



PACIFICLEADERSHIP
P R O G R A M
An initiative of the Australian aid program

c/o Pacific Islands Forum Secretariat
Private Mail Bag, Suva, Fiji Islands
T: +679 322 0276 F: +679 322 0376
E: info@plp.org.fj W: www.plp.org.fj

Successful Models of Youth Leadership

A Study of Papua New Guinea Youth

Dr Lalen Simeon

Dr Tracie Mafile'o

Unia Kaise Api

Dr Barry Gane

Ben Thomas

This research was supported by the Australian Government as represented by the Australian Agency for International Development (AusAID). The views expressed in this publication are those of the author(s) and not necessarily those of the Australian Government. The Australian Government accepts no responsibility for any loss, damage or injury resulting from reliance on any of the information or views contained in this publication

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*Dr Lalen Simeon
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March 2010



A research project funded by the Pacific Leadership Program and Pacific Adventist University

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Acknowledgements

The authors would like to thank the Pacific Leadership Program (an AusAID funded initiative) and Pacific Adventist University for their cooperation, support and financial contributions. Without the support from both organisations, this research would not have been possible.

Pacific Leadership Forum

Pacific Islands Forum Secretariat
Private Mail Bag
Suva
Fiji Islands

Phone: +679 322 0276

Fax: +679 322 0376

Web: www.plp.org.fj

Pacific Adventist University

Private Mail Bag
Boroko
NCD
Papua New Guinea

Phone: +675 328 0200

Fax: +675 328 1257

Web: www.pau.ac.pg

Authors

Lalen Simeon

Dr Lalen Simeon is the Research Manager for the School of Business at Pacific Adventist University, Papua New Guinea. Her passion for developing young people keeps her busy with a wide range of community projects, while her interest in research has resulted in her teaching Research Methods for many years. Dr Simeon has supervised more student research projects than any other faculty member at Pacific Adventist University. Dr Simeon is a Papua New Guinean from Mussau, New Ireland province.

Email: lalen.simeon@pau.ac.pg

Tracie Mafileo

Dr Tracie Mafileo is Director of Research and Postgraduate Studies at Pacific Adventist University, Papua New Guinea. Her research and publications have focused on Tongan social and community work models and Pacific peoples' wellbeing and, more recently, youth resilience and positive youth development. Prior to her current post, Dr Mafileo was lecturer in social work at Massey University, New Zealand. Her social work practice background includes child welfare, domestic violence and youth work. Dr Mafileo is of Tongan and Pakeha (New Zealand European) heritage.

Email: tracie.mafileo@pau.ac.pg

Unia Kaise Api

Unia Kaise Api completed Master of Art in Pastoral Ministry at Pacific Adventist University, Papua New Guinea, including a thesis on the role of teachers in addressing student occult subcultures in PNG Schools. He has also assisted with research on youth resilience in PNG. Mr Api was a church planter and a pastor before taking up postgraduate studies and then employment at PAU. He is a Papua New Guinean from Eastern Highlands/Gulf provinces.

Email: kaiseapi@gmail.com

Barry Gane

Dr Barry Gane is the Director for Leadership and Professional Development at the South Pacific Division of the Seventh-day Adventist Church. He is also the Director of the Institute of Pacific Leadership at Pacific Adventist University. Dr Gane has worked in the area of youth leadership for over 30 years and has held youth leadership roles in the Pacific, Europe and North America.

Email: BarryGane@adventst.org.au

Ben Thomas

Ben Thomas is the Dean of the School of Business at Pacific Adventist University, Papua New Guinea. He has worked extensively with youth in Australia, New Zealand and Papua New Guinea. In his previous role, Ben Thomas was a Regional Group Manager for Microsoft Corporation based in Singapore. He has worked on four continents, and is passionate about helping young people realize their full potential. He holds German and Finnish passports.

Email: ben.thomas@pau.ac.pg

Executive Summary

Developing positive youth leadership in PNG is an important strategy in the nation's strive towards achieving integral human development, one of the National Goals and Directive Principles established when PNG gained independence from Australian colonial rule in 1975.

The objectives of this research are to develop a better understanding of successful models of youth leadership in PNG, both positive and negative; to ascertain the effectiveness of youth leadership programs offered by government, church, or NGOs; and to provide data to improve youth leadership training.

There is a shift in current literature towards greater consideration of leadership in the cultural context, yet there is a significant need for more extensive leadership research in the Papua New Guinea contexts. Recent literature suggests that youth participation and positive youth development provide the circumstances for youth leadership development and this brings about positive outcomes for youth and the broader community. However, care must be taken to provide intentional youth leadership training for specific young people, while also addressing gender and socio-economic factors inhibiting some young people from the opportunity to development as youth leaders.

The research is primarily qualitative, utilising three data collection methods: focus groups, photovoice and a survey of youth leadership training providers. These were utilised across three diverse setting in Papua New Guinea (Hanuabada, Kavieng and Goroka), in order to achieve a degree of triangulation. Selection of these three sites took into consideration the diverse contexts in PNG and, more generally, the Pacific.

The focus group study consisted of 31 focus groups (including two *raskol* groups), with 247 participants. For photovoice, participants use photography was a means to "voice" their perspective on problems and solutions in their community to policy makers and decision makers. A total of 23 groups participated in the photovoice aspect. The survey of youth leadership was conducted in all three sites, and resulted in feedback from six organisations.

A thematic analysis of the focus group discussions reveals six leadership catalysts: *tok tok* (oratory capabilities), *pasin* (character), *kago* (wealth), *pepa* (education), *spesol save* (skills, gifts, talents), and *wantok sistem* (relationships). The youth expressed the following challenges for their involvement in leadership: *pasin sem* (lack of confidence), *pasin jeles* (jealousy), *krismas o ekspiriens* (age versus experience), *man o meri lida* (gender), *moni* (money), *skul* (school/training), and *drag/bia* (drugs or alcohol). The research also highlighted four pillars of support for youth development: *haus boi* (male community house), *femili* (family), *sios* (church) and *skul* (school). Further, the youth participants in the research expressed specific dreams in terms of developing youth leadership skills: *trening* (training), *projek* (projects), *go pas man/meri* (youth in leadership), and *wok* (employment).

The photovoice method allowed youth in each location to express their views on leadership through photos they took in their community. The photos highlighted the following areas as key indicators of successful or failing leadership: environment, infrastructure, entrepreneurship, employment, education and identity.

The training survey highlighted a significant lack of training being provided to youth across Papua New Guinea. Churches, sports groups, schools, NGOs and the government run training programs for specific local initiatives, but these courses rarely include leadership as a specific training objective.

The report outlines four specific recommendations based on the research findings. The recommendations are summarised as follows:

- To leverage the youth's enthusiasm, energy, sense of accountability and desire to actively participate.
- To address youth leadership in a holistic manner by engaging the whole community, allowing youth to lead youth, and engaging government organisations, church groups and sports organisations.
- To leverage the positive aspects of the wantok system for the benefit of the youth, and to engage the elders in the community to provide mentoring.
- To leverage Papua New Guinea's rich cultural heritage when developing youth leadership programs, and to pro-actively address the issues of self-esteem and gender bias.

The research results show that youth who are supported by, and involved in, the community will become reliable and responsible leaders. They will bring new ideas and assist the community in dealing with local and global issues. Community support is vital to empower the youth in leading initiatives that address the environment, infrastructure, identity and youth related issues such as unemployment. Although this study was conducted in Papua New Guinea, the results are useful for considering youth leadership across the Pacific.

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Introduction

Papua New Guinea (PNG) is a multicultural country with over 800 languages throughout 20 provinces, each group with unique cultural practices and customs. Youth, aged 12-25 years, constitute about one third (28%) of the total PNG population and, similar to the general population, youth are more concentrated in rural areas (85%) compared to urban areas (14.8%) (PNG National Statistical Office; cited in National Youth Commission, 2007, p.17). In contemporary PNG, youth face a number of challenges, for example:

- Lack of access to basic education, with an estimated 33% of youth never attending school (PNG National Statistical Office; cited in National Youth Commission, 2007, p.18);
- A generalised HIV epidemic in PNG where young women between the ages of 15-29 years have a disproportionate high risk of infection (Buchanan-Aruwafu, 2007).

Developing positive youth leadership in PNG is an important strategy in the nation's strive towards achieving integral human development, one of the National Goals and Directive Principles established when PNG gained independence from Australian colonial rule in 1975.

The objectives of this research were to:

- develop a better understanding of successful models of youth leadership in PNG, both positive and negative;
- ascertain the effectiveness of youth leadership programs offered by government, church, or NGOs; and
- improve youth leadership training.

The research focused on youth in three provinces: Hanuabada village, Central Province; Kavieng, New Ireland Province; and Goroka, Eastern Highlands Province. Although this study was conducted in PNG, the results will be useful for considering youth leadership across the Pacific.

This research aligns with the PNG National Youth Policy 2007-2012, which has the following vision:

To create empowering social, economic, and technological conditions enhancing a secure, prosperous and sustainable future for all young people and their full participation within their families and communities. (National Youth Commission of Papua New Guinea, 2007, p.10)

The vision adopts an acronym, OPEN, to describe how it will be implemented: young people need to have OWNERSHIP of the vision; all stakeholders need to work in PARTNERSHIP with each other and young people to achieve this vision all efforts are aimed at EMPOWERING young people to take responsibility for their well being; and unity in achieving this vision is

possible through NETWORKING in order to share resources (National Youth Commission of Papua New Guinea, 2007, p.10).

While it is impossible to arrive at a universally agreed age of what constitutes “youth”, youth specific research on leadership is warranted, given that it cannot be assumed that adult leadership and youth leadership are the same (Kress, 2006). This study uses 15-30 years as a guiding definition of youth.

Literature Review

This section reviews themes from selected literature to foreground this research on successful models of youth leadership in Papua New Guinea. The review is structured around two broad themes of culture and youth.

Cultural Influences on Leadership

The literature suggests that leadership cannot be fully understood apart from a consideration of culture. A landmark study by Hofstede (1980 and 2001; cited in Dickson, Den Hartog, & Mitchelson, 2003), identified 5 culture dimensions which channel what is considered successful leadership in different cultural contexts. The 5 culture dimensions are: individualism-collectivism; masculinity-femininity; uncertainty avoidance; power distance; and future orientation. For example, power distance refers to 'the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally' and 'in cultures with large differences in power between individuals, organizations will typically have more layers and the chain of command is felt to be more important' (Dickson et al., 2003, p.737).

Two substantive reviews of leadership literature and culture, observe a shift over time in the way culture has been approached in leadership research (Dickson et al., 2003; Ospina & Foldy, 2009). Reviewing conceptualisations of race and ethnicity in the leadership literature, Ospina and Foldy (2009) observe a shift from viewing race-ethnicity as 'a constraint to a personal resource to a simultaneous consideration of its constraining and liberating capacity.' While Dickson et al. (2003) observed a shift from research focused on finding a culturally universal conception of leadership, to understanding leadership as culturally contingent.

Although there is increased attention on cultural dimensions of leadership in the literature, there remains a paucity of research literature on leadership in PNG. A literature review conducted by McLeod (2007), however, identifies two models of leadership operating in the Pacific. 'Big man leadership' refers to acquiring 'status via the demonstration of certain skills (for example, oratorical prowess, bravery) and the 'distribution of wealth', while 'chiefly leadership' refers to power residing 'in the position not the person' which 'is inheritable, although achievement also impacts upon the attainment of title' (p.2). McLeod notes that the integration of indigenous leadership with Western forms of governance in Melanesia has not been unproblematic, stating: 'Against a backdrop of increasing attention to governance issues such as transparency and accountability, Melanesian leaders – most popularly politicians – are deemed corrupt and self-interested by both external observers and Melanesians themselves' (Ketan, 2000; cited in McLeod, 2007, p.17). Recommendations arising from McLeod's review of leadership models in the Pacific include providing culturally relevant leadership training, strengthening accountability mechanisms and brainstorming ways to strengthen leadership processes (eg structure and procedures). Further research is

recommended, including an examination of existing literature on the impact of leadership training on leaders and the impact of donor funded training in the Pacific. Such research in PNG should take account of the diversity across Melanesia, Micronesia and Polynesia, as well as the social and cultural factions within PNG (Crocombe, 2008); nations may not be the most useful unit of analysis for the intersection of culture and leadership (Dickson et al., 2003).

A further observation related to culture and context, is that the leadership research literature predominantly reflects the context of Western or 'developed' nations. More specifically, the research is typically undertaken with formal employment in the business sector as the primary point of reference, with less focus on the public service, NGO, and civil society sectors. Yet the latter represents a larger proportion of leadership activity in the PNG setting, given the relative low rate of employment in the formal sector in PNG. A further indication of the predominant site of leadership activity in PNG rests in the fact that churches 'provide about half of the country's health services and – in partnership with government – co-manage some 40% of the primary and secondary education facilities... [and] run two of the country's six universities' (Hauck, Mandie-Filer, & Bolger, 2005, p.v). This suggests the need for leadership research in PNG to be conducted not only in the formal business sector, but, in order to capture learning from what happens in real life for the majority of the people, leadership research must concentrate on other aspects of social and community functioning; this study on youth leadership aligns with such a focus on the private, civil society and informal sector.

Youth Participation, Youth Development and Youth Leadership

The international literature related to youth leadership essentially emerges from within the 'youth participation' or 'positive youth development' paradigm (see Checkoway & Gutierrez, 2006; Kress, 2006; Pearlman, Camber, Wallace, Symons, & Finison, 2002; Potaka, 1998; Sanders & Munford, 2008). Youth participation is 'a process of involving young people in the institutions and decisions that affect their lives' (Checkoway & Gutierrez, 2006, p.1) or, expressed another way, a 'programme strategy, even a public attitude, that encourages youth to express their opinions, to become involved and to be part of the decision-making process at different levels' (Commonwealth Secretariat, 2005). Positive youth development emphasises: positive outcomes; inclusion of a youth voice and active participation of youth; strategies aiming to involve all youth not just some; long-term involvement of young people; community involvement; and collaboration (<http://www.actforyouth.net> retrieved 23.11.08). As such, youth are not viewed as problem-centric or passive recipients of services by professionals, popular media and social science, rather youth are valued and engaged as partners, as resources for planning and implementing programmes (Checkoway & Gutierrez, 2006; Dotterweich, n.d.). Delgadi (2002) explains that 'positively changing environments that are toxic and antithetical to youth capacity enhancement requires the use of a wide range of strategies – tailored to fit local circumstances – ranging from advocacy to

consciousness raising and political mobilization’ (p.148; cited in Delgado, Jones, & Rohani, 2005, p.168).

The general tenor of the literature suggests that engaging youth participation effectively develops youth leadership (Checkoway & Gutierrez, 2006; Conner & Strobel, 2007; Kress, 2006). Checkoway and Gutierrez (2006) comment that although there is ‘relatively little systematic study of youth participation outcomes at multiple levels... the research with other populations suggests that studies with youth will find positive effects on such measures as personal confidence, social connectedness, civic competencies, and leadership development’ (p.2). The importance of hands-on experience, and action that brings about a positive outcome for young people and the broader community, surfaces as a theme in the youth leadership literature. Research by Conner and Strobel (2007), using an embedded case study design, examined youth leadership development. Based on their findings, they advocate for a flexible definition of youth leadership that simultaneously consists of 3 dimensions: ‘communication and interpersonal skills, analytic and critical reflection, and positive community involvement’ (Conner & Strobel, 2007, p.295). In this way, peer leadership programmes to address specific issues, such as HIV/AIDS prevention, contribute to leadership development while also facilitating benefits which are sustained and enhanced over time (Pearlman et al., 2002).

Notwithstanding, Kress (2006) warns that the terms ‘youth leadership’ and ‘youth development’ should not be used interchangeably since developing youth leadership calls for specific intervention and is not something expected of all youth; There are ‘outcomes we hope to build for *all* youth, such as character and citizenship, and those we recognize as being unique to individual youth, such as scientific inquisitiveness, musical talent, or exceptional leadership’ (p.54).

Adding to the discussion of youth participation and youth leadership is the question: *which* youth? Put another way, the literature highlights gender and socio-economic factors as barriers to youth leadership development for some youth. McLeod notes in her review of leadership models in the Pacific that both ‘big man’ and ‘chiefly’ leadership ‘are dominated by male adults’ (McLeod, 2007, p.3). In the PNG context, girls and women are disadvantaged in many aspects of society – for example, PNG ranks 124 out of 136 countries in UNDP’s gender-related development index; the maternal mortality rate is more than double any other Pacific Island country; educational enrolment rates of girls relative to boys are among the lowest in the Pacific, leading to disadvantage in the formal economy; and on women’s political participation, PNG is 119 in an international ranking of 121 countries (AusAID, 2008).

In addition to gender, the literature on youth participation and leadership points out that youth leaders and youth leadership programmes do not necessarily represent other marginalised youth. de Roeper and Savelsberg (2009), based on the *Making Tracks* research project examining youth participation in the arts in an Australian context, argue there is a

'binary divide' in youth policy; some policies foster 'leadership and creative endeavours targeted on 'high-functioning' young people... while other policies, focusing on disadvantaged young people, take a remedial orientation' (p.209). These researchers conclude that 'many disadvantaged young people are not able to attend activities and programmes due to financial and other access issues.' In a similar vein, Kress (2006) remarks that 'high-achieving, middle-class youth are often overrepresented among youth leaders, even in the leadership of groups intended to focus on at-risk youth' (p.53).

Summary: Implications for Youth Leadership in PNG

To summarise, there is a shift in the literature towards greater consideration of leadership in cultural context, yet there is still a need for more extensive leadership research in specific PNG contexts. Secondly, the literature suggests that youth participation and positive youth development provide the circumstances for youth leadership development and this brings about positive outcomes for youth and the broader community. However, care must be taken to provide intentional youth leadership training for specific young people, while also addressing gender and socio-economic factors inhibiting some young people from the opportunity to development as youth leaders.

Notably, there is perhaps something of a disconnection between youth leadership development literature and the PNG cultural context. Drawing on Dickson et al. (2003), most PNG settings would be described as following the pattern of vertical social relationships from a basis of collectivism which results in a form of leadership which is potentially antithetical to "participatory" leadership promoted in youth development paradigm.

Methods

A participatory action research approach was partially employed in this study. Participatory research involves (a) shared ownership of research, (b) community based analysis of problems, and (c) an orientation towards community action. Such an approach requires commitment to development which is responsive to the needs of ordinary people (Kemmis & McTaggart, 2005, p.560).

Research Design and Method

Three methods of data collection (focus groups, photovoice and a survey of youth leadership training providers) were utilised across three diverse settings in Papua New Guinea (Hanuabada, Kavieng and Goroka). In addition, informal interviews or workshops were undertaken with some adults in all of the research settings. In this way, a degree of data triangulation was achieved. Selection of the three sites took into consideration the diverse contexts in PNG and the Pacific more generally. While generalisability is not a primary aim of a qualitative study of this nature – rather the goal is understanding, action and change within a particular setting – selecting these three sites did allow participation from settings which are quite socially and culturally distinct. Practical considerations – such as safety and ease of access to youth groups given existing networks and connections – also influenced the choice of the research sites. An additional two focus groups were held with *raskol* groups in Port Moresby.

Key contact people were identified in each geographical location (Mr Rupa Kila in Hanuabada, Mr Harold Papaol in Kavieng, and Pr Joel Mondo in Goroka) and negotiations took place to contact youth groups within each location. In each location, further permission was sought from relevant community leaders, variably including village councillors, provincial administrators, principals or church leaders.

The information given about the requirements for participation in the focus group and photovoice were youth (15-30 years of age) who have assumed some form of leadership or participation in youth organisations (including schools, churches, youth councils, NGOs, village associations, etc).

Focus Groups

It was originally anticipated that the study would involve two focus groups in each location – one male and one female. However, following the first two focus groups, and considering the response from the key contact people and youth themselves, eventually several focus groups were conducted in each location (5 in Hanuabada, 10 in Kavieng, 14 in Goroka, and 2 additional *raskol* groups). In each location care was taken to conduct gender specific female groups to ensure female perspectives were captured and not subsumed. The contact people in each location identified the youth groups and set up meetings with the youth groups.

Total focus group participants

	Group	Male	Female
Hanuabada 36 participants	Mixed group	8	7
	Family worship group	7	8
	Fishing group	2	
Kavieng 90 participants	Catholic	8	7
	Lutheran	8	8
	SDA	8	8
	Tais	19	10
	United	8	8
Goroka 69 participants	Goroka Secondary	12	7
	Goroka Technical	13	9
	Mixed Group	12	8
	Piswara	8	8
	United Church	8	5
Rascals 52 participants	Gerehu Group	2	
	Waigani & Morauta <i>This group was more than one hundred, but most were spectators</i>	50	
Total participants		170	77

A couple of introduction games were used at the beginning of most meetings with all the youth/community as a way to assist the free flow of talk during the focus group. Following this, a verbal introduction was given about the research, followed by the dissemination of an information sheet and consent form to eligible participants. The males and females then separated for separate groups. The focus group interview guide is provided in Appendix 2 – Focus Group Questions, page 65.

A number of challenges were encountered in conducting the focus groups. First, it was not always possible to secure quality venues. A lack of suitable lighting meant that some focus groups were conducted under the light of a cell phone upon nightfall. At other times, buildings with tin roofs proved less than ideal for recording when it started to rain. Second, adults were often keen to participate in focus groups and this was usually managed by having another team member conduct informal interviews or activities with other community members present.

Photovoice

Photovoice is a research method whereby marginalised groups can contribute meaningfully to community change (Wang, 2006). Participants use photography as a means to “voice” their perspective on problems and solutions in their community to policy makers and decision makers.

Following the focus groups, participants were introduced to photovoice through verbal explanation, a handout (see Appendix 3 – Photovoice Information Sheet on page 66), and an example of photos and comments from a youth photovoice project in the USA on a laptop. The young people were then asked to select a leader to take responsibility to take photos over a period of 3-4 weeks and to jot in a notebook comments on why the photo was taken. The youth were asked to take photos of both good and bad leadership in their community.

The key community contact people were asked to collect the cameras and notebooks. The numbers who eventually participated in a photovoice workshop, or one-on-one photovoice reflection with a researcher, were as follows:

Place	Male	Female
Hanuabada	1 from the Fishing Group 1 from Laurabada	3 from Family Worship Group
Kavieng	2 from Lutheran Youth 4 from SDA Youth 3 from United Youth	1 from Lutheran Youth 2 from SDA Youth 1 from United Youth
Goroka	3 from Goroka Technical College 1 from Goroka Secondary School	1 from Henganofi

During the photovoice workshop, those present were given the opportunity to review their photos and then to make a selection of 4-5 photos that were: depicting a REAL situation; were a CLEAR and good quality picture; were SAFE in that the people in the photo would not

be uncomfortable or disadvantaged if the photo was displayed publicly; and, finally, said the most about YOUTH LEADERSHIP. After selecting their photos, a group discussion was held where the young people presented their photos and comments on a Microsoft PowerPoint presentation and gave further narrative. Following this, a discussion was facilitated, generally around the question of how youth leadership could address issues reflected in the photos.

Youth Leadership Training Survey

Youth leadership programme personnel, who had conducted youth leadership training of some sort in the three sites, were invited to complete a questionnaire. As very limited leadership training has been conducted in PNG, only eight questionnaires were distributed. Out of those eight, only four were returned complete despite repeated contact. The researchers even offered to complete the information over the phone, so that minimal effort would be required. The questionnaire is provided in Appendix 5 – Training Program Survey, page 72.

Analysis

Thematic analysis was undertaken of qualitative data collected as part of photovoice and focus groups in order to achieve an in-depth understanding of Pacific youth leadership models, taking account of culture and context. The data was analysed by identifying concepts and patterns that emerged from the information collected from participants. The constant comparative method of analysis (Strauss & Corbin, 1990) was used to find connections between concepts, while focusing on the objectives of the research.

The focus group and workshop discussions were mostly conducted in Pidgin English. This worked well in Kavieng and Goroka, but in Hanuabada it was clear that Motu was the language participants communicated more freely in. The transcripts were transcribed directly in pidgin and thematic analysis was undertaken of the pidgin transcript in order to capture the richness of the data (Polkinghorne, 2005). Translation occurred after the selection of quotes for the report.

Ethics

Ethical approval was received from the Pacific Adventist University Research and Ethics Committee before proceeding with data collection.

Focus Group Findings

The data was analysed by identifying concepts and patterns that emerged from the information collected from participants. The constant comparative method of analysis (Strauss & Corbin, 1998) was used to find connections between concepts, while focusing on the objectives of the research. The purpose of this research was to capture young peoples' view and ideas about successful models of youth leadership in their provinces and in Papua New Guinea.

The final coding and analysis resulted in the identification of five (5) main themes and they are as follows: definition of leadership in the PNG context, leadership catalysts, challenges for youth in leadership, developing youth leadership and dreams for the future.

Definition of Leadership in the PNG context

A thorough analysis of the data reveals two dominant definitions of the word leader in the PNG context: (a) *go pas man*, and (b) *was man*. In addition, a word study was done in Pidgin in order to fully comprehend participants' definition of a leader.

Go pas man (leader)

Go pas man means someone who leads by example, someone who says something and also lives up to their words.

Lida is a doer of the word. Man em toktok na em bihainim toktok blo em na ol sipsip blo em bai bihainim em.

Someone who practices what they say and people follow their example. [Kavieng]

Bai yu wokim samtin na ol bai bihainim yu.

A leader does the work and everyone will follow his/her example. [Kavieng]

Young people expressed that a *go pas man* also listens to the people and has the ability to *go pas* (lead) all classes of people. A leader must be humble, listen to queries, issues and problems and be fair with everyone in the community.

Lida mas daunim emi yet na stap aninit lo man o harim tok blo kainkain krismas man bikpla o liklik. Narapla yu mas pasin olsem lida ino bos.

A leader listens to any age group and realizes that he/she cannot force others to follow his/her ideas only. [Goroka]

Lida em save daunim em yet na bihainim tingting blo memba. Yu tokim na yu wokim wantaim ol memba.

A leader humbles himself, listens and analyses the voice of the community, then includes the community in decision making. [Kavieng]

A leader is someone committed, listens and works according to his strengths. [Raskols]

Young people further defined a *go pas man* (leader) as a supporter and representative in all areas of life in a community. They specifically commented that a leader should financially

support the various groups within the electorate such as paying school fees for students, providing assistance with compensation, road maintenance and ensure that basic services such as clean drinking water, electricity and health centers are available to the people. For example,

Lida mas luksave long nid na givim moni long halivim sindaun blong pipol, long taim blong dai, compensation, skul fee.

A leader has to recognise peoples' needs and provide financial help during funeral ceremonies, compensation or assist with school fees. [Goroka]

Such explanations indicate that young people care about life in general and do take the time to assess the need in different areas of their communities, and like adults they expect leaders to use their initiative to provide appropriate financial assistance for development as required. Young people also stated that leaders are their representatives in all levels of the society and government and it is their job to ensure that the infrastructure is developed and basic services are made available to people. Participants expect leaders to be good role models; the leaders they respect are those who take the time to be with young people, participate in sport as a sponsor or make positive impacts on the lives of the people.

Lida work blong em long bringim gutpla sevis na samting kam long haus lain, na ol pipol blong em givim halivim taim community askim.

A leader is responsible to bring basic services and other important things to the community then people in the community will distribute or share these resources when required. [Kavieng]

A leader's role is to solve problems and ensure there is peace amongst the people.

Bikpla wok blo lida em long halivim haus line, stretim sindaun blong man, meri na bringim peace ikam long pipol.

A leader solves problems and brings peace. [Goroka]

The data revealed that not all elected leaders at different levels of the society can be easily replaced. Some participants expressed that people continue to allow a person to be their *go pas man* (leader) in good and bad ways because of fear.

Ol sampla lida ol gat nogut bekgraun so ol man bai poret lo senisem ol nogut ol kisim bagarap. Some bad leaders cannot be replaced because of their shady background and people fear they might retaliate. [Henganofi]

Taim wanpla em stron em ken kamap lida, lo wanem em toktok olgeta bai harim.

A leader amongst young people is someone who has a strong personality, someone who can influence and is more powerful than others in the group. [Goroka]

Olsem lo strit bois, wanpla em moa stron bai sampla poret na bihainim em, lo wanem em stron moa den ol.

Leaders are people with very strong personality, talkative, could control others. [Goroka]

Participants pointed out that some leaders who had bad and negative backgrounds often take advantage of their leadership roles and continue their bad habits, such as mis-

appropriation of funds and often they would use public properties for their own gain or family business. For example,

Sampla mangi bin kamap lida insait lo Tais lo nogut wei. Nau lida blo komuniti em Chairman, em yanpla mangi stret. Oli kaikaim mani blo komuniti tasol stil oli lida lo komuniti.

Some young people with very bad behavior in the community (Tais) were appointed as leaders and they became bad leaders, they ended up misappropriating funds but are still in power. [Kavieng]

On a positive note, there are some *go pas man* (leaders) in *raskol* gangs or small groups of young people that cause a lot of trouble in the community. However, after a transition period they later became reliable and trustworthy *go pas man* (leaders). For example, a gang leader was elected to a responsible position after his conversion because of his ability to *go pas* (lead) and influence people. He has been a very good leader and is still a leader in 2009.

I gat wanpla man we em save lidim mipla lo wokim nogut pasin olsem stilim cow na kilim na salim lo ol man, bihain em senisim pasin na bihainim yut. Nau yet em stap olsem council blo LLG.

A young man who led other youth to get involve in bad activities such as stealing, and killing cows and selling to people, later changed his behavior and became a councilor in a Local Level Government. [Goroka]

Many youth who were drug addicts have now changed and are leading out in evangelistic programs. [Hanuabada]

Was man (protector)

The second definition of leadership is *was man* meaning someone who takes care of others or is responsible for others. This word from the young people's context also means someone who helps and supports the people in a community or society.

A leader is also defined as a person who *lukaitim mipela* (verb: takes care of/look after).¹ In terms of leadership *lukaitim* denotes the idea of a *was man* – steward. The word *was man* gives a graphic picture of a mother hen who protects/takes care (*lukaitim*) of its chicks.

Lida min olsem em lukaitim komuniti na em lukaitim mi tu, mi mas stap ananit lo em.

A Leader takes care of the community and that includes me so I have to remain loyal to him. [Kavieng]

Young people stated that leaders are elected because of their ability to lead and they have the knowledge and power to ensure that development occurs in the communities. Young

¹ New Guinea Pidgin English Dictionary: 'lukaitim'. Accessed 15th August 2009, www.websters-online-dictionary.org

people look at a leader as their supporter in any situation; he/she would be able to help them in time of need.

Leadership Catalysts

It was evident in the data that leaders are appointed based on certain mediums. These mediums serve as catalysts to leadership. A thorough analysis revealed seven themes: (a) *tok tok*, (b) *pasin*, (c) *kago*, (d) *pepa*, (e) *spesol save*, (f) *wok* and (g) *wantok sistem*.

Tok tok (orator)

There is power in spoken word for those who master the art of public speaking. The findings show that a person who is able to keep the crowd spellbound by his/her speech is usually perceived as a leader. Participants expressed that young people who become leaders are those who have dreams, make plans based on the dreams, then seek ways to action those dreams while involving others. Some added that culturally a member of a certain clan is expected to be a leader so they have to learn to make public speeches and give instructions to people. This method is dying out slowly because of modern ways of electing leaders. Despite the modern methods of electing a leader that are followed, people mostly elect someone who is a good public speaker.

Ol save lukluk lo save blo man na hau emi save tintin na toktok.

The community usually elects youth who demonstrate their leadership skills through expression of ideas and how they communicate. [Kavieng]

Ol bai tokim ol lo sanap lo ai blo olgeta man na toktok na bai lukim olsem lo sait blo toktok lo ai blo planti man oli fit lo toktok o ol no poret.

They test the young people by telling them to stand in front of people and talk, from there they know those who can stand in public and talk. [Goroka]

Noken hariap lo toktok planti yu mas skelim gut samtin pastaim bihain yu toktok. Yu mas luksave lo gutpla na nogut nau ol man ken lukluk lo yu na ken sapotim yu.

Someone who weighs and reasons ideas before opening their mouths. People will support a person who speaks sensibly. [Goroka]

Mi yanpla man na mi tin mi ken kamap lida. Lo wanem mi ken sanap lo komuniti na toktok lo ol pipol.

I am young and I know I can be a leader because I am not afraid to stand in public and talk on issues. [Kavieng]

A good speech by a person is a result of someone who is well versed with trustworthy information. As Papua New Guinea is an oral based society, information is power and can be transmitted through the medium of speech. For example people who know the history (*tumbuna stori*) of their ancestor and traditional taboos talks with authority.

According to young people, a powerful leader is not only good in public speaking, or is well versed with trustworthy information but has a great character and reputation.

Yu mas save gut lo ol femili membas blo yu, yu save gut lo kastom, histri blo giraun nambaut. Na sapos wanem kain mitin kamap lo ples yu save pinis na bai yu go pas lo toktok. Taim yu

save lo displa samtin o infomesen em wanpla rot bai yu kamap lida insait lo komuniti so taim ol man sot lo tok na save ol ken kam lo yu na bai yu tokim ol lo wanem samtin yu save.
 Someone who knows their family history, their culture and the history of their society in terms of land boundaries. Someone who can actively participate in public meetings, should know more information about life in the community and what will happen and be able to provide advice to the people. [Kavieng]

Pasin (character)

The word *pasin* in pidgin means character. Character is a litmus test of a good or a bad leader.

Gutpla pasin blo man bai mekim em stap lonpla taim olsem lida.
 A person with a good character will remain longer as a leader. [Goroka]

Ol man save kamap lida insait lo komuniti ol save gat respect lo komuniti na ol mas gat pasin laikim olsem ol i laikim pipol blo ol.
 Appointed leaders must respect the community, and must be interested in the people. [Kavieng]

Atin lida igat gutpla quality lon em atin planti lida ol save fail baim tok lon side blo drinkplanti bia tumas na simuk planti tumas na raun lon car planti tumas na ol ino save soim sampla quality olsem ol man bai lukim na bai ol i bihainim. Na atin igo wes olgeta em sampla no save lotu.
 Leaders do have a lot of good qualities but the problem is, they drink a lot of alcohol and smoke a lot and only drive around in their cars and as a result the good qualities are hidden. They become worse leaders when they do not attend church. [Kavieng]

Sampla save stap wantaim ol mangi we save drin na simuk na save givim moni lo baim drin na smuk marijuana bai hait lo ol narapla na ol displa mangi nau bai laik lo em stap lida lonpla taim.
 Some leaders finance alcohol and cigarettes for young people, so young people will support them and ensure they remain in leadership for a long time. [Goroka]

People often scrutinize the character of a person before appointing him/her to leadership role in the community.

Young people purported that often a person who displays the best character that everyone admires is chosen to become a leader, but after their appointment, they will display characteristics such as corruption, not fulfilling promises and becoming rich through misappropriations.

Despite the negative characteristics and practices that leaders can fall into, young people outlined services that leaders have provided. For example, they 'gave vehicles to assist people in the community' [Goroka] which shows that leaders still have the ability to fix relationships amongst the members of the community. Young people expressed that leaders with good character have to be careful because people in the community can often demand things in such a way that good leaders end up doing the wrong things that tarnish their character.

In addition, a person can become a leader based on their parents' standing in the society, particularly if the parents have done well in the community.

Sait blo lotu, ol save lukluk lo character blo man, olsem em honest.

People tend to appoint someone with a good reputation, an honest person and attends church regularly. [Kavieng]

Lo sait blo kastom man mas bihainim sampla pasin blo kastom bai em nap lo kamap lida.

Komuniti save laikim ol yanpla we stap aninit long lo.

Youth who know custom and cultural practices have a good chance to become a leader. People would elect someone who understands and practices the culture and abides by the law. [Goroka]

Leaders in Hanuabada are those who are recognized by people. [Hanuabada]

Lastly, a person's character is revealed in crises moments such as *haus kraik* (during death) or *taim nogut* (hardship). People adhere to a person who exhibits kind deeds during crisis moments by meeting the felt needs of the people.

Sampla save laik kamap lida tasol pasin blo sampla lain ken mekim ol ino nap kamap lida, olsem sapos papa blo em wanpla poisin man o em no save wokim gut lo ol komuniti. Displa kain pasin blo papa blo em bai mekim na em bai tintin planti sapos em bai laik kamap lida nogut ol man tintin karangi lo em lo pasin blo papa tasol.

Some young people would like to become leaders but they cannot because of their fathers' character. For example, if a father is a soccerer, the son for sure will be hesitant to become a leader because his/she will feel that the community will not elect him. [Goroka]

Tru pla lida em save halivim komuniti long taim blong hevi, em bai givim toea, baem kaikai na lid out long kompenseison. Ino sidaun lukluk nating, sanap sait long laen belong em.

A true leader supports his community during crisis, example provide financial support, food and leads out during compensation. [Raskol]

People admire and support leaders who provide help and services where required and often they keep them as their leaders as long as they are satisfied with the work they do.

Kago (wealth)

A person's status in the community is determined by their *kago* (possessions, wealth).

Ol bai lukluk lo kago blo man, wanem kain samtin em gat o wokim wok bai isi lo em kamapim.

The community will prefer leaders who are wealthy or has a business and someone who can initiate ideas and development for the good of the community. [Kavieng]

Lo ples taim ol man lo ples laik lukim lida we emi yet mas gat samtin pastaim lon emi toktok, sapos miyet laik kamap lida blo ples, hausline blo mi mas sidaun gut, gaden samtin mi masorit lo en so taim mi kamap lida mi no inap stilim wanem samtin em blo ol man lo ples.

In the village, a leader is someone who has big gardens, is well established according to the society's expectation and his family, clan and tribe think highly of him. Someone in that category if elected as a leader cannot steal from the community. [Goroka]

Man laik kamap lida tasol em bai tinim olsem femili blo em ino nap saptim em lo wanem em ino gat enap samtin [kago] lo femili.

Some people would like to become leaders but cannot get support from their families because they are not wealthy. [Goroka]

Chiefs are renowned for their *kago* as well. Traditionally, people become leaders because of their affiliation to the chiefly system (hereditary), and in most areas in PNG this is still practiced because the chiefly family has the power to do things based on their *kago*, which automatically gains peoples respect. However, life in the political environment and in churches is different. According to the youth, in politics people are elected because they have *kago* and are good public speakers with an acceptable character. In churches, leaders are elected if they are faithful church goers and have shown that they can lead out in activities.

Sampla save bihainim lek mak blo papa o tumbuna blo ol na kamap lida, igat sampla we ol femili memba blo ol em chief na em pasim kam lo first pikinini lo kamap olsem niupla lida insait lo komuniti.

Some become leaders because their parents were leaders in the past, others become leaders because their father or grandfather was the chief of the village. [Goroka]

Kago has greater impact when used in the context of service to others.

Olsem sapos emi gat kar emi ken usim lo halivim komuniti lo karim ol man o ol samtin blo ol. Bai halivim ol man we ol nogat samtin em bai daunim emi yet na stap wantaim ol na bai ol lukim displa pasin nau bai ol tok em fit lo kamap lida.

If someone has a car and uses it to do community work, or help people in need every now and then, people will say, he will be a good leader. [Kavieng]

Most young people exposed that they prefer someone that has *kago* (not too rich, but has something) that will enable them to provide support when they need it. Some participants believe that a good character with *kago* makes someone a very good leader. You cannot lead well if you do not have enough *kago* because it will be hard for him/her to support the people in their time of need.

***Pepa* (education)**

The data revealed that in contemporary PNG, people with *pepa* (educational qualifications) have a very high chance of holding leadership roles.

Mi nidim trainim blo kamap wokman blo bikpla o wok pasta, lo wanem nau oli save laikim man we gat pepa tasol bai kamap lida.

I need to attend formal training to become a pastor because they only need people with some form of qualification. [Goroka]

Sampla sait blo save, man ino go skul gut, inogat gutpla save na bai sem lo toktok lo ai blo planti man.

Those who did not complete their education do not have the confidence to talk in public and lead other people. [Kavieng]

Insait lo church, sampla taim oli save lukluk lo sait blo man igat pepa. Yu nogat pepa blo skol bai ol tok yu no fit lo kamap lida insait lo church maski mi gat experience ol bai laikim pepa blo skol.

Even in the church, if one is either uneducated or has not completed their education will often not be considered a leader even though they may have the experience. [Goroka]

Lida ... em mas gat gutpla save lo skol sait o wanwan posisen man I holim.

A leader must be well educated either in a formal school or have cultural education. [Goroka]

Bai oli sapotim yu lo wanem ol lukim olsem yu save man na bai oli makim yu olsem yu lida.

If you are educated, people will support and elect you to become a leader. [Kavieng]

Pepa em impotant tru long life, mi pipia man bicos mi nogat pepa, usait bai sapotim mi sapos mi sanap. Pepa man gat gut pla nem na pasin, save toktok long public em bai ol makim kamap lida, mi no nap sapos mi go bek skol bai mi nap.

Gaining a qualification is very important in life. I am nothing, hopeless because I do not have any qualification, no one will support me if I decide to be a leader. Educated individuals have the confidence to talk publicly and they can become leaders. If I return to school I can become a leader too. [Kavieng]

Many young people expressed that leaders need to gain an education in order to understand how the modern world is moving and be able to plan and do things that will bring development to the country. Some participants pointed out that educated leaders are able to communicate well with the international community.

Skul mangi ken halivim mi long kisim save, lukim nid blong mi na stretim, nao, mi laik skol tru.

Educated or illiterate people can assess our need and can help educate us. [Kavieng]

Young people understand that education is the most important factor in life. Educated people have the opportunity to attain a higher level within the provincial or national government.

Spesol save (skills, gifts or talents)

Participants expressed that people with *spesol save* are also perceived as leaders. For example young people are often elected as leaders based on their skills/talents in sports, music or as peace makers in *haus lain* (extended family).

Sait blo spot, yu man yu fit lo pilai wanpla gem bai ol man toktok em fit lo kamap lida blo spot.

Someone who can play well in a certain sport can be considered to be a sports leader.

[Kavieng]

Mi no bin go tru lo sampla trainin lo kamap lida insait lo church tasol hau mi kamap lida mi save pleim music, go pas lo lotu na lidim praise. Em hau ol man I makim mi kamap lida man insait lo music.

I never attended any training to become a leader but I faithfully attend church and lead out during praise and music time so church members then appointed me to be a leader in this area. [Kavieng]

Peter is a talented dancer and he is the leader of the dancing group as well as our youth group. [Hanuabada]

In the village setting, a youth who master the skills of fishing, gardening, building, public speaking in village meetings, etc is highly regarded as a leader.

Yu mas save lo sanapim haus, yi mas save lo painim pis, yu mas save lo wokim gaden...ol pipol bai luk ap long yu.

You must know how to build a house; you must know how to plant garden food and people will respect you. [Kavieng]

Generally, all participants commented that people often select leaders based on their *wok* (performance). These are people or youth who turn word into action and can deliver services appropriately to the people.

Lo lotu yu mekim gutpla wok insait long church em yu fit kamap lida. Yu ken kamap lida lo wanem gutpla wok yu wokim we man bai ken luksave.

When a person actively participates in church programs, then members automatically appoint him/her to lead in different areas of the church. [Goroka]

Yu lida yu wokim wok gut na olgeta komitment yu save wokim gut, na ol man luksave nau bai larim yu lo stap ken olsem lida.

A leader has a good reputation and is committed to his/her work will always be re-elected to their position. [Goroka]

Yu lida yu wokim wok gut na olgeta komitment yu save wokim gut, na ol man luksave nau bai larim yu lo stap ken olsem lida.

If a leader has fulfilled all their commitments, people will also want him to be their leader again. [Kavieng]

Elected leaders remain as leaders if they perform to the best of their ability and produces satisfactory results. The young people stated that they love action leaders, someone who plans, directs and actually works with the people to make it happen. A leader is someone who listens to the people and is there for them during crises or during celebrations.

Wantok sistem (relationships)

Participants claimed that the *wantok sistem* has played its part in leadership reign in contemporary PNG politics. Voting a leader is based on the *wantok* unit, therefore the more *wantoks* one has, the more opportunities of being elected a leader. A *wantok* that is elected is someone that youth think will help his/her people in their time of need.

Lo lotu tu yu mekim gutpla wok insait lo church em yu fit lo kamap lida. Yu ken kamap lida lo wanem gutpla wok yu wokim we man bai ken luksave.

You can become a leader when you have proven your ability through your work but at the same time people must know you personally. [Goroka]

Ol save makim lida wea ol save long pasin belong em. Man em pren or poro or femili line belong ol.

People will elect a person with good character, or someone they know well, who could be a friend or family member. [Kavieng]

Lida man em brave na save man long komuniti grup. Man em olgeta can harim tok belong em na em member long pla taim long komuniti or grup na ken kamapim gut aidia na mekim kamap.

An elected leader is someone well known in the community or group, someone brave, who can plan and change things within the community. [Goroka]

The wantok system can be good and bad depending on the situation. The youth expressed the following advantages/disadvantages of the *wantok sistem*:

Advantages of the *wantok sistem*

1. The leader supports and cares for his/her *wantoks* in times of need.
2. More family members and friends mean more support to become a leader.

Disadvantages of the *wantok sistem*

1. Unqualified relatives are given jobs in important offices.
2. Policies are bent to cater for request from *wantoks*, friends, and family members.

According to participants, the wantok system is proving to be a hindrance to the growth of development because leaders mainly serve their own interests and do nothing much to the societies. An example given was, “some leaders give money to groups but build big businesses for themselves while on the other hand, other leaders do their best by helping old people and disables in the communities and hopefully the next group they will help are young people”. [Goroka]

Sampla man bepo ol kamap lida nogat planti samting tasol taim ol kamap lida, ol kamap business man na givim wok long pren na femili belong ol tasol.

Some leaders before election were not so wealthy but as soon as they became leaders they have businesses which are run by their family members and friends. [Goroka]

Female participants highlighted the fact that men mainly select men to be leaders and often would laugh and criticise ladies. Such attitude can be read as discriminative or it can be classified as another form of *wantok sistem* that is gender based.

Challenges for Youth in Leadership

The report shows that young people (youth) face certain challenges when it comes to youth in leadership. A thorough analysis revealed seven themes: (a) *pasin sem*, (b) *pasin jeles*, (c) *krismas o ekspiens*, (d) *man o meri lida*, (e) *moni*, (f) *skul*, and (g) *drag/bia*.

***Pasin sem* (lack confidence)**

Young people expressed that although their desire is to become leaders, it is *pasin sem* (shy, lack of confidence and incompetency) that make them feel they cannot lead out in activities. Such attitudes are experienced mainly by young people who have not completed their education or are illiterate.

Planti long ol lapun save tok olsem, mi pela ol yang pela wearim yet nepi, na no gat experience long lida position na em save bagarapim self estim belong mi pela.

Many adults say that young people are still wearing nappies, and lack the experience to become leaders. Such statement destroys young peoples' self esteem. [Kavieng]

It is so hard for us to become leaders because adults in the village will only vote for adults or well educated people. [Hanuabada]

In such situation, often the worse leaders are chosen those who are not confident who can plan strategically but through the wantok system they got in while the semi educated who are shy and have the experience in the society are left as they are.

Wanpla em wantok system, mi halivim yu yu mas larim mi olsem lida yet lonpla taim.

The *wantok sistem* only helps those who recognise and work for each other. [Kavieng]

I hat long ol yang pela long kamap lida becos ol lapun no save sapotim na halivim mipela we no pinism skul or fail long skul tasol mi pela nao save gut long castom passim, winim skul mangi ol save makim.

Young people who did not complete their education or failed in school and are in the community expressed that adults do not support and help them. Young people in this category believe they know the culture more than some educated ones who get elected. [Goroka]

If we are given the chance to attend some short courses if people like you can offer them, then we will improve ourselves and gain more confidence to lead all the community. [Hanuabada]

Most young people claimed that they can lead others but they lack public speaking techniques they find it hard to talk or make a speech to groups of people. Some realized that they do have good qualities of becoming leaders but explained that they cannot because of the following:

- lack of education
- lack of public speaking skills
- peers will mock and make fun of them
- older people will criticise them
- nervous and shy to do anything in public

Pasin Jeles (jealousy)

Some participants made reference to *pasin jeles* as a barrier in youth leadership.

Samtin we pasin ol yanpla lo kamap lida em pasin blo jeles em bikpla tru lo kalsa blo yumi.
Young people cannot be leaders because of jealousy amongst the youth. [Kavieng]

Yanpla save tingting jeles hariap tru long poroman blong em, so koros save kirap na yanpla laik kamap lida save lusim tingting blong lida na sindaun nating.

Young people become jealous of each other very quickly, causing their friends to be discouraged leading to problems amongst them. [Goroka]

Pasin jeles often leads to malicious acts of sorcery to curse an upcoming leader so that he/she either dies or becomes a nobody in the society. A vibrant youth is an asset and pride to his/her family and community. Therefore getting rid of the upcoming young leader is simply getting rid of the pride of the community.

Samtin we i pasim ol yanpla lo kamap lida em pasin blo jeles em bikpla tru lo kalsa blo yumi.
Youth are afraid to become leaders because of jealousy amongst young people. [Kavieng]

Jealousy often leads to problems and destroys peace within a community. It is also another reason why young people (youth) cannot stand up as leaders because they know enemies are around and will try to destroy their lives.

Ol save tok baiksait lo em na traim lo bagarapim displa wok em karim olsem lida.
Others backbite and criticise his work and try to destroy his work and reputation. [Kavieng]

Komuniti ... save wokim poison o traim lo bagarapim em (yanpla lida).
The community uses socery techniques to destroy the lives of young people. [Goroka]

Krismas o ekspiriens (age versus experience)

There is a general perception amongst the participants in all sites that young people are not experienced enough to take on leadership responsibilities. ‘*Krismas versus ekspiriens*’ (age versus experience) is a constant struggle for youth in leadership. Many young people expressed that they need help to gain the experience to be recognised as a leader.

Sapos yanpla man sanap lo eleksen, planti ino save makim em becos em yanpla nau ino save gat sans lo kamap lida.

When a young person stands as a candidate, a lot of people will not vote for him just the is young, that is why older men are still in leadership. [Goroka]

Ol yanpla bai sapotim em [yanpla lida], na ol lapun bai gat tintin olsem em yanpla tumas emi nogat expiriens.

Young people will support young leaders but older people will not support him/her because they are too young and lack experience. [Kavieng]

Mi tin olsem ol lapun em ol save gat kain tintin olsem taim ol yanpla man kamap lida lo wanem oli save tok ol yanpla man no fit lo holim displa wok o ol save tin ol yanpla man nogat save o ol nogat kain gutpla tintin lo kamap lida na bai lidim komuniti o provins.

Older people always think that the young people cannot be leaders because they do not have the qualities, knowledge and do not have great ideas to lead the community. [Kavieng]

Mi tin olsem ol yanpla mangi atin ol i yanpla tumas na ol nonap lo holim wanpla wok o kamap lida man.

I think young people are too young and cannot do a good job when they become leaders. [Goroka]

Ol yanpla bai stap baksait tasol, bikpla o planti sapot save kam lo ol bikman o lapun man, ol bai kam wantaim gutpla tingting na toktok lo kamap gutpla lida.

Young people are not considered in leadership because older people mainly support leaders in their age group. [Goroka]

Ol lapun save gat kain tingting olsem mipla ol yanpla ino mature yet lo wokim lida wok, tingting wara wara yet.

Older people says that young people are immature and cannot become leaders. [Kavieng]

Responses from the participants revealed that most leaders today are between 40 and 60 years old. In very few cases, 30 years olds are elected as leaders. Most young people claimed that communities believe in much older and experienced people.

Interestingly, some young people pointed out that leadership is for older people because they have the experience to lead.

Sampla yanpla save gat kain tingting olsem mi yanpla tumas lo kamap lida na em wok blo ol lapun man tasol.

Some young people regard themselves as too young to become leaders and only elderly men should be in that post. [Goroka]

Mi tin olsem ol lapun em ol save sigirap stret lo kamap lida. Lo wanem ol tin olsem ol gat bikpela save moa o oli ken lukautim yumi lo ol yanpla mangi ken. Ol lapun save under estimatim ol yanpla mangi ol no inap lo holim displa wok.

Adults fights to become leaders and they think they have more knowledge then young people and they under-estimates young people thinking they cannot make good leaders. [Kavieng]

We lack confidence and feel we cannot lead but talking with you makes me realize that I can be a leader too. [Hanuabada]

Other participants claimed that anybody can lead regardless of age or experience factors. They added that young people can become effective leaders when older people use their experiences to mentor and guide them along.

Sapot save kam stron lo ol lapun becos ol gat moa save lo stronim yanpla lida lo wokim gutpla wok.

Older people are great leaders because they have the knowledge and experience and they are the ones who will guide young people. [Kavieng]

Ol pikinini we krismas blo ol 17 na go antap lo 18, ol save gat bikpla laik lo kamap lida olsem lo skul ol save pait hat lo kamap het boi lo skul. Wantaim displa tingting na laik oli save kamap bikpla nau oli save laik kamap lida.

Young people age 17 to 18, always become leaders in skul like prefects etc, therefore when they are older they want to lead in their communities. [Goroka]

In contrast, most young people think that a young leader will receive a lot more support from young people than from older people. They believe that young people will support their peer who is a leader because he/she understands their situation and will deliver services that will meet their needs.

Na tu sapot save kam lo ol narapla yut we save halivim mi lo lida wok. Lo lukluk blo mi ino gat wanpla bikman save halivim mi lo wok lida.

As a young leader, mostly young people support me, as far as I am concern, older people do not provide the same support in my leadership. [Kavieng]

As a young music leader, more young people support me and join our worship group [Hanuabada]

Wan sais krismas belong mi save halivim mi na sapotim mi lo sait blo wok lida insait lo skul.
My age group and peers support my role as a leader in school. [Goroka]

Taim mi bin holim lida wok olsem musik lida bikpla sapot mi bin kisim lo ol yuts ino ol bikpla man.

As a young leader for music, I received more support from young people than from older people. [Kavieng]

Finally, some participants expressed that young people will become better leaders in the future. Older people have a style of leadership that is old fashioned and PNG should be adopting modern styles of leadership, something young people will do it better than older leaders.

Sampla expiriens mipla kam insait lo yut ol lida pastaim oli no kam tru lo en. Mipla kam lo en mipla expiriensim na mipla komperim wantaim ol mipla biliv olsem mipla gat sampla niupla expiriens moa lon ol presen lida nau. Displa nau em wanpla samtin save sigarapim bel blo mipla ol 30 krismas lo kamap lida hariap.

There are issues that required attention and we realized that older people do not have much knowledge on how to handle the situations because their experiences and leadership style is old fashion and cannot match today's ideas. Such experiences only make young people want to attain leadership sooner. [Kavieng]

Ol lapun... no save ting olsem pes giraun wok lo senis ol nidim ol niupla kain save man lo lidim na apim kantri.

Older people do not realise that young people will make better leaders for the country because they are exposed to modern ways of doing and dealing with things. [Goroka]

Man o meri lida (gender)

The issue of gender is also seen on the leadership platform in PNG societies. It is evident from the data that culture is a contributing factor to the choices of electing leaders and as a result only a few women take on leadership roles. In the political history of PNG only three ladies have become parliamentarians (Mrs Josephine Abaijah, Mrs Nau Rhonney, Dame Carol Kidu). The trend of few female leaders is the same even at the provincial level across the three sites involved in the study.

Ol man tasol save makim man lida, ol save lap long meri laik sanap lida, meri tu gat save na ken kamap gut pla lida.

Men mainly select men to be leaders, they laugh at ladies who want to be leaders. Ladies have the capability and potential to become good leaders. [Goroka]

Planti taim yumi ol komuniti save luk daun lo ol meri.

Most of the time, the community underestimates women. [Kavieng]

Cultural practices are very alive in most provinces of PNG, where men are seen as the ones who should be the leaders and should make all the decisions. Ladies in these areas respect the culture even though they know that they can also become leaders but they also said that the culture is not as strong as before.

Long custom belong mipla ol Lavagai, sapos mi kam na mi lukim cousen (man) belong mi sindaon long hap, mi no nap wokabout long prant blong em, mi mas brukim sikuru na bai mi go.

In my culture in Lavagai, if I see my male cousin sitting on the road, I have to crawl to show respect as I go past him. [Kavieng]

Sait blo kalsa ol meri ino inap lo kamap lida.

According to the culture, ladies cannot become leaders. [Goroka]

Lo pasin kastom, ol meri bai tok displa em hap blo ol man o man i rulim, bai ol meri pilim hevi liklik lo toktok.

Because of the culture, most ladies would say that leadership is a man's role, ladies may find it hard to talk. [Goroka]

Taim ol meri save kamap lida ol komuniti ino save lukluk gut lo en, ol gat kain tingting olsem em ino gat stron lo sanap olsem lida.

The community often does not support a lady leader they often say that she does not have the knowledge, potential and ability to become a leader and will not be strong in her decision. [Kavieng]

There are some female who were able to break the cultural barrier and become influential leaders in the society. For example:

Wanpla meri emi bin PA [Provincial Administrator] blo province, em bin holim wok olsem Administrator blo province. Nem blo em Veronica Jikede.

A lady became a provincial administrator in the province and her name is Veronica Jikede. [Kavieng]

Ladies can become good leaders too, like Ms Keke the womens' representative. [Hanuabada]

Most participants claimed that culture is overriding the constitution where both genders have the right to becoming leaders. Some female participants expressed that they are ready to become leaders but the culture is hindering their chances because they are regarded as homemakers, their role is to have children and remain in the village, make garden and respect men. These are the expectations in most communities but there are exceptions where families ensure that their daughters have an education and encourage them to work like men and be in leadership positions.

Yumi olgeta ken kamap lida man na meri wantaim. Yumi gat gutpla behavior na characteristics bai yumi ken kamap lida. Lo wanem yumi olgeta gat rait lo sanap na kontrolim kantri blo yumi na province tu.

We can all become leaders as long as we have good character. We all have equal rights to become leaders and to be able to control and run our country and province. [Kavieng]

A few females have stepped up into leadership positions but more has to be done to get men and the community to recognise their leadership. Female participants mentioned that they can lead but men criticise and do not support them. Female participants emphasized that women can be in leadership roles just like men and can even perform and make better plans in some areas.

Moni (money)

Money in the minds of young people has the power to influence them to either become good or bad leaders. Many young people conclude that they cannot become leaders because they do not have money to lift their status in the community. For example:

Wanpla em skul, planti ino gat gutpla save olsem na oli ino save kamap lida, tasol sapos ol gat moni bai kamap lida.

An uneducated person cannot become a leader but if they have the money and are wealthy, they can easily become leaders. [Kavieng]

Mi yet mi tin olsem mi no nap lo kamap lida. Lo wanem lo lukluk blo miyet mi skelim olsem kain man olsem mi [mi no go long skul mi strit man] ol man bai luk daun lo mi oli no inap gat biliv lo mi na bai ino nap makim mi lida na tu mi no gat money.

I am a street child who is uneducated so no one will believe in me, they will not appoint me to become a leader, no money to support me either. [Goroka]

Sampla em taim ol yanpla save laik sanap ol save tingting long moni sait, olsem nau yumi save stap lo moni, em bai hat lo yu no wok moni na yu kamap lida.

Some people become leaders because they want to have access to money, they know that becoming a leader means more money because life today is hard and everyone needs money. [Goroka]

Closely associated with *moni* is the idea of bribery. Leaders often bribe people to maintain their reign in leadership. Money is very powerful in terms of appointing someone in a leadership role or can be used by a leader to bribe people to do the wrong things.

Lo sait blo spot sampla lida oli wokim lida wok tasol ol save misusim moni blo tim tasol ol lida yet.

Some sport leaders cannot help themselves so they end up misusing sport money. [Kavieng]

Lida givim moni lo ol man ol wanem ol ken larim em lo stap lon taim olsem lida.

Some leaders bribe people to support them so they can reign longer in their leadership role. [Kavieng]

Plantil ol lida ol isave usim bribery o givim moni lo ol man lo makim ol stap lon taim olsem lida. Sapos yu wokim rong na man laik kotim yu bai yu givim moni lo em lo pasim maus blo en.

Many leaders are bribing people from reporting wrong practices. If someone is caught breaking the law then bribing is the only way to keep him safe. [Kavieng]

Unfortunately the youth also shared the following thoughts:

Maski lida em korap tasol becos emi save halivim mi lo samtin mi nidim bai mi larim em stap olsem lida lonpla taim.

A leader can be a corrupt leader but if he supports me and others, we will ensure he remains as a leader. [Kavieng]

The study revealed that most young people including the *raskols* believe that leaders today bribe a lot of people to do things in their favor. Young people understand that bribery is practiced everywhere and some believe that it can be wiped out to a certain degree but requires honest, firm and very influential spiritual leaders to make the change. Mentoring

young people with good characters to help maintain law and order and make the right decisions in their communities is a step in the right direction.

Skul (school/training)

Young people who aspire to become leaders but have not received any formal education/training from a *skul* face the challenge of being overlooked as leaders in the community.

Ino save gat trainin lo kamap lida. Planti ol yanpla wokim lida wok tasol oli nogat save lo wanem wok blo planti kain lida wok. Olsem taim mi holim dicon wok mi no bin gat wanpla tingting lo hau lo wok displa kain wok. Trainim em wanpla impotent samting we ol yanpla man laikim em sampla kain skul lo givim mipla stia lo rot mipla bai kamap gutpla lida lo en.
Most young leaders in the church did not receive any formal training for their positions, I am a deacon but I was not trained. Training is very important and has to be done. [Goroka]

Most participants highlighted the need of leadership training to be conducted to help those who have not had the privilege of going to *skul*. Some claimed that they are currently active leaders within their churches, and in different groups within their communities but require some form of training to help them.

Others requested for management training to be run because they believe as leaders they have to know how to manage their offices, the people and their plans for the community. Still more outlined the need for leadership workshops to be run but it should not be general, it should be specific while targeting the needs of youth in their communities, such as:

Skul blo' ronim liklik bisnis long hau long lukautim bus, liklik stoa bisnis kain olsem.
We need business training, how to run a bus business or small store. [Goroka]

Liklik samting nambaut olsem hau long somapim kolos, trausis, skirt, laplap, hau long kuk.
We need training on sewing skills, we want to learn how to sew dresses, shorts, skirts, clothes and we want to know how to cook. [Kavieng]

Surprisingly, the group most keen on receiving practical training was the *raskol* group. They were very keen to learn how to make furniture.

Teach us how to make furniture, you have to bring that training to us, we want it make a living and we need those skills. Set up a vocational school here to train us. [Raskol]

Drag/Bia (drugs/alcohol)

Drag/bia (Drugs/alcohol) is depriving young people of their potential to become leaders. Home made brew and beer is very common amongst the young people in all the three provinces who participated in this research.

Sampla save tok baiksait lo ol yanpela, bagarapim ol nau oli save go bek lo ol nogut pasin ol save wokim olsem drin spak raun, simuk. Ol save laik senis tasol taim ol tok olsem nau oli save go bek lo nogut pasin blo ol ken.
People gossip about young people causing them to be discouraged and to continue taking drugs and alcohol. Young people want to change but criticism and gossip discourages them. [Kavieng]

Yanpla man kamap lida, tasol emi save lukim ol wan age grup blo em ken emi save bihainim ol go drin o wokim ol pasin we ino gut lo ai blo ol pipol nau bai ol toktok na bai daunim em.

Young people want to be leaders but peer pressure distracts them from achieving their leadership dreams when they follow their peer's bad habits. [Goroka]

Young people are exposed to drugs and alcohol at a very early age and older people should be better role models. [Hanuabada]

Participants expressed that drugs and alcohol are destroying the lives of young people and are jeopardizing their chances of becoming leaders. Many of them are becoming useless and a liability in their communities because they end up with mental issues or with some kind of sicknesses that requires continuous support from family members.

Some promising young leaders cannot be leaders because they join bad company and destroys their reputations. Drugs and alcohol are being practiced by most young people who are unemployed. Some unemployed youth earn fast money by producing and selling drugs and homebrew alcohol; others use it for fun, and still more admitted using it because of peer pressure. Despite their reasons it is obvious from the research that drug and alcohol are changing communities to become insecure places and causing potential young leaders to suffer with those who are aimless. Young people are crying out for help to stop such practice.

Sampla kain rul mas kamap long halivim sindaun belong yanpla, sapos ol stopim drag na bia sindaun bai orait.

Firm rules must be made to stop young people from using drugs and alcohol. Such rules will help young people enjoy a better life. [Goroka]

Developing Youth Leadership

The research highlights the need for developing young people to become leaders in their society. An analysis of the data revealed four foundation pillars responsible for youth development: (a) *haus boi*, (b) *femili* (c) *sios* and (d) *skul*.

Haus boi (male community house)

Culturally in all societies in PNG *haus bois* (special housees built purposely for men and boys to be together) were used by male adults to train young boys in their teens to prepare them to carry on their roles in the society. A *haus boi* in one of the research site is quite active and has in-corporated some modern techniques of meeting in it. However, culturally fathers trained their sons while daughters/girls were trained by their mothers, aunties and grandmothers. The male participants expressed that young males follow every instruction that is uttered by their elders in the *haus boi*. Training that was offered in the *haus boi* was powerful and everyone worked hard to follow it. Such training is still very much effective in some societies. Even the girls were trained to respect their brothers and learnt gardening, weaving, fishing and other skills. Unfortunately today most of them do not bother with such training, resulting in less girls aiming to become leaders. On the other hand, some female

participants, mainly in Goroka and Kavieng, expressed that they still respect the *haus boi* or any meeting that is held by men at their meeting place in the village.

Oli save trainim ol taim ol liklik, oli save stap klostu lo lapun man, oli stap wantaim pupu blo ol na oli soim giraun, soim ol liklik kastom na peles. Planti save kisim trainin lo ol lapun o bikpla man.

Boys received taining from older men in everything; they have to know land boundaries as well as all aspect of their cultural practices. [Kavieng]

Ol save trainim ol yanpla mangi em ol lapun save singaut ol yanpla mangi lo go sindaun insait lo hausboi na bai toktok lo ol lo hau lo kamap lida na stronim lida wok. Lo sait blo tumbuna lo hau lo danis, ol mas save lo singsing.

Young boys are trained by older men in the *haus boi* to become great leaders. They also train them to dance and sing traditional songs. [Kavieng]

Femili (family)

Grooming young people to become leaders and responsible figures in the society begins at home. Parents have a solemn responsibility to train, mould and guide their children to take care of their bodies, to keep them healthy, to respect others in the community and to be responsible in completing any given task within their ability.

Mi laikim ol papa na mama mas trainim pikinini lo gutpla wei so taim ol kam antap ol ken kamapim wanpla gutpla komuniti.

It would be good for all parents to train their children well so they can become good leaders in the community. [Kavieng]

Young people mentioned that most parents do not spend time with them because of their busy schedules. Some explained that their parents are illiterate and cannot provide the best help or they do not care about their future. Others indicated that their parents have been trying and working very hard to counsel and guide them but it is their choice whether to be involved in good activities or join *raskol* gangs. Some participants admitted that their parents tried their best to help them but peer pressure was the factor that drove them into crime.

Many young people misbehave because their parents failed to train them well. [Hanuadaba]

Ino bin gat sampla skul lo lainim ol yanpla lo kamap lida. Tasol ol papa na mama o femili nau l lainim pikinini lo gutpla pasin na lo kamap gutpla man.

The formal education system does not provide specific leadership training, so parents should train their children to become responsible leaders. [Goroka]

Sios (church)

Sios continues to play a pivotal role in developing young people for leadership roles. Participants confirmed that the church has made a great impact in their lives to become vibrant leaders. Young people in the leadership in the church are well supported by their peers and church leaders.

Lo church sait, mipla save kisim trainin blo wok na autim tok, hau church save operate mipla mas save na lainim. Ol yanpla save kam na bihain mipla save wokim wok insait lo church. Sampla save kisim trainin lo red cross lo sait blo HIV.

Our church is training us to become leaders, we are taught how to preach, how to run the church and some received training at the red cross on how to deal with HIV. [Kavieng]

Many youth who were drug addicts and alcoholics are now evangelists and youth leaders. [Hanuabada]

Lo kamap gutpla lida yu mas stron lo sait blo lotu. Yu no nap stron lo pawa blo displa graun. Bikpla tasol bae halivim you.

Being committed to church and God will help you to become a good leader. [Goroka]

Discussions held between different religious youth groups, *raskols* and street youth revealed a common message that honest, trustworthy and great leaders are developed in churches. Such leaders are committed to their duties and fulfill their promises. They attend church regularly and stand by Christian principles. The church has helped to shape the minds of young people to believe that honest leaders can still be found in society and these are the people who make up their minds to do the right thing. Encouraging young people to become leaders in the church is one way of helping them to become responsible people in the society. Therefore, church leaders should be reminded that they have a very important role to play in shaping the minds, attitude and character of the young people who come under their care.

Tisa na Skul (teachers and schools)

Along side the elders in the *haus boi*, church, and family, the teachers in school play an important role in educating young people. Teachers in schools impart values and provide training that the church and parents cannot offer. Most youth regret pulling out of school and not being able to complete their education. Some were unable to complete their education because their parents could not afford the school fees, while others had to leave because of disciplinary issues and never returned. Some, especially girls, were asked by parents to stop their education and return to their villages to help them. Others lost interest because there was no motivation in their learning. Most male participants expressed regrets for not completing their education and wished to be given another chance.

Mi nogat way long wokim bikpla moni becos mi no bin skul gut. Nao mi laik skul gen, mi no save wanem long wokim.

I do not have enough money because I did not complete my education. I really want to return to school, but I do not know what to do and how to go about it. [Kavieng]

Every participant wished that teachers could have encouraged and advised them more when they were young to see the importance of education. Most would like to receive some form of education but are not so sure where to begin and what they should do. Some young girls left school for personal reason and got married very young and wished that they could be given another chance to continue their education.

Dreams for the Future

Participants were invited to express their dreams and what they would like to see in the future in terms of youth in leadership. Four main areas were identified: (a) *trening* (training), (b) *projek* (projects), (c) *go pas man/meri* (leadership opportunities), and (d) *wok* (employment).

Trening (training)

Most young people expressed the need of *trening* (training) to become industrious and self-reliant individuals in the community. Some participants would like to learn sewing and cooking skills, personal development skills, others would like to learn how to make furniture and sell for a living. A question was raised if vocational centers could be set up in their communities by the government to help them gain the basic, practical and important skills they believe will add value to their lives. Participants emphasized that charging reasonable and low school fees for such training will enable most keen learners to complete the training and live a better life.

Mipla nidim sampla kain kos o skills we bai inap lo mekim laif blo mipla em fit lo stap lo en na mekim wok.

We would like to attend some formal but basic courses that will help us learn skills that will provide an income. [Kavieng]

Gavman mas wokim sampla kain skul trenin lo halivim ol sumatin we ol ino mekim gut lo skul na kam stap natin lo ples, bai olgeta stap gut na hamamas.

The government should set up training schools or centres to help drop outs or school leavers. [Goroka]

Leaders should help pay our fees to attend basic practical training. [Hanuabada]

Some participants expressed the need to be sent to sports academy to enhance their skills so they can return and develop young people at home. Others mentioned that trainers should be invited into the provinces to train youth in certain sports and this could be the beginning of some youth becoming international players in the future.

Makim ol yanpla lo go skul lo kisim save o lainim ol spot na ol bai kam bek na lainim yumi narapla lo ples lo bai yumi tu save na hamamas lo en na wokim komuniti senis.

Encouraging youth to attend formal education or sports training centers will enable them to help and train others in their community to mingle with others, enjoy life and eventually contribute positively to the community. [Goroka]

Others want to be trained in the field of agriculture so they can utilize their natural resources to earn a living, while some want basic leadership training skills to be conducted for school leavers, street boys and *raskols*.

Literacy is another area that is lacking and illiterate participants would like to read and write. Most young people in the study would like to learn the techniques of public speaking and gaining confidence in public. Some even suggested that adults who are experienced

leaders should share their experiences to help them see techniques that will help them to become better leaders.

Mi tin ol pikinini we stap lo skul olsem gred 10 o 11 nambaut atin sapos oli kamapim sampla kain skul bai iken halivim ol lo lainim ol lo lidasip. Ol gat displa tingting istap pinis we oli lainim lo skul so ol ken trainim ol narapla we stap natin lo ples pasin blo kamap lida.

It would be good to have Grade 10 and 11 students learn leadership techniques and skills in school. Some of them have realised the importance of leadership training and learning this in school will prepare them to help others learn in the community. [Kavieng]

Mas gat trainin lo sait blo lukautim [was man] komuniti.

It would be good to run leadership training courses on how to run or care for the community. [Goroka]

Projek (project)

Most participants both male and female would like to see the government fund small projects or small businesses to help them earn a living in the community. It is interesting to note that every single one of them depended on the government to fund their requested projects but none of them could dream up any ways to start a project on their own to prove that they can do it before requesting funding from other sources after they are established. They have not realized that working in small groups will be more effective to carry out a project than working as an individual. Young people are aware that there is money available to fund projects at the provincial level.

Igat moni, tai mol fundim moni ka mol lain we ol holim mani ia, ol mas kam daon long level blo ol youth, discas wantaim mipela na skelim hau bae mipela wok bung wantaim na kirapim samting.

There is money but leaders who receive the funds must come down to our level and discuss what we youth can do as a group. [Goroka]

Most leaders do not acknowledge or respond to our letter of request for funding. [Hanuabada]

Since talking with you guys, we are now aware that young people can do great things without depending on the provincial government or other leaders. [Goroka]

Go Pas Man/Meri (leadership opportunities)

Participants expressed that they would like to see more young people in leadership positions. Despite the culture and other factors that hinder them from becoming leaders, they all requested for training to be conducted specifically in their area of interest to help them become leaders in their communities. Youth further stated that they would like to see more young people in senior leadership roles in different levels of the society. Older and experienced leaders should be training and mentoring them to carry out leadership duties.

Wok (employment)

One of the main concerns for the youth who were involved in the study was for the government (both national and provincial level) to create job opportunities for them. They were not specific with the type of employment they would like to be engaged in but it is

clear that they are desperate to earn some money to help them survive. Concerning the fears that they highlighted, it was obvious that training must be conducted first before employment can be created because most youth are either illiterate or did not complete their education and would have a lot of limitations in what they can do.

Photovoice Findings

Cameras were given to 13 individuals/groups to take photos of good or bad leadership in their community. The photographers from each site then choose five photographs that best represented their ideas of good and bad leadership, and discussed the issues in those photos as well as solutions. The issues in each photograph were discussed within context, following which the whole group looked at ways of solving the issues raised. The data from the Photovoice is classified under six headings: environment, infrastructure, entrepreneurship, and employment.

Environment

Participants in all sites expressed concerned about their environment. This shows that youth are conscious of keeping their environment clean, although few are acting in a responsible manner at the present.



Picture by Charles Mogan

“This picture shows signs of good leadership. Mostly councillors and assistant leaders they provide rubbish bins so that people can put their rubbish into the bins.” Whatever leaders do will always become obvious to youth. Youth know that their environment requires a good clean up and they can do it themselves if they use their initiative and work in groups or teams, but they rely totally on the councillor to

sort out such issue. They are concerned about the environment, stating that “people don’t care about their environment. In their carelessness, after eating their food, they throw the plastic bags around and they pollute the whole environment.” One youth commented that,

“rubbish is everywhere in our village, causing health problems and making the place look untidy.” Youth appreciated their leaders’ initiatives but they believe more can be done by the community to help solve the problem. Their suggestions include: (a) “organise your own youth group...every Saturday mornings...to go around to every homes and while collecting rubbish, encourage family



Picture by Charles Mogan

members to help and remind them to put their rubbish in the correct place” and (b) “educate family and children in the home, not to litter and to keep the rubbish in the proper place.”



The youth also mentioned that, “nowadays the common problem is attitudes...I don’t care attitude... so leaders should make good laws and charge a fee to people to solve environmental problems.” Youth are concerned about the environment but are doing nothing to solve the problem. They are blaming the leaders, but someone should encourage them to address the issues themselves. Their concerns are very

obvious, with comments such as “plastics and rubbish are thrown carelessly everywhere, even in the sea, this will cause harm to our health because we fish and catch crabs in the sea. This is a sign of pollution to our environment.” It is clear from the data that youth need someone to lead them. They are capable of making the change.



Youth in Kavieng were concerned about rubbish in small piles around public areas in their town. “This rubbish beside the road needs to be removed.” All youth agreed that they

should spend a day collecting rubbish and then have the town mayor set rules such as imposing fines on anyone caught littering in public places. Another suggestion was, “have a



competition for everyone in Kavieng town to keep their lawns and areas clean. Offer monetary prizes to be awarded for different categories starting with the cleanest and best kept area, most beautiful area, newly developed area, etc.” Youth in Kavieng have great ideas but require someone to lead them in achieving these ideas.



Picture by Simon Bauta

The youth in Goroka were concerned about the vast amount of rubbish in their town. Betel nut stains, plastic bags and other rubbish are thrown beside shops and along the walkway right in the centre of the town. "This picture reflects bad leadership...as rubbish is thrown out through the window just outside the residential building of a health institution." The educated, according to youth, are not setting good examples. They should be encouraged to do the right thing and others will follow. Another

picture reflects health hazards. The 'no care attitude' is shown at the central bus stop where rubbish is dumped and people surround the rubbish while they wait for buses.

The youth suggested that imposing a fine on people who litters is the best way to solve the problem. Youth also need someone to lead them to solve environmental problems; they are waiting but require support and direction from a leader.

Infrastructure

The youth of Hanuabada were quite concerned that leaders are not fixing the road towards their village and in the village. The road is full of pot holes but it links up with the well maintained freeway that connects Port Moresby with Waigani.

They were also concerned that some families could not afford their childrens' school fees.

Leaders should find ways of sorting out fee problems. The number of children who do not attend school is increasing and

if nothing is done to help these young people they will get involved in illegal activities and cause trouble in the village. Youth recognise the different infrastructural needs in their village. There are things they can do to solve some of these problems, but again they cannot make a start on their own. They require a strong leader to lead them.



Picture by Peter Udu



Picture by Sava Wingkewe



Picture by Rex Sawo



Picture by Jones Nennek

The Kavieng youth were concerned that their province needs to build its human resource capacity but instead, the training area like the University Centre building in Kavieng as shown in the picture urgently requires renovation. "Small trees and plants are growing on the wall and roof, no furniture, very dusty room, the fan and the computer no longer works, no tutors for Mathematics and English and other subjects." Upgrading school leavers is very important. Special attention should be given to upgrade and support young people, when they are educated they will become leaders in their respective areas to help develop the community. The youth were concerned about the condition of the road in town. "No proper drainage in Kavieng town, a lot of water puddles, mosquitoes breeding places." Others were concerned about "no proper toilets in the settlements." It would be nice to have a cheap toilet system made available for people in settlements to purchase. The issue of school fees was also raised, but a positive note was made regarding upgrading of roads in certain areas



Picture by Simon Bauta

of Kavieng. Capable youth would like to be involved or be given a chance to work with senior people in making decisions. Youth are ready to do their part but require support from mature people.

The Goroka youth stated that they realise their value when they are engaged in community work such as renovation. "Working bees help youth to see their importance in the development of the community." Youth will change their behaviour when older people entrust them with important responsibilities. They feel welcome encouragement and advice from community elders if they sense that the adults are genuine in supporting them. The issue of lack of school fees was raised again. The youth would like to see their representative in the government (national/provincial) subsidise their school fees to enable more young people to complete secondary education. The bad road conditions were also mentioned.



Picture by Paul Mono

When the Australian Prime Minister was visiting Goroka, all roads were upgraded to show a good image but after that visit more and bigger pot holes have sprung up on different roads around the town and nobody is taking responsibility. The previous picture shows the Goroka town council “fencing Peace Park in the middle of town for an infrastructure development, they have ceased their work due to a land owners strike.” Youth are watching and learning but they want to see development, they have great ideas but they feel that they are handicapped, so having adults to support their dreams will help them to develop leadership skills.

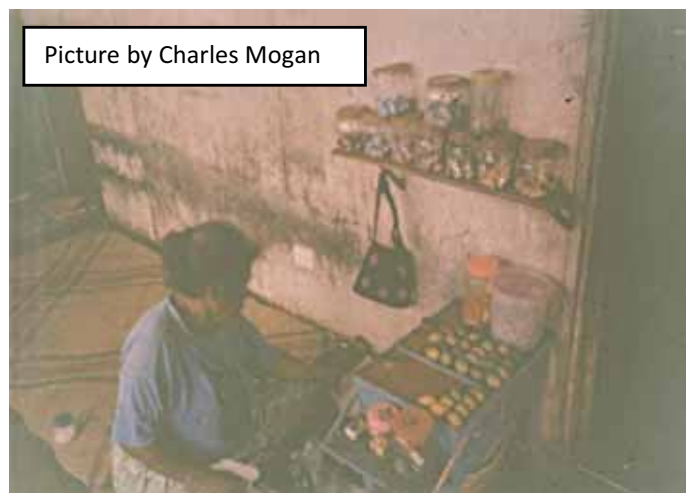
Entrepreneurship

The youth in Hanuabada explained good leadership in a family through this picture. “The



girls in this picture...sell cooked fish to people, one fish is sold for K1. They buy a box of fish for K80 and make a profit of K200.” These young girls can learn other skills (such as sewing, baking etc) and apply the skills to earn a living. Struggling families can begin by catching fish and selling them. Some fish sellers sit beside the road and sell their catch of the day. “Most mothers and house wives do mini market sales at home...even though

we live on the sea we have to be creative and we can still make money in our home.” These mothers could be encouraged to sell healthy food and drinks. They require practical training to help them run their mini businesses in their homes. Other people sell firewood, mats and other things to make ends. Great opportunities are available to the people of Hanuabada. However, they could realize their dreams much better with support from outside groups. If training were provided, the general income level of Hanuabada residents could be increased through their small, home enterprises.



In Kavieng, Youth complained that the New Ireland Supermarket is run by Chinese and not locals. Such complaints are common. However, locals are not dreaming and planning to develop small businesses that will turn into big businesses. They do not realise that it can be done. An example is the next picture, showing Kopkop College. It began as Bambi Elementary school in Port Moresby by a New Ireland lady, then included primary and secondary levels in Port Moresby and has



Picture by Simon Bauta

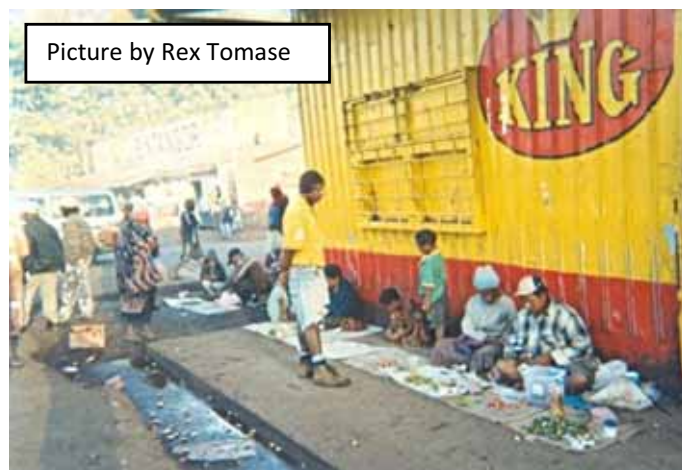
recently set up its presence in Kavieng town. This indicates that New Ireland people can become business men and women. Unfortunately they lack dreams and energy to take the risk. Youth are keen to do something but they do not know what they should do, how to start their project and where to begin. Training and encouragement could turn dependency into self-reliance. Kavieng is a good place to start small



Picture by Jones Nennek

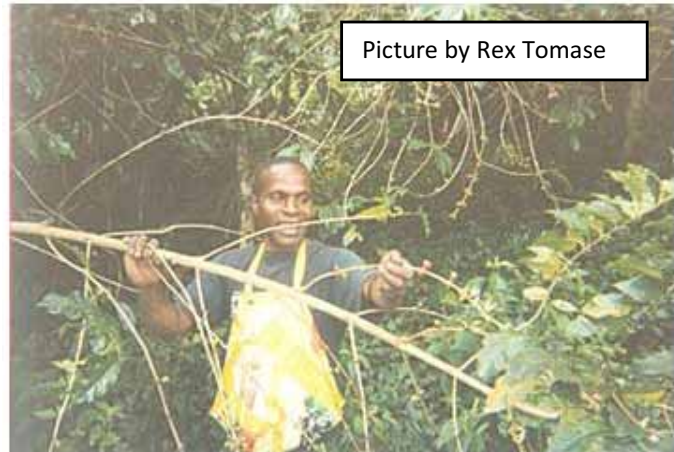
tourism projects and the youth can do something in this area.

This picture, taken in Goroka, shows “ladies...selling betel-nut in front of a shop, betel-nut is unhealthy for customers.” These sellers can earn more if they sell vegetables and other crops. As there is no shortage of land in the highlands, they can farm the land and sell their crops at the market. Unfortunately most young people are walking aimlessly around the town because they lack vision. It would not take much to inspire the youth to take ownership of their lives and make a difference for themselves and their families.



Picture by Rex Tomase

“Agriculture is the financial backbone in a rural society like the Highlands of PNG. Coffee provides a lot cash to people who own coffee plantations, today’s young people have a lot of hope as long as they see agricultural activity as an important aspect of life.” The youth are ready but require support much the same as those in Kavieng and Hanuabada.



Picture by Rex Tomase

Employment

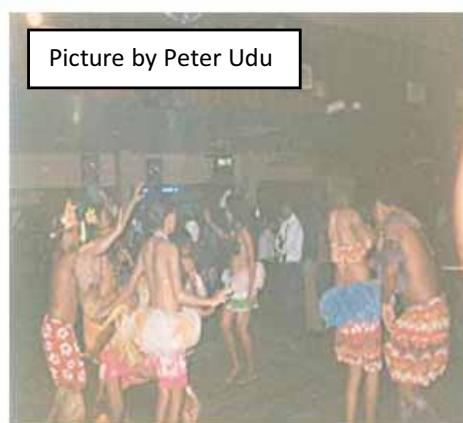
The word ‘employment’ was echoed in all research sites, as the youth see employment as a



Picture by Peter Udu

way of escaping the financial challenges they are experiencing. Most youth do small jobs to bring them enough income for a day. Others do the same thing everyday to earn a living. “Catching fish in the river is hard, this woman sells fish everyday because her father is a good fisherman.” Some families have a regular income but it takes the whole family to work together. Some youth

have left school and fish together as group to earn money to support their families. Others sell firewood and craft. One group of youth in Hanuabad have formed a dancing group which “is registered and therefore we take part in a lot of functions in clubs, hotels, etc. We get paid to dance. Most of the dancers are unemployed, grade 6 drop-outs. This is how they earn their own money.”



Picture by Peter Udu

These activities are obviously done by the minority, the rest of the youth get involved in some activities but do nothing most of the time. They wait to participate in sports and generally roam around. Employment according to these youth is more to do with white collar jobs or jobs that earn a regular income. More awareness on what young people can do is required to help them realise that



Picture by Charles Mogan

they can create their own jobs or form groups, get them registered and work together. Community leaders will support them when they see them work as a team.



Picture by Sawa Wingkewe

“Involving youth in renovating and painting buildings raises their self-esteem and provides job opportunities to these unemployed youth. Youth can change their bad behaviours and become responsible when they are treated with respect, they will perform to the best of their abilities.” There are many capable youth who walk around aimlessly and often get into trouble and end up in

jail. Most do change their attitudes while in jail because of the many responsibilities they are engaged in, but some become worse. “The inmates from the correctional institution in Kavieng are always engaged in cleaning public areas in town making them to think positively about what they can do when they are free.” Employment cannot be created for youth quickly because most of them lack equate training. Very few have completed secondary education, and many have not even completed primary school.



Picture by Sawa Wingkewe

Training could be provided in the areas of self-employment and how to run a small business.



Picture by Rex Tomase

“This picture indicates that employment is still inexistent in this country, this is evident among youth...it also highlights job opportunity...one can engage in...self employment is one type of job or a means of survival. On the other hand...youth can be seen as doing lazy jobs instead of working hard to earn more cash.”

A lesson that many youth still have to learn is that success in life comes through hard work. There is abundant vacant land available in the PNG so youth should be encouraged to develop the land and grow crops to earn money.

Successful Youth Leadership Case Studies

The following case studies outline the path three youth have taken in becoming a respected leader in their communities.

Kavieng

Kaluna is a 19 year old male living in Kavieng. He is a primary school leaver who felt that life was meaningless, so he got involved in drinking and started taking drugs with other young men. He tried to attend church whenever he could. One Sunday while at the church, a church leader invited him to assist two other young people to lead out in the singing program. This made him feel very good and important. He continued attending church from that Sunday onwards and, because of his faithfulness, church leaders began involving him in other church activities. As years went by, church leaders realised his potential and gave him more responsibilities and at present he takes care of youth programs as well as some adult programs. He is semi illiterate and regrets not completing his education. He wishes he could read the Bible and other documents and lead others in that way. He stated that his leadership is recognised by his church which makes him feel really good and important. However, the church does not realise that he feels quite inadequate in some areas. Kaluna believes that his problem will be solved if he returns to school and becomes educated. He does not mind attending short courses, because he knows that it is too late for him to enrol in formal education. Kaluna explained that young people can lead but illiteracy and lack of experience in life does play a very important part in shaping them to take on leadership roles. In Kaluna's case, he was fortunate because he was invited to participate in church activities and was then supported by the elders.

Goroka

Luke is a 25 year old male in Henganofi and is a respected youth leader in the community. Attendees of the youth leadership session told us that Luke was the leader of a criminal gang that used to stop public transport vehicles and robb, rape and even kill people. Luke led this gang for a number of years. The people in his village did not know what to do because his gang was very dangerous and the police could not seem to catch him. Then in 2005 some funds were received from different NGOs including AusAID to fund youth projects such as fish farming, coffee and literacy. The villagers had to select a leader who will support and push the youth projects for the young people and they all agreed that Luke was the right person. They invited Luke and his gang members to join the village meeting and during that time they appointed him. Luke took on the leadership responsibility and is one of the best leaders the youth have had so far. He is very reliable, responsible and loyal to his people. Under his leadership they built a youth community house using bush material. This is the house that NGOs and literature teachers stay in when they visit the village to run their programs. The youth in the village co-corporate very well with Luke and his team. Luke expressed that he changed his bad ways because he realised how much trust his own people

had in him and he respected their decisions and took on the leadership role. He also emphasised that being a strong and trusted leader does not mean he has all the skills. He is still learning and his desire is to attend some short courses in leadership training and other areas such as joinery, farming and small business training. He realises that his strength is to keep youth together and ensure that work is done but he believes that short training programs will enhance their wellbeing and livelihoods. He emphasised that the training should be tailored to meet their needs and suit their culture.

Hanuabada

Frank from Hanuabada is 27 years old and is a spiritual leader who enjoys leading and guiding other young people to worship every Sunday afternoon. Frank is also the leader of a dancing group which consists of young people who perform at various occasions upon invitation. Frank did not complete his secondary education due to a lack of school fees. He returned to the village and joined the other boys in a variety of activities, both good and bad. Later he became interested in evangelism and has been faithfully leading out in church activities for about six years, supporting an evangelist in all church activities – some in Hanuabada, and some in other provinces.

Frank is not only a leader in his village, but the National Capital District has recognised his leadership and invited him to lead the dancing group which welcomed the South Pacific leaders in Port Moresby. It took about two weeks to train youth from the street to prepare the welcome dance. He expressed that this experience helped him to realise that he is a good leader who can be a great model to youth. He mentioned that he needs to improve his leadership and needs help because he realises that his skills are limited. He suggested that courses on leadership be offered to youth in his village. He knows that he has the potential to become a great leader but has admitted that his strength of leading youth today comes from the support he is receiving from adults and youth who have confidence in his leadership. Frank has influenced a lot of young people to participate in worship activities, in sports and in community activities.

Training Survey Findings

Much of the leadership in this country is run by churches, sports organisations, NGOs, and government organisations. However, few have offered specific leadership training to youth. Some offer aspects of leadership as part of other training programs, such as HIV/AIDS training.

National Youth Commission

The National Youth Commission (NYC) has been mandated by the national government to co-ordinate the Youth Policy. They are required to assist youth departments and form partnership with churches and non government organizations in youth training programs. NYC is responsible to conduct training for Provincial Youth Officers and the community development officers who in turn will train youth leaders in communities.

Evaluation of Training Program and Success

The following youth programs were conducted by NYC.

1993-1995 – The Youth Certificate course was conducted in Lae, Morobe province, 50 youth participated each year between the ages of 18-30. Attendees were taught leadership skills and cooking techniques.

2008 – National Youth Summit took place in the National Capital District, 200 youth, 18-30 years old. Youth learnt to discuss national issues in a public forum. During the same year, the National Youth Parliament was organized and 200 youth participated. Youth experienced how the parliament conducts its business.

2004-2009 – Youth Diploma courses were run to equip youth workers with adequate skills to support youth in communities.

Training was conducted for provincial officers and has not been evaluated. It is only assumed that the officers will apply the skills and techniques they learnt. Secondly, the materials used in all training were adopted from western materials, raising a question about its suitability to PNG youth. It was also noted that it was expensive to run these courses.

Future Plans

NYC aims to set up Youth Centres in all the 89 districts including Port Moresby. The Youth centres will be a centre for a broad range of youth activities.

Moale New Vision Centre

The Moale New Vision Centre has operated for 27 years and trains literate unemployed youth. They take in four groups of students per year, each group consist of 40-100 students.

Evaluation of Training Program and Success

Subjects taught are Sales and Marketing courses and professional development where young people are trained to talk confidently which also improves their self esteem. While this program does not include leadership training specifically, it does include some leadership topics.

At the end of 3 months, the Acting Director finds employment for the trainees.

Future Plans

The Moale New Vision Centre would like to offer more basic computer subjects.

Population Education Project (Department of Education)

The Population Education Project of the Department of Education has a training program that aims to train and educate peer educators (grade 9-11) on HIV/AIDS, reproductive health, life skills, gender equality and other related issues while promoting behavior change and improving the life skills of young people through peer educators.

Evaluation of Training Program and Success

The training program was conducted in selected secondary schools in PNG (NCD/Central, ENBP, WHP, Madang) for ten students and two teachers per school. The program has extended to West New Britain is now the model province for this training.

Future Plans

The intensive training be conducted in two weeks and conduct more training and refresher's course for all schools in PNG.

Catholic Church

The Catholic Youth Ministry started in 1987. The Youth ministry serves catholic youth at three levels: out of school youth, inschool youth and young professionals. The Youth Ministry program aims to meet the needs of youth in all areas of life, spiritual, intellectual, emotional, social, political and economical.

Evaluation of Training Program and Success

The training is divided up into four phases. Spiritual lessons are taught as well as leadership skills and basic skills that will equip young people to face life and prepare them to be financially responsible. The programs has been successful and a follow up program is conducted to evaluate how young people apply the skills they learnt in the program. The success of this program can be measured through youth leaders who attended these programs and are now holding important offices in the government and in non-government offices.

Future Plans

To improve the programs according to the evaluation report and add in new materials that will prepare the youth to take on active roles within different levels of the society.

Training Survey Results

The responses from the four training groups indicate that youth are willing to learn but require continued support to help them find their place in the community. Leadership training is what youth require and more training has to be conducted to help the youth.

As seen above, there are no training programs that are offered specifically for youth leadership training. Most organisations run training for specific community needs and incorporate some training on leadership.

Views of Community Elders and Adults on Youth Leadership

The views of community elders, adults and parents were informally solicited while the team was located in each site. This took a different form in each site, depending on the presenting situation.

In Hanuabada, three adult women, two who were parents of participating youth and the other who was a community leader, were informally interviewed. These adults' views on youth leadership development were strongly shaped by the extensive economic, cultural and social changes in their village as a result of urbanization and uneven development evident in their surrounds. They observed a dwindling of traditional forms of leadership based on clans and there was evidence of high, yet largely unfulfilled, expectations on modern, democratic forms of leadership, including village councilors. In their observation there was a concomitant a rise in issues experienced by young people in their village, including alcohol abuse, understood to be influenced by the growing urban surrounds of Port Moresby. In previous decades Girl Guides had been strong in the area and this provided a positive form of leadership training for females.

The Kavieng site also presented opportunities to gauge views of adults on youth leadership in their setting. At the SDA Melton church in Kavieng, a good number of adults attended the meeting for the youth focus groups. Two of the research team members therefore spent about 1.5 hours with around 40 people, who were mostly adults, although the number also included some youth who were not focus group participants. A participatory workshop format was utilized.

The first activity was to break into smaller groups of around four people each, with youth and adults in separate groups. The groups were asked to identify someone who they all agreed is a good/successful leader and then discuss and agree on three characteristics/qualities that make that person a good leader. The outcomes of this group activity are presented in the table below.

Youth or Adult Group	Name of good leader	Why that person is considered a good leader
Adult	Sir Paulias Matane	<ul style="list-style-type: none"> • He is punctual (good time management) • Has good public relations • Competent and efficient in the many offices he held
Adult	Mr Christopher Guy (KPE principal)	<ul style="list-style-type: none"> • Committed to work • Planned his work/better and brighter visions for the school • Humility

Adult	Late Mr Kiso Saesaria	<ul style="list-style-type: none"> • Peace maker • Organiser • Committed (physically and spiritually)
Adult	Sir Julias Chan (Governor of Niu Ailan Province)	<ul style="list-style-type: none"> • Providing basic needs for the people in terms of free education and providing financial support to disabled and old age people • All resources of the province remain in the province eg royalties • Improvement of infrastructure in the province e.g. road to Namatanai, hospital at Bol
Adult	Sir Julius Chan	<ul style="list-style-type: none"> • He leads by example. He says things or gives out instructions that he can also follow. • He is time conscious. He arrive at work ahead of everyone and works later than everyone. • He is honest in dealing with everything including money, since his involvement in our provincial politics we have never heard about him being implicated in any misuse of funds.
Adult	Late Pr Matua	<ul style="list-style-type: none"> • He has the four qualities of leadership (spiritual, mental, social and physical). He is a local church and local mission organiser. • He was open to anybody, regardless of religion, culture. • Plenty of people learnt from his character/leadership/big people/youth/pathfinders/Adventurers
Youth	Late Pr Matua	<ul style="list-style-type: none"> • Humble • Friendly • Loving
Youth	Late Ladisah Peter	<ul style="list-style-type: none"> • Does work without complaining • He is an honest person • Friendly person and self reliant
Youth	Mr Harold Papaol (local church youth leader)	<ul style="list-style-type: none"> • Commitment (to youth activities) • Talented • Humble
Youth	Mr Harold Papaol (local church youth leader)	<ul style="list-style-type: none"> • Relationship between the young people (youth) is good and even all the church members. • Involved in youth programme and also support them in their activities (eg sports, singing groups) • He's a good spiritual trainer. He trains the youth how to sing and take part in church activities and also he is kind to everybody in the church and outside the church.

In the second activity, one of the youth groups were asked to create a people sculpture of 'youth leadership'. This was followed by a group discussion on what youth leadership involved and how it could feasibly be enhanced in their particular setting.

Finally, in Goroka the opportunity was taken to informally interview adults present at some of the focus group meeting venues on their views of youth leadership. Informal interviews were conducted as follows:

- Venue 1: 2 female and 4 male adults (parents, including a clergy)
- Venue 2: 1 male adult student chaplain
- Venue 3: 1 female secondary principal
- Venue 4: 2 male community elders (translated)

Highlights from the Goroka site adults related to support or non-support for youth leadership development are noted here. Youth leadership was understood as positive and occurring in a number of circumstances. First, it was noted by some adults that youth in a church setting are more likely to be given the opportunity to take on leadership roles and to develop as positive leaders. Second, one community had the view that it is important for young people to be meaningfully contributing to the community through projects (for example, fishing farm, poultry, coffee, piggery) and that involvement in such projects develops youth leadership. In another group, a similar comment was made by a mother who had encouraged her son who was struggling with school fees to "go and touch the soil", thus encouraging responsibility.

Third, the route to youth leadership was also discussed as related to *hausline* or local community. The community elders noted that if a man is a leader then his son is automatically the next leader, but that the community still chooses. So if the first son is not observed by the community to be able to speak well, contribute and behave then this responsibility could go to the second born male. The reputation of the father also impinges on how his son will be viewed – the father must contribute to compensation, bride price, solving problems and bring his wealth to make peace. It was stated that a young person can be a leader while still unmarried if he has good oratory skills.

Fourth, the secondary principal reported how she had changed the allocation for Student Representative Council membership. Previously this was organized according to classes – class captains and dorm captains became prefects and formed the Council. However, trouble often arose when prefects from one tribe removed students from another tribe. So the principal then divided students according to Districts. Although this system was relatively new, it seemed to be working. This illustrates that youth leadership can developed in a non-traditional setting, working with, and not against, the ingrained traditional tribal loyalties.

There were also comments about barriers to youth leadership or forms of youth leadership which were not deemed acceptable. For example, some adults made the observation that some youth are now self-appointing themselves as leaders and this has negative connotations associated with youth drug and alcohol use. Another noted that a young person who is seen to be doing well, particularly in education receiving higher degrees, can be 'poisoned' by someone who is jealous – by this he was referring to deaths of young people killed through the practice of sorcery. Finally, it was clear from the adults, in line with the youth views, that leaders in the cultural settings studied were those who were able to contribute to the community through their wealth, which is not something that youth are usually in the position to do.

In summary, the informal interviews with adults in each of the study locations provided broader background to the particular settings as well as some triangulation with themes generated in the focus groups and photovoice generally repeated in conversations with the adults and leaders in each setting.

Government Focus on Youth Leadership

Two different meetings were held with Mr Charles Samwaker, the Deputy Youth Commissioner in the National Capital District (NCD). Mr Samwaker acknowledged that the National Youth Policy is well written but they lack human resources to plan and carry out programs to ensure its full implementation. He expressed that the youth department in NCD is doing its best to carry out the plans for youth programs set out by the National Government Youth Department. He would like to see more activities and programs run for youth in NCD and throughout Papua New Guinea - including to train and equip young people to take up leadership roles.

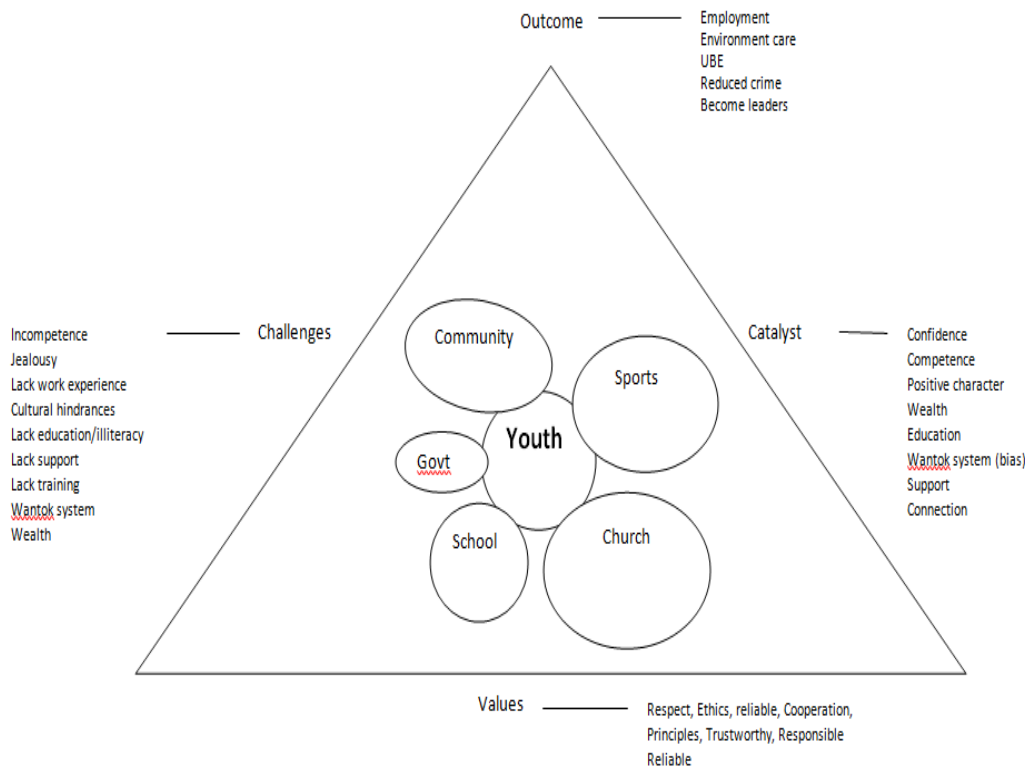
A few events and programs have taken place at the national level and provincial level, but a lot more needs to be done. For example, a couple of leadership training programs were run for youth in Lae and in 2007 a mini youth parliament session was run, with each province in PNG having two to three representatives flown to Port Moresby to participate in the session. Rules and guidelines of parliament sessions were given to them, they were divided into two main groups (opposition and government) and they were given time in the parliament house to discuss and debate real issues concerning the country. Mr Samwaker expressed that young people were impressed by the experience, they tried to put themselves into the politician's shoes and realised that they can become leaders as well, but need a lot of guidance and direction to lead others and address important issues within the community, society, province and the nation.

Another interview was conducted with the National Capital Youth Program Developers. The director and his assistants revealed that they do conduct youth leadership training for youth leaders at the provincial level but at this stage they do not have any form of evaluation to follow up and check if the training is effective or whether the provincial youth leaders actually conduct leadership training courses for young people at the local community level. They explained that they have conducted these training courses in the Southern and Highlands regions and they still have the New Guinea Islands to cover. It is good to see them running these courses but they need to evaluate the program to ensure that the training reaches the youth in the community.

In summary, the National Government has big plans for youth in the country. However, there is lack of human resources and finances to act upon and implement these plans. More leaders should attend youth seminars and youth leadership training courses to enhance their skills and knowledge and prepare them to plan appropriate programs that will meet the needs of youth in their own communities.

Discussion

This section provides a model for mapping the aspects that impact PNG youth’s foray into leadership roles. Four factors, as shown in the diagram below, were identified in the development of youth leadership in the PNG context: values, challenges, catalysts and outcomes of youth leadership development.



This section begins by mapping the principles and issues as shown on the triangle that occurs in the process of developing youth in leadership roles. The circles inside the triangle above show the different groups within the society that provide training, support and guidance to the youth. The size of each circle that is attached to the circle labelled youth in the middle represents the level of support, training and guidance that is given by that group to the youth to prepare them to take on leadership roles, as reflected in the research findings. The circles indicate that most leadership support is given by churches, sports organisations and the community. Schools do provide some form of support to develop future leaders but only a few young people take note of this training and become successful workers in their field of interest.. The findings also indicated that while the government is doing their best - mainly to train provincial officers to use the policy - most youth groups claimed that very little support is given by the government.

The word ‘leadership’ is something knowable and definite but there is no single definition that describes and explains it. Youth involved in this study defined and described leadership

according to their cultural setting. Dickson et al. (2003) supported this view that leadership can be defined best in one's cultural setting. Participants' explanation and description of both successful and unsuccessful leadership were closely tied to their culture, environment and experiences. However, this study did not differentiate between western leadership and traditional leadership, the focus was on the successful models of leadership as seen by youth in PNG. The data revealed that developing youth leadership in PNG has to begin by enhancing the values in youth to enable them to take on the challenges and use the given opportunities as a catalyst to produce outcomes that will improve their leadership skills.

Values

Youth described positive and negatives values in leadership according to their beliefs, experiences, expectations, environment and cultural setting (Dickson et al, 2003). Youth purported that a successful leader is someone who stands by principles and is fair in making decisions, someone who collaborates well with members of the community because culturally leaders in PNG societies are expected to be the central figure in big events and gatherings and they play a major role in decision making. This aligns with McLeod (2007) description of 'big man leadership' in Melanesia (p.2). The same expectation is applied to leaders who are elected in the democratic society. Youth prefer leaders who are responsible, reliable and respectful; these values are very important because the changing nature of the social and economical issues challenges leaders to be creative in addressing issues in a satisfactory manner. For example, responsibilities once handled by the national government are now turned over to provincial governments then to local governments and community leaders, so youth recognise that leaders must have positive values. Youth possess some of these values but they require leadership training programs to help them understand the process of becoming a leader. Participants suggested that adults who are experienced leaders need to participate and be involved in the training program and become their mentors, as supported by McLeod (2003). Training is not happening and many of the youth who have these values are either trying their best to look for opportunities to demonstrate their potential or they simply sit back and join bad company and at the end they feel hopeless and worthless in the community. Participants expressed the desire to be given a chance to lead but need support and guidance from experienced adult leaders. Giving a chance to youth in leadership roles would mean new ideas, new partnership, new skills and just to strengthen the values they hold as the values will help them to manage the change they will encounter in today's diverse societies.

Challenges

The youth leadership development process is full of challenges, so young people need support and guidance from experienced adults to help them lead as leaders in the society, (Dickson et al., 2003). Youth may feel incompetent and cannot carry out leadership roles because of their inexperience, illiteracy, low level of school education or do not have public speaking qualities. Jealousy and cultural practices bring a lot of challenges that affects potential youth leaders and often destroys their self-esteem. Jealousy occurs amongst youth

as well as adults. Adults sometimes would ensure that young people who are potential leaders in another village or tribe must not succeed. In some cases young people destroy their peers' interest by criticising, backbiting or mocking them, or in extreme cases, use of sorcery. Culturally, leaders are expected to perform certain duties, such as making public speeches, leading out in big ceremonies, plan big programs and execute instructions to the whole community and a young person who does not have these qualities, often gets discourage and feels that they cannot become leaders. Culturally, women in PNG are not regarded as leaders but this is slowly changing and more women are taking on leadership roles in areas once dominated by males. Youth expressed that a lot more female have the potential to lead but they lack support from the community. Youth also highlighted that they cannot become leaders because they do not have the wealth and means of supporting the community in their time of need or they may not be recognised as leaders because of their family or personal background.

The factors that youth perceive as challenges can be turned into catalysts if adults take the time to analyse the challenges, issues and problems that are affecting youth and provide training according to their needs. The way to prepare youth to take on leadership roles is to engage youth participation in different level of leadership (Checkoway & Guteirrez, 2006, p.2) to help them gain confidence, develop social connection, 'civic competencies and leadership' The wantok system in PNG can also be a challenge because youth know that their friends and relatives will expect more assistance or expect things to be done in certain way. When adults focus solely on youth problems it only destroys the leadership qualities and often causes them to engage in risky behaviours.

Catalysts

Youth in the three research sites expressed that they are ready to lead but require adults to support them. They requested specific types of training and highlighted that churches do involve them as leaders in various programs. Some mentioned that churches do not provide specific training, instead young people observe adults in those positions and imitate what they learn in the same positions. The leadership experiences in churches and sport increases young peoples' confidence and help them to become more responsible. Despite the challenges, engaging youth in activities will help them to become positive citizens (Checkoway & Gutierrez, 2006). Specific youth leadership training is the catalyst to improve their qualities and prepare them for leadership roles. Communities and current leaders should be pro active in planning positive youth development programs, this is where a plan has to be drawn up to engage youth to use their interests, skills and talents in activities starting in areas they are comfortable with, such as church activities, sports, and community activities. Encouraging youth to use their talents and skills will help them to become more confident to take on senior roles or even lead out in local government or provincial government level. Educated youth who are school leavers must be encouraged to participate in a variety of activities in the community. Youth can change their character when they know that the community appreciates their contribution and will support them.

Youth who are given opportunities to be in leadership roles achieve a positive sense of self, sense of community, and stronger success skills to influence other youth to participate in activities that will bring development to the community. The *wantok* system does play an important role in youth leadership, when adults know that a youth in leadership has the quality and capabilities of being a leader they will provide all the support and guidance to keep them in leadership position.

Outcomes

Youth who are supported and involved in different activities within the community will become reliable and responsible leaders. They will bring in new ideas and do their best to deal with community and global issues that are often neglected by adult leaders who have been in leadership positions for longer periods of time; for example, environmental issues, gender and family issues. Community support is vital, because it will not only change the youth, it will give them a sense of caring for the environment and becoming more responsible in the community by influencing and involving those with bad behaviour to use their talents and skills in positive community activities.

Recommendations

The research team makes the following recommendations based on the findings of this study.

Leverage Youth's Energy

Recommendation: To leverage the enthusiasm, energy, sense of accountability and desire to actively participate.

It was apparent early on that the youth in each location were extremely keen to participate in this study. Large numbers of youth wanted to participate in the focus group and photovoice activities. The enthusiasm to participate was unexpected, particularly as the participants were not paid for their participation.

The youth of Papua New Guinea are 'active' in their lifestyle. The word 'active' came up frequently during the focus groups, and it is clear that in the Papua New Guinea context this word has a much broader meaning than in English. People who are 'active' are involved in sport, participate in the community, turn up earlier than the most, and actively contribute to community life.

There is a strong sense of accountability among the youth when they are given leadership opportunities. There is even a hint of seriousness that accompanies the youth's involvement in the community.

Successful models of youth leadership therefore leverage the enthusiasm, energy, desire to actively participate and the strong sense of accountability.

Engage Holistically

Recommendation: To address youth leadership in a holistic manner by engaging the whole community, allowing youth to lead youth, and engaging government organisations, church groups and sports organisations.

The findings of this research clearly show that engagement with youth needs to be addressed holistically.

It is not sufficient to target the youth of Papua New Guinea with leadership training, as the community as a whole needs to understand the unique perspective that youth provide. A key finding was that the older individuals in the community do not want to give up their leadership responsibilities to youth. It is therefore imperative that old and young participate in any training to facilitate a transformation across the community regarding leadership.

Roles that have a significant impact on youth should be assigned to youth. This research has shown that youth want to be led young people who understand their lifestyle. A common concern is that the old people need to learn the modern way of life. The creation of structures that allow youth to lead youth is imperative.

Engagement with youth needs to be integrated into community groups, particularly church and sports organisations. Churches and sports organizations play a significant role in Papua New Guinea in the development of leadership opportunities and leadership skills amongst the youth. One reason for this is that church and sports organisations have a significant number of leadership positions that need to be filled. This provides youth with opportunities that may not exist in other parts of the community. A further benefit is the fact that both church and sports groups have experienced leaders available to coach and assist the youth.

In order to engage holistically with youth, the government needs to make youth engagement a priority. While there are Provincial Youth Department offices on Port Moresby, Goroka and Kavieng, no leadership programs are being delivered for the youth.

The research team therefore strongly recommends that engaging with youth to facilitate the development of leadership skills requires a holistic approach that targets the whole community; this includes the elderly, church and sports groups and government organisations. Such engagement will contribute directly to successful youth leadership in communities.

Provide Support

Recommendation: To leverage the positive aspects of the wantok system for the benefit of the youth, and to engage the elders in the community to provide mentoring.

A key need that was identified is the requirement for mentoring of youth. There are many projects that youth can engage in, but where a little assistance from the experienced members of the community is necessary.

The support that is required may sometimes only be in the form of moral support and encouragement. The youth have the energy and drive to solve most problems, but require a little boost in confidence that comes from the support of the elders in the community.

The *wantok* system is a very positive support in this regard. When a youth attains a leadership position, their *wantoks* automatically provide their full support to that person.

The recommendation is therefore to leverage the positive aspects of the *wantok* system for the benefit of the youth, and to engage with elders in the community to provide mentoring as appropriate. This will result in better leadership performance of youth in their communities.

Address Cultural Perspectives

Recommendation: To leverage Papua New Guinea's rich cultural heritage when developing youth leadership programs, and to pro-actively address the issues of self-esteem and gender bias.

One of the challenges that the findings have highlighted is the fact that western ideas are often not well suited in the Papua New Guinea context. Successful models of youth leadership need to leverage Papua New Guinea cultural values to ensure success in the local context.

Engaging youth for leadership roles needs to also address the issue of self esteem. Many youth feel that they don't quite have what it takes to be a leader. In order to engage successfully, any program targeted at youth needs to also build the self esteem of young people.

The issue of gender is also a key issue that needs to be addressed. Females, particularly in the highlands, feel that leadership is only open to men. While there are some prominent female leaders in Papua New Guinea, their number is very limited. A successful youth leadership program will need to address the gender issue.

The research team therefore recommends that future initiatives leverage Papua New Guinea's rich cultural heritage, address youth self-esteem issues, and pay specific attention to the gender bias that is prevalent across the country.

Summary

This youth leadership research project revealed that most youth are keen to take on leadership roles but expressed that they need training in areas of their interest. Young people are ready to lead but do not have the confidence to do so because they know that most adults do not trust and support them. Most youth who participated in the project requested for short leadership courses as well as programs addressing other important areas of life.

The National Government of PNG has developed a youth policy (National Youth Commission of Papua New Guinea, 2007) and the National Youth Commission is doing its best to carry out some of the programs and goals at the provincial level. However, it is obvious that there is a lack of human resources to bring the training benefits beyond the provincial executive level; but no one really knows whether these skills and training reach the youth leaders in the communities. An evaluation tool is needed to assess the effect of these training programs.

Many young people are unemployed, turning to criminal activities, drugs or just being largely unproductive in the villages leading to feelings of hopelessness. It seems to be these young people who are requesting help and training. Culture greatly influences the lives of young people so it is important that youth programs are planned in accordance with the context to help young people relate the ideas to their daily lives.

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Appendix 1 – Information Sheet



Private Mailbag, Boroko, NCD.
Papua New Guinea

T (675) 328 0200

F (675) 328 1257

E info@pau.ac.pg

W <http://www.pau.ac.pg>

Successful Models of Youth Leadership

INFORMATION SHEET

YOUTH AND YOUTH LEADERS

You are invited to take part in a study which will improve youth leadership in Papua New Guinea. In this study we will talk with youth and youth in leadership roles in three different places in PNG. We are doing this study so we can understand different ways in which youth can be leaders. We will also be looking at what programmes are happening in the country to train and support young people to be leaders and find out how effective these programmes are.

We, the researchers leading this study, are lecturers at PAU: Dr Lalen Simeon, Mr Ben Thomas, Dr Tracie Mafile'o and Dr Barry Gane. There will be other people helping us at times, depending on the different places we go to do this research. The study is funded by the Pacific Leadership Program, AusAID.

Focus groups with youth

In each place, we will talk with groups of about youth (16-30 years) who are involved in youth organisations (including schools, churches, youth councils, NGOs or village associations). There will be a female group and a male group in each place, each with about 8 members. The group will be asked some questions and invited to have a discussion about their views and experiences related to the topic of youth leadership. The group discussion will last for about two hours; it will be audio-recorded so the researchers can later write out what was said and use this to help us understand youth leadership better.

Photovoice with youth who are leaders

We will also get the views of some of the youth who are leaders. This will be done using "photovoice" which means they will take photos of what leadership means to

them. We need 3 youth leaders from each place to participate in this part of the study. They will be loaned a camera for a period of 3 weeks, during which time they take the camera with them in whatever activities they do in their usual everyday life, taking photos which show different aspects of youth leadership. The participating youth leaders then make a selection of their photos and make a comment for each selected photo. The researchers and the youth leaders then make a presentation to community members and leaders, sharing how youth leadership might be enhanced in that place.

Participant Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the research project findings when it is concluded; and
- ask for the audio recorder to be turned off at any time during interviews.

This study has been approved by the Pacific Adventist University Research and Ethics Committee. If you have any concerns about how this study is being done, you can talk about this with the chairperson, Dr Fifaia Matainaho (fifaia@pau.ac.pg or +675 3280200).

Appendix 2 – Focus Group Questions

Successful Models of Youth Leadership Research

Focus group questions

Defining youth leadership

1. What does leadership mean to you? (Prompts: what makes someone a successful leader? What do leaders do? What qualities should a leader have? Who can be leaders (gender, age, culture, etc)
2. Explain the characteristics of youth who are leaders? (responsible, honest, reliable etc.)

Youth leadership in practice

3. What expectations are there from the community before you can be considered to be a youth leader?
4. How does someone become a leader in our cultural context/community? (Prompts: What is the role of birth place and family one is born into? What is the role of individual merit? How is someone trained for leadership? What programmes or people have supported youth leadership?)
5. Identify the age group that will be more willing to take on leadership roles?
6. How do the older community members perceive youth in leadership?
7. Can youth lead the whole community (including the elders), or are they restricted to certain portions of the community?
8. What are examples of how youth take on leadership in our community (Prompt: Both “positive” and “negative” examples? Think of both historical and current examples)
9. What are the barriers for youth being leaders in our community?

Gender and youth leadership

10. How many young females have accepted the role of leadership in the 21st century?
11. How has the community reacted towards female leaders since their election/appointment?

Supporting and improving youth leadership

12. What factors (positive & negative) make youth leaders serve their full term?
13. Which has a greater impact on youth leadership: (a) support from the elders, or (b) support from youth?
14. What types of workshop will meet the needs of youth and keep them motivated as leaders?
15. What would we like to be different about our community, which would improve youth leadership?

Appendix 3 – Photovoice Information Sheet

PHOTOVOICE

What is it?

Photovoice is way to involve youth in research by giving them cameras to take snaps of their life and community and comment on what the photos mean. The youth' photos and comments are then shared with the community to help the community make positive changes.

What do I take photos of?

You are asked to take photos of anything in your life and community which shows *either good or bad leadership*. This will help us to see leadership through the eyes of the youth.

What is my responsibility?

1. Take the camera and the journal notebook around with you over the next 3 weeks and snap up to 27 photos about leadership (good or bad).
2. Take good care of the camera and the notebook.
3. Respect the privacy of others when snapping photos. Make sure people agree if you snap photos of them.
4. Each time you snap a photo, write down in your notebook your reasons for taking it, and your thoughts about what the picture says about leadership.
5. Return the camera and the notebook to the researchers.
6. Participate in a meeting with the researchers to discuss the photos and your comments – and to prepare for a presentation back to the community.
7. Join with the researchers to make a presentation back to the community about youth leadership.

What will happen after I take the photos?

After about 3 weeks, the researchers will get in contact with you and collect your cameras so the pictures can be developed. Once they are developed the researchers will organise a meeting with you to reflect on the photos and comments and to prepare for a presentation back to the community.


Appendix 4 – Photovoice Workshop Outline Sample

Photovoice Workshop Outline Goroka 21st September 2009

Time	What	Who
5.00pm	Set up/everyone arrives – set up chairs, data projector and places for laptops	All
5.15pm	Welcome/Introduction/Groundrules <ul style="list-style-type: none"> - Everyone participates and is open - Its ok to disagree, but have respect for each other - Work together/cooperate - ? 	Tracie
5.30pm	Introduction Activity – everyone writes 1 thing about themselves on a piece of paper, folds paper and puts it in the basket. Mix papers up and everyone take one. Read out what is written and try to guess who it is.	Tracie
5.40pm	Picture This! Activity – choose a card that best describes you as a youth leader	Tracie
5.50pm	Photovoice Folders <ul style="list-style-type: none"> - Break up into youth groups and view your photos and comments in hard copy and electronic form - Select 5 photos based on the following considerations: REAL, CLEAR, SAFE, YOUTH LEADERSHIP - Create a new powerpoint – edit photos and comments 	Ben, Lalen, Unia, Tracie
6.30pm	Photovoice group feedback and discussion (this will be recorded) <ul style="list-style-type: none"> - Each group presents their photos and comments on powerpoint 	Unia

	- Discussion: What form for youth leadership is depicted here? How can youth leadership address this issue? etc	
7.15pm	Skit – based on the discussion, create a skit which shows a successful model of youth leadership	Tracie/Unia
7.50pm	Preparation and information for Community Briefing on Thursday	Lalen
8.00pm	FINISH	

Appendix 5 – Training Program Survey



PAU
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EDUCATE TO SERVE

Successful Models of Youth Leadership in Papua New Guinea

Pacific Adventist University is conducting research in Papua New Guinea on youth leadership models. This research is being conducted on behalf of the Pacific Leadership Program and is jointly funded by AusAid and the Pacific Adventist University. The research is composed of three basic parts: (a) Focus Groups, (b) PhotoVoice (new research method that allows youth to tell their story through pictures), and (c) a Survey of Leadership Programs delivered in PNG.

The Focus Groups and PhotoVoice parts of the research were conducted in Hanuabada, Goroka and Kavieng, with over 250 youths participating in the research. The final part of the research is to identify programs that have been offered, with particular reference to Hanuabada, Goroka and Kavieng. For the purposes of this study, youth are defined as people between 15 and 30 years of age. Marital status is not relevant in the determination of youth for this study.

If your organisation has conducted leadership training for youth in Papua New Guinea, Pacific Adventist University would like to request a few minutes of your time to complete the attached survey. [Survey not anonymous ... data security]. Please feel free to pass this survey to any organisation that you are aware has conducted this type of training.

The final report will be broadly distributed for the benefit of all organisations who interact with youth in Papua New Guinea.

Please fax or mail this form to:

Dr Lalen Simeon
Pacific Adventist University
Private Mail Bag
Boroko, NCD

Due Date: 30 October 2009

Information Regarding Your Organisation				
Name of Organisation	Phone	Fax	e-mail	Contact Person

What youth training programs have you delivered in the area of leadership over the past two years?	
Name of Program	Duration

Where and when were the above training programs delivered? Please also provide approximate attendance numbers.				
Name of Program	Location	Year	Month	Number of Attendees

