

**The Motu-Koita of inner-city Port Moresby**  
**Draft Social Assessment for the National Capital District Commission**

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## Acronyms

AusAID	Australian Agency for International Development
CEDAW	(UN) Convention on the Elimination of All forms of Discrimination Against Women
CRC	(UN) Convention on the Rights of the Child
DoLIR	Department of Labor and Industrial Relations
GoPNG	Government of Papua New Guinea
LJSP	Law and Justice Sector Program
MKAA	Motu Koita Assembly Act 2007
MKC	Motu Koita Council
MKIA	Motu Koitabu Interim Assembly
MIS	Monitoring and Information System

MSPSA	Moresby South Pre-School Association
NCD	National Capital District
NYP	National Youth Policy
NGO	Non Governmental Organization
OJT	On the Job Training
PACE	People Against Child Exploitation
PET	Pre-Employment Training
PMU	Project Management Unit
PMV	Public Motor Vehicle
PNG	Papua New Guinea
POM	Port Moresby
SIL	Specific Investment Loan
UYEP	Urban Youth Employment Project
YJC	Youth Job Corps
YLM	Yumi Lukautim Mosbi

### **Background to the Urban Youth Employment Project**

Young people under the age of 20 form almost half of Papua New Guinea's (PNG) total population. A large number of the urban poor are young men and women. In Port Moresby, the largest city in PNG, youth between the ages of 15 and 29 represent about 35.1% of the total population as compared to 28.5% nationally. It is estimated that the numbers of youth in Port Moresby will grow by at least another 13% by 2015 due to natural population growth and urban migration.<sup>1</sup> This growth in Port Moresby's population creates increased demand for services and jobs. Studies show that increasing numbers of urban youth suffer from poverty, unfair treatment, and are excluded from access to education and jobs. These urban youth often engage in risky behaviours and activities. There are three important challenges that will need to be addressed to enable these urban youth to participate more fully and beneficially in society:

- their lack of equity in and access to the formal primary and secondary education system;
- their lack of equity in and access to the labour market; and
- their increasing involvement in urban crime and violence.

**Education:** National statistics indicate that only 53% of children have completed primary school, 30% are not attending school and as many as 33% never attended school. Only about 5% of the population has completed secondary school, with slightly higher figures (13.6%) for urban populations. Moreover, a greater proportion of girls have never attended school and a lower number complete grade 12. Low retention and school leaving can be attributed to a number of failures in the education system, including high school fees, inadequate facilities, a shortage of qualified teachers, lack of teaching and learning materials, poor parental attitudes towards the value of education, and the opportunity costs faced by some poor families for sending working age youth to school.

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<sup>1</sup> National Statistical Office, 2000 Census; and United Nations Population Prospects, 2006 Revision

**Labour market:** The transition from school to the labour market is identified as the weakest link between marginalized youth and mainstream society. A significant percentage of young people have reportedly turned to crime and violence in situations where they lack education, employment and the necessary social support between leaving school and finding work. In 2002, the International Labour Organization estimated that while around 50,000 youth who reach working age and are looking to enter the workforce in PNG each year, the absorptive capacity of the formal economy was limited to only about 5,000 people per year.<sup>2</sup>

In the very constrained labour market, youth of working age are greatly disadvantaged by unequal access to jobs and services because they lack the necessary qualifications to obtain formal employment or to compete effectively in the informal sector. For instance, in the National Capital District (NCD), the overall unemployment rate stood at 21.2 percent for men and 12.8 percent for women. However, unemployment rates rose to over 50 percent for males and 30 percent for females between the ages of 15 and 24, while they declined to under 20 percent for men aged 25-29 and to under 10 percent for women in that same age group.<sup>3</sup> Low school completion rates and a lack of adequate skills are a major factor contributing to their social alienation and lack of employability. Another factor affecting their marginalization is the lack of information regarding job and training opportunities because employment services are either non-existent or extremely limited.

While employment prospects have improved marginally over the last four years;<sup>4</sup> youth unemployment persists.<sup>5</sup> Feedback from employers in Port Moresby indicate that there is difficulty in filling employment gaps within the formal sector with reliable staff that have the technical skills and life skills (e.g., discipline) required to perform the work, even for semi- and relatively low-skill requirement jobs.<sup>6</sup>

**Crime and Violence:** Rapid urban growth, poor living conditions, unemployment and the erosion of traditional systems of social support feed a sense of disenfranchisement, unfulfilled expectations and alienation among youths. The rise of criminal youth gangs, commonly called “raskols”, is the most visible manifestation of the ongoing instability and lawlessness in urban areas. In 1995 a survey noted that 14.8% of the urban workforce depended on crime as their main source of income; and commercial sex work accounted for 13.6% of the occupation of female urban workforce.<sup>7</sup> Another survey reported that almost 70% of males in Port Moresby who considered themselves “unemployed” were earning a living through criminal activities, including armed robbery, home invasions, murder, and drug dealing.<sup>8</sup>

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<sup>2</sup> International Labor Organization, 2002. *Employment Opportunities for Papua New Guinea Youth* reports that formal employment has increased by only 1.5% since 1996

<sup>3</sup> National Statistics Office, 2000, *PNG National Census* and Department of Education statistics.

<sup>4</sup> World Bank, 2007, IBRD Country Assistant Strategy for PNG for FY08-FY11.

<sup>5</sup> World Bank, 2008, *Rapid Youth Assessment*, Lorraine Blank, Washington D.C.

<sup>6</sup> PNG National Training Council, *Human Resource Requirements and Training Needs for Papua New Guinea 2007-2009*, 2008,

<sup>7</sup> Theodore Levantis, 1997, *Urban Unemployment in PNG: It's Criminal*, Pacific Economic Bulletin, 12 (2)

<sup>8</sup> UNHABITAT, 2004. *Youth and Crime Survey*, Port Moresby.

While the dynamics underlying crime and gang membership are complex and cannot be reduced to a lack of education, employment opportunities and a breakdown in social support and control mechanisms, it is reasonable to believe that these factors contribute to youth's alienation and attraction to alternative sources of identity, community and security. Given that a significant numbers have no realistic prospects for reintegration into the education system due to their age and the state of the education system, efforts to strengthen their social inclusion could start with expanding their ability to access to the labour market so that they have the opportunity to gain the basic skills, experience and knowledge required to earn a living in a productive manner.

### **Legislative and regulatory considerations**

#### **National policies, strategies and activities:**

The GoPNG's Vision 2050 launched in 2009 prioritizes a number economic growth and social development activities that include young people as beneficiaries. To this end, the GoPNG has recently adopted a National Youth Policy (NYP) 2007-2017, which provides a more comprehensive foundation for youth development. It contains nine key policy directions: i) improving the quality of life for young people to alleviate poverty; ii) accessing integrated education to address illiteracy and school dropouts; iii) nurturing sustainable livelihoods for youth; iv) promoting healthy lifestyles to address health related issues; v) building stronger communities that involve young people as partners; vi) strengthening institutional capacity to promote youth development; vii) promoting youth and their identity through languages, culture and traditions; viii) conducting research and data collection on youth; and ix) promoting youth participation in law and justice programs.

This project conforms directly to policy directions one through seven, and indirectly to policies eight and nine by eliciting research in the form of this social assessment and discussing conflict resolutions strategies that will coordinate youth and the Village Court system. See also Appendix A, OP 4.10, Section 12.

In addition, city authorities, in the NCD, Lae and Mt. Hagen have begun to adopt youth-affirmative policies and are becoming increasingly aware of the need to expand and enhance employment opportunities for youth. The NCDC is prioritizing efforts to integrate youth oriented programs into its core budget, including programs for skills development, scholarships and labour reintegration as part of its broader urban safety and city development strategy. NCDC's Yumi Lukautim Mosbi project has achieved widespread public support for its achievements in changing attitudes of youth towards crime and community commitment as well as their employment in the formal sector. YLM draws heavily on the resources of NCDC, supported by Australian involvement funded as a small activity under the Law & Justice Sector Program (LJSP). The most visible effort has been a community awareness campaign that is coupled with efforts to improve urban agency service delivery and community activities focused on urban safety.

The Ginigoda program is sponsored by Ausaid as part of the Yumi Lukautim Mosbi Project for disadvantaged people. Skills training is important Pacific-wide but it has special significance in Port Moresby, where 80 percent of the population is unemployed or underemployed. Ginigoda's skills training at the Morata

Vocational Centre targets unemployed young people and covers welding, plumbing, carpentry, small motor repair and electrical maintenance. The training they offer is aligned with identified skill shortages and participants must show they are committed and have the support of their local community.

Both the YLM and Ginigoada programs are excellent companions to this program and have made youth across Port Moresby aware of the need to train before full employment and participate meaningfully in planning their future. This project coordinates perfectly with the other two for offering exclusive eligibility to the acknowledged indigenous people of Port Moresby and in so doing ensures they will not be outnumbered or outperformed by youth from settler communities. Without this project the meritocracy of these other projects has reduced the landowner community youths to very small minority participants.

### **The NCDC and the Motu Koita Assembly**

On 12 May 1982, two new institutions of local government for the city were created under the National Capital District Government Act 1982. The purpose of this Act was to establish an interim government for the NCD and make preparatory arrangements for the establishment of a government for NCD as required by Section 4(4) of the Constitution of the Independent State of Papua New Guinea. The Motu Koitabu Interim Assembly (MKIA) was established with powers and rights to legislate in ten Motu Koitabu villages and associated customary held land within the NCD.

At the same time, the National Capital District Interim Commission was established with all those responsibilities of the former Port Moresby City Council together with those powers provided for under the 1982 Act with jurisdiction for the whole of the NCD except those areas over which the MKIA had responsibility.

The NCDC Act of 1990 established permanent government for the NCD and resulted in the amalgamation of MKIA with NCDC. Further amendments to the NCDC (Amendment) Act 1992 established the Motu Koitabu Council (MKC). Again in 1995, amendments to the NCDC (Amendment) Act 1995 that came into operation on 19 July 1995 established a system of government for NCD that comprises the NCDC, MKC and the Local-Level Governments in the NCD.

The National Capital District Commission Act 2001 repealed all the previous versions and re-established National Capital District Commission as a corporation with perpetual succession and having a common seal. The current government of NCD comprises of National Capital District Commission and Motu Koitabu Council. The new Act also required NCDC to share its 5% of GST with Central Province . An amendment in 2004 required NCDC to share 10% of GST with Central, 3% with Gulf and 2% with MKC.

Again a new Amendment in 2007 excluded the Motu Koita Council from the government of NCD. The Government of NCD now only consists of NCDC.

The Motu Koita Assembly is a separate entity on its own under the new Motu Koita Assembly Act 2007. According to that Act, the Assembly consists of:

(a) the Chairperson elected by the Motu Koita people of the National Capital District in an election conducted by the Electoral Commission; and

- (b) fourteen members elected by the Motu Koita people of the National Capital District in an election conducted by the Electoral Commission; and
- (c) two women members representing the East and West areas of Motu Koita of the National Capital District elected by the Motu Koita women in an election conducted by the Electoral Commission; and
- (d) a person representing the youths; and
- (e) a nominated member representing the business sector; and
- (f) a nominated member representing the churches.

The objectives of the MKA Act are –

- (a) to protect and strengthen the identity of the Motu Koita people as the original landowners of the National Capital District; and
- (b) to promote equal opportunity and popular participation in government by the Motu Koita people; and
- (c) to provide for the Motu Koita people especially the basic human needs for water, health, education, transportation, communication, accommodation and social order through economic self-reliance; and
- (d) to protect the customary land and natural resources of the Motu Koita people.

### **Project description**

#### **1. Lending Instrument**

The Project will be financed as a Specific Investment Loan (SIL) in the equivalent amount of US\$15.8 million (m). Total Project costs are estimated at US\$17.9m (including physical and price contingencies). Additional financing includes: the NCDC (US\$1.5m); and the Republic of Korea (US\$0.6m). The use of IDA is consistent with the GoPNG's development strategy, which prioritizes pro-poor spending in support of promoting income earning opportunities; and development-oriented informal education.

#### **2. Project Development Objective and Key Indicators**

The objectives are to provide urban youth with income from temporary employment opportunities and to increase their employability.

The Project includes indicators to measure two primary outcomes and three secondary outcomes. The primary outcomes of the program are to:

- Provide youth with income from temporary employment opportunities; and
- Increase youth employability.

The secondary outcomes include successfully targeting disadvantaged youth, reducing participants' crime-related indicators, increasing their future aspirations, increasing participants' use of formal banking services and improving maintenance of selected urban road infrastructure. Information on these indicators will be primarily collected from pre-and-post interviews of selected participants, selected non-participant controls, and community leaders.

Outcomes and impacts will be measured through a Monitoring and Information System (MIS), which would capture key beneficiary information and track implementation; as well as four surveys that would include treatment and control groups.

#### **3. Project Components**

The Project would include three components: 1) Youth Job Corps; 2) Skills Development and Employment Scheme, and 3) Project Management. A detailed description is included in Annex 4. The Project would focus on disadvantaged urban youth between the ages of 16 and 25 that neither work nor study and who have limited social and economic opportunities, including *inter alia*: a) those that have never accessed or not completed the formal school system; and b) those that may have completed their formal education but have still not been integrated into the labor market. The reasons for targeting these two segments are as follows:

Segment 1: Youth who are neither working nor studying and who have not completed secondary school/higher studies frequently lack the basic life skills and employment experience to escape poverty. The Project would give such youth a second chance by equipping them with basic skills and placing them in a more productive environment. Similar programs in other countries have demonstrated that such programs, when well targeted and implemented, can have a bridging effect, helping to reduce youth poverty and supporting their acquisition of basic life skills required in the work place. Segment 2: There is a need to provide more advanced training and employment options to slightly more skilled and educated youth who have not yet been able to access the labor market. While the first component would focus on creating temporary jobs along with basic life skills training; the second component would seek to enhance the skills and competitiveness of semi-skilled young workers for entry level employment.

The combination of these two program components would a) allow the Project to test the impact of different interventions and approaches on the labor market; and b) increase the potential for sustainability by giving participants under Component 1 the opportunity to transition into Component 2.

Component 1: Youth Job Corps (YJC). This component will support: i) the identification and selection of 17,500 disadvantaged, unemployed youth from the NCD area; ii) life skills for employment training; and iii) public works job placement. These youth will complete basic life skills for employment training before undertaking a two month work placement on a public works sub-project.

The Project will carry out community awareness and information programs prior to supporting each round of youth identification, screening and interviews. The information campaigns, identification and assessment process will occur in or very close to poorer communities throughout the NCD area so as to facilitate access for potential trainees. Upon successful entry, each trainee will be issued with a Youth Identification Card and information on each trainee accepted by the Project will be entered onto a Monitoring and Information System (MIS) database located in the Project Management Unit (PMU) and made available to potential employers and the Department of Labor and Industrial Relations (DoLIR).

The YJC will provide trainees with a 40 hour Basic Life Skills for Employment training. The training will develop trainee's life skills and understanding of the working environment; appropriate "on the job" behavior; personal presentation, health and hygiene, occupation and road safety management and attitudes and working as a team. Trainees undertaking the Basic Life Skills for Employment training will be further assessed and counseled, as required, by youth facilitators to



ensure that training content, support materials and delivery are appropriate and that a better understanding of trainees' socio-economic profile, skills, previous experience and aspirations is developed. This information will be added to the MIS. Following the training, each trainee will undergo a basic numeracy/literacy test, which will help to better determine their work placement options. During the training, the Project will reimburse trainees up to 8 hours per day for the 5 days of training. In addition, trainees moving onto further training or work experience will be given basic financial literacy training prior to receiving additional support to set up their own bank accounts.

Subsequently, the Project will work with the NCDC to secure job experience opportunities for trainees in the public works sector. The scope of work for this component has been selected in accordance with the needs of the NCD's road network, and will focus on simple road maintenance activities, including vegetation control and drain cleaning. Roads that are not currently being maintained either under the NCDC funded programs implemented by the Parks and Gardens Unit and the Works Unit are eligible for inclusion. Currently there are 917 kilometers of roads that are currently not receiving routine maintenance in the NCD.

Each trainee will be expected to complete 2 months of unskilled, work placement training. Trainees will be paid by the PMU who will keep appropriate time and performance records for later project reimbursement of some or all of these costs. The Project will compensate trainees up to a maximum 6 hours per day for 39 days of work. Payments to trainees will be facilitated through a SMS banking platform which is integrated into the Project's design.

Component 2: Skills Development and Employment Scheme (SDES). This component will provide On-the-Job Training (OJT) and work experience for around participating youth. Given the higher participant costs and the limited absorption capacity of the private sector to support such a program, it is anticipated that approximately 4,000 youth in the NCD would be able to benefit from this more intensive training assistance. They will be placed in both public and private firms. The SDES will consist of two Pre-Employment Training (PET) programs followed by On-the-Job Training (OJT). One of the PET programs will provide opportunities for about 2,000 youth and focus on trade, industrial and commerce related employment. The other will provide opportunities for another 2,000 youth and focus on basic bookkeeping, data entry, business practices, and information technology.

Once selected, each trainee will enter a 20 day (160 hour) pre-employment training program. This program will be designed to provide basic information and skills that are required to join public or private sector firms as trainees. The training program will consist of the following types of training elements: a) Basic literacy, b) Basic numeracy and shop mathematics (e.g.; measurement skills; reading mechanical/civil drawings and sketches; personal finances -handling money - personal and on the job; importance of saving), c) Expectations of employers, d) Use of timecards and other work time documentation, e) On the job relations with co-workers supervisors and employers, f) Work safety; g) Orientation to the use of hand tools and/or office equipment; h) Creativity and innovation on the job; and i) How to stay employed, and j) What makes a successful employee.

Following the successful completion of the above training program, trainees will be placed in an OJT program with an employer in the NCD area. OJT participating employers will have the option of employing the respective trainees, either full or part time, or releasing them to seek employment elsewhere. During the OJT, each trainee will be expected to complete 20 days of pre-employment training prior to commencing their 5 months of work placement training. Trainees will be paid by the PMU who will keep appropriate time and performance records for later project reimbursement of some or all of these costs. The Project will compensate trainees up to a maximum of 8 hours per day for 20 days of training followed by a 110 days of work. Payments to trainees will be facilitated through a SMS banking platform. At the completion of training, trainees will receive a competency-based certificate from the NCDC which will specify the types and levels of skills that the trainee has attained. The employer and the PMU will sign each certificate. This gives certification to each trainee that should have value as he/she seeks employment with other firms. In addition, each completing trainee will have the option to take the certification examinations offered by the National Skills Testing Board (NSTB) if such certification is available in their area of skill and employment. While the Project will seek to encourage and assist trainees in this endeavor, it will not finance the examination fees.

**Component 3: Project Management.** The component will finance the PMU's incremental operating costs, goods and staffing for the PMU, training of key personnel, technical assistance and other Project support costs. This component will strengthen the capacity of the PMU and contractors in the public and private sectors to: i) plan, oversee and implement demand-driven labor market insertion programs targeted towards vulnerable urban youth; and ii) monitor and evaluate the Project's implementation. In addition, grievance and complaints handling mechanisms would be established to ensure effective trainee participation.

The Urban Youth Employment Project will support the GoPNG's Vision 2050, the National Youth Policy and help scale up NCDC's existing initiatives. It will focus on disadvantaged urban youth between the ages of 15 and 29 that neither work nor study and who have limited social and economic opportunities, including those that:

- Have never accessed or not completed the formal school system; and
- May have completed their formal education but have still not been integrated into the labour market.

The reasons for targeting these two segments are as follows:

**Component 1:** Youth who are neither working nor studying and who have not completed secondary school/higher studies frequently lack the basic life skills and employment experience to escape poverty. The UYEP will give such youth a second chance by equipping them with basic skills and placing them in a more productive environment. Similar programs in other countries have demonstrated that such programs, when well targeted and implemented, can have a bridging effect, helping to reduce youth poverty and supporting their acquisition of basic life skills required in the work place.

**Component 2:** There is a need to provide more advanced training and employment options to slightly more skilled and educated youth who have not yet been able to

access the labour market. While the first component will focus on creating temporary jobs along with basic life skills training; the second component will seek to enhance the skills and competitiveness of semi-skilled young workers for entry level employment.

The combination of these two program components will a) allow the UYEP to test the impact of different interventions and approaches on the labour market; and b) increase the potential for sustainability by giving participants under Component 1 the opportunity to transition into Component 2.

### **Objectives of the Urban Youth Employment Project**

The objectives are to provide youth with income from temporary employment opportunities and to increase their employability. The UYEP includes indicators to measure two primary outcomes and three secondary outcomes. The primary outcomes of the program are to: a) Provide youth with income from temporary employment opportunities; and b) Increase youth employability.

Secondary objectives of the program include: Successfully targeting disadvantaged youth, reducing participants' crime-related indicators, increasing their future aspirations and expectations, increasing participants' use of formal banking services, and improving maintenance of selected urban road infrastructure.

The UYEP will be implemented over a period of 5 years – 2010 to 2015. January to June 2010 will be a preparation or mobilization period, during which the Project Management Unit (PMU) staff will be contracted, operational systems put in place and contracted-out services put out to tender. Over the following 4¼ years 26 intakes of approximately 675 youth trainees per intake will be selected, every 8 weeks (intake numbers will be a little lower in earlier intakes). The last 4 months of the UYEP are a review and demobilization period.

### **The Motu-Koita**

The Motu Koita, numbering around 30,000 of the city's 250,000 total population, are the traditional landowners of the greater Port Moresby area. The city's current population is a cross section of people from all the provinces of the country, and yet the Motu-Koita remain a distinct and self-identified population. They distinguish themselves from other south coast peoples, and from those of mixed parentage with Gulf or Aroma Coast peoples. On one level, they feel solidarity with the population of settlers who have joined them in the Motu-Koita villages within Port Moresby because of historical trading ties, but they are uncompromising in their emphasis on their landowner status. Residency in one of the several Motu-Koita villages that were first established in the early 19th Century is the most valuable mark of identity, as it attests to a continuous connection with the land despite its transformation into the National Capital District of PNG.

### **Motu-Koita Youth**

During the seventies a generation of Motu-Koita youth moved easily through the secondary school system and became a significant presence in the new University of PNG. Many were distinguished enough to gain scholarships at overseas institutions and there became a virtual Motuan mafia in the civil service just prior to and following Independence.

At the same time, however, several new waves of migrants have swelled the ranks of Port Moresby's resident population and come to outnumber the Motu-Koita students in their own schools. The informal patronage that Motu-Koitans once enjoyed has graduated into a merit based system where they could still advance, but not as the majority. More and more settler populations were filling the ranks of the civil service as well, and a generation after Independence the Motu-Koita people could no longer assert their relative superiority by virtue of being better educated or more highly skilled.

This downward mobility has cast a shadow in some Motuan households, but this generation of young people are first and foremost preoccupied with getting a job, whatever its skill level or status. They have been swamped in the employment market by settlers within their own city, and more recently have begun to resent special attentions paid to the urban poor living in more dramatically impoverished settlements. The programs that address Port Moresby youth are also dominated by the more aggressive or entrepreneurial Highlands youths, and give no special allowances to landowners. The Motu-Koita are still overwhelmingly more qualified than the majority of the city's poor, and they enjoy the special security of multi-generational village settings. But their villages are also squalid these days, with poor sanitation and lack of gardens (especially in the villages over water) only exacerbating the sense of neglect and disenfranchisement they have come to feel.

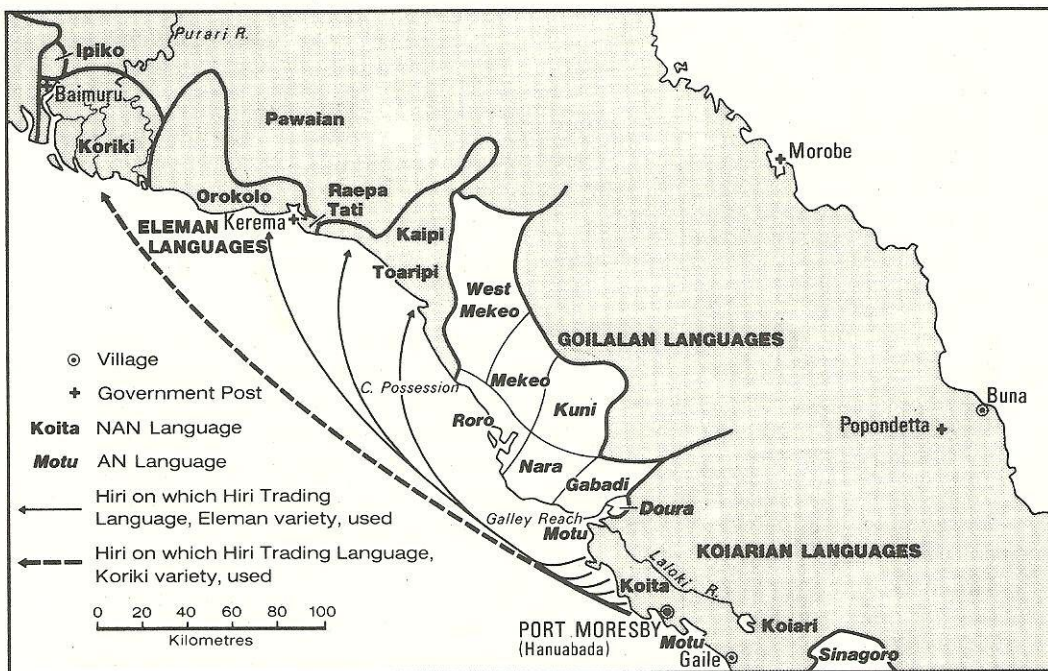
The vast majority of Motu-Koita youth are now engaged in informal marketing of fish and small retail goods, even as they hold grade 8 and grade 10 certificates and even vocational training experience. They watched the recent ports expansion in South Moresby hire young skilled and semi-skilled applicants from around the city, and felt overlooked, we were told by Motu-Koita Assembly Chairman and deputy Governor, Miria Ikupu.

### **Background to the Motu-Koita**

It can be argued that all ethnic groups in the capital city are recent migrants, because the Motu and Koita people themselves, it seems, only moved into the area called Port Moresby barely 200 years ago (Belshaw 1957, Goddard 2005). Just prior to the earliest European missionaries came ashore in Redscar Harbor, the people we call the Western Motu established a series of coastal villages which must have been especially well suited to the Hiri trade. The Hiri trade was extensive system of seafaring exchange that moved clay pots, fish and sago on longhaul voyages from east of today's Port Moresby city to the Gulf of Papua, as far west as the Kikori region. Over perhaps two hundred years before European intrusion these coastal Motuan, Hula, and Kerema (Elema) communities were linked socio-economically by a series of exchange networks trading everything from songs, dances, and decorations, to the very important pots, fish, shell money and sago. Semblances of Hiri trade still exist today, and even the recent well-publicised tensions between the Boera and Porebada Motuans are based upon the putative traditional supremacy of the former, and the widely accepted story that the culture hero Edai Siabo inaugurated the hiri expeditions from Boera (Goddard 2009: 6 ad passam).

The Boera, Vabukori and Tatana Motuans are considered genealogically distinct from the other villages, of which there are now roughly 11 in the National Capital

District Centre. Today the accents and event slight dialectical variations in the Motuan language can be distinguished between these different communities (although these distinctions are evident to few non-Motuan). The Koitabu (Koita) people are Motu trade partners from inland areas who have, over time, settled within most but not all these urban villages, namely Hanuabada, Tanobada, Tatana, Vabukori, Mahuru and Pari. Importantly, the Motu-Koita people are so tightly intermarried that ethnic distinctions are virtually irrelevant amongst themselves, and there are no strict residential boundaries between them in the community.



Map 4: The Hiri Trading Area

[Map from Dutton 1985:30]

The same cannot be said for other Hiri trade partners who, by virtue of this connection, have taken up residence in the same villages. These include Kerema (Gulf) and Hula (Central) neighbours who now have distinct settlements within settlements in many of these villages. With the growth of Port Moresby as the National Capital, these settlers living within the city's landowner communities are putting increasing pressure upon the Motu-Koita families as they become more and more overcrowded. Today it is possible today that some of PNG's most successful and esteemed public figures live in squalor not very different from settlement camps for war refugees elsewhere in the world. Hanuabada village in particular is densely populated, has little sewer or rubbish control, and smells as rank as it looks. Nevertheless, families scramble to retain the little space they have in Hanuabada, where they enjoy the prestige of being the landowners of the National Capital.

Modern history for the Motu-Koita people really begins after WWII when the Australian administration relaxed some of the prohibitions against resettlement across the country and the small colonial town of Port Moresby started to swell with newcomers from every province. The identity of the Motu-Koita people could be said to have been shaped by this sudden encroachment and these urban village centres became more and more insular as they saw themselves losing territory to the emergent capital city. By the 1970s a real reemergence of the Hiri trade and the yearly Hiri Moale festival helped maintain the preeminence of Hiri Motu (a Pidgin form of the original Motu language) as a south coast lingua franca. It was also during this period, the Independence era, that the Motu-Koita sealed their growing reputation for being the most literate of the south coast people and have a 'lock' on the civil service.

By the 1990s some of this cultural chauvinism had lapsed, and the emphasis on speaking Motu, for that matter speaking 'pure Motu' rather than Hiri Motu (Police Motu) as a sign of one's identity dissipated, and some children growing up in the major M-K villages stopped learning their language in favour of English and even Tok Pisin. Today the generation M-K now their early twenties are part of what may be called a wave of 'forgotten elites' who share little of the cultural arrogance of their parents or older siblings. In the seventies and eighties the vast majority of M-K youth were graduating High School and entering UPNG, with the promise of excellent white collar work to follow.

By contrast, their children have faced a bottleneck, they say, where fewer and fewer get past grade 8 and finish Secondary school. This may be the result of many forces coalescing to assist migrants to Port Moresby and kids living in other provinces more generally. After a succession of Prime Ministers and cabinets from the Sepik, Highlands and Islands, the Central Province people are no longer the preeminent elites of PNG, and some say barely ten percent of the Motu-Koita students enter University today. This is not a firm statistical finding, but our interviewers did hear this percentage mentioned several times in the villages, reflecting a general malaise and sense of downward mobility from the M-K youth themselves.

At the same time the settler populations who have moved into Motu-Koita villages following marriage and/or Hiri ties are assimilated enough to have usufruct rights to their land, and to even be referred to as Motu-Koita in an informal sense. It is not resented per se. But were these youth to dominate the UYEP training programs over the M-K young people, there would almost certainly be a backlash. That is, if the project defines itself as a recourse for the indigenous youth who have been overlooked by (or not pre-selected for, and thus under-represented within) other training opportunities (e.g. Yumi Lukautim Mosbi and Ginigoada), then it must be clear about the candidate's Motu-Koita identity. Mixed kerema-MK descent is considered enough, we are told, to be called Motu-Koita; but if you are fully Kerema and live in the Kerema section of a Motu-Koita village then this may need to be a separate distinction, perhaps a less favored status, in the registration process.

Again and again we were told that the new youth organizations in NCDC, the YLM and Ginigoada, both rely heavily on Motuan connections and associations, but actually favour Motu Kouta youth not at all. They focus on crime reduction in

problem settlement areas and emphasize a wide capture of youth people from all settlements in their training and self-betterment programs. The result is that the more aggressive and ambitious youth from Sepik and Highlands communities (where either their migrant status or cultural conditioning makes the young people more self-initiating, they say) fill these openings and dominate both the formal and informal youth networks across NCDC.

Hence the first line of friction is between the self-identified indigenes, or Motu-Koita, and these migrants from faraway and culturally dissimilar provinces---Highlanders and Sepik, for the most part. The second fault line is within the urban village itself, between the real Motu-Koita youth, including those with mixed Gulf parentage, and those enclaves of trade partners living within the village boundaries.

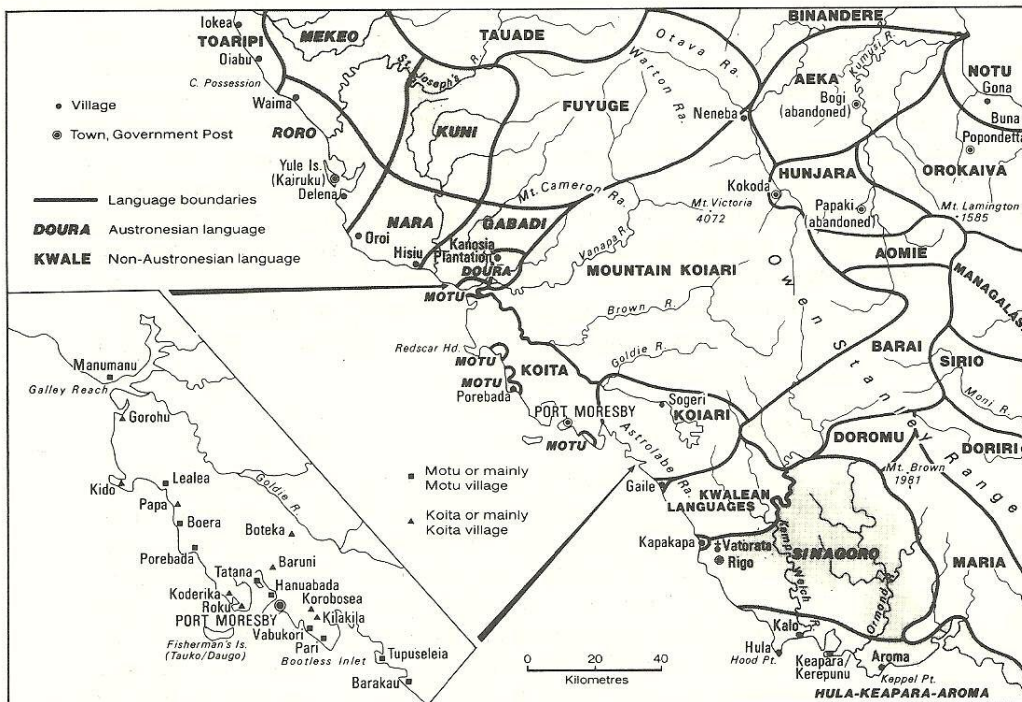
Plenty of Motu Koita young people are self-deprecating about their inability to get ahead, or even compete with other ethnicities. Some say they have only themselves to blame, while others are growing resentful and feel their importance as indigenes is being overlooked. One of our survey-takers was Motuan himself and by virtue of his identity he attracted almost entirely negative responses, culled from people who knew him to be mildly militant on the issue itself. 'Who cares, why take a survey anyway?' people asked him. 'Nobody does anything for us anyway.'—' They promise change, but it's not going to happen. '(etc)

There is a white collar hangover in these villages too. Older Motuans say the settlers are better positioned to take menial jobs, or enter low-or semi-skilled job training programs, while Motu-Koita should be moving into civil service as before. This could be a potential problem in the UYEP, of course, and might be addressed by screening campaigns on the importance and rewards of a semi-skilled career.

Ironically, this white-blue collar ambivalence is not reflected in the survey results. An inordinate number of the young men who have no certificate and have finished grade 8 or grade 10 talked about wanting to get vocational skills, to be plumbers, electricians, bricklayers, welders, riggers, carpenters and so forth. This has to be seen as a reflection of the rapid assessment process itself, in that our random sampling took in the young people who happened to be around in the village when we visited, during the day. A few young people talked about being teachers and administrators, and one said a lawyer. But they may be overly optimistic or inspired by successful white collar relatives. In general, it did seem to us that youth were neither averse to manual work nor deluded about the kind of work they might get. Young men and women who are asked whether they believe the young Motu-Koitans involved in producing 'steam' (homebrew) for sale or other illegal economic activities could be wooed by a training program, say that many people would choose to work legally if it truly offered a permanent job. One older MK man said he believed many young people in criminal activities really wanted a ladder out of their lifestyle, and would seize upon a training program for its professional appeal.

This kind of optimism might ring hollow elsewhere, but MK youth invariably live with their families well into their married years, and the pressure to conform and contribute to social responsibilities is enormous. Young women working in town, living with their parents, talk about helping their fathers and their uncles pay their

brideprice, or construct the volleyball stadium in Vabukori for the 2012 SP games. Others at UPNG are concerned they select courses that have viable career paths because younger brothers and sisters also need to finish school. These are village youth within an urban setting. In addition, the United Church remains a powerful force in all these villages, too, as the single most important NGO and the main political centre for informal action. The Women's groups and Village Courts meet in their church halls, and through church support the village of Vabukori, for example, has reinstated tok ples Motuan instruction and traditional dance for preschoolers.



[Map from Dutton 1985:30]

**Survey methodology**

The interviews were convened with a brief introduction to the survey and its purpose. Our choice of participants was a form of random sampling, targeting at youths between the ages of 16 – 25 (both males & females). We interviewed all those willing and available in the village at the time. Community leaders were also approached directly for informal discussions, and some completed the survey as well. This method was used in eight major Motu-Koita villgaes – Vabukori, KilaKila (#1-3), Sogeri, Boera, Baruni, PapaLeaLea, Hanuabada, Tatana and Elevala and some small villages along the Hiritano Highway. As a rapid assessment our method provided a broad and varied collection of responses within the target age group and, to our estimation, provided an excellent snapshot of the Motu Koita youth today.

**Interview findings**

The Koiaris (native people living North of Port Moresby in the Sogeri plateau) and Motu-Koita people have a common background; both claim a common ancestor who



settled on the coastline of Port Moresby. The land from the Sogeri plateau to the coastline belongs to the Motu-Koita people, but the Koiari's hold part of the land and Motu-Koita hold the other part.

The Motu-Koita say there is no current policy for land acquisition in place. Landowners are completely marginalized from benefits and there is no procedure for them to claim prior ownership now that squatters have settled on their land. They have grave concerns for the ability of future generations to reclaim traditional land.

**Chiefs:** The Motu-Koita villages maintain a chieftainship, with Chiefs as paramount authorities in all village decisions. For instance, the Chief of Papa-Lea Lea village is a man named Nau Nau; he makes all the major political decisions in behalf of the village. There is nominal coordination between Chiefs, but we are told that with the current LNG project, many are working behind each other's back to get more benefits.

**Vocational training:** Only four youths in our survey total of 64 are currently attending some vocational training, including Tourism and Hospitality and Home Economics. The majority of the rest of our respondents had left school and were not in formal employment, which supports the assertions of the Background to the UYEP (above).

Some who aspire to be mechanics complain that the POM Technical College is built on their land but they provide no scholarships to Motu-Koita people. Many respondents have struggled and continue to struggle for school fees, and some have already married young and moved beyond that option. The overwhelming impression made on our interview teams was that these young people wanted to join the formal workplace and find steady employment, at whatever skills level available.

Most of the responses noted that these youth want to see more training happen in their land with them in the front lines. One community leader at Boera village mentioned that since he'd become a leader, the Motu-Koita people had missed out on a lot of benefits in the progress and development of the city.

Nevertheless, these are not idle youth. The majority of those we spoke to are involved in the informal economy, generally selling betelnut, loose cigarettes, vegetables, fish and small retail items at open markets. A small number are also involved in illicit activities like selling homebrew ('steam') or sex work.

Most families earn between 40-50 week, and they tell us that utilities are a major expense for them. Many young unmarried Motu-Koita people are the sole breadwinners for their parents and other relatives; still others are married young with wives/husbands and children. Part of the complexity of being Motu-Koita is the need to pay and receive what are exorbitant brideprices. The Hanuabada women are famously the most 'expensive' in PNG, commanding brideprices as great as K250,000, cars, white goods and sundry material goods inclusive. It is not necessary to pay all thus up front, however, and a husband's family can take years to complete the necessary transactions. Indeed, we spoke to one young Vabukori woman who wanted to find a good job to help her own father complete his brideprice payments.

These debtor-creditor bonds are the blood that binds Motu-Koita families together over generations. Marriage is not arranged, nor is it forced, but it does involve layers of overlapping relations and debts that were serviced originally by the long Hiri voyages of the past. In one sense this explains why the trade partners outside the Motu-Koita boundaries have long been welcome to settle within their overcrowded urban villages: these are individuals and their descendants who facilitated your grandfather's marriage and to whom you may still owe unwritten favours.

Informal market work is the vocation of settlers, and of families disconnected from their ancestral lands. For this reason, many Motu-Koita feel a certain amount of chagrin in having to make a living by short-term daily market profits. It is a scrappy means of survival, and they may be able to feed themselves but are less than likely able to service the extended obligations of village life. (By contrast, many settlers from other provinces are disengaged from these obligations back home).

It is therefore understandable that the Motu-Koita youth overwhelmingly desire to be trained and move onto the formal economy. They have cultural integrity as well as pride at stake. This is an excellent motivator for many to stick with a training program that requires a temporary loss of income.

We were told that Yumi Luakuatim Mosbi was more focused on the (squatter) settlers more than on the indigenous people and they want to be involved in any training programs conducted on their land. One young woman told us, "Mipla save Yumi Luakautim Mosbi exists, but mipla nogat lain involvim mipla" [We know Yumi Luakautim Mosbi exists but we have none involved in it]. Another woman said, "Mipla laikim displa kain ol project imas kam long ol lain papa graun bikos moni na benefit bai kam bek long ples". [We want to see these kind of projects come to the landowners so that money and benefits will come to us.]

**Jealousy:** The important issue here is all about ownership. Distinctions can be drawn geographically between the true Motu-Koita residents and those young people in Motu-Koita villages who come from the in-land Koiari bushes or along the coastlines east and west of Port Moresby. Those youths whose fore-fathers were settlers and who now live in settlements like Baruni generally argue to have settlers and Motu-Koita both involved equally in the training. On the other hand, those youths of pure Motu or Motu-Koita parentage argue for priority to be given to them first, largely because they feel everyone else has been given a head start already.

On the other hand, there were some from both camps who argued both settlers and indigenous people should share the benefits and train together in the project. A 23 year old woman told us "Em i gutpla na fair sapos tupla group wantaim take pat long displa training long abrusim pasin blong jelos na pait." [It's only fair that both groups get the training to avoid the jealousy and fighting].

Virtually everyone agreed that favoritism for Motu-Koita applicants would incite jealousy in others. Awareness programs, stepped-up police presence, and some form of skills transference were all mentioned as possible solutions. Some youths reported that community leaders do not have the capacity to resolve intra-ethnic

village problems. Village Court systems are not always enough. But the anthropologist Michael Goddard, who has conducted extensive work on the Village Court system in PNG (Goddard 1996, 2000, 2004, 2005b), also warns that these courts are effective only in terms of the communities they serve (and by which they are defined). In the context of discussing women in the Village Courts, Goddard reminds us (2005b:13):

[A]n understanding of social context is vital to an appreciation of the workings and decisions of any village court, and possibly more useful in understanding their treatment of disputes than conventional notions of 'custom' or 'customary law' (cf Goddard 1996, Zorn 1991). Of course, village courts are no less capable than any other kind of court, formal or informal, 'higher' or 'lower' of making bad or unjust decisions (see, eg, Goddard 2002:10-11). Further, as the predominantly kin-ordered sociality of Melanesians continues to compel them, as Lawrence famously said, to be more concerned with keeping the sky up (Lawrence 1970:46) than adhering to the Western legal maxim *fiat justitia, ruat coelum*, the fate of individuals in a village court (both male and female) is sometimes determined more by the need for harmony and good order in the community at large than by principles of either Western or 'customary' law (see Goddard 1996, 2002, 2003).<sup>9</sup>

There is also a range of insularity in these Motu-Koita villages, from those more open and mixed like Konedobu, where the majority of self-identified Motu-Koita people are in some way mixed with Gulf and other Central people, to the more exclusive villages like Pari, Hanuabada and Vabukori, where residents are more assertively full-blooded Motu-Koita. Pari, for example, is a fishing village on the edge of the city, where a relatively traditional identity is struggling to keep pace with the National Capital right outside its boundaries. This is also the home of Dame Carol Kidu, MP Port Moresby East and Minister for Community Development, the site of important Motuan legends, and a strongly Christian community (see Goddard 2003).

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<sup>9</sup> What can be seen from the examples from courts in the National Capital District is that the profile of disputes in each community is different, and that the practice of each village court needs to be contextualised in the sociality of the community it serves... To reinforce this last observation, with the caution that things are not always what they seem on casual observation, I will return to Erima village court, to give a little detail on one case I observed. A man brought his young wife to court claiming that she had committed adultery. He said he was certain she was seeing a man, whom I will call 'George', in another suburb. The wife denied this. After some questioning which provided no enlightenment, the village court decided it needed more evidence. It adjourned the case for a week for George to be found, and brought to court as a witness. By the following week George had not been found. After a further adjournment, with no sign of George, continued denial by the wife, and no other evidence or witnesses to the alleged adultery, the village court dismissed the case, which may appear at first sight to be a favourable decision for the wife.

Village court magistrates are elected from the community they serve, and often know more about the background to the disputes they hear than what emerges in court. I learned from the Erima magistrates that the marriage in this case was of the de facto type described earlier, secured by a nominal brideprice. The husband was known to be a violent man. The wife had never complained about his violence, and unless she or her kin brought a complaint against him the court could not take action. The magistrates were hoping that the wife or George would admit to adultery. George really existed, and they knew who he was. Desperate attempts had been made to locate him and persuade him to come to court, without success. After two adjournments, the court could no longer prevaricate and had to let the case slip away. Had the adultery been admitted, the magistrates' plan was to declare the marriage finished, order the wife (or her kin) to repay the small brideprice, and issue a preventive order against the ex-husband to keep away from the ex-wife, passing a copy of this to the village court serving the area where George was known to live, to ensure the wife would be safe. She could then have married George, reportedly a better prospect than the current husband. (Goddard 2005b:12-13)

The majority of disputes in this relatively peaceful village are intra-family problems and are dealt with by church committees. There is also a strong emphasis placed on mediation-styles of dispute management, so only a few disputes come to a full court hearing... Having appropriated Christianity into its identity as a 'traditional' village, Pari pursues non-punitive approaches to dispute settlement so far as it can. The village court employs a strategy of re-integrative shaming of, and moral lectures to, offenders, imposing only nominal fines when it is obliged to. Individual disputes are dealt with at length, at a slow pace, with great attention to details (Goddard 2005b:13).

It is because these Village Courts, with all their imperfections, are adapted to these Motu-Koita Villages that they must be relied upon for dispute settlement in this project.

“Jealousy” is what the survey participants most fear from any favoritism shown in the Motu-Koita. This is often a euphemism for sorcery, or the fear of retributive sorcery from a jealous person. Discussion of this must be integrated into awareness campaigns to bring the subject into the open and dispel the possibility along with the fears.

### **Measures for inclusion to project benefits**

The eligibility of candidates is open to all Port Moresby youth. The Project’s public works activities, for example, are to be geographically dispersed across the NCD’s three electorates, including areas in or near Motu-Koita villages, where it is anticipated that Motu-Koita youth will be the majority of applicants. In this way, eligibility shall be concentrated in the ten Motu-Koita villages, but not exclusive to these. This is in keeping with the Bank’s Indigenous Peoples Policy.

For purposes of this policy, the term “Indigenous Peoples” is used in a generic sense to refer to a distinct, vulnerable, social and cultural group possessing the following characteristics in varying degrees:

- (a) self-identification as members of a distinct indigenous cultural group and recognition of this identity by others;
- (b) collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories<sup>7</sup>
- (c) customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and
- (d) an indigenous language, often different from the official language of the country or region.

Motu-Koita youth shall therefore be defined broadly, as anyone with Motu or Koita parentage, including those of ‘mixed’ parentage, i.e. part Kerema and part Koita, for example, or part Goilala and part Motuan.

Each training and work cycle of the Project will be carried out over a period of 44 to 135 days. After the first intakes, a review of application procedures will take place. Should it occur that very few Motu-Koita youth have been engaged, and the Project’s targeting approach proves unsuccessful, the Project Management Unit (PMU) will have to consider alternative targeting methods, including the possibility of instituting a Motu-Koita quota for future rounds.

### **Identification of stakeholders**

The Project will be carried out over a period of five years, from 2010–2015. The Project will focus on marginalized urban youth in Port Moresby between the ages of 16 and 25 with limited social and economic opportunities, including a) those that have never accessed or not completed the formal school system; and b) those that have completed their formal education but have still not been integrated into the labor market. Given that each of these segments have different initial conditions and needs, the Project design will ensure that activities are appropriately tailored to each segment.

Screening Criteria. Youth will be screened against the Project’s eligibility criteria; and those accepted will be required to meet at least the following criteria: a) Aged between 16 and 25 years; b) Out of school or work for at least six months; c) Living in the POM area for at least 12 months; d) Prepared to undertake one week of basic life skills training; and e) Assessed as healthy enough to participate in the program. Due consideration will be paid to geographic, ethnic and gender inclusion. It is expected that at least 33% of participants will be women; and opportunities for equitable inclusion will be made available for youth, including Motu-Koita youth, to provide input to the Project as well as support their participation. Detailed procedures for the identification and screening of individual candidates will be further refined in the course of project preparation with a view to ensuring fairness, transparency and practicality.

Motu-Koita youth shall be defined as anyone with Motu or Koita parentage, including those of ‘mixed’ parentage, i.e. part Kerema and part Koita, for example, or part Goilala and part Motuan.

Survey respondents suggested trainings should come direct from donors to the villages and not through middle men or agencies. This is where villagers believe most aid monies and benefits become mismanaged and diverted away from the intended targets. For the purpose of this project the induction and selection period should be as direct and straightforward as possible, and not subcontracted to people or organizations in any way affiliated with Motu-Koita politics, village politics, or church politics.

### **Interview highlights**

At the Sogeri marketplace (on the Sogeri Plateau, where there are several small Motu-Koita hamlets) Nancy Warkia interviewed Buruka Sereva, a 24 year old female, wearing a clean new meri blouse, selling market vegetables. She had planned to be a nurse when younger, to look after people in the village, but she left school at grade 5.

She is mixed Koiari and Elevala (Motu) so considers herself Motu-Koita. For her, she says, the training might be a little too late, as she already has 3 children; and her husband might be angry if she left the children to attend a training program. But she does want to get skills now to form a Women’s Club for her village, and she has a positive outlook for the future.

There may be resentment, she says, between the Motu-Koita and the others in their immediate communities, like the Goilalas and Aroma Coast settlers, because the

Motu Koita are being favoured. But she believes that conducting awareness before and after the program would help the situation, and providing some form of skills transference by those who have trained for those who have not would also go some way to alleviating jealousy.

She tells Nancy that the Motu-Koita people are “easily brain-washed and too friendly—sometimes this is not good”—by which, she means they are too easily conned by outsiders.

On the issue of jealousy and resentment, we heard many people say that jealousy is a problem amongst the Motu-Koitans and their neighbours.

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In Baruni village a 23 year old woman says the project should go to ‘papagraun’ (landowners—i.e. the Motu-Koita), and that having a good living will strengthen the family. But this may bring jealousy—this is “ples blong jelus” “The Motu Koita are good people,” she says, “but jealousy keeps them from progressing.”

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In 18 year old male in Baruni says the Motu-Koita have never been compensated for their land and need to be given priority now, they must be recognized; and he aggress settlers might be jealous but if an awareness campaign were conducted this would help.

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A young woman from Kilakila, age 22, was working in the nightclubs as a bar girl, making K250 a fortnight, but she resigned. She says she spent half her pay on herself anyway. Now she wants to train in the fishing business. “leaders make empty promises,” she says. “We know Yumi Lukautim Mosbi exists but we’ve never been involved.” They need to be funded directly, she says, without middlemen (who cheat them). If jealousy arises from the training programs she says they should bring police officers around and not leave it to the out of court settlements they usually use here. She is Koitabu, speaks Koitabu, but also speaks Motu. The Koitabu, she says, are feared by the Motuans because they’re mountain people, descendant from the Koiari, but in fact they’re very friendly. The problem they have is that their villages are in town so they have no real gardens to live on, and they survive on rents. But they don’t have many land disputes over Motu-Koita ground, only within their communities over parcels of land “Plenty of educated youths can’t get work because of wantokism.”

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A 21 year old Kila Kila man with a Certificate in Tourism and Hospitality says he lives on his parents, who fish, and tells us:

“NCDC is mainly concentrating on the settlers, but I think at least we landowners must have a say and part take.”

He says there may be nepotism, jealousy, bribery in the project. There will be harassment between the villages, out of jealousy, which is why he believe an awareness campaign must be conducted.

In Vabukori Village, a 19 year old young man who left school at grade 6 and wants to be a PMV driver, tells us:

“Mipela trutru papagraun. Since mipela istap mangi na kam bikpela nao, mi no lukim wanpela senis ikam long ol authority (NCDC, Provincial Govt) long tok tenkyu long ol papagraun” [We are the true landowners. Since I was small until now I’ve seen not one change from the authorities—the NCDC or Central province government—that would indicate gratitude to the landowners.]

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A young man in Vabukori who wants to be a doctor, and is of mixed Aroma Coast and Kerema parentage (i.e. a ‘settler’ in Motu-Koita terms) says he is involved in Lady Kidu’s electorate to organize sports for youth. He thinks the opportunities should be spread between the Motu-Koita and the ‘settlers’ like himself in these traditional Motu-Koita villages, because, he says, it will otherwise cause confusion and jealousy.

He adds that they have no village court to settle things, so they need more problem solving skills.

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A Vabukori male, age 22, says:

“I really believe that it is about time priority be given to us [Motu Koitas] we have really missed out a lot. Nogat luksave long graun blo mipela [no one recognizes us as the landowners].“

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At KilaKila a 19 year old girl who wants to be a doctor and a pilot, said she was embarrassed to be selling things at market. She wants to travel overseas. There are church run trainings for various things but she hasn’t had time to attend. Negatives? “Maybe if people will be greedy with knowledge and village won develop.”

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In Hanuabada, a 25 year old mother of 3, whose husband had deserted her, says she always wanted to be a teacher but left school at grade 6. Now she is a part-time bar girl and sex worker to look after her kids and father (making K200-250/week). She is mixed Motuan and Gabagaba (Milne Bay). She has qualifications but finds only casual work through friends in Asian kaibars, shops, nightclubs. She would love to train for a steady job, even if the pay drops. The only training she’s had was with Save the Children, for sex workers. Priority should be given to the unfortunates, she told us.

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**Survey locations, participants:**

Mahuru	8
Taurama	2
Gabi	2
Pari	6
Tatana	4
Baruni	5

Kilakila	10	
Vabukori	4	
Hanuabada	9	
Boera	3	
Sogeri	2	
Elevala	8	
Papa LeaLea	1	<b>Total 64</b>

<u>Fieldwork Matrix</u>				
	Age	Name/date	Location	Issues discussed
1	24(M)	BM 2.02.10	Taurama Village	<p>Married with two children at the time of interview a University student .Parents cater for his school fees.</p> <p>Sells buai and smoke and collecting bottle sometimes and selling fish to help sustain living earns around K60 to K80 a week. Cost of living encountered are ; school fees transportation, food and utilities.</p> <p>Educated and is studying for his University Degree. Far more interesting and willing to join the NCDC Urban Youth Employment program, but cannot because , he is attending the University. Would like to be a practicing Engineer.</p>
2	22(M)	SK 12.2.10	Taurama Village	<p>Educated and is studying for his University Degree</p> <p>Far more interesting and willing to join the NCDC Urban Youth Employment program. Wants to be a lawyer eventually.</p>
3	M	12.2.10 N.N.	Baruni Village	<p>Married at the time of interview with one child, parents pay for the school fees. Would like to be an Information Technology Officer . A Koitabuan selling buai, smoke, collecting bottles, also selling fish and firewood, earns K60 to K80 Kina week. Biggest cost are transport, school fees , food and Utilities. Has Formal education but would like to take up extra studies with computing, to be a computer literate person.Not engaged in any jobs with NCDC.</p>
4	18 (m)	20.2.10 D.D.	Baruni	<p>Says the Motu-Koita have never been compensated for their land and need to be given priority now, they must be recognized; and he aggress settlers might be jealous but if an awareness campaign were conducted this would help.</p>
5	23 (f)	20.2.10	Baruni	<p>In Baruni village a 23 year old woman says the project should go to 'papagraun' (landowners—i.e. the Motu-Koita), and that having a good living will strengthen the family. But this may bring jealousy—</p>



				<p>this is "ples blong jelus"</p> <p>"The Motu Koita are good people," she says, "but jealousy keeps them from progressing."</p>
6	28(F)	Gaius Palo 20.02.2010	Tatana Village	He is a community leader in the Tatana village, and now with a private security firm. He is a grade 10 certificate holder. He mentioned that life is really hard to survive inn the city and when one doesn't have good qualification or training he/she will not get anywhere in terms of job-seeking. And such training programme is an opportunity for youths and maybe people like us to take part in for the betterment of our native villages and land, he mentioned. Priority must be given to Motu-Koita people.
7	25(F)	MM 2.2.10	Tatana Village	A Motuan female married with two children and works as a PMV Driver earns K400 fortnightly, spends money on School fees transportation , food and utilities. Holds certificate in other jobs as well. She earns a living by driving the PMV truck
8	22 (f)	NR	Tatana	Gr 10 leaver, wants to be Human Resource Manager, depends on parents, still in school, Very shy
9	25(M)	DD 12.2.10	Tatana Village	A Motuan, wanting to be a wholesale shop owner, earns K400. a week depending on the sale of store goods. Biggest costs of living, school fees, transportation, food and utilities, holds certificate in Management and sales. In future would like to operate a large wholesale, is not engaged in any project in the village. Join youth program to gain new skills to improve ways to operate a wholesale.
10	24(M)	BM 12.2.10	Taurama	Married with two children at the time of interview a University student .Parents cater for his school fees.

			Village	Dreams and hopes to be an Engineer. Sells buai and smoke and collecting bottle sometimes and selling fish to help sustain living earns around K60 to K80 a week. Cost of living encountered are school fees transportation, food and utilities.
11	22(M)	SK 12.2.10	Taurama Village	Wants to be a lawyer
12	25(M)	JT 13.2.10	Gabi Village	Married with two children and holds a paid job as an Economist. He is a Motuan who earns K600 every fortnight, and additional amount of K300. Biggest cost of living comes in school fees, transportation food and utilities. Holds Degree in Economics. Encourage youths to be including in the NCDC Projects. He is one of the lucky ones and knows it.
13	24(F)	RD 13.2.10	Gabi Village	Bank officer, community leader
14	25(M)	BM13.2.10	Elevala Village	Married with a child who is a commercial pilot with Airlines PNG, Earns around K2, 200 a fortnight. Receive san allowance for lunch for K300. Much of what is being earned goes to schools fees for relatives, transportation, food and utilities. Holds a Degree in Flying and would like to continue with flying. Did not have say in the Motu Koita engagement in projects.
15	24(M)	MH 13.2.10	Elevala Village	He says his people are humble people. Married with two children , Hopes to be a carpenter, Selling buai, smoke, stem and fish for living. Earns around K60 to K80 a week.  Biggest cost of living on Utilities Would like to join the NCDC Urban Youth Employment Project to for

				training to gain new skills Holds certificate in Carpentry but and is not formally employed. Priority should be given to Motu Koita to be engaged in any NCDC projects like (Yumi Lukautim Mosbi)
16	25(M)	JK 13.2.10	Elevala Village	Wants to be primary school teacher at Hagara Primary school has degree
17	22(M)	DG 13.2.10	Elevala Village	Community leader, Elementary teacher w/ certificate
18	17(F)	13.2.10NP	Elevala Village	Wants to be small business owner
19	23(F)	13.2.10KN	Elevala Village	Wants to be restaurant owner, has certificate1
20	26(M)	AA 13.2.10	Elevala Village	Wants to be carpenter and builder wants to build homes certificate (marr w 4 kids)
21	23(M)	13.2.10RM	Elevala Village	Wants to be architect and builder certificate—wants to build homes
22	23(M)	14.2.10GM	Pari Village	Married with one child, Future hope for him to be a welder and builder, a Motuan who is selling buai, smoke, collecting, bottles and selling fish to earn money to make a living.. earns around K60 to K80 weekly; The biggest cost of living is utilities  Has qualification a certificate as builder but not employed at this time of interview. Priority should be

				<p>given to Motu Koita youths to be engaged in any NCDC projects like( Yumi Lukautim Mosbi)</p> <p>Positive impact of joining the Youth training program is to gain the new skills to improve training program to live a healthy lifestyle.</p>
23	22(M)	14.2.10MK	Pari Village	<p>Married with one child, wants to be a mechanic, Motuan selling buai, smoke, stem and fish for living. Earns around K60 to K80 a week. Biggest cost of living on Utilities. Holds a certificate ti Motor Mechanic but not formally employed. Priority should be given to Motu Koita people to be engaged in any NCDC projects like (Yumi Lukautim Mosbi)If engaged in a training program, he would gain new skills to help him look at life in more positive way by getting a paid job. Motuans are basically good people meaning friendly and kind. Should be village or ward based program easy to understand and cater for the needs of person considering numeracy, literacy healthy lifestyle economic need and recruitment should be gender balance.</p>
24	27(M)	BG 4.2.10	Pari Village	wants to be builder and welder certificate
25	29(M)	PA 14.2.10	Pari Village	<p>Married with one child, hopes to be computer operator. Koitabuan, selling buai, smoke, collecting bottles and selling garden food to make money to earn a living, makes around 60 to K80 a week. Biggest costs of living is utilities. Has formal qualification as a typist. Willing to spend several weeks of training with NCDC Urban Youth Employment Projects to gain new skills. Like to earn a living by working as an Administrative Officer with KilaKila Primary School. Priority should be given to Motu Koita people to be engaged in any NCDC projects like (Yumi</p>

				Lukautim Mosbi) projects
26	27(M)	14.2.10AR	Pari Village	Wants to be PMV operator
27	25(M)	14.2.10GG	Pari Village	Wants to be commercial fisherman
28	19(F)	20.02.10 Sasha Maragai	Kila Kila Village	She is from an educated family but a bit stubborn in her attitude and ways, maybe because of westernised influence. She wants to become a doctor or a pilot overseas, she is currently doing her grade 9. She said they are some church-run trainings but she never is interested to attend. I personally from interviewing her suggest that there should be trainings aimed at leadership for such youths to make them be more responsible.
29	22(F)	DG 14.2.10	Kila Kila Village	Has computer operator certificate, wants to work in school administration
30	24(M)	NS14.2.10	Kila Kila	Wants to train as plumber
31	22(M)	PR 14.2.10	Kila Kila	Wants to be trained mechanic, has certificate
32	20(M)	GG 14.2.10	Kila Kila	Wants to be an accountant and also carpenter and builder
33	26(M)	SA 14.2.10	Kila Kila	Wants to be carpenter to build homes
34	24(F)	MG 14.2.10	Kila Kila	Wants to be trade store operator, has certificate
35	22(f)	20.2.10 BN	Kila Kila	Was working in the nightclubs as a bar girl, making K250 a fortnight, but she resigned. She says she spent half her pay on herself anyway. Now she

				wants to train in the fishing business. "leaders make empty promises," she says. "We know Yumi Lukautim Mosbi exists but we've never been involved." They need to be funded directly, she says, without middlemen (who cheat them). If jealousy arises from the training programs she says they should bring police officers around and not leave it to the out of court settlements they usually use here. She is Koitabu, speaks Koitabu, but also speaks Motu. The Koitabu, she says, are feared by the Motuans because they're mountain people, descendant from the Koiari, but in fact they're very friendly. The problem they have is that their villages are in town so they have no real gardens to live on, and they survive on rents. But they don't have many land disputes over Motu-Koita ground, only within their communities over parcels of land.
36	19 (f)	S.M. 20.2.10	Kila Kila	She wants to be a pilot or a doctor, she is at school—embarrassed to sell things at market. Father a policeman, mother a teacher. She wants to travel overseas. There are church run trainings but she has no time to attend. Negatives? "Maybe if people will be greedy with knowledge and village won't develop." She was nervous talking, tried to ignore questions.
37	21 (m)	20.2.10 H.L.	Kila Kila	A 21 year old Kila Kila man with a Certificate in Tourism and Hospitality says he lives on his parents, who fish, and tells us: "NCDC is mainly concentrating on the settlers, but I think at least we landowners must have a say and part take."  He says there may be nepotism, jealousy, bribery in the project. There will be harassment between the villages, out of jealousy, which is why he believes an awareness campaign must be conducted.
38	17(M)	NB.10.2.10	Hanuabada Village	A grade 10 student at Badihagwa Secondary, his parents pay for his school fees. He wants to be a mechanic. To make a living as a student he sells buai, smoke and fish to earn few toea for his lunch at school. He earns between K40 to K50 a week. He is educated but no certificate to guarantee him job. Would like to join the NCDC Urban Youth Employment Program for skills development before getting a paid job. Not engaged in any form of

				training project in the village since he is a student attending Secondary School.Motu Koita should be given priority to be engaged in any NCDC Projects like (Yumi Lukautim Mosbi).
39	22(M)	A.L. 10.2.10	Hanuabada Village	Not working, wants to be bricklayer, married with one child, hopes to work in a construction company.He is Motuan, sells smoke and steam for income to make a living and earns around40 to 50 a week. Has a certificate with El Tech Engineering but not employed at the time of this interview.
40	21(M)	G.K.10.2.10	Hanuabada Village	Wants to be in blding construction wants to be a carpenter. Married with one child and want to be engaged in building construction activities. A Motuan who is not working but selling smoke and steam to earn money to make a living.. He earns between K40 to K50 a week which he could afford to look after his family. Biggest cost of living is utilities. He has a formal qualification but would like to join the NCDC Urban Youth Employment for skills training for Carpentry/ Building construction.
41	20(M)	L.K. 10.2.10	Hanuabada Village	Wants to be a welder and builder but sells fish at the Badili Vocational Centre. Does not have any hopes for the future. Says the project should be given to Motu-Koita People and not the Highlanders who cover 80% of the YLM jobs.
42	20(M)	L.M. 10.2.10	Hanuabada Village	Wants to be a mechanic in future. Currently selling buai, smoke and steam and also sells fish for his living with the family members. His family earns around K40 to K50 a week with their sales. Educated but has not completed his grade 10 yet at this time of interview. Eager to join the NCDC Urban Youth Employment Project to have skills training. Would like to be a mechanic to earn a living. Priority should be given to Motu-Koita people to be engaged in a youth training program, to get new skills and training to get a paid job to help sustain living in the village.
43	24(F)	G.B. 10.2.10	Hanuabada	Sells fish but has qualifications for formal employ; she is married with three children and earns K40 to

			Village	K50 a week. Wants to join the Urban Youth Development Program and willing to spend several weeks for training for a job as a way to salaried employment. Her dream would be to be a pro cook or tailor, those are her skills. She is not engaged in any form of a project at this time of interview. Transport should be provided for training and include disabilities in the training program.
44	19 (m)	R.K. 15.2.10	Hanuabada	Grade 6 leaver, no work, no prospects, needs training. Sells steam with his siblings.
45	25 (f)	Y.D. 20.2.10	Hanuabada Village	A bar girl (casual basis) making K200-250/week, marr w/ 3 kids, gr 6 leaver, wanted to be High School teacher. Mixed Gabagaba and Motuan. Engaged in safe sex activity as breadwinner (kids and father, husband deserted her). Can find only casual employ through friends at Asian kaibars, nightclubs. Needs better skills, better work. Says priority should be given to unfortunates, otherwise jealousy and aggression, harassment might result. She has had some training as sex worker in safe sex practices by Save the Children.
46	21 (m)	R.P. 15.2.10	Hanuabada Village	Not working, no training. Says the M-K are disadvantaged relative to settlers and other groups in POM.
47	21(M)	11.1.10 JM	Mahuru Village	Married with a one child, gr 10, he dreams and hopes to be carpenter. For living he is selling bettlenut and smoke and collecting bottles. Earns around K40 to K50 for his sales in a week. Has no formal qualification but willing to join the NCDC Urban Youth Employment Program for skills training.
48	21(M)	11.1.10 MV	Mahuru Village	Want to build homes as a carpenter to earn a living. Is not engaged in any kind of projects in the village.



				Motu Koita should be given priority to be engaged in any NCDC project like Yumi Lukautim Mosbi. Wants to gain new skills to improve standard of living.
49	23(F)	NN 11.1.10	Mahuru Village	Married with two children at the time of this interview. Dreams and hope to become good cook and a tailor.
50	20(M)	SM 11.1.10	Mahuru Village	Has gr 10 wants to be plant operator certificate and to operate heavy equip
51	21(M)	MG 11.1.10	Mahuru Village	Has gr 10 but wants to be trained welder and fabricator. Motu Koita should be given priority to be engaged in any NCDC project like Yumi Lukautim Mosbi. Most families earns around K40 to K50.00/week. Most youths wants to be mechanics hoping to get to Port Moresby Technical College which is on Motu Koita land, but they need sponsorship to attend these courses. Utilities are the biggest costs for living in the Motu-Koita villages. Young people are getting married at the age of 21-25 with no income to sustain their families. Most youths have some qualifications but remain unemployed.
52	20(M)	NT 11.1.10	Mahuru Village	He wants to design houses but has gr 10 only
53	25(F)	VG 11.1.10	Mahuru Village	Koitabuan youth, does selling of buai, and selling fish to earn a living. Makes around K60 to 80 a week. No formal qualification Willing to join the NCDC Urban Youth employment Project. Would like to be good cook and a framer. Not engaged in any form of training in the village.
54	21(M)	MI 11.1.10	Mahuru	Wants to be electrician

			Village	
55	16 (m)	20.2.10 C.V.	Vabukori	A young man in Vabukori who wants to be a doctor, and is of mixed Aroma Coast and Kerema parentage (i.e. a 'settler' in Motu-Koita terms) says he is involved in Lady Kidu's electorate to organize sports for youth. Mixed Kerema-Aroma Coast, wants to be doctor, Miria Ikupu pays his school fees (Dep Gov), currently has gr 6, Says there are land disputes with Vabukori Villages—lighthouse. He thinks the opportunities should be spread between the Motu-Koita and the 'settlers' like himself in these traditional Motu-Koita villages, because, he says, it will otherwise cause confusion and jealousy. He adds that they have no village court to settle things, so they need more problem solving skills. "I really believe that it is about time priority be given to us [Motu Koitas] we have really missed out a lot. Nogat luksave long graun blo mipela [no one recognizes us as the landowners]."
56	19 (m)	20.2.10 L.H.	Vabukori	left school at grade 6 and wants to be a PMV driver, tells us:  "Mipela trutru papagraun. Since mipela istap mangi na kam bikpela nao, mi no lukim wangepela senis ikam long ol authority (NCDC, Provincial Govt) long tok tenkyu long ol papagraun" [We are he true landowners. Since I was small until now I've seen not one change from the authorities—the NCDC or Central province government—that would indicate gratitude to the landowners.]
57	21 (m)	20.2.10 L.I	Vabukori	Got Tourism and Hosp Certificate last year and is still looking for a job. He is Motuan, wants a management job. Recommends a lot of awareness before and after program about landowners participation and why inequal distribution of benefits, help prevent violence from jealousy.
58	22 (m)	20.2.10 K.P.	Vabukori	Left school after gr 10, wants to train as mechanic, set up shop. Still wants to return to school to top up. "We are peace loving people but others of mixed parentage no, and also those others from Central province, but not Motu Koitabus who have settled

				with us.”
59	24 (f)	B.S. 20.2.10	Sogeri	She was planning to be a nurse when younger, to look after people in the village, but she left school at grade 5. She is mixed Koiari and Elevala (Motu). For her the training might be a little too late, as she already has 3 children and her husband might be angry if she left the children to attend a training program. But she does want to get skills now to form a Women’s Club for her village, and she has a positive outlook for the future.
60	23 (f)	19.2.10 J.M.	Sogeri	Left school for school fee probs. Very interested in completing school and getting job, also wants to market and sell mini goods. Says both settlers and M-K should be involved in training—it’s fair. But not fair for outsider participation. Everyone speaks English these days.
61	18 (m)	20.2.10 A.T.	PapaLealea	Doing gr 10, wants to be mechanic and work on LNG Project on his own land “If wait man laik kam bagarapim ples, mi tu imas save long wok.” (If white people come to exploit our land, I also need to work) Says YLM doesn’t cover MK youths, so priority must be given to them. There will be problems and jealousy, but they must share knowledge and skills w settlers later—work together with community leaders of both groups. Says the MK are peace loving people who listen to elders and are easily manipulated, but most of all “we are landowners.” He wants skills to help look after his family and keep out of trouble.
62	24 (f)	H.K. 20.2.10	Boera	Henny Kila Now at Badili vocational school, after gr 10, doing Tourism and Hospitality. Is mixed Aroma Boera, works part-time casual in nightclubs for K100-150/wk, depends on parents from marketing. Was in one programme initiated by MP Paru Aihi for unemployment youths but didn’t complete. Hatred and jealousy would be a problem from settlers and Koitabuans. Should equally distribute the programme to all. She was easily distracted by

				friends.
63	32 (m)	R.O. 20.2.10	Boera	Ravu Onagi, Community Leader, married w 5 children. Grandparents from Hula but regards self as Boera Motuan. Paid monthly allowance by NCDC K200, wife sells garden food, buai. Says MKs need priority because they've missed out on a lot of development, authorities never recognized them and they've been neglected and dumped on in our own land. Jealousy might come up—harassment and threats.
64	26 (f)	M.R.H 20.2.10	Boera	Marr left school now at vocational school for sewing, cooking, wants to run own business restaurant and sewing business. Now at Lamana [Limana?] Vocational School. Both parents Boera She says mainly Goilalas from Rabia Gini settlement get involved. Jealousy would be a problem, esp w husband. She says Baruni and Porebada are aggressive villges but the other Motuans are not.
65 66		19.2.10 Miskey Samuel, Hon Miria Ikupu, NCDC Dep Governor	Motu-Koita Assembly	Discussion of the history of Motu and Koita relations, the ethnic mix in these villages, the lack of opportunities and the tendency of the government and all foreign aid institutions to overlooks MK constituents in general---and they are especially unhappy about the wharf project's lack of jobs offered to M-K
67		17.2.10 Rabura Raiga, Motu Koita Assembly and Yumi Lukautim Mosbi	Lagatoi haus office	Spoke of bottleneck in education for MK youth, the disappointment in govt; YLM ambitions, who it involves, why it is dominated by non MKs; Provincial Youth Council and Informal Youth Network both initiatives that don't capture MK expressly; Youth network executives have started to disintegrate now. Now the YLM focus is on awareness and training. The YLM and Ginigoada register youth from the Christmas Safe Campaign—they have 2700 names now to interview. Youth register for CSC at the police stations, which doesn't attract women so much—they must join YLM and GG directly. MK pride will attract youth he says to training, away from crime. He thinks MK are reluctant to work in menial jobs. Says the MK have lost 60% of their land to State, and of the

				49% left, they've lost 50% to settlers. He says most elders are skeptical of such programs, but youth may be interested. Motuans are reserved people, he says.
68	22 (F)	18.2.10	Crown Plaza, and UPNG	Discussed Motuan identity, education, why young MK are not all going to University anymore; the pressures of tradition and making money; housing pressures; migration, settler issues in Vabukori; dating, drinking, selling steam, etc All 3 unmarried, living with parents, happy and successful--two starting univ now. Vabukori is the widow's village from the historical loss of men on a Hiri expedition (Vabu=widow), it used to be called Senekori. Vabukori is <i>Maino hanuana</i> or peace loving; Pari is <i>lolokangavuine</i> or the love making village. Stressed the need for training to job-connected not dead-ended. Need to distinguish between settlers and real MK applicants
69	21(F)	Henao (f)		
70	24 (F)	22, Emmy (f) 21, Vinesi (f) 24  From Vabukori Village		

Compiled by Nancy Warkia, Robin Kee, Maria Huniangare and Nancy Sullivan

### Fieldwork Matrix Summary

Most of the interviewees spoke about the Motu-Koita youth as having been ignored by donor agencies and government, and their need to be acknowledged as the Port Moresby landowners. Their strong sense of identity is linked to language, and there seems to be a reemergence of *tok ples* in these villages, even as fewer and fewer youth have finished secondary school or university these days. Respondents also spoke of tensions within the Motu-Koita villages between migrant groups and themselves, even where these migrant populations have existed for more than two generations. School fees, and behind them the enormous burden of brideprice (which is, for the Motu-Koita, amongst the highest in PNG), are commonly considered causes for leaving school.

Interview highlights are also summarized in Appendix D..

### Awareness Program

Following the original survey, a more extensive Awareness Program was conducted by a team comprised of Nancy Warkia (of Nancy Sullivan and Associates), Members of the Motu-Koita Assembly, and other stakeholders. The Awareness was conducted between 15th – 19th of March 2010 in fourteen (14) Motu-Koita Villages and attracted approximately 3000 attendees. These villages were PorePorena, Lahara, Elevala, Gabi, Taora, PorePorena Larabada, Tatana, Araitha, Baruni, Vabukori, KiraKira (or KilaKila, Kirkira), Pari, Taurama, Mahuru and Korobosea. Within each village the Program consisted of roughly a hour of presentation on the UYEP, followed by a period of questions and answers. In each location, the Motu-Koita Assembly Chairman, Mr. Miria Ikupu, made it clear in his presentation that the Project will be open to all Port Moresby disadvantaged youth, and that its aim is to attract Motu-Koita youth in particular. There was no discussion of excluding any youth by ethnicity.

All planning and logistics for the Awareness campaign was accomplished by Mr. Miria Ikupu and his Manager Mr. Misi Samuel. Ms Venesi Moses (a youth from the

Vabukori village) kindly announced the Awareness timetable on the popular Motu radio station 'Central FM', instantly reaching the widest possible audience. Local churches were also involved in making announcements during their services leading up to the campaign regarding the Awareness schedule. Mr. Ikupu further assisted the team with vehicles, P.A systems, refreshments, and man-power on the ground for the set-up of tents. Mr. Miria diligently translated the Pidgin version of the presentation into Motu.

As a result of these efforts, there was always a crowd for the presentations, and many youth stayed afterwards to ask critical questions about the Project. All the Motu-Koita villages visited were close to the coast and had beautiful community hall or shady places for gathering.

At each location, young people were waiting for our arrival, which is some mark of the Assembly Members' popularity. Hundreds of youth were waiting in PorePorena Lahara village, for example, along with village elders. There were a number of questions and/responses exchange and the youths that indicated to the team that they were very eager to sign up. At one point, when the name list was being distributed for participants to sign, the crowd became almost oppressive in its eagerness to add signatures.

During the awareness program a number of groups within these communities were of special assistance.

- Moresby South Pre-School Association (MSPSA) – The MSPSA is a volunteer organisation established in 2002 to carry out the initiatives of Honorable Dame Carol Kidu, DBE, MP on an Early Childhood Learning and Development Program. This initiative was established in 1988 after her election to Parliament. MSPSA has received funding for the last eight (8) years from Moresby South Electorate Member, Honorable Dame Carol Kidu under her Electoral Development Program Fund. Currently there are forty (40)- plus pre-schools operating in the city. [For further information contact Ms Hoge Baeau MSPSA Secretary/Coordinator on 725 55608 (See Profile at appendices).]
- The National Volunteer Service (NVS) – The NSV is an NGO conducting various activities such as training, and recruiting for employment. Under the NSV there is a newly formed group that deals specifically with training and capacity building and it is recommended by the NSV Director that this section could assist the UYEP. [For further information contact Mr. Mark Mondia NVS Director on 718 47315 or 328 3100].
- Community based initiatives like the KiraKira Literacy/Numeracy and Tok Pisin school can be utilised by the UYEP. Some CBOs are run by the Churches, predominately the United Church, the Catholic Church and, to a lesser extent, Anglican and SDA Churches. Within the Churches the Women's groups, Men's fellowships, Youths groups, Cultural groups, Children's clubs, Sports groups, and other clubs could assist in the continuing awareness campaigns of the UYEP.

During the Awareness Program at Tatana and Araitha villages the local Ward Member expressed disappointment over other projects that had been offered and

which never eventuated, calling these the 'empty promises' of donors, companies and government. He specifically mentioned the Curtain Brothers Company and the Ginigoada Programs. Apparently there were short courses conducted by these two organizations that raised expectations amongst young people of employment subsequent to receiving a certificate. Such jobs never eventuated, for the most part. As a result, the UYEP Awareness Program team did make it clear in these villages, as elsewhere, that the UYEP is not finalized and promises nothing at this moment. Everywhere the team went they explained to the public that this campaign was merely an Awareness initiative and not a promise of employment at this stage. The Chairman, Mr Ikupu also made it clear in Motu that he wanted to see more of such programs in his villages. The local Member expressed his gratitude and appreciation for the team's visit after listening to the presentations. Community leaders and youths also thanked the team and World Bank for this initiative.

### **Awareness Program-Summary of key findings**

The Project presentation was received with almost unilateral enthusiasm in these villages. The only resistance expressed to the team had to do with the history of dashed expectations from projects in the past, and did not pertain to the UYEP itself. Most members of these communities do not hold formal jobs, and the majority of youth are actively working in the informal economy, selling small goods and garden foods at markets. A number of young people spend their day fishing and/or gardening and would otherwise have no access to the formal economy.

In general, there were more male attendees than female, but these numbers were also supplemented by local church and NGO leaders who would be able to reach and even wider audience. It may be because market sales are more socially acceptable for young women than men, young women are slightly less eager to join the UYEP than their male counterparts. What is more likely, however, is that these young women were not able to leave their market stalls, and may be skeptical about the gender equity of the enrollment process. This is a lacunae that can be repaired in later awareness efforts.

Generally, the Motu-Koita villages were well organised and youths turned up in large numbers to receive the presentations. Members of the Motu-Koita Assembly, Ward Members, Youths Leaders, church representatives, Women's Groups, and village elders were all variously in attendance at each site.

The process of involving the Assembly began with an initial interview conducted by Nancy Sullivan with the Chairman during the survey portion of this study. Nancy Warkia followed up by meeting with Mr. Ikipu and explaining the objectives of an awareness campaign. The Chairman himself enthusiastically offered the Assembly's own information network, including radio and church pulpits.

The Motu-Koita Assembly office during the UYEP awareness program cancelled every meeting during the campaign period to assist the team. The Chairman's desire to assist in the project and therefore claim some ownership of the scheme is useful, and he has been made to understand that eligibility is not confined to Motu-Koita youth alone.

The schedule was closely followed and in each location people had already gathered for the presentation by the time we arrived. Even though time was a constraint, the

team managed to work well with community members and the Assembly, which appears to reflect the level of support the UYEP Project will enjoy.

### **Mitigation strategies**

Awareness programs and a redress mechanism will be instituted. These shall in no way replace village court mechanisms in Motu-Koita villages, but should be considered the first point of contact for complainants. In cases that warrant legal or customary advice, grievance forms will be referred to the local Village Court Magistrates. Problems are expected to arise not collectively, but within each Motu-Koita village, between resident settlers and landowners or Motu-Koitans. While the eligibility requirements are defined widely, to include all disadvantaged youth, the Motu-Koita may eventually be admitted in a quota system. In this event, there may be Gulf or other South Coast peoples within Motu-Koita villages willing to begrudge the 'one-parent' Motu-Koita criteria. Local Chiefs, Youth leaders and Village Court Magistrates will be instructed to participate in the awareness campaigns as much as possible and help foresee/forestall potential conflicts. Despite the suggestion of one survey respondent that police be included in the registration process, this is not expected to be necessary.

### **Communications strategies, monitoring, grievance redress and implementation arrangements**

The grievance redress mechanisms are the fail-safe components of a comprehensive awareness campaign that began with this initial assessment (see Awareness Program below) and will continue during the operation of the Project by a contracted Communications Firm (see Appendix B), and the project's Youth Facilitators.

As the direct conduit between the project and communities, the Contractor and Youth Facilitators will play a key role in the socialization of the project's activities. Under the project, given that the potential number of beneficiaries interested in participating will outweigh the number of intake places, it is likely that there will be deep interest in the project's selection and recruitment processes; and possibly differences in opinion in the way decisions are made on the selection of beneficiaries and use of resources. Such differences could fuel unintended disunity in a community and undermine the positive impact of the project.

The project therefore proposed to address this challenge in three ways, namely: (a) strengthening outreach to beneficiaries and communities through a robust awareness campaign across NCD; (b) facilitation and socialization measures; and (c) implementation of a grievance redress system.

The Communications Contractor will prepare and implement a media and information dissemination plan (hereafter referred to as a Communications Plan) for the project. The Contractor will be responsible for the preparation of the Communications Plan and its review and approval by the NCDC and IDA. Following the plan's approval, the contractor will implement the agreed upon communication activities over a five year period.

This Communications Plan will provide a coherent and cost effective scheme whereby youth, communities, NGOs and other stakeholder organizations can be informed, and consulted on a regular basis, about the project, target groups,



selection criteria. The Plan would continuously inform beneficiaries of their entitlements, roles, responsibilities as well as established program offerings and procedures, including the proposed complaints handling system. Project information including summaries of the Environmental and Social Management Framework (ESMF) and Social Analysis will also be translated into Tok Pisin and Motu and publicly disclosed.

The project will screen for eligible youth and monitor against intakes. This will ensure that Motu-Koita youth from Motu-Koita neighborhoods, in which they reside, are given opportunity to participate in the project. In addition, the selection of beneficiaries will be publicly disclosed by the project’s PMU through bulletin boards in each community.

Youth Facilitators will be trained and employed to work in the field to support Components 1 and 2. These Facilitators will work through the PMU and will be responsible for carrying out the necessary follow-up with the works contractors and employers on a regular basis to check on the progress of employed youth; and provide early identification of program issues and worker/employee conflicts. Quarterly reports will be submitted to the PMU for review and action. Their inputs will become part of the MIS. The PMU will also maintain a scheduled and unscheduled program of visits to all training sites and employers as part of its monitoring regime. In this way, the PMU will maintain a systematic review of the Project’s progress. Furthermore, positive and negative feedback will assist in shaping the implementation of the project. The Project includes a number of grievance mechanisms whereby trainees can formally lodge their concerns or complaints. They include regular structured knowledge sharing workshops on the Project led by the Youth Facilitators with the active participation of youth beneficiaries themselves; setting up a help desk at the PMU where trainees can formally lodge complaints; and strengthening links to respective Ward Councilors and community leaders who will assist the PMU in disseminating information about the Project and mediating community-level disputes.

Furthermore, it is recommended that Youth Facilitators assist beneficiaries in completing a Grievance Redress Form, which documents their complaints. It is recommended that the PMU act only on documented reports that are incorporated into a prescribed format (see below) and signed by the complainant. This will not only help to demonstrate the project’s responsiveness, but ensure consistency in terms of diagnosis, monitoring and reporting. This Form would be codified and be fed into a project-wide database of grievances and responses, which would be patterned after the following template for further action and reporting:

**Grievance Redress Form**

ILLUSTRATIVE KEY INDICATORS	
1	No., Type & description of grievance/inquiry
2	Amount of funds in question (if related to alleged funds misuse)
3	Name of person(s) providing grievance/inquiry
4	Contact information for person (s)

5	Location of grievance/inquiry
6	Ethnic background
7	Mode of communications of grievance (mail, in-person, SMS, NGOs, newspapers)
8	Date of grievance
9	Date of response
10	Date of follow-up
11	Follow-up actions
12	Person/Unit responsible for follow-up
13	Status (closed, pending, active, etc.)
	<b>FOR MONITORING &amp; REPORTING PURPOSES, ILLUSTRATIVE TYPES OF ANALYSIS:</b>
1	No. and type of grievance
2	% resolved or still in process during reporting period
3	Location of grievances, inquiries
4	For misuse of funds, amounts in question
5	% being reported by which modes of communications, course of information
6	Case status within 30-days, 60-days, 90 days and longer
7	% of cases responded to within business standards
8	Analysis of trends (location, modes of communication, misuse of funds)

\* Indicators taken from Grievance Redress Form or other communications

Should anonymous reports be made, such reports will be considered by the Youth Facilitator who shall be given the discretion to determine whether a report merits further investigation.

A proposed consultation framework is presented below. It is recommended that the key elements be adopted by the project.

## Consultation Framework

Key elements of an ongoing consultation framework to be adopted by the Project include:

Objective	Strategic Issues	Target Audience	Activities	Frequency	Responsibility
To inform beneficiaries of the project's objectives, services and procedures	Language/local dialect Timing/synchronise with recruitment and works roll-out plans	General public Communities and youth Motu-Koita Assembly Village chiefs Project partners (e.g., employers, contractors, NGO and civil society groups)	TV/Radio spots Posters, leaflets, brochures Community level consultations	Quarterly TV/Radio spots Rolling communication materials Community awareness workshops-twice in each sub-project location prior to commencement of works	Communications Contractor Youth Facilitators
To promote transparency in project implementation; and seek feedback from beneficiaries and community members	Language/local dialect  Local politics Culture	Beneficiaries Village Chiefs	Public disclosure of beneficiary selections in each Ward. Youth-led knowledge sharing seminars/job fairs Grievance forms Quarterly progress reports Community Leader Surveys	Ongoing, 2 weeks after each recruitment phase. Biannual seminars Regular feedback to PMU; Quarterly reporting Annual community leader surveys	PMU/Baseline Screening Survey & MIS Contractor Communications Contractor Youth Facilitators M&E Contractor
To demonstrate project results	Language/local dialect	General public	Biannual TV spots Competitions/Ceremonies to recognize excellence and reward good team work. Short and Long Run Impact Study	Biannual TV spots Quarterly competitions or ceremonies to recognize excellence and reward good team work. Short and Long	Communications Contractor PMU Short and Long Run Impact Study Contractor

				Run Impact Study completed at the end of years 2 and 4	
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## **Additional Recommendations**

A number of recommendations have been summarized in the preceding paragraphs. However, in order to strengthen Motu-Koita youth inclusion in the project, it is recommended that additional measures to the project design be taken. They include:

- Within the project's targeting parameters, greater efforts be made to identify and utilise resource people in the villages with various skills in different trades/work. Their cumulative experience could potentially help to benefit their communities.
- The project's awareness campaign should be piloted to ensure its relevance and sufficient time should be given between the awareness campaign and the implementation of works activities in order to allow beneficiaries and communities to provide adequate feedback.
- Working and coordinating closely with NGOs and other civil society groups as some of these groups are trying to highlight the same issues of unemployment within the villages and among youths.
- The Motu Koita Assembly Network should be used as a 'vehicle' for awareness, logistics and follow up, as it has proven that this office is interested and available to collaborate and work with development partners and other groups.

## **Conclusion**

The salient points that emerge from this rapid assessment are that the Motu-Koita youth feel neglected by the provincial and the NCDC administration. Projects have been initiated for the youth of Port Moresby but get dominated by settlers from the Highlands, the Sepik, and the Gulf areas. They also feel a distinction between pure Motu-Koita lines and those people who live within their traditional village communities but are settlers from the Hiri trade—from Gulf and the Aroma Coast in particular. The original landowners of Port Moresby feel as though they have been overlooked in many ways and are long overdue for special attention.

These youths are generally very qualified for work, but have been thrown into a vast pool of applicants and not given any affirmative action. The majority of young people in Motu-Koita settlements are living off the informal economy in some way, whether it means selling fish or small goods at market, selling 'steam' or homebrew on the sly, or even selling sex (in a small minority of cases for young girls). Their parents had a definite advantage in their day, as a relative majority in the employment pool of Port Moresby. Many middle aged Motu-Koita are in top civil service and private enterprise positions. This younger generation has a slight morale problem, and would jump at any opportunity to train for formal employment. Most agreed that they would forfeit better incomes on the informal economy for training programs that would lead to more secure employment.

Most young people we spoke to believed English was common enough to be the primary language of training programs, although a number also made the point that material should be available in Motuan as well (which most Koitabu can read and speak).

The Awareness Program confirmed the broad support we observed during the initial consultations, and reaffirmed the team's impression that the Motu-Koita youth are especially keen to take up employment options.

Finally, the single drawback to focusing on Motu-Koita people for this project was the possibility of jealousy. There is enough inter-ethnic rivalry between the Hiri settlers within these Motu-Koita villages, and the Motu-Koita host communities, to warrant concern, we were told. But we also heard repeatedly that awareness campaigns before and during these training programs would be useful in clarifying why the Motu-Koita were being favoured, what options were also available to other groups, and how the skills transference could benefit all groups in Port Moresby.

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#### **Appendix A: The World Bank OP 4.10 Indigenous Peoples Policy**

1. This policy contributes to the Bank's<sup>2</sup> mission of poverty reduction and sustainable development by ensuring that the development process fully respects the dignity, human rights, economies, and cultures of Indigenous Peoples. For all projects that are proposed for Bank financing and affect Indigenous Peoples,<sup>3</sup> the Bank requires the borrower to engage in a process of free, prior, and informed consultation.<sup>4</sup> The Bank provides project financing only where free, prior, and informed consultation results in broad community support to the project by the affected Indigenous Peoples.<sup>5</sup> Such Bank-financed projects include measures to (a) avoid potentially adverse effects on the Indigenous Peoples' communities; or (b) when avoidance is not feasible, minimize, mitigate, or compensate for such effects. Bank-financed projects are also designed to ensure that the Indigenous Peoples receive social and economic benefits that are culturally appropriate and gender and intergenerationally inclusive.

2. The Bank recognizes that the identities and cultures of Indigenous Peoples are inextricably linked to the lands on which they live and the natural resources on which they depend. These distinct circumstances expose Indigenous Peoples to different types of risks and levels of impacts from development projects, including loss of identity, culture, and customary livelihoods, as well as exposure to disease. Gender and intergenerational issues among Indigenous Peoples also are complex. As social groups with identities that are often distinct from dominant groups in their national societies, Indigenous Peoples are frequently among the most marginalized and vulnerable segments of the population. As a result, their economic, social, and legal status often limits their capacity to defend their interests in and rights to lands, territories, and other productive resources, and/or restricts their ability to participate in and benefit from development. At the same time, the



Bank recognizes that Indigenous Peoples play a vital role in sustainable development and that their rights are increasingly being addressed under both domestic and international law.

3. Identification. Because of the varied and changing contexts in which Indigenous Peoples live and because there is no universally accepted definition of “Indigenous Peoples,” this policy does not define the term. Indigenous Peoples may be referred to in different countries by such terms as “indigenous ethnic minorities,” “aboriginals,” “hill tribes,” “minority nationalities,” “scheduled tribes,” or “tribal groups.”

4. For purposes of this policy, the term “Indigenous Peoples” is used in a generic sense to refer to a distinct, vulnerable, social and cultural group<sup>6</sup> possessing the following characteristics in varying degrees:

(a) self-identification as members of a distinct indigenous cultural group and recognition of this identity by others;

(b) collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories<sup>7</sup>

(c) customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and

(d) an indigenous language, often different from the official language of the country or region.

A group that has lost “collective attachment to geographically distinct habitats or ancestral territories in the project area”; (paragraph 4 (b)) because of forced severance remains eligible for coverage under this policy.<sup>8</sup> Ascertaining whether a particular group is considered as “Indigenous Peoples” for the purpose of this policy may require a technical judgment (see paragraph 8).

5. Use of Country Systems. The Bank may decide to use a country’s systems to address environmental and social safeguard issues in a Bank-financed project that affects Indigenous Peoples. This decision is made in accordance with the requirements of the applicable Bank policy on country systems.<sup>9</sup>

#### Project Preparation

6. A project proposed for Bank financing that affects Indigenous Peoples requires:

(a) screening by the Bank to identify whether Indigenous Peoples are present in, or have collective attachment to, the project area (see paragraph 8);

(b) a social assessment by the borrower (see paragraph 9 and [Annex A](#));

(c) a process of free, prior, and informed consultation with the affected Indigenous Peoples’ communities at each stage of the project, and particularly during project preparation, to fully identify their views and ascertain their broad community support for the project (see paragraphs 10 and 11);

(d) the preparation of an Indigenous Peoples Plan (see paragraph 12 and [Annex B](#)) or an Indigenous Peoples Planning Framework (see paragraph 13 and [Annex C](#)); and

(e) disclosure of the draft Indigenous Peoples Plan or draft Indigenous Peoples Planning Framework (see paragraph 15).

7. The level of detail necessary to meet the requirements specified in paragraph 6 (b), (c), and (d) is proportional to the complexity of the proposed project and commensurate with the nature and scale of the proposed project's potential effects on the Indigenous Peoples, whether adverse or positive.

#### Screening

8. Early in project preparation, the Bank undertakes a screening to determine whether Indigenous Peoples (see paragraph 4) are present in, or have collective attachment to, the project area.<sup>10</sup> In conducting this screening, the Bank seeks the technical judgment of qualified social scientists with expertise on the social and cultural groups in the project area. The Bank also consults the Indigenous Peoples concerned and the borrower. The Bank may follow the borrower's framework for identification of Indigenous Peoples during project screening, when that framework is consistent with this policy.

#### Social Assessment

9. Analysis. If, based on the screening, the Bank concludes that Indigenous Peoples are present in, or have collective attachment to, the project area, the borrower undertakes a social assessment to evaluate the project's potential positive and adverse effects on the Indigenous Peoples, and to examine project alternatives where adverse effects may be significant. The breadth, depth, and type of analysis in the social assessment are proportional to the nature and scale of the proposed project's potential effects on the Indigenous Peoples, whether such effects are positive or adverse (see [Annex A](#) for details). To carry out the social assessment, the borrower engages social scientists whose qualifications, experience, and terms of reference are acceptable to the Bank.

10. Consultation and Participation. Where the project affects Indigenous Peoples, the borrower engages in free, prior, and informed consultation with them. To ensure such consultation, the borrower:

(a) establishes an appropriate gender and inter-generationally inclusive framework that provides opportunities for consultation at each stage of project preparation and implementation among the borrower, the affected Indigenous Peoples' communities, the Indigenous Peoples Organizations (IPOs) if any, and other local civil society organizations (CSOs) identified by the affected Indigenous Peoples' communities;

(b) uses consultation methods<sup>11</sup> appropriate to the social and cultural values of the affected Indigenous Peoples' communities and their local conditions and, in designing these methods, gives special attention to the concerns of Indigenous women, youth, and children and their access to development opportunities and benefits; and

(c) provides the affected Indigenous Peoples' communities with all relevant information about the project (including an assessment of potential adverse effects of the project on the affected Indigenous Peoples' communities) in a culturally appropriate manner at each stage of project preparation and implementation.

11. In deciding whether to proceed with the project, the borrower ascertains, on the basis of the social assessment (see paragraph 9) and the free, prior, and informed consultation (see paragraph 10), whether the affected Indigenous Peoples'

communities provide their broad support to the project. Where there is such support, the borrower prepares a detailed report that documents:

- (a) the findings of the social assessment;
- (b) the process of free, prior, and informed consultation with the affected Indigenous Peoples' communities;
- (c) additional measures, including project design modification, that may be required to address adverse effects on the Indigenous Peoples and to provide them with culturally appropriate project benefits;
- (d) recommendations for free, prior, and informed consultation with and participation by Indigenous Peoples' communities during project implementation, monitoring, and evaluation; and
- (e) any formal agreements reached with Indigenous Peoples' communities and/or the IPOs.

The Bank reviews the process and the outcome of the consultation carried out by the borrower to satisfy itself that the affected Indigenous Peoples' communities have provided their broad support to the project. The Bank pays particular attention to the social assessment and to the record and outcome of the free, prior, and informed consultation with the affected Indigenous Peoples' communities as a basis for ascertaining whether there is such support. The Bank does not proceed further with project processing if it is unable to ascertain that such support exists.

#### Indigenous Peoples Plan/Planning Framework

12. **Indigenous Peoples Plan.** On the basis of the social assessment and in consultation with the affected Indigenous Peoples' communities, the borrower prepares an Indigenous Peoples Plan (IPP) that sets out the measures through which the borrower will ensure that (a) Indigenous Peoples affected by the project receive culturally appropriate social and economic benefits; and (b) when potential adverse effects on Indigenous Peoples are identified, those adverse effects are avoided, minimized, mitigated, or compensated for (see [Annex B](#) for details). The IPP is prepared in a flexible and pragmatic manner,<sup>12</sup> and its level of detail varies depending on the specific project and the nature of effects to be addressed. The borrower integrates the IPP into the project design. When Indigenous Peoples are the sole or the overwhelming majority of direct project beneficiaries, the elements of an IPP should be included in the overall project design, and a separate IPP is not required. In such cases, the Project Appraisal Document (PAD) includes a brief summary of how the project complies with the policy, in particular the IPP requirements.

13. **Indigenous Peoples Planning Framework.** Some projects involve the preparation and implementation of annual investment programs or multiple subprojects.<sup>13</sup> In such cases, and when the Bank's screening indicates that Indigenous Peoples are likely to be present in, or have collective attachment to, the project area, but their presence or collective attachment cannot be determined until the programs or subprojects are identified, the borrower prepares an Indigenous Peoples Planning Framework (IPPF). The IPPF provides for the screening and

review of these programs or subprojects in a manner consistent with this policy (see [Annex C](#) for details). The borrower integrates the IPPF into the project design.

14. Preparation of Program and Subproject IPPs. If the screening of an individual program or subproject identified in the IPPF indicates that Indigenous Peoples are present in, or have collective attachment to, the area of the program or subproject, the borrower ensures that, before the individual program or subproject is implemented, a social assessment is carried out and an IPP is prepared in accordance with the requirements of this policy. The borrower provides each IPP to the Bank for review before the respective program or subproject is considered eligible for Bank financing.<sup>14</sup>

#### Disclosure

15. The borrower makes the social assessment report and draft IPP/IPPF available to the affected Indigenous Peoples' communities in an appropriate form, manner, and language.<sup>15</sup> Before project appraisal, the borrower sends the social assessment and draft IPP/IPPF to the Bank for review.<sup>16</sup> Once the Bank accepts the documents as providing an adequate basis for project appraisal, the Bank makes them available to the public in accordance with [The World Bank Policy on Disclosure of Information](#), and the borrower makes them available to the affected Indigenous Peoples' communities in the same manner as the earlier draft documents.

#### Special Considerations

##### Lands and Related Natural Resources

16. Indigenous Peoples are closely tied to land, forests, water, wildlife, and other natural resources, and therefore special considerations apply if the project affects such ties. In this situation, when carrying out the social assessment and preparing the IPP/IPPF, the borrower pays particular attention to:

- (a) the customary rights<sup>17</sup> of the Indigenous Peoples, both individual and collective, pertaining to lands or territories that they traditionally owned, or customarily used or occupied, and where access to natural resources is vital to the sustainability of their cultures and livelihoods;
- (b) the need to protect such lands and resources against illegal intrusion or encroachment;
- (c) the cultural and spiritual values that the Indigenous Peoples attribute to such lands and resources; and
- (d) Indigenous Peoples' natural resources management practices and the long-term sustainability of such practices.

17. If the project involves (a) activities that are contingent on establishing legally recognized rights to lands and territories that Indigenous Peoples have traditionally owned or customarily used or occupied (such as land titling projects), or (b) the acquisition of such lands, the IPP sets forth an action plan for the legal recognition of such ownership, occupation, or usage. Normally, the action plan is carried out before project implementation; in some cases, however, the action plan may need to be carried out concurrently with the project itself. Such legal recognition may take the following forms:

- (a) full legal recognition of existing customary land tenure systems of Indigenous Peoples; or
- (b) conversion of customary usage rights to communal and/or individual ownership rights.

If neither option is possible under domestic law, the IPP includes measures for legal recognition of perpetual or long-term renewable custodial or use rights.

#### Commercial Development of Natural and Cultural Resources

18. If the project involves the commercial development of natural resources (such as minerals, hydrocarbon resources, forests, water, or hunting/fishing grounds) on lands or territories that Indigenous Peoples traditionally owned, or customarily used or occupied, the borrower ensures that as part of the free, prior, and informed consultation process the affected communities are informed of (a) their rights to such resources under statutory and customary law; (b) the scope and nature of the proposed commercial development and the parties interested or involved in such development; and (c) the potential effects of such development on the Indigenous Peoples' livelihoods, environments, and use of such resources. The borrower includes in the IPP arrangements to enable the Indigenous Peoples to share equitably in the benefits<sup>18</sup> to be derived from such commercial development; at a minimum, the IPP arrangements must ensure that the Indigenous Peoples receive, in a culturally appropriate manner, benefits, compensation, and rights to due process at least equivalent to that to which any landowner with full legal title to the land would be entitled in the case of commercial development on their land.

19. If the project involves the commercial development of Indigenous Peoples' cultural resources and knowledge (for example, pharmacological or artistic), the borrower ensures that as part of the free, prior, and informed consultation process, the affected communities are informed of (a) their rights to such resources under statutory and customary law; (b) the scope and nature of the proposed commercial development and the parties interested or involved in such development; and (c) the potential effects of such development on Indigenous Peoples' livelihoods, environments, and use of such resources. Commercial development of the cultural resources and knowledge of these Indigenous Peoples is conditional upon their prior agreement to such development. The IPP reflects the nature and content of such agreements and includes arrangements to enable Indigenous Peoples to receive benefits in a culturally appropriate way and share equitably in the benefits to be derived from such commercial development.

#### Physical Relocation of Indigenous Peoples

20. Because physical relocation of Indigenous Peoples is particularly complex and may have significant adverse impacts on their identity, culture, and customary livelihoods, the Bank requires the borrower to explore alternative project designs to avoid physical relocation of Indigenous Peoples. In exceptional circumstances, when it is not feasible to avoid relocation, the borrower will not carry out such relocation without obtaining broad support for it from the affected Indigenous Peoples' communities as part of the free, prior, and informed consultation process. In such cases, the borrower prepares a resettlement plan in accordance with the requirements of [OP4.12](#), Involuntary Resettlement, that is compatible with the

Indigenous Peoples' cultural preferences, and includes a land-based resettlement strategy. As part of the resettlement plan, the borrower documents the results of the consultation process. Where possible, the resettlement plan should allow the affected Indigenous Peoples to return to the lands and territories they traditionally owned, or customarily used or occupied, if the reasons for their relocation cease to exist.

21. In many countries, the lands set aside as legally designated parks and protected areas may overlap with lands and territories that Indigenous Peoples traditionally owned, or customarily used or occupied. The Bank recognizes the significance of these rights of ownership, occupation, or usage, as well as the need for long-term sustainable management of critical ecosystems. Therefore, involuntary restrictions on Indigenous Peoples' access to legally designated parks and protected areas, in particular access to their sacred sites, should be avoided. In exceptional circumstances, where it is not feasible to avoid restricting access, the borrower prepares, with the free, prior, and informed consultation of the affected Indigenous Peoples' communities, a process framework in accordance with the provisions of [OP 4.12](#). The process framework provides guidelines for preparation, during project implementation, of an individual parks and protected areas' management plan, and ensures that the Indigenous Peoples participate in the design, implementation, monitoring, and evaluation of the management plan, and share equitably in the benefits of the parks and protected areas. The management plan should give priority to collaborative arrangements that enable the Indigenous, as the custodians of the resources, to continue to use them in an ecologically sustainable manner.

#### Indigenous Peoples and Development

22. In furtherance of the objectives of this policy, the Bank may, at a member country's request, support the country in its development planning and poverty reduction strategies by providing financial assistance for a variety of initiatives designed to:

- (a) strengthen local legislation, as needed, to establish legal recognition of the customary or traditional land tenure systems of Indigenous Peoples;
- (b) make the development process more inclusive of Indigenous Peoples by incorporating their perspectives in the design of development programs and poverty reduction strategies, and providing them with opportunities to benefit more fully from development programs through policy and legal reforms, capacity building, and free, prior, and informed consultation and participation;
- (c) support the development priorities of Indigenous Peoples through programs (such as community-driven development programs and locally managed social funds) developed by governments in cooperation with Indigenous Peoples;
- (d) address the gender<sup>19</sup> and intergenerational issues that exist among many Indigenous Peoples, including the special needs of indigenous women, youth, and children;
- (e) prepare participatory profiles of Indigenous Peoples to document their culture, demographic structure, gender and intergenerational relations and social

organization, institutions, production systems, religious beliefs, and resource use patterns;

- (f) strengthen the capacity of Indigenous Peoples' communities and IPOs to prepare, implement, monitor, and evaluate development programs;
- (g) strengthen the capacity of government agencies responsible for providing development services to Indigenous Peoples;
- (h) protect indigenous knowledge, including by strengthening intellectual property rights; and
- (i) facilitate partnerships among the government, IPOs, CSOs, and the private sector to promote Indigenous Peoples' development programs.

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This policy should be read together with other relevant Bank policies, including Environmental Assessment ([OP 4.01](#)), Natural Habitats ([OP 4.04](#)), Pest Management ([OP 4.09](#)), Physical Cultural Resources ([OP/BP 4.11](#)), Involuntary Resettlement ([OP 4.12](#)), Forests ([OP 4.36](#)), and Safety of Dams ([OP 4.37](#)).

“Bank” includes IBRD and IDA; “loans” includes IBRD loans, IDA credits, IDA grants, IBRD and IDA guarantees, and Project Preparation Facility (PPF) advances, but does not include development policy loans, credits, or grants. For social aspects of development policy operations, see [OP 8.60](#), Development Policy Lending, paragraph 10. The term “borrower” includes, wherever the context requires, the recipient of an IDA grant, the guarantor of an IBRD loan, and the project implementing agency, if it is different from the borrower.

This policy applies to all components of the project that affect Indigenous Peoples, regardless of the source of financing.

“Free, prior, and informed consultation with the affected Indigenous Peoples' communities” refers to a culturally appropriate and collective decisionmaking process subsequent to meaningful and good faith consultation and informed participation regarding the preparation and implementation of the project. It does not constitute a veto right for individuals or groups (see paragraph 10).

For details on “broad community support to the project by the affected Indigenous Peoples,” see paragraph 11.

The policy does not set an a priori minimum numerical threshold since groups of Indigenous Peoples may be very small in number and their size may make them more vulnerable.

“Collective attachment” means that for generations there has been a physical presence in and economic ties to lands and territories traditionally owned, or customarily used or occupied, by the group concerned, including areas that hold special significance for it, such as sacred sites. “Collective attachment” also refers to the attachment of transhumant/nomadic groups to the territory they use on a seasonal or cyclical basis.

“Forced severance” refers to loss of collective attachment to geographically distinct habitats or ancestral territories occurring within the concerned group members’

lifetime because of conflict, government resettlement programs, dispossession from their lands, natural calamities, or incorporation of such territories into an urban area. For purposes of this policy, “urban area” normally means a city or a large town, and takes into account all of the following characteristics, no single one of which is definitive: (a) the legal designation of the area as urban under domestic law; (b) high population density; and (c) high proportion of nonagricultural economic activities relative to agricultural activities.

The currently applicable Bank policy is [OP/BP 4.00](#), Piloting the Use of Borrower Systems to Address Environmental and Social Safeguard Issues in Bank-Supported Projects. Applicable only to pilot projects using borrower systems, the policy includes requirements that such systems be designed to meet the policy objectives and adhere to the operational principles related to Indigenous Peoples identified in OP 4.00 (see [Table A1.E](#)).

The screening may be carried out independently or as part of a project environmental assessment (see [OP 4.01](#), Environmental Assessment, paragraphs 3, 8).

Such consultation methods (including using indigenous languages, allowing time for consensus building, and selecting appropriate venues) facilitate the articulation by Indigenous Peoples of their views and preferences. The Indigenous Peoples Guidebook (forthcoming) will provide good practice guidance on this and other matters.

When non-Indigenous Peoples live in the same area with Indigenous Peoples, the IPP should attempt to avoid creating unnecessary inequities for other poor and marginal social groups.

Such projects include community-driven development projects, social funds, sector investment operations, and financial intermediary loans.

If the Bank considers the IPPF to be adequate for the purpose, however, the Bank may agree with the borrower that prior Bank review of the IPP is not needed. In such case, the Bank reviews the IPP and its implementation as part of supervision (see [OP 13.05](#), Project Supervision)

The social assessment and IPP require wide dissemination among the affected Indigenous Peoples’ communities using culturally appropriate methods and locations. In the case of an IPPF, the document is disseminated using IPOs at the appropriate national, regional, or local levels to reach Indigenous Peoples who are likely to be affected by the project. Where IPOs do not exist, the document may be disseminated using other CSOs as appropriate.

An exception to the requirement that the IPP (or IPPF) be prepared as a condition of appraisal may be made with the approval of Bank management for projects meeting the requirements of [OP 8.00](#), Rapid Response to Crises and Emergencies. In such cases, management’s approval stipulates a timetable and budget for preparation of the social assessment and IPP or of the IPPF.

“Customary rights” to lands and resources refers to patterns of long-standing community land and resource usage in accordance with Indigenous Peoples’ customary laws, values, customs, and traditions, including seasonal or cyclical use, rather than formal legal title to land and resources issued by the State.



The Indigenous Peoples Guidebook (forthcoming) will provide good practice guidance on this matter.

## **Appendix B: UYEP Terms of Reference for Communications Consultant Firm**

### Introduction

The National Capital District Commission (NCDC) is seeking a qualified and experienced consultant contractor (firm) to design a media and information dissemination campaign for its Urban Youth Employment Project (UYEP). The contractor will work closely with the NCDC and the World Bank's Project Preparation Team.

The UYEP's development objectives are to increase the earnings, life skills and employment potential for disadvantaged urban youth between the ages of 16 and 25, including inter alia: a) those that have never accessed or not completed the formal school system; and b) those that may have completed their formal education but have still not been integrated into the labor market.

The UYEP would focus on the National Capital District (NCD). The Project would be financed by the World Bank and implemented over a period of five years, from 2010–2015. The Bank and the NCDC will work intensively on preparation and design activities in the coming months, with the expectation that the Project will be effective by June 2010.

The Project is designed as a rapid response to address unemployment, underemployment and poverty in the main urban center of the Port Moresby area. The Project will also serve to increase economic productivity through investing in the routine maintenance and rehabilitation of infrastructure assets in the roads sector. It consists of three main components: i) Youth Job Corps; ii) Skills Development and Employment Scheme (SDES); and iii) Project Management.

The following constitutes a Terms-of-Reference for the planned contract.

### Overview

The Communications Contractor will prepare and implement a media and information dissemination plan (hereafter referred to as a Communications Plan) for the project. The Contractor will be responsible for the preparation of the communications plan and its review and approval by the NCDC and IDA.

Following the plan's approval, the contractor will implement the agreed upon activities over a five year period.

This Communications Plan will provide a coherent and cost effective scheme whereby youth, communities, NGOs and other stakeholder organizations can be informed, and consulted on a regular basis, about the project, target groups, selection criteria and services (to be defined by the Project and Project Management Unit). Background information including the Environmental and Social Management Framework (ESMF) and Social Analysis should also be shared. Although a wide sharing of information about the project is important, the primary focus of the effort will be to identify, inform, consult and encourage youth, age 16 to 25, to participate in the project's two major program offerings.

The Contractor will provide all necessary program and financial management, staff, supplies, transportation, communications, facilities, media and informational materials used for the full implementation of the contract. The contractor will also be responsible for the identification and coordination of all information sharing venues used to support the communication activities of the project.

The project participants will be youth, age 16-25 who currently reside in the NCD area. It is anticipated that most, if not all, of these participants will be poor and from disadvantaged backgrounds.

Location, Timing and Duration

All Contractor-related services will be provided in and around Port Moresby, Papua New Guinea. The contract will be for 60 months

Description

Contract Objective. The objective of the Communications Contract will be to: a) identify, inform, and recruit about 17,500 eligible youth to participate in the project over a period of five years; b) provide appropriate information and promotional materials to youth so that they may know how to access the projects' two major training and employment programs; c) provide accurate information and promote the project's programs within selected NCD communities; d) provide accurate information and promote the project's programs to NGOs, donor community, and other stakeholders within the NCD area; and e) feedback information from consultations and information dissemination to project team.

The contract will include all costs associated with the design and development of the Project's communication planning, materials, formats and outreach.

The additional costs for media spots, renting venues, materials production (not design/development) will be outside of the negotiated contract; however the contractor is expected to develop a clear, costed budget with the communications plan, be involved in the identification of suitable vendors; and can assist the PMU in facilitating the payment of these costs with its agreement. However, all invoices for such services will be forwarded to the PMU for direct payment processing.

Performance Indicators. The performance of the contractor will be measured through established criteria and will be the responsibility of both the contractor and the Project Management Unit (PMU). The following indicators will be considered during that process:

As compared to the initial enrollments in the Project's Youth Job Corps program;

Contractor performance as compared with the agreed upon Communication Plan, which will include specific activities, targets and delivery schedules; and

The number/percentage of participants who state that they are satisfied with the information that they received prior to their enrollment in the YJC, as measured by a standardized survey instrument administered during each participant's program orientation after initial acceptance in the YJC;

Implementation. It is expected that at least the Communications Contractor will utilize existing staff on a full or part-time basis to implement the agreed upon Communication Plan. These staff members will be supported by an experienced administrative and management team. As mentioned in the summary, the contractor will provide facilities for the administration of the contract, and will coordinate all required media venues required by the contract. The contractor will also provide all contract required transportation and communication support for its staff and administrative/management personnel.

It is estimated that the Contractor will be required to identify through the use of various media approaches, about 17,500 eligible youth to be enrolled in the projects two training and employment programs across the NCD area. As there will be a certain percentage of all recruited youth who are not eligible for enrollment in the programs, it will be necessary that the Contractor actually identify and target a significantly higher number to allow for those exclusions. That number is not estimated, but it is assumed from past experiences with youth in similar programs, that any good media and information dissemination scheme will attract far more candidates for the program than can be served.

It is for the above reason that a number of registration and initial screening center(s) is likely to be established in target communities and/or in existing organizations. The Communications Contractor will not be responsible for the staffing and operation of these registration centers<sup>10</sup>, but will be responsible for the dissemination of the necessary information required for participants to be able to access these centers (location, registration process, schedules for registration, types of programs available, eligibility requirements, etc.)

Although it is important to initiate the implementation of the "Communications Plan" as soon as possible, it is equally important to plan and initially stage (setup) the contractor's facilities and staff in an effective manner. It is for this reason that the first two months of the contract period has been set aside to prepare and seek approval of the Communications Plan, identify media service providers and venues, prepare media and printed promotional materials, employ and train staff, etc. The contractor will be expected to initiate the approved Communication Plan on or before the beginning of the third month following the contract award date.

Media and Promotional Materials Development.

Expected Outputs and Deliverables

The Contractor will develop/design at a minimum:

- A rolling (revisable) five year "Communications Plan" suitable for the promotion and dissemination of information to youth, communities, NGOs

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<sup>10</sup> The registration and initial screening centers for the project will be established and staffed by the NCDC.

and the donor community and other stakeholders who have an interest in the project. Among other things, the Plan will identify target groups, methods for engaging them, and provide estimated costs for the production of materials and events. In addition, the Plan will elaborate upon the targeting methodology (through geographic means, youth servicing organizations, networks, etc.,) and articulate the rationale for undertaking such an approach so that it can be synchronized with the Project's training schedules. The format and dates for this plan will be negotiated with the Contractor. This plan will be reviewed and agreed upon by the NCDC and IDA prior to implementation.

- One or more slide shows and related handouts for use by contract and project representatives when they make promotional presentations to youth groups, community groups and other stakeholder organizations;
- Quarterly radio spot announcements that will promote and provide information about the project;
- Bi-annual television promotional spot announcements;
- A simple master for a multi-color, tri-fold brochure suitable for use in the promotion of the project and its programs in Tok Pisin and English, in addition to other collateral such as posters, signage and branding.
- Two briefing packages for use by researchers, authors, and news and media organizations seeking to promote or publish articles about the project. The first will be a short ½ page to one page overview suitable for printing as is in newspapers, etc.; and the second will be a more extensive package that describes the project rationale and background information relating to the project, project objectives and activities, types of youth served, expected outcomes, community and employer support, monitoring and evaluation mechanisms and other topics that would be useful for program promotion and information sharing with the public/partners;
- Organization of Youth-led knowledge sharing seminars concerning the Project;
- During the second year, as the project becomes fully operational, the contractor will produce a short video tape and slide show that portrays the actual training and employment activities of the participant youth with a view toward highlighting their growth and success in the programs. Included in the short video and slide show will be interviews with youth and participating employers who have had rewarding experiences with the project; and
- An annual report of deliverables against the Communications Plan.
- A report detailing feedback gauged from outreach activities.

#### Reporting

The contractor will report to the PMU's Project Manager. However, the Contractor will also be expected to work closely with the Project's Program Coordinators, Monitoring and Evaluation Specialists and Youth Facilitators.

#### Criteria and Process for Contractor Selection

The contract will be selected through national competitive bids. It will be a Fixed Budget Selection (FBS), as per the International Development Association's Procurement Guidelines for Consultant Services. It is expected that this contract will be awarded at a cost of about including estimated escalation and price contingencies.

Selection Criteria. The following will be considered key quality-based criteria for the selection of the contractor:

- Demonstrated capacity to plan and manage high level media and information dissemination activities in Papua New Guinea with a preference given for extensive experience in the Port Moresby Area;
- Demonstrated capacity to plan and develop, at reasonable cost, quality media and promotional materials designed to promote human resource programs;
- Experience and qualifications of existing staff to support community based outreach and other activities required by the contract;
- Demonstrated previous experience in working with disadvantaged youth and adults in Papua New Guinea;
- Demonstrated financial management capacity necessary to support requirements of the contract;
- Available facilities and equipment, including IT and vehicles, necessary to effectively support the administrative and implementation requirements of the contract;
- Quality of the written proposal; and
- Level of demonstrated understanding of the project rationale and planned approach.

### **Appendix C: Names of representatives from other organizations present during UYEP Awareness Program**

	NAMES	DESIGNATION	LOCATION /CONTACT
1	Mr. Boge Ben Moide	Social & Justice Committee	PorePorena Circuit-Urban 729 31116
2	Hon. Morea I. Sele	Deputy Chairman Motu-Koita Assembly	Elevala
3	Mr. Vaki Hekoi	Elevala Ward Member	Elevala
4	Dennis Gary	NCD Youth Councillor	Elevala - 72550721
5	Mark Mondia	Director National Volunteer Service (NVS)	Elevala
6	Hon. Keke Loa Reva	Women' s Rep in Motu-Koita Assembly	Taora – 722 4629, email:rkekeloa@yahoo.com
7	Hon. Dickson Brown	Baruni Ward Member	Baruni - 72665026
8	Hon. Reisino B.Peni	Vabukori Ward Member	Vabukori
9	Hon. Cathy Raka	Women's Rep in Motu-Koita Assembly	Vabukori
10	Mr. Willie Willie	Pari/TauramaWard Member	Taurama
11	Mr. Jubilee Moses	Youth Chairman Taurama Bay United Church	Taurama
12	Ms Hoge Baeau	Coordinator Moresby South Pre-School Association	Muhuru – 72555608/325 9133
13	Mr. Mahuru Ono	Elder United Church	Muhuru – 76700034/72646639
14	Mr. Rove Komoka	Congregation Chairman United Church	Mahuru
15	Mr. Hosa Geita	Village Councillor	Mahuru
16	Mr. Gary Geviys	Mahuru Coordinator	Mahuru
17	Mr. Victor Nuana	Korobosea Ward Member	Korobosea – 719 29911
18	Mr. Charlie Buruka	Snr Deacon	Korobosea – 729 75890
19	Mr. Susuve Sarufa	Congregation Vice Chairman	Korobosea – 711 01362
20	Mr. Irua Saga	Pre-School & Adult Literacy Trainer	KiraKira -76018809/71603916
21	Mr. Willie Geita	KiraKira Coordinator	KiraKira
22	Rev. Geita Nigani	Reverend United Church	KiraKira
23	Mr. Ken Kunia Sebea	Painter& Sign Writer (resource person)	KiraKira
24	Mr. Heni Madaha	Congregation Chairman	Tatana /Araira
25	Mr. Piri Rahe	Minister United Church	Tatana /Araira
26	Mr. Nou Mataio	Pari Taota Ward Member	Pari
27	Rev. Siosi Momoru	Congregation Minister	Pari
28	Mr. Aegu Mavara	Village Court Chairman	Pari
29	Ms Venesi Moses	FM Central Announcer	Vabukori – 721 78243

#### Appendix D: Awareness Program Matrix

Village	Male signatures*	Female signatures	Total	Comments
PorePorena Lahara	522	320	844	Largest group gathered, well organised, Mr. Ikupu's electorate, in all 14 x villages' elders, church reps etc turned up
Elevala	367	204	571	Second largest group, organised, well set-up tent, youths eager
Gabi	144	137	281	Third largest group, settlement-type, mixture of ethnicities
Taora	75	58	138	Well set-up tent, P.A system, youths present to listen, electorate of Women's Rep Hon. Keke Loa Reva in Assembly
Poreporena Laurabada	181	71	252	Tents & P.A system set up in all 14x villages, a lot of questions & feedbacks, but low female turn-up
Tatana	146	39	185	Gathered in church hall, Tatana & Araira in one, female turnout. low
Araira	72	38	110	A lot of questions raised, as youth has experienced high expectations that were dashed by Curtain Bros Co. & Ginigoada programs in past
Baruni	59	55	114	Ward members in all 14x villages present to organise gathering, Women's group expressed appreciation
Vabukori	71	32	103	Youths in numbers waited as we arrived, well-organised, Met at the church front shelter, electorate of Women Rep Hon. Cathy Raka in Assembly (1 of only 2 women reps in Assembly)
KiraKira/KilaKila	76	33	109	Met under shady trees at market, resource persons present, questions/feedbacks/responses, youths themselves organised gathering, re-visited village
Pari	74	62	136	Well-organised, met in Chief's Hall, many questions, concerns raised on proper survey, joined by Mr. Temu Eli of NCDC; Mama groups present
Taurama	26	9	35	Smallest group, due to death in the village; not many youths turned up, Mama groups finished from fellowship joined us with Carol Kidus' in-laws; Ward member was helpful
Mahuru	40	17	57	Met in community hall, village elders, church reps, NGO (MSPSA) turned up, media people turned up for photographs
Korobosea	43	29	72	Last village, welcomed with songs led by women's fellowship, met under church, youths asked many questions, concerns of unemployment raised
Overall total	1926	1104	3030	Overall impression of these visits was that youth were very supportive of the project; virtually no opposition expressed anywhere. Queries re practicalities, but the team sensed

				unilateral support.
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\* The numbers listed above represent only the names collected during the time frame. Time constraints meant that a minority of attendees could not actually sign the name list at each site. While the name list was circulated, officers of the Assembly were also assigned to collect names. Nevertheless, the total number of 3030 attendees is only a rough underestimate.

### **Appendix E: Awareness Program Schedule**

Monday	Tuesday	Wednesday	Thursday	Friday
15th March	16th March	17th March	18th March	19th March
PorePorena Lahara - 10.00am	Tatana 10.10am	Baruni 10.10am	Pari 10.00am	KiraKira/KilaKila 10.00am
Elevala - 11.00am	Araira 11.00am	Vabukori 12.00noon	Taurama 12.00pm	
Gabi - 12.00noon		*KiraKira/KilaKila 2.00pm	Mahuru 2.00pm	
Taora - 2.00pm			Korobosea 3.00pm	
PorePorena Laurabada -3.00pm				
*NB: Postponed to Friday 19th March				

### **Appendix F: UYEP Awareness Flyer**



# Urban Youth Employment Project 2010 – 2015 Motu Koita Youths



## BASIC LIFE SKILLS EMPLOYMENT

### ISSUE POINTS

- Personal attributes
- Solving problems
- Good work habits
- Healthy lifestyle
- Living environment & community awareness
- Managing diversity
- Learning to serve

## LOCATION VILLAGE AWARENESS

Day	Date	Time
Mon	15th March	
	Poreporena Lahara	10:00am
	Elevata	11:00am
	Gabi	12:00pm
	Taora	2:00pm
Poreporena Laurabada	3:00pm	
Tues	16th March	
	Tatana	10:10am
	Arakira	11:00am
Wed	17th March	
	Baruni	10:10am
	Vabukori	12:00pm
	Kirakira	2:00pm
Thurs	18th March	
	Parl	10:00am
	Taurama	12:00pm
	Mahuru	2:00pm
	Korobosoa	3:00pm

Tentative Timetable – Subject to change. The awareness programme must take at least one (1) hour in

## UYEP AWARENESS PROGRAM

The Urban Youth Employment Project is funded by the World Bank and will focus on the Motu-Koita Youths. The objective of this project is to increase the earnings, life skills and employment potential of disadvantaged youth through the provision of skills training and temporary employment opportunities. The Project will be carried out over a period of five years, from 2010-2015.

The Project will focus on marginalized urban youth in Port Moresby between the ages of 16 and 25 with limited social and economic opportunities, including a) those that have never accessed or not completed the formal school system; and b) those that have completed their formal education but have still not been integrated into the labour market. Given that each of these segments have different initial conditions and needs, the Project design will ensure that activities are appropriately tailored to each segment. The Project would include three components: 1) Youth Jobs Corps

(YJC); 2) Skills Development and Employment Skills (SDES and 3) Project Management. The Project will follow two main tracks. They include a) support for labour market of economically disadvantaged male and female youth by providing them with occupational and life skills that are val-



A Field Worker interacting female youths from Baruni Village.

the implementation of these activities, the Project will also help to build the capacity of NCDC and selected public, private and civil society service providers to plan, supervise, monitor and evaluate labour market insertion and public works projects.

The Project will also seek to provide opportunities for the socialization of youth through information sharing seminars and the employment of Youth Facilitators who will support the participation of youth as they go through the various project-supported programs.

used by employers in the public and private sectors; and b) provision of male and female with youth short-term employment opportunities and life-skills training in the public and private sectors. Through

## Basic Life Skills for Employment

**Personal attributes:** (e.g. managing emotions, cooperation with others [men and women], accepting personal responsibility, developing confidence, respect for self and others, tolerance, and personal saving)

**Solving problems:** (e.g. managing conflicts, reducing intimidation and decision making)

**Good work habits:** (e.g. job interviews, workplace protocols, time management, working as a team and workers' responsibilities and rights)

**Healthy lifestyle:** (e.g. alcohol and substance abuse prevention, healthy eating, STD/HIV/AIDS prevention, and healthy relationships)

**Living environment and community awareness:** (e.g. clean, healthy living environment, respecting communities and caring and preserving for community living spaces)

**Managing diversity:** (e.g. respecting different peoples, values and religions)

**Learning to serve:** (e.g. civic responsibility, community, service, volunteering)

For further information about the above project please contact these people:

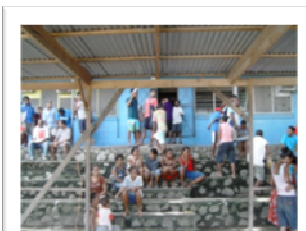
\*Nancy Sullivan on 71660282 or 852 3800

\*Nancy Walkie on 71200982 or 301 3374

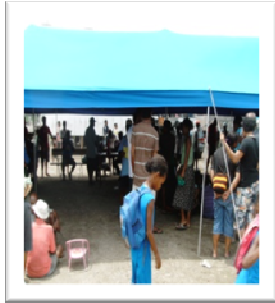
\*Francis Akueni on 72239037

\*Miri Samuel on 321 7132

## Appendix G: Awareness Program Photographs



Youths gathered at the PorePorea Lahara Village to listen to the UYEP Awareness Program.



UYEP Awareness at Elevela Village

Mr Miria Ikupu in the middle of the Awareness Drive at Gabi Village



Awareness at Taora

Youths at PorePorena Laurabada Village listening to Presentations & filing in their names



Awareness at Tatana & Araitha Villages at the Church Hall

Vabukori Youths in numbers to listen to the Awareness



Awareness at Baruni Village under the Shady Trees.



Pari Youths in the Chief's Hall as Mr. Temu Eli & Mr. Misi Samual listens to the Awareness Program.



Awareness at Taurama.



Awareness at Mahuru



Awareness at Korobosea Village under the Church .



Awareness at KiraKira.



Motu-Koita Assembly Logistics Team.

FM central Announer Venesi Moses interviewing Mr Ikupu the UYEP at Vabukori Village.

Mr. Ikupu & Church Reps at Tatana .

Ms Nancy Warkia with KiraKira Ladies sparing some time for photo-taking.