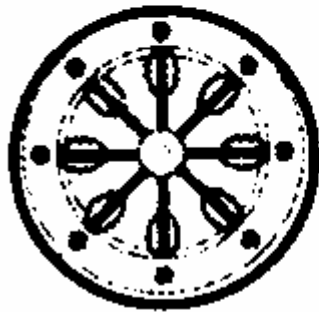
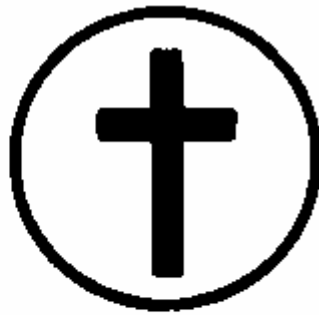


Social and Spiritual Development Strand  
Spiritual and Moral Education

Unit 1: Spiritual and Moral Education

## **Module 1.1: Morality and Ethics in a Changing Society**



**Student Support Material**

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## Unit outline

| Unit  | #   | Modules  |
|---|-----|--|
| Unit 1<br><br>Spiritual and Moral Education | 1.1 | Morality and Ethics in a Changing Society              |
|   | 1.2 | Spirituality in Traditional and Contemporary Melanesia |

## Icons



Read or research



Write or summarise



Activity or discussion

## Table of contents

|   |           |
|---|-----------|
| <b>Section 1 - Teaching Morality and Ethics</b>       | <b>1</b>  |
| <i>Objectives</i>                                     | 1         |
| Teaching morality and ethics                          | 1         |
| <b>Section 2 – Morality and Ethics</b>                | <b>3</b>  |
| Introduction  | 3         |
| A conceptual framework                                | 4         |
| <i>Key ideas</i>                                      | 4         |
| <i>Key concepts</i>                                   | 5         |
| Morality and ethics                                   | 5         |
| <i>Morality</i>                                       | 5         |
| <i>Ethics</i>   | 8         |
| <i>Freedom and conscience</i>                         | 9         |
| Stages of moral development                           | 11        |
| Values and socially responsible behaviour             | 12        |
| Religion and ethics                                   | 13        |
| <b>Section 3 – Moral and Ethical Issues</b>           | <b>16</b> |
| Social justice and human rights                       | 16        |
| <i>The United Nations Declaration of Human Rights</i> | 16        |
| <i>Children's rights</i>                              | 17        |
| <i>Women's rights</i>                                 | 20        |
| <i>Violation of human rights</i>                      | 20        |
| <i>The influence of media and language</i>            | 21        |
| Tolerance   | 22        |
| Corruption  | 23        |
| Violence  | 23        |
| <i>Personal violence</i>                              | 23        |
| <i>Violence in the media</i>                          | 26        |
| <i>Sexual violence</i>                                | 26        |
| Sexism  | 27        |
| <i>Sexism and the church</i>                          | 28        |
| Discrimination  | 28        |
| Peace   | 29        |
| <i>Religions and peace</i>                            | 30        |
| <i>War</i>  | 31        |
| Work  | 34        |
| <i>The work ethic</i>                                 | 36        |
| <i>Money and work</i>                                 | 37        |
| <b>Section 4 – Social Influences</b>                  | <b>39</b> |
| Media   | 39        |
| <i>Advertising</i>                                    | 40        |
| <i>Information technology</i>                         | 41        |
| Cigarettes, drugs and alcohol                         | 41        |
| <i>Delinquency</i>                                    | 44        |
| Peer pressure   | 44        |
| <b>Section 5 - Relationships</b>                      | <b>46</b> |
| <i>The development of self</i>                        | 46        |
| <i>Self esteem</i>                                    | 47        |
| Family  | 48        |
| Friendship  | 49        |

---

|  |           |
|--|-----------|
| Love   | 49        |
| Marriage   | 50        |
| Gender   | 52        |
| <b>Section 6 - Sex and Morality</b>              | <b>54</b> |
| Sexual relationships                             | 54        |
| Pornography                                      | 55        |
| Homosexuality                                    | 56        |
| <b>Section 7 – Medical and Scientific Ethics</b> | <b>57</b> |
| Abortion   | 57        |
| Human fertilisation                              | 59        |
| Biotechnology                                    | 60        |
| <i>Medical research and ethics</i>               | 60        |
| Euthanasia                                       | 65        |
| <b>Glossary</b>                                  | <b>66</b> |

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**[Notes]**

# Section 1 - Teaching Morality and Ethics

## Objectives

### *Skills*

In studying morality and ethics students need to:

- Become proficient in the skills and processes of investigation and inquiry
- Develop a range of skills which enhance their interpersonal and social relationships
- Develop and use their increasing capacity for imagination and insight
- Become proficient in the skills and processes of evaluation and judgement
- Exercise their skills in personal reflection and application

### *Knowledge*

During their study of morality and ethics students will come to know and understand:

- Concept of what a mistake is, how some mistakes are necessary steps in the learning process
- Concept of forgiveness as it relates to mistakes (of both self and others)
- Concept of accountability - voluntarily facing up to the consequences
- Concept of stewardship as opposed to ownership
- Concept of giving and receiving as opposed to taking
- Concepts of discipline and punishment
- Concept of compensation for inequalities
- Concept of mutually beneficial outcomes

### *Attitude*

**During their study of morality and ethics students will:**

- Use critical thinking, interpersonal skills and ethical theories to make judgements on moral issues and dilemmas

## ***Teaching morality and ethics***

No educational activity is value free. This particular approach is based on and seeks to promote in students core moral, ethical, democratic, and educational values, such as:

- Respect for life
- Respect for reasoning
- Fairness
- Concern for the welfare of others
- Respect for diversity
- Peaceful resolution of conflict

- Justice
- Responsibility
- Freedom
- Honesty
- Integrity
- Ecological sustainability

A critical factor in moral and ethical development is *modelling* or learning by example. Modelling is critical because, in ethical matters, we are influenced more by what others do than what they say. What teachers do to demonstrate fairness or respect for persons who are racially different will affect what students learn ethically much more than what teachers say about justice or racism. However parents, youth leaders, employers, entertainers, religious leaders, and mass media personalities all play a vital part in a process in which professional educators are only some of the players.

It is recommended that opportunities be provided for students to:

- Discuss ideas, feelings and questions about activities regarded as right or wrong, good or bad
- Explain why there are particular rules about what is right or wrong, good or bad behaviour for different groups and situations
- Analyse the ethical dimensions of various rules and codes of behaviour
- Examine the personal and community factors involved in defining beliefs about what is right or wrong, good or bad behaviour
- Analyse how different contexts and situations influence personal values, attitudes, beliefs and behaviours
- Critically analyse how groups justify particular actions and behaviours

Appropriate activities to reinforce skills, knowledge and attitude objectives are provided throughout the module.

### *Sample discussion questions*

1. What would happen if ... ?
2. What would happen if everybody in the world believed stealing was OK?
3. What would happen if everybody in the world believed cruelty to animals didn't matter?
4. What would happen if everybody in the world hated all people of a different race from their own?
5. What would happen if nobody in the world ever told the truth?
6. What would happen if nobody in the world cared for people in need?
7. What would happen if nobody in the world tried to look after the environment?
8. What would happen if nobody in the world were generous with their time, money and abilities?



## Section 2 – Morality and Ethics

### *Introduction*

Different societies and groups formulate and communicate their accumulating ethical concerns, understandings, beliefs and principles in a variety of ways. They are passed on in the form of laws, rules, codes of behaviour and charters. Each generation of people enters into a heritage of accumulating experience, understanding, knowledge, values and beliefs.

Some ethical ideas are general in nature. Religious and other traditions contain clear examples of these kinds of ideas. They are often expressed in literary forms, such as commandments, sermons, parables, legends and folklore.

Ethical values and beliefs have both a personal and a social dimension. For example, each individual's values and beliefs are developed and nurtured within particular social and cultural contexts. For large numbers of children, schools provide one of the significant social contexts in which ethical sensitivities, values and beliefs are acquired, nurtured and expressed.

As human knowledge of the world and technological capacities increase, the need to make moral choices and value judgements increases. Ethical issues arise from immediate personal opportunities and problems requiring value -judgements about the right, good or best things to do or say. They also include some of the deep, puzzling questions about the meaning, purpose and value of life in general.

Most communities, small and large, experience some tension between 'traditional' values and 'emerging' or 'changing' values. This tension is often very strong in societies experiencing rapid change in lifestyle opportunities, available resources and technological development. Most people live in and move between several different value systems. As we grow, we expand the networks of relationships within which we spend significant periods of time. It is seldom possible to limit our social participation to groups in which all members share all of our values. Value differences and conflicts are an inevitable aspect of communal living. This is especially so in contemporary forms of multicultural societies.

Very few areas of life fail to present, at one time or another, ethical challenges to both individuals and society.



## Activity 1.1

Read the two stories below and identify the ethical issues which they illustrate.

### The Fishing Trip

A group of people decided to go fishing in a small boat. Just before they launched the boat they heard on the radio that rough weather was forecast for later that day.

The sea was so calm they decided to go fishing. They were catching so many fish that they drifted further out to sea and stayed longer than they had intended.

A storm blew up and the boat overturned in the rough sea. All of the people were able to cling to the bottom of the overturned boat.

When a rescue helicopter arrived in the dark, light flares were dropped. As one of the rescue crew was being lowered to the boat the harness on the lifeline broke.

The rescuer fell into the water and was drowned.



All of the occupants of the fishing boat were rescued.

### African Chimps



Many years ago some chimpanzees were taken from an African jungle and sold to a large scientific research laboratory.

Because the chimpanzees are similar to humans in many ways, they were used for medical and other experiments.

These experiments included organ transplants, testing of new drugs and journeys into space.

Throughout these years the chimps were kept in special cages, given the best food and allowed regular periods for play and exercise.

Because of these experiments, medical knowledge and skills have advanced rapidly.

Many human lives have been saved because of these experiments.

## A conceptual framework

### Key ideas

- Human beings, both individually and together, have to make value judgements about their actions, behaviour patterns and lifestyles
- Different communities, large and small, define virtue and goodness and seek to develop people of virtuous and good character
- Human interdependence requires some definition of the rights, responsibilities, duties and obligations of both individuals and groups
- Each generation both inherits and contributes to the accumulation of human ethical concerns, understandings, perspectives and beliefs

- Different societies and groups formulate and communicate their ethical concerns, understandings, perspectives and beliefs in different ways
- Human beings have significant roles and responsibilities in maintaining an ecologically sustainable earth

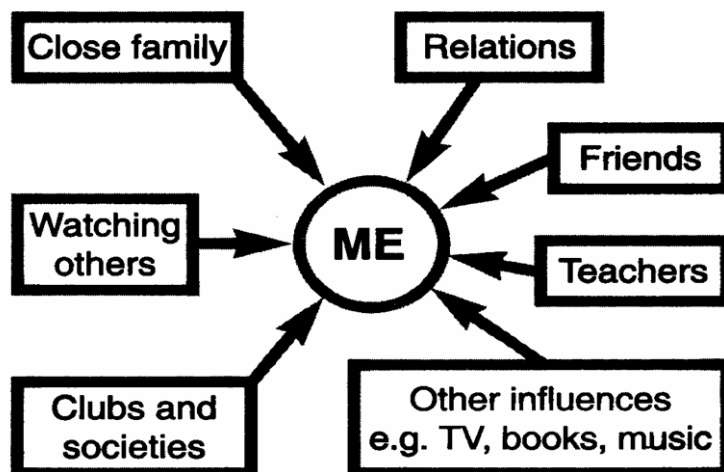
## Key concepts

- Good and bad
- Right and wrong
- Fair and unfair
- Just and unjust
- Love and concern
- Care and compassion
- Rights and responsibilities
- Duties and obligations
- Laws and rules
- Codes of behaviour
- Social mores
- Ethics and morals
- Values and value judgements
- Authority and power
- Value differences and moral dilemmas
- Sanctions and punishments

## ***Morality and ethics***

### Morality

From the moment we are born we begin learning. At first we learn most things from our parent(s) but as we grow so do our influences. These are our major influences.



The way we learn about the correct way to behave in our own society, and the habits, customs, language and manners of our society is called socialization. We also slowly learn what is right and what is wrong, what is good and what is bad. Some of the ways we begin to discover what is right and what is wrong are:

- By consequence - if you do this, such and such a thing will happen
- By example - watching how others behave
- By experience - if you do something yourself you find out what happens
- By emotions - e.g. Do this to please your mother.
- By following rules.

Morality is about willed behaviour, what one can do or chooses not to do. Moral behaviour is something chosen, not something forced. Morality is concerned with what is right and wrong. As human beings we are able to think about what we do and say. Because we are able to think, we are also able to decide or choose what we think is the right way and what we think is the wrong way to behave:

- A **moral** act - an act considered to be right
- An **immoral** act - an act considered to be wrong
- An **amoral** act - an act that shows no understanding of right or wrong
- **Non-moral act** - an act not concerned with right or wrong

Our sense of what is right and what is wrong depends upon many things - upbringing, parental attitudes, friends, what type of environment we have grown up in and live in now, and so on. Morality is therefore very complicated. What we consider to be right, somebody else might see as wrong. In the end we have to come to our own decisions about how we live and how we look at the way others live. We all have the ability to make moral judgements. Every situation is different and, as a result, the way we approach a situation and decide what is the right course of action may be different every time.

Our moral code is the list of rules (unwritten or written) which we use in deciding what way we ought to behave. A simple example of this is our family code, a way of behaving taught to us by our parents and family from the time we were babies. Think of the most important rules which affected the way you learnt how your family understands itself, and how they should behave towards others. These "rules" may not have been talked about much, but they simply were not broken in your family.

**Reasons for and/or ways of behaving**

|                       |  |
|-----------------------|--|
| Obedience             | Right and wrong are what my family or the authorities tell me. My job is to decide how to apply these rules in particular situations       |
| Consensus             | How I behave is based on decisions made by my family talking or discussing the choices, or it is based on what my group think I should do. |
| Tradition             | What's right or wrong is decided by the customs of my society  |
| Emotion               | Behaviour is right or wrong depending on how I feel about it   |
| Freedom               | I must work out how to behave for myself. I don't have to do what others tell me.  |
| Results               | The right behaviour is what brings the greatest good to the most people.   |
| Personal Satisfaction | The right behaviour is what causes the least trouble for me.   |
| Commitment            | My faithfulness or commitment to other people and God is the main influence on decisions about how I behave.                               |

There are sources of moral knowledge outside the person. If we see or hear about a “right” way of behaving being done by another there is a much better chance that we shall actually behave that way ourselves. This moral knowledge (or the moral model) comes from a widening series of sources:

- Family - parents, other family members, the clan;
- Community - village, peers, special institutions, school
- Society - government eg. Laws, regulations;
- Church – commandments, beatitudes

The next source of moral knowledge is what we call our conscience. We all know what our conscience is, but it is not easy to describe it in words. Our conscience is partly innate (something we are born with, or *something natural*) and partly learned. As we learn what is right and wrong, our natural conscience is developed, so we cannot distinguish what is innate and what is learned. But we do know that all humans have to train their consciences, and a conscience can be sensitive, very clever at deciding what is right and wrong; or it can be blunt, only noticing very wrong and very right things.

Usually when your conscience tells you that you have done a wrong thing, you “feel guilty”. If you continue to do the wrong thing, you usually get more and more used to it, and stop feeling guilty. If you stop and think about this situation, you still know that you have done wrong - so your conscience is still working - but you don't feel guilty. Sometimes a person can still feel guilty although his/her conscience tells that person that there has been nothing wrong done.

The sources of moral knowledge outside the person sometimes give different answers to moral questions, because they are based on different value systems. What one group may class as “good” or “better” another group may class as “bad” or “not as good”.

Moral education creates people who are truthful and sincere, trustworthy and kind, cooperative and willing to sacrifice, patient and flexible. It provides people with an ethical framework within which to make decisions, solve problems, and guides their interaction with others.

---

 **Activity 1.2**

*Think about student behaviour at your college. Which of the reasons outlined in the table (p.11) influence most student behaviour?*

*Try to think of some examples of something which was "right, when done in one particular situation, or with one particular person or group, but "wrong" in another set of circumstances. Try to explain what made it "right" and what made it "wrong".*

*Describe a situation you have experienced where you felt guilty, although you knew you had not done wrong. If you can, try to explain why you felt guilty in that situation.*

*Give some examples of activities that are "right" because society (or custom) says so, but about which religion does not say anything. Give some examples of activities that are "right" because religion says so, but about which custom does not say anything. Give some examples of activities that are "right" by one set of values, but "wrong" by another.*

---

## Ethics

Ethics is the analysis of concepts such as ought, should, duty, right, wrong, obligation and responsibility. Ethics is also a system of moral principles, by which human actions may be judged good or bad, or right or wrong.

Ethics investigates morality: it involves reflecting on what **'right' and 'wrong', 'good' and 'bad'** actually mean, when applied to human decisions and human actions or behaviour. Ethics examines what we can do against what we *ought* to do, and considers the arguments and the reasoning behind this process. Ethical questions are raised at the personal, local, wider community, national and global levels.

There are a number of focus questions that help us enquire into ethical issues:

- How ought I/should I proceed in arriving at a socially responsible response to an ethical issue?
- Where is my ethical response likely to lead?
- What is the likely effect on others?
- Which responses to an issue, after examining the evidence, promises the best consequences?
- Is it likely that I will think well of myself when looking back on my action(s) or if my action was examined by others?

Ethics refers to what one sees as right behaviour one ought to follow whereas morality refers to what a person does, as well as to what a person thinks ought to be done.

---

 **Activity 1.3**

*The professional ethics of the school staff are obviously a key element in values education. (Refer to the PNGTA Code of Ethics) Where do the ethical responsibilities of teachers begin and end? Do teachers have specific moral responsibilities which are not required of other workers?*

---

## Freedom and conscience

Freedom is a foundational idea in understanding morality. If a person is not free that person cannot make moral choices. You can see this idea more easily if you look at it, as it were, backwards. If a person is not free, if that person is forced, then that person cannot be blamed or punished for what he or she did.

### The freedom of self-determination

Genetics and social and cultural conditioning affect the sorts of experiences that influence our self-understanding. Within the limits however, we are able to choose the sort of person we are. Sometimes people find themselves in situations where they have to make important decisions at a fairly early age -others can seem to drift along, letting things happen to themselves, until they are well into adulthood. Remember, the truth here is there are limits beyond which we can never go; and we make ourselves the persons we are; circumstances influence us, and people influence us, but they don't control us.

### The freedom to make choices

Implied in this is the fact that every choice has consequences. Sometimes we are not aware of these consequences in detail, but (if we are truly free) we realise that there will be different results depending on the choice we make. The ability to make own choices is one of the ways humans are different from all other animals. When choices result in consequences which may be morally 'good' or 'bad' we use conscience. Freedom is not absolute. For example, drivers are not free to drive on any side of the road they feel like, or at any speed they feel like.

| Threats to External Freedom  | Threats to Internal Freedom:                     |
|--|--|
| slavery<br>injustice<br>violence<br>social or cultural oppression<br>religious oppression<br>economic oppression | ignorance<br>passions<br>habits<br>peer pressure |

---

## Activity 1.4

*Give an example from your own life where you, in one sense, were free and yet in another way, you were controlled by another person or by events - you were not free. Explain in what ways you were free, and in what ways you were controlled by others - and who those others were.*

### Types of Conscience

|  |  |
|--|--|
| <p><b>Correct or Informed</b><br/>A person with a correct conscience knows what is truly right or wrong, according to religious and secular laws</p> | <p><b>Incorrect</b><br/>A person with an incorrect conscience does not clearly know what is right. This person may think an action is right, when it is really wrong; or may think an action is wrong, when it is actually right</p>                         |
| <p><b>Sensitive</b><br/>Able to pick what is right or wrong when it is hard to decide</p>  | <p><b>Lax</b><br/>Can only pick what is right or wrong when there is a big difference between the two choices</p>  |
| <p><b>Mature</b><br/>Able to judge from a lot of experience, or with a lot of wisdom</p>   | <p><b>Immature</b><br/>Judges from very few experiences, or only taking into account a few of the things to be considered.</p>   |
| <p><b>Good</b><br/>Judges correctly about right and wrong</p>  | <p><b>Bad</b><br/>Very deep in the person's heart s/he knows the judgment is wrong, but s/he convinces her/himself that the judgment is correct- or - s/he has done the wrong thing so often that her or his conscience does not make the right judgment</p> |

Guilt is a "feeling" that you have done something wrong. It is not the same as conscience, but your conscience often uses guilt feelings to remind you that you have done something wrong, - or maybe, that you are thinking about doing something wrong.

**Guilt can come from a situation where you have to make a moral decision, or from a situation where you have to make a social decision. Sometimes a social situation does not involve a moral decision. For example, in some societies it is taught that a lady should walk through a door first and ladies sit down in a room before men sit down. In PNG, an expatriate man may feel guilty for following PNG practice instead even though he has done nothing wrong.**



## ***Stages of moral development***

| <b>Age</b>  | <b>Characteristics</b>   | <b>Teaching strategies</b>   |
|-------------|--|--|
| 5-8 years   | <ul style="list-style-type: none"> <li>• Little concept of the rights and claims of others.</li> <li>• 'Wrong' is what is seen to provoke punishment: what is seen as permitted or is ignored, is judged to be 'right'.</li> <li>• Adult examples are powerful.</li> <li>• Appropriate behaviours are learnt by patient repetition rather than by isolated commands.</li> <li>• 'Wrong' is measured by the actual harm done.</li> </ul>  | <ul style="list-style-type: none"> <li>• Work out with the students a simple 'code' for well-mannered behaviour in class.</li> <li>• Maintain consistency in classroom interactions.</li> <li>• Ask them for their ideas about ways of putting moral teachings into action, rather than moralising.</li> <li>• Talk about simple, alternative ways of acting, and help the students in choosing.</li> <li>• Beware of making them feel guilty at an age when deliberate choice is still beyond them.</li> </ul>          |
| 8-10-years  | <ul style="list-style-type: none"> <li>• Recognition of the value and authority of laws for their own sake is not yet stabilised.</li> <li>• Laws of any kind are observed mainly to avoid punishment or earn reward.</li> <li>• The view of law, added to typical strong feelings, impulsiveness and short attention-span, means limited responsibility for choices made.</li> </ul>  | <ul style="list-style-type: none"> <li>• When using dilemma stories, work at exploring alternatives and their consequences, and exercise discretion about reporting of individual choices.</li> <li>• In discussion of religious laws and standards, emphasise the benefits of observing them, rather than the threat of punishment.</li> <li>• By studying examples from scripture and other sources, explore notions of responsibility and freedom of choice, and the value these add to actions undertaken</li> </ul> |
| 10-12 years | <ul style="list-style-type: none"> <li>• Recognising standards or conventions with increasing consistency.</li> <li>• Keen to measure up to others' expectations.</li> <li>• Choices made with a view to being regarded as 'good boys' or 'nice girls' by peers or significant adults, will mature, if circumstances are favourable, into a recognition of the value of objective law and order.</li> </ul>  | <ul style="list-style-type: none"> <li>• Be willing to set high but realistic standards.</li> <li>• Do not try to impose values upon them, but help them to work out their own.</li> <li>• Provide stories involving dilemmas and difficult choices, expecting them to deal with these themselves and to make their own choices.</li> <li>• Respect and trust their honesty and ability to face the consequences of their own actions.</li> </ul>  |
| 12-15 years | <ul style="list-style-type: none"> <li>• Awareness of authority, fixed rules and social order, although this does not always ensure respect for such arrangements.</li> <li>• 'Right' behaviour consists in doing one's duty, respecting authority and the law, but this judgment can coexist with a total disregard for authority in word and action.</li> <li>• 'An eye for an eye and a tooth for a tooth' is a normal rule for mutual relationships, with little consideration for non-friends.</li> </ul> | <ul style="list-style-type: none"> <li>• Deal at some depth with credible life-situations, e.g. dilemma stories relevant to the age-group.</li> <li>• Ask for possible alternatives in dilemma situations and explore their implications.</li> <li>• Be willing to leave discussions open-ended, asking them to decide, but not necessarily to declare the choice.</li> <li>• Make use of current news items that raise significant moral issues.</li> </ul>   |
| 15-18 years | <ul style="list-style-type: none"> <li>• Morality oriented towards law and</li> </ul>  | <ul style="list-style-type: none"> <li>• Focus on significant current issues</li> </ul>  |

| Age | Characteristics  | Teaching strategies   |
|-----|--|---|
|     | <p>order, the basis for most everyday moral decisions of adults, now comes into a clearer perspective</p> <ul style="list-style-type: none"> <li>• Some move occasionally to a level of judgment where the 'public good' is seen to require more than legalism</li> <li>• Morality based on decisions of conscience and guided by self-chosen ethical principles may be within the reach of some, if circumstances seem to demand it.</li> </ul> | <p>of law and order, to encourage awareness of and commitment to underlying principles.</p> <ul style="list-style-type: none"> <li>• Clarify the claims made on ordinary individuals by a commitment to the 'public good'</li> <li>• Give examples of morality based on principle, with discussion at depth, of significant people past and present.</li> </ul> |

## ***Values and socially responsible behaviour***

The word 'values' can have different meanings for different people but basically our values are the principles or ideals that guide our decisions and actions. We express our values in the way we think and act. Our values have developed as a result of all the influences which have affected us and as guides to behaviour, our values have the potential to evolve and mature as our experiences evolve and mature. (Our values are modified as experiences accumulate and change.)

Particular values are essential to living with others. They include compassion, cooperation, self-esteem, caring, and honesty. A range of values is essential to the rights and responsibilities of citizenship and these need to be developed through social education programmes.

The basic principle underlying social responsibility is that freedom in a democratic society carries with it certain obligations and responsibilities for individual members. Social responsibility is a very important idea and ideal, because it suggests a direction in which we should be directing our thinking and our actions if we want to build a fair, just and accountable society.

People do not automatically develop the necessary values in today's society that will give rise to socially responsible behaviour. But most communities share 'core ethical values'. Core ethical values affirm our human dignity and allow us to serve the common good. They meet the classical ethical test of reversibility: '*Would you want to be treated this way*'?

Some core ethical values which make for a socially responsible society are:

|                       |   |
|-----------------------|---|
| <b>Respect</b>        | self respect; personal integrity; respect for dignity of others, the community, the rule of law, legitimate authority, public and private property  |
| <b>Honesty</b>        | trustworthiness, dependability, ethical practices, preparedness to address dishonest and corrupt practices, maintenance of proper confidentiality in teacher-student and school community relationships, accountability |
| <b>Responsibility</b> | obligation to public good/welfare, accountability, inquiring, open mindedness, constructiveness, carrying out lawful instructions   |
| <b>Concern</b>        | caring, compassion, loyalty, tolerance, consideration, cooperation, shared decision-making  |
| <b>Justice</b>        | fairness, equality, respect for human rights, due process, negotiation, respect for the law and system of government  |
| <b>Dedication</b>     | industry, interdependence, active and informed community participation, civic actions, patriotism   |

## ***Religion and ethics***

We all ask basic questions about our existence. Who am I? Where did I come from? Why am I here? Where am I going? How do I cope with life? What is right and what is wrong? Human beings are always searching for meaning in their lives. Whatever happens to the outer (external) world, we still feel a deep need to explore and understand our inner (internal) world. The questions that all religions ask and the answers they give are an attempt to help people to explore and understand both the external and internal worlds.

Christianity is not the only religion in the world, but in the Western world, it has played the dominant role in shaping many of the attitudes and ideas that influence society. There are many different Christian groups. Although they share some common beliefs, their expressions of these beliefs can seem very different and their views on some issues are not always the same. The central message of Christian ethics as taught by Jesus of Nazareth in the New Testament is the idea of concern (love) for all people, an attitude of caring for people no matter who they are or what they are like.

Christians believe that we are all God's creatures and as such deserve to be treated with love and respect. Generally their views on treating others and dealing with ethical decisions are influenced by the following:

**Scripture:** For Christians, the Bible (particularly the New Testament writings) provides firm guidelines about how they should deal with the conflicts and problems of life.

**Prayer:** By concentrating on their inner world and getting in touch with their deeper feelings through different types of prayer, Christians believe that prayer can guide them in dealing with the decisions and choices they have to make about their lives.

**Church teachings:** The Christian Churches provide teachings and guidelines on how Christians should live their lives individually and as members of a community.

**Conscience:** Conscience can be defined as a state in which a person really feels what they are truly like. Conscience is the same for everyone; but to develop conscience requires much effort. It is not the same as morality which can vary according to different cultures and times. Conscience is permanent and if developed can guide a person in the way they act in the world.

**Example:** Throughout history there have been people, who through their lives have provided examples of the right way of living. These peoples' lives can inspire Christians in their own lives. They might include the Saints; social reformers; religious leaders; figures in the Bible; great thinkers and everyday people.

**Reason:** Human beings have a complex brain that enables us to think. Although Christians will look to individual conscience, church teachings, the example of others etc. to guide them in their lives, they also acknowledge that the ability to think clearly and reasonably for themselves is part of the process of coming to ethical decisions.

**Love:** For Christians, God's love precedes and creates human love and the sign of their love of God is that they love their fellow human beings.

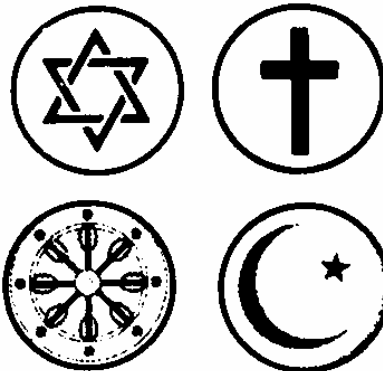
For followers of all the world religions, the way human beings treat each other is very important. Good and right values and behaviour are in the Sacred Writings of the world's major religions and echoed in the traditions of cultures everywhere. The Golden Rule is an example of the commonality between religions.

HINDUISM: "This is the sum of duty: do naught to others which if done to thee would cause thee pain." *The Mahabharata*

BUDDHISM: "Hurt not others with that which pains yourself." *Udana-Varqa*

JUDAISM: "What is hateful to you, do not to your fellow men. That is the entire Law, all the rest is commentary." *The Talmud*

ZOROASTRIANISM: "That nature only is good when it shall not do unto another whatever is not good for its own self." *Dadistan-i-Dinik*



CHRISTIANITY: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." *The Gospel of Matthew*

ISLAM: "No one of you is a believer until he desires for his brother that which he desires for himself." *Hadith*

BAHA1 FAITH: "He should not wish for others that which he doth not wish for him self, nor promise that which he doeth not fulfil." *Writings of Baha'u'llah*

## Section 3 – Moral and Ethical Issues

### *Social justice and human rights*

Why are people unequal in terms of wealth, material possessions, political power and social prestige? Are such differences inevitable or unavoidable? Are they just or unjust? These are basic questions that have to be answered in any study of equality and inequality within societies.

**Equality** means every person receiving the same treatment regardless of who or where he or she may be.

**Equity** means fairness and impartiality. In social exchange fairness exists when persons who have made large contributions receive relatively large outcomes (rewards), those who have made small contributions receive small outcomes, and so on. In a social context equity also involves conscience or principles of natural justice. This can result in people being given different treatment if this is considered fair or just. Therefore some people may be recognised as more deserving than others. The basis on which differentiation is made is important in judging whether a case is just or unjust. It can vary according to basic beliefs or political persuasion.

**Social justice** is based upon the ideal of equal opportunity. Everyone, no matter what race, cultural background, or sex they are, should have equal access to education and the opportunities to get a job. As well they should have the right to benefit from services such as health.

**Social injustice** occurs when people do not have the same access to wealth, power, or social respect because of their personal or group characteristics. This can result in sub-groups within a society having different levels of social well-being. A variety of criteria (income, health, education, life expectancy, infant mortality, sanitation, water supply, crime rates, social order) can be used to measure social well-being.

### The United Nations Declaration of Human Rights

In 1948 the General Assembly of the United Nations adopted and proclaimed the

Universal Declaration of Human Rights as a common standard to be achieved for all people in all countries of the world. The thirty articles in the declaration stress that all human beings are born free and equal in dignity and rights (Article 1); that all people are entitled to the rights and freedoms without distinction of any kind such as race, colour, sex, language, political or other opinion, national or social origin, property, birth or other status (Article 2). The remaining articles in the declaration further elaborate these basic principles of equality.

**Although member countries of the UN signed the declaration, its universal implementation is far from complete. It is doubtful whether any country has an untarnished reputation in the area of human rights. Organisations such as Amnesty International are still necessary to expose gross violations of human rights.**

Many countries have set up programs and initiated legislation to

- Eliminate discrimination
- Provide, through affirmative action, equality of employment opportunities
- Ensure the rights of women and children

### **PNG Constitution – Preamble**

We hereby acknowledge that all persons in our country are entitled to the fundamental rights and freedoms of the individual, that is to say, the right, whatever their race, tribe, places of origin, political opinion, colour, creed or sex, but subject to respect for the rights and freedoms of others and for the legitimate public interest, to each of the following: -

- life, liberty, security of the person and the protection of the law; and
- the right to take part in political activities; and
- freedom from inhuman treatment and forced labour; and
- freedom of conscience, of expression, of information and of assembly and association; and
- freedom of employment and freedom of movement; and
- protection for the privacy of their homes and other property and from unjust deprivation of property

### **Children's rights**

'And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he became indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the Kingdom of God'. (Mark 10: 13-15)

Since the 1980s the issue of child abuse has received considerable publicity. People are shocked by the widespread abuse and neglect of children in our society.

**Neglect** - the persistent or severe neglect of a child which results in serious impairment of the child's health or development.

**Physical abuse** - physical injury to a child, including deliberate poisoning, where there is definite knowledge, or a reasonable suspicion that injury was inflicted or knowingly not prevented.

**Sexual abuse** - the involvement of dependent, immature children and adolescents in sexual activities they do not truly comprehend, to which they are unable to give informed consent, or that violate the social taboos of family roles.

**Emotional abuse** - persistent or severe emotional ill-treatment or rejection which results in severe adverse effects on the behaviour and emotional development of a child.

The National Society for the Prevention of Cruelty to Children (NSPCC) identified the following causes of child abuse:

- Overcrowded and inadequate accommodation
- Social isolation
- Marital disharmony; and children being unwanted at their time of birth
- The 'cycle of disadvantage', whereby parents who have been abused as children are more likely than others to become abusers themselves

In 1988 the Church of England published a report, *Child Abuse and Neglect*. Some of its comments include:

'The effects of child abuse are long lasting. Many people take years before they can begin to talk about what has happened. For many the ability to form trusting close relationships with other adults and with children is badly damaged by their childhood experiences.'

'It is often assumed that sexual abuse is done by someone who is a stranger to the child but research suggests that in most cases the child knows the adult already.'

The majority of reported cases involve adult males abusing girls, usually within a family relationship. Complex issues about male sexuality, gender roles and boundaries within the family have to be addressed so that girls and boys grow up knowing they have a right to their own bodies. Child abuse and neglect damages young lives in ways which must be of enormous concern to the Church and it occurs in all levels of society.'

The UN Declaration on the Rights of the Child was adopted on 20 November 1989. It recognized that in all countries in the world there are children living in exceptionally difficult situations, and that such children need special consideration. The Declaration includes the following, demanding that the countries who have signed it:

- Respect children's rights without discrimination of any kind
- Ensure that the best interests of the child shall be a primary consideration
- Recognize the child has the inherent right to life



- Ensure the survival and development of the child
- Ensure that a child shall not be separated from his/her parents against their will
- Combat the illicit transfer of children abroad
- Allow the child to express his or her own views freely
- Respect the right of the child to freedom of thought, conscience and religion
- Ensure the child has access to information
- Protect the child from all forms of physical or mental violence
- Ensure that no child is deprived of health care, a standard of living adequate for the child's physical, mental, spiritual, moral and social development
- Shall work to diminish infant and child mortality
- Provide free education
- Recognize the right of the child to rest, leisure, and participation in cultural and artistic life protect the child from economic exploitation
- Protect children from the illicit use of narcotic drugs, sexual exploitation, slavery, torture and capital punishment

### **Give children's affairs priority**

THE UNICEF report on the progress made by countries of the world on the health and well-being of children and youth highlight once again Papua New Guinea's weaknesses in this critical area of development. But this should not come as a surprise. Over the years successive governments have failed to focus on the issue of children and youth in a more meaningful and constructive way.

The Department responsible for administering policies to do with children and the youth has simply been relegated to a junior status in terms of ministerial appointments. To cap it off, past ministers demonstrated a lack of political leadership and commitment to policies on children and youth which are critical to the future survival of this nation.

The UNICEF report highlights the failure of this country to pass legislation to protect the rights of children, their health and well being as well as their future as young people. Despite the best intentions, there are many children in PNG who still do not have access to good food, basic health services and education. Many are still subjected to all forms of abuse by adults who are supposed to be looking after these children.

The only way for PNG to correct the past and present inadequacies is for the Government to strengthen the role and functions of the Department of Home Affairs and Youth. Unless it is properly and consistently funded over the coming years, the department will be in no position to implement policies that will ensure PNG meets the standards set by the United Nations and its agencies such as UNICEF in terms of protecting the rights of the children. PNG ranks poorly in this area and it is time positive steps are taken to reverse the trend.

The World Health Organisation has already highlighted PNG's poor standing in terms of infant mortality and this report by UNICEF should send a clear message it is time for action. How today's children perform their roles as adults will depend entirely on how well they are looked after from infancy. There is no reason for PNG to rank among the worst. We can do better than that and we certainly have the ability and the resources to do so. What is

needed is commitment to do something rather than expecting others to do it for us.

Editorial – *Post-Courier*, 31 July 2000

## Activity 1.5

*Study the Preamble to the PNG Constitution. How well does this match the expectations of the United Nations declaration? Can you think of examples where people in PNG are not getting the rights and freedoms they should?*

*Look at the Declaration of the Rights of the Child. Write down which parts of the Declaration you think are being violated in PNG and other parts of the world. Find newspaper articles/quotes to support your selection.*

## Women's rights

Women and girls are half the world's population yet they do two thirds of the world's work; they earn one tenth of the world's income; they own less than one hundredth of the world's property. Women produce at least half of the world's food. For many women full workloads are often combined with frequent pregnancy, childbirth and breastfeeding. In factories all over the world the mundane and repetitive assembly work is traditionally done by women, often in very unsafe conditions.

In many countries women get no education. Two thirds of the people in the world who can't read or write are female. In many societies women are still regarded as the property of their husbands or fathers. In some rural areas women cannot say what their problems are or share their experiences - they are accustomed to keeping silent.

## Violation of human rights

There are many examples in the world today where human rights are being violated. In a world where one billion people live in extreme poverty, human rights have become an important issue.

### **Amnesty International**

We live in a world in which millions of people every day have their rights denied or violated. One organization that works toward highlighting and alleviating violations of human rights is Amnesty International. In many parts of the world people are imprisoned and tortured for speaking out against injustices in their societies. These people are called 'prisoners of conscience'. A prisoner of conscience is a man, woman or child who is locked up for having the 'wrong' beliefs, or for being born into the 'wrong' race, following the 'wrong' religion, reading the 'wrong' books, or even for speaking the 'wrong' language. Amnesty

has become an international watchdog to investigate and try to stop violations. Founded in 1961 by a British lawyer called Peter Benenson, Amnesty is the world's largest voluntary body working for human rights today. It has over one million members in 150 countries. Amnesty International is independent of any government, political faction, ideology, economic interest or religious creed.

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### **Activity 1.6**

*Try to list some of the violations of human rights that take place in the world today. Can you think of human rights violations that occur in PNG?*

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## The influence of media and language

Laws that make it illegal to discriminate against any individual are necessary, but by themselves, they cannot ensure that all people within a society are treated equally. Social and sex-stereotyping still prevents many individuals from reaching their full potential. In modern societies the media plays an important role in presenting social and sex stereotypes. In many cases the media continues to reinforce sex roles, for example, by advertisements which portray men in certain jobs and women in others.

Just as the media is important in presenting females or minority groups, so is language. Images are very much related to language. Sexist language in all forms of the media has promoted images of women as inferior, passive and sexy. In Australia, non-sexist language guidelines are now well established, and in 1985, the federal government legislated to reword the national anthem 'Advance Australia Fair', 'Australian sons' was replaced by 'Australians'.

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### **Activity 1.7**

*A survey of advertising on Australian television found the following*

- *children's advertising presents adult males more often than adult females in the major role*
- *female children are least likely to have major roles in television commercials than male children*
- *in advertising using animated characters 85 per cent of the characters were male*
- *adult male voice-overs occurred on 89 per cent of advertisements which used this type of presentation*
- *men appear more often in commercials for cars, travel and recreation and women tend to be restricted to endorsing household and feminine-care products.*

*Is this the same on EM TV? Analyse television commercials during the course of one week.*

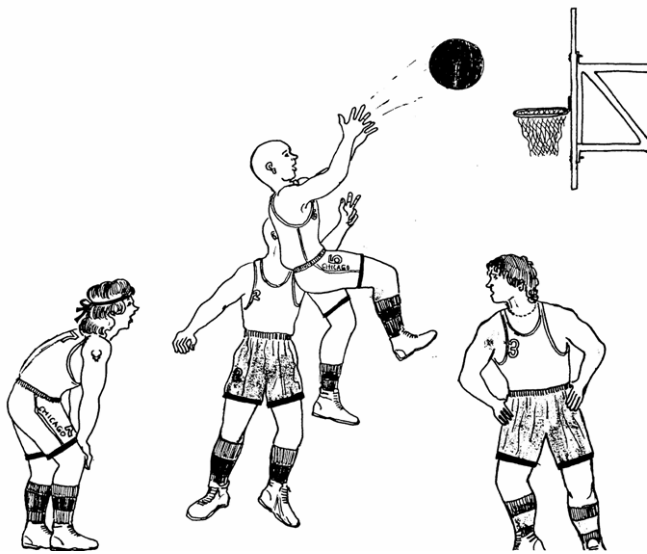
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## Tolerance

Tolerance is closely tied to conscience and perceptions of right and wrong. Society, especially minorities, needs to be protected from the disproportionate influence of single interest groups with limited vision. People have the right not to be exposed sarcasm, cynicism, negative criticism or degrading humour, and yet the media floods us with an ever-increasing number of intolerant models and situations. Racism, sexism, imperialism, violence, rape and child abuse are increasingly apparent and prevalent in today's world, both at a community and international level. Each an extreme form of intolerance.

Causes of contention which often result in conflict and intolerance include personality and temperament clashes, pride, selfishness, insensitivity, family background differences (e.g. culture, religion, socio-economic status), money, and inflexibility of attitude. These often lead to responses which include sulking, anger, resentment, rejection, rationalisation, spiteful and violent retaliation. This may be seen within any age group.



Communication between people is very important. Many problems between people occur because they do not understand each other, and this often leads to intolerant attitudes. Understanding comes through communicating with each other. Politeness and kindness, self-restraint and reliance, and unconditional love can all help create a more tolerant environment. A firm, yet fair response and being able to walk away peacefully from some situations (especially extreme cases) are also necessary.



### Activities 1.8

*Each day we see conflict, violence, and intolerance in the media. Find an example in each of the following: television, movies, music and songs, newspapers and magazines. Discuss the possible effects of constant exposure to violence, hatred, and intolerance through the media.*

*Identify examples of intolerance you have seen or experienced at your college*

*Research the symbolic associations of colours. Experiment with harmony and disharmony of colour combinations and degrees of lightness and darkness. Design a colour-code for tolerance-related behaviours and feelings.*

*Explain how games and sport can build tolerant character, friendship and goodwill. How can sport promote intolerance, especially between clubs, followers, and races? Discuss the effect of violent and intolerant*

*behaviour as portrayed by some sports people in media. What are team-building skills and how do they apply to all aspects of life?*

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## **Corruption**

The PNG Chief Ombudsman's report 'Corruption in Government-A Case Study' included a chapter analysing how corruption starts and spreads in developing nations. 'Studies of corruption in other countries,' it said, 'have shown that, much like a disease, it develops through four progressive stages'.

In **Stage One**, corruption begins and is localised at the top-the political leadership. In **Stage Two**, it filters down to the senior public servants where it is condoned and tolerated, of necessity, by the political leadership. By **Stage Three**, corruption has become pandemic throughout all layers of the bureaucracy and it becomes the norm for the public to have to pay something on the side for even the most routine performance of a public servant's duty (e.g. the renewal of a passport, granting of a licence, etc). In such societies, justice is bought and sold and public office becomes the gateway to personal fortune. History shows that **Stage Four** begins when the military, seizing upon the opportunity created by public disenchantment with widespread political corruption, takes power amid a rhetoric of righteousness and morality. Far from curing the evil, however, corruption becomes even worse. For, having become firmly embedded in the fabric of society, it is now enforced at the point of a gun, as the army simply takes the place of corrupt politicians. Elections become a farce and personal freedom disappears

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### **Activity 1.9**

*Who is involved in corrupt activities in Papua New Guinea? Which of the four levels of corruption do you think has been reached in PNG?*

*The Niugini Nius articles (Additional Resources) were all taken from 1989 newspapers. Examine newspapers from this year and identify corrupt practices and the people involved. Has anything changed?*

*In groups discuss what you think causes people to act corruptly. What you think can be done to reduce corrupt practices at all levels of society.*

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## **Violence**

### **Personal violence**

Our society is plagued by violence. Set against this is the family - offering love and security. However, statistics show a different picture. More than half the murders in the West are the

result of domestic disputes. Children are more likely to be abused by their own parents than by anybody else. Most women are raped by people they know - in the home.

Personal violence can take many forms: physical, psychological, sexual and economic. There are, however, some things common to all types of personal violence. Personal violence usually involves the person inflicting the violence gaining power - or extra power - over the victim by causing them pain. It's easier to do this to a person if you own them. They become an object, a commodity that you can treat as you please. But the easiest thing of all has been for men to abuse women and adults to abuse children. In the past men have legally owned women and children but although this is not the case today, incest, rape and beatings are common.

Many men find an escape for their anger in what sociologists call 'compulsive masculinity'. Some join the armed forces; some go into aggressive business and some turn to street fighting. The 'macho' way, continuously shown in Hollywood movies, presents the idea that action speaks louder than words. These men can't express their feelings and emotions until it is 'too late'.

### *What can be done about personal violence?*

At a personal level, we should identify what or who is making us angry and express ourselves as directly and constructively as possible. We must try to look at our motives and be aware of the consequences of reacting violently and destructively. Violence breeds violence. We should look to the causes of our anger or frustration and try to change these causes. We need to try to develop our internal world so that we do not hit out and react violently. This does not mean that we shouldn't become angry - anger is part of the human experience - it means that we should try to learn to redirect our anger constructively. At a practical level this means: seeking counselling or help; and respecting the rights of people who are often the victims of violence - children, women, racial minorities, gays or any other group chosen as scapegoats.

### *Case study - Bullying*

#### **Four o'clock Friday**

Four o'clock, Friday, I'm home at last.  
Time to forget the week that's passed.  
On Monday, at break, they stole my ball  
And threw it over the playground wall.  
On Tuesday morning, I came in late,  
But they were waiting behind the gate.  
On Wednesday afternoon, in games,  
They threw mud at me and called me names.  
Yesterday, they laughed after the test '  
Cause my marks were lower than the rest.  
Today, they trampled my books on the floor  
And I was kept in because I swore.  
Four o'clock, Friday, at last I'm free.  
For two whole days they can't get at me.



*John Foster*

## The victim

'They were two years older and much bigger than me, so I wouldn't have stood a chance if I'd tried to fight back. I made the mistake of trying to deal with it myself and thinking that if I gave them money and let them push me around, then eventually they would stop. But the more I gave in to them, the worse it got. One day, they tripped me up while I was crossing the playground and I cut my knee badly. I was too scared to tell on them, so I said I'd fallen over accidentally. In the end, I was so miserable that I became ill and started missing school. Finally, I told my parents and they came up to the school and got it sorted out. I realize now I should have said something earlier, but you don't think you should. You think you should be able to fight your own battles.'  
(Trevor, 14)

- 'If you tell you get branded as a sneak. There's nothing you can do except put up with it.' (Pupil)
- 'It's no good coming running to me every time someone's nasty to you. You've got to learn to stick up for yourself.' (Parent)
- 'It happened to me when I was at school. You've just got to put up with it until they stop.' (Parent)
- 'It's no good pretending there's nothing we can do about it. We've got to support the staff and make sure we stamp it out.' (School governor)
- 'I don't know what you expect me to do about it. If you want to know my opinion, the ones that get picked on usually ask for it.' (Teacher)
- 'Bullies only do it so long as they can get away with it. The only thing to do is to stand up to them by speaking out.' (Pupil)
- 'Don't be ridiculous. My Gary wouldn't behave like that without good cause. You should hear what that other boy said to him.' (Bully's parent)
- 'I don't like going up to the school, in case they think I'm interfering, and it's none of my business what happens in the playground.' (Parent)
- 'It's only kids that ask for it that get done. It's 'cause they act differently or look different. They deserve it, don't they?' (Bully)
- 'All pupils have the right not to be intimidated. If there's any bullying going on, I want to know about it at once, so that we can deal with it.' (Headteacher)
- 'When I was young, they taught us to stand up for ourselves. You've got to learn to fight your own battles.' (Grandparent)
- 'Too many children have put up with too much for too long. If threats are being made, I want to know so that I can do something about it.' (Teacher)

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 **Activity 1.10**

*On your own, consider these statements in which people give their reactions to bullying. Rank them on a five-point scale saying whether you strongly agree or strongly disagree with them (Strongly agree - 5; Agree - 4; Not sure - 3; Disagree - 2; Strongly disagree - 1). Then form groups and compare your views. Discuss the reasons for your answers.*

*Discuss what Trevor says about being a victim. Why do people like Trevor put up with being bullied for so long without telling anybody?*

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## Violence in the media

Over the last 20 years the frequency, scale and explicitness of violence on film has increased. On television many kinds of violence are presented as 'entertainment': The presenters of 'the news' maintain the same expression whether they are introducing news about a war or about a footballer on a drink-driving charge. There is concern that people are becoming 'desensitized' by screen violence and unable to distinguish between fact and fiction.

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 **Activity 1.11**

*Gangs have been a feature of life for decades. What concerns society now is not the existence of gangs but the increased use of weapons, particularly knives and guns, and the effects of a culture in which young people see weapons as status symbols. Gang activities are often about drugs, trading in stolen goods, race, religion and rivalry.*

*In groups discuss your experiences of gangs and their behaviour.*

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## Sexual violence

One in six women in London are raped. The numbers are just as bad in PNG. But the advice offered by the presumed "guardians" of society - the legislators, the judges, the police - usually takes the form of a series of "Don'ts." This advice is misleading. What is the point of advising women not to walk alone at night if half of all rapes occur in the home? Or of advising women not to talk to strangers when most women are raped by men with whom they are already acquainted?

There are, of course, laws against rape; there have been since biblical times but rape laws are essentially property laws. They were not trying to stop violence against women - they were trying to stop men stealing each other's property.



## Sexism

Men have dominated societies for many hundreds of years. They have wielded the power, shaped the values, controlled the wealth, formed the leading ideas and have treated women as second-class citizens. It is difficult for us today to believe some of the ways that women have been treated and still are treated in some parts of the world. Despite some changes today men still think of themselves as the dominant sex.

Language is often sexist: mankind, master craftsman, masterpiece, statesman, forefathers, manpower, God the father, God the son, etc. Advertising exploits the female body to sell its goods, suggesting that if you buy a certain product you have access to a woman's body. Pornography is one of the biggest growth industries in the Western world. Most workplaces are sexist - statistics show that women have the lesser-paid jobs, are subject to sexual harassment, and are less likely to reach the so-called 'top jobs'. The parliamentary system is sexist - over half the voting population are women and yet there are few women MPs. Churches are also sexist.



### Activity 1.12

*Over the last 20 years the rights of women have become an issue on the public agenda. Read the following statement by a women's rights group, and in groups of four (preferably two boys, two girls) discuss the idea that women are oppressed.*

'We believe that women are oppressed. Men as a group have access to power and privilege that women do not have. Within this system, women are discriminated against in employment, in exclusion from employment, in every aspect of public and private life, and by the fact that women's work as wives, mothers and carers is undervalued and under-rewarded.

We believe that women are victims of violence, sexual violence and sexual harassment, at home, at work, on the streets and in public places. Women are not only discriminated against, but regarded as "inferior" (less intelligent, less important, less able).

We believe that although men have power and privilege both women and men are conditioned to accept their roles of "subordinate" and "dominant" respectively.

We believe in the right of women to be free from discrimination, to be treated equally in education, training and employment and every other aspect of their lives. In addition, their work as wives, mothers and carers should be valued, rewarded and supported. Women should have freedom of movement without danger of violence or harassment and women should be regarded, represented and treated with complete respect as human beings.'

*Women are afraid to walk the streets. How can we try to create a society where this is not so?*

## Sexism and the church

Women have nearly always been dominated by men and regarded as men's personal property. The whole of the Old Testament depicts a society which was rigidly patriarchal. A woman was a man's private possession. Rape or adultery were considered to be a violation of his ownership rights, whereas his own unfaithfulness was overlooked unless he interfered with the wife of another man. Very observant Orthodox Jews still observe the Jewish laws of family purity and many Jewish women do not regard the laws as oppressive or sexist. This ritual purity still exists in parts in the ban on women entering sanctuary or serving at the altar of most Roman Catholic and the Eastern Orthodox Christian churches.

Although the Roman Catholic and Eastern Orthodox Churches have no women priests, in 1994, the Church of England began ordaining women priests. Not everybody felt happy with this and some people have since left to join the Roman Catholic Church. However, most Anglicans feel that women priests have much to offer, providing the Church with a more feminine perspective on worship and pastoral work

Jesus was born into a patriarchal society and this probably explains why none of his disciples were women. However, his attitude to women was very different and it is widely believed that women played a very active role in Jesus' ministry and life. He always considered them as equal and as deserving of respect as any man. It was to the Samaritan women at the well that he first made himself known as the Messiah (*John 4: 7-30*); the story of Martha and Mary demonstrates his belief that women were fit for other things besides domesticity (*Luke 10: 38-42*); he appeared to women first after the crucifixion (*Matthew 28: 1-10*). St Paul stated: '... there is neither male nor female for you are all one in Christ Jesus' (*Galatians 3: 28*). He also taught that a husband should love his wife as himself (*Corinthians 7:3*).



### Activity 1.13

*Look up the biblical references given as regards Jesus' attitudes to women. Write a paragraph on how he treated women.*

*How do you think the Church has helped to reinforce the sexist attitudes that have dominated the world over the last 2000 years?*

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## Discrimination

How do our attitudes affect our communication? Sometimes people are given labels by others. Labels may inspire and motivate people to strive to be their best, their real selves. Other labels may just as effectively cause the receiver to feel bad, hurt their feelings, and limit their real potential. These labels include nicknames. Labels can affect how other people think about the person. In fact, in some cases the real person is lost behind the label!

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### Activity 1.14

*Why do you think some people are labelled? How can labels promote intolerance of others? Have you ever been labelled?*

*Draw up a similar table and fill in at least two examples for each category*

|                                   | <i>Families</i> | <i>Schools</i> | <i>Community</i> |
|-----------------------------------|-----------------|----------------|------------------|
| <i>Examples of discrimination</i> |                 |                |                  |
| <i>Possible causes</i>            |                 |                |                  |
| <i>Possible solutions</i>         |                 |                |                  |

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## **Peace**

We live in a troubled world. We see conflict in wars between nations and civil wars between different groups within the same country. There is conflict between political parties and mistrust between people of different cultures. Even next-door neighbours can get involved in mini-battles! When we think about our own lives and the people around us we can probably find other examples of conflict.

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### Activity 1.15

*What are some of the main causes of conflict between: friends, relations, neighbours, different cultures, nations? Write down at least two causes under each heading.*

*What items in the news recently show examples of conflict? Using newspapers and magazines make a collage of headlines of your own choice. Try to give examples of domestic, local, national and international conflict.*

*Find out some examples in the news of people trying to build up peace. If you can, make another collage to go with the one on conflict. Why do you think television, radio and newspapers give more time and space to conflict than to peace?*

*Find a recent newspaper and find out how many of the reports about fighting are connected with religion.*

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## Religions and peace

Christianity is just one of the world's major religions. In the world today there are millions of people who follow the teachings of Buddhism, Hinduism, Islam, Judaism, Sikhism and other religions. In fact the religions of the world affect the lives of more people on Earth today than any other institution. Some of these religions are older than Christianity, whereas others like Sikhism and Islam have developed since Christianity.

There are always conflicts in the news. The conflict in Northern Ireland involves differences which include those between Protestant and Catholic. In the republics of Croatia, Bosnia and Serbia especially, there have been bitter ethnic conflicts, particularly between the Orthodox Christian Serbs, the Bosnian Muslims and the Catholic Christian Croats. Some Sikhs are trying to establish an independent state in Punjab in northern India and are in conflict with Hindus. Sinhalese Buddhists are in conflict with Hindu Tamils in Sri Lanka. Of course, it is not only religion that people are fighting about, but it is quite clear that religion is involved.

Most people in the world live their lives in a religious context; Religions are systems which give meaning to people's lives. They also help people to organise themselves in families, groups and nations. So when people feel that their religion is threatened, they feel that they are losing everything. People from every religion come into contact much more often today and we have to find out how best to live together.

In the past there has often been conflict between the followers of these religions. Sometimes these conflicts have erupted into bloodshed, violence and war. Still today there are places in the world where followers of a religion live in an atmosphere of distrust towards followers of other religions. Although all the world religions condemn the use of violence, it is a sad fact that some politicians and power crazed individuals have used and manipulated religious differences for political ends.

In the past, and still today missionaries from some religions have tried to convert people of other religions to their beliefs. Some people who follow their own faith have little respect for other faiths. Usually they believe that it is *their* faith which is the true one and all the others are false. This attitude usually breeds intolerance which can turn into open conflict.

### **Make stand clear on religion**

OUR Constitution declares that PNG is a Christian country. The same document also allows for freedom of religion. To what extent should freedom of religion be allowed, given the declaration that PNG is a Christian country? We now have a lot of non-Christian religious practices in the country. This is including Bahaii, Islam, Buddhist and Mormon faiths. Unless PNG's constitutional stand on the matter is made clear, we can expect serious clashes between rival religions in future.

Blood is being shed on this very issue in various parts of the world. PNG therefore must seriously address this matter before it gets out of control. The Christian God is a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Him, but showing mercy to thousands, to those who love Him and keep his commandments. If we profess to be a Christian country and yet allow other gods to be worshipped in our country, we only bring the wrath of God upon ourselves and our future generations. Topu Laka, Gordon, *Post-Courier*, 31 July 2000

## We already have too many religions in PNG

COULD you allow me to air my frustration on your front page article (July 26) regarding the mosque at Hohola. What is going on in this community? There are too many Christian churches in PNG already and why they are bringing Muslims in? What is the purpose of bringing them in? Are they going to do something extraordinarily good which Christians do not perform? What will be the rights of women in this community? Are they going to cover up their heads with veils? There will not be any freedom for the women once they join that religion. In the recent news in Pakistan, a man spilled battery acid on the women's faces if they did not follow the rules. Will our women in this country face similar treatment? This is a democratic country and every man and woman must have equal rights. Whoever is behind this set up should come out and talk openly to the press as to what good are they going to bring to PNG.

Alex Jani, Port Moresby, *Post-Courier*, 31 July 2000



### Activity 1.16

*Identify some of the different religions which exist in PNG. What does the Constitution say about religion?*

*What attitude towards religion is demonstrated by letters above?*

Mass communication, satellites, the Internet and global travel are creating what has been called 'a global village'. With increased knowledge has come an awareness that our fellow citizens in different parts of the world have their own beliefs, cultures and customs. Over recent years the world religions have been keen to have 'dialogue' with other religions. This is very important if we are to build a peaceful world in the 21st century. Religions have been the source of inspiration for almost all the greatest achievements of humanity. The great religions are all well-trying ways of organising life in society to get a goal. That goal is described in different ways in each. All these goals have something to do with peace - the peace of heaven, the peace of release, the inner peace of Nirvana, the ultimate peace of union with God.

### War

'You have learned that they were told, "An eye for an eye, and a tooth for a tooth". But what I tell you is this: Do not set yourself against the man who wrongs you. If someone slaps you on the right cheek turn and offer him your left.' (Jesus, in Matthew 5: 38-9)

The twentieth century has seen the largest and bloodiest wars in history. In the media, war is mostly portrayed as being full of glory, bravery and bravado. The realities of war, however, are very different. At the beginning of this century, nine out of ten victims of war were soldiers. Today, due to technology, the arms trade, and the nature of war itself, the situation is reversed. Nine out of ten victims now are civilians, and the vast majority of these are women, children and the elderly.

World War I caused the death of nearly 9 million and the serious wounding of over 21 million men. World War II was responsible for the death of 15,600,000 soldiers and 39,200,000 civilians. Since 1945 there have been hundreds of wars all over the world, and it is estimated that nearly 30 million people have been killed using conventional (non-nuclear) arms. The average death toll from armed conflict is put at between 33,000 and 41,000 a *month* since 1945. The economic cost of this is staggering. The developed countries spend about 20 times more on their military programmes than on economic aid to the poor countries of the world where millions face starvation.

The cost of war in human terms is tragic. Millions of people are maimed and tortured. As well as shattered bodies there are shattered minds. Between 200,000 and 400,000 women were raped in Bangladesh during a nine-month conflict there in 1971. It is estimated that there are over fifteen million refugees in the world, many of them victims of war.

### *The 'just war'*

Many Christians believe that there is such a thing as a 'just war'. This is a war which it is morally right to fight. For a war to be just, three conditions were laid down in the thirteenth century by St Thomas Aquinas. They were:

- The war must only be started and controlled by the authority of the state or the ruler
- There must be a just cause; those attacked are attacked because they deserve it
- The war must be fought to promote good or avoid evil. Peace and justice must be restored afterwards

Later, two other conditions were added:

- The war must be the last resort; all other possible ways of solving the problem must have been tried out
- There must be 'proportionality' in the way the war is fought, e.g. innocent civilians should not be killed. You must use only enough force to achieve your goals, not more. (It would not be 'proportionate', for example, to bomb a whole village because the enemy was hiding in one house.)



## **Activity 1.17**

*Is it right to kill for a religion or a set of beliefs?*

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### *Non-violent direct action*

An alternative to war is non-violent direct action. It is designed to:

- Raise people's knowledge about an issue
- Put pressure on people in authority to change things
- Object to some injustice in society
- Ultimately change the situation

Non-violence is:

- Humane - it avoids killing other human beings
- Creative - it cuts across barriers of sex, race and class
- A civilian method - everyone can become involved
- Voluntary - people are not forced into a military type machine
- Radical - it can change society for the better
- Dignifying - it depends on people standing up for themselves and refusing to let go of their argument however much they are provoked

### *The arms trade*

The world spends more on arms than it spends on anything else. In a world of poverty, where one billion people can barely survive, the arms trade (the buying and selling of weapons) is a serious issue. In the 1980s alone \$8,000 billion was spent on arms - this could have provided all the people in the world with an income for three years. Six times as much public money in the world goes for research on weapons as for research on health protection.

Children need to be taught that war is wrong. They should be encouraged to resolve disputes peacefully. They should also be discouraged at an early age from playing with war toys which make war and violence seem an ordinary part of life. In the modern age of chemical and nuclear weapons it is imperative that people learn how to discuss and debate things rather than resort to violence.

### *Refugees*

A refugee is a person who flees, especially to a foreign country, because of political or religious persecution or an invading army. The number of official refugees in the world now stands at a record 16 million, more than half of whom are children. This is double the number of a decade ago. Over the past 10 years an average of over 3,000 people a day have been forced to leave their homes. Most refugees live in the world's poorest countries. Many suffer hunger and disease. The Office of the United Nations High Commissioner for Refugees is the main agency which tries to protect and assist refugees and to find permanent solutions for them.

People who have been made homeless within their own countries are not included in official figures on refugees, although estimates suggest they number over 30 million. Many people are so desperate to escape poverty or persecution that they enter Western countries illegally. Such

immigration is increasing. Those fleeing to escape poverty, for other economic reasons, are not regarded as true refugees by agencies or governments.

Many aid organizations are working desperately hard against the increasing flood of refugees. Oxfam Christian Aid, Red Cross, CAFOD, the Refugee Council, Christians Aware and Amnesty International have devised a Refugee Charter. Some of the main points are:

- Rich nations should contribute increased amounts to programmes helping refugees
- Western governments should adopt less restrictive attitudes to refugees who want to live in the West (asylum seekers)
- Every asylum seeker must have a fair chance to appeal if they are not allowed to stay in the country
- Refugees must be fully involved in the planning of schemes designed to provide help and support
- People who have fled their homes but who have not crossed an international border are entitled to protection
- Programmes for refugees should make sure that the needs of vulnerable groups like the disabled the elderly and children, are met
- Support should be available for refugees who choose to return to their homeland
- Refugees and asylum seekers should have the right to be joined by their immediate family
- Refugees bring a wealth of different skills. Overseas qualifications and work experience gained abroad should be recognized.
- Governments must act to end the war, human rights abuse and environmental degradation which force people to flee their homes. Foreign policy should be geared towards promoting human rights.



### Activity 1.18

*Explain in your own words what a refugee is.*

*What do you think are some of the causes that make people refugees?*

*Are there any refugees in PNG? If so, where did they come from?*

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### Work

The word 'work' in everyday language is equated with paid employment. It is an activity that results in an income that in modern society is paid in monetary form. Such activity is referred to as **paid work**. Work is also used in the context where people do things for other people for nothing. These types of activities are referred to as **voluntary work**.

In any society people must usually work to satisfy their basic needs for food, shelter, and clothing. Work is not only a means to satisfy our essential needs for survival, it is also a means



to obtain things you want. You will not die if you don't have the latest fashion gear, music CD or drink Coca-Cola but work and the income we derive from it gives us access to material goods and services and helps provide us with social status.

In addition to the time spent at work earning an income, individual adults and heads of households have to spend time completing tasks such as paying bills, filling out forms, completing applications, that are essential to living within modern society.

In recent years the role of women in maintaining the family home, the changing work patterns within the community, and the greater desire for women to fulfil their potential within the wider workplace has focused attention on the value of the work to maintain the home and to care for children. All these activities go **unpaid** yet they provide benefit to other people and the wider community.

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 **Activity 1.19**

*Would you work when you leave school if all your basic needs and most of your wants were supplied? If your answer is no, what would you do with your life? If your answer is yes, why do you think you would like to work?*

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Whether we choose to think of work and home, or work and leisure as separate things, the time that we spend at work affects our home life, our family relationships, our friendships, and our leisure activities. Work also allows us to enlarge our circle of friends. The jobs that we do may also make us question the values and attitudes that we acquired during childhood and from our families. Work alters and shapes our sense of self-respect. Work is part of the process of socialisation.

A person can either see work as an extension to his or her life, as something that is neutral or something to which they are opposed. People with interesting and absorbing jobs often do not readily distinguish between work and non-work. For example, many artists, performers, university academics and doctors do not make clear distinctions between work and their other activities of living. Their work is often an 'extension' of other life activities. Workers who work regular hours such as shop assistants and bank employees, usually see little or no relationship between work, family, and leisure other than income. Their attitude to work is 'neutral'. Some workers, such as miners or steel workers, whose work is often physically exacting and dangerous, seek to escape from it as much as possible in their non-work activities. Their relationship to work is 'opposition'.

The type of work that a person does is very dependent upon the society in which the person lives. If a person is born in a family in a traditional agricultural society the range of jobs that are realistically open to them is very much more limited than to a person born in an urban family in a capital city.

## The work ethic

The modern view of work is based on the Protestant teaching that the best way to serve God was to do most perfectly the work of one's profession. All who could work should do so and work was valued as a religious path to salvation. People were urged to work hard and to accumulate wealth but not to spend it on themselves. During the nineteenth century this developed into the cult of 'work for the sake of work, and the abhorrence of idleness and pleasure'. The work ethic is now interpreted as: if there is work to be done then as members of society we are obliged to do it; work is valuable and virtuous, whereas idleness leads to a life of crime, indulgence, and undesirable social traits.

### **Lazy workers hit - MP hammers public servants**

PANGU Pati leader Chris Haiveta is critical of Papua New Guineans taking a lax approach to their duties and responsibilities. He said the attitude of especially people with important responsibilities to be late or not turn up for work or to drink and gamble during working hours was destructive to society. Mr Haiveta noted during Grievance Debate in Parliament yesterday that even politicians cheated when it came to work. He pointed out during debate that the Chamber had too many empty seats on both sides of the House. "I look around the floor (of Parliament). On the government bench there are only two ministers here, the Prime Minister (Sir Mekere Morauta) and his Lands Minister (John Pundari) he said.

"PNG time is a major problem. It's the same in caucus, in Parliament. We seem to have plenty of time but a lot of work does not get done. "Look at all the public servants. How many ministers and departmental heads are keeping their officers on time? How many public servants get to work on time? Some of them go out for lunch to play pokies and never come back to the office. "How many policemen do not report for duty when they are supposed to? How many of their senior officers check the rosters? How many CIS officers, how many Defence Force officers, how many provincial government officers, especially those in accounts, especially on paydays? How many officers are drinking under rain trees, drinking up in bars? PNG time is not something to be proud of or show off."

Mr Haiveta said the public sector and government system were a laughing stock of the private sector because of these lax attitudes. "The private sector, they make fun of those of us in government, of public servants, of leaders. I know of many ministers, current and previous, many senior officers, current and previous, who have gone overseas," he said. In one day they blow up all their (travel) allowance and go looking for the nearest high commissioner or ambassador." Mr Haiveta said there was lack of self-discipline and self-control among public officials.

"We are famous for keeping our visitors and people we make appointments with waiting," he said. "People from banks, foreign dignitaries to our own people. I know of people who keep people waiting for an hour or even for a day. We are not going to move if we keep behaving that way. It's just becoming too much of a habit. Sometimes, somewhere we have to instil some self confidence, a degree of pride, a sense of timing to be able to do the sort of things we have to do."

*Post-Courier, 24 October 2000*

## Money and work

In the past, people have been paid for their work with things like axes, knives and clothes but these are not easy to carry around and will change in value. There are things that were used as money long before the Government made kina and toea or dollars and cents. People used to trade with shells, feathers, arrows, stones, axes, tobacco and food. Even today, people do this at markets.

Papua New Guinean people are rich but sometimes they are not aware of it. They have plenty of land. No one need be hungry because there are many fruits, plants, nuts and animals in the jungles of Papua New Guinea. In the rivers, seas and lakes there are many fish and other things to eat. It is not like this in other lands where people die from hunger and thirst. Papua New Guinea is also rich in family life and we can always get help from relatives. Riches are not just money but anything that is of value.

Modern society is often called 'materialistic'. This can mean two things: firstly, that the meaning of life can be answered and explained without any reference to a spiritual dimension; secondly, money, possessions and wealth are the main driving forces behind people's lives. To have money is necessary for survival but we need to ask whether the obsessive acquisition of money and wealth is the most important thing in life. The Bible says that there are other things that are just like money and even better than it.

- Family
- Love
- Peace
- Wisdom
- Wise speaking
- A good name
- Power
- Health
- Life

To live in modern PNG we need money. A family has to pay for the education of their children. There are council taxes to be paid. Money is also needed to buy clothes, axes, radios, knives, plates, and cooking things. It costs money to travel by bus or plane. When children go away to school, the family has to pay fees. In the towns we have to pay rent for the houses we live in and food costs a lot of money there.

Sometimes people get gifts or grants from the Local Government Council, Provincial or National Government, World Vision and other organizations. These are good but we should not trust in them to meet all our needs. It has been noticed that when people get these grants they are used up quickly without much to show for it. If we receive a piece of equipment, often it breaks down quickly because no one truly cares for it. If something is got easily then it is not highly valued.

When we have to work hard for something we value it. It makes our character strong so that we are more responsible. People will trust us more because they know we will look after things well. We must not waste money nor spoil the things we are using. It has also been

noticed that when a person or a family work for something, such as an outboard motor, that thing is valued. They look after it carefully. Some people think that there is a secret to getting things and money. There is no secret. It is only by hard work we get things.

The Prime Ministers of Papua New Guinea have said too many people are sitting around waiting for the Government to provide for their daily needs. Too many people are waiting for the Government and other organizations to give them money or things. Government handouts do not solve the problem. We ourselves must begin to work hard.

Beware of people who promise big money. There is no way that a business will give you lots of money quickly. There is no easy way to make money. Some people gamble to get money quickly. They play the poker machines cards, dice, laki cards, match box throwing or other games to win money. Sometimes they win but most times they do not and their families suffer. Gambling gives people a false sense of excitement and always promises but very seldom delivers. Gambling can be a very dangerous habit.

*'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.'* (Mark 10: 25)

*'Beware. Be on your guard against greed of every kind, for even when a man has more than enough his wealth does not give him life.'* (Luke 12: 15)

Jesus' message is that humans must turn away from selfish greed and think about those people who are less fortunate than themselves. Wealth does not bring wisdom or happiness but rather can become an obsessive driving force which makes people forget their true priorities.

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## Activity 1.20

*Identify the different attitudes your family, friends, lecturers and church leaders have about work.*

*Outline examples of gambling which occur in your local community.*

*Outline examples of 'irresponsible' or 'wrong' use of money. Collect newspaper clippings to support your examples.*

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## Section 4 – Social Influences

### **Media**

Television, radio, video, magazines, newspapers, books, advertisements and the cinema all play a huge role in our modern society. From an early age we are exposed to one form or another of the media. Its influence on our thoughts, attitudes and behaviour is not to be underestimated. Every minute of every day the media pours out pictures, images and words about the world in which we live. The media is one of the most *pervasive* and persuasive phenomena of the twentieth century. It is difficult for us to imagine a world without it - yet the world that our great grandparents lived in was very different from this one.

The mass media, particularly television and newspapers, are criticised for their harmful effect on young people in their presentation of programmes and news items centred on sex and violence. Most authorities agree that there are three aspects of the media which do influence adolescents.

As a source of information news broadcasts and television documentaries inform and instruct and the media does sometimes try to formally teach attitudes and set values by informing people about the dangers of drinking and careless driving, the dangers of drugs and AIDS, and the careless disposal of waste and litter.

As an image maker the media makes fads, fashions, and events accessible to everyone. It sets standards and goals for young people to aspire to. Young people tend to listen to the same sort of music, wear the same sorts of clothes in New York, Hamburg, London, or Sydney and PNG. When young people are watching their favourite programmes their values are just as likely to be influenced as when they are watching information messages. Many young people are sophisticated enough to realise that what is seen on television is only part of reality. For some, however, the behaviour becomes real and is regarded as a cultural norm.

When we turn on the news on TV or read the front page of a newspaper or listen to the news on radio we blindly accept that what we are hearing is the truth. However, the people who decide what news items are to be covered are 'shaping' the news for us. They select and edit the items and this involves making decisions about relevance, importance and values.

 **Activity 1.21**

*Discuss these statements about television.*

- *Television is a significant educator of children.*
- *Television can distort our view of reality.*
- *Television viewing is passive - people 'switch off' from their families and neighbours.*
- *Television is a significant factor in failure at school.*
- *Television programs focus on immediately visible action and excitement not on life's spiritual and religious dimensions*

*What do you think are the positive aspects of television?*

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## Advertising

The media constantly persuades its audience to buy goods, to acquire the 'right looks', do the 'right thing', and go to the 'right place'. Much of the persuasion is directed towards youth. Advertisers persuade by appealing to sex, snobbery, and status. They promote material values by advertising nonessential needs and continual shifts of fashion.

Advertising is a unique form of communication. Advertising is more of a code than a language. Words are used in compressed and witty ways. The more time it takes to decode the language the longer we are in the advertiser's power. Advertisements also have hidden content. A promotional leaflet advertises toys. Boys' toys include guns, construction sets and activity toys. The girls' toys feature dolls, housekeeping and 'fluffy' toys. The hidden message is reinforced by the use of colour. Soft pastel shades for the girls and strong dramatic greens, reds and khaki for the boys.

- Many advertisements are offensive to women or are lifestyle ads that have little to do with the product
- Advertisements promise things they can't possibly deliver - like popularity or respect
- Advertising encourages people to want more and more, when they can ill-afford it which often leads to debt
- Advertising portrays an 'ideal' - usually built around looks, youth, glamour and material possessions - when the reality of life for many of us is very different
- Advertisements can make us feel inadequate. They tend to stereotype people and imply that if we don't buy the product then we are lacking in something.
- Advertisements put pressure on people to be something they are not
- Advertisements tempt people to follow certain fashions that will soon be outdated

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 **Activity 1.22**

*Make a collection, from newspapers and magazines, of advertisements that you think are most likely to interest and influence young people. What kind of feelings and emotions is each advertisement appealing to?*

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## Information technology

We live in what is sometimes called a 'global village'. Satellite dishes and complex computer systems enable us to see and hear images from all over the world as they happen. The situation is disturbing for the following reasons.

- Around the world the mass media is in the control of state authorities and a few huge multinational companies
- Almost everywhere, privacy is invaded through computerization of personal files
- The IT revolution is strongly centred in the northern hemisphere and it continues to develop far faster than regulations to prevent its abuse
- The Third World lacks many of the benefits of basic communications: 9 out of 100 people have a radio; 1 in 30 has a daily newspaper, and 1 in 500 a TV
- 90 per cent of foreign news published in the world's newspapers comes from just four Western agencies

## ***Cigarettes, drugs and alcohol***

To avoid being different, young people will often do things with their friends that they would be unsure of or even ashamed to do on their own or that their parents would not approve of. Drinking, smoking, drug taking, rowdy behaviour, and vandalism are examples of unacceptable behaviour.

Smoking contributes to and causes many illnesses and diseases.

- Bronchitis - smoking causes 75 per cent of deaths from chronic bronchitis which kills over 30,000 people a year
- Emphysema - this is a disease of the lung, affecting breathing
- Heart disease - nicotine increases the heart-rate and so wears down the heart. Smoking causes 25 per cent of deaths from heart disease.
- Cancer - 90 per cent of deaths from lung cancer are caused by smoking
- Other problems - smokers are less fit than non-smokers, and are more likely to get colds, flu and 58 other infections. Smoking can damage unborn babies, and can cause problems like blood clots and stomach ulcers.

Although it is harmful to health, social drinking is still portrayed by the media as being associated with the good life, being masculine and being sexy. It is synonymous with being grown-up. Adolescents use alcohol as an integral part of adult role-playing. It is started because of the need for peer identification, sociability, and friendship. It is hard not to conform when the rest of the group drinks because they want fun, pleasure, and kicks. Over-drinking leads to other problems. When we have drunk too much and we are with friends, it is very easy to create a disturbance and even dare to vandalise property when everyone else is doing it.

Alcohol increases blood pressure and heart rate and acts as a depressant on the nervous system. It passes through the liver and in large amounts causes disease of the liver. Small amounts in the stomach help digestion but large amounts cause vomiting. It makes you feel warm but really your body is losing heat. It affects the way you speak, act and think. How alcohol affects you varies from person to person. It depends on your size and weight, your general state of fitness and whether you have had anything to eat before taking a drink. It also depends on how much you drink and on your personality. Some people become boisterous, when drunk, others may become sleepy. Many people believe that alcohol is a stimulant. In fact, it is a depressant. As soon as alcohol enters your bloodstream, it begins to affect your judgement and self-control. Alcohol is a drug and if you drink excessive amounts it will always cause trouble. The most sensible way to drink is in small amounts - or not at all. Drinking is sometimes made out to be 'manly', 'tough' or 'sophisticated' but it sometimes takes more courage to say 'no thanks' or to choose alcohol-free drinks, than to go along with the crowd.



### Activity 1.23

*Conduct a survey to find out which of the reasons for smoking listed below are most important for your classmates.*

*Because the rest of the crowd smokes.*

*Because it makes me look important and sophisticated.*

*Because I was tense and nervous.*

*Because I enjoy smoking.*

*Because I wasn't supposed to.*

*Survey the number of students who do not smoke. Make a list of the reasons why they do not smoke.*

*Conduct a similar survey about drinking alcohol.*

*Design a leaflet or poster pointing out to teenagers the risks of heavy drinking.*

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While cigarette smoking and drinking are socially acceptable, drug taking is not recognised as one of societies accepted goals or behaviour patterns but drug taking pervades most modern societies. Some young people are curious and want to see what fun and pleasure they can gain from drugs. They are usually bored and use drugs to get more excitement in their lives. These are the largest group of young drug-takers and are usually much influenced by the need to



conform to peer group pressure. It is common for this group to be aware of the dangers of getting hooked but they think it couldn't possibly happen to them. Other young people find it hard to cope with the demands of everyday life or to find a meaningful personal identity. They use drugs because they feel they will help them to be more sociable. All drug users are at risk of becoming addicts.

| Drug   | What it looks like  | How it's used                                     | What it does   | Risks   |
|--|---|---|--|---|
| <b>Amphetamines</b><br>(Speed)                           | A white powder, or brown powder, may be in pill or capsule form             | Usually sniffed or injected                       | Makes people lively, giggly, over-alert; depression and difficulty with sleep may follow                               | Heavy use can produce feelings of paranoia  |
| <b>Cannabis</b><br>(pot, dope, hash, grass, ganga, weed) | Hard brown resinous material or herbal mixture                              | Smoked in a joint or pipe, sometimes with tobacco | Heightened appreciation of sensory experience; elevation of mood, talkativeness  | Risks of accidents; can cause feelings of paranoia; sleepiness  |
| <b>Cocaine</b><br>(coke)                                 | A white powder  | Usually sniffed                                   | Makes people lively, over-alert, elevation of mood   | Can lead to dependence; withdrawal can be very uncomfortable  |
| <b>Crack</b>   | Crystalline rocks   | Smoked  | Same as cocaine  | Long-term use can cause deterioration in mental functioning, irritability, social withdrawal, loss of sexual desire |
| <b>Ecstasy</b><br>(E, Dove, Barney Rubble, XTC)          | Tablets or capsules   | Swallowed   | Feelings of empathy with others at low doses, restlessness and anxiety at higher doses                                 | Heavy use can cause psychological confusion, alienation and fear  |
| <b>Heroin</b><br>(Skag, smack)                           | A brown or white speckled powder  | Injected or smoked                                | Alertness at first, then drowsiness and drunken appearance   | Overdose can cause unconsciousness; regular use leads to dependence; giving up becomes difficult                    |
| <b>Magic mushrooms</b><br>(Liberty cap)                  | Mushroom found growing wild   | Swallowed raw, cooked or as a beverage            | Heightened appreciation of sensory experiences; perceptual distortions   | Mainly from eating other poisonous mushrooms by mistake   |
| <b>Other opiates</b><br>(Dikes, 118s)                    | May include red or white tablets or ampoules.                               | Swallowed or injected                             | Same as heroin   | Same as heroin  |
| <b>LSD</b><br>(acid)                                     | Tiny coloured tablets; microspots on blotting paper; small absorbent stamps | Taken by mouth                                    | Perceptual distortions can produce hallucinations; elevation of mood; sometimes causes severe panic or anxiety attacks | Heavy use can cause psychological confusion, paranoia. Risks of accidents while under influence                     |
| <b>Tranquillizers</b>                                    | Prescribed tablets and capsules   | Taken by mouth                                    | Similar to alcohol, effect increased when taken with alcohol   | May lead to dependence; withdrawal symptoms can include severe anxiety  |

Drug taking can happen to anyone. There are many associated dangers.

- Having an accident while under their influence
- Some drugs may depress or stop breathing
- Accidental overdose can lead to unconsciousness or even death
- Regular use can lead to addiction or dependence

- They can bring on confusion and frightening hallucinations
- They can cause unbalanced emotions or more serious mental disorders
- If a drug user starts to inject, infections leading to sores, abscesses, jaundice, blood poisoning and even the AIDS virus may follow
- Relationships may become strained, especially with friends and family
- Rather than helping you to face up to life, drugs may simply become one more problem in addition to the ones you already have
- There is a connection between drug addiction and crime

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 **Activity 1.24**

*What do you think are the reasons why students start to use drugs?*

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## Delinquency

Delinquency is a legal term meaning a violation of laws. In advanced societies the term juvenile delinquent is applied to young people who commit offences such as burglary, assault, robbery, or rape. The PNG term 'rascol' can mean the same as delinquent.

In poor areas, young people are caught in the cycle of poverty. They live in a world that offers little hope of future rewards. It is therefore hard for them to have an interest in long-term goals. To defend themselves against feelings of being inadequate and alienated from society they tend to develop an alternative subculture – gangs. The gangs disregard authority and look for excitement to relieve their everyday lives. They are frequently involved in thefts and assault.

## Peer pressure

**Peer groups** are people with whom we have equal standing. In the case of young people, peer groups are made up of persons of the same age. In modern societies children and adolescents are segregated from adults in schools, colleges, and universities. In this way society encourages the development of peer groups. Peer group influences begin in childhood when the group provides playmates and the opportunity to learn how to interact with others. As children become older the influence of group behaviour becomes increasingly important. Adolescents are seeking independence and most likely experiencing conflict with parents. The peer group gives them a chance to share their experiences and problems. It helps them to understand who they are and what they believe in.

At first, young adolescents tend to be part of small single sex groups whose members have the same common interests. Groups share information and opinions on topics such as sex and friendship, criticism of the family and organising and evaluating social activities. As the adolescent gets older s/he joins larger heterosexual groups.

Peer groups help young people to do things without their families and provide an environment for shaping their own ideas. They allow young people to clarify their sex roles, learn about competition and develop co-operation and communication skills. If there was no peer support available there would be a tendency for each generation to be exactly the same as the one before. The peer group also prevents the awful feeling of being alone.

Peer-dominated adolescents are usually less interested and less effective in their school work. They are more likely to disobey adults and engage in activities that lack purpose and direction or are downright illegal.

One of the most important relationships within the peer group is that of close friends. Close friends are relaxed with each other. They can criticise one another and point out each other's faults. They are one of the most important aids the individual has in helping them fit into society. Most adolescent girls have a special friend or confidante. Close friends are probably less important to boys than girls but they do still fulfil the important role of being someone with whom to share secret worries, particularly about girl friends and sexual development.

In order to identify with other young people there is pressure to conform. Very few want to be left out and ridiculed because they are different. Most young people will try to be like their peers by using the right words, wearing the right clothing and what everyone else is doing.

To be different from adults but the same as our particular group of friends it is important to use the correct 'in words'. Words that have meaning not known beyond the immediate group are rather like a secret code. The people who know the meaning of the words feel exclusive and separate. Those who do not know are outsiders. Clothing can also give identity. It is important to conform and to look different from adults. At the general level, some fashions are widely accepted or rejected.



### Activity 1.25

*'The influence of the peer group increases as the teenager becomes a young adult and seeks to find an identity away from the home'. Write an essay to discuss this statement.*

*Western-style clothing is worn by young people throughout PNG. Describe some of the ways clothing and hairstyles are used by young people at your college to identify them as part of a group.*

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## Section 5 - Relationships

Human beings have been called social animals. Instinctively we need to be around other people. The way we are, the way our personalities have developed, is a result of our relationships with other people. We are influenced by others, and in turn we influence others. However, relationships with other people are not always easy. Even relationships between people who feel very deeply about each other are often difficult. In fact, there is an old saying, 'We hurt most, those we love most'. This can be especially true of family relationships, and is sometimes true between friends. There are many reasons why relationships cause conflict. Our emotional needs, wants and requirements are many, and these, if not met can create all sorts of problems.

Through relationships with others we learn about ourselves and about others. This learning process requires a certain amount of wisdom, demanding that we develop our ability to:

- Compromise - the act of settling an argument by both sides giving in to some of the other person's demands
- Co-operate - the act of working together for a shared purpose
- Tolerate - to suffer someone's opinions, moods, behaviour without complaining, to let another person be him/ herself
- Remain loyal - to stick with a person and not dump them just because we disagree with them
- Keep humorous - to be able to laugh at another without hurting their feelings and to be able to laugh at oneself and not take oneself too seriously
- Be honest - especially about how one feels
- Forgive - nobody is perfect, everybody makes mistakes - so it is important to develop the ability to forgive others, and sometimes to forgive oneself
- Remain sensitive - sometimes we get so caught up in our own little world we forget to look at how another person may be feeling
- Show empathy - to put ourselves in somebody else's shoes, the power of imagining oneself to be another person and so share their ideas and feelings
- Develop gentleness - to show kindness and understanding

### The development of self

Each of us has a fairly definite concept of who or what we are. We can divide these concepts of self into a number of groupings:

- The roles we play - daughter, son, student, mother, father
- Physical characteristics - what we look like, how well co-ordinated we are
- Social attributes – popularity, helpfulness
- Academic attributes
- Religious beliefs
- Moral viewpoints - what we think is right or wrong.

Where does our sense of self come from? We learn by looking and observing that we are, for example:

- Taller and stronger than others
- Shorter and weaker than others
- Less able to talk to people than others

We also learn about our 'other self' or what other people think of us. These observations can be used to support or detract from our own self-perceptions. We also develop an 'ideal self', a self we should like to be.

We all have different roles and responsibilities as we go through the life cycle and our perceptions of what we are changes accordingly. By our teenage years we are able to appraise and discard alternatives. We can decide this or that is best for me. This is what I want to be.

## Self esteem

There have been numerous studies of adolescent self esteem and many of these focus on the importance of feeling significant, of being loved, and accepted by others, particularly parents.

Appearance is very important in how adolescents are accepted by others. Appearance is of great concern to the late maturer. Early maturing boys have a number of advantages over their peers. They tend to be bigger and stronger than their age mates and have considerable advantages in sports. The early maturing girl on the other hand can feel big and physically conspicuous. She may have conflict with parents because they still want to dress her as a child when she has the body of a young woman. Because she looks much older than she is, she may find herself in situations that she is unable to cope with, particularly sexual relationships.

Prejudice plays an important part in acceptance and how significant people are able to feel. Some adolescents feel that they are at a disadvantage when it comes to feeling good about themselves in society. If we feel that the rest of society regards us as having deficiencies and shortcomings it is hard to have a high level of self-esteem.

Adolescence gives us some of the first opportunities to show if we have the ability for leadership. In the peer group someone has to be the leader - the decision maker. Groups and clique leaders gain high levels of self-esteem. Competency, how well we perform tasks, is important to self-esteem. Academic success at school provides opportunities for a career. This is obviously very important for self-esteem. Competence at sport is probably more important to self-esteem for boys than girls.

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### Activity 1.26

*List twelve things about yourself. These should include physical characteristics, social and academic attributes, sporting ability, and moral values. Ask someone else in the class to list twelve things about you. Compare the results.*

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## Family

The family is our basic social unit. It is the smallest and most common group in our society. It is found in every country and in every age through history. It teaches us an acceptable way to behave, and the customs and traditions of our society (called socialization). It allows wealth and property to be passed on to a new generation. It forms the group in which most humans spend most of their time. It provides a base for the care of its dependants (e.g. children, the aged, the sick and the handicapped). It gives husband and wife certain economic rights and responsibilities.

Every family is different. The organization and characteristics of the family may vary enormously.



- Nuclear family – husband, wife and children
- Extended family – several generations probably in the same house and other family members living close by
- Monogamy - one partner in marriage
- Polyandry - woman with more than one husband
- Polygamy - two or more husbands or wives
- Kibbutzim - communes where families and single people all choose to live together. Each person has a specific job, and babies and children are put into nurseries and communal homes. Most *kibbutzim* are in Israel.
- Single parent families - either a man or woman, for a variety of reasons, looks after the child or children
- Arranged marriages - marriages arranged by the parents, often very early
- The elderly - in some societies the old remain as the head of the family
- Reversed roles - sometimes the woman goes out to work and the man brings up the children
- Step-families - members related not by blood but by a re-marriage

## Friendship

Friendships help us to share our experiences with others, learn from others, feel wanted, help our self-confidence, and so on. Our friends sometimes change as our interests and our situations change. Sometimes a friendship may be for a short time. Sometimes a friendship can be for life. Many of the friends you have now may no longer be your friends in, say, five years' time. Sometimes our best friends can be from the opposite sex. (This is called platonic love.)

Outside of our family, perhaps the most important influences on our lives are the friendships we make. Unlike our own families, we can pick and choose our own friends. They might influence the way we dress, think about life, the music we listen to, the interests we have and even the way we speak. Indeed, friends can greatly influence and even change our opinions, our attitudes and our beliefs about life. In theory, people living anywhere in the world could be our friends. In practice, most of our friends come from the area where we live and most of these will be around our age.

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### Activity 1.27

*Make a list of the ten qualities you consider most important in a friendship.*

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## Love

What is love? Is it just a sort of chemical reaction in the body when two people meet? Many people think it is more than this and one of the finest definitions of love was written nearly 2,000 years ago by St Paul:

'Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope and endurance. Love will never come to an end.' (1 Corinthians 13: 4-8)

The word 'love' means many different things. Some of the main types of love are:

- Warm affection or liking something, e.g. 'I love the highlands'
- Sexual affection, passion or desire
- Love of friends, love of family
- Christian love which includes things like charity, tolerance and respect towards all people

Love is a two-way process. We both receive love and give love. People who find it difficult to love have not always received love in the first place. True happiness does not consist in just receiving love. Rather it is a balance of the receiving and the giving of love.

Young people sometimes get very confused by the emotions connected with love. Often school and college relationships between boys and girls can cause problems. We can 'fall in love' with somebody and usually this means we are physically attracted to them. Sometimes we can fall in love with somebody and find out later that we don't even like them. Sometimes we can 'fall out of love' as quickly as we fall in love. Occasionally we find ourselves falling in love with somebody who we did not fancy or find attractive at first. Sometimes we fancy someone but are too shy to let them know.

Love is different from lust. Lust is defined as an 'animal desire for sex'. In conversation today the word 'sex' is usually taken to mean the physical act of sex relations between a couple. The word 'love' is usually taken to mean the whole personal relationship between a couple, including sex.

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### **Activity 1.28**

*What is the difference between love and lust?*

*Read some letters written to Lifeline (Post Courier). What are some of the concerns of the letter writers?*

*Write a letter to a problem page about some aspect of love, friendship or other relationships. Try to think up a reply offering advice.*

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## **Marriage**

What do people consider important factors in a good marriage? UK surveys in 1982 and 1987 put faithfulness at the top of the list; mutual respect and appreciation second; understanding and tolerance third. In a European Union survey in 1993 on the factors contributing to a couple's happiness, 'respecting one another' came top, with an average of nearly 87%. 'Loving one another deeply' rated 78%. Asked what they thought were the implications of a decision to marry, 62% said it was 'to commit yourself to being faithful to your partner'.

In Britain in past centuries a marriage was not usually between two people who were in love, but between two families. For wealthy and land-owning families, in particular, marriage was to do with property, money, and continuing the family line. Marriages were therefore 'arranged'. In other countries, and in Britain among some groups such as Muslims, Hindus and Sikhs, marriages are still arranged or 'assisted'. This will happen for different reasons in the different religious and cultural groups. Sometimes there are only a small number of suitable partners, and families need to be introduced to each other. Judaism no longer supports arranged marriages, but there are marriage agencies that specialise in bringing Jewish people together. Arranged marriages are not forced marriages. Parents who arrange marriages believe that they know their children better than anyone and therefore know what sort of person their children



will be happiest with. Love is important, but they believe it should grow after marriage, not before.

For many people their religion is not important, but for some people and religious communities it is very important, and they are very worried if their young people marry outside the religion. They wonder whether the children will be brought up in the father or mother's religion. Will one of the partner's abandon their religion or even be converted to their partner's faith?

Marriage can be:

- A social relationship which brings together different families
- A loving relationship which is either the reason for marriage or the basis on which the future relationship will develop. It implies a shared set of values as well as a strong commitment between the couple.
- A sexual and biological relationship which will provide children who will add to the relationship between the parents. It is also a pleasurable relationship although the emphasis differs between religions. It reflects the strong sexual drive in human beings and harnesses it in a binding relationship between two people.
- An economic relationship in which the bride and groom share their property, their home and their possessions with each other

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 **Activity 1.29**

*In groups discuss:*

*What are the advantages of an arranged marriage? Are there disadvantages?*

*Make a list of the problems married couples face*

*Ask two or three couples you know what they think makes for a successful marriage'.*

*In pairs, decide on an order of importance for the following qualities in making a marriage successful:*

- *having children*
  - *sexual compatibility*
  - *love, affection*
  - *mutual trust (no secrets)*
  - *understanding and discussing things together*
  - *comradeship - doing things together*
  - *good temper*
  - *sense of humour*
  - *financial security - no debts*
  - *being considerate (give and take).*
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## Gender

In societies all over the world, one question parents ask at the birth of a child is always the same, 'Is it a girl or a boy?'. The immediacy of the question reveals the great importance that all human societies attach to sex differences. This is because sex has been elaborated into non-biological differences of gender. Gender is the concept of masculinity and femininity. It refers not to biological differences but to social ones, such as differences in hairstyles, clothing, occupations, or culturally approved personal traits.

In past societies it was highly functional for men and women to play different roles. The human infant needs care for a long period after birth and, as a result, the mother was tied closely to the home. She was the logical person to carry out domestic chores. The male, who is physically stronger and not periodically pregnant or suckling a child, was the logical person to take on the more physically demanding tasks of hunting for food and defending the family. The female thus became dependent on the male who assumed the dominant role. Over time these arrangements have become institutionalised and linked to biological differences.

In many societies today, the concept of what it means to be masculine or feminine is becoming much broader and less rigidly defined. This provides the young with more choices and more decisions to make on what they want to be and how they want to live as adults.

How do people know what is expected of them as a male or female in society? Most theorists agree that sex-typed behaviour is learnt in the same way as any other type of behaviour, through a combination of reward and punishment, indoctrination, modelling on others. From the very beginning boys and girls are socialised differently. They are given different toys, training, small jobs and expectations. When they act according to expectations they are praised, when they don't they are condemned or punished.

Observations of others, particularly parents, and identification with their sex roles is important. Children and then adolescents learn what a mother, wife, father, or husband is through example and daily contacts. In Australia more mothers than ever before are professional career women. This must influence the number of adolescent girls who do not accept the stereotype of the female role as being that of housewife and mother. Similarly a boy brought up by a father who represents very traditional ideas of masculinity will develop quite different concepts from one brought up in a family where both parents work and share tasks.

Legislative changes have taken place in many countries to redefine the female role. Jobs are not classified as restricted to males or females, equal pay is given for equal work and maternity leave entitlements allow women to leave and re-enter the workforce. The young woman in present day Australian society has far more options than any previous generation. She does not have to regard her future just as that of being a housewife and mother..

Males in Western society have traditionally been expected to support the family. Society has not expected them to carry out childcare and domestic duties. They are free to pursue careers if they wish but they are expected to work until they reach a suitable retirement age. Boys also think they have to prepare themselves to be macho and tough and not to show emotion and grief. They think they are expected to be strong, daring, and courageous. Why, may we ask, when relatively few jobs demand bravery and much of the need for strength has been replaced by machines?

It is not easy being a boy. From a very early age, boys are conditioned into adopting and accepting certain values and attitudes about their roles in society. The education of a boy starts as soon as he is born. There are all kinds of significant influences e.g. boys are allowed to make more noise and cause more trouble ('boys will be boys'), while girls are expected to show more interest in talking to people. This kind of education prepares boys for power in the world but it restricts their options and the directions open to them.

A boy is supposed to be good at sport; a good fighter and capable of enduring pain without crying. These 'qualities' demand that he is sometimes hurtful to other children. Probably only a minority of boys are naturally all of these things. All boys are different and being good at cookery is just as valuable as being good at football.

Often boys hide their more positive and tender feelings. A boy's world is often a rough one in which the weak and the losers are picked on simply because they are physically weak. Boys can be sensitive and brave, witty and sharp, agile and energetic. Much of what goes on in a boy's life dictates how he reacts to boys and girls when he is a man.

It's just as difficult for girls. From a very early age girls, too, are conditioned to adopt and accept certain values and attitudes about their role in society. From an early age girls have been expected to learn and carry out childcare and domestic duties. Despite the fact that girls develop good communication skills they have been expected to be quiet and withdrawn. Until recently girls have not been encouraged to consider a career for life, thus limiting their educational and life aspirations. Many factors in a girl's life actually prevent her from developing skills needed to take part in today's world. Many cultures still constrain women and girls from participating in both the private and broader public sphere to the same degree as boys and men. Much of what goes on in a girl's life will dictate how she reacts to women and men when she is an adult.

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 **Activity 1.30**

*Describe the traditional male and female roles in your culture.*

*Describe the roles of members of your own family. How are these different from traditional roles?*

*What expectations do you have for your roles in the future?*

*Survey the opinions of your peers, parents, and elderly relatives on the role of males.*

*Discuss the obstacles girls who wish to pursue a career may face.*

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## Section 6 - Sex and Morality

### *Sexual relationships*

Most healthy human beings have the ability to reproduce. Unlike some other less complex forms of life, we do this sexually - involving the male and female of our species. However, human beings are different from other animals in that our sex drive is linked to our emotional and psychological needs as well.

Often young people are under tremendous pressure about sex. Young men feel pressurized to boast about their 'sexual conquests'. Girls are called names if it is believed that they have had sexual relationships. They are called different names if they have not. Society puts pressures on young people, through advertising and the media, with sexual images communicating ideas that sex is acceptable without the responsibilities of a whole and fulfilling relationship. Often young people find it difficult to talk openly and freely to their parents about their sexual feelings and this can lead to repression and misunderstandings about their emotions.

In order for people to grow up experiencing happy and fulfilled sexual relationships they must learn the value of respecting other human beings not as objects of their own gratification but as other people with the same feelings, emotions and hopes as them. Sex is such a powerful force, that if approached without responsibility or self-discipline, it can ruin our own lives and the lives of others.

Sex outside marriage, which means pre-marital (before marriage) and extra-marital (during marriage), has now become more common, possibly because of the following reasons:

- Virginity is not considered to be so important
- Contraceptive devices have improved
- Education about contraception has improved
- Abortions are easier to obtain
- Sexual permissiveness is often encouraged in the media
- Fewer people follow the teachings of the church
- Medical facilities have improved

However, the results have been very serious:

- Sexually transmitted diseases are increasing
- More children are being born out of wedlock
- Emotionally immature young people are sexually active
- Divorce rates have risen
- There is now a risk of contracting aids

Basically, Christianity teaches that:

- Sex is a beautiful gift from God demanding responsibility, commitment and total love
- It is always wrong to use a person as a thing
- Sexual intercourse is very special (it can create new life)
- Sex is the most beautiful expression of a deep, loving, life-long union between two people.

Sexual intercourse not only gives pleasure, it also has a powerful personal dimension in which the couple enrich one another's lives. Marriage provides a continuous, reliable, and predictable relationship within which the rich potential of sex can thrive. In this sense, sex actually requires marriage for the realization of its potential. This is the case for Christian morality: not that sex is dangerous and needs marriage and procreation to protect it; but rather that sex is so powerful and meaningful that justice can only be done to it in a continuous and enduring relationship. Sex is not just about procreation but is about nurturing a loving relationship.

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 **Activity 1.31**

*In groups of two to three friends do the following task. Imagine that you had to plan a sex education programme for people of your own age. There are 10 sessions of 45 minutes to organize. Discuss what topics you would like to be covered.*

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## **Pornography**

Pornography is that which exploits and dehumanises sex so that human beings are treated as things, and women, in particular, as sex objects. Pornography is big business. In the 'USA alone it is worth at least \$10 billion a year – more than the music and film industries combined. Softcore pornography portrays women in provocative positions, inviting sexual arousal and penetration. Hardcore pornography includes things like torture, multiple rape, women engaged in sexual intercourse with animals, and the actual killing of women on screen in 'snuff films'.

Whether it is overtly violent or not, pornography shows women in a degrading, humiliating way, often with the message that women enjoy this and want to be abused. It seems that pornography has become acceptable in our society. Pornography contributes to sex discrimination, sexual inequality, sexual violence and sexism. Eliminating pornography is about promoting the freedom of women.

## Homosexuality

The word 'homosexuality' was first coined by a Swiss doctor, K.M. Benkert, in 1869. Greek 'homo' has been added to Latin 'sex' to indicate an attraction of sexual preference for the same sex. Female homosexuality is also described as 'Lesbianism', taking its name from the island of Lesbos, where the Greek poet Sappho once lived in a female community. Evidence suggests that the incidence of homosexuality among adult men and women is about five per cent. There has been much debate among scientists about the causes of homosexuality but, because of the complexity of human sexual drives, no conclusion has yet been reached. However, it is generally agreed that homosexuality is not a matter of choice. The traditional Christian teaching has been that homosexual people must remain physically inactive, or celibate, on the grounds that the only form of proper sexual behaviour is between married men and women.

Because of campaigns by lesbians and gays in Europe and North America, like The Lesbian and Gay Christian Movement discussion about homosexuality has been widespread since the 1990s.



### Activity 1.32

*Discuss these statements*

*'It is the nature and quality of a relationship that matters; one must not judge it by its outward appearance but by its inner worth. Homosexual affection can be as selfless as heterosexual affection and therefore we cannot see that it is in some way morally worse.'* (Quaker Faith and Practice, 1995)

*'For homosexual men and women, permanent relationships characterized by love can be an appropriate and Christian way of expressing their sexuality.'* (Report submitted to the Methodist Conference, 1979)

*'If two people of the same sex behave towards each other in a loving way and if their relationship brings them happiness then they should be wished well, and not treated as lepers by society.'* (Practising gay man)

*Which of the statements you have discussed do you agree with most?  
Give reasons for your answer.*

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## Section 7 – Medical and Scientific Ethics

Followers of the world religions believe that all human life is a gift, and is therefore sacred. Once a life has been given, no human being has any right to try to destroy it. This principle does not necessarily only apply to human life, but all biological life as well, and, indeed to the life of our planet, which in itself is a living organism. However, humankind has begun to control and manipulate nature. The results for life on earth have been disastrous. Charred forests; poisoned seas; nuclear power stations that are no longer in use but will remain with us for thousands of years; a depleted ozone layer, deserts that get bigger every week, global warming.

'Reverence concerning all life is the greatest commandment ... we take this so slightly, thoughtlessly plucking a flower, thoughtlessly stepping on a poor insect, thoughtlessly disregarding the suffering and lives of our fellow men and women.' Albert Schweitzer (1875-1965),

The view that nature is lifeless and so can be treated as an object is slowly beginning to change. Modern physics forces us to see the universe not as a collection of lifeless physical objects, but rather as a complicated web of relations between the various parts of a unified whole. In other words all things are connected.

### ***Abortion***

Abortion is the ending of pregnancy before birth. It can happen naturally, when it is called 'spontaneous' abortion, or a 'miscarriage'. Most conceptions abort in this way. It can also be made to happen deliberately. This is what people usually mean by 'abortion'. Deliberately expelling a foetus has been practised for over 3,000 years.

The decision to have an abortion is never easy. It can be very distressing for the mother, the doctors and nurses, but no one is better suited than the woman concerned to make that decision. No society has ever been known where abortion has not existed in some form, whatever the male secular and religious leaders have said. The argument is not whether abortion exists, but whether it should be legal, safe and dignified or illegal, unsafe and furtive. Abortion is never taken lightly. The argument is also to do with the rights of the *woman* against the rights of the *unborn child*. Which should be considered the more important?

In 1965 two-thirds of those questioned in Britain believed that abortions should be legal 'in some cases'. In 1976 55% agreed that 'abortion should be legally available for all who want it'. From 1987, 75-80% consistently supported the right to choose.

The Roman Catholic Church is the only major religion to rule that abortion is unacceptable in all circumstances (including the probable death of the mother). The Church of England and the Church of Scotland teach that abortion is wrong because it denies the foetus the right to life, but there are certain extreme circumstances (such as serious risk to the mother's health) when her needs override the rights of the foetus. Judaism and Hinduism teach that life begins at the birth not conception; however abortion is discouraged except where the mother's life is at risk.

Islam teaches that abortion is permitted only in extreme circumstances; in which case, the life of the mother takes precedence over the probable life of the foetus. Some scholars also sanction abortion if the pregnancy resulted from rape. The Free Churches (Baptist, Methodist and Evangelical) hold that abortion is a matter for the individual to decide. There are many people whose attitudes towards abortion differs from those of their religious leaders. They believe that individuals have the right to follow their own consciences, and women from all religions continue to seek abortions.

I'm pregnant. I am not married. What are my choices?

I can have the baby.

I could have an abortion.

I can keep the baby and look after it.

I can give the baby up for adoption.

My family can care for the baby.

I can have the baby fostered until I am able to support it myself.

I will have to move away if I keep the baby.



### Activity 1.33

*This is only a very brief summary of the choices. Can you identify others? Discuss them in pairs or groups of three and then write down some of the problems that these choices might create.*

*Organize a class debate on the arguments for and against abortion. Some opinions are listed below.*

- A foetus is only a potential human life, but there can be no argument about the humanity of the woman.
- Doctors have no special moral or ethical training which makes them fitter than pregnant women to make these sorts of decision.
- If a woman is raped and becomes pregnant then offering an abortion is a humane and practical way of helping her.
- Abortion saves thousands of children from being unwanted and saves society from many problems. Every child should be a wanted child. Every mother should be a willing mother.
- The baby is a person from conception. It has rights from that moment. It depends on the mother but is also distinct from her. Its life must be protected.
- Unborn children have unique personalities. It is impossible to know how valuable their lives might be.



- By allowing abortion, society is taking the easy way out. It should concentrate on improving the quality of life in society.
- Abortion is not just a matter of 'religion' - it is about murder, injustice and the denial of human rights.
- The UN Declaration of the Rights of the Child states that children need protection before, as well as after, birth.
- If society did more in the way of contraception and education, and helped single mothers by providing counselling and places where they could seek advice, abortion would not be necessary.
- It is every woman's right to choose whether or not to have a child. The foetus is in the woman's body so she must make the final decision. It is her life that will be most affected - her health, her freedom.
- No woman should be forced to have a child because of rape.
- The National Abortion Campaign says: Abortion should be available on request.
- The Catholic Church says: Abortion is a sin in all cases.
- The Protestant Church says: Abortion in certain cases is acceptable.

## ***Human fertilisation***

Between ten and fifteen per cent of heterosexual couples are involuntarily infertile. Some of these couples may not want to have children, but others can be deeply upset by their inability to conceive a child. There are enormous cultural pressures on women to bear children, and tremendous stigma attached to infertility. In vitro fertilisation (IVF) is done by bringing together ovum and sperm in a dish on a laboratory bench. Usually the ovum and sperm are taken from the would-be parents, but either or both can come from other people so that a woman can bear a child with no genetic relationship to her or her husband. Once a viable embryo has been achieved it can either be deep-frozen and stored for later implantation, or it can be transferred straight into the mother's body. For 90 per cent of women IVF treatment means doctors appointments, hospital visits, tests, repeated examinations, surgery, tremendous anxiety, depression, disruption of work, strain on personal relationships, disappointment, hope, despair - often without a baby at the end of it.

Techniques in human fertilization and embryology:

1. **Artificial insemination (husband) (AIH)** - the putting of male seed into a female by means of an instrument.
2. **Artificial insemination (donor) (AID)** - the semen (seed) is provided by an anonymous donor and not the husband.
3. **In vitro fertilization for husband and wife (IVF)** (Test-tube babies) - the ovum is withdrawn from the woman and fertilized with a man's semen under laboratory conditions. The embryo is then transferred to the womb.
4. **Egg donation** - a woman donates an ovum, which is then fertilized with the semen of the husband of the women into whose uterus the resulting embryo is transferred.
5. **Embryo donation** - similar to egg donation, except the ovum is fertilized by semen from a donor because both partners are infertile or both carry a genetic defect.

6. **Surrogacy (Womb-leasing)** - a woman bears a child for a woman who cannot become pregnant, and hands the child over after birth.
7. **Scientific research on human embryos** - potential research which ranges from simple study of early embryos to increase knowledge on the beginnings of human development (for infertility, etc.) to testing new drugs on embryos.

Obviously these new techniques raise many religious, legal and moral questions. When does life begin? Has an embryo the same rights as you or me? Can these techniques be exploited for the wrong reasons? Have the donors or other people involved any rights? Who are the real parents? Should we interfere with God's creation? Should surrogate motherhood be allowed? Should we interfere with nature? What if the child is deformed? Does a sperm donor have any obligations or rights to the eventual offspring? Do all couples have a right to reproduce? How far can scientists go in using embryos for experimentation in order to push back the frontiers of medical knowledge? Have human beings the right to play God?

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 **Activity 1.34**

*Do you believe each couple has a right to a child, even in an overpopulated world? Should the best medical research make it possible for them to have one?*

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## **Biotechnology**

Scientists can now put the genes of an elephant into a daisy, fish genes into soya beans, rat genes into mice, human growth hormones into pigs. They can create mice predisposed to cancer. This new science, called biotechnology, has broken through the genetic boundaries that separate species. Scientists involved in these developments argue that biotechnology could help solve hunger or cure horrible diseases. But many people are deeply concerned about the ethics of altering life-forms. Biotechnology can tell humans how to do many things, but it cannot say what is right or wrong. It cannot answer the question: 'What right have we to alter the essence of a creature - as if its only purpose on this Earth is to serve human needs?'

Many scientists argue that they are involved in increasing basic knowledge and not in questions of right and wrong. In other words, they see science as being neutral, not concerned with making value judgements. However, many people are concerned that biotechnology is being driven by the profit-motive.

## **Medical research and ethics**

Most of us take medical treatment for granted. If we are ill we go to the doctor's. The doctor tries to diagnose the problem and may prescribe some medicine. If the illness is more serious, or it isn't clear what is wrong, the doctor will arrange for tests at a hospital. If the illness is severe enough it might involve a stay in hospital so that an operation can be performed. Behind

this simple picture is the very complicated world of modern medical technology and the ethical problems which result from it.

Increasingly, as a result of new medical and biotechnical discoveries, individuals and societies have to make choices about the extent to which human life should be created, modified or prolonged. These issues are not the same as those associated with the routine replacement of damaged or diseased parts of the body by metal and plastic parts. For example, the use of heart pacemakers, bone sockets, artificial kneecaps, 'bionic' technologies, present little difficulty in terms of social acceptance.

In 1988 a baby named Alice was born in Melbourne. Her life began as an embryo produced from a donor sperm and the egg of her biological mother who was unable to carry the child. The biological mother's sister, who in traditional terms would be the child's aunt, carried the baby girl to term for her sister after doctors transferred the embryo into the aunt's womb in one of the first IVF surrogate operations.

Already the world's first IVF twins and triplets have been born. IVF and the issue of experimentation using human embryos is controversial. It involves some profound moral and ethical questions. These include:

- When does human life actually begin?
- Is it ethical to create human life for experimentation and destroy it in the cause of science?
- What is to be done if a baby is born with major defects due to faulty laboratory/medical procedures?
- Should human embryos be used as a source of spare parts and transplanted to replace diseased organs in the bodies of patients?
- When does life end?
- Should badly deformed babies, or people suffering from painful and incurable diseases, who are only kept alive because of modern technology, be allowed to die with dignity, or should they be kept alive at all costs?
- Organ transplants happen quite frequently nowadays but they can be very expensive. Should there be fewer transplants in order to free money and resources to help those with less serious ailments?

**Genetic engineering** goes beyond creating life in a 'test-tube'. It means that scientists can actually alter the genes of any living thing -plants, animals and humans. Genes are what we inherit from our parents. They make us what we are and what our children will be. This technique can cure genetic diseases. It can also create new kinds of cows or sheep. Human genes are used to modify animals. Scientists could in theory modify humans - to create people of 'superior intelligence' or appearance.

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 **Activity 1.35**

*If there are only four kidney machines but fifteen patients need them urgently, how would you make the decision on which four to treat?*

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### *Embryo research*

In vitro fertilisation only exists because of research on embryos in the laboratory. In order to do this research, eggs are collected from the woman and each one is mixed in a laboratory with the man's sperm to produce an embryo. Some will be replaced in the woman, but not all. The spare ones can be kept alive for several days, and some may be frozen for later research. Embryos can also be created if a woman about to be sterilised donates eggs. A drug can make a woman produce twenty or more eggs at a time instead of one.

Many people have strong views about using human embryos for research. Research in Britain is only allowed during the first 14 days of the embryo. This is the time before an embryo is attached to the womb. Some people say it is not a true individual until then, for example the cells will only split to form twins after 14 days. The embryo, these people say, therefore cannot have a 'soul' until after this occurs.

Research on embryos can lead to ways to treat infertility. It has also led to the discovery of a contraceptive vaccine. The medical profession is, however, concerned about the rapid advance of medical science and believe that their work should have strict legal controls. Without proper guidance, embryos might simply be experimented on to 'see what happens'. Researchers already mix human sperm with an animal's eggs, and can inject a human egg with an animal's sperm. Many find this horrific and are worried that this might result in a 'cross species' of human and animal, although scientists say this is impossible. Many religious people believe that research wrongly places the responsibility for the creation of human beings upon doctors and scientists and not upon God.

### *Cloning*

Every cell of the body carries within it the genetic code for the entire individual, and biologists have learned how to 'clone' from one cell a microscopic bit of tissue that can grow into an adult body. This is asexual reproduction and sperm are no longer required. The new individual is derived from a single biological parent and is genetically identical to that parent. A female provides an unfertilised ovum: the nucleus of the ovum is then removed in the laboratory and is replaced with a nucleus of a specialised body cell (this can be obtained from the female who produced the ovum, her partner or any other person). If the unfertilised ovum with its new nucleus is then placed into the female uterus, it divides and differentiates as if it had been fertilised and gestation follows. The critical feature of cloning is that the resulting child is genetically identical to the individual who contributed the new body cell nucleus. Animals and plants have been successfully cloned. Cloning of humans at this stage is a futuristic technique.

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 **Activity 1.36**

*Find out all you can about cloning, especially about 'Dolly', the cloned sheep. What are your views on the potential benefits and dangers of such research? Should such research be permitted?*

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### *Organ transplantation*

The best-known transplants are heart and kidney transplants. If a person has a damaged heart, it can be replaced by an undamaged one from a donor. Since the world's first kidney transplant took place in the USA in 1951 medical science has perfected techniques which now see the transplantation of hearts, livers, lungs and bone marrow. Eyes, liver and pancreas can be transplanted after death. In the case of a kidney transplant, the donor may be living because it is possible to live with only one kidney. This is the same with a bone marrow transplant to combat a form of cancer, though this is usually best if it comes from a close relative.

The use of organs from dead people raises the question of when death has happened. Is a person dead if their heart is still beating? You will hear the phrase 'brain death'. This is when a machine records that there is no brain activity - so all evidence of personality, mind and thought has gone. 'Clinical death' is when the heart and lungs have ceased to function. But machines can keep a patient 'alive' clinically after brain death has happened. So when is a person dead - or alive?

A cessation of brain function indicated by a flat electroencephalogram (EEG) is generally accepted as the best criterion of death. If this cannot be decided quickly the organs for transplant become useless. The question of authority over the body of the newly dead that had not bequeathed her or his organs to others during their lifetime is an ethical problem. The question usually emerges in the case of accidental death. The victim is rushed to hospital where a transplant team is waiting for suitable organs. Since many accident victims are healthy (and frequently young) their organs are in good condition and highly suitable for transplantation. Is it ethical to take undamaged organs from an accident victim?

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 **Activity 1.37**

*Transplants cost a lot of money. In a group, discuss whether you think it is worth spending such a lot of money on one person.*

*When do you decide if a person is dead? Write down how you would define 'death'*

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### *Vivisection and animal rights*

Vivisection is the use of live animals for experiments. Throughout the world, animals are used in medical research to test drugs and operations. Animals are also used in other kinds of research to test such things as cosmetics and toiletries, food additives, agricultural chemicals, dyes and household cleaners, to see how these might affect humans and ensure that they are safe.

It is difficult to estimate the numbers of animals used in this way. The figure today in the UK is between three and four million. Most of these animals will be destroyed after the experiments. Use of experimental animals in the United States is estimated in the region of 70 to a 120 million. Worldwide the total is probably somewhere around 500 million.

We know today that animals can feel pain and can suffer. The important argument is about whether we ought to care for animals so that they avoid unnecessary suffering or whether animals actually have the same rights as humans. This *Rights* view says that we have all developed from the same source. Both animals and humans feel pain, hunger and fear. The animal rights movement is said to be the fastest growing reform movement. Those who believe in the rights movement are not only against experimenting on animals, many also believe that meat eating, zoos, hunting, even keeping pets is wrong.

One problem is should all animals be treated in the same way? Is it all right to kill a rat because it is a pest, but not right to kill a fox by hunting it? Is it right to experiment on a mouse, but not on a dog or a chimpanzee? Is it right to breed animals, like pigs, for food, but not right to breed animals for experiments?

Animals have been experimented on for over 2,000 years. Without research on animals we would have very little scientific knowledge. Research on animals in the past has meant that we know about blood circulation, the function of the nervous system, the skeleton and the brain. Epidemic diseases would not have been understood or conquered. New types of operations depend on experimenting on animals first. If animal research is not allowed for multiple sclerosis, kidney failure or epilepsy, for example, then either humans must be experimented on or there can be no research at all. Is urgent human need more important than animal rights?



### **Activity 1.38**

*In groups, discuss whether you think experiments on animals are a good or a bad thing. Afterwards write an individual account of your discussion.*

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## ***Euthanasia***

The secret of long life has always been a question that has interested people. Almost every age has had some 'magic' or 'secret' recipe for prolonging life. There is no ethical problem with this desire. Inevitably old age, the decline of the vitality of faculties, overtakes everyone. Although in all countries and in particular advanced Western societies the human life span has increased considerably during the twentieth century, the problems of old age have not been eliminated nor has the inevitability of death. Humans are the only living beings who know that they are going to die. Yet death is a fact that few people like to talk about.

Euthanasia is a gentle and easy death; the bringing about of this especially in cases of incurable and painful disease. Some people who know that they are incurable want to die painlessly and with dignity. This might involve taking a drug, or it might mean being detached from a life-support machine. Voluntary euthanasia is euthanasia carried out at the request of someone who wishes to die.

In recent years the care of those who are terminally ill has become an increasingly debated issue. Despite great advances in medicine, dying can be a long, painful and distressing process. In fact, advanced medical techniques can 'keep a patient alive' for much longer than in the past. Under present laws in most countries anyone (doctors included) who helps the sufferer to end their life risks the possibility of being charged with murder or manslaughter.

Many people believe that 'an adult person suffering from a severe illness, for which no relief is known, should be entitled by law to the mercy of a painless death, if and only if, that is their expressed wish' and that 'doctors should be allowed to help incurable patients to die peacefully at their own request'. The Churches disagree with this view. 'Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible. Whatever its motives and means, direct voluntary euthanasia consists in putting an end to the lives of the handicapped, sick or dying persons. It is morally unacceptable'. (*Catechism of the Catholic Church*, 1994)

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### **Activity 1.39**

*Collect views for and against voluntary euthanasia then write an article of about 200 words on your own views on this matter.*

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## Glossary

|                    |  |
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| ACCOUNTABLE        | Being accountable means being responsible. When people are held accountable it means they must explain, answer for and take responsibility for their actions and decisions.  |
| ACQUAINT           | To become aware of or familiar with something or someone.  |
| CIVIC MINDED       | A person or citizen who is concerned with and thinks about the community at large.   |
| CODE OF CONDUCT    | A standard set of rules or regulations that apply to a designated group. For example, the PNG Teacher's Code of Conduct or Ethics sets the rules and standards of what is acceptable behaviour for all teachers in PNG.                          |
| COMPETENCE         | Having the ability to perform a task confidently and efficiently.  |
| CONCILIATION       | A process or a method of resolving disputes between two conflicting individuals or groups. Conciliation is the process of bringing the parties together in a calm and peaceful environment.  |
| CORRUPTION         | Is the misuse of an office or position for personal gain. For example, if someone accepts or offers a bribe (i.e. takes or offers money, favours or something in kind) in order to make a decision or take a certain action, this is corruption. |
| DILEMMA            | A problem one faces or a difficult choice to make.   |
| DIGNITY            | Refers to a calm and serious manner or style, being worthy of respect, a composed and serious manner.  |
| DILIGENT           | A person who is diligent is hard working and puts effort into what they do.  |
| DIMENSIONS         | Refers to the measurement, proportions, extent or scope of something.  |
| ETHICS             | Ethics are set of moral principles or philosophy. Ethics are concerned with rules of conduct, with the difference between right and wrong, good and bad. Morality has the same meaning and the two words are more or less interchangeable        |
| ETHICAL DIMENSIONS | The extent or scope of the ethical questions or issues.  |



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| IMPARTIALITY | Occurs when a decision-maker is fair, equitable, neutral and unbiased. One person or thing is not favoured more than another.   |
| INTEGRITY    | When someone acts with integrity they are honest, incorruptible and principled. A person with integrity does the best thing.  |
| JUSTICE      | Occurs when fairness prevails. Justice often refers to a set of laws or rules that determine acceptable behaviour and proper or reasonable punishment for unlawful or unacceptable behaviour. |
| LOYALTY      | Involves holding firm to beliefs and commitments. Loyalty involves dedication, faithfulness, dependability, reliability and trustworthiness.  |
| MORALITY     | see ETHICS  |
| OBLIGATION   | Is a duty to do something in order to comply with an agreement or law. An obligation may be a duty, an onus, or the responsibility to do something.   |
| PATRIOTIC    | The act of being loyal or devoted to one's country.   |
| STRATEGY     | Refers to a plan or policy undertaken in order to achieve a desired result. Requires long-term planning, an approach or plan of how to do something or deal with something.                   |
| TOLERANCE    | Allowing, enduring or being patient or open-minded with different situations or people.   |
| TRANSPARENCY | Occurs when actions, decisions and processes are clear, seen by all and easy to understand, obvious, frank.<br>TRANSPARENT (adj.)   |
| VALUES       | One's principles, priorities or standards   |
| VALUE SYSTEM | A set of rules, principles or practices forming a particular philosophy or form of government, organisation etc   |