gutpela kastom bilong ronim grup has two steps:</p> <div> <div>STEP 1 BOM REDIM OL SAMTING</div> <div>STEP 2 KIBUNG LONG SETIM GUTPELA KASTOM BILONG RONIM GRUP</div> </div> <p>Step 2 igat foapela hap step long mekim:</p> <ol style="list-style-type: none"> <li>1 Tokim ol manmeri wanem as bilong kibung</li> <li>2 Halavim ol manmeri klia gut long ol gutpela kastom bilong ronim grup</li> <li>3 Setim wok mak bilong ol gutpela kastom bilong ronim grup</li> <li>4 Toktok long wanem ol neks step</li> </ol> <p>The last hap step is toktok long wanem ol neks step. When you finish a <i>kibung</i> it is normal to talk about what will happen next. Nogut ol manmeri memba ai pas gen.</p> <div>4 Toktok long wanem ol neks step</div>
2	<p>You have developed your constitution with <i>ol manmeri memba</i>.</p> <p>The next step is to put your <i>gutpela kastom</i> into practice. Definitely.</p> <p>Before you finish the <i>kibung</i> go through each of the <i>wok mak</i> in your constitution and talk about <b>who</b> will be responsible for making it happen and <b>when</b> and <b>what</b> will be needed.</p> 
2	 <p><b>Brainstorm (10 minutes)</b></p> <p>Putting your constitution into practice is a next step. What could be some other next steps? Be prepared to share your ideas.</p>
2	<p>What other next steps you want to take will depend on your organisation.</p> <div>  <p>A next step might be to type up your constitution. Talk about <b>who</b> will be responsible for making it happen and <b>when</b> and <b>what</b> will be needed.</p> </div>

## Step 2.4 | Toktok long wanem ol neks step

	 <p>A next step might be to launch your constitution. Talk about <b>who</b> will be responsible for making it happen and <b>when</b> and <b>what</b> will be needed.</p>
	 <p>A next step might be to develop a Code of Conduct or financial control policy or roles and responsibilities policy. Talk about <b>who</b> will be responsible for making it happen and <b>when</b> and <b>what</b> will be needed.</p>
	 <p>A next step might be to build a notice board. Talk about <b>who</b> will be responsible for making it happen and <b>when</b> and <b>what</b> will be needed.</p>
2	 <p><b>Group question (2 minutes)</b> Do you need to monitor your constitution?</p>
2	<p>Don't forget to agree on how you will monitor your constitution. <i>Sekim wok. "Yumi wok long inapim ol wok mak o nogat?"</i></p> <p>  A good idea is to use the <i>wok mak</i> as a checklist whenever all the members get together - for example if you have an Annual General Meeting (AGM). Use the <i>wok mak</i> as a target - not a test. If you haven't yet achieved a <i>wok mak</i> then talk about what can be done. </p> <p>The <i>wok mak</i> can also be used by someone who visits your organisation - like a District Officer or an extension worker for an NGO or your ward representative. They can check if your organisation is on track and give advice. If they agree that your organisation is achieving the <i>wok mak</i> then ask them to give you a certificate which lists the <i>wok mak</i> and states that your organisation has put the twelve principles of good governance into practice. This is called a competency-based certificate. You can use this certificate as evidence that you are a good governance organisation <i>taim yupela raun long maketim ol rot B praioriiti</i>.</p> 
	<p><b>Save moa yet</b></p> <p>The six principles of democratic governance are participation, responsiveness, accountability, transparency, legitimacy, and equality. <i>Em nau yumi lukim pinis</i>. Democratic governance principles are what any organisation needs to have in their <i>kastom</i> if they want to keep the peace within their organisation – and if they want to work well with other organisations.</p> <p>  If your organisation works with an outside organisation - a company or NGO or the District - then when you make a partnership agreement, go through the six principles of democratic governance together and come up with <i>wok mak</i> (for both organisations) to put into the agreement. Use the same process that you followed in this training. At the end ask the outside organisation to give your organisation a competency-based certificate that shows what <i>wok mak</i> you put into practice. This is more evidence to help with your <i>rot B</i>. </p>
2	 <p><b>Group question (2 minutes)</b> Does a constitution need to be updated?</p>



## Step 2.4 | Toktok long wanem ol neks step

2	 <p>Yes. A constitution needs to be updated.</p> <p>A good time to update your constitution is every five years (or three years) when you do the top step of the planning ladder - <i>kamapim ol praoriti</i>.</p> <p>Confirm your organisation's vision and missions, identify priorities to achieve your missions (road A and Road B), AND UPDATE YOUR CONSTITUTION. Change some <i>wok mak</i> if you want. Change your principles if you want. <i>Prunim tasol</i>.</p>
	
3	<p>The <i>kibung long setim gutpela kastom bilong ronim grup</i> is over. If the <i>kibung</i> is over, you need to end the <i>kibung</i> properly. <i>Pasin tasol</i>.</p>
3	<div>  <div> <p><b>Brainstorm (5 minutes)</b></p> <p>What should you do to end a <i>kibung</i> properly. Call out whatever comes into your heads.</p> </div> <div> <p>The participants learned this in an earlier training</p> </div> </div>
3	<div>  <p>When the <i>kibung</i> is over it is a good idea to ask the participants (or key people) to give you feedback on how you ran the <i>kibung</i>. <i>Askim ol long glasim bek na skelim wok bilong yupela husat i bin go pas</i>. Feedback on how you ran the <i>kibung</i> will help you improve next time you run a <i>kibung</i>.</p> </div>
	
4	<p><b>Las tok.</b> An effective organisation is more than the individuals that make it up – it should have a life of its own. What gives life to an organisation is its <i>kastom</i>. Individuals come and go, but the <i>kastom</i> of the organisation remains.</p> <p>The BOM are the caretakers of an organisation's <i>kastom</i>.</p> <p>The real measure of a BOM is how strong the <i>kastom</i> is that they pass on to the next BOM.</p> 

**Revision - ask the participants the key questions for this topic:**

1) What are some next steps to talk about before you end the *kibung*?



**THE TRAINING IS OVER. NOW IS THE TIME TO EVALUATE THE SUCCESS OF THE TRAINING.**  
Look at the section 'how to evaluate the training' (at the end of this handbook).

### Some icebreakers you can use

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#### Icebreaker: MY FAVOURITE IS.... Materials: None

1. Ask the group "what is your favourite team – Blues or Maroons?" They then divide quickly into groups with the people who shared their preference.
  2. They then have 5 minutes to introduce themselves to everyone in their group.
  3. Then use this same process to break into different groups a few times so that everyone has had a chance to meet most people in the course. For example, you could also ask "what is your favourite food – rice or *kaukau*?" and "what is your favourite drink – tea or coffee?" and "what is your favourite meat – beef or lamb?"
- 

#### Icebreaker: NAME GAME. Materials: None

1. This game helps the trainer and the participants to remember each other's name. Stand or sit in a circle. The first person says, "My name is .....". The second person then has to say: "Her name is..... and my name is.....". The third person has to then say the names of the first and second person, and then their own name.
  2. Keep going on like this around the whole circle (until the last person has to be able to remember everybody's name – *hat tru*).
- 

#### Icebreaker: WHITE LIES. Materials: None

1. Ask everyone to think or write down four things about themselves. However, one of the things they say has to be untrue (a lie). This can be difficult for people to do so it is a good idea if the trainer does it first so that everyone gets the idea.
  2. Go around the group one by one and ask each person to say their four things about themselves. The others have to guess which fact is a white lie.
  3. The trainer then needs to ask for a bit more information about the three things that were true – this will help other people in the group to get to know the person.
- 

#### Icebreaker: JIGSAW PIECES. Materials: A Newspaper or magazine

1. Cut or tear the pages out of a newspaper or magazine. If you have 20 participants, you will need 10 pages.
2. Next, cut or tear each page in half.
3. Next, mix up all of the half pages on the floor in a pile and ask everyone to pick up one piece (one half-page).
4. Next, ask everyone to move around and find the person with the other half of their page. *Poroman bilong en*. They will need to say hello to lots of different people until they find their *poroman*.
5. After everyone has found their *poroman*, ask each pair to get to know each other. *Stori gut*. Tell them that you will be asking each person to introduce their partner to the group.
6. Finally, ask each pair to introduce their partner to the rest of the group.
7. If you have an odd number of participants (for example, 21) you the trainer may need to join in this activity so that everyone has a *poroman*. *Yu save*.



#### Icebreaker: RACETRACK. Materials: None

1. This is a good game if there are lots of people. Get everyone to stand in a circle. Start at one end. Get the first person to say their name (e.g., David). Then the next person repeats David's name, and the next, and keep going until you get back to David (the beginning).

2. Then get them to do it again but faster. The sound of David's name being quickly repeated around the circle will sound like a car going around a racetrack.
3. When everyone has got the hang of it repeat the game with the next person's name. Go around the whole group. Get everyone to speed it up as fast as possible and encourage them to try and make each other's names sound like the engine of a car.
4. As a variation say that anyone can say "beep beep" instead of the person's name - if they say this then the 'car' must skip the next person. Or anyone can make the sound of a car breaking - if they make this noise then the 'car' must go in the opposite direction.

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**Icebreaker: BALL TOSS NAME GAME. Materials: 3 balls (You can just use balls of paper if you don't have other balls or other soft objects like cushions or fruit.)**

1. Ask the group to stand in a circle. This game will help everyone learn each other's names.
2. Start by getting everyone in the circle to say their name, one by one. Repeat this once or twice and remind the group to call out their names slowly and clearly so that the others have a chance to remember their name.
3. Give one person a ball and tell them to call out the name of someone in the group and then throw the ball to him or her.
4. The person who receives the ball then calls out someone else's name in the group and they throw the ball to them. And so on....
5. After a couple of minutes add in a second ball and tell the group to continue throwing and catching both balls. After another minute add a third ball to the game. If a ball is dropped tell the person to pick it up and start again.

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**Icebreaker: ACTION INTRODUCTION. Materials: None**

1. Get people into pairs (or use the 'jigsaw pieces' icebreaker to put people in pairs)
2. Explain that they need to find out about their partner to introduce them to the rest of the group. When they do the introduction tell them to say their partners name first but then the rest of the introduction has to be without words! They have to use actions to inform the rest of the group (1) where their partner is from; (2) what their favourite sport is; (3) what their favourite food is. The rest of the group has to guess based on the actions.

### **Some energisers you can use**

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**Energiser: A SONG. Materials: None**

1. A good energiser is singing. Ask different people to lead the group in a song – if possible, songs which are energetic and have actions.

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**Energiser: STORY BAG. Materials: Put five unrelated items into a bag. For example, a bottle cap, hat, kitchen item, food item, school item, tool, coins, leaf, flower, etc.**

1. Firstly, give the bag to the group and say there are five items in the bag.
2. Tell them that they have to make up a story with the five items in it!
3. If necessary, you can give them a theme for the story to get them going – for example "Sewage got kicked off a PMV" or "Jen lost her job at the supermarket".
4. Then give the group time to come up with a story – 5 minutes should be enough. At the end they will need to tell their story so ask one person to be the storyteller.
5. If you want to the group could act out their story.

6. You can repeat this energiser as many times as you like during the course – just have five new items in the bag and ask a different person to be the storyteller.

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**Energiser: EVERYBODY WHO.... Materials: Chairs (one less than the number of participants) or you could have mats instead of chairs or you could draw circles in the dirt or place leaves on the ground instead of chairs**

1. Everyone sits in a circle (on chairs or mats) and one person stands in the middle.
2. The person in the middle makes a statement such as “*everybody who is wearing black shoes*” or “*everybody who likes buai*” or “*everybody who is wearing a watch.*”
3. Anyone who matches the statement has to stand up and try and find a new seat, while the person in the middle takes over someone else’s seat.
4. The person left standing moves into the middle and then makes up a new statement so that they can get a seat.

---

**Energiser: THE HUMAN KNOT. Materials: None**

1. Ask everyone to stand in a circle.
2. Ask everyone to reach into the circles and grab the hand of two other people *not standing next to them*. The result is a big tangle of people.
3. Then ask everyone to try and untangle the knot *without anyone letting go of hands*. They may have to step over arms and under other people. It should be a lot of fun. Encourage everyone to communicate to try and find a solution.
4. If they are successful, then everyone should be back in the original large circle or in a few smaller circles that are connected.

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**Energiser: BALLOON BUST. Materials: A few balloons (or condoms)**

1. Blow up a balloon and tie it off (have a few spares!). If you don’t have balloons, you could try blowing up condoms.
2. Ask two people to come to the front.
3. Ask them to stand facing each other with their hands behind their backs.
4. Put a balloon on the ground between them.
5. Tell them that they have to break the balloon *between* each other (not on the ground) and that they are *not allowed to use their hands*. This means they will have to try and get the balloon off the ground using parts of the body so that it is in a position that the pair can bash into each other or press against each other and break the balloon.
6. If one pair is successful or cannot do it, then invite another pair to have a go.

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**Energiser: PASS IT ALONG. Materials: A buai or orange or keys or any object**

1. Ask everyone to hold hands in a line. Tell everyone they have to keep holding hands no matter what happens.
2. Put a *buai* (or similar object) in the hand of the person at the end of the line.
3. Tell everyone they need to pass the *buai* along the line until it gets to the last person, then it needs to come back along the line until it gets back to the person who started.
4. If the *buai* is dropped it can be picked up off the floor as long as everyone continues to hold hands.
5. You could time them to see how fast they can do it and then repeat the activity to see if they can beat their time. If there is a large group have two separate lines and have a race!

### **Energiser: OINK...2...3. Materials: None**

1. Get everyone in pairs and ask each partner to stand opposite each other.
  2. Ask the pair to say 1...2....3...1...2...3...1. This means the first person says '1', their partner then says '2', the first person says '3', their partner says '1' again and so on. Get everyone to practice doing this!
  3. Next ask each pair to replace the number '1' with an animal sound. Each pair can come up with their own sound. Then ask everyone to begin again.
  4. Next ask each pair to replace the number '2' with a movement. Each pair can come up with their own movement. Then ask everyone to begin again.
  5. If any pair does it really well, then get them to demonstrate to the class.
- 

### **Energiser: ANIMAL CRACKERS. Materials: None**

1. Ask everyone to find a partner and choose an animal.
  2. Get them to work out the sound the animal makes.
  3. Get all the partners on one side of the room and the other partners on the other side.
  4. Tell everyone to close their eyes.
  5. When you say "go", they must make their animal sound and find their partner WITHOUT looking. Keep track of which pair finds each other first. This is noisy and a lot of fun!
- 

### **Energiser: BALLOON IN THE AIR. Materials: Balloons (or condoms)**

1. Blow up a balloon (or a condom).
  2. Explain to everyone that they can only use their breath to keep the balloon in the air.
  3. Do it a few times to see if everyone can beat their record.
- 

### **Energiser: GOTCHA. Materials: None**

1. Participants stand in a circle, arms out to the side. Their left hand should be palm up. The index finger (the pointing finger) on their right hand should be pointing down and touching their neighbor's palm.
  2. They tell everyone that when you say go, they should try and grab the finger in their left hand, and at the same time prevent their own right finger from being grabbed.
  3. 1 ... 2 ... 3 ... [add suspense] ... Go! Repeat several times.
- 

### **Energiser: TEAM BALLOON. Materials: Balloons (or condoms)**

1. Blow up a balloon (or a condom).
  2. Ask everyone to hold hands. Explain to everyone that they must try and keep the balloon in the air without letting go of anyone's hand.
  3. Do it a few times to see if everyone can beat their record.
- 

### **Energiser: NOSE BALLOON. Materials: A few balloons (or condoms)**

1. Blow up a balloon (or a condom) and tie it off (have a few spares)
2. Invite a pair to come to the front and stand face to face.
3. Place the balloon at their feet between them.
4. Ask the pair to try and get the balloon up off the ground so that it ends up between their noses *without using their hands or lower arms*.
5. Tell them they can talk to each other. If they cooperate and think about how to do it first it can be done. (Hint: the best way is if one person stands still, and the second person uses their body to roll the balloon up the other person until it gets between their noses)

6. If one pair is successful or cannot do it, then invite another pair to have a go.

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### **Energiser: I CAN DO THAT - CAN YOU DO THIS. Materials: None**

1. Get everyone in a large circle.
2. Start yourself. Say "can you do this" then do something – a trick or a cool dance step or a sound or just jump in the air.
3. The next person in the circle has to say, "I can do that" and then do what you did
4. Then they have to say, "can you do this" and do their own thing – a trick or a cool dance step or a sound or just jump in the air
5. Continue until everyone in the circle has had a turn.

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### **Energiser: TONGUE TWISTER. Materials: None**

1. Get everyone to stand in a circle.
2. Say a tongue twister and write it on the board. Good examples are:  
"Willy's real rear wheel" (you have to say it fast three times!)  
"Frogfeet, flippers, swimfins" (you have to say it fast three times!)  
"Black background, brown background" (you have to say it fast three times!)  
"Tie twine to three tree twigs" (you have to say it fast three times!)  
"Green glass globes glow greenly" (you have to say it fast three times!)  
"Black back bat" (you have to say it fast three times!)  
"Six slippery snails slid slowly seaward" (you have to say it fast three times!)  
"The queen in green screamed" (you have to say it fast three times!)  
"He threw three free throws" (you have to say it fast three times!)
3. Give everyone a turn to say the tongue twister. They have to say it fast three times! See if anyone can do it! If they do it get them to repeat it again!

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### **Energiser: WHISPERS. Materials: None**

1. Get everyone to stand in a circle.
2. Start yourself. Whisper something to the person next to you. A good idea is to whisper one of the tongue twisters from the 'tongue twister' energiser.
3. The person you whisper to then has to whisper the same thing to the next person in the circle.
4. Continue until the whisper gets back to you. Say the whisper out loud - it will be completely different from what you started with!

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### **Energiser: OMO (or COCONUT). Materials: None**

1. Get everyone to stand up.
2. Show everyone how to spell OMO (or COCONUT) with your hips. Say the letters as you spell them with your hips. Make it funny!
3. Then ask everyone to do it with you.

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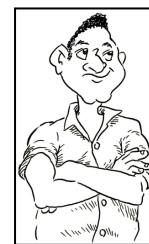
### **Energiser: PASS THE CLAP. Materials: None**

1. Get everyone to stand in a circle.
2. The first person demonstrates a clap rhythm with the hands – *wokim stail wan*.
3. The next person has to copy the first persons clap rhythm, then they have to demonstrate their own different clap rhythm for the next person to copy.
4. The next person copies it and so on until everyone has had a turn.



# How to evaluate the training

Experience is the best teacher but only if you learn from it. To learn from the experience of running this training you need to evaluate it. Evaluation save karim planti gutpela kaikai:



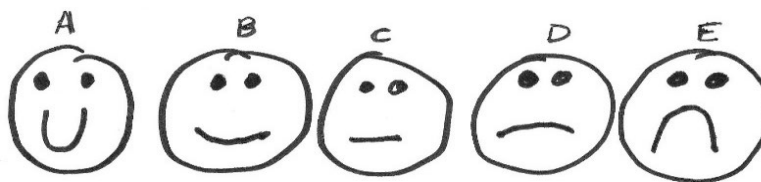
- ✓ The participants get to think about what they were supposed to learn
- ✓ The participants get the chance to *autim bel na lukim bel bilong ol narapela*
- ✓ Giving everyone the chance to *autim bel* shows them you value their opinion
- ✓ You can see if the participants learned what they were supposed to learn
- ✓ You can learn lessons to improve your own performance
- ✓ The content of the training can be improved
- ✓ Your line manager can see if the training was worthwhile (provided you include what the participants thought in your report)
- ✓ Any organisations involved in the training can learn lessons

A good way to evaluate your training is to use (1) ranking; and (2) feedback questions.

## Ranking

Do the following:

1. Give everyone a blank piece of A4 paper.
2. Next ask the participants to write whether they are male or female on the top of their piece of paper. If you have participants from different organisations, then you can also ask them to write which organisation they are from on the top of their piece of paper. It all depends on how you want to disaggregate (separate) the evaluation information.
3. On the board or butcher paper draw the five faces below. Don't forget to include the letters A, B, C, D, E.



4. Next go to where you have written step 1 on the wall. In this training step 1 is *BOM REDIM OL SAMTING*. Read out the step then read out *ol wanwan hap step long mekim – em nau insait long kos mipela bin tokim yupela Trena long raitim long ples klia ol hap step ananit long wanwan step*. It is a good idea to quickly go over each *hap step* so that everyone remembers what it is about – or get a participant to have a go at summarising it. *Kirapim bek tingting*.
5. Next ask the participants to write 'step 1' on their sheet of paper and next to where they have written 'step 1' they need to write which letter lines up with how well they understand it. Remind everyone to be honest. Point to the smiley faces and explain what A and B and C and D and E means. Tell them:

## How to evaluate the training

**Write A if you are *KLIA OLGETA* (full bar)**

**Write B if you are *KLIA TASOL SAMPELA HAP INO YET***

**Write C if you are *NAMEL STRET***

**Write D if you are *KLIA LIKLIK TASOL BIKPELA HAP INO YET***

**Write E if you are *LUS OLGETA* (no bar – out of the network area)**

- When you have completed step 1 do exactly the same thing for step 2. Step 2 is *KIBUNG LONG SETIM GUTPELA KASTOM BILONG RONIM GRUP*.
- The last thing to do is find out how well everyone thinks the training objective has been achieved. The training objective is *OL PATISIPEN BAI KLIA GUT HAU LONG HALAVIM GRUP BILONG OL LONG SETIM SETIM GUTPELA KASTOM*. Point to where you have written the training objective on the wall – *em nau insait long kos mipela bin tokim yupela Trena long raitim long ples klia trenin objektiv*. Then say the training objective out loud so everyone is clear. Ask everyone to write the words 'training objective' (or 'TO') on their piece of paper. Then ask everyone to write which letter lines up with how well they think the training objective has been achieved.

At the end, each participant should have something like the example on the right. Ask everyone to hold on to their piece of paper for the next evaluation activity.



If you have a participant who cannot write well, then ask another participant to help them. If you have too many participants who cannot write well, then do the ranking activity in a different way. Draw the five faces (and the letter) on separate pieces of paper and place them in five different locations around the room. Next do what you did before, but this time instead of asking participants to write a letter (A, B, C, D, E) on their paper for each step and the training objective, get them to stand at the paper with the face that lines up with how well they understand. If you use this method then after each step (and after the training objective) you will need to write down how many people are standing at each paper (A, B, C, D, E) and whether they are a man or a woman. The disadvantage with this method is that people will be influenced by other participants.

## Feedback questions

The next method to use is feedback questions. Do the following:

- Write the following five questions on the board or butcher paper and number them:

## How to evaluate the training

- ❶ One comment I would make about the way the Trainers did the training is...
- ❷ The part I found really useful was...
- ❸ The part I am most confused about is...
- ❹ One change that should be made to improve the training is...
- ❺ Any other comments...

2. Next ask everyone to **turn over their piece of paper** (their ranking should now be on the other side)
3. Ask everyone to write their feedback for each of the five questions. Ask them to write the number on the side and then their comments. They can write as much or as little as they feel they need to.
4. When every participant has finished collect their piece of paper. One side should have the ranking information, and whether they are a male or a female. The other side should have their feedback for each of the five questions.
5. Place everyone's piece of paper on the floor with the feedback side up. Invite everyone to come and look at what other people had to say for each of the five feedback questions. Evaluation is for everyone – everyone will be very interested in what other people had to say. If you want to read and answer some of the feedback, then do so. However, don't get cross or cause offense if people have made negative comments.

You can also do this for the ranking if you have time. After everyone has had a look at everyone's feedback then turn over their pieces of paper so that the ranking information is visible – and invite everyone to have a look. They will be very interested.



Don't forget to prepare what you can in advance, so you don't waste time. And remember to keep everyone's piece of paper with their ranking and their feedback – you will need to put this information in your training report.

If you have a participant who cannot write well, then ask another participant to help them. If you have too many participants who cannot write well, then do the feedback questions in a different way. Ask a male participant to take the lead and write down what male participants think – and ask a female participant to take the lead and write down what the female participants think. *Yupela ol trena noken stap nogut ol manmeri fret long autim bel.* The disadvantage with this method is that people will be influenced by other participants.

All Trainers need to take evaluation to heart. Sit down with your fellow Trainers and read the evaluation information. Do a debrief.

Experience is the best teacher but only if you learn from it. Look at the evaluation information and learn lessons for next time.



**Lainim pinis nau tasol bai yu aksonim olsem wanem?**

**We, the members, and Board of Management of *Mun Kopi Asosieson*, promise to uphold this constitution. *Wok mak bilong mipela em olsem:***

**PARTICIPATION** - *pasin bilong wokim disisen wantaim na wokbung wantaim*

- ☒ Members know why the principle of participation is important
- ☒ Members can identify how they have been involved in helping to make decisions
- ☒ The BOM can explain how members have been involved with planning

**RESPONSIVENESS** - *pasin bilong bekim tingting na askim na senis wantaim eksen*

- ☒ Members know why the principle of responsiveness is important
- ☒ Members say the BOM responds to their questions and requests
- ☒ The BOM says members respond to their questions and requests
- ☒ The BOM can explain how they have responded to a challenge

**TRANSPARENCY** - *pasin bilong mekim na putim olgeta samting long ples klia*

- ☒ Members know why the principle of transparency is important
- ☒ Meeting minutes from the last meeting are on the notice board
- ☒ The members say the BOM gives a clear financial report to them every quarter

**ACCOUNTABILITY** - *pasin bilong mekim wok bihainim mak na skelim wok bihainim mak*

- ☒ Members know why the principle of accountability is important
- ☒ The BOM can explain their roles and responsibilities (roles and responsibilities policy)
- ☒ The BOM can explain what is being done to achieve the *wok mak* in this constitution
- ☒ The BOM can explain their meetings and elections policy
- ☒ The BOM can explain how to manage finances according to the financial control policy
- ☒ Code of Conduct (behavior policy) is on the notice board

**LEGITIMACY** - *pasin bilong makim lida na menesa bihainim lo na ron wantaim lida na menesa bihainim lo*

- ☒ Members know why the principle of legitimacy is important
- ☒ Members say the election of the BOM was free and fair
- ☒ Members say the BOM is legitimate

**EQUALITY** - *pasin bilong lukim yu wankain olsem narapela*

- ☒ Members know why the principle of equality is important
- ☒ Members say they are treated fairly and without discrimination
- ☒ The BOM can explain its rules and policies that prevent discrimination

**EQUITY and INCLUSION** - *pasin bilong halavim na sindaun wantaim ol lain we yumi save abrusim long inapim ol wankain olsem narapela*

- ☒ Members know why the principles of equity and inclusion are important
- ☒ The BOM can explain how people from groups who are being left behind have been involved in making decisions
- ☒ The BOM can explain how the work of the organisation benefits people from groups who are being left behind

**SELF-RELIANCE** - *pasin bilong sanap wantaim lekhan bilong yumi yet*

- ☒ Members know why the principle of self-reliance is important
- ☒ The BOM can explain how the association is doing things for itself

**SUSTAINABILITY** – *pasin bilong tingim senis bilong yumi*

- ☒ Members know why the principle of sustainability is important
- ☒ The BOM can explain how they are planning for the organisations future
- ☒ The BOM can explain how they have considered the needs of the environment
- ☒ The BOM has a handover plan for when new BOM members are elected

**RESPECT FOR TRADITION** – *pasin bilong luksave long kastom long ples*

- ☒ Members know why the principle of respect for tradition is important
- ☒ Traditional leaders say the association respects traditional leaders and customs
- ☒ The BOM can explain how they have tried to show respect for tradition

**COOPERATION** - *pasin bilong lukluk long wok bung wantaim ol narapela*

- ☒ Members know why the principle of cooperation is important
- ☒ The BOM can explain how it has cooperated with outside people and groups
- ☒ The local ward representatives say the association cooperates with them

**EQUAL REPRESENTATION** - *pasin bilong makim gut maus bilong man na meri*

- ☒ Members know why the principle of equal representation is important
- ☒ Both men and women members say the BOM represents them
- ☒ The BOM can explain how the election of the BOM is fair for both men and women