

COMMUNITY DEVELOPMENT WORKER

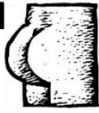




**Gender Equity and Diversity module
"GED"**

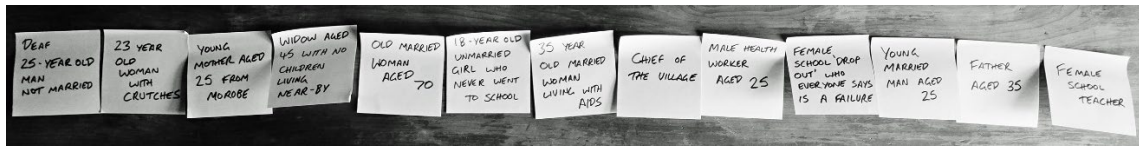
Gender Equity and Diversity module "GED"

1 day

Materials Exercise book and pen for participants. Post-it notes. Bell.

1	<p>PNG has more different cultures than any other country in the world. We are the best people in the world at showing respect for <i>kastom</i>.</p> <p>BUT  But the PNG Government also wants people who work with families and groups and communities (like you) to help them challenge or test local <i>kastom</i> that may no longer be helping. This module will help Community Development Workers (like you) to understand those parts of our <i>kastom</i> that may no longer be helping – and what we need to do about it.</p>
1	<p> Discussion</p> <p>What is the principle of inclusion (equality)? Discuss this with your colleagues.</p>
1	<p>Every family and every community and every organisation and every Government in the world needs to help those people who are being left behind or excluded to catch up.</p> <p>This is called the principle of inclusion. <i>Pasin bilong halivim na sindaun wantaim ol tarangu na ol lain we yumi yet save misimaut.</i> The principle of inclusion is a principle that the PNG Government wants every organisation in PNG to make a part of their <i>kastom</i> – <i>Gavman ikam daun long ol komiuniti na grup long ples na femili tu.</i></p>
1	<p> Activity</p> <p>With your colleagues, do the following activity. Start by getting 13 post-it notes (or small cards). Below are 13 characters from a remote village in Simbu Province. Write one of the characters on each of the 13 post-it notes and then put them in a line like in the photo below. Imagine these 13 characters from the remote village are standing in a line. They can step forward. Or they can step backwards.</p> <ol style="list-style-type: none"> 35-year old woman living with AIDS Old married woman aged 70 Deaf 25-year old man not married Chief of the village Young mother aged 25 from Morobe Father aged 35 Young married man aged 25 Female school teacher 23-year old woman with crutches 18-year old unmarried girl who never went to school Male health worker aged 25 Female school 'drop-out' who everyone says is a failure Widow aged 45 with no children living near-by

Gender Equity and Diversity module "GED"



Below are 13 questions. Read the first question. If the first character (the first post-it-note) would probably answer 'yes' to the question, then the character needs to step forward (move the post-it-note forwards). However, if the first character would probably answer 'no' to the question, then the character needs to step backwards (move the post-it-note backwards). Next, do the same thing for the remaining 12 characters. You must decide for each character – forwards or backwards (don't leave them in the same spot). When you have finished the first question (and moved all 13 characters forwards or backwards), then do exactly the same thing for the remaining 12 questions.

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 you have finished, you should have something like the photo below (but it will depend on *hau yupela bin skelim*).



Finally, with your colleagues, answer the following questions:

1. Which characters have been stepping forward? Why?
2. Which characters are being left behind? Why?

If this course is being run as a training by a trainer, then this activity can also be done as a role play. Get everyone to go outside and stand in a line. Give each person one of the 13 characters (if you have more than 13 people just give the same character to more than one person). Next, when you ask the 13 questions, get the participants to step forwards or backwards.



Luk olsem some people benefit from development (they step forwards) but other people don't benefit from development (they step backwards). This is because they have less choices and options.





People can have less choices and options because they are poorly educated or from a remote area or sick or disabled or elderly. *Kain kain*. As PNG develops, these people should get more choices and options. But some people have less choices and options because of *kastom*. *Kastom* stops them from benefitting from development.

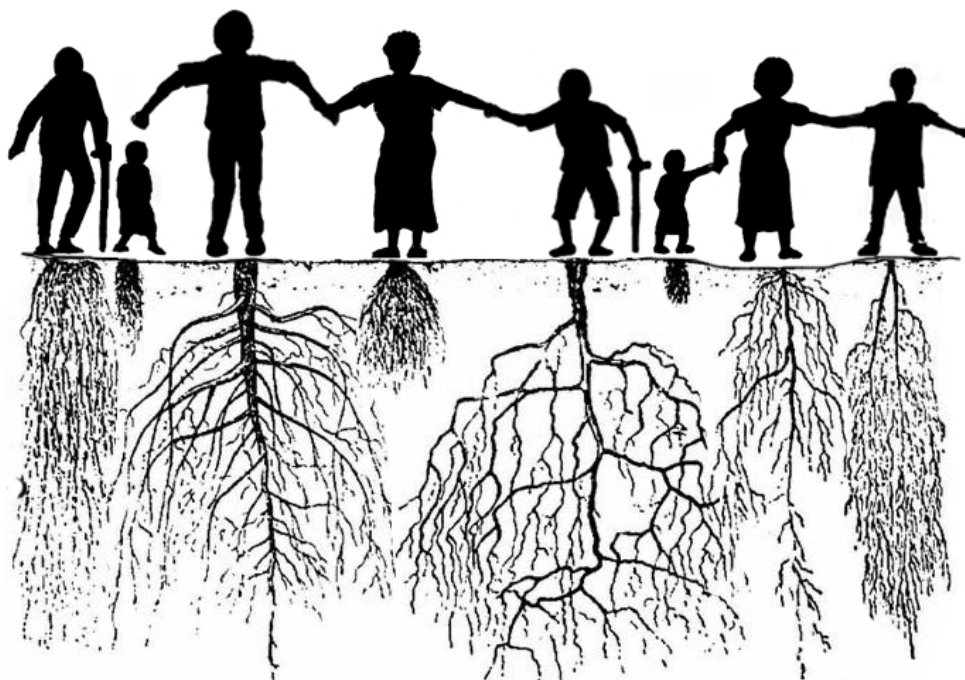




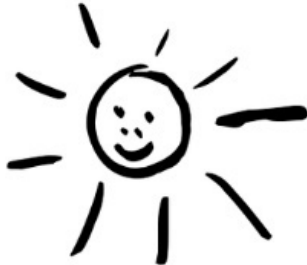

In most parts of PNG, women are stepping back *ino asua bilong ol*. No nation develops for long unless both women and men make decisions together and benefit from development together. The *kumul* needs two wings to fly. In the next part of this module we are going to look at why women in PNG are finding it hard to fly. ***Tok stret na tok klia. Women can't fly because of kastom. Nogut yumi haitim.***


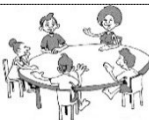



Gender Equity and Diversity module "GED"

2	 Discussion How much of a tree is below the surface of the ground? Discuss this with your colleagues.
2	<p>A tree grows from the seed of its parents.</p> <p>If a tree grows in the right <i>ples</i> and for a long time it has deep roots. In fact, most of a tree is below the ground. We think a tree is something above the ground. <i>Nogat</i>. Scientists say that a tree is between 2 and 3 times bigger under the ground than above the ground.</p>  <p>A person is like a tree. A person grows from the seed of their parents. If a person grows in the right <i>ples</i> and for a long time they have deep roots. Our roots are called <i>kastom</i>. Our <i>kastom</i> makes up most of who we are (but not all). The problem is we can't see our roots. A person is like a tree because most of what makes use who we are is beneath us.</p> <p><i>Yumi raunim liklik tasol kam bek gen.</i> Most of how we think about 'women' and 'men' is below the ground. It is in our <i>kastom</i>. And it is how we think about 'women' and 'men' that is stopping women from stepping forward.</p> 
2	 Activity Our roots anchor us in <i>kastom</i> . With your colleagues, look at the picture below. <i>Luksave</i> how the roots for older people are big and deep. <i>Luksave</i> how the roots for children are small and shallow. <i>Luksave</i> how our roots get tangled up with other people from our <i>ples</i> . <i>Kastom</i> (roots) binds us together with people from our <i>ples</i> . If you go to a new <i>ples</i> where <i>kastom</i> is different you need to grow new roots.



	<div style="display: flex; align-items: center;">  <div style="margin-left: 10px;"> <p>Discussion</p> <p>Our <i>kastom</i> helps us. Our <i>kastom</i> has strong roots that <i>karim gutpela kaikai</i>. But not all of our <i>kastom</i> helps us. Our <i>kastom</i> can also have sick roots that <i>karim kaikai nogut</i>. With your colleagues, come up with examples of <i>kastom</i> in PNG (or from around the world) that <i>karim kaikai nogut</i>.</p> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p>For example, a <i>kastom</i> for white people used to be that black people were not as good. This is racist. Lots of cultures are trying to root out racism, <i>ino waitman tasol</i>.</p> </div> </div> </div>
<p style="text-align: center;">3</p>	<p>Every <i>kastom</i> in the world has sick roots that need to be uncovered and pruned out.</p> <p>It is easy to prune branches. We can change the things we see (like branches). It is much harder to prune <i>kastom</i>. It is below the ground.</p> <p><i>In tok divelopmen</i> digging up the roots of our <i>kastom</i> to examine them is called 'surfacing assumptions'. <i>Tok divelopmen emi narapela kain olgeta</i>.</p> <p>Assumptions are the things we believe are true <i>nogat tok</i>, without even thinking about it. We don't realise we use assumptions to help us understand the world.</p> <p>Assumptions <i>em ol rut na hap rut igo daun</i>. Surfacing assumptions means digging up these roots (bringing them to the surface) and holding them up to the light.</p> <div style="text-align: right;">  </div>
<p style="text-align: center;">3</p>	<div style="display: flex; align-items: center;">  <div style="margin-left: 10px;"> <p>Activity</p> <p>Let's surface some assumptions. With your colleagues, get two sheets of paper. Label one sheet 'man' and the other sheet 'woman'. Start with 'man' – list down what people from your <i>ples</i> think of when they hear the word 'man'. <u>What makes a man a 'man'?</u> When you have finished, do the same thing for 'woman' on the second sheet of butcher paper. <u>What makes a woman a 'woman'?</u> You are digging up the assumptions of people from your <i>ples</i>. But because you share the same roots, they are probably also your assumptions. <i>Tingim</i>. At the end don't throw these sheets of paper away. <i>Noken tainim brus</i>. <i>Noken putim long liklik opis</i>. <i>Noken boilim na kaikai</i>. You will need them throughout this module. <i>Putim gut</i>.</p> </div> </div>
<p style="text-align: center;">3</p>	<p>You have just listed what people from you <i>ples</i> think of when they hear the word 'man' and 'woman'. Some things you listed were probably the physical characteristics of men and women. For example; penis, testicles, vagina, womb, <i>susu</i>. Good.</p> <p>Physical characteristics are above ground. You can see them. These physical differences between men and women are called 'sex' differences.</p>

	<p><i>Luk olsem</i> the rest of the things you listed for 'man' and 'woman' are probably the <i>pasin</i> and roles that we think of when we hear the word 'man' and 'woman'. These <i>pasin</i> and roles are not physical differences. They are not 'sex' differences. The <i>pasin</i> and roles that we think of when we hear the word 'man' and 'woman' are rooted in our <i>kastom</i>. They are assumptions. They are things we believe are true <i>nogat tok</i>, without even thinking about it. We grow up with our assumptions. We think they are true <i>oltaim oltaim</i>. And the more we think this the bigger and deeper our roots grow.</p>  <p>Our assumptions about what men's <i>pasin</i> and roles should be, and what women's <i>pasin</i> and roles should be, are called GENDER assumptions. Gender differences. Gender roles. Gender characteristics. Gender behaviour. Gender norms. <i>Wankain samting</i>.</p>
<p>3</p>	 <p>Activity</p> <p>In the last activity, you surfaced assumptions. You listed down what people from your <i>ples</i> think of when they hear the words 'man' and 'woman'. Look at these lists again. Go to the paper that says 'man'. Go through each of the things that you listed down. If what you wrote is only ever true for a 'man' (never a woman) and is true for all men everywhere in the world, then leave it. But if it is true for some women (or not true for some men) then cross it out. At the end you will probably find the only things not crossed out are the physical characteristics of men. <i>Luk olsem</i> everything you crossed out are gender assumptions. If they can be true for some women (and are not true for all men) then this means they are not true <i>oltaim oltaim</i>.</p> <p>Next, go to the paper that says 'woman' and do the same thing. Go through each of the things that you listed down. If what you wrote is only every true for a 'woman' (never a man) and is true for all women everywhere in the world, then leave it. But if it is true for some men (or not true for some women) then cross it out. At the end you will probably find the only things not crossed out are the physical characteristics of women. Everything you crossed out are gender assumptions. If they can be true for some men (and are not true for all women) this this means they are not true <i>oltaim oltaim</i>.</p>
<p>3</p>	 <p>When you think about it, you start to realise that the <i>pasin</i> and roles of a man can also be the <i>pasin</i> and roles of a woman – and the <i>pasin</i> and roles of a woman can also be the <i>pasin</i> and roles of a man.</p> <p>The <i>pasin</i> and roles that we think make a man a 'man' and woman a 'woman' <i>ino oltaim oltaim</i>. They are rooted in our <i>kastom</i>. And they change depending on which <i>kastom</i> you are rooted in.</p> <p>As we grow up, gender assumptions become part of who we are and how we think about the world. We are rooted in our <i>kastom</i>.</p>

3



Activity

In last activity you looked at the lists of what people from your *ples* think of when they hear the words 'man' and 'woman', and you crossed out those things that *luk olsem* are rooted in our *kastom*. Gender assumptions. As we grow up, gender assumptions become part of who we are and how we think about the world. With your colleagues, look at each of the things you crossed out for 'man' and for 'woman' (gender assumptions). *Tingim ples bilong yu*. How do boys in your *ples* learn these gender assumptions? How do girls in your *ples* learn these gender assumptions?



4



Activity

With your colleagues, look at the list on the right. It shows comments that many white people (but certainly not all) used to make about black people. How would it make a black person feel to hear these comments? Did hearing these comments over and over make black people (adults and children) believe them? Did hearing these comments over and over make white people (adults and children) believe them?




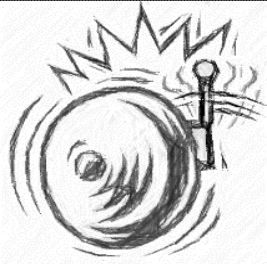

Black people are lazy
Black people are like children
Black people are stupid
Black people aren't civilized
You can't trust black people
Black people are dangerous
Black people fight each other
Black people are dishonest
Black people have no self-control







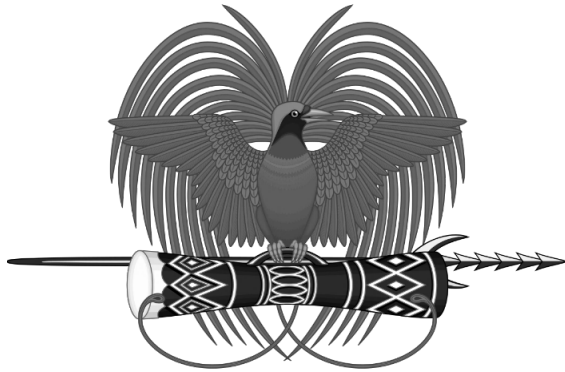
Tok save in many other countries it is considered racist to say 'white people' and 'black people'. In those countries the words 'black people' and 'white people' were used in a racist way. In those countries they are trying to pull up racism by the roots. Hearing the words today reminds 'black people' of how it used to be. So these words aren't used now.




Next, look at the list on the right. It shows comments that many men (but certainly not all) make about women and girls. How would it make women and girls feel to hear these comments? Would hearing these comments over and over make women and girls believe them? Would hearing these comments over and over make men and boys believe them?

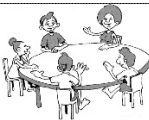
Gel tasol
Ol meri nogat gutpela tingting
Meri mas stap long haus
Bikhet meri
Ol meri save paulim man
Mi baim yu pinis harim tok
Ol meri save pait namel long ol yet
Yu meri tasol pasim maus

Gender Equity and Diversity module "GED"

4	<p>Bikepela tok. If the <i>pasin</i> and roles that we think of when we hear the word 'man' and 'woman' are not true <i>oltaim oltaim</i> (and we realise it) then they can change.</p> <p>How we think about 'women' and 'men' can change <u>if there is a reason for it to change</u>.</p> <p><i>Kastom</i> helps us live in a time and place. It helps us understand the world in a time and <i>ples</i>.</p> <p>But the world changes. Time and place changes. Strong <i>kastom</i> changes. It is good to be proud of <i>kastom</i>. Definitely. But also be proud if your <i>kastom</i> changes.</p> 
4	 <p>Activity</p> <p>With your colleagues, look again at the list of what people from your <i>ples</i> think of when they hear the word 'woman'. Look at what you crossed out (those things that <i>luk olsem</i> are rooted in our <i>kastom</i>). For each of the things that you have crossed out, does this gender assumption about women stop women from stepping forward? How? Next, look at the list of what people from your <i>ples</i> think of when they hear the word 'man'. Look at what you crossed out (those things that <i>luk olsem</i> are rooted in our <i>kastom</i>). For each of the things that you have crossed out, does this gender assumption about men also stop women from stepping forward? How?</p>
4	<p>Gender assumptions are under the ground. They are in our roots. We think of them as true <i>oltaim oltaim</i> because the people around us say and believe the same thing.</p>  <p>But the way we think of 'men' and 'women' in PNG is stopping women from stepping forward. <i>Tok stret na tok klia</i>. Our <i>kastom</i> is the reason that the <i>kumul</i> is flying with one wing.</p> <p>Our roots <i>wok long karim wanpela bikpela kaikai nogut</i>.</p>
5	 <p>The <i>kumul</i> needs two wings to fly. But we are only flying with one wing. <i>Nogut yumi haitim</i>. Alarm bells are ringing. They are ringing loudly. <i>Paia rap nogut tru</i>.</p> <div style="border: 1px solid gray; border-radius: 10px; padding: 10px; text-align: center;">  <p>If this course is being run as a training by a trainer, then they will ring a bell for each point below.</p> </div>

	 <p>1. Our government is making decisions with only half the story. PNG is the worst democracy in the world for women's representation. And getting worse. Currently (2022) there are no women elected representatives in the national parliament (and few at any other level).</p>
	 <p>2. The levels of domestic violence and rape in parts of PNG are some of the highest in the world. Women are now being targeted in clan violence. PNG is one of the most dangerous countries in the world for women.</p>
	 <p>3. Our children are traumatised by witnessing domestic violence and rape. Traumatized children are a ticking bomb for PNG. Tick tick tick tick booooo!!!</p>
	 <p>4. Parents are full of anxiety and worry for their daughters - they want them to have choices and opportunities, but they also want them to be safe.</p>
	 <p>5. PNG is one of the only countries in the world where the number of women and infants dying in childbirth is increasing.</p>
5	 <p>Discussion Look at the five alarm bells that are ringing loudly (above). If the <i>kumul</i> was flying with two wings (if women and men were make decisions together and benefitting from development together) how would it help to make each of these problems go away? Discuss this with your colleagues.</p>
5	<p>The <i>kumul</i> needs two wings to fly. In our families and groups and communities and in Government. If women and men make decisions together and benefit from development together, the <i>kumul</i> will fly with two wings.</p> <div style="text-align: center;">  </div> <p style="text-align: center;">If women and men make decisions together and benefit from development together the kumul will fly with two wings</p>

	<p>But it is not easy. <i>Nogut yumi haidim</i>. There are three big reasons why it is hard for the <i>kumul</i> to fly with both wings:</p> <div style="background-color: black; color: white; padding: 10px; margin-bottom: 10px;"> <p>1 The people who are at the front don't always hear the alarm bells. They don't feel the <i>banis</i> that stops other people stepping forward.</p> </div> <div style="background-color: black; color: white; padding: 10px; margin-bottom: 10px;"> <p>2 The people at the back hear the alarm bells but they can't do anything about it. They have missed out on the skills, knowledge, confidence and ambition they need.</p> </div> <div style="background-color: black; color: white; padding: 10px;"> <p>3 The people who are at the front don't always want to hear the alarm bells. They like the world as it is.</p> </div> <p>As a Community Development Worker, you need to help the families and groups and communities you work with to hear the alarm bells, to decide to do something about it, and to help women get the skills, knowledge, confidence and ambition they need to do something about it.</p> 
	
6	<p>The first reason it is hard to change the parts of our <i>kastom</i> that stop women from stepping forward is:</p> <div style="background-color: black; color: white; padding: 10px; margin-bottom: 10px;"> <p>1 The people who are at the front don't always hear the alarm bells. They don't feel the <i>banis</i> that stops other people stepping forward.</p> </div> <p>Some people at the front might be there because they are smarter or work harder. True enough. But normally the people at the front are there because they are from a dominant group (a group that has an advantage). Some people at the back might be there because they are lazy. True enough. But normally the people at the back are there because they are from an excluded group (a group that has a disadvantage).</p> <p><i>Tok save 'group' doesn't only mean grup long ples or club o kain olsem. It can also mean 'rich' or 'educated' or 'woman' or 'white' or 'nambis man' or 'married' or 'disabled' or 'kam lain' or 'lapun' or youth. Tingim.</i></p>
6	<div style="display: flex; align-items: center;">  <div> <p>Discussion</p> <p>With your colleagues, discuss what groups you belong to that are dominant (a group that has an advantage) or excluded (a group that has a disadvantage). What <i>banis</i> do you bump up against in your excluded groups?</p> </div> </div>

6	<p>People who are at the front (and stepping forward) like to think they are stepping forward because of who they are ("I work harder than anyone else") and not because of any advantage their dominant group has. They think it is not about which group they belong to – but who they are as a person. <i>"Mi yet mi mekim"</i>.</p> <p>People who are stepping forward also tend to think the people at the back are there because it is their own fault ("they are lazy" or "those women always fight amongst themselves") and not because of any disadvantage they face.</p> <p>People who are stepping forward are more likely to think that if they get even further ahead (and even richer) then they will be able to help the people at the back more. But it doesn't work that way. The gap only gets bigger. The evidence is clear.</p> <p><i>Yumi raunim tasol kam bek gen.</i> The reason that people who are stepping forward don't realise that people at the back bump against a <i>banis</i> is because if you are at the front (and stepping forward) <u>you don't bump up against the banis</u>. You might know there is a <i>banis</i> – but you don't feel it. But if you are at the back (and stepping back) you feel the <i>banis</i> that stops you stepping forward. You feel it all the time. <i>Slip kirap wantaim banis.</i></p>
6	<div style="display: flex; align-items: flex-start;"> <div style="flex: 1;">  <p>Activity</p> <p>Unless you are blind you don't realise what is going to be hard for a blind person. This is because you don't feel the <i>banis</i> that they feel. Get together with a colleague. Pretend to be blind and ask your colleague to lead you around the room. Then swap roles and repeat it. Finally, discuss with your colleague what problems a blind person would experience if they came into the room.</p> </div> <div style="flex: 1; text-align: center;">  </div> </div> <p><i>Luk olsem</i> blind people need extra help to be included – but unless you are blind you don't know what help is needed. Unless you are blind you don't bump up against the <i>banis</i>. If you are trying to help blind people step forward, they need to be involved and have their voices heard. Definitely. Blind people say "nothing about us without us".</p>
6	<div style="display: flex; align-items: flex-start;"> <div style="flex: 1;">  </div> <div style="flex: 1;"> <p>The people who are left behind or excluded need to decide for themselves what extra help they need to catch up. If you are trying to help women step forward they definitely need to be involved and have their voices heard because they <i>feel</i> the <i>banis</i>. Women know what help they need to <i>brukim banis</i>. They live it. "Nothing about us without us".</p> </div> </div> <p>Women <i>feel</i> the <i>banis</i>. Women know what help they need to <i>brukim banis</i>.</p> <p>Women and men need to make decisions together, because men know half the story and women know half the story. Together it is the full story. <i>Em nau yumi lukim pinis</i>. But women and men also need to make decisions together because women know best what will help women (and girls) need to step forward <i>na brukim banis</i>.</p>



Another reason it is hard to change the parts of our *kastom* that stop women from stepping forward is:

2 The people at the back hear the alarm bells but they can't do anything about it. They have missed out on the skills, knowledge, confidence and ambition they need.



Unless the people at the back (who are stepping backwards) have the skills, knowledge, confidence and ambition they need, they won't be able to step forward *na brukim banis*.

Unfortunately, women have missed out on what they need to step forward *na brukim banis* because they don't get the same choices and opportunities. In fact, women often accept it and agree because they have grown up believing it. It is rooted in their *kastom*.

This means women need extra help and support to get the skills and knowledge and confidence and ambition they need. *Luk olsem oli nidim moa kaikai ino wankain kaikai*.

Whenever you work with a family or group or community, help them *luksave* that women need extra help and support to help them step forward *na brukim banis*. At the very least, whatever you do should never ever make women more left behind or excluded. *Mama lo bilong community development em olsem:*

**PEOPLE WHO ARE LEFT BEHIND OR EXCLUDED
SHOULD BENEFIT MOST FROM COMMUNITY DEVELOPMENT
AT THE VERY LEAST ANY COMMUNITY ACTIVITY
SHOULD NEVER EVER MAKE THOSE PEOPLE
EVEN MORE LEFT BEHIND OR EXCLUDED**

7



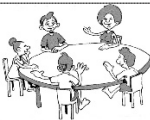



Discussion




Stories of successful women help other women (and girls) to get the confidence and ambition to step forward *na brukim banis*. Role models. If you know stories about successful women that have stepped forward then share them with your colleagues.

If this course is being run as a training by a trainer, then share your stories with everyone.



Gender Equity and Diversity module "GED"

8	<p>Women and men need to make decisions together, because men know half the story and women know half the story. Together it is the full story. <i>Em nau yumi lukim pinis.</i></p> <p><i>Na tu</i> women and men also need to make decisions together because women know best what will help women (and girls) need to step forward <i>na brukim banis. Tok i dai.</i></p> <p><i>Na tri</i> women need extra help and support to get the skills, knowledge, confidence and ambition that they need to help them step forward <i>na brukim banis. Em klia.</i></p> <p>But even if women have all they need to step forward <i>na brukim banis</i>, there is another reason it is hard to change:</p> <div style="background-color: black; color: white; padding: 10px; margin-top: 10px;"> <p>3 The people who are at the front don't always want to hear the alarm bells. They like the world as it is.</p> </div>
8	<div style="display: flex; align-items: center;">  <div style="margin-left: 10px;"> <p>Discussion</p> <p>Why do people at the front like the world as it is? Discuss this with your colleagues?</p> </div> </div>
8	<p>The people who are at the front (and stepping forward) like the world as it is.</p> <p>This is not surprising. They are from groups that have been at the front making the decisions. Over time, decisions made by people at the front tend to favour the groups at the front. All solutions to problems tend to favour (even if just a little bit) the people who are solving the problems – the people at the front. It might not be deliberate. It normally isn't deliberate. It just happens. <i>Em olsem sik bilong yumi olgeta.</i></p> <p>Groups who have been at the front for a long time can't imagine the world being different. The world favours them. They resist change.</p> <p>The problems really start when the people at the front have to step back to help other people step forward. <i>Nogut yumi haitim.</i> In the short term, there might be some pain for the people at the front.</p> <div style="text-align: right;">  </div>
8	<div style="display: flex; align-items: center;">  <div style="margin-left: 10px;"> <p>Discussion</p> <p>Men might have to step back to help women step forward. What pain can this cause for men? Discuss this with your colleagues.</p> </div> </div>
8	<ul style="list-style-type: none"> • A woman might get a job instead of a man. Pain. • A woman might get elected instead of a man. Pain • Men might have to change how they speak and behave. Pain. • Men might get teased or loose respect if they suggest change. Pain. • Men might get tired of hearing how it is their fault. Pain. • Men might just feel like everything is getting out of control. Pain. <div style="text-align: right;">  </div>

	<p>In countries where white people are at the front, and black people need help to step forward <i>na brukim banis</i>, many white people resist change. <i>Nogut yumi haitim</i>.</p> <p>A black man might get a job instead of a white man. Pain. A black man might get elected instead of a white man. Pain. White men might have to change how they speak and behave. Pain. White men might get teased and loose respect if they suggest change. Pain. White men might get tired of hearing how it is their fault. Pain. White men might just feel like everything is getting out of control. Pain.</p>
8	 <p>Discussion</p> <p>But people can overcome pain if they know there is long term gain. What can you say to the people at the front who might have to step back to help other people step forward?</p>
8	<p><i>Luk olsem</i> there are three big reasons why helping the people at the back to step forward is a long term gain for everyone, even if there is some short-term pain:</p> <div> <div> <p>1</p> <p>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> <p>2</p> <p><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</i>. <i>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> <div> <p>3</p> <p><i>Na tri</i>, 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 could be great doctors and leaders and musicians and pastors and business owners who are stepping back – we need to help them step forward.</p> </div> </div> <p><i>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 halivim ol samting we em i painim hat long karim. Dispela kain nau gaden bilong yu bai karim kaikai moa yet.</i></p> 
8	 <p>Activity</p> <p>PNG is changing. <i>Sindaun wok long senis</i>. On the next page is a handout that Officers from DAL (Department of Agriculture and Livestock) and CIC</p>

(Coffee Industry Corporation) use to help mentor *tupela marit* to run a family honey business. How would you answer question 1 and question 2 on the handout?



The kumul needs two wings to fly



1

A husband is blind to some things. A wife is blind to some things. If you have a husband and wife together *ai op i stap* then you have the full story. *Tingim gaden. Sapos mama tasol wok long glasim gaden em bai lus tingting long ol wok gaden bilong man. Sapos papa tasol glasim gaden em bai lus tinging long pat bilong meri. Long glasim gut gaden tupela marit mas sanap ai op i stap.*

2

To *stretim sindaun bilong femili* both husband and wife need to support each other. *Sapot Sapot. Yu wan yu laik kirapim senis em save hat. Holim han na wokabaut wantaim marit bilong yu long mekim senis i kirap.*

3

To *stretim sindaun bilong femili* you have to *stretim sindaun bilong mama*. Yu *stretim sindaun bilong mama*, bai yu *stretim sindaun bilong femili tupela wantaim*. In PNG, many families and groups and communities are flying with one wing. *Papa em flai pinis. Planti mama painim hat. Pikanini gel tu bai panim hat luk olsem.* Women do not have the same choices and opportunities to fly. They get held back. We need to help women fly. And to help women fly they need to be involved whenever decisions are made because only women know best what will help women and girls to fly.

①

Look at the two married couples below. *Tingim nau PNG*. Which married couple will be more successful? Why? *Skelm gut*



②

Look at the two married couples below. Which married couple will have sons and daughters that grow up to be more successful in future PNG? Why? *Selim gut*.



Luk olsem a successful married couple is a 'team'. I gat 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.

Gender Equity and Diversity module "GED"

8	<p>Women and men need to make decisions together, because men know half the story and women know half the story. Together it is the full story. <i>Em nau yumi lukim pinis.</i></p> <p><i>Na tu</i> women and men also need to make decisions together because women know best what will help women (and girls) need to step forward <i>na brukim banis. Tok i dai.</i></p> <p><i>Na tri</i> women need extra help and support to get the skills, knowledge, confidence and ambition that they need to help them step forward <i>na brukim banis. Em klia.</i></p> <p><i>Na foa</i> the people at the front need to agree that the long-term gain (of women stepping forward) is worth the short-term pain.</p> <div style="display: flex; align-items: center;">  <div style="margin-left: 10px;"> <p>In the end, it will need to be the leaders who lead. Great leaders can lead their people through any short-term pain if they can convince their people that there is long-term gain. It will not be easy. They might face questions and challenges to their leadership from men. You might even have women who resist the change because <i>kastom save stap strong</i>. Leaders might need to show the way by putting the long-term gain of their community ahead of their own pain. These are the greatest leaders. These are the leaders that go down in history (even if we don't realise it at the time).</p> </div> </div>
8	<div style="display: flex; align-items: center;">  <div style="margin-left: 10px;"> <p>Discussion</p> <p>Wards and communities and organisations sometimes have rules and by-laws and policies that make it easier for women to step forward. Rules and by-laws and policies help leaders and key people to bring about change. Share examples of rules and by-laws and policies that help women to step forward.</p> </div> </div>
8	<p>For the <i>kumul</i> to fly with both wings <i>ol femili, ol lain, na ol manmeri mas hamamas long givim wankain sapot na wankain banis long ol man na ol meri. Na tu ol pasin o kastom bilong o lain, ol lo, na rot bilong wokabaut na kisim sevis mas wankain, maski yu man o yu meri.</i> Wards and communities and organisations can come up with rules and by-laws and policies to help do this. <i>Kain olsem:</i></p> <ul style="list-style-type: none"> <i>↗ Mamapapa mas hamamas long givim wankain sapot na wankain banis long ol pikinini man na pikinini meri.</i> <i>↗ Ol manmeri mas hamamas long givim wankain sapot na wankain banis long ol man na ol meri husat i laik sanap long ileksen o joinim wanpela grup</i> <i>↗ Em orait long tokaut long bikpela bung maski yu man o yu meri</i> <i>↗ Women to nominate people for the management committee separate to men</i> <i>↗ Women to soim han pastaim when there is a vote (or we will use anonymous voting)</i> <i>↗ Anything our organisation does must benefit women and men equally</i> <i>↗ Bilong kisim halivim long polis o long kot o wanem, yu inap kisim wankain sevis maski yu man o meri</i>



Some organisations have extra positions on their management committee for women – so women can be involved without taking a position from the person with the best skills for the job (which is often men because they have had the choices and opportunities). If you do this, a good idea is to include women as vice-secretary and vice-treasurer and vice-chair – so women they learn the skills to do the job.



Discussion

Sampela ol grup long ples save askim ol meri long soim han pastaim when there is a vote (for example a vote for the positions on a management committee). Discuss with your colleagues how this can help women to step forward?

8

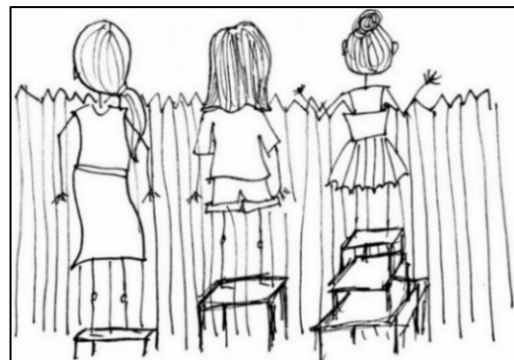
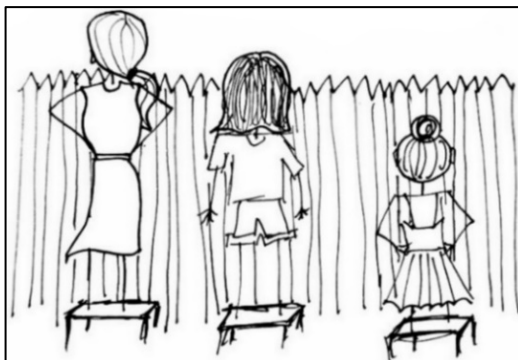
Luk olsem if women and men *soim han* together, then women feel pressure to vote the same way as their husbands or brothers (and there can be consequences for them if they don't). If women vote first, it makes it easier for them to vote the way they think is best.



Activity

With your colleagues, look at the two pictures below. What are the two pictures trying to say?

9







In the first picture (on the left) the short girl does not have the same choices and opportunities as the other two. The short girl can't look over the fence.

However, in the second picture (on the right) the short girl can see over the fence. This is because she has been given extra chairs to stand on (because she was asked what help she needed). Nice. The three girls are now equal. Equality.


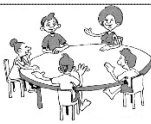

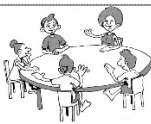
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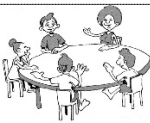
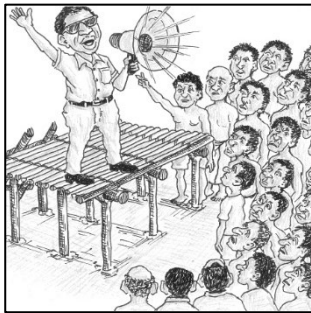
Luk olsem equality doesn't always mean that *olgeta mas kaikai wankain kaikai* (the same number of chairs). To have an equal opportunity (looking over the fence) sometimes people need more (more money or more Government assistance or more *kaikai* or more chairs) to help them catch up.

Gender Equity and Diversity module "GED"

	<p>EQUITY is when people who are stepping backwards have enough of what they need to help them catch up (enough money or Government assistance or <i>kaikai</i> or chairs or representatives in Government or positions on a board of management <i>o kain olsem</i>).</p>
9	<div>  <div> <p>Discussion</p> <p>With your colleagues, discuss some other examples where women might need more help than men, not the same, to help them catch up.</p> </div> </div>
9	<p>Often, the people who are stepping backwards need <i>more</i> help than everyone else to help them catch up. For example, three chairs to see over the fence.</p> <p>This is fair – but it can sometimes seem unfair to people who only get one chair (because they only need one chair). When there are enough chairs to go around normally everyone is happy if some people get extra chairs. But when there is a shortage of chairs, the people who are at the front (and stepping forwards) might not be so happy to give up their chair. They have to step backwards to help other people step forwards. <i>Tingim</i>. This can be hard unless everyone understands why.</p> <p>This is when we need leaders who lead. Great leaders can lead their people through any short-term pain if they can convince their people that there is long-term gain. <i>Em nau yumi lukim pinis</i>.</p> <div>  </div>
9	<div>  <div> <p>Activity</p> <p>If women have equity, it means that they have enough of what they need to help them catch up. Often, they need <i>more</i> help than everyone else to help them catch up. And men might need to step back to help women step forwards. This is when it gets tricky. Short term pain for long term gain. For each of the examples of equity below, discuss with your colleagues what the short-term pain might be and what the long-term gain might be?</p> <ul style="list-style-type: none"> ↗ Women are given maternity leave. ↗ Women officers always have a security guard to accompany them to the field. ↗ All Ward Development Committees need to have women representatives. ↗ Husbands and wives have to attend training together. ↗ The school has toilets for boys and separate toilets for girls. </div> </div>
9	<p>One of the best measures of community development is how well people from groups that are left behind or excluded are helped and supported to step forward.</p> <p>But it is not easy. It is hard everywhere in the world. But if we don't try and do it, then the gap between different groups in our society will continue to grow. <i>Mak bilong bagarap olgeta</i>.</p> <div>  </div>

Gender Equity and Diversity module "GED"

	<p>People will point out that there will always be someone who is left behind or excluded. This is true. All we can do is try and make sure there are not groups that are being left behind or excluded because of <i>kastom</i> reasons. <i>Kastom</i> is something we can change.</p> <p>The people at the front who feel the pain (but don't understand the long-term gain) can be full of anger and resentment – and people at the back can feel the same way because they have grown up believing it. Bad leaders and bad politicians take advantage of this anger and resentment by making people feel like they are right to feel this way – and they point fingers at the very people who are trying to make a difference.</p>
	
10	<div style="display: flex; align-items: flex-start;">  <div> <p>Discussion</p> <p>The title for this module is 'Gender Equity and Diversity (GED)'. You know what gender means. You know what equity means. What does 'diversity' mean? Discuss this with your colleagues.</p> </div> </div>
10	<p>Everyone is different in some way. They might speak a different language, or come from a different <i>ples</i>, or have a disability, or go to a different <i>lotu</i>, or have different hair or clothes, or be homosexual, or be a woman (or a man), or be old (or young), or come from the highlands (or <i>nambis</i>) or support the Blues (or Maroons).</p> <p>DIVERSITY is a goal. The goal is for everyone's differences to be respected and valued. Not just tolerated. <i>Nogat</i>. Differences make us all stronger. Different experiences and histories and <i>kastom</i> and religious belief and abilities make us all stronger.</p> 
10	<div style="display: flex; align-items: flex-start;">  <div> <p>Discussion</p> <p>Diversity is like a garden with lots of different types of <i>gaden kaikai</i>. If you have only one type of <i>gaden kaikai</i> then it might be easier, but it is not a strong garden. <i>Long taim nogut bai yu kisim taim. Binatang bai pinisim</i>. And it is not as healthy. <i>Na tu bai yu les long kaikai wankain kaikai</i>. A garden with lots of different types of <i>gaden kaikai</i> might take more work, but it is stronger in every way. With your colleagues, discuss how a garden with lots of different types of <i>gaden kaikai</i> is better?</p> </div> </div>
10	<p>Diversity is a goal. But the road to get there is harder than you think. There is a problem.</p> <p>We all like to put people who are different to us into groups. Doing this helps us deal with difference because our brains like to keep things simple. David is <i>ai pas</i>, so our brain says <i>pasin bilong David em mas olsem ol narapela ai pas</i>. Anna is a <i>wait meri</i>, so our brain says <i>pasin bilong Anna em mas olsem ol narapela wait meri</i>. Our brain keeps things simple. We have to fight our brain to think of David as David, and Anna as Anna.</p>

	<p>Belonging to a group is good. It makes us feel good about ourselves if our group does well. If you are a Blues supporter, you feel good about yourself if they win (even though you probably did nothing to help them win).</p> <p>BUT you also feel good about yourself if the other group (that you don't belong to) does badly. This causes all the problems. A Maroons supporter might be your friend, but once the game starts everything changes. When the game starts, you belong to the Blues group, and they belong to the Maroons group. The more people rubbish your friend (the Maroons group) the better you feel about your group (and yourself).</p> <p><i>Yumi raunim tasol kam bek gen.</i> When we think of people who are different to us as a group, we can't help but think of that group as negative or inferior or rubbish <i>o lain nogut o kain olsem</i> (because it makes us feel better about the group we do belong to). <i>Em olsem wanpela sik bilong yumi olgeta.</i></p>
10	<div style="display: flex; align-items: flex-start;">  <div> <p>Discussion</p> <p>Our own group is called the 'in-group' and the group that is different to our group is called the 'out-group'. Share with your colleagues some of your in-groups. For each of these in-groups, what are the out-groups that are different to your in-group? Does it make you feel good about yourself (your in-group) when the out-group does badly? Be honest. <i>Ino asua bilong yu. Yumi olgeta.</i></p> </div> </div>
10	<p>The more Blues supporters rubbish Maroons supporters the better it makes them feel as Blues. The more that 'white people' used to rubbish 'black people' the better it made them feel as 'white people'. The more we rubbish Asians and use racist terms like "<i>kongkong</i>" the better it makes us feel as Melanesians. The more heterosexuals rubbish homosexuals the better it makes them feel as a heterosexual. The more educated urban elites laugh at <i>ol lain long ples</i> the better it makes them feel as educated urban elites. The more men rubbish women the better it makes them feel as men. Rubbishing the out-group makes you come together. It unites your in-group. This is the problem.</p> <p>And it can all get out of control if we don't realise it is happening and if we don't stop ourselves and other people in our group from rubbing the out-group. It leads to violence and racism and sexism and provincialism and all sorts of isms. Alarm bells should ring even louder if leaders and politicians are saying it. Leaders and politicians take advantage of this <i>sik bilong yumi olgeta</i>. They rubbish out-groups so they become more popular with the in-group. <i>Tingim.</i></p> <div style="text-align: right;">  </div> <p>To achieve the goal of diversity everyone needs to try their best to treat other people who are different as individuals and not think of them as an out-group. It is hard. Try and think of Mary as Mary (and not a woman.) Try and think of John as John (and not a highlander). Try and think of Li Wei as Li Wei (and not a "<i>kongkong</i>"). Try and think of David as David and not <i>ai pas</i>. Try and think of Anna as Anna and not a <i>wait meri</i>.</p>



11



Discussion

As a Community Development Worker, you are also rooted in *kastom*. Definitely. *Ino asua bilong yu. Yumi olgeta*. What can you do to surface your own assumptions? Discuss this with your colleagues.

11



Try your best to surface your assumptions. Dig up your roots *na skelim*. Completing gender equity and diversity training "GED" will help you to do this. And once you do this, try and not be influenced by what you thought you knew about women (or people living with a disability or youth). It isn't easy. *Ino asua bilong yu. Yumi olgeta*.

And don't be embarrassed or get cross if someone else points out that what you think you know *ino olsem*. *Ino asua bilong yu. Yumi olgeta*.

Our *kastom* is starting to change. Future generations will only say "thankyou".



12

Las tok. As a Community Development Worker, one of the best things you can do to support and encourage gender equity and diversity is work in a way that meets the PNG National Standard for Community Development Workers.

The PNG Government worked with expert PNG Community Development Workers to set up the PNG National Standard. To find out more, go to pngcdwstandard.com

If you put the *wok mak* from the PNG National Standard into practice when you work with a family or group or community, you will be supporting and encouraging gender equity and diversity – and you will be helping PNG to fly.



Revision discussion

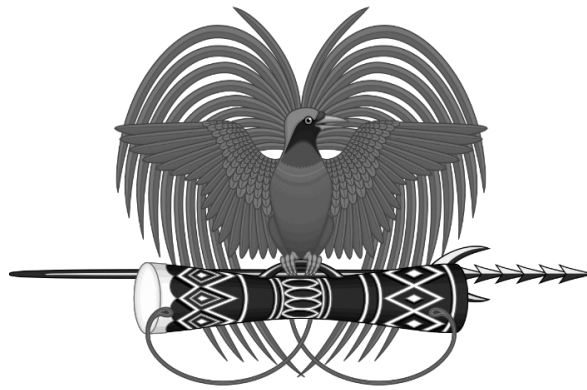
With your colleagues, complete the 'putting it into practice' activity on the next page. It will take 2 hours – but if you can find the time it will help PNG to fly.



Putting it into practice (2 hours)

If you are completing this GED module as a 1 day training, then you may need to arrange an evening session to complete this activity. With your colleagues, discuss the four questions below. For each question, come up with 3 things you will commit yourself to do to help the *kumul* fly with two wings. If women and men make decisions together and benefit from development together, the *kumul* will fly with two wings.

1. What will you do to help the *kumul* fly with two wings in your family?
2. What will you do to help the *kumul* fly with two wings in your work?
3. What will you do to help the *kumul* fly with two wings *long ples bilong yu*?
4. What will you do to help the *kumul* fly with two wings in a group that you belong to?



**If women and men make decisions together
and benefit from development together
the *kumul* will fly with two wings**

It is not easy to help the *kumul* fly with two wings. *Nogut yumi haidim*. When you come up with 3 things you will commit yourself to do, also think about what you can do to overcome the three big reasons why it is hard for the *kumul* to fly with both wings:

1 The people who are at the front don't always hear the alarm bells.
They don't feel the *banis* that stops other people stepping forward.

2 The people at the back hear the alarm bells but they can't do anything about it. They have missed out on the skills, knowledge, confidence and ambition they need.

3 The people who are at the front don't always want to hear the alarm bells.
They like the world as it is.