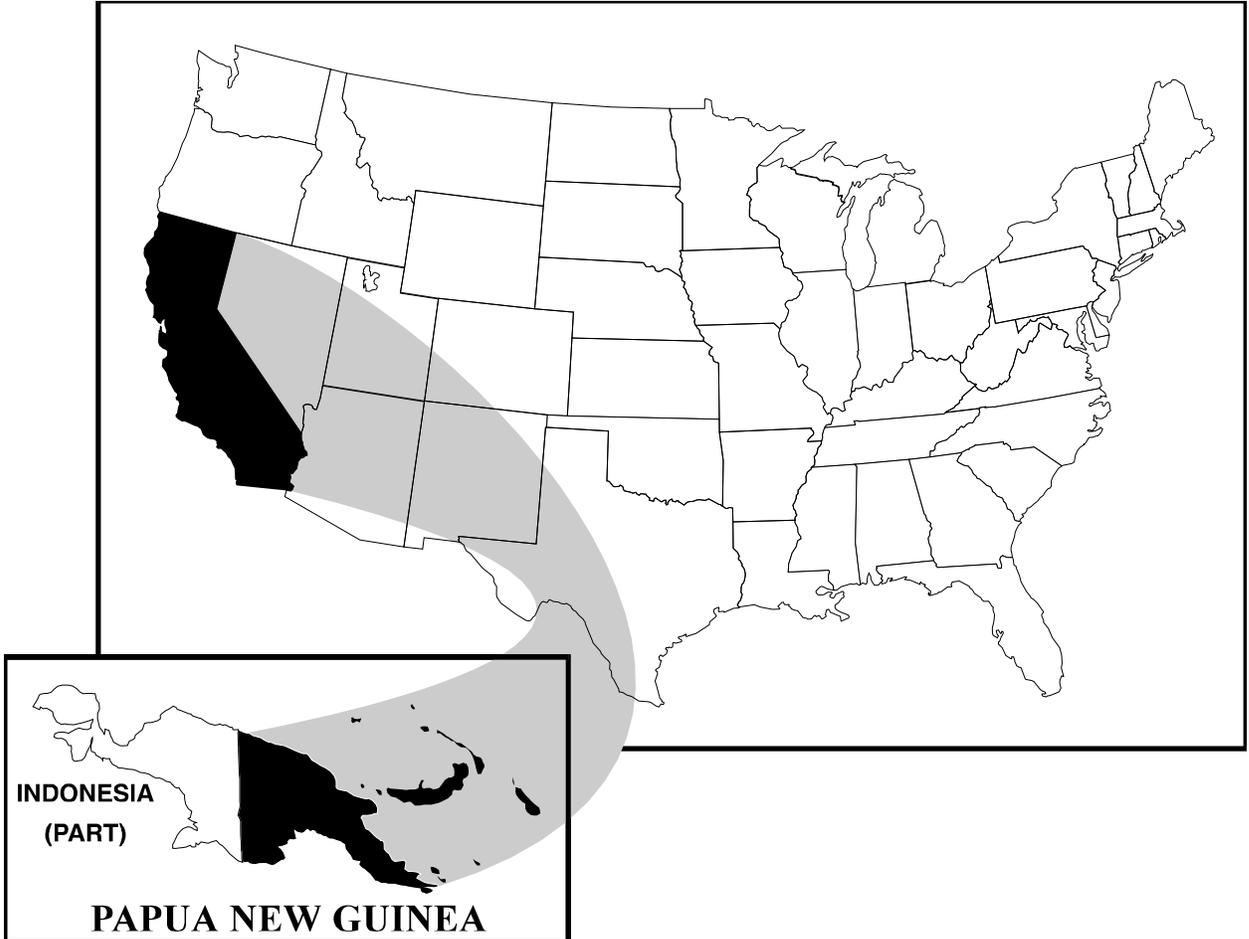


Papua New Guinea (PAP-yoo-ah GIN-ee)



| | |
|----------------------|--------------------|
| <u>Population</u> | 4,294,750 |
| % under 15 years | 40% |
| <u>Commo</u> | |
| TV | 1:418 |
| Radio | 1:18 |
| Phone | 1:59 |
| Newspaper | 13:1,000 |
| <u>Health</u> | |
| Life Expectancy | Male 56/Female 58 |
| Hospitals | 1:234 |
| Doctors | 1:12,874 |
| IMR | 62:1,000 |
| <u>Income</u> | \$2,000.00 per cap |
| <u>Literacy Rate</u> | 52% |

1. Religious Groups

a. Indigenous Beliefs (34%) Spirit world and ancestor veneration

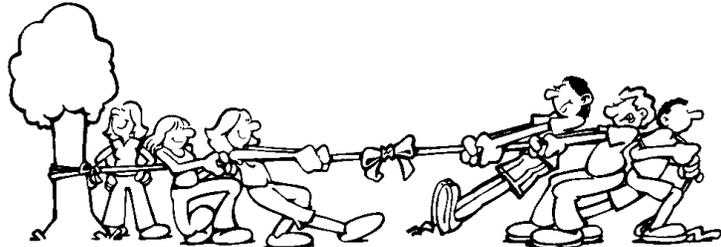
b. Christian (66%) Roman Catholic--22%; Lutheran--16%; Presbyterian/Methodist/London Missionary Society--8%; Anglican--5%; Evangelical Alliance--4%; Seventh-Day Adventist--1%; other Protestant--10%.

2. Ethnic/Racial Groups

a. Melanesian (MEL-ah-NEE-zhahn, 98%)

b. Polynesian, Micronesian, Chinese, European (2%)

3. Gender Issues



a. Violence *“Violence against women, including domestic violence and gang rape, is a serious and prevalent problem. While ostensibly protected by their families and clans, women are nonetheless often victims of violence. Traditional village deterrents are breaking down, and the number of gang rapes is believed to have risen. Although rape is punishable by imprisonment, and sentences are levied when assailants are found guilty, few assailants are apprehended.*



Domestic violence such as wife beating is also common, but is usually viewed by police and citizenry alike as a private, family matter. According to a 1992 report of the Law Reform Commission, two-thirds of wives have been beaten by their husbands.

Violence committed by women against women frequently stems from domestic problems, and, where polygynous marriages are still customary, there has been an increase in the number of women charged with the murder of another of their husband's wives. According to one report, 65 percent of women in prison are there for attacking or killing another woman. In view of the number of such incidents, a senior police official in the highlands region in April called for legislation to make a man who has married more than one wife responsible if one of the wives dies as a result of a fight among the wives." (U.S. Department of State Human Rights Report, 1996--Paupua New Guinea)

b. Equal rights "The Constitution and laws have provisions for extensive rights for women dealing with family, marriage, and property issues. Some women in the modern sector have achieved senior positions in the professions, business, and civil service.

However, traditional patterns of discrimination against women persist. Despite constitutional and legal provisions, most women, even those in urban areas, are considered second-class citizens. For example, village courts tend to be overly severe on women, imposing jail terms on those found guilty of adultery, while penalizing men lightly or not at all.



Circuit-riding National Court justices frequently annulled such village court sentences. In April the Government approved amendments to the Village Courts Act requiring that orders for imprisonment be endorsed by a district court before they take effect.

Polygyny (pah-LIJ-ah-nee, having more than one wife at a time), a customary practice among some tribes, particularly in the highlands, and the custom of paying bride-price serve

to reinforce a view of women as property. This view was carried to the extreme when tribesmen from a western highlands village, in pressing compensation claims for the death of a relative, demanded that a young woman be included as part of a compensation package of goods and money."

4. Holidays/Observances

(The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbara Carlson, [Detroit: Omnigraphics, 1994], is instructive.)



a. Pig festival (various days)

- Event encompassing dozens of social ceremonies and political events.
- Tribe members settle their debts.
- Marriage ceremonies, initiation ceremonies, bride-price payments, menstruation and courtship ceremonies also take place.
 - The *kanam*, a Bundi dance depicting life of animals and birds in the forest, is frequently performed.

b. Waratambar (wahr-ah-TAHM-bahr, 24 August)

- Waratambar, or Thanksgiving Day, is observed by the Christian population.
- Farmers and their families take time off work to participate in the celebration, which focuses on singing and dancing.
 - Songs express an appreciation of and closeness to nature and all creatures; dances dramatize tribal wars. Costumes worn by dancers are usually handmade of ferns, moss, leaves, flowers, and other natural materials.

c. Other Papua New Guinea holidays

- (1) Boxing Day (26 December)
- (2) Christmas Day (25 December)

(3) Independence Day (16 September)

(4) New Year's Day (1 January)

5. Customs

a. Freedom of religion *"The Constitution contains provisions for freedom of religion, and the Government respects them in practice."*

b. People with disabilities *"Through the National Board for the Disabled, the Government provides limited funding to more than a dozen NGO's that provide services to the disabled."*

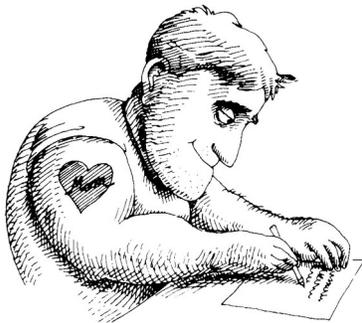


The Government does not provide direct programs or services. Services and health care for the disabled, except for that provided by the traditional family and clan system, do not exist in several of the country's provinces. No legislation mandates accessibility for the disabled. Disabled persons face discrimination in education, training, and employment."

6. Cultural Literacy Concepts/Terms

Pidgin languages (PIJ-ahn)

- National language of Papua New Guinea, Tok Pisin (Talk Pidgin), is a developed pidgin (language evolving over generations of repeated contact between peoples of separate tongues, resulting in a readily used form of communication) language.



7. Resources for Further Study

a. Biography, novels, literature, poetry

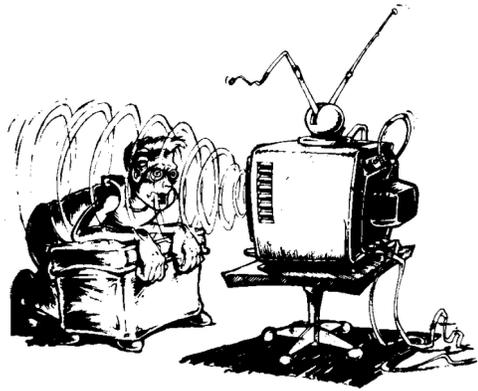
Drea, Edward J. Defending the Driniumor: Covering Force Operations in New Guinea, 1944. Fort Leavenworth, Kansas: Combat Studies Institute, 1984.

"...one gains fresh insight into the U.S. Army's historic jungle warfare campaigns as well as a tactical appreciation of the enormous difficulties both sides [U.S. and Japanese] experienced in the jungled terrain."

Luvus, Jay. "Buna 19 November 1942-2 January 1943: A 'Leavenworth Nightmare.'" (pp. 186-225 of America's First Battles, 1776-1965, ed. by Charles Heller and William Stofft, Lawrence, Kansas: University of Kansas Press, 1986.)

Account of the unprepared 32d Infantry Division's turmoil in New Guinea during World War II. "Buna was a first battle rich in lessons learned. Observer and after-action reports have fascinating and instructive things to say about the performance and handling of individual weapons, the special tactics of jungle warfare, proper functioning of the chain of command on the battlefield and in rear areas, map and aerial-photo reading and procurement, aerial observation, the nature of Japanese defensive positions, the function of artillery in a jungle environment and the units of fire that must be maintained, movement and supply of troop air, effects of the jungle and tropical climate on equipment, and measures necessary to protect the health of the soldier in the world's most heavily infested malaria region." (p. 224)

b. News articles



Mydans, Seth. "As Election Nears, More Than Politics Divides Island." New York Times, 27 April 1997.

Account of rioting and looting in Port Moresby as a prelude to the coming election crisis.

Mydans, Seth. "In Lush Tropics, a Flowering of Murderous Gangs." New York Times, 1 May 1997, p. 4.

"The aimless young men of Port Moresby...prey on both foreigners and local citizens, especially young women."

Mydans, Seth. "Street Crime Plagues Papua New Guinea." New York Times, 22 Jun 1997, p. 3.

Account of widespread violence on the streets of Papua New Guinea's cities.

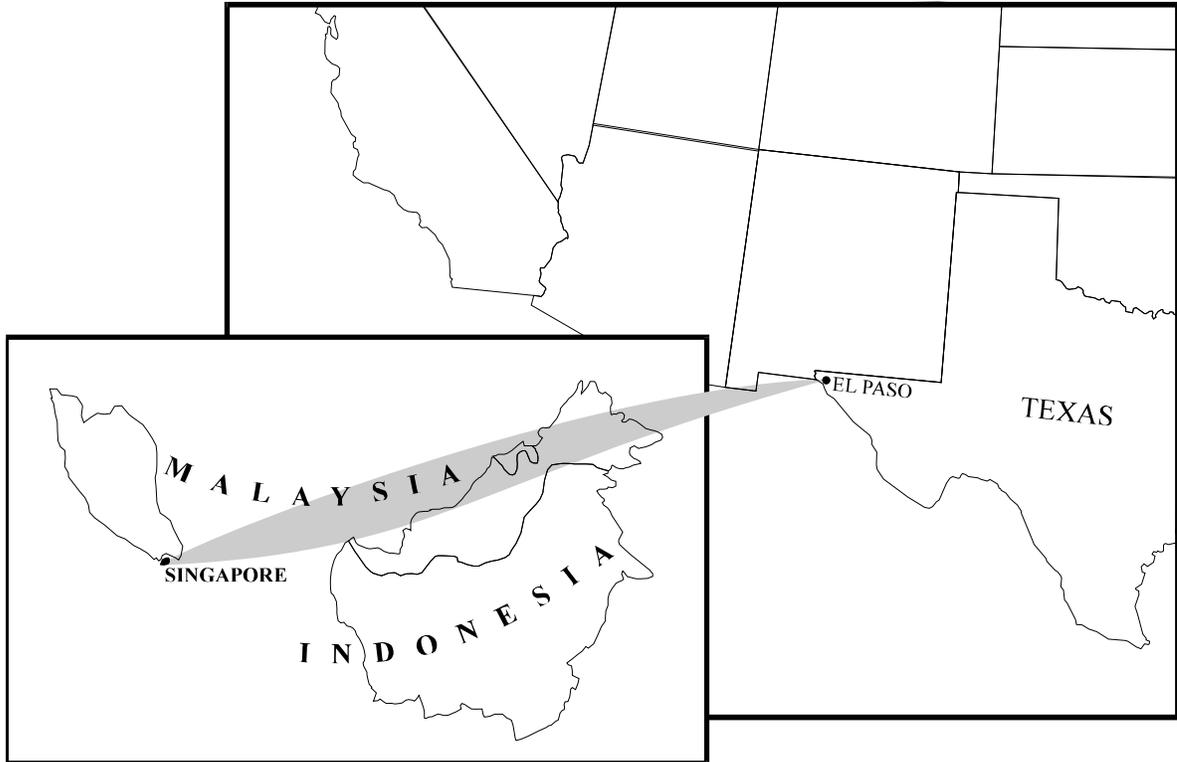
Mydans, Seth. "Where All Is Babel, They Spread the Good Word." New York Times, 20 May 1997.

"In Papua, New Guinea, Wycliffe Bible Translators and its arm, the Summer Institute of Linguistics, have produced Bibles in 100 languages. At their headquarters [in Ukarumpa], missionaries held a pancake breakfast."



"Commit yourself to excellence in all you do. Whatever your next step in life will be, you must face the challenge by giving it your best. If you've given your best, you can be happy with the result. If you know you can do better, improve for the next time and press on. And if you stumble along the way, take that as part of the learning process."
Honorable Sheila E. Widnall, secretary of the Air Force

Singapore (SING-ah-poor)



| | |
|----------------------|---------------------|
| <u>Population</u> | 2,890,468 |
| % under 15 years | 22% |
| <u>Commo</u> | |
| TV | 1:4 |
| Radio | 1:3 |
| Phone | 1:2.5 |
| Newspaper | 280:1,000 |
| <u>Health</u> | |
| Life Expectancy | Male 73/Female 79 |
| Hospitals | 1:295 |
| Doctors | 1:725 |
| IMR | 6:1,000 |
| <u>Income</u> | \$15,000.00 per cap |
| <u>Literacy Rate</u> | 91% |

1. Religious Groups

"In 1988 the Ministry of Community Development reported the religious distribution to be 28.3 percent Buddhist, 18.7 percent Christian, 17.6 percent no religion, 16 percent Islam, 13.4 percent Daoist, 9 percent Hindu, and 1.1 percent other religions (Sikhs, Parsis, Jews)." (Unless otherwise stated, all quotes come from the Library of Congress Country Studies/Area Handbook--Singapore.)

a. Buddhism *"Canonical Buddhism was represented in Singapore as Sinhalese Theravada (sin-hah-LEEZ ther-ah-VAH-dah) Buddhism. This form of Buddhism prevails in Sri Lanka and mainland Southeast Asia and differs from the Mahayana Buddhism of China, Korea, and Japan in both doctrine and organization.*

Theravada Buddhism was brought by Sinhalese migrants from Ceylon (contemporary Sri Lanka), who also influenced the architectural style of Thai and Vietnamese Theravada temples.



These latter were staffed by Thai or Vietnamese monks, some of whom were originally members of the overseas Chinese communities of those countries and served a predominantly Chinese laity, using Hokkien, Teochiu, Cantonese, or English.

Singapore was also home to a number of Chinese sects and syncretic cults that called themselves Buddhist but taught their own particular doctrines and lacked properly ordained Buddhist monks."

b. Taoist *"The Chinese practiced Chinese popular religion, a distinctive and complex syncretic religion that incorporates some elements from canonical Buddhism and Taoism but focuses on the worship of gods, ghosts, and ancestors. It emphasizes ritual and practice over doctrine and belief,*

has no commonly recognized name, and is so closely entwined with Chinese culture and social organization that it cannot proselytize. In Singapore its public manifestations included large temples housing images of deities believed to respond to human appeals for guidance or relief from affliction and use of the common Chinese cycle of calendrical festivals."

c. Hindu

"Hindus have been part of Singapore's population since its foundation in 1819, and some of the old Hindu temples, such as the Sri Mariamman Temple, were declared national historical sites in the 1980s and so preserved from demolition. Singapore's Hindus adapted their religion to their minority status in two primary ways-- compartmentalization and ritual reinterpretation."

Compartmentalization referred to the Hindus tendency to distinguish between the home, in which they maintained a nearly completely orthodox Hindu pattern of diet and ritual observance, and the secular outer world of work, school, and public life, where they did not apply categories of purity and pollution."

Singapore lacked the tightly organized caste groups of communities found in India but replaced them in large-scale temple festivals with groups representing those of the same occupation or place of employment."

d. Muslim *"The Singapore Muslim Religious Council (Majlis Ugama Islam Singapura) played a very important role in the organization of Islamic affairs and therefore of the Malay community."*



Authorized by the 1966 Administration of Muslim Law Act, the council, composed of members nominated by Muslim societies but appointed by the president of Singapore, was formally a statutory board that advised the president on all

matters relating to the Muslim religion. It acted to centralize and standardize the practice of Islam.

The council administered all Muslim trusts (wafs); organized a computerized and centralized collection of tithes and obligatory gifts (zakat harta and zakat fitrah); and managed all aspects of the pilgrimage to Mecca, including registering pilgrims, obtaining Saudi Arabian visas, and making airline reservations. The council also helped the government reorganize the mosque system after redevelopment.

Before the massive redevelopment and rehousing of the 1970s and 1980s, Singapore's Muslims were served by about ninety mosques, many of which had been built and were funded and managed by local, sometimes ethnically based, communities. Redevelopment destroyed both the mosques and the communities that had supported them, scattering the people through new housing estates. The council, in consultation with the government, decided not to rebuild the small mosques but to replace them with large central mosques.

Construction funds came from a formally voluntary contribution collected along with the Central Provident Fund deduction paid by all employed Muslims. The new central mosques could accommodate 1,000 to 2,000 persons and provided such services as kindergartens, religious classes, family counseling, leadership and community development classes, tuition and remedial instruction for school children, and Arabic language instruction.



The government had regulated Muslim marriages and divorces since 1880, and the 1957 Muslim Ordinance authorized the establishment of the centralized Sharia Court, with jurisdiction over divorce and inheritance cases. The court, under the Ministry of Community Development, replaced a set of government-licensed but otherwise unsupervised kathi (ka-DEE, Islamic judges) who had previously decided questions of divorce and inheritance, following either the traditions of particular ethnic groups or their own interpretations of Muslim law.

The court attempted to consistently enforce sharia law, standard Islamic law as set out in the Quran and the decisions of early Muslim rulers and jurists, and to reduce the high rate of divorce among Malays. In 1989 the Singapore Muslim Religious Council took direct control of the subjects taught in Islamic schools and of the Friday sermons given at all mosques."

e. Christian "The Christian proportion of the population nearly doubled between 1980 and 1988, growing from 10 percent to nearly 19 percent.

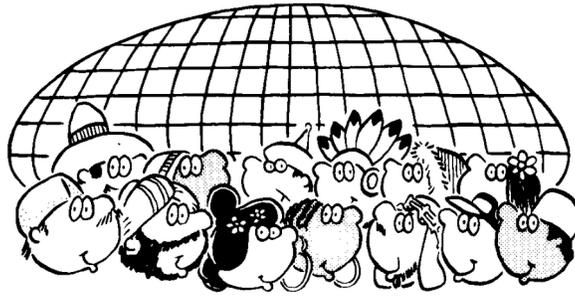
The growth of Christianity and of those professing no religion was greatest in the Chinese community, with most of the Christian converts being young, well-educated people in secure white-collar and professional jobs. Most converts joined evangelical and charismatic Protestant churches worshipping in English.

About one-third of the members of Parliament were Christians, as were many cabinet ministers and members of the ruling party, which was dominated by well-educated, English speaking Chinese. The association of Christianity with elite social and political status may have helped attract some converts."



2. Ethnic/Racial Groups "Since the city's foundation in 1819, Singapore's population has been polyglot and multiethnic. Chinese have been in the majority since 1830 but have themselves been divided into sometimes antagonistic segments speaking mutually unintelligible Chinese languages. The colonial society was compartmented into ethnic and linguistic groups, which were in turn associated with distinct political and economic functions. Singapore has never had a dominant culture to which immigrants could assimilate nor a common language. This was the foundation upon which the efforts of the government and ruling party to

create a common Singaporean identity in the 1970s and 1980s rested."



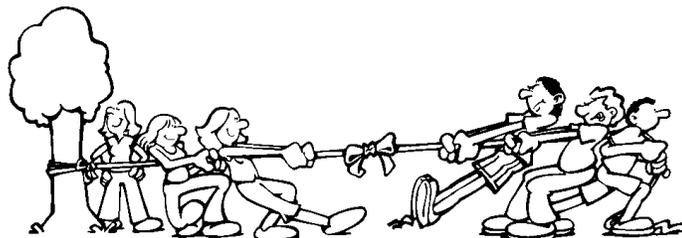
a. Chinese 76%

"Chinese included people from mainland China, Taiwan, and Hong Kong, as well as Chinese from all the countries of Southeast Asia, including some who spoke Malay or English as their first language."

b. Malays 15% *"The Malays included not only those from peninsular Malaya, but also immigrants or their descendants from various parts of the Indonesian archipelago, such as Sumatra, the Riau Islands south of Singapore, Java, and Sulawesi. Those people who in Indonesia were members of such distinct ethnic groups as Acehnese, Minangkabau, Buginese, Javanese, or Sundanese were in Singapore all considered 'Malays.'"*

c. Indians 6% *"Indians comprised people stemming from anywhere in pre-1947 British India, the present states of India, Pakistan, and Bangladesh, and from Sri Lanka and Burma. Singapore's Indian 'race' thus contained Tamils, Malayalis, Sikhs, Gujaratis, Punjabis, and others from the subcontinent who shared neither physical appearance, language, nor religion."*

3. Gender Issues



a. Violence *"There is no evidence of any widespread practice of violence or abuse against women. Laws such as the Penal Code and the Women's Charter protect women against*

