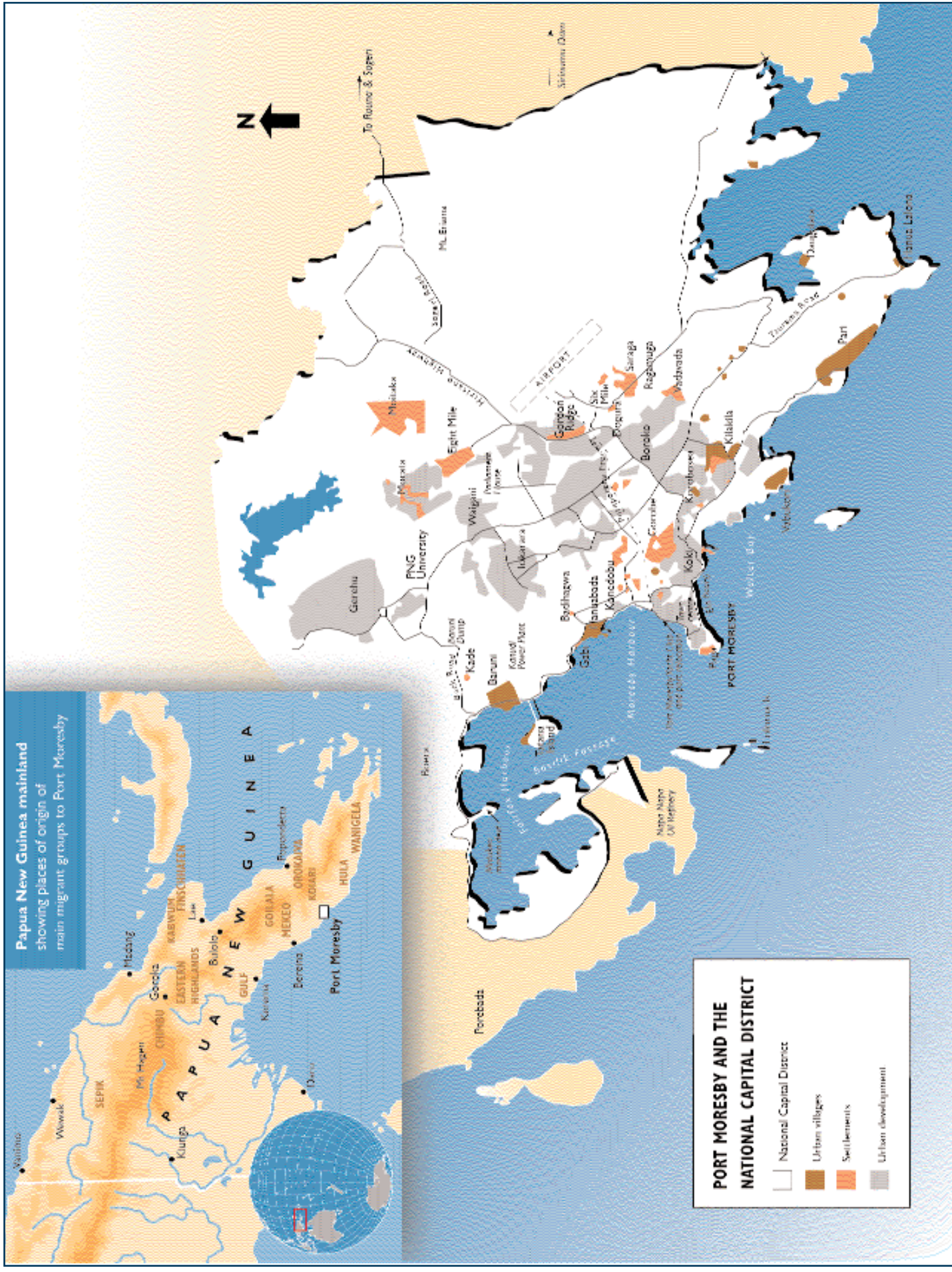
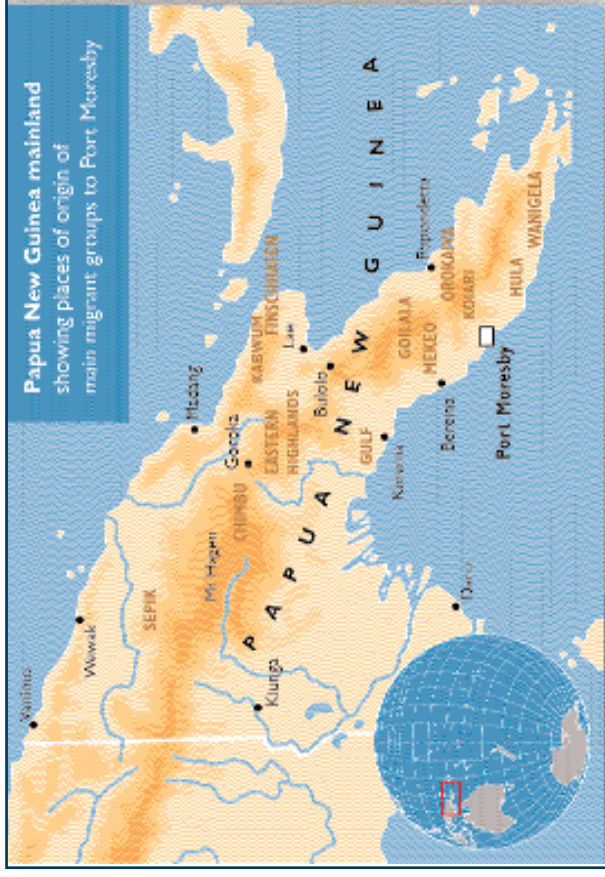


# Partners in coastal development

*The Motu Koitabu people  
of Papua New Guinea*







# Partners in coastal development

***The Motu Koitabu people of Papua New Guinea***

Proceedings of and follow-up to the  
'Inaugural Summit on Motu Koitabu Development,  
National Capital District, Papua New Guinea'  
Baruni village, 31 August – 1 September 1999

*Compiled by*  
Haraka G. Gaudi



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The work of persons involved in the Baruni Summit itself is also acknowledged. The Chairman

of the Motu Koitabu Council, the Honourable Kabua Kabua, is recognized for his efforts in convincing his councillors to agree to co-host and co-finance this successful gathering. Mr David Choulai and Ms Kaia Varona from Harmony Inc. (PNG) Ltd are thanked for all the logistical support in organizing such a summit, as well as for their own insights. Mr Haraka Gaudi, the chairman of the summit, and Mr Ovia Nou-Taboro, the co-chairman, are congratulated for all their hard work. Thanks are also extended to the Women's Fellowship Group, the Youth Group and the executives of Baruni United Church, for the use of their facilities and for facilitating the summit deliberations. 'Vesioka na ia iahegeisa iai helaoreavehe. Tanikiu Raho Herea' (The Lord will bless you for your efforts. Thank you very much).

# Foreword



In response to the challenges posed by globalization and, in particular, the profound social and ecological transformations ongoing in coastal areas and small islands, UNESCO's platform for 'Environment and Development in Coastal Regions and in Small Islands' (CSI), established in 1996, focuses on the equitable sharing of coastal resources and values. Three interlinked modalities – intersectoral field projects, interdisciplinary university chairs in sustainable coastal development, and an internet-based discussion forum on wise coastal practices for sustainable human development – are employed in the approach.

In the Asia-Pacific region, there are seven field projects, ranging from improving livelihoods for persons working at and living near a major ship-breaking yard in Gujarat, India, to developing community-based ecotourism in Palawan, the Philippines. Two of the field projects are located in Papua New Guinea (PNG): one in Port Moresby, National Capital District, and the second, which comprises two locations, in the Moripi Cultural Area, Gulf Province, and the Trobriand Islands, Milne Bay Province.

A university chair in integrated coastal management has been established at the University of the Philippines and another is under consideration at the University of Papua New Guinea. Continuous networking, as well as regional and inter-regional workshops, such as the one on 'Wise Coastal Practices for Sustainable Small-Island Living,' held in Samoa in December 2000, ensure that the different field project and university chair activities mutually reinforce one another.

Recognition of the rights of all people, whether referring to the Moken in the Surin Islands in Thailand or the Motu Koitabu in Port Moresby (both the focus of field projects), is one of the themes of UNESCO's constitution, and is one of the prerequisites for the successful resolution of conflicts. As the

preamble to the Universal Declaration of Human Rights states:

'...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.'

This document discusses the present situation of the Motu Koitabu, a group of indigenous people living in and around the coastal city of Port Moresby, National Capital District, who are the traditional landowners in the area, yet who have become increasingly marginalized as a result of the rapid growth of the capital city. The field project was initiated in 1998 and seeks to address the social, economic and environmental problems affecting the livelihood of the Motu Koitabu people, through the generation of awareness and self-realization. The results of an inaugural summit on Motu Koitabu development, held at Baruni in 1999 to discuss these issues, are described, as are related activities including the establishment of a Special Parliamentary Committee on Urbanization and Social Development, headed by Lady Carol Kidu, Member of Parliament for Port Moresby South Electorate.

Appreciation is expressed to those who have supported or participated in the various stages of the project, in particular Mr Haraka Gaudi, Ms Regina Kati, Secretary-General of the Papua New Guinea National Commission for UNESCO, and Lady Carol Kidu, as well as to the persons, institutions and agencies in the non-exhaustive list under 'Acknowledgements'. For their contributions in reviewing and editing this report, special thanks are due to Gillian Cambers, Linus digim'Rina, Maldwyn Jones, Robert Parua and Hans Thulstrup.

Dirk G. Troost  
Chief, UNESCO-CSI



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# Executive summary



The Motu Koitabu are a group of people indigenous to areas in and around the coastal city of Port Moresby and the National Capital District. They are the traditional owners of the land upon which the city of Port Moresby is located, and number about 30,000. After Papua New Guinea (PNG) obtained its independence from Australia, on 16 September 1975, Port Moresby became the nation's capital. Large numbers of people from other provinces moved into the city, making it the business, commercial and administrative centre of the nation. Increasingly all aspects of the lives of the Motu Koitabu – political, economic, social and cultural – have become marginalized.

An Inaugural Summit on Motu Koitabu Development was held in 1999. Papers were presented on environmental, social and legal issues affecting the Motu Koitabu, recommendations were proposed and discussed; the outcome of the summit is now referred to as the Baruni Declaration. This document includes the presentations and the recommendations.

The summit and other ongoing activities form part of a pilot project on 'Sound development in the Motu Koitabu urban villages, Port Moresby, Papua New Guinea', which is one of the activities on UNESCO's intersectoral platform for 'Environment and Development in Coastal Regions and in Small Islands' (CSI). This project, and some 20 other field projects initiated around the globe, work with university chairs/twinning networks and an internet-based discussion forum on 'Wise Coastal Practices for Sustainable Human Development', to assist people living in small islands and coastal regions resolve conflicts over coastal resources and values, as well as to promote sustainable living, through the elaboration of wise practices and ethical codes of practice in specific domains.

Ways in which several major development projects have adversely impacted the lives of the Motu Koitabu are described in this report. The central

issue in many of these projects relates to land ownership and the lack of participation of the Motu Koitabu in the various developments taking place on their traditional land. The Motu Koitabu have limited means under constitutional reforms to meet their aspirations and pursue their own social and economic agendas. The marginalization of the Motu Koitabu can be traced through the social and education system, where the children, especially girls, are not fully benefiting from educational opportunities.

The summit endorsed several recommendations, the principal among them being: improved environmental monitoring of development projects, enforcement of existing laws, the establishment of a Motu Koitabu local-level government (LLG), a new educational policy, and the formulation of a strategic plan for the development of the Motu Koitabu.

A Special Parliamentary Committee on Urbanization and Social Development was established and during 2000 three reports were prepared and submitted to parliament. These covered urbanization, social development and the issues of customary land ownership in relation to urban development. Among the recommendations of these reports is the concept that the family, with children at its centre, is the foundation of social development policy; that there is a need for the government to re-establish trust and goodwill with customary landowners in urban areas; and that, as a gesture of goodwill (not restitution), a Motu Koitabu Development Corporation should be set up.

Further activities of the field project described in this report include social profiles for three villages, the establishment of a Motu Koitabu Task Force, the holding of a Motu Koitabu Young Leaders Workshop in December 1999, and a workshop for young persons on 'Growing up in Cities'.



# List of acronyms

<b>ASPnet</b>	Associated Schools Project network, UNESCO
<b>CPC</b>	Constitutional Planning Committee
<b>CSI</b>	Environment and Development in Coastal Regions and in Small Islands (UNESCO platform for intersectoral action)
<b>DAEWOO</b>	Daewoo Corporation, South Korea
<b>ELCOM</b>	Papua New Guinea Electricity Commission
<b>EIA</b>	Environmental impact assessment
<b>EWP</b>	Example wise practice
<b>GUIC</b>	Growing up in Cities, UNESCO
<b>HANJUNG</b>	Consortium of Korea Heavy Industries and Construction Company Limited
<b>HPL</b>	Hanjung Power Limited, South Korea
<b>K</b>	kina (1 kina = 0.30 US\$, 6 March 2001 rate)
<b>LLG</b>	Local-Level Government
<b>LMS</b>	London Missionary Society
<b>MOST</b>	Management of Social Transformations, UNESCO
<b>NCD</b>	National Capital District
<b>NCDC</b>	National Capital District Commission
<b>New Organic Law</b>	Organic Law on Provincial Government and Local-Level Government
<b>NGO</b>	Non-governmental organization
<b>PNG</b>	Papua New Guinea
<b>PNGIPA</b>	Papua New Guinea Institute of Public Administration
<b>SPCUSD</b>	Special Parliamentary Committee on Urbanization and Social Development
<b>UNESCO</b>	United Nations Educational, Scientific and Cultural Organization
<b>UPNG</b>	University of Papua New Guinea
<b>WiCoP forum</b>	Wise Coastal Practices for Sustainable Human Development forum



# 1

## Introduction







After Papua New Guinea (PNG) gained its independence from Australia on 16 September 1975, Port Moresby became the nation's capital and the business, commercial and administrative centre. Much of the land in the Port Moresby area belongs to the Motu Koitabu. However, after independence, as people from other provinces moved into the city, increasingly all aspects of the lives of the Motu Koitabu – political, economic, social and cultural – became marginalized. No longer did the Motu Koitabu determine their own destiny.

In order to take stock of the situation, the Inaugural Summit on Motu Koitabu Development was held in Baruni village from 31 August to 1 September 1999. The papers presented by the invited resource persons and commentators to the more than 200 participants provoked informative and lively discussions. The outcomes of the summit are contained in this report.

Following an opening address by the Chairman of the Motu Koitabu Council, the Honourable Kabua Kabua (see Appendix 1), Mr Haraka Gaudi reviewed and analysed the environmental impacts of several major development projects currently underway in the Port Moresby area as well as other potential ones.

Mr Eric Kwa then outlined the provincial government legal reforms that have taken place and pro-



posed several legal avenues through which the Motu Koitabu people could pursue their rights. Mr Dorke De Gedare further developed this theme and showed how the Motu Koitabu have been marginalized in the National Capital District (NCD).<sup>1</sup>

Lady Carol Kidu reviewed the previous education system – when education was the responsibility of the entire community – and compared it with the present-day system, in which Motu Koitabu children are missing out on opportunities. She challenged the summit participants to reintroduce education geared towards their cultural identity and heritage.

Mr David Choulai and Ms Kaia Varona encouraged the participants to share their visions for the future and proposed some specific activities for the future development of the Motu Koitabu people.

It should be recognized that there have been further developments since the summit relating to some of the issues described by the presenters. This report reflects, for the greater part, the situation as it was in September 1999, and as it was perceived and presented by the speakers at the summit.

**Left to right:  
Hon. Kabua Kabua,  
Mr Haraka Gaudi and  
Lady Carol Kidu**

<sup>1</sup> The National Capital District (NCD) is a separate administrative entity, established by the Government of Papua New Guinea, to administer the nation's capital, Port Moresby. The administrative arm of the NCD is known as the National Capital District Commission (NCDC), which has similar functions to the other 19 provincial administrations in Papua New Guinea. The Motu Koitabu Council comes under the administration of the NCDC as a political unit, with limited political and administrative power.

The recommendations proposed by the speakers were unanimously agreed upon and adopted by the summit, and are now referred to as 'The Baruni Declaration'.

The plight of the Motu Koitabu people has become the focus of a field project entitled 'Sound Development in the Motu Koitabu Urban Villages, Port Moresby, Papua New Guinea' (see project summary in Appendix 2). This project, supported on UNESCO's intersectoral platform for Environment and Development in Coastal Regions and in Small Islands (CSI), was initiated at the 'Focus on the Pacific' meeting (UNESCO, Paris, 1 November 1997) to help address the social, economic and environmental problems affecting the livelihood of the Motu Koitabu people. Launched in 1996, CSI's approach is intersectoral and interdisciplinary and employs three mutually re-enforcing modalities: field projects, university chairs/twinning networks, and an internet-based discussion forum on 'Wise Coastal Practices for Sustainable Human Development' (WiCoP forum). The initiative attempts to build bridges between the scientific disciplines themselves, and between science and real-world challenges that face people who make their home in coastal cities and small islands.

A series of field projects, initiated around the globe, seek to establish examples showcasing the positive impacts of 'wise practices' in sustainable coastal management. To date, 23 intersectoral field projects have been established in 60 countries, involving all sectors of society. From initial entry points, field projects expand to encompass other related issues and further broaden their scope. This strategy allows project partners to learn how intersectoral co-operation is best put into practice, there-

by enhancing the strength and quality of response to coastal and small-island issues.

University chairs in sustainable coastal development and university twinning networks are being established at educational institutions worldwide to support the pilot projects and to foster new interdisciplinary ways of thinking and acting. They provide innovative training and capacity building for environmentally sustainable, socially equitable, culturally appropriate and economically viable development in coastal regions and in small islands. One such network is under consideration at the University of Papua New Guinea.

The WiCoP forum seeks to widen the framework of participation, to expose the findings on wise coastal practices obtained from the field projects and university chairs/twinning networks to a much wider audience, and to provide for the exchange and transfer of wise practices.

Chapters 2–6 contain the presentations, and Chapter 7 the recommendations from the Baruni Summit. A short background of the main contributors to the summit may be found in Appendix 3. Only 10% of the summit's participants were female, which emphasizes some of the social and gender issues discussed by Lady Carol Kidu in her presentation in Chapter 5. The figure on the front inside cover shows a map of the National Capital District. Chapter 8 summarizes some of the post-summit activities, principally the work of the Special Parliamentary Committee on Urbanization and Social Development, as well as other project activities, including the establishment of a Motu Koitabu Task Force, the holding of a Motu Koitabu Young Leaders Workshop, and a 'Growing up in Cities' workshop for young persons.

# 2

## **Provincial government reforms and the plight of the Motu Koitabu people**

*by Eric L. Kwa*







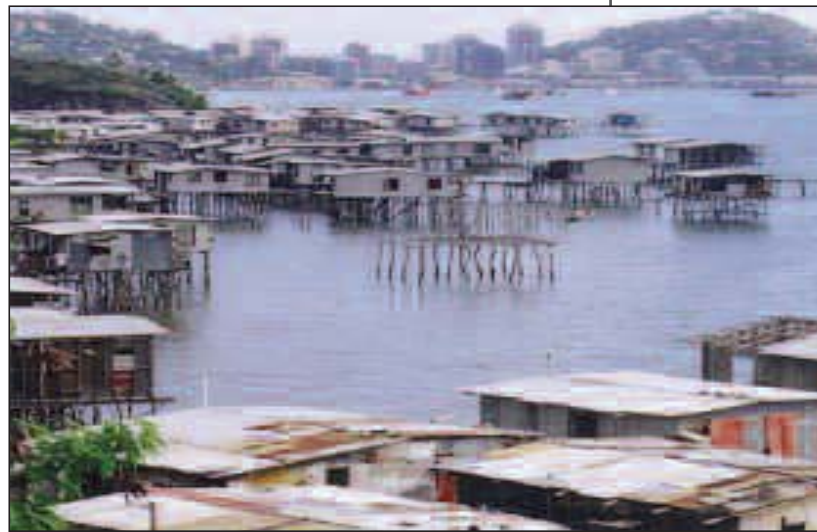
## INTRODUCTION

The Motu Koitabu are an indigenous group of people living in and around the city of Port Moresby and the National Capital District (NCD). They are the traditional owners of the land upon which Port Moresby is situated. The coastal dwellers of this group of people are called the Motu while their cousins, who dwell inland, are called the Koitabu. Motu Koitabu villages are spread throughout the city and the outskirts of Port Moresby. There are about 30,000 Motu Koitabu people living in the NCD.

In June 1995, parliament passed the Sixteenth Amendment to the Constitution which repealed the old provincial government system and ushered in a new one. This was followed by the enactment of the Organic Law on Provincial Government and Local-Level Government (New Organic Law), which repealed and replaced the Organic Law on Provincial Governments that had been in place since 1976.

It is now a little over four years since the introduction of the reform of the provincial government system. The reformed system is therefore still in its infancy. There have been numerous complaints that the reform is not working in many parts of the country. However, as with all new initiatives, the reform system is still being tried and tested to ascertain its full impact on the lives and governance of the people.

This summit is therefore both timely and good. It is timely because the system is still in its infancy. The Motu Koitabu, whose social, politi-



**Hanuabada village with Port Moresby in the background**

cal and economic boundaries have been overtaken by the NCD, need to test and find the means in the New Organic Law to gain recognition and respect under the reform system. The summit is good because it provides a forum whereby the Motu Koitabu people can speak, hear and encourage each other in finding ways under the reformed provincial system to access the resources available and gain greater political, social and economic benefits.

## STATE POLICY ON PARTICIPATION AND DEVELOPMENT

The participation of the people in the development programmes of their country is crucial. A country managed by elites without any meaningful participation by the people can result in failure and opposition by the people. The fathers of the PNG Constitution were very much aware of this reality. They said:



**Parliament House, PNG. Mosaic depicting cultural heritage and traditions**

‘...the kind of society which we believe our people want to build is one which is fundamentally based on the right of each one of our citizens, whether he or she lives in a village, a town, or a city, to fully develop himself or herself as a whole person.’

The Constitutional Planning Committee (CPC) wanted to see that government policies on politics, administration and the economy were geared towards encouraging and promoting equal participation by the citizens of PNG. The preamble of the constitution entrenches the principles of equality and participation. In order to allow the people to actively and effectively participate in the decision-making process, a two-tier system of government was established with the state government and the provincial government. The 1977 Organic Law on Provincial Govern-

ments provided for administrative and financial powers to the provincial governments. The major complaint leading to the overhaul of the provincial system in 1995 was its alleged high cost.

### **NEW ORGANIC LAW ON PROVINCIAL GOVERNMENT AND LOCAL-LEVEL GOVERNMENT (NEW ORGANIC LAW)**

The New Organic Law is quite impressive on paper. Closer examination, however, reveals a different scenario. It is a complex and difficult piece of legislation; it contains a number of difficult formulae for calculating funds. These formulae may be simple to the architects of this law, but to many ordinary people, and especially the elected leaders of the local and provincial governments, they are difficult to understand. The law also provides for a number of activities for local-level governments (LLG), which are quite ambitious at this point in time. For instance, the New Organic Law envisages that at the local level, public servants would be easily encouraged to return willingly to the rural areas to live and work. However, in the majority of rural areas the existing accommodation and infrastructure are inferior and fail to entice the public servants to relocate to these areas.

One of the primary limitations of the New Organic Law is that it assumes that the people who will implement the law are adequately trained and experienced. This assumption is short-sighted as the majority of these people are either new to the job or have limited knowledge about the intricate provisions and requirements of the New Organic Law.

Another stumbling block of the law is that many of its provisions have been inoperative for almost four years because they require an act of parliament to bring them into force.

These and other limitations of the New Organic Law have curtailed the operations of the provincial and local-level governments. When some of these issues are properly addressed by the relevant authorities the new system may truly achieve some of the dreams that many people have been led to believe.

## CASE FOR THE MOTU KOITABU

The political, social and economic interests of the Motu Koitabu are administered by the Motu Koitabu Council. This political unit comes under the administration of the National Capital District Commission (NCDC). However, the Motu Koitabu membership in the commission has gradually declined over the years (this is further discussed in Chapter 4). The commission comprises four constituencies: the NCDC regional and three open electorates. Politically, four members of parliament represent the whole population of about 250,000 people in the NCD. These four members of parliament also represent the 30,000 Motu Koitabu.

In terms of political representation, the Motu Koitabu are under-represented at the provincial and national government levels and have limited participation in the decision-making processes at the local level. Within the spirit of the new reforms, the Motu Koitabu would have to be fully satisfied should a new LLG be established (see also Chapter 4, the section dealing with 'Motu Koitabu and the Reforms of 1995'). The Motu Koitabu, like most of the other indigenous people in cities and towns in other parts of PNG, had limited rights to participate in development in their own area. There is no doubt that the New Organic Law is geared towards the rural people of PNG and not the people in urban areas.

The Motu Koitabu cannot participate actively and effectively in the social and economic development of their locality because existing mechanisms do not provide them with this opportunity. It may be argued that the Motu Koitabu are already participating through the auspices of the Motu Koitabu Council. This argument is flawed because the powers and functions of the council are severely restricted by the NCDC, which must approve all the council's activities.

Unlike the rural LLGs established under the New Organic Law, which are guaranteed funding and have wide ranging powers, the Motu Koitabu, under the current arrangements, are powerless.

Almost all the Motu Koitabu live in the NCD and, as such, are technically beneficiaries of all forms of

development that take place within the district. It has been argued that because the Motu Koitabu are residents of the NCD, they should not be treated differently from all the other district residents. This argument is fundamentally flawed on two fronts.

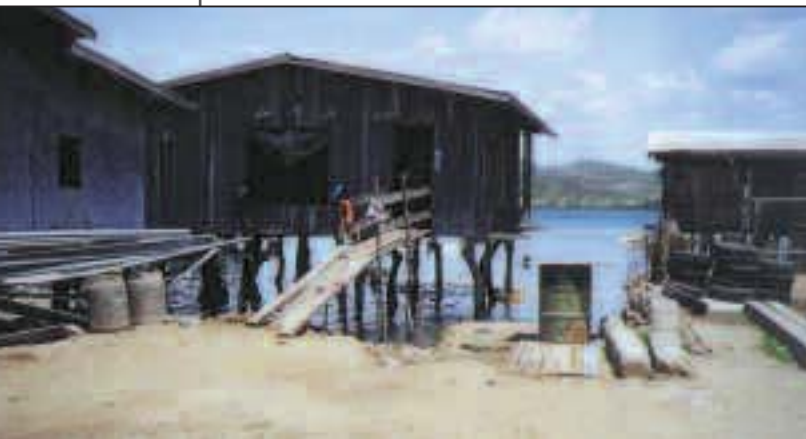
First, a great many of the city residents from other parts of the country are in the NCD temporarily. While in the district, their home areas are being developed according to the respective district and provincial development plans. When these residents return to their villages they will benefit from these development initiatives which have been formulated according to the specifications of the local community. Comparison of these rural development initiatives with those of the NCD shows that the specific needs of the Motu Koitabu are subsumed by the greater needs of the wider populace of the district.

Second, the Motu Koitabu have to compete with the other residents of the NCD to access goods and services in Port Moresby. For instance, in a rural village, an aid post may be built for that village alone. In the NCD, a similar arrangement cannot be possible for the people of, say, Tatana village because they have access to the Port Moresby General Hospital and are, therefore, considered not to be in need of an aid post.

A walk through the Motu Koitabu villages reveals that many of them lack adequate water supply, basic health services, sanitation and proper infrastructure. Many of the young people of these villages are disillusioned and lost because they are at a disadvantage when they have to compete with the rest of PNG for jobs in the city. Motu Koitabu women and girls are being harassed when they walk outside their own village boundaries. Many of the Motu Koitabu are frustrated at the lack of advancement for their people.

Given this scenario it is obvious that the Motu Koitabu have been politically, socially and economically marginalized over the years.





Houses built on stilts at Tatana village

### **PARTICIPATION OF THE MOTU KOITABU IN THE DEVELOPMENT OF THE NATIONAL CAPITAL DISTRICT**

A simple survey of Motu Koitabu villages in the NCD reveals that the majority of the people do not know about the development activities that are taking place around them in the city. For instance, many of the people at Baruni do not know about the potentially detrimental effects of the Kanudi Power Plant on their environment and their health.

The principles of participation enshrined in the second goal of the constitution are intricately connected to Sections 51 and 46 of the constitution. These two constitutional provisions allow people to have access to official documents, to express their views on the subject matter and to actively and meaningfully participate in development projects within their locality.

Applying these principles to the Motu Koitabu people, it is apparent that they have not and cannot meaningfully participate in the following development projects:

- Poreporena Freeway
- Baruni Dump
- Marina development (next to the Port Moresby Yacht Club)
- Kanudi Power Plant
- Port Moresby Oil Refinery at Napa Napa
- Port Moresby port relocation (currently under

discussion).

Their active and full participation in these projects is limited in a number of ways. There should have been more consultation, including the provision of access to the development plans. Hence the landowners would be fully aware of the projects and be in a position to agree with at least part of them.

The national government is fully supportive of these projects and is being kept up to date on their current progress. Nevertheless, developers would benefit by listening to the landowners, bearing in mind a tacit traditional custom that the landowners' views must be entertained by the developer for the sake of project continuation. The experiences of other development projects throughout the country hold testimony to this fact. The perception held by current developers in the Port Moresby area is dangerous because it sets a bad precedent in destroying the strong customary bonds that hold the community together. This gives birth to frustration and community infighting, which usually ends up with the breakdown of the community and even the destruction of property and lives.

It is difficult for the Motu Koitabu to turn to the New Organic Law because it does not cater to their specific needs. Section 115 of this law makes it mandatory for the proponents of development projects to consult the landowners before the project can proceed. Their LLG is also mandated to participate in the proposed development projects. The problem is serious because at the time of writing it is not clear whether the Motu Koitabu are entitled to economic grants under Section 97 of the New Organic Law.

### **HEALTH AND ENVIRONMENTAL CONCERNS OF THE MOTU KOITABU**

The number of development projects completed and those proposed has and will have a profound effect on the lives of the people of the NCD, in particular the Motu Koitabu, because this is their land and they will continue to live in the district for the rest of their lives.

The large development projects that have been

completed in the NCD and those that are on the drawing board will have major environmental and social implications. Development projects such as the Marina development project, the Motukea dry dock project, the Port Moresby Oil Refinery at Napa Napa, and the Port Moresby port relocation project (currently under discussion) will adversely affect the local environment and the livelihood of the Motu Koitabu people in the coastal areas. The work on the Poreporena Freeway, the burning (now terminated) at the Baruni Dump and the emission of gases from the Kanudi Power Plant have and/or will cause environmental and health problems for the Motu Koitabu villages within the vicinity of these projects.

All of these high profile projects are required to comply with the Environmental Planning Act, the Environmental Contaminants Act and the Public Health and Safety Act. The Environmental Planning Act requires a developer to complete and publish for public comment an environmental plan of the proposed project. The act sets out the procedure for participation by all the relevant parties and interested individuals and corporations. My own interviews with some of the Motu Koitabu reveal that they have been neither consulted nor have they seen an environmental plan for these projects. A similar mechanism is available under the Environmental Contaminants Act and, here too, these projects need to comply with the conditions of the act.

It is unknown whether proper health surveys or investigations have been done to determine the health status of the Motu Koitabu before and after the launching of the above projects. It is incumbent on the appropriate government institutions to monitor any health effects.

## **STRATEGIES FOR ACTION**

A number of strategies are proposed for consideration and possible action by the Motu Koitabu. These are:

1. *Request the government to undertake a comprehensive review of major existing and on-*

*going projects and identify ways for meaningful participation by the Motu Koitabu.* This would require making all relevant documents pertaining to these projects available to the Motu Koitabu as a corporate body. This is crucial because without these documents the Motu Koitabu cannot adequately negotiate with the government and the developer. This position should be pursued strongly especially in projects where, from their inception, the Motu Koitabu have not been involved as a corporate body. Renegotiation or suspension of these agreements would be legally impossible; however, a review could identify ways in which benefits and spin-offs could benefit the Motu Koitabu people.

Developers argue that the principal landowners have been consulted and, therefore, there is no need to consult the whole community. This argument is shallow, taking into consideration the wider impact of these projects on the local environment, and the safety and health of the Motu Koitabu. In this respect, it is advisable that the possible environmental, social and health problems that may arise as a result of the Marina development, the Motukea project and the relocation of the port facilities, be communicated to the Motu Koitabu. Possible remedies to rectify these problems can then be proposed to the people, to avoid suspicion and doubt.

2. *Establish a Motu Koitabu local-level government.* This may be possible under Sections 26 and 27 of the New Organic Law. It may be argued that the provisions of the New Organic Law relating to provincial governments apply to the NCD and not the LLG system. However, a closer examination of Section 4 shows that the New Organic Law does not prohibit the establishment of LLGs in the district. When Sections 26, 27 and 4 are read together, there is a clear path to the establishment of this level of government in the district, specifically for the Motu Koitabu. Although the Motu Koitabu are spread throughout the district, they are indeed entitled to a single

LLG under Section 27(1A) of the New Organic Law. (The powers of the existing Motu Koitabu Council are restricted by the NCDC which must approve all the council's activities).

## **CONCLUSION**

It is apparent that the Motu Koitabu need an LLG of their own, to manage and run the affairs of the Motu Koitabu in the NCD. It has also been suggested that the Motu Koitabu need a development authority. Such a structure, however, is very loose and lacks substantive powers and resources. An LLG on the other hand is guaranteed under the New Organic Law and its powers and functions are clearly stated in the law. It is also entitled to secured funding and can determine development plans best suited to its own people.

A number of approaches can be utilized in this process. First, the Motu Koitabu could request an amendment to enable the New Organic Law to apply to the NCD specifically for the Motu Koitabu people. Second, the Organic Law could be assessed to determine whether it discriminates against the Motu Koitabu, and appropriate follow-up action

taken. Third, the NCDC Act could be reviewed to ascertain whether it properly serves the needs of the Motu Koitabu Council.

The strategies set out above are only suggestions and need to be further developed. Whichever strategy is adopted, the relevant people and state institutions at the political level will have to be approached for support. It is clear that the current political and legal arrangements are not favourable to this group of people. The law and the general perception need to be challenged and changed to enable the Motu Koitabu to actively and meaningfully participate in the development of their home area, the NCD.

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# 3

## **Effects of recent development projects on the environment of the Motu Koitabu**

*by Haraka G. Gaudi*







## INTRODUCTION

The 1980s and 1990s have posed unprecedented social, economic, political and ecological changes globally and on the lives of individuals. While countries of the Western world have the technology and resources to absorb these drastic changes, other countries, like Papua New Guinea, struggle to come to terms with these changes, often by devising quick-fix remedies.

Among the most vulnerable groups in PNG are the coastal people of the seven Motu Koitabu villages residing in Port Moresby, the nation's capital. The Motu Koitabu, numbering around 30,000 of the city's 250,000 people, are the traditional owners of the land where the city of Port Moresby is situated. The city contains a cross-section of people from all the provinces in the country and the world over. The problems encountered by the local people are related to rapid urbanization and limited space. Current development projects, those in the pipeline and those planned, will have serious social and environmental impacts on the lives of the Motu Koitabu people. These projects include the Poreporena Freeway, the Kanudi Diesel Station, the Napa Napa Oil Refinery, the Motukea island development project and the proposed relocation of the Port Moresby port facilities.



## DEVELOPMENT PROJECTS: IMPACTS AND RECOMMENDATIONS

Recent development and urbanization projects have caused ecological and social problems for the people in the city and surrounding villages. Attempts by the government and other relevant authorities to solve these problems have been piecemeal. This paper attempts to present a comprehensive overview of the environmental degradation and recommends mitigation measures. (Additional background material relating to social profiles of three of the Motu Koitabu villages is included in Appendix 5.)

### I. Depletion of mangroves

In past years, mangroves were used for house and fence construction; however, the villagers controlled their exploitation at a sustainable level. Terrestrial forest timber sources provided the bulk of the building materials, and mangroves were used

Rubbish brought in by the tide, Hanuabada village

only for the posts of houses built on stilts over the sea, as the mangrove wood withstands the sea and does not rot quickly. Smaller mangrove species were used as fencing for coastal food gardens. In recent times, barbed wire or 44 gallon petrol drums have been placed between the mangrove sticks to keep pigs and human trespassers away from the cassava and banana products in the gardens.

**Firewood for sale near Baruni village**



emerging everywhere and the city administrators, as well as the national government, were faced with the difficult task of providing proper accommodation for the flood of migrants moving into Port Moresby City.

The Motu Koitabu used to use gum trees for firewood. When squatters moved onto their traditional land, the Motu Koitabu people felt threatened by the new migrants and were forced to look elsewhere for their firewood. Adding to their fears of the new arrivals were incidents of rape of local women in their food gardens or on their way to collect firewood. The general breakdown of law and order and the increase in crime in Port Moresby forced the people, particularly from Baruni village, to look to mangroves as an alternative source of firewood. The demand for firewood grew, as it was a cheaper energy source than electricity, and city residents began to go to the villages to buy firewood. As the demand increased, the villagers discovered that they could make a living selling mangroves as firewood. The end result was the depletion of the mangroves and a resulting imbalance in the marine food chain.

The consequences are severe and unprecedented. The over-cut areas around Baruni village and the bay within the Fairfax Harbour area are now mud patches. The marine life that once abounded is now completely depleted. Crustaceans as well as the spawning areas of fish have also disappeared, and the shoreline is now more vulnerable to coastal erosion.

Some villagers use mangrove patches as their toilets. They have become victims of their own actions in that the secluded areas that the mangroves used to provide are no longer there and they now have to go long distances to answer nature's call. This, in itself, is an opportune time to introduce more hygienic methods of sewage disposal.

Migrants have brought other damaging practices to the mangroves, such as the use of spades and shovels to dig through mangrove burrows where mud crabs live. The wise practice used by the author's late mother and her female colleagues was to use two sticks to entice the mud crabs to bite while poking the sticks into the mangrove burrows.



**Depleted mangrove area near Baruni village**

On 16 September 1975, PNG gained independence from Australia and people increasingly came into Port Moresby for a share of the wealth and opportunities that this new nation had to offer. The rapid urbanization during the 1970s and 1980s was unprecedented in PNG. Squatter settlements began

Once located, the crabs were led out of the burrows. During low tides the women knew which burrows were occupied by looking for print marks on the mud. They only probed burrows with signs of life and left the others. Indiscriminate destruction of the mud crab's habitat is another example of human negligence and lack of respect for the environment.

Mangroves are protected by legislation under the Forestry Act 1991 and the Conservation Areas Act. Considerable work and education is required to change people's unwise practices and attitudes.

Another issue related to the depletion of mangroves is the felling of gum trees. While the Goilala squatters at Kade settlement and around the Baruni Dump area have contributed to the over-cutting of gum trees on the hilltops and slopes, village people are also responsible. The commercialization of firewood has forced the squatters as well as some village people to fell entire live trees. In the past, village people used long bamboo poles with hooks at the end to identify, isolate and hook down dead limbs of live trees for firewood; whole trees were only felled if they were dead. Today's unwise practices include debarking of live trees by uncaring individuals. One consequence of these unwise practices is soil erosion.

### **Recommendations**

- An educational approach is proposed to inform the developers and the local users about the damage they are causing to the environment. If this fails, then enforcement of legislation, under the Forestry Act 1991 and/or the Conservation Areas Act, will be necessary by declaring mangroves and gum trees endangered species.
- The enforcement of these laws could be the responsibility of the agencies stipulated in the law. The National Capital District Commission, as the municipal authority, could be assisted by the village courts to enforce this legislation at the village and settlement levels.
- Coastal rangers attached to the NCDC should be appointed to stop unwise practices such as using spades and shovels on the crab burrows in the mangroves.

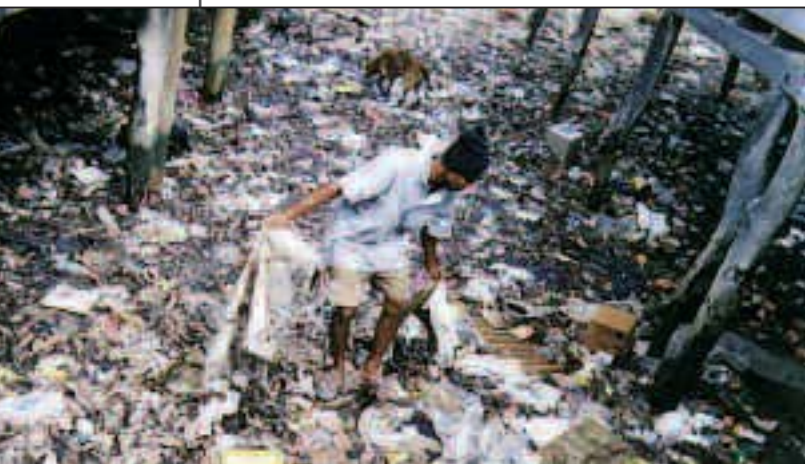
## **2. Baruni Dump**

This dump area has contributed to increased social and environmental problems for the traditional landowners. The dump opened in the early 1970s and was one of the two locations for city garbage disposal. The other location, at Six Mile in the southeast of Port Moresby City, was closed permanently in 1997 because it had exceeded its carrying capacity. Upon the closure of the Six Mile Dump, squatters, mainly from the Goilala area in Central Province, moved to the Baruni Dump. With the new arrivals there was an increase in criminal activities. The relationship between the Motu Koitabu villagers and the settlers is currently at an all time low. Drunken brawls and fights are now common among the new settlers and the traditional landowners. The settlers scavenge on the garbage for their daily living. People are prone to disease since they either live in shacks or on the dirt under empty petrol drums.

The environmental problems posed by the dump are now emerging. In an incident in the late 1970s a number of young men from Hanuabada died from drinking poison found in a drum container in the dump. They mistook the poison for methylated spirits. There are many poisonous industrial liquid wastes that are dumped in the area, together with ordinary garbage from the city residents. The site does not comply with the Environmental Contaminants Acts 1978, nor is the dump assessed under the Environmental Planning Act 1978.

Air pollution from the dump is now quite visible. Villagers from Baruni complain about the smog that drifts from the dump area and hovers above the village and into Kanudi Valley. This problem will be worsened by the addition of emissions from the Kanudi Diesel Power Station, which may cause an increase in the number of respiratory and other diseases. The cancer rate in Baruni village is already very high. Many people, including the author's mother, have died from cancer, although we cannot at this stage establish if these types of





**Above:**  
The Baruni  
Dump in  
2000, now  
permanently  
closed

**Below:**  
Village  
youth show-  
ing garbage  
build-up in  
Hanuabada

cancer are directly related to the emissions of the rubbish dump.

The incidence of birth defects, i.e. still-born babies, miscarriages and various forms of deformity, is already very high in Baruni village and Kade, and may be higher still near the Baruni Dump. The problems can be compared to those of the squatters residing around the Six Mile Dump, where the effects of years of exposure to the dump site are already evident. A systematic and quantitative study is needed to determine the health status of villagers and squatters in Baruni village and the dump area.

Another social consequence of the Baruni Dump is the marijuana or cannabis trade. PNG's hybrid marijuana nicknamed 'PNG gold' has already hit the east and west coasts of the United States and is very strong compared to other forms of cannabis.

Sadly, there are now drug addicts in Baruni village as well as other Motu Koitabu villages. It is alleged that some dealers have infiltrated Badihagwa High School as well as the youth community of Hanuabada. These once very active and productive members of society are now little better than 'vegetables', with no notion of what is right or wrong.

The Baruni Dump, which at the time of the summit was under temporary closure, has now been permanently closed because it had far exceeded its carrying capacity. Cutting down and selling of gum trees is still a problem at the Baruni Dump; however, the serious problems of scavenging has ceased with the closure of the dump. A new site has been opened close to the old Six Mile Dump along the Magi Highway. The new site is on customary Motu Koitabu land belonging to the Korobosea people.

### **Recommendation**

- The national government and the NCDC should provide land and finance for a new, state-of-the-art solid waste facility at another location.

### **3. Garbage build-up**

Another disturbing problem is the accumulation of general garbage on the shoreline, in the mangroves and under houses built on stilts. Added to this is the accumulation of raw sewage from the villages and city residents.

The villages of Pari, Vabukori, Hanuabada, Elevala, Tatana and the migrant Wanigela settlement at Koki are the main contributors of garbage and raw sewage, as their houses are built on stilts over the sea. It is not uncommon for children, in particular, to be seen swimming in a sea full of rubbish and human waste. This researcher has witnessed areas where one can stand knee deep in raw sewage that has accumulated on mud patches under the houses built over the sea. The most disturbing fact is that people still catch fish for human consumption under the houses. During low tide the smell from under the houses is unbearable. Since the houses are clustered together, ventilation is a problem and

there is a constant threat to the general health of the people. The worst time of the year for the villages is between November and January when the winds are often calm.

People in Hanuabada are now complaining about the change in colour of the sea almost on a daily basis. This is the result of bacterial build-up from the daily deposition of raw sewage from the village. Tidal processes are insufficient to flush out the raw sewage, which settles on the sand and mud patches.

The Taurama area near Pari village is renowned for a famous folktale where a woman gave birth, in the mangroves, to five fishes ('kidukidu' or tuna). The woman would go to the mangroves every morning and bang two sticks together, which was a signal that it was feeding time. In the meantime her husband was getting impatient that he had not seen his wife's baby. Following her one morning he saw what she was doing. He imitated her act and captured one of the fish, which he immediately killed. When the wife found out, she gathered her remaining children (fish) and told them to go out to sea and only to come in to spawn. According to folklore, from that day onwards the people of Pari village observed very strict rituals in order to catch tuna at Taurama.

According to a Professor of Medicine at UPNG, Isi Kevau of Pari village, the cutting down of mangroves as well as the accumulation of rubbish in the Taurama area has contributed to the disappearance of tuna, which used to appear at certain times of the year to spawn. The observance of the tuna rituals has now been lost forever.

The northern shoreline of Pari village is now clogged with rubbish build-up from the village itself, a result of years of continuous dumping of non-degradable wastes like plastic bags, tin cans, tyres and vehicle body parts. This area was once a natural flushing point where the current would carry rubbish out to sea.

**Recommendations**

- The government should pass legislation banning the use of plastic bags in supermarkets and grocery stores in the whole city. Biodegradable



Article from *The National*, 27 September 1999: '300 turn up for beach clean-up'

bags should be reintroduced.

- A major clean-up campaign should be organized in the city's harbour and in the Motu Koitabu villages to remove all garbage in waterways, under the houses built on stilts and in the mangrove areas. People need to take responsibility for cleaning their own backyards.
- The initiative taken by Mr Jamie Graham, the former Acting City Administrator of NCDC, to clean up the coastal areas from Baruni to Taurama should be continued. This PNG Coastal Clean-up Campaign was conducted in conjunction with the International Coastal Clean-up organized by the Center for Marine Conservation in Washington on 25 September 1999.

**4. Damage to coral reefs at Hanuabada and other areas**

Hanuabada, which in the local Motu language means 'big village', is divided into four different administrative sections according to the Motu Koitabu Council boundaries. For the purposes of the church, the village is divided into Poreporena Lahara, Poreporena Laurabada, and Elevala, and accounts for up to half

of the Motu Koitabu population (around 15,000). The population is too large for the carrying capacity of the reef. Tramping or walking over the coral during low tide in search of fish and shellfish has damaged this fragile ecosystem.

This problem was further exacerbated by the construction of the Poreporena Freeway and the relocation of the Royal Papua Yacht Club. This resulted in the dumping of soil and rock and caused sedimentation stretching from the land near the Sir Hubert Murray Stadium.

Land has been further reclaimed near the village. The distance from the reclaimed land to the end of the village at Hohodae is only a few hundred metres. This land was expropriated by the national government for a K90 million cold storage facility project. This was a joint venture project between the NCDC, an Australian Townsville-based company, and Gidare Holding, a landowner company from the Tubumaga clan of Hanuabada. One of the conditions of this arrangement was to get landowners awarded legal title to the land.

‘The Cold Storage Facility will be a component of a multi-million kina harbour-side mariner and commercial complex, one of the biggest and most innovative developments in PNG in recent years. The complex is being developed by PNG-based Provex Pty Ltd, which deals in frozen foods. The complex would include a commercial cold store tuna export facility, warehouses, a ships chandlery, a supermarket, 38 town houses, a commercial bank, service stations, three high rise apartments, and a hotel’ (Post Courier, 4 April 1999, p. 20).

More information is required to determine the real benefits landowners will derive from the project. Present indications are that they will be minimal.

In the Fairfax Harbour area, and towards Baruni and Tatana, there is added pressure on the sea and surrounding mangrove and reef areas. At the Port Moresby Technical College, the sewage outlet is only a few metres from the shore. Nearby, Kanudi also has its sewage outlet flowing into the sea. People still fish in these areas and collect seashells for consumption.

Another threat to the area is over-exploitation of

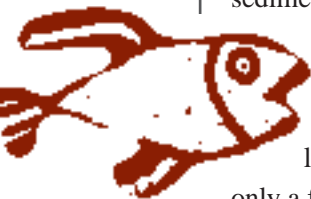
the marine resources. The city’s migrant population from settlements like Sabama, Horsecamp, Kaugere and Gabi, as well as persons from the Koitabu villages of Kilakila and Mahuru, come in great numbers during low tide and compete with local villagers for fish and other marine products.

Complaints have recently been levelled at the migrant populations for resorting to unconventional and ecologically unfriendly fishing practices, such as the use of poison roots (derris), which has led to indiscriminate killing of all species of marine life.

Another unwise practice is the depletion of various species of sea cucumbers in order to supply the lucrative Asian markets. When certain species are removed from the reefs, the ecosystem is changed and other species become defenceless. Harvesting sea cucumbers became widespread in the late 1970s and early 1980s. Species that once existed in great abundance since they were not consumed locally, are now extinct on the reefs around the harbour. Prices varied from K6 to K8 per kilo in the 1970s, while today people are more aware of the value of their products and some species can be sold at around K20 per kilo. This is still low considering restaurant prices in Hong Kong, Singapore and, in particular, Tokyo. The end result is that few species of sea cucumbers exist in the Fairfax Harbour area, and Motuans are now searching the outer reefs in shark-infested waters. Unfortunately, short-term monetary gains are seen as more rewarding than environmental conservation and personal safety.

### Recommendations

- Coastal rangers attached to the NCDC should be appointed to monitor fishing practices of both settlement people and local villagers to ensure that practices such as the use of poison roots are stopped.
- Village youths should be employed by NCDC as coastal rangers in a similar arrangement to the current city rangers.
- The village courts should be empowered to enforce the existing fisheries regulations (1994)



at the village level.

## 5. Damaging fishing practices

Another very damaging and destructive fishing practice is the use of dynamite. Most of the reefs in Fairfax Harbour have been dynamited at one time or another. While it takes decades for corals and reefs to form, in one split second dynamiting can completely decimate a coral reef and associated species.

The Fisheries Act (1994) bans dynamiting of fish in the waters of PNG. This legislation was passed primarily to protect the marine environment and also to protect the lives of people. However, people deliberately and blatantly break this law. Tatana village is renowned for having the highest number of violators using dynamite and home-made bombs for fishing.

Dynamite can also cause loss of life and limbs. There have been a number of dynamite and bomb-related deaths among Tatana fishermen. However, the victims were alleged to have died from heart attacks or natural causes. Fearing that police might investigate the causes of death, villagers bury the deceased quickly to ensure that no-one informs the police about the incidents. The recent death of Tatana's greatest fisherman, the late Veidiho Gaigo, was related to his use of dynamite. On his very last fishing trip, some informers from his own village told the police and surveillance was set up. After dynamiting fish near the shipwreck of Pruth, south of the Basilik Passage, and collecting his catch, Veidiho was allegedly ambushed at Lolorua Island. He died more than a week later.

A young man was also killed on New Year's Eve 1996 while welcoming the New Year with home-made bombs. However, despite this and other tragedies, Tatana people continue to use dynamite. People from Roku village and Daugo's Fisherman's Island and others in the Central Province also use this fishing method.

The source of the dynamite is uncertain, possibly it is stolen or bought cheaply through deals with people involved in blasting work in and around Port Moresby as well as in the Central Province,

and then smuggled into the villages.

Reefs are also destroyed by home-made bombs. The fishermen retrieve World War II bombs lying around Port Moresby and extract the gunpowder and inner elements to make their own bombs.

Foreign dealers in the sea cucumber trade have, over the years, befriended local fisherman, some of whom have been given dinghies and outboard motors, as well as SCUBA gear. A young man died in 1999 while SCUBA diving, because of negligence and ignorance about the need for diving safety techniques. In this tragic case, the young Tatana youth had just surfaced from the depths without decompression and died a most horrific and agonizing death. No investigation was conducted. Despite this diving death and a number of bomb-related deaths, the friendship between the foreign dealers and the local middlemen continues.

## Recommendations

- The coastal rangers attached to the NCDC should be provided with dinghies and outboard



Fishing competition, Hanuabada village

motors to patrol the Fairfax Harbour area and the outer reefs to ensure that the use of bombs and dynamite for fishing is stopped.

- Coastal rangers, village courts, the Maritime Division and the Police Department must work together to ensure that law-breakers are dealt with swiftly and firmly.

## 6. Disposal of city sewage

Sewage disposal for the city of Port Moresby became a major environmental concern in 1995 when, due to a power-shedding measure, raw sewage from the city could not be pumped into deep water. The problem was partly the result of uncontrolled waste disposal by the villagers and the migrant settlement of Koki and was compounded by the prolonged drought caused by the 'El Niño' effect. The PNG Electricity Commission (ELCOM) started power shedding due to the receding water levels at Sirinumu Dam, located 30 miles away on the Sogeri Plateau above the city. Sirinumu Dam, built in the late 1960s, is the only source of water for the more than 250,000 city residents, and is also the source of hydroelectric power for the city.

The capacity of the dam is insufficient for the rapidly increasing city population, which is expanding at 3.5% per annum. City planners anticipate that the population will soar to around half a million by year 2020. Therefore the authorities need to look at alternative sources of water and electricity to supplement the over-stressed Sirinumu source.

As a consequence of this power-shedding exercise, it was impossible to pump the raw sewerage into the sea off Paga Point. This resulted in the sewage build-up in the Fairfax Harbour areas as well as along the surrounding coastline. As a precautionary measure the municipal authority, the NCDC, through its Health Division, posted warning signs on the popular Ela Beach waterfront and picnic area warning city residents not to swim, fish or collect sea shells for human consumption because of the bacterial build-up. Despite these warnings, local villagers, fishermen and city residents, especially from the migrant settlements, continued these actions. The

problem was solved in late October 1998 with the installation of a larger, state-of-the art generator, which allowed for continued pumping of the raw sewage out to sea. It is not known at this stage if the sewage pumped out to sea can return to the shoreline.

## Recommendations

- Feasibility studies and land survey plans conducted by government and private sector agencies in the past need to be reactivated and consolidated into a master plan to tackle this most pressing problem in the city of Port Moresby.
- The migrant settlement of Koki, and the Motuan villages of Pari, Vabukori, Hanuabada and Tatana, need to be included in this master plan.

## 7. Kanudi Diesel Power Station

To relieve the Rouna Power Station that uses water from the Sirinumu Dam for hydroelectricity, the government commissioned a Korean company to finance and operate a private diesel power station at Kanudi Valley behind Baruni village. The K100 million power station was to be built and operated by the Korean firm with the understanding that ELCOM would assume ownership once the Koreans recouped costs. The Consortium of Korea Heavy Industries and Construction Company Limited (HANJUNG) and the Daewoo Corporation (DAEWOO), known as the HANJUNG- DAEWOO Consortium, formed a joint venture company, Hanjung Power Ltd (HPL), and signed and executed a power purchase agreement with ELCOM on 13 July 1996, under a 'build, own, operate and transfer' scheme. The 24 mw Kanudi Power Plant was officially opened by the Honourable Rabbie Namaliu, former Minister for Mining and Petroleum, on 1 April 1999 (*Post Courier*, April 1999).

Unfortunately, the Uaranu clan group from Baruni who were the traditional land-owners of the 6-hectare block on which the power station now stands were ill-advised and sold their land and heritage to the government of PNG for a low price. In the process, they have lost their land forever. Various clans who own land around the

power station are now claiming compensation from ELCOM for the use of their land for power pylons. Customary land was bulldozed to erect power pylons. It is also possible for the government to acquire land under the Compulsory Acquisitions Act.

The ecological effects of land clearing have yet to be assessed. When the power station was started up on a trial basis (15 November 1998), it became apparent that emissions will be a major environmental concern in the years to come. It is anticipated that when fully operational, the Kanudi Diesel Power Station will relieve pressure on the Rouna Hydroelectric Power Station. Water thus saved will then be available for the ever-increasing city population.

### Recommendations

- A quantitative study should be conducted to monitor the health of the residents of Kanudi Valley and Baruni, to determine the impacts of the emissions from the diesel power station. This may be the first project in PNG to contribute to causing acid rain. This study could be a joint research project by the staff and students of the chemistry and environmental science departments of the University of Papua New Guinea and the medical faculty at Taurama. ELCOM, the Department of Environment and Conservation, and the NCDC could assist with financing and overseeing of the project.

## 8. Dynamiting and land reclamation on Motukea Island

Motukea Island, located less than a one-minute dinghy ride from Tatana Island and less than three minutes from Baruni village, is a major ecological disaster. Plans for a private marina and a floating casino project were prepared in the early 1990s, after which an oil refinery was proposed. During that time, several persons from Tatana village made genuine ownership claims relating to Motukea Island.

However, Motukea Island had been awarded in 1989 to a landowner of mixed Australian and Tatana parentage through matrilineal heritage although, in



**Kanudi Diesel Power Station**

Motu Koitabu society, land claims through patrilineal heritage carry more weight. This landowner then sold his title to an Australian shipyard developer. In some cases, these former landowners and their relatives are employed in very junior positions such as security personnel and general labourers at the Motukea shipyard site.

Motukea Island is now a flattened landmass. Maybe the spirits of the traditional landowners would not even recognise that this was once their land and heritage. Land has been reclaimed east and west of the original island so that it now measures 70 hectares and the area is still expanding. It is believed that landfill from the construction of the Poreporena Freeway was used to reclaim land on Motukea.

‘Papua New Guinea will soon have the largest shipyard facility for repairing and maintaining ships in the southern hemisphere once the construction of Motukea is completed’ (*Post Courier*, 19 April 1999, p. 4). Stage one of the facility, was completed by July 1999, and cost K40 million. The economic potential and job creation benefits are large, but so too are the environmental and social consequences.

Daro Avei, from Boera village in the Central Province north of Port Moresby, suspects that the dynamiting of Motukea contributed to the disappearance of the ororobu (giant mullet) in the Fairfax Harbour area. Daro and his forefathers knew the fishing grounds around Gemo Island where they would cast their nets overnight and catch this prized fish. Since the first dynamite blast, he and his

people have never caught a single ororobu.

The reclaimed land extends over coral reefs and sea-grass beds, which were spawning grounds and habitat for a fish species known locally as beki. This species is usually harvested in great volume during the lowest tides of the year. This is the most accessible fish in the area and an important food source for the villagers. Fishing pressure is now increasing on the remaining sea-grass areas not yet directly affected by sedimentation.

The latest problem identified by the people as directly related to land reclamation is the build-up of waves and swells. The natural flow of the sea and currents has been altered significantly. Prior to land reclamation, the waves would break on the reefs, now the waves are hitting the reclaimed land. The currents have also changed, fishermen who cast their fishing nets claim that the nets twist and tangle in the strong currents. The volume of plastic caught in the nets is also increasing.

A new and unexplained phenomenon is the presence of sharks cruising along the sea wall at Baruni's lower village during very high tides. Sharks have also been sighted under houses in Hanuabada village. Baruni fishermen using flashlights for night diving have also complained of being chased by huge snakes in the sea while diving on the reefs near Motukea. Women collecting crabs in the mangroves have also complained of sighting an unusually large number of sea snakes east of Motukea. It is believed that the dynamiting and excavation of Motukea have contributed to these bizarre events. Motukea was believed to be the natural habitat of these sea snakes until the excavation began.

The people of Baruni believe that the supernatural world has been violated. In the Koitabu belief system, the 'Tabu' or supernatural beings that own the land and reside in caves or hollow parts of huge trees can change into any living form and harass people for having trespassed in their dwellings.

### **Recommendations**

- A full judicial review should be undertaken to determine the circumstances surrounding the awarding of the land titles to the parties concerned, to establish the legitimacy and legality

of the land deal.

- Legal advice should be sought regarding suspected breaches and violations of existing PNG laws, including the Fisheries Act (1994) and various conservation acts. It is also believed that the development of Motukea is unconstitutional and breaches the Organic Law on Provincial Government and Local-Level Government, particularly Subdivision E (Benefits of Natural Resources), Section 98, and Division 3 (Control of Natural Resources), Sections 115 and 116.

### **9. Napa Napa Oil Refinery**

The Napa Napa Oil Refinery was approved by the former Skate-Nali Government for the Motukea site. The American developers, Inter-Oil, had opted for a floating oil refinery utilizing refurbished or second-hand equipment from dismantled refineries elsewhere in the world. The use of refurbished equipment was contrary to the PNG Government's policy on using only brand new state-of-the-art technology. However, on the basis of advice from the American developers, the government agreed to the use of refurbished equipment.

Furthermore, despite government policy regarding environmental and social impact studies, no independent study has been conducted. (There has been considerable debate on the 'Wise Coastal Practices for Sustainable Human Development' forum on the need for clear and transparent environmental impact assessment procedures in PNG, see Appendix 4.)

In a public relations move, the developers, Inter-Oil, through the local newspaper, the *Post Courier* (Monday, 9 November 1998, p. 8), informed people in the villages near the project site that 'the proposed refinery would not be dangerous to the environment.' School children and the community would be involved in an environmentally friendly campaign. Trees and flowers would be planted and windbreaks erected to make it an attractive picnic area.

Another concern is the threat of an oil spill should an oil tanker run aground on one of the many reefs in the Fairfax Harbour area. Napa Napa, located on the other side of Fairfax Harbour, is closer to the Basilik Passage, which is the only inlet of sea current to the

harbour and bay areas. A study commissioned by the Harbours Board (Port Authority) some years ago, using dye studies, confirmed that the Basilik Passage is the only inlet and outlet of sea current during high and low tides. In the event of an oil spill from the refinery, the whole harbour area stretching westwards to Porebada and Boera, and eastwards to Pari and Taurama would be susceptible to a major environmental disaster, which would be further compounded should the oil catch fire.

An oil spill was experienced in Gabi village of Hanuabada early in 1999 after a storage tank leaked at the nearby Shell Company depot. Oil spilled into the drainage system and spread under the houses built on stilts. It took the Shell Company several days to clean up the area; and the people from Gabi had first-hand experience of the potential dangers of an oil spill.

It is common practice for oil tankers to pump out the remaining oil residue after discharging their liquid cargoes in various ports and oil refineries. Once operational, crude oil will be shipped in from the neighbouring Gulf Province to the Napa Napa Oil Refinery. After discharging oil at the refinery, the possibility that tankers might pump out the residual oil before refilling in the Gulf Province could lead to oil being washed ashore.

### **Recommendations**

- Because of the vulnerability of the oil industry and its potential harm to the environment, various government agencies, including the Department of Environment and Conservation, the Fisheries Authority, the Harbours Board and the NCDC, should prepare strict policy guidelines and strategies and ensure they are implemented.
- Legal advice should be sought to determine if this project satisfies environmental impact assessment standards that, by law, must be adhered to prior to approval of any development project of this magnitude and nature.

### **10. Relocation of port facilities**

After the completion of the Poreporena Freeway, problems arose that had been overlooked in the planning stages. Maintenance costs would be very high if

the vehicles from the Port Moresby wharf used the freeway frequently; in addition, there would be congestion at the harbour front with warehouses being built, as well as the relocation of the Royal Papua Yacht Club. It was therefore suggested that to ease the pressure on the freeway, the main port facilities be moved elsewhere within the Fairfax Harbour area. The existing wharf could be used to accommodate tourist boats. At the end of October 1998, the Port Authority and PNG Harbours Board called for tenders for feasibility studies to identify alternative sites for the main industrial wharf.

It was announced that the wharf might be moved to Napa Napa. The current freeway will be extended behind Baruni village all the way around the bay to Napa Napa. Near Baruni the road will link up with Gerehu industrial area so that heavy vehicles can transport their cargoes from the new port facility without going onto the Poreporena Freeway. This is in line with the city development plan up to year 2005.

An earlier proposal identified the southern tip of Tatana Island as a natural deepwater area ideal for a wharf. If this proposal is revived, the immediate question is where to relocate Tatana villagers? There will be a lot of excavation work using dynamite like at Motukea. Land reclamation, necessary for the wharf and drydock areas, will completely change the southern part of Tatana village. The sedimentation and dynamiting will require the whole population of Tatana to be relocated. Funding for this will be the responsibility of the Harbours Board, the Government of Papua New Guinea and the developers. In August 1998, Tatana

**Royal Papua Yacht Club and nearby land reclamation**



village rejoiced in the opening of their K250,000 modern church building. The question of relocation is complex since the villagers are sea-going people.

These and other questions need to be addressed before the various government authorities decide where the port facilities will be relocated. Since people's livelihoods will be directly affected, it is only fair to make them aware of the proposed projects, the likely consequences as well as the choices to be made. It must be a collective act on the part of the villagers of Baruni and Tatana to make informed decisions instead of repeating the same mistakes of Motukea, where one individual signed away the entire heritage of future generations for personal gain.

### **Recommendations**

- If Tatana Island has been chosen as the site for the relocation of the wharf, then two options are open for consideration by all involved, although both will cause considerable social disruption:
  - The whole village of Tatana should be relocated to a site near the sea.
  - Only those villagers who want to move to a new village site should be relocated. This has to be anticipated since some villagers may refuse to move.
- Legal advice should be sought to determine if this project satisfies the environmental and social impact assessment requirements.

### **DISCUSSION**

This paper has identified the ecological and social problems experienced by the Motu Koitabu people, squatter settlers and various settlement people residing on Motu Koitabu land. The central issue in all the development projects relates to land ownership, and the participation of landowners in major development projects. As described in the accompanying box, land in PNG is closely related to culture and heritage, identity and uniqueness.

Village people are not well informed about what is happening to their immediate environment. The legitimate authorities should assist the local people to understand and address these prob-

lems. The Motu Koitabu people need to be consulted and awareness campaigns conducted to enable them to make informed decisions on developments that will ultimately have an impact on their lives. There needs to be firm commitment by everyone.

On one hand, the government is saying, 'in any development project, environmental conservation and safety standards will be adhered to at all costs.' On the other hand, the developers are saying that their projects are 'environment-friendly'.

Careful long-term planning, together with a comprehensive analysis of issues and a proper consultative approach is needed to address these problems.

### **CONCLUSIONS AND RECOMMENDATIONS**

Since the traditional landowners and the rest of the Motu Koitabu people have not benefited from the major development projects discussed in this paper, it is strongly recommended that a Motu Koitabu Development Authority, together with a local-level government, be set up as a matter of urgency. This organization should be similar to the other organizations established in the country by the government as vehicles for landowners to benefit economically from resource projects implemented within their areas.

The government's revenue from major development projects in the NCD could help finance this authority. A trust fund should be created and used for business activities and investments. Social welfare services like health clinics, schools, and law and order in the Motu Koitabu villages could also be financed from these funds.

The authority could be run by a board of directors comprising prominent Motu Koitabu sons and daughters, with a well-equipped and permanent secretariat.

## Cultural value of land: a personal view

Land to Papua New Guineans, and to many other native people of the world including the North American Indians and the Inuit (Eskimos), means our identity, culture, uniqueness and heritage. To us, the sea, air, birds, flowers, trees, fish and reefs all represent our cosmos and our universe. We refer to 'mother earth' as the provider. We are but temporary tenants who live off what she provides to sustain us. What remains is for future generations. We believe that everything on the surface of the land, in the sea and under the ground is ours.

By law in PNG, any mineral and petroleum resources six feet below the surface belongs to the State. This law was carried over from pre-independence times. In PNG, people have a hard time understanding this law because we believe that everything from where one stands down to the other side of planet earth (as we now know it) belongs to us. We believe therefore that our 'birth right' to land and sea cannot be simply replaced by a 'legal right' sold to foreign investors who are only interested in our trees, minerals, fish, etc., and not in listening to and empowering our people. As Bishop Leslie Boseto, a senior citizen and cleric, now turned politician (as foreign minister of the neighbouring Solomon Islands) said in his address to a theology conference in Suva, Fiji in 1994:

***'Resources in the Pacific are enough for everyone's needs but not enough for everyone's***

Pacific resources in the land and sea are like a big Garden of Eden. Pacific trees, gold, copper, nickel etc. are our God-given blessing. Our Garden of Eden in the Pacific should not be spoiled by 'apple' (money) and 'snake' (greed).

Resource developers and investors do not share the same sentiments we have towards the land. Their interest is to exploit our resources in the shortest possible time and to move on. What will happen to the big holes they dig at the mine sites after the minerals are extracted? What of the rivers they pollute and the erosion caused by the mass felling of our trees? Who will represent our vulnerable, uneducated, powerless landowners and fight for their rightful entitlements in these economic ventures or stop developers destroying the environment – especially when politicians argue that we need the dollars to develop the country. So don't stop progress!

Papua New Guinea is unique in that, despite our colonial heritage, 97% of the total land mass still belongs to the people (i.e. customary or traditional landowners); 85% of the total population of PNG (around 4.5 million) still reside in the rural areas. Only 3% of the land – urban towns and cities – belongs to the government where 15 % of the population resides. The disturbing fact here is that the urban dwellers (15%) enjoy most of the national wealth while the majority rural dwellers (85%) has access to little of the nation's wealth.

Land is our identity in the sense that the land, e.g. from this riverbank to that mountain ridge down to that beach, belonged to my clan X. We would be identified as the group who own that piece of land. Our territorial boundary was known to others in adjoining land areas and that signified our cultural boundary and heritage. Because my ancestors were hunters and gatherers while their neighbours, the Motuans, were sea-going fishermen, my people were unique in their association with the land. Each group was given the land and sea to cultivate and to take care of, in the same way they were given their own lives. We therefore coexisted with the land, forests and the sea that provided our life's sustainability and sustenance. Our land and sea are us, and we are them. This rather unique attachment to the land is almost religious and emotional – when our trees are cut down, big holes are dug up, and the rivers are polluted – we feel the same pain that our land feels.



# 4

## **Decentralization and the impact of reforms on Motu Koitabu villages**

*by Dorke De Gedare*







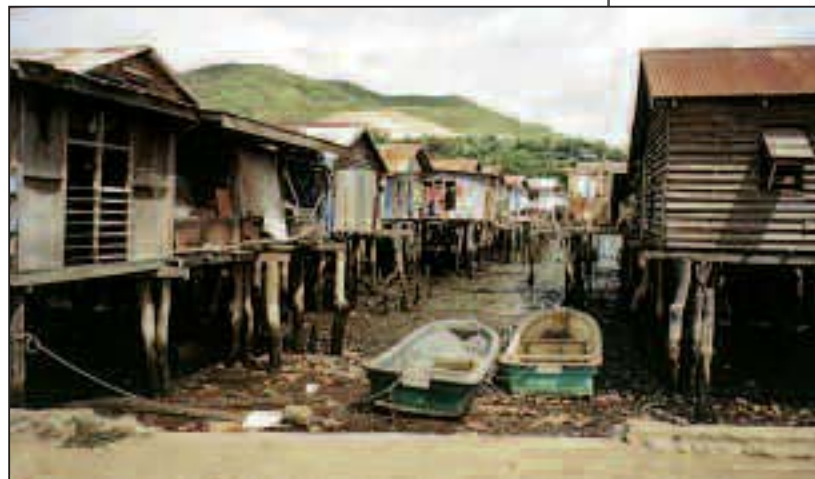
## INTRODUCTION

Socio-economic and political developments in the National Capital District have not addressed successfully the welfare of the traditional landowners. The participation of the Motu Kaitabu in the development process is negligible. The Motu Kaitabu have been disenfranchised from taking a meaningful role in the socio-economic development of the NCD.

This paper focuses on the participation and involvement of the Motu Kaitabu in the political process in the NCD. Current arrangements for political participation by the Motu Kaitabu have given them very limited power in the decision-making process.

The Motu Kaitabu inhabit eight village locations within the NCD. The villages of Baruni, Tatana and Hanuabada (comprising Elevala and Poreporena) are located within the Moresby North West Electorate. Three villages, Vabukori, Kilakila and Pari, are within the Moresby South Electorate, while Korobosea is in the Moresby North East Electorate. The approximate population of the Motu Kaitabu is around 30,000, of which about 15,000 live in Hanuabada.

Access to basic healthcare, education and shelter is sufficient for all. However, the villages of Baruni, Tatana and Hanuabada had no piped water for a long time, and although water has been connected to Hanuabada, both Tatana and Baruni continue to suffer from the lack of piped water.



Dinghies berthed between clan (Idahu) boundaries at low tide, Elevala village

## EXISTING POLITICAL FRAMEWORK

### 1. The Motu Kaitabu Council

The Motu Kaitabu Council owes its establishment to the National Capital District Commission (Amendment) Act 1992. The amendment was made to Part VIII by inserting a new Part VIIIA establishing the Motu Kaitabu Council, and came two years after the NCD Act was passed.

### 2. Membership of the Motu Kaitabu Council

The Motu Kaitabu living within the geographical limits of the NCD elect 10 members in a normal election process supervised by the Electoral Commission. The membership is confined to ethnic Motu Kaitabu people, and excludes those who are resident in the villages as a result of adoption, migration and/or marriage.

In the last election, however, two councillors of mixed parentage were elected. This has caused controversy. The court ruled that any non-Motu Kaitabu

could be nominated for the Motu Koitabu Council elections if they were domiciled within the designated Motu Koitabu areas. This decision, in my view, undermines the struggle to make the Motu Koitabu voice heard. The non-Motu Koitabu population in the NCD already has a strong voice and their interests are well represented within the NCDC.

### **3. Powers and functions of the Motu Koitabu Council**

The powers and functions of the council are detailed in the 1995 amendments to Sections 17A and 40B of the NCDC Act. Section 17A deals with the powers and functions to be delegated by the commission. A written directive from the responsible minister to the commission may delegate:

- a) 'to the Council, such of the functions and the powers of the Commission as are specified in the direction in relation to Motu Koitabu areas or such part of the Motu Koitabu areas; and
- b) to a local-level government, such of the functions and powers of the Commission as are specified in the direction in relation to the local-level government area or such part of the local-level government area'.

The quoted section suggests that the council's powers and functions are actually determined by the minister rather than by the NCDC. The NCDC Act is very general on the precise aspects of the powers and functions it is supposed to delegate to the council. This arrangement could possibly lead to abuse of the process. Further to Section 17A, additional powers and functions have been identified with the insertion of a new Section 40B. These powers are:

- a) to manage, control and administer the Motu Koitabu areas; and
- b) subject to the approval of the Commission, to perform such other powers and functions in accordance with law.

Again, the reference to the powers and functions of the council is general and vague. Section 40F sets out additional powers and functions to those in 17A. The Motu Koitabu Council:

- a) shall be responsible, within its area, for the provision and maintenance of such basic services

and community activities as are prescribed by the regulations; and

- b) shall manage, control and administer the local-level government area; and
- c) subject to the approval of the Commission, shall perform such other powers and functions in accordance with law.

The amendment of the NCDC Act 1995, by inserting Part VIII B (40C), indicates that a Motu Koitabu Council shall be established and shall operate within a defined geographic boundary. Section 40C explicitly indicates that an LLG should be established within the boundaries of an open electorate. In the case of the Motu Koitabu Council, establishing a council within one open electorate is difficult because the Motu Koitabu villages are geographically located within three open electorates. These open electorates are Moresby North West (covering Baruni, Tatana and Hanuabada villages), Moresby South (comprising Vabukori, Kilakila, Pari) and Moresby North East (Korobosea village). If the Motu Koitabu Council is to operate within an open electorate, it would be logical to establish it in the Moresby North West electorate because the bulk of the population (about 20,000) reside there. This would, however, disenfranchise the other Motu Koitabu villagers in the Moresby South and North East electorates.

### **4. Area of operations of the Motu Koitabu Council**

The 1992 amendment to the NCDC Act in subsection 5 identified areas of operations by the council, specifically:

'The Council shall be responsible, within the Motu Koitabu areas, for the provision and maintenance of such basic services, community activities, education and health as the Minister directs.'

This enables the Motu Koitabu Council to operate within the three open electorates. However, this does not necessarily provide the council with a precise basis to perform its legitimate functions, and does not clearly identify the basic services that the council is required to undertake and manage. It is, nevertheless, quite clear from this section, that the council was not necessarily intended to be

autonomous from the NCDC, but rather subordinate to it. That is why the council may only carry out functions that are directed by the minister, and with the assistance provided by the NCDC. This assistance is, however, confined to the successful operation of the Tabudubu Pty Ltd, a company established by the Motu Koitabu Interim Assembly.

### **5. Motu Koitabu membership in the NCDC**

The Motu Koitabu membership in the NCDC has gradually declined over the years. The NCDC Act of 1990 provides for Motu Koitabu representation of 10 out of a possible 20. The amendment in 1992 reduced Motu Koitabu representation to three out of a possible 16, and the 1995 amendment provides for only two Motu Koitabu representatives out of a possible total of 33. Even if the chairperson of the council becomes the deputy governor of the NCD, this steady reduction of representation, in my view, suggests that Motu Koitabu interests and welfare are being subordinated to the non-Motu Koitabu populace's interests.

As a result, the council would become no more than window-dressing with no actual ability to take care of the interests of the Motu Koitabu people in the NCD. Effectively, under the current arrangement, the council has no real power and therefore the council cannot embark upon any real programme.

### **6. Funding for the Motu Koitabu Council**

Funding for the Motu Koitabu Council comes from two sources. The first source of funds is money collected by the NCDC through taxes and grants from the national government. These funds and their level are provided on the direction of the minister to the commission as per Section 40F(3) (Amendment 1995). The second source of funds for operations comes from the council-owned investment arm Tabudubu Pty Ltd. At the moment, however, there is a lot of mystery surrounding this entity.

Prior to 1992, revenue for the Motu Koitabu Council was directly paid through a derivation grant by the national government. This grant was based on K12 per head and amounted annually to

about K200,000. The grant was used to operate and manage the council offices and very little was used in development and/or investments. All socio-economic and other projects were funded by the then National Capital District Interim Commission. There are suggestions that villagers benefited more during this period than now.

After 1992, the Motu Koitabu negotiated with the NCDC and new financial arrangements were introduced. The arrangement was that the NCD would provide as a direct grant about K1.5 million per annum for the council's operations. The amounts of total grants have fluctuated. Though the grants are intended for the operations of the council and projects within the villages, a substantial amount was used for the services that the NCDC already provides, e.g. village cleaning. The money should really be used for activities, especially capital investment, which will bring financial rewards and improved health and welfare to the Motu Koitabu villagers.

Legislative functions can only be exercised by the council under delegation from the minister or the NCDC. However, with diverging political interest between non-Motu Koitabu and Motu Koitabu peoples, political expediency is likely to prevail.

The Motu Koitabu Council is beholden to the NCDC for funding. The council is therefore less likely to be aggressive in presenting the people's interests for fear of being penalized by the NCDC. This arrangement implicitly restrains the Motu Koitabu Council from exercising its delegated functions and legislative powers.

As the council does not have the administrative machinery to collect the revenue to which it is entitled, it has to rely on the NCDC.

### **MOTU KOITABU AND THE REFORMS OF 1995**

In 1995, the New Organic Law on Provincial and Local-Level Governments was passed in parliament. The new law repealed the previous Organic Law on Provincial Government. The fundamental reason for the introduction of the new law was the belief that resources and services were not getting to the village level. An additional assumption was

that the reforms would increase the participation of villagers in the planning and decision-making process. This was not so under the existing arrangements.

At the outset, it should be made clear that Bougainville and the NCD were excluded from the reforms, therefore they continue to operate under the regime of the old Organic Law on Provincial Governments.<sup>2</sup> This means by extension that the Motu Koitabu Council also continues to operate under the old NCDC Act until such time as the 1995 reforms are extended to the NCD.

Under the New Organic Law, the number of LLGs shall not exceed three in one open electorate in rural areas unless the responsible minister recommends additional LLGs to be established. In the urban areas, the law provides for one LLG in each district. The only option is to convince the responsible minister to see the need for the establishment of a Motu Koitabu LLG under some arrangement agreeable to both parties. Any such arrangement should provide for real powers.

### **BENEFITS OF THE 1995 REFORMS**

Politically, if the Motu Koitabu areas are established as an LLG under the current reforms, it will have powers and functions, as provided for in the New Organic Law on Provincial Government and Local-Level Governments, to legislate on matters relating to those under Section 44 'Law-making Powers of the Local-Level Governments'. In the NCD though, arrangements and/or agreements will have to be negotiated and agreed upon, as to how these are to be shared between the NCDC (or its provincial equivalent) and the Motu Koitabu Council (or LLG).

The attraction for Motu Koitabu people in having their own LLG in Port Moresby is that their representatives will have a direct bearing on the management of their own affairs. Decisions on planning and development issues within their constituencies would have to be agreed through the LLG before

implementation.

Under the local-level government reforms, a Motu Koitabu LLG will be entitled to administrative support grants, development grants, town and urban service grants and economic grants. All these grants are guaranteed annually by the national government. The LLG will also be entitled to collect fees and taxes from a number of additional revenue sources.

### **CONCLUSIONS**

There are several options through which the Motu Koitabu people could be represented so their voices can be clearly heard:

1. The establishment of a Motu Koitabu LLG. This can be achieved by changing the status of the Motu Koitabu Council to an LLG. This will have to be negotiated with the responsible minister as he has the authority to recommend the establishment of an additional LLG. This would allow the Motu Koitabu people to fully participate in the development of NCD, especially within their area of responsibility, and give them access to benefits (especially finance) provided for under the 1995 reform laws.
2. The establishment of a new electorate exclusively for Motu Koitabu representation in the national parliament.
3. The appointment, without elections, of a member to represent the Motu Koitabu in the national parliament.
4. The establishment of a Motu Koitabu Development Authority. This would be responsible for all Motu Koitabu investment and the provision of socio-economic services such as health, sanitation, water and education. The authority would be funded through taxes and royalties from the development of natural resources.

The legitimate desire of the Motu Koitabu for proper representation should be adopted before the NCDC Chairman and the Minister for Provincial and Local-Level Governments. The timing is now right for this request to have a sympathetic hearing.

<sup>2</sup> Since the summit in 1999, Bougainville (North Solomons Province) has adopted the New Organic Law.

# 5

## **Education and the Motu Koitabu society**

*by Lady Carol Kidu, MP*







**T**here are many urgent issues concerning the future of traditional landowners in all urban areas that must be addressed in the next five years or it will be too late. I have written to the Motu Koitabu Council on some issues and am genuine in my desire to help at the national level. As a mother and grandmother of Motu Koitabu children, I genuinely care about the future of the Motu Koitabu people.

I have asked for a select Parliamentary Committee on Urbanization and Social Development to be established with myself as the Chairperson. This would be an effective way to address some of the urgent problems facing landowners in urban areas at a national level. If this happens, I hope that the Motu Koitabu Council will work closely with me to establish policies that will benefit not only the Motu Koitabu people, but all the people of PNG.

While researching this paper, one thing that became very apparent was the lack of information on education specific to the Motu Koitabu. This also is undoubtedly true for most ethnic groups in the nation, and it is something that needs to be addressed. If we are to comprehend fully the present day issues and problems concerning education and the Motu Koitabu then we need to collect and analyse data as a basis for planning strategies to address the problems. We need quantitative data such as enrolment and retention rates at varying levels of education, literacy rates, tracer studies of upper secondary and tertiary students, and also qualitative data to assess changing attitudes, perceived needs, constraining factors. This



**Children playing at Hanuabada village**

could be addressed in partnership with the council and the NCDC Education Committee.

Every human society has its own system to prepare their young to move into adulthood and acquire the knowledge and skills that they need to survive. Over the years, traditional education has been mostly informal representing true life-long learning by example. In some areas more formal types of instruction would occur particularly for specific knowledge or skills that may have been the property of a particular person or group.

In the traditional situation, the village community was the classroom, the teachers were the elders, both male and female, and the main medium of instruction was by doing. Theory was taught mainly through legends and stories. The first step in this education was the introduction of self-discipline or 'helaga'. Self-discipline is also the first step in Western education. The Motu Koitabu society had a very functional education system that served their needs at a particular time. But times have now changed.

'Vaigana', the Motu Koitabu hunting ground, has been transformed into a 'concrete jungle' of government offices. There are no Hiri<sup>3</sup> or Tabu ceremonies except as show pieces during Hiri Maole (the Hiri Cultural Festival). Our villages are now an integral part of the cash economy and our children must acquire new skills to survive and prosper in this changed environment. This is not going to be easy because our children in the NCD are now facing open competition with children from other parts of the nation, whereas children from Tubusereia, Boera or Porebada and Motu Koitabu villages outside the city are protected because they belong to another province. Who is going to shield us and protect us? Is it the Motu Koitabu Council? Is it the NCDC? Is it the United Church?

On arrival here in 1966, although I was educated at a tertiary level in my own society, I was completely uneducated in the Motu Koitabu society. I was acutely aware of the fact that I did not have the knowledge nor practical and social skills to survive in the Motu society. I knew I had a lot to learn and that I would have to make a special effort because I had missed the years of childhood learning that would have socialized me to be part of Motu society. My classroom was the society. There have been many changes over the past 30 years and many of the things that I had to learn are no longer being learnt by the children in Pari. This is a matter of concern for the future of the Motu Koitabu people and society.

Identity and pride in one's heritage are a basic foundation to true integral human development and social harmony. With the introduction of foreign education through religious missions and government, people began to compartmentalize their thinking on education. Education came to be seen as 'mission ena gaukara' (the work of the church) or 'gavamani ena gaukara' (the work of the government). This attitude had a

negative impact on the development of education in the villages because it removed the feeling of responsibility from the people. The Education Reform attempts to turn this around and bring the responsibility for education back to a partnership between the community and the government. As yet the reform has had limited effect in this regard, but it is an area that has a lot of potential for positive development particularly in the area of community-based curriculum development.

Development of a Motu Koitabu curriculum, integrated with the formal curriculum at both elementary and primary levels, is an area that I would like to address next year both at policy level and in planning and implementation strategies in the NCD. There is plenty of expertise in our villages, in our schools and in the curriculum division. This expertise, with the necessary funding, could make this a reality and a model for many other ethnic groups throughout the nation.

As with all former colonial nations, the introduction of formal education had both positive and negative impacts. The Motu Koitabu, by their geographical location, were advantaged in terms of access to education because they were centrally located in relation to the early settlement of both the missions and the colonial government.

The first contact with foreign education was made in 1872 at Redscar Bay when the London Missionary Society (LMS) installed teachers at Manumanu. From this time until World War II, education of the Motu Koitabu was provided by the LMS. The Administration, in Papua, provided a small grant-in-aid to mission schools that taught English but beyond that took no responsibility for education and, in fact, regarded education of the 'native' population as unimportant or even dangerous.

With minimal resources, missions did what they could to provide school facilities as they saw education as an integral part of their work of evangelization. At no time did any form of education become generally available, as each mission operated independently, establishing schools only in villages where their influence was strongest.

Sponsored by the missions, the local catechist, barely literate himself and lacking training and

<sup>3</sup> Hiri represents the traditional trade between the Motuans and the Elema people of the neighbouring Gulf Province.



equipment, struggled to provide village children with basic literacy and numeracy skills as well as elements of hygiene in a vernacular. No thought was given to wider educational horizons. However, it must be acknowledged that without any element of professional leadership in education, the hard work and dedication of these early missions contributed to an improvement of village life in some ways. Since then, the education theory has gone a full circle and returned to the concept of early education and literacy being presented in a vernacular familiar to the children. These early limited advances made in education by the missionaries were swept away in the havoc of the war years. After the war, there was a change in attitude towards social development. The two territories were united by the Australian Government under a single administration and a Department of Education was established, headed by the anthropologist educator, W. C. Groves, to carry out a policy of educational expansion.

Groves defined the role of government in education and established a working relationship with the missions. Mission schools would continue to enrol the majority of pupils but it was established that the government would set and maintain acceptable standards. The first territory-wide curriculum was established; teacher-training programmes were instituted; a language policy, establishing English as the language of instruction was adopted; and a system of grants-in-aid and other forms of assistance to the missions planned.

In many ways, the Motu Koitabu and the Rabaul areas led the way by the very fact that the first LLGs were established in those areas. The establishment of the Fairfax LLG in 1950 paved the way for the advancement of the education process. This early political development heightened awareness of the need for education so that people could operate more effectively in the changing political and social environment. The late Toua Kapena and Mahuru Mahuru Rarua were pioneers in establishing the relationship between politics and education and the late Mahuru Mahuru Rarua passionately promoted the concept of 'free education' well before the Wingti Government and the Port Moresby City Administration led by Mr Phillip Taku.

Motu Koitabu people can also be proud of the late Oala Oala Rarua who was a real 'trail blazer' in the field of professional teaching. In the early days, he was the only Papua New Guinean allowed to teach with the Australian teachers, while he climbed the ladder as a professional high school teacher, and while the late Vincent Eri climbed the inspectorial and administrative ladder.

Education at that time was guided by the idea to blend cultures in line with the Assimilation Policy of Australian society. This policy resulted in a certain amount of cultural alienation. I remember my concerns about identity, facing the Papua New Guinean students, particularly the Motu Koitabu, when I first started teaching here in the early 1970s. Among the students I sensed a feeling of rejection and shame about their own culture, and a deference to what was at the time presented as a 'superior' culture. I remember how happy I was to see their eyes light up when they realized that I could identify with their cultural environment and that I was proud of it and wanted my children to learn from it. It is very pleasing to know that these attitudes have turned around completely nowadays – perhaps even too much, and there is a need to develop attitudes of respect for all cultures.

It is important for all groups, not only the Motu Koitabu, to find a way to strike a good balance between pride in one's own culture and understanding of other cultures so that they can interact successfully with them. It is particularly important for the urban Motu Koitabu because they are trapped in a rapidly growing cosmopolitan city and must learn to operate and interact in that city.

I believe there is an urgent need to bring a political dimension into education for the Motu Koitabu in NCD. They must be given the knowledge, skills and affirmative confidence (not aggression) to fight for their rights in their own land. I am concerned by my observation that the Motu Koitabu society seems to be becoming more introverted and insular, while the city races ahead around them. If we do not address this issue our future generations will become increasingly



**Old lady of the Vahoi clan with 'babu', Hanuabada village**

marginalized in their own land. We need to ask ourselves 'What is the classroom for Motu Koitabu students, particularly in NCD?' The classroom must not be seen as just inside the four walls of their school. The city surrounding them must be seen as part of their classroom. They must learn how to survive as a part of that city and seize opportunities offered by the city without being intimidated by outsiders and without losing their own identity.

Reversing this process of marginalization must be addressed from many angles. I said earlier that geographical location gave the Motu Koitabu an advantage in terms of access to education during missionary and colonial times. This factor of location, however, has now turned against our children in terms of access to higher levels of education. The Motu Koitabu villages do have the potential to achieve Universal Primary Education and some probably have achieved it within their villages. However, post-primary access rates are of major concern. This is an area where data need to be compiled. Personal impressions indicate that post-primary access rates are very low for Motu Koitabu students who are forced to compete with the urban elite for the limited positions from Grade 9 to 12. How can access rates be improved?

Alternatives include a political approach with a minimum quota of places as a right for the indigenous city residents, or an approach of academic enrichment and tutoring to ensure that the top Motu Koitabu Grade 8 students can compete

on a level playing field. How do we develop and implement such a programme? The Education Reform aims to equip Grade 8 students to become productive in their villages and needs a strong vocational emphasis. Again it becomes a balancing act – how do we achieve the vocational needs without sacrificing the academic standards that are needed to gain entry to Grade 9? Can the systems used in missionary times be reintroduced to encourage and assist our students? Can interested parents organize structured study time each night for interested students with a roster of adult supervision the way it used to be done by the missionaries? It is very hard for students to concentrate on homework and study in crowded Motu households where so many things happen most nights.

The picture of entry rates to tertiary education is worse. There seems to be just a handful of Motu Koitabu students at the University of Papua New Guinea (UPNG) and other tertiary institutions throughout the country. Data on the entry rates are needed. Strategies must be developed to produce a solid cadre of Motu Koitabu academics, professional and business people. In the early days after independence, Motu Koitabu administrators and professionals dominated the public service and were a driving force in post-independence development; things have certainly changed nowadays.

What are some of the constraining factors influencing the lowered access and retention rates in higher levels of education?

Social inequality is a major constraining factor; this relates to a person's socio-economic status. If a family is richer, their children will not only go to school but will stay longer in the system and are more likely to reach tertiary levels of education. The fact that large numbers of village people are unemployed, or employed at a basic wage, disadvantages their children from birth.

Another factor relates to gender, which affects education and occupational mobility. The chances of girls succeeding in these areas are much less than for boys. In general, PNG societies, including that of the Motu Koitabu society, are male dominated and girls are disadvantaged. There are

no legal or institutional impediments to hinder the progress of girls through the education system. In fact many donor-funded education projects actually favour the advancement of females. However, cultural attitudes still place emphasis on the male child. It is argued that this is the Melanesian way, but to me this is not an acceptable argument.

To be part of modern society, ways of thinking must change. To ignore or waste the talents of half the population is an enormous waste of human resources. Factors that cause attrition of females at upper secondary and tertiary levels include the fact that women and girls carry a heavy burden of domestic commitment, a load that is not shared by the males. Marriage also disadvantages the females – it is assumed that a woman should sacrifice her education for the man even though she may be the more intelligent. Unplanned pregnancy also disadvantages female students – the girls have to take the full blame and may be expelled from upper secondary school. In reality, it is too great a waste of years of expenditure on education of that individual.

It is internationally accepted that educating girls has a great impact on improving the quality of life of society. Long-term research studies overseas have established the relationship between female education and improved health statistics. Future Motu Koitabu education policy should place strong emphasis on education for girls.

Formal education systems cannot cater to all the educational needs of society and there is a need for informal education, e.g. a Motu Koitabu vocational school, and an affordable and modular

system of community adult education. This could help diversify people's skills to provide them with income-generating opportunities. Making the community the focus of education for our children and our adults should involve the churches, NGOs and existing institutions.

## RECOMMENDATIONS

1. A Motu Koitabu Education Policy should be developed in line with national and NCD policy and also address issues specific to Motu Koitabu people and society.
  2. A system to gather qualitative and quantitative data relevant to education and future education planning should be introduced in all villages.
  3. A co-ordinated effort should be made to develop a common Motu Koitabu community-based curriculum for elementary and primary schools.
  4. A strong emphasis should be given to the political dimension of education to assist the Motu Koitabu Council and individual villages in establishing and achieving what should be their right as the indigenous people of the capital city.
  5. A workshop should be held next year to develop strategies to help remove or modify the constraints faced by many Motu Koitabu students in their attempt to climb the educational ladder.
  6. A co-ordinated programme should be developed to bring the responsibility for education back to where it belonged traditionally – at the very heart of society.
- They are our children. They are our people. They are our future.



# 6

## **A proposal for data gathering and needs analysis**

*by David Choulai  
and Kaia Varona*







After 120 years of Western-style development in the National Capital District, the Motu Koitabu people find themselves in a situation where they are no longer the custodians of the land, no longer fully involved in the economy of the day, and where they no longer govern themselves.

In pre-contact times the community gave its help and support to clan members; this ranged from the construction of a house to the sharing of food. Coupled with the systems of marriage payments, mortuary rituals and peace ceremonies, social development was well advanced. Social services included herbal and spiritual healers, and schooling for young males and females to learn the legends, rituals and laws governing society as well as practical survival skills. By all accounts, Motu Koitabu life during pre-contact time was well organized. People had natural resources that they extracted from their land, and the clay for the Motuan cooking and storage pots is one example. This enabled the people to take part in economic activities such as the annual Hiri trading voyage, as well as trade between Motu and Koitabu, and with the Hula people. Traditional native spirituality recognized spirits of the land as well as ancestral spirits together with magic rituals and practitioners: spiritual development existed prior to the arrival of 'nao taudia' (the Europeans).

With the coming of the Western cash system, Motu Koitabu involvement in the economy and their participation in the development of the NCD



**Woman washing on the pier, Hanuabada village**

were marginalized. At the heart of this issue is the question of land. The little land that has been left to the original inhabitants is either under dispute, inhabited by squatters, its ownership in the hands of a few, or it is of such poor quality that it is unusable. With little land, few ideas for its utilization and limited access to finance its development, the Motu Koitabu people are merely spectators in the development process.

The presenters conducted an interactive session with the participants whereby they asked them to visualize their own communities in the past, how they are now and how they might look in the future. Some of the visualizations were then discussed and analysed. The need for partnerships in future development, between the Motu Koitabu, city planners, government bodies, private developers and others, was emphasized and a proposal was outlined (see Box 2 on the following page).

## Project proposal: development plan for the Motu Koitabu living in the National Capital District

The objective of the project is to conduct a data collection and needs analysis survey and to formulate a development plan for the social, political and economic development of the Motu Koitabu people living within the boundaries of the NCD.

The project beneficiaries include all Motu Koitabu people living in urban villages; city planners who are responsible for the delivery of social services such as water, sanitation, garbage collection, healthcare and education; and local, district, provincial and national government bodies, investors, business owners, tourists, researchers, aid donors and consultants.

### **PHASE 1. DATA COLLECTION**

Trained data collection teams will visit each councillor's area to conduct population surveys, socio-economic surveys and 'Needs and Problems' identification sessions with the people. These will include health, education, law and order, youth, women, economic, land, sports and recreation issues. Teams will also visit appropriate government departments and institutions to gather data, reports, studies and surveys on community issues. Part of this exercise will involve the inspection of existing health, education, law and order, and sporting infrastructure to identify maintenance needs and costs.

The outcome of Phase 1 is the production of a socio-economic database on the Motu Koitabu.

### **PHASE 2. PREPARATION OF A STRATEGIC PLAN**

The formulation of a strategic plan for the development of the Motu Koitabu people will include data entry and analysis using a software package such as Access; the formulation of strategies and actions based on the 'Needs and Problems' identification sessions with the people; and the preparation of plans.

The outcome of Phase 2 is the production of a document on Motu Koitabu development strategies with specific plans originating from and approved by the people and their representatives, the Motu Koitabu Council. The document will include a cost estimate and an implementation schedule.

### **PHASE 3. SECURING FUNDS**

Various institutions will be approached including the Motu Koitabu Council, the NCDC, Tabudubu Pty Ltd, the Department of Provincial and Local Government Affairs, aid donors, the Tainui Tribe and the local community.

Once funding is secured, project implementation will commence.



**Recommendations  
and closing statement  
of the Inaugural Summit  
on Motu Koitabu  
Development**







## RECOMMENDATIONS

The five principal speakers at the summit proposed specific recommendations that have already been documented in their presentations. This chapter combines and summarizes these recommendations as follows:

### Political/administrative recommendations

Several recommendations were made for improved political representation of the Motu Koitabu people, these included:

- The establishment of a Motu Koitabu Development Authority, similar in nature to other organizations established in the country by the government as vehicles for landowners to benefit economically from resource projects implemented in their area. This would be financed through a trust fund from the revenues from major development projects in the NCD. This trust fund would also finance social welfare services. The authority could be run by a board of directors comprising prominent Motu Koitabu sons and daughters, with a well-equipped and permanent secretariat.
- The establishment of a Motu Koitabu local-level government by changing the status of the Motu Koitabu Council to an LLG.
- The establishment of a new electorate exclusively for Motu Koitabu representation in the national parliament.



- The appointment, without elections, of a member to represent the Motu Koitabu in the national parliament.

Furthermore:

- All existing and ongoing agreements relating to major development projects within the Motu Koitabu area should be reviewed in order to identify ways so that benefits and spin-offs can go to the Motu Koitabu people.

### Legislative recommendations

- The government should pass legislation banning the use of plastic bags in supermarkets and grocery stores in the NCD. Biodegradable paper bags should be reintroduced.
- A judicial review should be undertaken to determine the circumstances surrounding the awarding of the land title at Motukea Island to the parties concerned.
- Legal advice should be sought on whether the land reclamation at Motukea Island breached

Detail of the symbolic images depicted in the mosaic on Parliament House, Waigani, NCD, PNG

existing PNG laws, including the Fisheries Act (1994) and various Conservation Acts.

- Legal advice should also be sought to determine if the Motukea Island, Napa Napa Oil Refinery and the proposed port relocation project complied with the normal regulations.

### **Enforcement recommendations**

- The enforcement of the Forestry Act 1991 and the Conservation Areas Act, while the responsibility of the agencies stipulated in the law, should be assisted by the village courts at the village and settlement levels.
- The village courts should be empowered to enforce the existing fisheries regulations (1994) at the village level.
- Coastal rangers attached to the NCDC should be appointed to stop unwise practices such as using spades and shovels on the crab burrows in the mangroves. They should be provided with dinghies and outboard motors for monitoring fishing practices.
- Village youths should be employed by NCDC as coastal rangers in a similar arrangement to the current city rangers.
- Coastal rangers, village courts, the Maritime Division and the Police Department must work together to ensure that law-breakers are dealt with swiftly and firmly.
- Government agencies including the Department of Environment and Conservation, the Fisheries Authority, the Harbours Board and the NCDC should prepare strict policy guidelines and strategies and ensure they are implemented.
- Development projects must satisfy the environment impact assessment standards prior to project implementation.

### **Educational recommendations**

- A Motu Koitabu education policy should be developed in line with national and NCD policy, but also addressing issues specific to Motu Koitabu people and society.
- A co-ordinated programme should be developed to bring the responsibility for education back into the community where it belonged

traditionally and to prepare a common Motu Koitabu community-based curriculum for elementary and primary schools.

- Strong emphasis should be given to the political dimension of education to assist the Motu Koitabu Council and individual villages in establishing and achieving what should be their right as the indigenous people of the capital city.
- A workshop should be held to develop strategies to help remove or modify the constraints faced by many Motu Koitabu students in their attempt to climb the educational ladder.
- An educational approach is proposed to inform the developers and local users about the damage they are causing to the environment.

### **Recommendations for further studies**

- A data collection and needs analysis survey should be conducted to formulate a development plan for the social, political and economic development of the Motu Koitabu people living within the boundaries of the NCD.
- A system to gather qualitative and quantitative data relevant to education and future educational planning should be introduced in all villages.
- A quantitative study should be conducted to monitor the health of the residents of Kanudi Valley and Baruni, to determine the impacts of the emissions from the diesel power station. This study could be a joint research project by the staff and students of the chemistry and environmental science departments of the University of Papua New Guinea and the medical faculty at Taurama. ELCOM, the Department of Environment and Conservation, and the NCDC could assist with financing and overseeing the project.
- A feasibility study needs to be conducted for a new state-of-the-art solid waste facility.
- Feasibility studies and land survey plans conducted by government and private sector agencies in the past need to be reactivated and consolidated into a master plan to tackle the

sewage problem in the city of Port Moresby. The migrant settlement of Koki, and the Motuan villages of Pari, Vabukori, Hanuabada and Tatana, need to be included in this master plan.

### **Recommendations for specific activities**

- A major clean-up campaign should be organized in the city's harbour front as well as in the Motu Koitabu villages to remove all garbage in waterways, under the houses built on stilts and in the mangrove areas.
- The initiative to clean up the coastal areas from Baruni to Taurama should be continued.

### **CLOSING STATEMENT OF THE INAUGURAL MOTU KOITABU SUMMIT**

The summit unequivocally adopts all the recommendations proposed by the speakers as representing the

views of those present, as well as the rest of the Motu Koitabu people residing in Port Moresby.

The summit endorses the nominations of the Motu Koitabu Task Force Members representing the Motu Koitabu villages in the NCD and empowers them to advance the welfare of all Motu Koitabu people and to pursue the achievement of the recommendations hereby adopted above.

The summit therefore passes the following resolutions:

- That hereafter Lady Carol Kidu, Member of Parliament for Port Moresby South Electorate, represent the Motu Koitabu people in parliament.
- The task force nominated above pursues relentlessly the advancement of all Motu Koitabu people by whatever means as may be deemed necessary.
- The recommendations adopted by the summit



# 8

## Post-summit activities







## PARLIAMENTARY ACTIVITIES

Following the Baruni Summit, held from 31 August to 1 September 1999, Lady Carol Kidu, Member of Parliament for Port Moresby South electorate, proposed the establishment of a Parliamentary Committee on Urbanization and Social Development to address the increasing problems resulting from rapid urbanization including the rural/urban dichotomy.

As a result, a Special Parliamentary Committee on Urbanization and Social Development (SPCUSD) was established and launched on 17 February 2000 by the Speaker of the National Parliament, the Honourable Bernard Narokobi. Lady Kidu was appointed chairperson of the committee. The work of the committee has included meetings, consultative workshops and a review of existing literature. A technical task force was established to assist the committee. While the committee did not travel outside Port Moresby because of budgetary constraints, views from interested stakeholders in other centres were sought and received.

The first report produced by the committee in March 2000 focused on 'Policies and Structures for Managing Urbanization in Papua New Guinea'. The main issues discussed included a lack of political commitment; population growth; urban versus rural development; uneven urban development; land availability; employment, unemployment and social disorder; housing and infrastructure limitations; and uncoordinated planning and development administration. The report highlighted the fact



Parliament House, Waigani, NCD, PNG

that while urbanization is inevitable, the main issue is to distribute urban growth as evenly as possible so that services which are provided by urban centres are accessible to as many people as possible in rural areas. Regarding traditional land, the committee felt that in order to establish a basis for future negotiations, the government must start to recognize the sentiment of traditional landowners and their plight as some of the poorest people in the urban centres. The committee also discussed the complex problem of urban squatting. It was felt that rather than adopting a totalitarian approach of enforced demolitions, selective removal, relocation and upgrading of legal settlements should be done on the basis of consensus and agreement.

Various strategies were proposed for managing urbanization, including:

- Institutional realignment: specifically to relaunch the National Task Force on Urbanization;
- Redistribution of urban services to other provinces;

- Provision of land and finance: specifically for middle and low-income earners;
- Improvement of informal urban housing: to help with the squatting problems;
- Promotion of Papua New Guinean culture.

The second report by the committee, produced in June 2000, focused on social development. The committee restated the importance of the family as the foundation for social development and placed children at the centre of the family. It was acknowledged that there has been a reduction in government funding for social services and that the formal education system lacks the capacity to be responsive and relevant to fill the 'life-skills' void that currently exists. The effects of globalization and stringent macro-economic policies are compounded by a declining agricultural industry, population growth and an increase in crime. The key to progress lies in consultation with all stakeholders and the communities to develop working policies. Specifically education policies must incorporate linkages between early childhood, elementary and adult literacy education to cater for the people outside of the mainstream of formal education. Policies must address the issues of skills for life, gender and equity.

The committee made specific recommendations and these are summarized below:

- Improvement of government administration: to upgrade the Department of Home Affairs, and to enhance integration among government agencies through a major review of policies, legislation and conventions;
- Endorsement of international conventions and agreements relating to women and children;
- Adoption of a gender management scheme and gender development action plan;
- Reduction of poverty levels among the poor and marginalized;
- Adoption of a rural development strategy;
- Financial support for these programmes to be included in the 2001 national budget preparations, as well as through a private sector tax incentive scheme and encouragement to financial institutions to support medium/small/micro-scale businesses;

- Endorsement by parliament of the concept of the family as the foundation and the child as the centre of social development policy.

The third report prepared by the committee in November 2000 addressed the issues of customary land ownership and urban development. The committee acknowledged that urban landowners have become the victims of rapid uncontrolled urbanization and have become disempowered and dispossessed in their own land. The lack of available land has become a major constraint for urban development. Among the most contentious issues discussed was the use of customary land by migrants from other parts of the country leading to squatter settlements.

One of the key recommendations was for the government to re-establish trust and goodwill. In order to achieve this, some form of restitution will be necessary. The committee recommended that as a gesture of goodwill, the government consider paying a proportion of the land rents collected annually by the NCDC to the Motu and Koitabu people through a Motu Koitabu Development Corporation or Trust, which should be legislated so it cannot be altered by successive governments. Conditions should be attached to the use of the funds to ensure that the whole community benefits. This is not to be regarded as compensation to the land-owners, rather a gesture of goodwill to the people and it must be used to improve the lives of the people as a whole.

Other recommendations were as follows:

- The government to embark on a land development programme, which would ensure that customary land be made available for urban development, and to move away from finished housing programmes for rent or sale.
- Institutional and structural changes should be made (in addition to the one concerning restitution discussed in the preceding paragraph) to include the abolition of the National Housing Corporation and its replacement with a National Land Development Corporation.
- Several legislative measures to allow for the institutional recommendations and to utilize existing laws to control any further forms of illegal settlements in the urban centres.

In presenting the third report to Parliament in December 2000, Lady Carol Kidu said:

‘Mr Speaker, on behalf of Sir Buri, the Motu, Koita and Koiari people and on behalf of all urban land owners in Papua New Guinea, I recommend this report to Parliament and urge Parliament to adopt the recommendations of the report in principle, so that the relevant Ministers can move ahead with the details needed to ensure a better future for urban landowners and for all urban residents.’

## FIELD PROJECT ACTIVITIES

### Social profiles of Motu Koitabu villages

Following the Baruni Summit, socio-economic data on the Motu Koitabu people living in the NCD were collected, social profiles were prepared at Baruni and Tatana villages, and a preliminary social survey was conducted at Hanuabada village (see Appendix 5).

### Establishment of the Motu Koitabu Task Force

In order to begin implementation of some of the other recommendations, a working committee called the Motu Koitabu Task Force was convened. This committee was chaired by Mr Haraka Gaudi and was composed of representatives from each of the Motu Koitabu villages in the NCD. The vision of the task force was to join with members of the Motu Koitabu Council to develop strategies and plans for the development of the Motu Koitabu people.

### Motu Koitabu Leaders Workshop

On 20 December 1999, a Motu Koitabu Leaders Workshop was convened at Parliament House, NCD. Among the recommendations of this workshop were the following:

- A request to the national government to consider the Motu Koitabu issue in the NCD;
- Through the Constitution Review Commission, to have a special parliamentary seat created only for the Motu Koitabu people, for them to

contest from the year 2002;

- Increased funding from the NCDC or directly from the national government for the needs of the Motu Koitabu Council; to provide improved services, especially health and education.

During the workshop, the Honourable Kabua Kabua recommended that the Motu Koitabu people practise self-reliance and play their role to the full in the socio-economic development of the NCD.

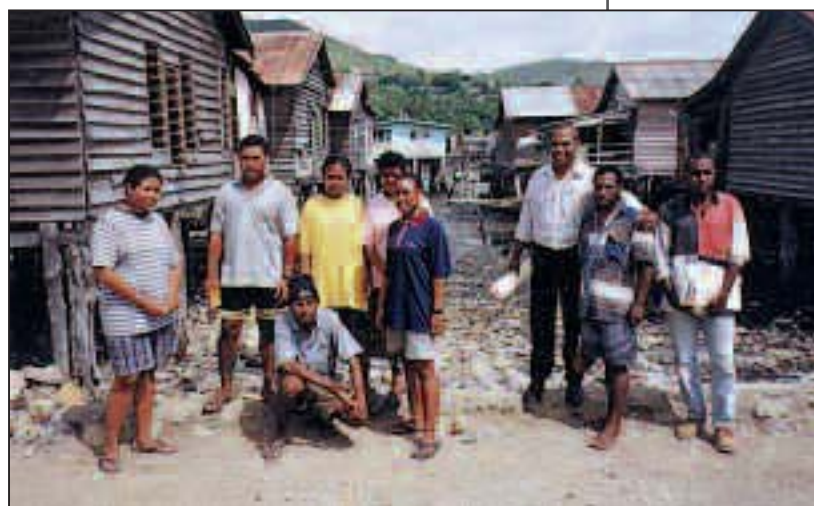
### Growing up in Cities Workshop in Port Moresby

In November 1999, a workshop on ‘Growing up in Cities’ was held in Port Moresby sponsored by UNESCO-CSI, the Management of Social Transformations (MOST) programme and the ‘Growing up in Cities’ (GUIC) project. GUIC is a global initiative, which aims to develop a better understanding of how young people perceive, use and value the public places in their cities.

This workshop brought together members of parliament, church groups, university researchers, the National Youth Service and about 50 young people from all over the NCD, as well as other regions of PNG. The objective of the workshop was to provide the participants with the skills to design and implement projects that will give young people a voice; and to foster greater awareness among local decision-makers and urban professionals of the impacts that their decisions and actions have on young lives.

At the centre of the workshop was a visit to

**GUIC/CSI workshop participants and their village children guides, Port Moresby, November 1999**



Hanuabada, where young people prepared maps, conducted interviews and discussions and undertook guided tours of the village. The results of the workshop may be seen on two levels. First, there was the formulation and presentation to the government of a 'Papua New Guinean Youth Declaration' outlining the needs and challenges facing the country's youths. Second, the young people gained experience in the use of analytical procedures and interaction with outside agencies to influence their own physical and human environments.

### **Associated Schools Project network in Papua New Guinea**

Primary and secondary schools in the vicinity of the NCD have been registered with the UNESCO Associated Schools Project network (ASPnet). The ASPnet theme will be 'environment' and the objective is to encourage young people to talk about environmental issues in their own areas and to develop solutions to pressing problems. Tatana Community School, Baruni Community School and Badihagwa High School have already been registered in the programme and others are expected to follow.

### **Future activities**

Field project activities planned for the coming years will focus on developing some of the recommendations from the summit and the post-summit activities. These will include the following:

- Extend and develop advocacy activities targeting specific groups in Motu Koitabu society, such as youth and women;
- Plan and prepare supplementary educational and curriculum materials focusing on the Motu Koitabu;
- Together with researchers and students from the University of Papua New Guinea, conduct research and social profiles of Motu Koitabu villages with special reference to land ownership and land use issues;
- Organize stakeholder meetings to advance the Motu Koitabu cause and to devise strategies and action plans to target specific problems.

It is envisaged that these activities will add to the

knowledge base such that the Motu Koitabu cause can be advanced on the ground as well as through the parliamentary process.

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# **a**ppendices





# Appendix I

## **WELCOME ADDRESS AT THE INAUGURAL SUMMIT ON MOTU KOITABU DEVELOPMENT, NATIONAL CAPITAL DISTRICT, PAPUA NEW GUINEA**

*by the Honourable Kabua Kabua, Chairman of the Motu Koitabu Council*

As we approach the new millennium, the Motu Koitabu people of the National Capital District must now seriously ask some important questions relating to their lives, such as: 'Where are we heading? What is our destiny? What are our needs and wants?'

We need a political direction. What do we want to achieve for our Motu Koitabu people in terms of political, economic, social, cultural and spiritual developments as we enter the 21st century? It is time to take stock of our affairs. Results from past efforts were not realized for various reasons. There were possibly system failures, human failures; this we do not know. But one thing is certain: we have been left behind in terms of development for far too long by 'outsiders' living in the NCD. We are just spectators in the development of our own land.

To assist the Motu Koitabu Council determine the political directions of our people, this summit is organized so that prominent Motu Koitabu leaders from our villages can come together to identify and discuss the current problems being faced by our people. The invited leaders include

politicians, businessmen, bureaucrats, academics, village elders, women's representatives, church and youth leaders.

It is my belief that my council must and will exercise a 'bottom-up planning approach', such that all our villages will be involved in any development plans that affect their respective areas. We must also accept and adopt the 'Community-based Development Project/Programme' methods recommended by the United Nations. This will involve collecting and analysing socio-economic data before formulating policies and strategies for the development of our Motu Koitabu people.

During the next two days, your resource speakers will be talking to you about environmental issues, the legal status of the Motu Koitabu Council, the impact of decentralization and reform on Motu Koitabu villages, education and other topics of interest.

I am more than happy to see a very good attendance here this morning and it is my pleasure to welcome each and every one of you to this summit. May your discussions be fruitful and this summit a success. God bless you always.

# Appendix 2

## **SUMMARY OF THE UNESCO-CSI FIELD PROJECT ON 'SOUND DEVELOPMENT IN THE MOTU KOITABU URBAN VILLAGES, PORT MORESBY, PAPUA NEW GUINEA'**

- Revision date:** 1 March 2001
- Title:** Sound development in the Motu Koitabu urban villages, Port Moresby, Papua New Guinea
- Goal:** To address, through generating awareness and self-realization, the social, economic and environmental problems affecting the livelihood of the Motu Koitabu people.
- Location:** Motu Koitabu villages in Port Moresby, the national capital of Papua New Guinea.
- Starting date:** 1998
- Partners:** Representatives of the Motu Koitabu villages; Motu Koitabu Council; Papua New Guinea Institute of Public Administration (PNGIPA), National Commission of Papua New Guinea for UNESCO; UNESCO: Associated Schools Project network (ASPnet), 'Growing up in Cities' (GUIC) project, Management of Social Transformations (MOST) programme, Coastal Regions and Small Islands (CSI) platform.
- Pilot project leader:** Mr Haraka Gaudi,  
Institute of Public Administration (PNGIPA),  
PO Box 1216 Boroko, Papua New Guinea.  
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- Description:** The Motu Koitabu, numbering around 30,000 of the city's 250,000 total population, are the traditional landowners of the greater Port Moresby area. The city's current population is a cross-section of people from all the provinces of the country and the world over. Problems faced by the local people are related to rapid urbanization and limited space. Major development projects exacerbate these problems.  
The project seeks to assist the Motu Koitabu address their immediate environmental and conservation problems. It seeks to link the urban village population with municipal authorities, government agencies, as well as aid donors in a multidisciplinary approach and team effort to promote wise practices.

The main activities under the project can be listed as follows:

*Phase 1* (completed 1998): An awareness campaign in Baruni, Tatana and Hanuabada villages, together with site surveys, data collection and meetings with villagers, were conducted. A final report covering Phase 1 was prepared.

*Phase 2*: The activities included:

Awareness seminars conducted in Baruni and Hanuabada villages. Baruni seminars targeted church-based youth groups, while the Hanuabada session formed part of the United Church Urban Region Youth Convention, attended by 600 youths from urban areas like Port Moresby, Madang, Lae (Morobe Province), Goroka (Eastern Highlands Province), Popondetta (Oro Province), Manus, Wewak and Vanimo. The findings of the Phase 1 Final Report were disseminated to the participants.

The successful and historic Inaugural Summit on Motu Koitabu Development was held in Baruni village from 31 August to 1 September 1999. The theme of the summit was 'Identity and Survival of Motu Koitabu People in the Year 2000 and Beyond'.

A working group adopted by the summit, the Motu Koitabu Task Force, was established under the leadership of Mr Gaudi. A general meeting was organized on 20 December 1999 at Parliament House by Lady Carol Kidu, Member of Parliament for Port Moresby South Electorate.

A workshop on 'Growing up in Cities' was held in Port Moresby in November 1999. Young people from the NCD and all over PNG took part. Participants gained experience in co-operation and interaction among themselves and with others to influence their own human and physical environment. A youth declaration was also prepared.

Lady Kidu was appointed as Chairperson of the Special Parliamentary Committee on Urbanization and Social Development. In December 2000, the final report of this special committee was submitted to parliament. Mr Kabua Kabua and Mr Gaudi presented a set of Motu Koitabu position papers to this parliamentary committee in a public hearing in early March 2000.

### **Achievements**

#### **and assessment:**

1. The Motu Koitabu are slowly becoming aware of the complex social, economic and environmental problems affecting their livelihood.
2. The leaders, Motu Koitabu councillors, task force members and invited community leaders believe that the only way for their people to meaningfully participate in sustainable development, is to work within the established structures and systems.
3. An identified constraint has been a lack of co-operation among community leaders and Motu-Koitabu councillors, leading to petty jealousies, bickering and the promotion of self-interest.
4. Primary and secondary schools within the project area have been registered as UNESCO Associated Schools Project network (ASPnet); these schools have adopted 'environment' as a theme.

### **Future**

#### **directions:**

1. Extend and develop advocacy activities targeting minority groups in Motu Koitabu society.
2. Plan and prepare supplementary educational curriculum materials focusing on the Motu Koitabu.

3. Together with researchers and students from the University of Papua New Guinea, conduct research and social profiles of Motu Koitabu villages, with special reference to land ownership and land-use issues.
4. Organize strategy meetings with representatives of all stakeholder groups to exchange views and develop action plans for addressing issues of relevance to the Motu Koitabu cause.
5. Full documentation of all activities.

# Appendix 3

## LIST OF CONTRIBUTORS

### **DAVID CHOULAI AND KAIA VARONA**

Community Development Specialists and Consultants with HARMONY Inc. (PNG) Ltd.

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### **DORKE DE GEDARE**

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### **LADY CAROL KIDU, MP**

National Parliament Member for Port Moresby South Electorate. Mother and grandmother of Motu Koitabu children and champion of social justice issues relating to squatters, women, children, youth and the Motu Koitabu.

### **ERIC L. KWA**

Lecturer in Law specializing in constitutional and environmental law, Law Faculty, University of Papua New Guinea. Originally from Siasi Island, Morobe Province.

# Appendix 4

## **DISCUSSION ITEMS RELATING TO PAPUA NEW GUINEA IN THE 'WISE COASTAL PRACTICES FOR SUSTAINABLE HUMAN DEVELOPMENT VIRTUAL FORUM'**

The articles listed relate to Papua New Guinea, and may be accessed at the 'Wise Coastal Practices for Sustainable Human Development' forum at <http://www.csiwisepractices.org> username= csi, password= wise. The forum contains contributions from all over the world.

Cost-benefit analysis of major infrastructural developments / Papua New Guinea – *Haraka Gaudi*  
<http://www.csiwisepractices.org/?read=13>

Clarifications sought about levels of government control – *Gillian Cambers*  
<http://www.csiwisepractices.org/?read=15>

Levels of government responsibility/concepts of land ownership – *Haraka Gaudi*  
<http://www.csiwisepractices.org/?read=21>

Environmental impact assessment and capacity building – *Maria Rosario Partidario*  
<http://www.csiwisepractices.org/?read=30>

EIA as a management tool / Philippines – *Miguel Fortes*  
<http://www.csiwisepractices.org/?read=37>

Environmental impact assessment/mobilizing the public – *Haraka Gaudi*  
<http://www.csiwisepractices.org/?read=47>

Local control of water of water supply / Papua New Guinea – *Mali Voi*  
<http://www.csiwisepractices.org/?read=213>

The future of the wise practices forum – an Asia-Pacific regional perspective – *Maarten Kuijper*  
<http://www.csiwisepractices.org/?read=285>

# Appendix 5

## SOCIAL PROFILES OF BARUNI, TATANA AND HANUABADA VILLAGES (1999)

### BARUNI VILLAGE: A SOCIAL PROFILE

#### Brief history

Baruni people are members of the Koitabu tribe who live along the coast extending from Kilakila in the National Capital District to Gorohu in the Central Province, west of Port Moresby. Traditions state that they came from the hills behind Port Moresby, several generations before the arrival of Europeans, and are the original landowners.

Earlier in their history, the Baruni people were known to have lived inland, away from the present village site. They settled in different hamlets on a seasonal basis. During the planting/rainy season (November to March), each clan or 'iduhu' would live in hamlets in their gardening areas. In the dry season (June to October), when hunting was the main occupation, they would live in other hamlets. There was no concept of permanent villages before missionary contact in the early 1870s. Their livelihood was based on hunting, gardening, gathering food and a traditional exchange system with the Motuans especially from Hanuabada. Wallaby and wild boar meat, and garden produce were exchanged for sago and fish.

The missionaries of the London Missionary Society (LMS) arrived in the Port Moresby area on 21 November 1872 and thereafter converted

the people to Christianity. They introduced the Baruni people to the idea of living in permanent villages.

#### Social organization

There are no chiefs in the Koitabu tribal hierarchy. The Koitabu had clan or iduhu leaders who were warriors and hunters. The basis of the iduhu is the patrilineal line. Women normally joined the iduhu of their husband, living with his group. There are seven traditional iduhus in Baruni.

Almost all village activities are centred on the church. One of the reasons for the Motu Koitabu's complacency about all major development on their land, is the notion that 'God will punish the wrongdoers'. Even if villagers know who is responsible for misappropriation of church funds, or who conspired with the developers, etc., they will leave settlement of these matters to God, despite the fact that there are established courts and legal avenues. The religion in Baruni is predominantly United Church, although there is now an emerging Catholic following.

#### Population characteristics

The table which follows on the next page shows the population characteristics for Baruni village. This is based on a house-to-house survey conducted by Mr Haraka Gaudi in 1999.

<b>GENDER</b>	<b>NUMBERS</b>	<b>PERCENTAGE</b>
Males	788	53
Females	703	47
Total	1,491	
<b>Age</b>		
0–13 yrs (child)	579	39
14–24 (teen)	348	23
25–56 (productive)	530	36
57+ (old)	34	2
Total	1,491	
<b>Marital status</b>		
Married	605	41
Single	886	59
Total	1,491	
<b>Education level (highest qualifications)</b>		
Tertiary	18	1
Grade 12	20	1
Grade 10	242	16
Grade 8	81	5
Grade 6	354	24
No education/child	776	53
Total	1,491	
<b>Occupation</b>		
Employed	270	18
Unemployed	531	36
Student	346	23
Children	344	23
Total	1,491	
<b>Origin</b>		
Local	1,123	75
Part-local	368	25
Total	1,491	

Life expectancy is around 56 for males and 60 for females. On the average, the household size index is estimated at 7.5 people per dwelling unit; however, there are situations where as many as three to four families may live together in a single house.

Inter-marriages have brought Kerema and Kairuku people (from Gulf and North Western Central Province), as well as from other provinces, to reside in the southern and north western parts of the village. The village cannot be clearly divided on a clan or iduhu basis, members

are intermingled in small groups throughout. Bigger and better, modern-type houses are now being built north of the village.

In the 1970s and 1980s, about 60% of employees worked as non-manual workers in government departments and private firms (many as clerks or general office workers). However, in recent years, employment in the government sector has decreased dramatically. Now most Motu Koitabu people are employed as general labourers and security personnel.

## TATANA VILLAGE: A SOCIAL PROFILE

### Brief history

Tatana village is located on a 25.5 ha island, about 4 km from Port Moresby City. The people are predominantly Motuan but a few Koitabu have migrated from Baruni due to intermarriages. The village is divided into two main clans: Araitha and Tatana.

Unlike the other Motu Koitabu villages, the origin of the Tatana people is not clear. While other traditional villages have been in existence prior to European contact, Tatana is said to be a recent settlement, with its origins just prior to World War II. The vil-

lagers were evacuated during the war and returned to the site after the war. During their absence, American servicemen built the causeway linking the mainland to the island. The American servicemen used the northern part of the island as a wharf. Since the war, the causeway has been widened into a two-lane access road by the NCDC.

### Population characteristics

The following table shows the population characteristics for Tatana village. This is based on a house-to-house survey conducted by Mr Haraka Gaudi in 1999.

<b>GENDER</b>	<b>NUMBERS</b>	<b>PERCENTAGE</b>
Males	983	52
Females	892	48
Total	1,875	
<b>Age</b>		
0–13 yrs (child)	637	34
14–24 (teen)	464	25
25–56 (productive)	720	38
57+ (old)	54	3
Total	1,875	
<b>Marital status</b>		
Married	784	42
Single	1,091	58
Total	1,875	
<b>Education level (highest qualifications)</b>		
Tertiary	26	1
Grade 12	32	2
Grade 10	231	12
Grade 8	79	4
Grade 6	484	26
No education/child	1,023	55
Total	1,875	
<b>Occupation</b>		
Employed	294	16
Unemployed	749	40
Student	419	22
Children	413	22
Total	1,875	

The pattern and character of Tatana reflects a typical Motuan village. The houses are arranged in traditional styles according to clan groupings (iduhu), and are built in a linear arrangement extending out to sea as the clan expands. Foot-bridges or walkways ('nese') built between rows of houses serve a number of purposes. They mark clan boundaries, provide public access and carry water pipes and electricity lines to each house.

Recent houses have changed the traditional village character, image and lay-out. The new houses are sporadic and do not follow a formal pattern; particularly those built on land. These new migrants to Tatana, many through intermarriage, prefer living on the land.

Basic urban services like water and electricity are available, but water in particular is inadequate. Tatana and neighbouring Baruni have been without water for more than 10 years; women and children carry heavy containers of water from low-lying sections of the village where the water pressure is higher. Sometimes this is done on a daily basis, especially during the dry season. Waste disposal and garbage pick-up was discontinued some 10 years ago. While pit latrines are common for houses built on land, people still dispose of human waste, as well as plastics and non-perishable items, in the sea.

A substantial landfill along the foreshore area of the island had provided more land for housing. Over the past 20 years, the village has expanded in size as well as in population, but this has been restricted to the sheltered northern part of the island. Two natural factors, topographical limitations and the prevailing Southeast Trade Winds restrict further extension of the village.

## **HANUABADA VILLAGE: A SOCIAL PROFILE**

### **Brief history**

Hanuabada is located about 2 km from Port Moresby in the Fairfax Harbour area. The people are predominantly Motuan but there are two Koitabu settlements occupying different locations within this big village. The settlements are, from southeast to northwest along the coast, Hohodae (Koitabu), Poreporena

(Motu), Tanobada (Motu), Elevala – an island now joined to the mainland (Motu) – and Kuriu (Koitabu).

The Koitabu were said to be the original landowners and were renowned as sorcerers. Motuan men were discouraged from marrying Koitabu women and, for their own safety, kept to their own group and lived over the sea. This practice has continued to the present day. Migrants from Gulf Province live at Gabi village.

In 1941, the villagers were evacuated and the village was occupied by the Australian New Guinea Auxiliary Unit. Labourers accidentally burnt it down in May 1943. The villagers returned to the village after the war in late 1945, and in 1949 the Australian Army rebuilt the section over the water.

### **Population characteristics**

Because of limited resources and the size of Hanuabada, there was no house-to-house survey conducted.

Hanuabada's connection with the church is very strong, more so than any other Motu Koitabu village. Although the village is predominantly United Church, other churches also have influential standing. There are 18 Motuan and 8 Koitabu iduhus in Hanuabada. Clan leaders are in charge of clan matters while deacons take care of church business.

Often the houses built over the sea are occupied by three to four families (20–30+ individuals). These houses follow a linear pattern, with the walkway defining iduhu boundaries. The traditional clan leader's house is the first over the sea and closest to the land, symbolizing his social status. The clan leader determines where everyone builds his house in his clan boundary. Houses built on land demonstrate a more sporadic layout. Because of a land shortage, people have actually moved inland, building new homes even over existing graves in the cemetery. People living along the road between the primary school and the Gabi settlement now bury their dead near their houses. The future of the houses over the sea is unknown, since they are not included in the plans of the proposed port relocation project.





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