# The Community Curriculum Addressing SARV



PNG Communities United
Against Sorcery
Accusation-Related Violence

**ESL Version**

# About the ESL Version of the Community Curriculum

The ESL (English as a Second Language) version of the Community Curriculum (CC) is a simplified adaptation of the full CC designed specifically for use by facilitators with limited formal education, typically Grade 10 or below. While the full CC includes theory, analysis, and strategic framing intended for trainers and institutional partners, this ESL version distills the same core messages into accessible language, relatable metaphors, and step-by-step tools suitable for grassroots delivery.

The ESL version was developed through a participatory, field-based process. It draws on real-life examples, simple English explanations, and Tok Pisin keywords to reinforce understanding. It maintains the same seven-section structure as the full CC—covering SARV, Law, Community Action, Conflict Resolution, Survivor Care, Youth Leadership, and Faith—but each section is rewritten for clarity and engagement at the community level.

The accompanying facilitator handouts (included in Part 2) are designed to function alongside the ESL curriculum. They serve multiple purposes:

- Reinforce key messages visually and interactively.
- Offer space for reflection, group work, and notes.
- Provide low-literacy learning aids using diagrams, comics, role play scripts, and short prompts.
- Guide facilitators in preparing for and delivering each session confidently.

Each handout is aligned with one of the seven sections of the ESL version. Facilitators were trained to distribute, reference, and work through the relevant handouts during each weekly session, using them to prompt discussion, storytelling, or group activities.

This ESL + handout system allows facilitators to lead effective community learning sessions without requiring extensive academic preparation, all while remaining grounded in the full scope and intent of the national SARV prevention strategy.

# Acknowledgements

This curriculum is the result of shared work, shaped by the insights, experiences, and efforts of many people across Papua New Guinea. It reflects the commitment of communities who want to prevent violence, protect the vulnerable, and stand together for peace.

We acknowledge that this work builds upon and contributes to the Papua New Guinea Government's efforts to end sorcery accusation-related violence, particularly through the *Sorcery Accusation Related Violence (SARV) National Action Plan 2020–2030*. This curriculum was developed in direct alignment with the NAP's fifth key outcome: Community Awareness and Prevention. By equipping local leaders and facilitators with participatory tools for education and engagement, it gives the national plan wheels on the ground—translating policy into practice, strategy into local transformation.

We also recognize the impact of the PNG Government's legislative reforms to prosecute perpetrators and criminalize those who incite SARV, including so-called *glasman* and *glasmeris*. These laws represent a national stand against impunity. This curriculum complements such measures by strengthening prevention, reshaping attitudes, and fostering a culture of peace before violence occurs.

We acknowledge the front-line rescuers, the human rights defenders, the advocates—the men and women who have stood up against SARV time and again. They are unpaid, unsung heroes. It is their courage and wisdom that show us the way forward for Papua New Guinea to reject SARV and build lasting peace.

We thank the survivors of SARV who have shared their stories and shown extraordinary resilience. We are also deeply grateful to the pastors, facilitators, and community leaders who are testing these materials in villages across the country—improving them with each conversation, reflection, and act of leadership.

This project has been strengthened by the support of KOICA, UNFPA, Divine Word University, the Australian National University, and the Melanesian Institute, along with contributions from legal scholars, theologians, and educators who have helped us navigate a principled path forward.

Finally, we thank the many behind-the-scenes contributors—those who organized meetings, translated materials, offered feedback, or carried the vision forward in their own quiet ways. This curriculum belongs to them too.

Anton Lutz, Project Lead, Divine Word University

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# FOREWORD

## Papua New Guinea at 50: A Future to Be Planted and Protected



In this 50th year of independence, Papua New Guinea stands at a point of reflection as well as celebration. We look back on five decades of nationhood with pride, with sorrow and with honest questions about who we are and where we are going.

We have built schools and hospitals. We have stood for peace in our region. We have protected our sovereignty and celebrated our diversity. But we have also allowed fear to take root in places where truth should stand firm. Sorcery Accusation-Related Violence (SARV) continues to destroy lives, divide communities and bring shame to our nation which was founded on principles of justice and human dignity.

This violence is not good for us. It is not part of our proud heritage. It has no place in the future of Papua New Guinea.

Through the **National Action Plan to Address SARV (2025–2030)**, the Government of Papua New Guinea has committed itself to confronting this challenge. Laws have been reformed. We have trained village court magistrates and police officers. Referral pathways have been strengthened. While responding to SARV, care for the victims and justice for perpetrators is essential, yet we must also acknowledge that responses alone cannot end this crisis. The prevention of SARV and the healing of our communities must begin in our homes, our churches, and our communities.

The Community Curriculum is the first national resource designed to do exactly that. It translates Outcome 5 of the National Action Plan (Community Awareness and Prevention) into a practical and participatory tool for use in every province, district and village.

This curriculum has not come from outside. It has grown from within Papua New Guinea, shaped by the insights of survivors, church leaders, community actors, educators and partners working across the country. It is built on what we already know: that our people are already capable, thoughtful, and ready to stand together for justice when they are given the tools and the space to do so.

We thank all who have contributed to the development and trial of this resource, including Divine Word University, the Melanesian Institute, the National Research Institute, UNFPA, KOICA and the Australian National University. We

recognise the individuals and communities that have taken this work into their own hands as a commitment to protect life and rebuild our nation.

Our communities are our gardens. They require care. They need protection and wisdom to grow strong. When we plant seeds of truth, justice and compassion, we prepare the soil of our nation for peace and prosperity to flourish.

We commend this curriculum as a vital contribution to our national efforts to end SARV. We affirm its place in the implementation of the National Action Plan and we call on all stakeholders, government, churches, civil society and communities—to engage with it, support it, improve it and carry it forward.

May this anniversary year be remembered for the choices we make to protect the vulnerable and uphold the law. The next fifty years begin now. Let us plant wisely.



**DR. ERIC KWA, PhD**
**SECRETARY**

*Port Moresby, 2025*



## Introduction to the Curriculum
## (Letter to the Facilitator – ESL Version)

## Dear Facilitator,

This Community Curriculum will help you and your community talk about SARV—Sorcery Accusation-Related Violence. In many places in Papua New Guinea, people are accused of sorcery and then attacked, rejected, or even killed. This violence is wrong. It breaks families. It spreads fear. It brings shame to our country. And it must stop.

When we talk about SARV, we are not trying to prove whether sorcery is real or not. People in PNG—and around the world—believe many different things about magic and the supernatural. These beliefs are not all the same. They change over time. They spread like rumors. They are not based on evidence or science. Sometimes, they go against the teachings of Jesus. But these beliefs can still be important to people, giving them comfort, purpose, and a way to make sense of hard things.

SARV happens when these beliefs lead to blame and violence. When someone dies, gets sick, or something bad happens, people may say, “It was sorcery,” and try to find someone to blame. This blame can lead to attack. It can lead to torture or death. People blame women, old people, people with disabilities, or those who have no one to defend them. This is not just a small problem. It is a serious danger to our communities.

## Why Must SARV Be Stopped?

- SARV breaks human rights. It brings violence to people who did nothing wrong.
- SARV breaks trust in the community. People stop helping each other because they are afraid.

- SARV goes against the Word of God. God tells us to love our neighbors, not to hurt them.
- SARV causes deep trauma for families and children.
- SARV gives PNG a bad name in the eyes of the world. Our people are seen as violent and unsafe.
- SARV stops development. It brings fear, not learning or progress.
- SARV hurts the most vulnerable people. It increases unfairness.

That is why this curriculum exists. It gives you tools to help people ask hard questions, learn the truth, and stand together for peace.

## How the Community Curriculum Works

This curriculum has seven sections. Each section helps you and your community understand part of the SARV problem and find ways to fix it.

**1. Understanding SARV – Our Soil is Good Soil**

*Key Question: Why do people believe in sorcery, and how can these beliefs lead to violence?*

This section explains where SARV comes from. It shows how fear, confusion, and hardship can cause people to believe and act in dangerous ways. It reminds people that beliefs about sorcery are not the same everywhere. They change. SARV is not part of our true culture. It is a new and dangerous idea. Together, we can pull it out like a weed from the garden.

**2. Human Rights & Legal Literacy – Building Protective Boundaries**

*Key Question: What rights do people have under PNG law, and how can we protect each other?*

This section explains PNG's laws. It shows that sorcery accusations and violence are crimes. The old Sorcery Act is gone. Now the law protects people who are accused. Everyone in the community must help stop illegal violence. The law is like a strong fence—it keeps people safe if we all respect it.

**3. Community Agency – Empowering Positive Change**

*Key Question: How can people work together to stop SARV?*

This section helps people believe they can make a difference. Every person has power to speak up, help others, and stop fear. Together, the community can build a safe and strong network. You will learn ways to build trust, speak with confidence, and solve problems without violence.

**4. Conflict Resolution & Mediation – Building a Culture of Peace**

*Key Question: How can we solve conflict without violence? What can we do if someone is accused?*

Every community has conflict. But conflict does not have to become violence. This section teaches skills like listening, understanding, and mediation. It shows how to respond when someone is accused, and how to bring them home safely without more harm. When we learn these skills, we grow peace in the garden instead of fear.

**5. Care for Survivors – Healing and Support**

*Key Question: How can we care for those who were hurt by SARV?*

This section shows that survivors need care, not silence. That includes the people who were attacked, their families, and even the children who saw the violence. It also includes people who helped, who watched, or who stayed silent. Everyone in the community needs healing. You will learn how to give support in safe, respectful ways that help survivors recover and find their place again.

**6. Youth Leadership – Preparing the Next Generation**

*Key Question: How can young people help stop SARV for good?*

Young people have strength. They can be leaders now—not only in the future. This section helps youth speak up against violence, lead with wisdom, and build new ways of thinking. If youth learn the truth and build strong friendships, they can stop SARV from spreading to the next generation.

**7. Faith-Based Engagement – What Does God Want Us to Do?**

*Key Question: What does it mean to follow Jesus in a time of SARV?*

PNG is a Christian country. But many Christians are confused. They believe in spirits and sanguma more than in the love and justice of God. This section helps church leaders teach clearly. It shows that the Bible does not support SARV, and that violence is not from God. Together, churches can speak the truth and lead the way toward peace.

## The Path Forward

This curriculum gives you the tools to help your community change. You will learn to ask good questions, lead strong discussions, and stand up for those who are weak. You will not be alone. Other facilitators are doing this work with you. Together, you will help your people protect their community.

You are a gardener. You protect the plants. You pull out the weeds. You water the soil and help new life grow.

Thank you for being brave. Thank you for speaking truth. Thank you for helping your people choose peace.





# I. Understanding SARV

Simple English Version

## Introduction: The Garden Has a Problem

Our community is like garden. *Graun em gutpela*, our soil is good soil, full of respect, wisdom, and strong traditions. We already grow good plants. We love to help each other, share, and live together in peace. We even see the good fruits of our garden, families working together, young people learning, and strong leaders helping people who are weak.

But now, a problem has come into our garden. It is called SARV—Sorcery Accusation-Related Violence. SARV starts with *tingting nogut*—bad thinking. It grows through *toktok nogut*—rumours, gossip, and false stories. Then it leads to *pasin nogut*—blaming, hurting, and even killing innocent people.

SARV is a problem in the garden. It is not from our good soil. But if we leave it alone, it will grow and damage everything we have worked hard to build. To stop SARV, we must understand where this problem came from, how it spreads, and how we can help our garden return to normal.

## What is SARV? Let's Look at the Words

Let us understand each part of the word SARV:

**Sorcery** – When we use this word, we are talking about all the local and borrowed words that people use when talking about evil or invisible power. Some of these words are *sanguma, witchcraft, kumo, posin, marila, glasman, demon, ghost, dracula, black power, pisai, magic man, witchdoctor,* and more. These words and beliefs come from different *kastom* and cultures. Some come from PNG, some come from other countries, some come from the Bible, and

some even come from movies. People usually use these words without understanding what they really mean or if they are true.

**Accusation-Related** – This means the violence starts with guesses and stories, not truth. People hear a story or rumor and they feel afraid. They look at someone and say, “You must be the one who did this!” But they don’t have proof. Most people who are blamed did nothing wrong. They are attacked because of *tokwin* and *gespaia*, not because they really did something bad.

**Violence** – Violence means all the ways that people hurt each other. It includes shouting at people, chasing them out of the village, beating them, or killing them. But violence also includes what people don’t do: not helping, not speaking up, not protecting someone in danger. Staying silent is also a kind of violence. *Pasin nogut* can be actions—or the lack of good action.

So, we can see that SARV is the word we use to talk about when someone is blamed for using magic or sorcery and then they are hurt in some way. The hurt can be words, isolation, beating, or death. SARV grows from fear and the idea that someone has secret powers, and it quickly turns into violence, especially when people think they are protecting their family or their village.

## Respecting Beliefs—but Stopping Violence

Everyone has their own *tumbuna* beliefs. We agree that cultural and religious traditions are very important. We are not saying people must stop believing in the spirit world or in magic. But when those beliefs lead to violence in our garden, good gardeners must speak clearly: SARV is wrong. SARV is illegal. SARV destroys our community. Believing strange or interesting things is not the problem—the problem is when we hurt people. When stories turn into *toktok nogut*, and *toktok* turns into *pasin nogut*, we must stand up and say: “This is not right.”

## Where Does SARV Come From?

SARV does not grow by itself. It grows because of other problems in our communities. Let us look at some of the main things that help SARV spread in our garden:

**1. Fear:** People are often afraid of what they don't understand. When someone dies unexpectedly or gets sick and there is no clear reason, people feel scared. They start looking for someone to blame. That fear turns into *tingting nogut*, they say "Maybe someone used magic!" When people do not understand health, medicine, or natural causes, their fear grows much faster.

**2. Confusion of Words and Beliefs:** In PNG, people use many different words to talk about the spirit world—*sanguma, glasman, posin, demon, kumo, witch*, and more. These words come from different places and don't always mean the same thing. But many people use them like they are the same. But they are not the same. This makes people confused. It also makes it easy for new ideas, dangerous beliefs and violent actions to spread quickly. The soil is ready, so the bad weeds grow fast.

**3. Pressure and Hard Times:** Sometimes life is hard. Sometimes there is a landslide, a flood, a death, or no food or money. When life is hard, people feel stress. They want someone to blame. This is when SARV often appears in the garden. Someone says, "That woman is the reason!" or "He is a witch!" But this is not true. It is just fear looking for a target. As Papua New Guineans, we must understand that hard times are part of life, and we must help each other—not turn against each other.

**4. Changing Beliefs and Mixed-up Traditions:** Our ancestors had many beliefs. Each clan and village had their own *bilip* and *kastom* and *pasin*. Many of these beliefs were beautiful and peaceful. Some of our ancestors believed in magic to help their community or harm their enemies. Over time, many of those *tumbuna* beliefs were lost or changed. Now, people believe a mixture of old customs, church teachings, TV stories, and rumours they saw on Facebook. This mix creates new, dangerous beliefs—beliefs that say that man or woman should be tortured or killed! But these beliefs are not part of our beautiful, deep traditions. These beliefs that hurt people are just from *asde tasol* and we must clear them out of the garden.

**5. Influence from Outside:** Today we are connected to the outside world. We watch videos, read Facebook, hear sermons, and learn things from outside. Sometimes these new ideas make our fear bigger, not smaller. We start to believe stories that are not true. When this happens, we must stop and ask:

“Is this story helping my community or making it worse?”
“Is this story true, or is it just exciting?”
“Is this seed going to grow into peace, or lead to violence and fear?”

Knowing how to ask the right questions is one of the most important tools of a good gardener.

## The Impact of SARV

SARV is not just a small weed in our garden. It causes deep damage.

People who are blamed often suffer for their entire life. They are hurt, rejected, chased away, or killed. Their families live in fear. Children grow up without parents. Homes are burned. These are big problems in the garden.

But SARV does not only hurt the victims. It also damages the whole community. It breaks the trust of the people. People start watching each other in fear. They stop working together. Neighbors become strangers. A garden cannot grow if its plants are afraid of each other.

When we understand this terrible impact, we see why SARV must stop. Ending SARV will bring peace, trust, and strength back to the garden.

## Understanding is the First Garden Tool

Before we can pull out a weed, we must understand what it is and how it grows. That’s why learning about SARV is the first step.

So ... what is SARV?

SARV means an accusation that leads to violence.

Some people believe the accusations are *trutru* - they believe that the people they accuse are sorcerers and witches who are eating people's hearts and hiding them in the pandanus tree.

But people with wisdom can see that these stories are *giaman*. These stories are just *tingting na gespaia bilong ol man.*

Some people believe that violence is the answer. They believe that their community will be safe again if they can attack the *sanguma meri* or *posin man*.

But good leaders can see that violence just leads to more problems. *Gutpela sindaun* comes from *gutpela tingting*, *gutpela toktok* and *gutpela pasin*.

Some people think that the *sanguma* and *posin lain* are being used by Satan to cause problems in the community. When they preach about this, the whole community becomes very afraid.

But *ol gutpela wokman bilong God* can see that the people who are actually saying no to the word of God are the boys who attack the victims and try to kill them. God says we must love one another - not burn one another with hot irons. When these leaders explain that God is the God of love and peace who has defeated Satan, the community feels peace again.

Some people think that the laws of PNG are unfair because they try to protect the *sanguma* and *posin lain*. They think they should be allowed to take the law into their own hands.

But the good citizens of PNG know this is not right. The law protects all citizens of Papua New Guinea equally. No one is allowed to break the law, and no one is allowed to hurt another citizen and get away with it.

When we can understand that SARV grows from fear, gossip, confusion, and hardship, we are ready to do our part. We can stop blaming each other and work together to fix our garden.

## Good Thinking Helps the Garden

When we teach people how to maintain their own health, how to follow the law, and how to be fair to each other, we give them *gutpela tingting*. This kind of thinking stops SARV before it starts.

We must be sure that our words are not *giaman* but are *trupela toktok*—truth, not rumour. In this way, we protect people who are weak and provide guidance for our leaders.

When we show *gutpela pasin*, kindness, fairness, helping people instead of hurting them, we keep the garden healthy.

## Conclusion

SARV is a problem that prevents our garden from growing properly. SARV is caused by fear, hardship, and mixed-up beliefs. But we are not helpless. We have good soil. We have good tools. We have strong hands and wise minds. We can fix our problem.

By learning the truth, helping each other, and planting good things—*gutpela tingting, trupela toktok*, and *gutpela pasin*—we will protect our people. We will make the garden strong again. And we will grow peace.





# II. Our Community, Our Garden

Simple English Version

## Introduction

Our community is like a garden. It has good soil—strong traditions, kind hearts, and good ways of living. It has good seeds—teachings from our elders. It has good plants—families, friendships, and leaders who help us grow. This garden gives us good fruit: peace, joy, and safety.

But now, something has come into our garden that is hurting us. It's called SARV—Sorcery Accusation-Related Violence. SARV is not just a bad action. It starts with *tingting nogut*—wrong thinking. It spreads through *toktok nogut*—bad stories, gossip, and lies. Then it turns into *pasin nogut*—violence, blaming, and fear. SARV destroys the peace of our garden.

The good news is: we can change this. We already have strong tools—like gutpela tingting, trupela toktok, and gutpela pasin. This curriculum is one of those tools. If we use it together, we can pull out the weeds and help the garden grow healthy again. No one has to be hurt. We can bring back peace and good fruit.

## Our Community as a Living Garden

Our community is full of good soil. It holds wisdom, respect, and strong ways from our ancestors. In this garden, we share with others. We help each other. We celebrate together. These are the gutpela pasin that make our garden beautiful.

But sometimes, weeds grow—even in good soil. These weeds are not people. The weeds are bad ideas—tingting nogut, toktok

nogut, and pasin nogut. SARV is one of those weeds. It was not part of our garden before. The stories and the changes to our beliefs came in slowly, making us feel fear and confusion.

Even though SARV has caused many problems in our garden already, it is not too late. Just like good gardeners can look at the garden and know what to do to remove the problem, we can remove SARV from the hearts and minds of our community. We do not need to accept it. This is not a good culture for us. It is something false that has grown, caused by our fear and lack of understanding. The good news is: we have the power to clean our garden and plant something better.

## SARV as a Sickness in the Garden

When something bad happens—like a death or sickness—people want answers. This is natural. But sometimes, fear grows too strong. People start looking for someone to blame. They think: “Maybe it’s sorcery.” This is *tingting nogut*.

That bad *tingting* becomes *toktok nogut*—rumours, gossip, and stories that say someone has caused harm. The more people tell these stories, the more people in the village believe them. The story becomes stronger than the truth.

Then people act. They push someone out. They burn their house. They hurt or kill them. This is *pasin nogut*. But it all started with bad thinking and bad talking. That’s how SARV grows—from inside us, like a sickness.

But we don’t have to let it grow. We can say: “Let’s stop this here.” We can speak truth, show love, and protect each other. That is how we heal the garden.

## Early Weeding – Stopping SARV Before It Grows

A good gardener watches the soil. If he sees a small weed, he pulls it out fast. In the same way, we must watch for the early signs of SARV.

It starts with whispers: “That woman is strange,” or “Maybe that man is the cause.” These are *toktok nogut*. If we don’t act early, these seeds grow into violence.

We must teach people how to stop and think: “What is the truth?” “Do we have proof?” “What is the right *pasin* here?”

Leaders can help too. They can calm people down and speak *trupela toktok*. Some communities make response teams—trusted people who watch for these problems and step in early. They are like gardeners working together to protect the garden.

## Learning from the Past – How the Weeds Got In

The beliefs that cause accusations in our communities today came from many stories that we have heard. Some of these stories came from our *tumbuna* ancestors. Some stories came from missionaries or local pastors. Some came from our friends at school and even from movies, Facebook, or gossip we hear on the PMV bus. Over time, we forget the old beliefs and listen to new stories - stories that can mix truth with lies.

These new stories said that "some people in your community might have dark powers and should be killed." They said: “You can tell who the witch is - look at this and that. You must take action before they hurt others.” But these stories are dangerous seeds. They entered our garden like bad seeds blown by the wind.

The people we are blaming are often widows, orphans, sick people, or those who have land others want. SARV does not help our garden, it destroys the smallest and weakest plants.

Some people say witches travel from place to place, teaching others how to harm. But that’s not what happens. It’s the bad seeds that travel—not the *sanguma* or *posin lain*. These stories are not always true. But when a story sounds interesting, people start to believe it.

If we are good gardeners, we must always ask: Is this story true? If it sounds like it is unbelievable, we should make sure it is true before we believe it! Big stories need big evidence.

When times are hard, people want to look for someone to blame. But blaming each other because of *spritual* stories will not help us look after our garden. We must face ha rd times together. We must love and support one another, as God says. We must follow the law of our country. We must reject the *giaman* stories and live together as brothers and sisters.

## Key Ideas for Facilitators

- SARV is not a plant from our garden.
- It is like a seed nogut. It grew because we didn't stop the bad *tingting*, *toktok*, and *pasin*. But we can stop it now.
- Fear and gossip make *tingting nogut* and *pasin nogut* grow.
- Leaders like us can help calm fear and stop false stories. We can teach people to ask for truth.
- We must fight the idea, not the person. Violence is never the answer to our problems.
- The person is not the problem. The bad *tingting* is. We protect people, but we remove *ol giaman bilip*.
- Gardening is everybody's business. When we work together, our garden and our community will be strong.

## Conclusion

Our community is a garden. It has strong soil, good people, and the power to grow beautiful things. SARV is a weed. It is not part of who we are. It should not be our *pasin* or our *kastom*.

This curriculum is one of our gardening tools. It helps us see what is true and what is false. It helps us remember the good soil and care for it well. With *gutpela tingting*, *trupela toktok*, and *gutpela pasin*, we can make the garden safe again.

Facilitators, you are gardeners. You protect the plants. You teach others to care. You help us see what is growing—and decide what



# Section 2: Human Rights & Legal Literacy – Taking Care of the Garden Fence

Simple English Version

## Introduction: The Fence That Protects the Garden

A good garden needs more than good soil. It also needs a strong fence—something to keep out the animals and problems that might destroy the plants. In the same way, our community needs strong boundaries to protect peace and safety.

These boundaries are called **laws and rights**. In Papua New Guinea, our Constitution gives every person the right to live in safety, to think freely, and to not treated properly. These laws and constitutional rights are like the fence around our garden. They help us grow well and protect everyone, especially people who cannot protect themselves.

But sometimes, *tingting nogut* and *toktok nogut* break through that fence. This happens with SARV, when people believe in dangerous ideas and start to blame and hurt others. That kind of thinking damages the garden. To stop SARV, we need to understand our rights and use the law like a tool—to fix the fence, protect the garden, and help people live without fear.

## Understanding Boundaries and Perspectives

The law sets clear lines—like a garden fence—that tell us what is safe and what is not allowed. In PNG, the Constitution says that:

- Every person has the right to life (Section 35)
- No one should be treated in a cruel way (Section 36)
- Everyone can think freely and have their own beliefs (Section 45)

These rights mean that no one is allowed to hurt another person, even if they think that person is doing magic or sorcery. If we follow these laws, we are protecting the garden and everyone inside it.

Human rights are for everyone, no matter who they are. They are like strong fences—they keep out violence and protect people from dangerous tingting and bad pasin. When SARV happens, it breaks those fences and brings pain into the community. But when we know the law and respect each other's rights, the garden grows strong again.

## Practical Legal Literacy – Using the Tools in Our Shed

A good gardener knows how to use their tools. In the same way, we must know what the law says and how to use it.

In the past, PNG had the Sorcery Act of 1971, but that law was removed. Now, the new law—Section 299A of the Criminal Code—says **it is a crime to kill or hurt someone because of a sorcery accusation**. There is also a new law called the Glasman Act, which says **it is illegal to act like a glasman or to accuse people of sorcery.**

These laws are like tools to help us look after the garden. These tools help us fix problems and protect people from being blamed, attacked, or killed.

When we know what the law says, we feel stronger. We can go to the police or village court. We can report what is happening. We don't have to stay silent or let SARV get out of control. The law gives us a way to stop violence and protect the garden before it is too late.

## Community Rights Education – Sharing the Tools

A garden is not looked after by one person only. Everyone must help. That's why it is important for all community members to know their rights—not just the leaders.

When people know their rights, they are more likely to speak up. They can stop violence. They can stand together and say, "This is not right." This is how we build a strong fence around the garden—together.

The SARV National Action Plan (NAP) says that teaching people about human rights and legal protection is one of the most important things we can do. When we share knowledge, people can help each other. Everyone becomes a protector of peace and a defender of life.

## Working Together with the World

PNG is not alone. We are part of the global community. Papua New Guinea has agreed to support human rights all over the world. This includes the UN Human Rights Charter and the 2021 UN Resolution on stopping harmful practices like SARV.

These agreements say that **all people—everywhere**—have the right to:

- Be safe
- Live without torture
- Be treated fairly
- Get help from the law

The Community Curriculum supports these promises. When we teach people about their rights, we are helping PNG and the world move toward peace and justice.

## Key Ideas for Facilitators

1. **Community Responsibility:** The whole community must help take care of the fence. It is not just one person's job. Everyone must protect each other's rights.
2. **Knowing the Law is Power:** When people know their rights, they can stand strong. They can say no to violence. They can report SARV safely.
3. **Fight the Idea, Not the Person:** It is not the person who is the problem—it is the wrong belief. The law helps us protect people, even if they are being blamed.
4. **Use the Law to Keep Peace:** The law is not for revenge. It is for peaceful conflict resolution. It helps us fix problems without violence.

## Conclusion: Fixing the Fence, Growing the Future

When we respect each other's rights, we protect the garden. When we understand the law, it is like a fence and a tool to keep our community safe.

As facilitators, you help people learn these truths. You are teaching them to fix the fence, remove the weeds, and grow good fruit. You are helping them replace *tingting nogut* with *gutpela tingting, toktok nogut* with *trupela toktok*, and *pasin nogut* with *gutpela pasin.*

With your help, communities will become stronger, more peaceful, and ready to stand together against SARV.





# Section 3: Community Agency – Helping the Garden Grow Strong

Simple English Version

## Introduction: The Power to Grow

Our community is like a garden. The soil is already good. We have many people who care for each other and want peace. But for the garden to grow well, everyone must feel strong and confident. They must feel like they can help make things better. This feeling is called **agency—the belief that I can help and we can change things together.**

When people stand together, help each other, and share one vision, they can stop *pasin nogut* like SARV from growing. In this section, we will look at how *gutpela tingting, trupela toktok*, and *gutpela pasin* can make our garden strong again. Everyone has a role. Everyone can help stop SARV and grow something better.

## Helping Each Person Grow

Just like plants in a garden, each person is different. We all have different strengths, ideas, and gifts. When people feel confident and valued, they begin to grow strong and help others too. A good garden needs every plant—big and small—to grow well.

- **Building Confidence and Self-Worth:** When someone feels good about themselves, they are more likely to help others. They don't need to blame or hurt others. They feel strong enough to help fix problems. This stops SARV from growing.
- **Empathy and Compassion:** When you feel loved and respected, you treat others kindly. You feel what others feel.

This is *gutpela pasin*. It helps us stop SARV before it starts—by choosing kindness over fear.

- **Strong Communication:** A healthy community is one where people can speak clearly and listen well. Good communication helps stop *toktok nogut*. When we talk respectfully, we solve problems without fighting or blaming.
- **Problem-Solving Skills:** SARV grows when people don't know how to fix problems. But if we learn how to think carefully and ask for help, we can solve problems without hurting others. We learn to find answers, not enemies.
- **Self-Reflection:** Sometimes we must stop and ask: "Am I helping the garden, or hurting it?" This kind of reflection helps us change our tingting and improve our pasin. When people think before they act, the whole community becomes safer.
- **Big Thinking:** We must learn to think about how the whole community, or even the District and the Nation. What kind of problems are other people facing? How can we work with the bigger community to help create *gutpela sindaun* everywhere?

## Working Together – The Whole Garden Helping Itself

One plant cannot protect the whole garden. We need many hands working together. When the whole community supports each other, we become strong. SARV cannot grow in a garden where everyone is looking out for each other.

- **Unity Through Shared Goals:** If the community agrees: "We don't want SARV here," then that unity becomes our strength and our *banis*. When everyone works for peace, there is less fear and less space for SARV to grow.
- **Support Networks:** These are small groups of trusted people who help others. People can come to them when they feel afraid or confused. These groups stop gossip, answer questions, and remind people of the truth.
- **Community Accountability**: Everyone must help keep the garden clean. If someone sees *pasin nogut*, they must speak up. If someone feels hurt, they must be supported. This kind of caring helps stop violence before it happens.
- **Trust and Transparency:** A strong garden is one where there are no secret plans or hidden motivations. In a strong community, people talk openly. When we trust each other, we can fix small problems before they become big problems.
- **Resilience Against SARV:** A united community is a strong garden. Even when outside fear or confusion tries to come in,

the people work together and say, “No. SARV is not welcome here.”

## Leadership for Change – Being a Gardener, Not Just a Plant

Leadership does not belong to just one big person. Leadership can be in anyone who helps look after the garden. Just like some people plant, others water, and others pull weeds, all of us can be leaders in our own way.

- **Encouraging Local Leaders:** Leaders are those who show *gutpela pasin*—kindness, courage, honesty. They help others do the same. When leaders speak peace, others follow.
- **Youth as Change-Makers:** Young people are like new plants—full of energy and hope. They can bring new ideas and stand up to old, harmful practices. Youth leaders can change the garden for the better.
- **Let Youth Lead:** Give young people a chance to lead activities, give speeches, or run projects. Let them try and grow. When they lead, they help change hearts and minds.
- **Teaching Leadership Skills:** Good leaders listen. They solve problems. They bring people together. These are skills we can learn. When we train people to lead, we give the garden more caretakers.
- **Connecting with Other Gardens:** Good leaders also make networks. They talk with other villages, churches, and groups. They share what works and get new ideas. This makes the garden even stronger.

## Key Ideas for Facilitators

- **Shared Responsibility:** Everyone must take care of the garden. Remind people that they all share the work of making the community safe and peaceful.
- **Practice Compassion:** When we feel for others, we don’t accuse or attack. Help people think about what others are feeling before they speak or act.
- **Youth Can Lead:** Let young people speak and take action. Give them a place in the team. Their energy and courage are part of the solution.

- **Empowerment is a Team Job:** One person cannot stop SARV alone. But together, we can. Show people that working together is what keeps the garden growing.

## Conclusion: The Garden Is Ours to Care For

Our community is already strong. We already have good soil. But weeds like SARV have grown in some places. Now is the time to pull them out together.

When each person knows they have power—when they feel strong, speak well, act kindly, and support others—SARV cannot grow. The fear and blame will die out. The good fruit will return.

Facilitators, you are helping people see what kind of plant they want to be. You are helping them learn to care for the garden. Together, we can grow a future where SARV has no space, and every person feels safe, respected, and loved.





# Section 4: Conflict Resolution & Mediation – Keeping Peace in the Garden

Simple English Version

## Introduction: Conflict Happens – But It Doesn't Have to Cause Harm

In every garden, sometimes plants grow too close, or strong winds break branches, or two vines fight for space. This is normal. In the same way, conflict is part of life. People will sometimes disagree. We have different opinions, feelings, and needs. That is normal.

But when conflict is not handled well, it can grow into *pasin nogut*—hurting words, anger, violence. In some cases, conflict can even lead to SARV, when people blame others just to hurt them or get rid of them.

We need to learn how to solve problems in peace, without fighting or blaming. This is called conflict resolution. When we help people talk through problems and understand each other, we are doing mediation—helping others to fix what is broken without more damage.

When we use these tools, we make our community garden peaceful again—safe, strong, and full of life.

## Skills for Listening and Understanding – Helping the Soil Breathe

Peace begins with good listening. When people feel that others have heard their *wari* and *bel hevi*, they don't need to shout or fight. Good listening is like giving air to the soil—it helps everything grow better.

- **Active Listening**: This means really paying attention when someone talks. Don't interrupt. Don't plan your answer while they speak. Just listen. This shows respect. It makes the other person feel safe.
- **Empathy and Compassion:** Empathy means putting yourself in the other person's shoes. Ask, "How would I feel if this happened to me?" When we feel the burden of others, we don't jump to anger or blame. *Gutpela tingting* comes when we respect one another and give them our attention.
    - **Key Concept – Empathy and Compassion:** If we want people to stop accusing others, we must teach them to see the situation from the other side. What if that happened to you? How would you feel? What would you need? We can learn to see each other as people, not as problems or enemies.
- **Understanding Different Perspectives:** Everyone sees the world in their own way. When we accept that, we stop trying to "win" and start trying to understand. We learn to say, "I see it differently, but I hear you."

## Mediation – Helping Two Sides Find Common Ground

A mediator is like a gardener who helps two plants that are tangled grow in their own space again. A mediator doesn't choose sides. They help people talk calmly, listen carefully, and help everyone find a way forward.

- **Set Ground Rules**: Begin by agreeing on basic rules. "One person talks at a time." "No shouting." "We listen with respect." These rules keep the space safe.
- **Paraphrasing and Clarifying**: Sometimes a person doesn't feel heard. A mediator can repeat back their words: "So what I hear you saying is that you felt left out when... Is that right?" This helps everyone feel understood.
- **Stay Neutral:** A mediator is not there to decide who is right. Stay calm. Don't take sides. Your job is to guide the process—not to judge.
    - **Key Concept – Non-Violent Conflict Resolution**: Violence breaks the garden. Mediation heals it. When people learn how to fix problems through talking, learning and understanding, SARV violence has no place to grow.
- **Focus on Solutions:** The goal is not to find who is wrong. The goal is to ask, "What can we as a community do now?"

Solutions help people move forward but blame keeps people trapped in cycles of conflict.

## Creating a Peace Culture – Planting Better Habits

A culture of peace means that in this garden, we do not use violence. We solve problems with *toktok bilong bel*—words from the heart. Everyone helps care for the peace. No one plants weeds of gossip or blame.

- **Promote Respectful Dialogue:** Teach people to speak kindly, even when they disagree. This becomes a habit. When *toktok* is respectful, conflict does not grow into SARV.
- **Community Accountability:** Everyone must protect peace. If someone starts *toktok nogut*, others must say, “That's not true, let us talk properly. Let us solve this problem the right way.”
- **Key Concept – Community Accountability:** Peace is everyone’s job. Just like watering the garden is not one person’s job, building and maintaining peace belongs to us all.
- **Separate Ideas from People:** We can disagree about an idea without attacking the person. SARV often happens when we mix the two. We must say: “I don’t agree with your belief, but I still respect you as a person and I will not attack you.”
    - **Key Concept – Separation of Ideas from People:** We don’t pull up the whole tree just because a few leaves are turning yellow. We identify the real problem and help the tree. We help the person, but we remove the wrong idea.
- **Empower Peacemakers:** Some people are good at calming others. Encourage these people. Help them become community peacemakers. When we have more peacekeepers in the garden, our garden becomes stronger and stronger.

## Conclusion: Peace Is Grown, Not Given

Conflict is normal—but violence is not good. When we listen, understand, and solve problems together, we grow a peaceful community. When we use *gutpela tingting*, *trupela toktok*, and *gutpela pasin*, we stop SARV before it starts.

Facilitators, you are the ones helping people learn these tools. You are showing our communities how to grow peace like a healthy plant. You help them see that mediation is not weakness—it is wisdom. Conflict can be an opportunity for healing.

Together, we can create a garden where people feel safe, respected, and heard. A place where SARV has no space to grow, and where peace is the strongest plant of all.





# Section 5: Care for Survivors – Helping the Damaged Plants Grow Again

Simple English Version

## Introduction: What Happens After the Storm

Sometimes in a garden, a strong wind or big storm breaks a tree or damages plants. After the storm passes, we must care for the plants that got hurt. We can't just walk away. We need to clean, protect, and give them time to heal.

In the same way, SARV is like a storm. When it happens, people get hurt—not just their bodies, but also their hearts, their families, and their names. Some survivors are beaten. Some are chased away. Others lose loved ones. Some people are not hurt directly but feel deep pain after seeing what happened.

Survivor care means helping people heal after SARV. This is not just one act of kindness. It is a journey—a long road of support, love, and rebuilding. If we want a strong garden, we must care for every plant that was broken.

## First Steps: Help Right After the Storm

In the first hours after SARV, people are often in shock. They may be bleeding, confused, scared, or ashamed. What we do in those first moments is very important.

- **Basic First Aid and Safety**: If someone is hurt, help them. Clean wounds. Stop bleeding. Keep them safe from more harm. Make sure no one tries to attack them again. Help them feel calm. You don't have to say much—just be there and gather your team to help.

- **Hospital:** If someone needs to go to the hospital, work with your team to make sure they get to the hospital. They may need a *wasman*, a blanket, food, money, even clothes. If that was you, what would you be needing? The victim of SARV needs all those things as well.
- **Emotional First Aid:** The heart also needs help. Many survivors feel alone, afraid, or feel like something is wrong with them. Talk gently to them. Listen without judgment. Let them know: “You are not alone. We are here with you.”
- **Key Concept – Empathy and Compassion:** This is not the time for questions or blame. It is the time for kindness. Show them that they still matter. That they are still part of the garden.
- **Connecting to Safe People:** Help them find someone they trust—a family member, church leader, friend, or women’s group. Make sure they know where to go next. **Do not leave them alone or unsupported. Let them know: “You are not forgotten.”**

## Long-Term Care: Helping the Roots Grow Strong Again

After a storm, some plants need more time to heal. Maybe their roots were shaken, or they lost leaves and branches. Healing after SARV is the same—it takes time, care, and patience.

- **Emotional Support and Bel isi:** Some survivors feel fear, shame, or sadness for a very long time. Others carry anger or feel unsafe. Help them talk about it when they are ready. Even listening quietly is a form of healing.
- **Trust and Resilience:** It may take time for survivors to trust people in the community again. Keep showing *gutpela pasin*—respect, honesty, and care. When people feel accepted, their hearts grow strong again.
- **Trauma-Informed Pasin**: Remember that people who went through SARV may react differently. Some are quiet. Some are angry. Some forget things. This is normal. Be gentle with them. Especially with children—they may not know how to talk about what they saw or felt.
- **Key Concept – Intergenerational Impact:** Children who see violence carry that pain into the future. If we help them now, we help stop the same thing from happening to the next generation.
- **Economic and Social Challenges**: Some survivors lose their homes, land, jobs, or access to food. Others are not welcomed back. They are pushed out by stigma, *tokwin* and *toktok nogut*.

You and your team can stand up for the truth and stop the *tokwin*. Help the survivors find support—maybe a new place to stay, skills training, or food support. Help rebuild the life that was stolen from them.

- **Key Concept – Structural Violence and Inequality**: Sometimes SARV makes hard lives even harder. As facilitators, you can speak up for fairness and help open doors that were closed.
- **Helping People Cope and Stay Strong**: Survivors can find healing in many ways—talking, praying, drawing, singing, gardening, storytelling. Let people use the tools that help them feel strong again. These are not small things. They are powerful ways to rebuild their *strongpela bel* (inner strength).

## Bringing People Back Into the Garden – Reintegration and Belonging

Survivors need more than just safety. They need to feel wanted. They need to know: “You are part of our garden, we love you!” The garden cannot grow well if we leave some plants out in the sun with no water.

- **Stop the Stigma:** People who survive SARV are not the problem. They were hurt—but sometimes the community still treats them as if they are bad or dangerous. We must change the story. Tell others: “This person is strong. This person is brave.” *Giaman bilip* and violence is the problem—not the survivor.
- **Community Education**: Help people understand SARV. Teach them what trauma is. Show them that rejecting a survivor only adds more pain. Bring the truth into the light.
- **The Role of Community Leaders**: If pastors, teachers, and ward leaders welcome survivors, others will follow. When leaders say, “You are safe here,” the community listens.
- **Key Concept – Community Accountability:** Everyone must help survivors feel safe. It is not only the facilitator’s job. This is what community means.
- **Safe Spaces:** Create small places where survivors can meet, talk, rest, or just be. These could be support groups, women’s houses, church circles, or a trusted home. Give them somewhere to breathe.
- **Support Groups and Counseling:** Let survivors meet others who understand. Sharing stories can bring strength. If there is a trained counselor, involve them. If not, start with safe listening.

- **Reconciliation and Healing:** In some cases, survivors and families may want to rebuild relationships. This should only happen if the survivor feels ready. Reconciliation is not about forgetting. It is about moving forward, with care.
- **Family and Community-Based Support:** Families can help a lot. Let them be part of the healing. Teach them how to listen, how to support, how to speak life—not shame—over their loved one.

## Key Ideas for Facilitators

- **Empathy and Compassion:** Always lead with kindness. Survivors need care, not questions.
- **Community Accountability:** Remind everyone: “We are all responsible for each other.”
- **Structural Inequality**: Survivors may face more than emotional pain. Look for ways to support their whole life—food, shelter, income, safety, dignity.
- **Intergenerational Healing:** Don’t forget the children. Help families heal together so the pain does not pass on to the next generation.

## Conclusion: Caring for the Plants After the Storm

Survivors of SARV are like plants that were burned, bent, or broken. But they are not dead. With water, light, and love, they can grow again.

As facilitators, you are like the ones with the watering can. You help restore the garden. You remind the community that healing is possible, and that no one should be left outside the fence.

Together, by caring for each other, we will grow a garden that is not only strong, but full of grace—a place where no one is blamed, no one is alone, and no one is forgotten.



# Section 6: Youth Leadership – The New Shoots in the Garden

Simple English Version

## Introduction: Young Plants, Strong Future

In every garden, new shoots grow—fresh, green, full of energy. That's what youth are in our community. They are not just the future—they are growing now. They can change the shape of the garden.

Young people bring new ideas, big energy, and different ways of thinking to our communities. In the fight against SARV, youth leadership is very important. Our young leaders can help others question old beliefs and build a safer, kinder future.

But leadership is not just about standing in front. It means living with good values—being honest, kind, brave, and responsible. Youth leaders help others grow. This section shows how we can help young people lead well, speak against SARV, and grow a peaceful garden for all of us to live in.

## The Roots of Leadership – Growing from the Inside

A strong tree begins with good roots. The same is true for young leaders. Before they lead others, they must learn to know themselves.

- **Build Confidence:** Young people must believe in their voice. Help them say, "*Mi inap. Mi gat gutpela tingting*." When they are confident, they can speak up against SARV and help others do the same.

- **Live with Integrity:** Leadership is about doing what's right, even when it's hard. Young people must learn to stand by their values, speak the truth, and show *gutpela pasin*. If they see SARV, they must not stay silent. They must act with courage and care.
- **Show Empathy and Kindness:** Leaders do not look down on others. They feel their pain, help them, and listen. SARV grows when there is fear and suspicion. Youth leaders must plant peace instead—peace from the heart *(bel isi).*
- **Key Concept – Empathy and Compassion:** Young leaders can stop fear by showing kindness and togetherness. This is how we stop SARV from spreading.
- **Use Critical Thinking:** Leaders must learn to ask hard questions. "Is this belief true?" "Does this action help or harm?" Youth can help the community pull out false ideas and plant the seeds of *trupela tingting* instead.

## Speaking Up and Leading Others – The Tools of a Young Gardener

A young gardener learns not only to grow their own plant, but also to help others. That's what youth leaders do when they gain practical skills.

- **Speak Clearly and Respectfully:** Good leaders know how to use words to build—not destroy. Help youth learn how to talk so others will listen, and listen so others feel heard.
- **Active Listening:** Listening is just as important as speaking. When young leaders listen well, they show others: *"Mi harim yu. Mi lukim yu."* This builds trust.
- **Stand Up for Good Causes:** This is called advocacy. It means saying, "SARV is wrong, it is not our *pasin*," and calling others to change. Whether in a small group or big crowd, youth leaders can use their voice like light, shining into dark places.
- **Lead by Example:** Actions speak louder than words. When youth show respect, kindness, and courage, others follow. This is how we grow strong and healthy plants, generation after generation.
- **Key Concept – Youth Leadership and Engagement:** When young people lead, others listen. Their example helps stop SARV in our community before it starts.

## Creating the Future – Imagining the Garden Without SARV

A good leader always has a vision—an idea of what the garden could become. Young people can help imagine a future without SARV, and then work step by step to get there.

- **Picture a SARV-Free Community:** Ask young people: “What would our village be like if no one feared sorcery? If no one got blamed or hurt?” That picture gives them purpose. It becomes the road map for their leadership.
- **Take Responsibility:** Leadership is not just talking. It means helping others, solving problems, and making things better. Help youth say: “This is my community. I will help care for it.”
- **Key Concept – Community Empowerment**: When youth take charge of change, others feel hope. This builds a strong, united community.
- **Form Strong Networks:** Leaders are stronger together. Encourage youth to connect with other young leaders, churches, schools, and NGOs. Sharing ideas and support will help them stay strong when challenges come.
- **Hold on to Hope:** Some people may not listen right away. Some beliefs are deep. Help youth stay hopeful, even when it’s hard. Change takes time, but it begins with one seed.
- **Critical Thinking and Responsibility:** Help young people question dangerous beliefs, but also offer peaceful answers. This builds a future with strong *tingting* and safe *pasin*.

## Conclusion: The Young Trees Will Become the Strong Trees

Youth leadership is like planting new trees in the garden. They may be small now, but they are full of life and strength. With the right care, they will grow tall and give shade, fruit, and protection to all.

As facilitators, you are helping young trees get started. You are teaching them to speak well, act wisely, and grow in strength. When youth lead with courage and kindness, SARV has no chance.

Together, we can support young leaders who say “Nogat long pasin nogut.” We can help them build a new kind of garden—one full of truth, justice, and peace for everyone.





# Section 7: Faith-Based Engagement – How Christians Can Help Look After the Garden

Simple English Version

## Introduction: The Tree in the Garden

In many places, the church is like a big tree in the garden. It gives shade, shelter, and strength to the whole community. Christian beliefs and leaders help shape how people think, speak, and act.

In the Garden of Eden, Adam and Eve ate from the Tree of the Knowledge of Good and Evil. That means that we as humans know what is good, and what is evil. Sometimes we get confused and hurt one another. This is why Jesus came to show us another way of Love and Respect and *Lukaut* for one another.

This means churches have a big role to play in stopping SARV. The message of Jesus is very clear: Love one another. Help people who are weak. Do not judge others. Do not kill them. These teachings of Jesus are the opposite of the fear, blame, and violence that lead to SARV.

In this section, we will look at what the Bible really says—and how Christians can take the lead in rejecting SARV and grow a garden full of peace and love.

## Jesus Taught Love, Not Fear

Jesus did not come to bring fear. He came to bring love, healing, and peace. His life shows us what it means to care for others, especially people who are hurting or rejected.

- **Love and Mercy, Not Judgment:** In the story of the Good Samaritan (Luke 10), Jesus shows that the person who helps is the true neighbor—not the person who walks away. He tells us to help those who are hurt, not accuse or ignore them.
- **Forgive, Don't Attack:** In John 8, a woman was brought to Jesus. People wanted to stone her. But Jesus said, "Whoever has no sin, throw the first stone." This story shows that judgment and violence have no place in the life of a Christian.
- **We Should Not Believe That an Evil Creature Lives Inside a Person:** Some people believe that a sanguma or witch has an evil creature inside them and they must be tortured or killed. But the Bible does not teach this. It says every person is made in God's image (Genesis 1:27) and is worthy of love. When Jesus met people who others said had evil spirits in them, the spirits hurt only that person, not anyone else. And Jesus helped them. He did not tell the community to torture or kill them. He loved them and healed them. If we are Christians, Jesus calls us to love and healing, *not giaman bilip* and *pasin nogut*.
- **Key Concept – Separating Ideas from People:** Jesus corrected wrong beliefs, but he loved the person. Christians can do the same—reject the idea, not the person.

## Helping Christian Leaders Lead With Light

Church leaders are like garden caretakers—watering the good, pulling out the bad, and helping everyone grow in truth and love. They can teach, guide, and protect their people from SARV.

- **Teach Mercy, Justice, and Peace:** Use verses like Micah 6:8— "Do justice, love mercy, and walk humbly with your God." Show the church that hurting others does not match Christian faith.
- **Preach** about SARV in sermons, Bible studies, and youth groups. Use stories of Jesus to help people understand.
- **Offer Care to Survivors:** If someone is accused, hurt, or afraid, pastors and church members should support them. Sit with them. Pray for them. Remind them that God loves them, and they are not alone.
- **Key Concept – Empathy and Compassion:** Pastoral care must be gentle and full of love, like Jesus with the woman at the well. This creates a church where hurting people find healing, not rejection.

- **Speak Truth, Not Fear:** SARV often grows from fear and wrong teaching. Help people learn that God did not give us a spirit of fear (2 Timothy 1:7), but of love and a clear mind.
- **Explain** the difference between stories about sorcery in the Bible and stories in our communities that lead to SARV. Explain how torture and violence are not God's will.

## Working Together – One Church, One Voice Against SARV

Even though there are many Christian groups—Catholic, Lutheran, Pentecostal, Evangelical, Anglican, and more—we all follow the same Jesus. That means we must:

- **Unite Against SARV:** If churches speak together with one voice, the message will be strong: "SARV has no place here." Together, Christians can say: "We choose peace. We choose truth. We choose love."
- **Key Concept – Community Accountability:** When all churches stand together, it helps the whole community feel safe and supported. SARV cannot take over the garden when everyone watches and cares.
- **Share Tools Across Denominations:** Churches can make networks to share teaching materials, hold joint events, and help survivors. This is how the whole garden grows strong.
- **Model Peace Like Jesus Did:** Jesus was a peacemaker. He calmed storms, forgave sins, and welcomed outcasts. Leaders can follow this model by teaching peace and helping people solve problems without violence.
- **Key Concept – Non-Violent Conflict Resolution:** The church can teach people how to talk instead of fight, how to forgive instead of accuse, and how to protect instead of punish. "Blessed are the peacemakers, for they will be called children of God." (Matthew 5:9)

## Conclusion: Faith Can Help the Garden Grow Again

The Bible shows us a better way. A way of peace, kindness, justice, and truth. That is the kind of garden God wants—and the church can help plant it.

Facilitators, you are part of this work. Help Christian leaders see that Jesus never called for violence, and that SARV is not from

God. Help them teach their people to reject fear, and to stand with those who are accused or hurt.

Together, the church can be a light in dark places, a shelter for the wounded, and a voice for the voiceless. Together, we can grow a community where faith leads to peace, and where every person is safe and valued as a child of God.





# What Next? – Standing Together, Tilling the Ground for the Future

Simple English Version

## A turning point, not an ending

This training is coming to an end, but the journey is not over. In fact, this may be just the beginning. The sessions we've shared have helped us open our eyes to the damage caused by Sorcery Accusation-Related Violence (SARV). We've learned that this violence is not just about individual choices—it is something that has taken root in our communities over time. And we've also learned that we are not powerless. Together, we can do something about it.

Many of us have spoken honestly, listened carefully, and begun to change the way we think. This work does not stop when the final session ends. It must continue in our churches, our families, our schools, and our daily lives. We are not just participants in a workshop. We are now caretakers of the knowledge we've received.

## Our role as gardeners

Throughout this curriculum, we have used the story of a garden. This is not just a *tok piksa*. It is a way to understand the kind of care, attention, and responsibility that building peace requires. In every community, there are people who plant seeds of kindness and people who spread seeds of fear. Sometimes, the fear grows faster. But if we are good gardeners, we know how to respond.

Good gardeners protect the soil. They watch carefully for signs of trouble. They remove weeds before they spread. They help young

plants grow. In the same way, we must learn to protect our community. We must replace gossip with truth, blame with understanding, and fear with love. This is not a one-time job. It is lifelong work.

## The importance of standing together

At the end of the trial phase, we will gather together. This gathering is not just a celebration. It is a public moment of unity. Participants and facilitators will come together, along with leaders from the community, the churches, and the government. This event will be a chance to speak clearly about what we've learned, and what we are committing to do next.

Some people may share stories or songs. Others may speak about how their thinking has changed. Some may make personal or group commitments. Each community will express these things in its own way. But the goal is the same: to make a visible stand against SARV, and to show that peace is growing.

This kind of public action is important. It reminds the wider community that change is possible. It helps build support for those who are taking a stand. And it shows survivors that they are not alone.

## Carrying the work forward

The workshop will end, but the knowledge will stay with us. What happens next is up to us. We must take these ideas into our daily lives. We must talk with our families. We must support our friends when they are blamed or targeted. We must challenge false stories when we hear them. We must protect those who are weak.

Even small actions matter. A conversation can plant a seed. A kind word can give someone strength. A firm stand can stop violence before it begins. If we do this work together—each person in their own way—we can build something stronger than fear. We can grow a community that resists SARV not just with laws or rules, but with love, clarity, and courage.

## A shared responsibility

This is not the responsibility of one person. It is the responsibility of all of us. Leaders must lead with truth. Teachers must teach with care. Elders must model wisdom. Youth must bring energy and new thinking. Churches must speak clearly and act with compassion.

The soil is already good. The garden has already begun to grow. Now it needs protection. Our Garden needs each of us.

This is not the end. This is the next step.



# Introduction

The handouts in this collection were developed and refined as part of the 2025 Community Curriculum (CC) trial in Wapenamanda District, Enga Province. They form the practical, activity-based component of the **ESL (English as a Second Language) version** of the CC, which was specifically designed for facilitators with Grade 10 or less formal education.

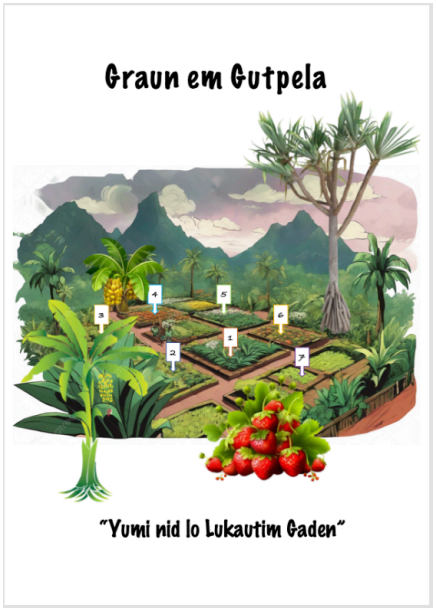
During the trial, these handouts were **workshopped each Monday morning** with the 12 trained facilitators. The project team and facilitators reviewed the week's curriculum content, discussed local context, and adapted the handouts for clarity, cultural relevance, and community readiness. Facilitators then used the handouts in their assigned communities during that week's sessions, bringing them to life through discussions, role plays, and problem-solving exercises.

The following Monday, the facilitators returned for debriefing and preparation for the coming week. They shared feedback on how the handouts had been received, what worked well, and what could be improved. This **weekly "test–refine–deploy" cycle** ensured that the materials were not only theoretically sound but also field-proven, responsive to community needs, and easy to use in diverse settings.

The results were consistently positive. Facilitators reported that the handouts made complex ideas accessible, encouraged participation from all age groups, and created space for difficult but constructive conversations about SARV. In many communities, the visual and interactive nature of the handouts helped break down barriers of literacy, language, and hierarchy, allowing participants to engage directly with key concepts.

This primer maps each set of handouts to its corresponding section of the ESL CC. While the curriculum provides the **framework and narrative**, the handouts provide the **tools for practical engagement**—turning principles into dialogue, dialogue into shared understanding, and shared understanding into action.

## Session 1.1 Graun em Gutpela



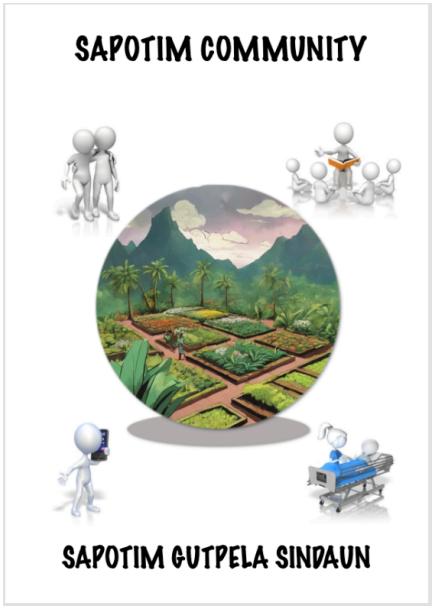

**Main Points for the Facilitator:**

- The Garden - our Community
- The Good Soil - Heritage, Gutpela Pasin
- The Role of the Good Gardener
    - Hardworking - noken les!
    - Teamwork

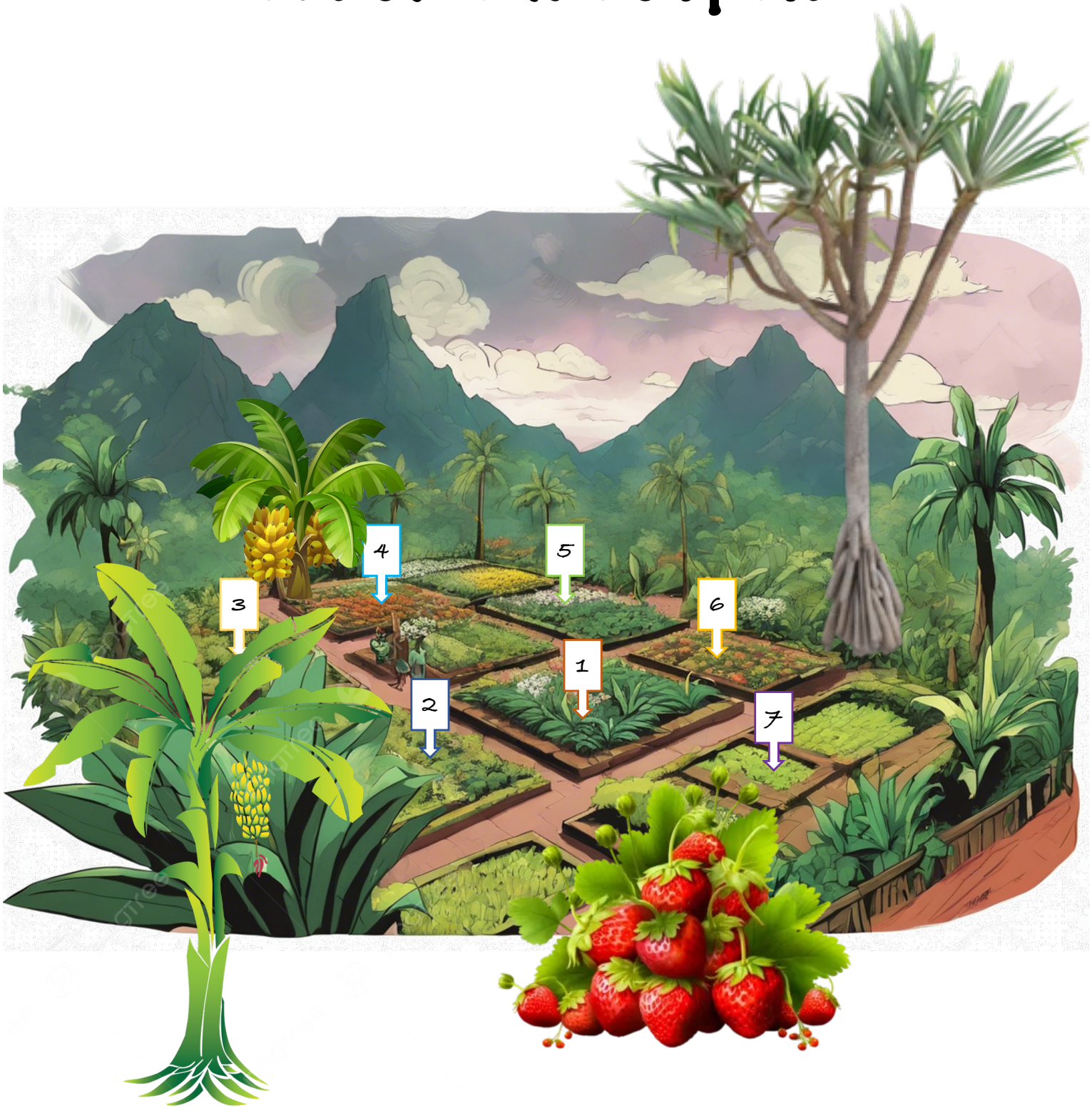
- **Seeds -**
    - both Good and Harmful
    - Beliefs/Stories
    - Behaviors
    - Easy to uproot when they're small
    - Protect what is good
    - Remove what is bad
    - **People are not good or bad - only their attitudes and actions are good and bad.**




- **The Community Curriculum**
    - is one tool among many
        - The Legal System
        - Community Leaders
        - Haus Man
        - Church Programs
        - NGO Programs (Safe Houses)
    - is a framework to help us understand how we can **stretim gaden** together
    - must be fit to your own community's real situation on the ground.



# Graun em Gutpela



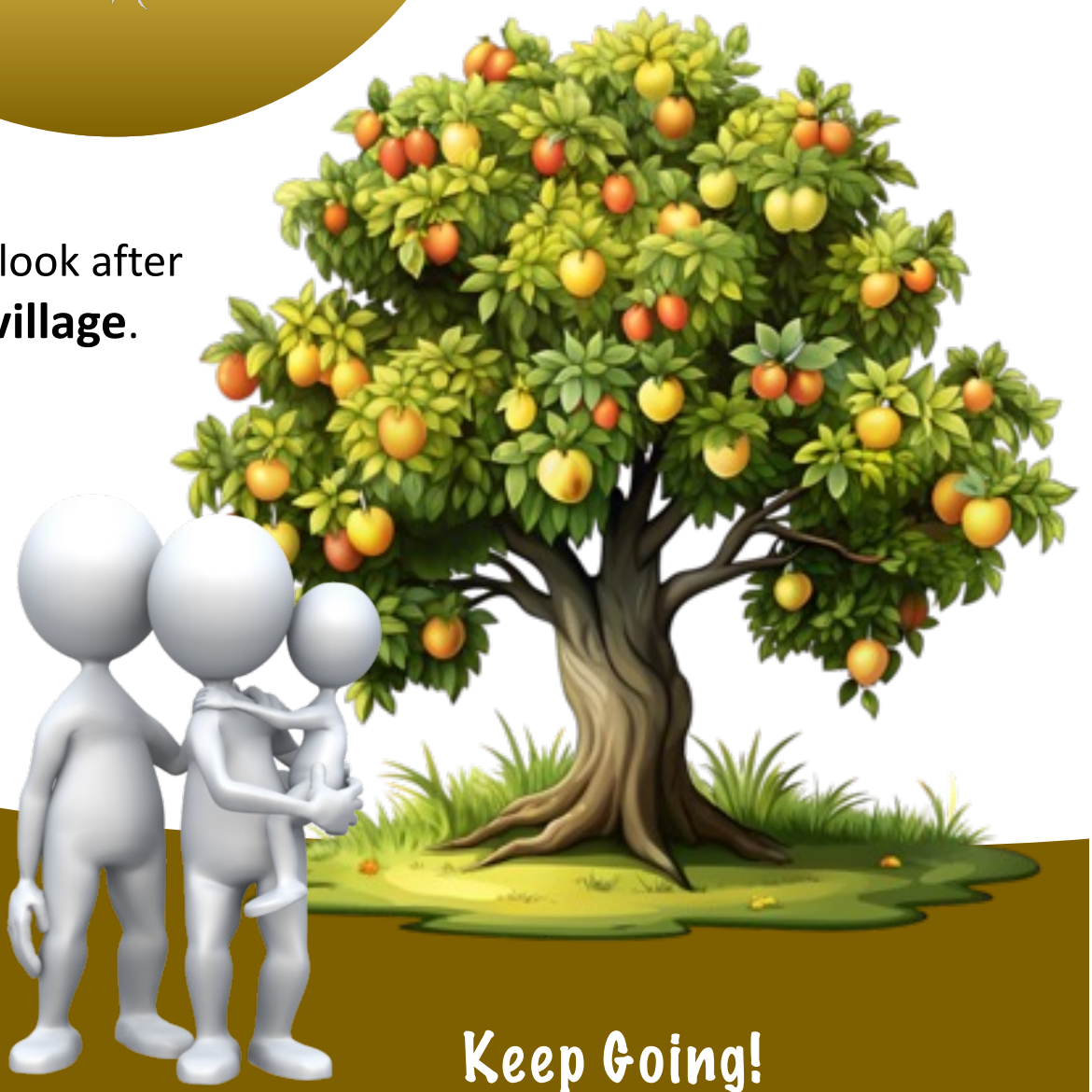

## "Yumi nid lo Lukautim Gaden"

# PLANT THE SEEDS



You never know ...
even the **small seeds**
(the good ideas you share)

Can grow to look after
**the whole village**.



Keep Going!

# SAPOTIM COMMUNITY



# SAPOTIM GUTPELA SINDAUN

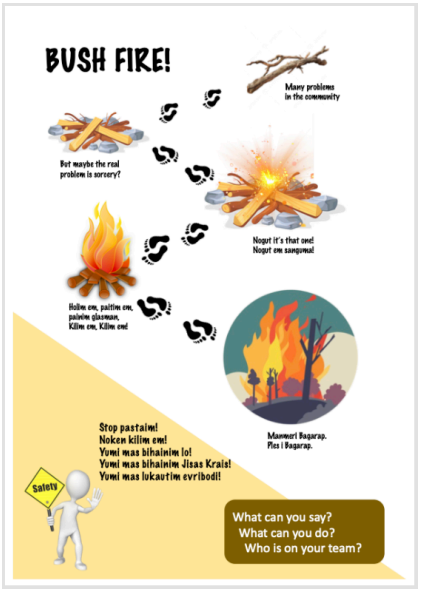
## Session 1.2 What is SARV?




- SARV is Sorcery Accusation Related Violence
- SARV is the situation illustrated here:
  - Dead Guy
  - Accused people
  - Violent Group
  - Bystanders
- Each of them has a problem
- Each of them needs a different kind of assistance if the Garden is going to flourish

- Use this graphic to explore and explain terms:
  - **Victim** (the accused person, not the dead guy)
  - **Perpetrator** (the violent group, not the accused person)
  - **Criminal** (the violent group and the bystander, not the alleged sorcerer)
  - **Survivor** (the accused person who survives violence, not the dead guy who mysteriously recovers)

- SARV often escalates as a **cycle of violence**
  - Sorcery narratives are prevalent
  - Something bad happens
  - People look for someone to blame
  - People make an accusation (with or without help from a *glasman*)
  - People plan and perpetrate violence
  - People prevent human rights defenders from helping the victim
  - People prevent law enforcement from carrying out their duties
  - People cover up their crimes and protect the perpetrators
  - People reinforce their sorcery narratives to the next generation

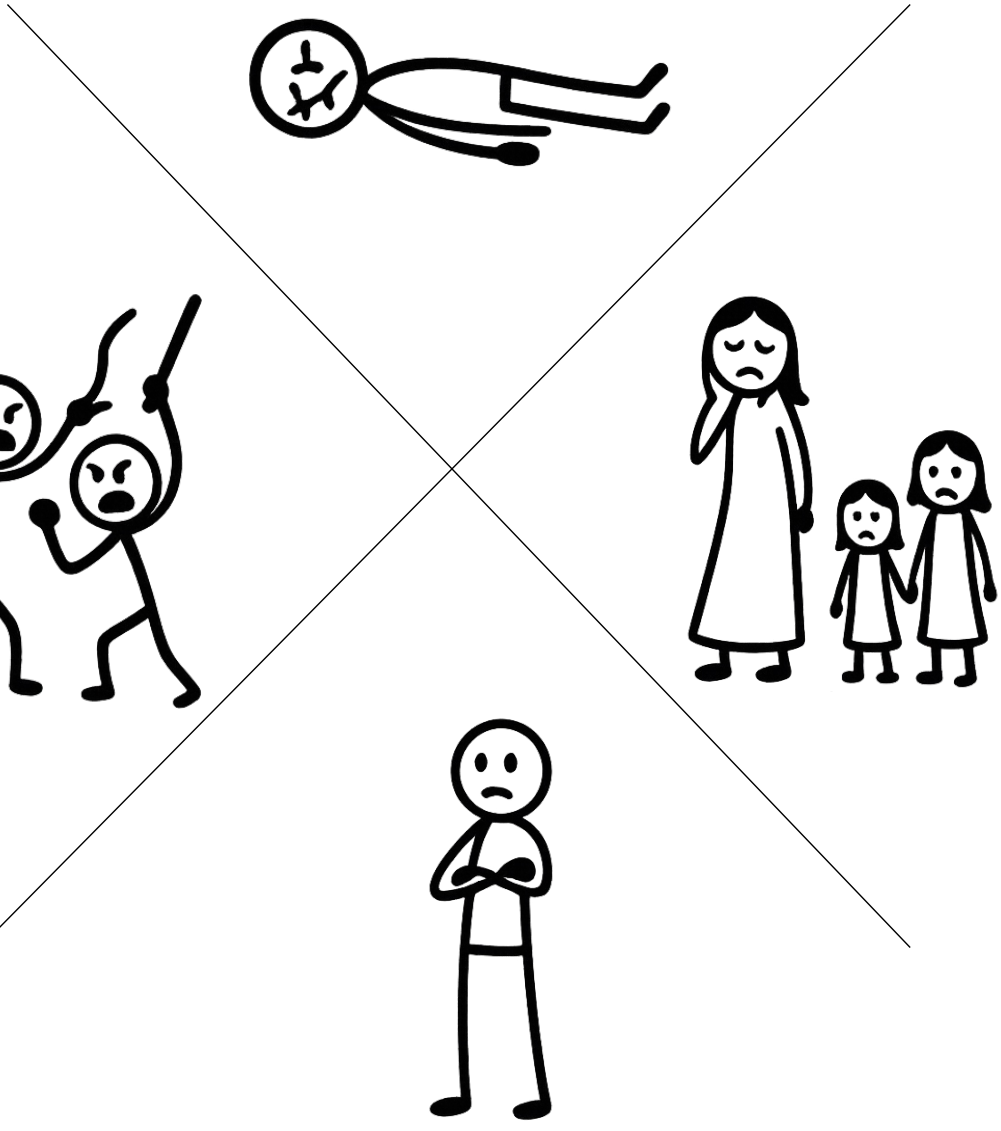


# The Community Curriculum

PNG Communities United Against SARV



**S**orcery
**A**ccusation
**R**elated
**V**iolence



# BUSH FIRE!



Many problems
in the community



But maybe the real
problem is sorcery?



Nogut it's that one!
Nogut em sanguma!



Holim em, paitim em,
painim glasman,
Kilim em, Kilim em!



Manmeri Bagarap.
Ples i Bagarap.

Stop pastaim!
Noken kilim em!
Yumi mas bihainim lo!
Yumi mas bihainim Jisas Krais!
Yumi mas lukautim evribodi!




What can you say?
What can you do?
Who is on your team?

## Session 1.3 Where did sanguma, sorcery & witchcraft stories come from?



- **Everyone's ancestors believed something.**
- Some of it was not true.
- Some of it was helpful, and some of it was harmful.
- Like the Whisper Game, sorcery stories were passed on from generation to generation.
- People are now very confident that what they have heard is true -
    - despite the fact that other people believe something different to be true
    - despite the fact that these stories cause great suffering and destruction in our community and nation.




- We must therefore critically evaluate our traditions, beliefs and behaviors -
    - celebrate what helps our community
    - remove what causes us more problems.

### What is not unclear:

- The laws of the Independent State of Papua New Guinea are crystal clear. Torture and murder are illegal, even upon suspicion of sorcery.
- The Law of God - Do not Murder - and the Command of Christ - Love your Neighbor - are crystal clear.
- If we are Papua New Guinean, if we are Melanesian, if we are Christian, if we are decent human beings, we can and must do better.
- Whisper stories are just excuses.



# KAINKAIN BILIP STAP





nogut sampla giaman...
moabeta mi skelim pastaim.
Mi TOK NOGAT long birua pasin
na VIOLENCE.



# Sorcery Accusation Related Violence (SARV)

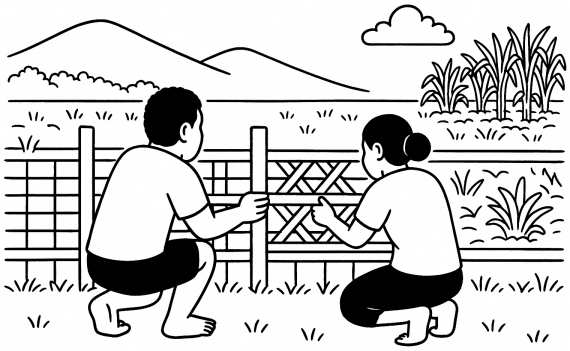
"People use so many **different stories about magic and sorcery** to justify the crimes they commit against the citizens of PNG.
But these are **JUST EXCUSES!**

TRUE FALSE



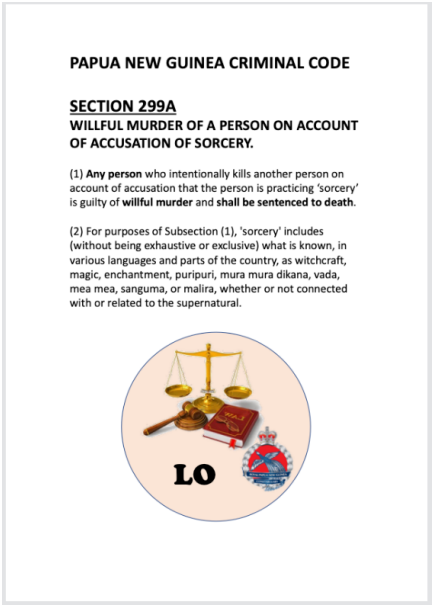
# Section 2.1 Gaden i gat Banis

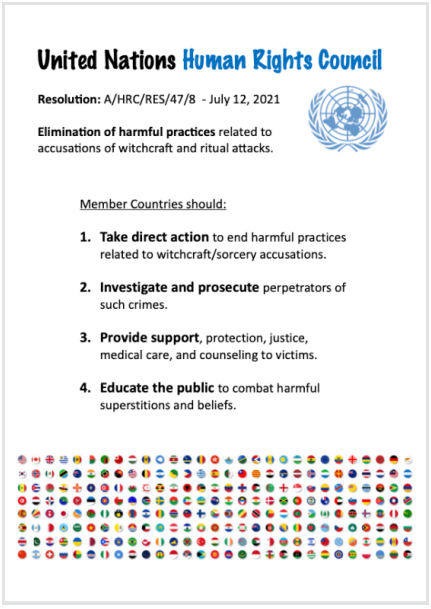
## The Law & Human Rights

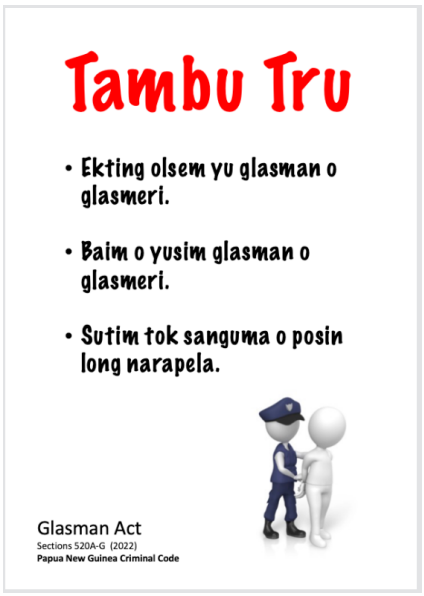


What is the fence? Leaders and the law.

- Universal Human Rights
- The PNG Constitution
- The Criminal Code, esp. 299A & Glasman Act
- Other relevant provisions
- Traditional or Customary law






| Offense | Relevant Law | Key Provisions |
|---|---|---|
| Stigma/Defamation | Criminal Code (Sec. 21) | Criminal libel; false statements harming reputation. |
| Stigma/Defamation | Summary Offences Act (Sec. 7) | Threatening/insulting words in public; breach of peace. |
| Threats | Criminal Code (Sec. 293) | Threats of violence with intent to intimidate or annoy. |
| Destruction of Property/Arson | Criminal Code (Sec. 436, 444) | Arson and willful damage to property. |
| Assault/Violence | Criminal Code (Sec. 335, 319) | Common assault and grievous bodily harm. |
| Violence in Front of Minors | Family Protection Act (Sec. 6) | Domestic violence, including acts witnessed by children. |
| Rape | Criminal Code (Sec. 347) | Rape and severe penalties for sexual assault. |
| Torture | Criminal Code (Sec. 87) | Acts intended to cause grievous harm. |
| Withholding Aid/Medical Care | Criminal Code (Sec. 284) | Duty to provide necessities of life. |
| Failure to Report a Crime | Criminal Code (Sec. 7, Sec. 525) | Accessories after the fact; omission to report certain crimes. |
| Murder | Criminal Code (Sec. 299, 300) | Willful murder and murder. |
| Mutilation of a Corpse | Criminal Code (Sec. 128) | Improper interference with human remains. |
| Withholding Evidence | Criminal Code (Sec. 128) | Perjury, concealment, or destruction of evidence. |
| Sorcery-Related Murder | Criminal Code (Sec. 299A) | Willful murder related to sorcery accusations; severe penalties. |
| Glasman/Glasmeri Activities | Criminal Code (Amendment 2022) | Criminalizes actions of individuals claiming to identify sorcerers. |
| Theft | Criminal Code (Sec. 372) | Defines theft and prescribes penalties based on the value of stolen property. |
| Forced Displacement/Exile | Criminal Code (Sec. 206A-206I) | Addresses people smuggling and trafficking, which can relate to forced displacement. |
| Bystander Inaction | Criminal Code (Sec. 284, 287) | Duty to act when responsible for care or dangerous situations. |
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# PAPUA NEW GUINEA CRIMINAL CODE

## SECTION 299A

### WILLFUL MURDER OF A PERSON ON ACCOUNT OF ACCUSATION OF SORCERY.

(1) **Any person** who intentionally kills another person on account of accusation that the person is practicing 'sorcery' is guilty of **willful murder** and **shall be sentenced to death**.

(2) For purposes of Subsection (1), 'sorcery' includes (without being exhaustive or exclusive) what is known, in various languages and parts of the country, as witchcraft, magic, enchantment, puripuri, mura mura dikana, vada, mea mea, sanguma, or malira, whether or not connected with or related to the supernatural.



# United Nations Human Rights Council

**Resolution:** A/HRC/RES/47/8 - July 12, 2021

**Elimination of harmful practices** related to accusations of witchcraft and ritual attacks.

Member Countries should:

1. **Take direct action** to end harmful practices related to witchcraft/sorcery accusations.
2. **Investigate and prosecute** perpetrators of such crimes.
3. **Provide support**, protection, justice, medical care, and counseling to victims.
4. **Educate the public** to combat harmful superstitions and beliefs.



# Tambu Tru

- Ekting olsem yu glasman o glasmeri.
- Baim o yusim glasman o glasmeri.
- Sutim tok sanguma o posin long narapela.



Glasman Act

Sections 520A-G (2022)

**Papua New Guinea Criminal Code**

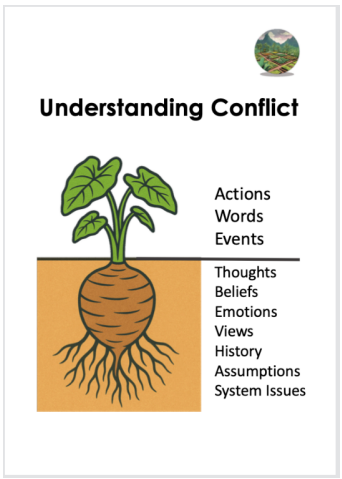
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# Section 4.1 Conflict Analysis, Mediation & Conflict Transformation




- Conflict happens, but it does not need to lead to violence.
- We can solve problems by listening, understanding, and talking calmly.
- Mediators who are neutral can help both sides speak, listen, and find a peaceful solution.
- Don't mix people with problems — we can reject bad ideas without hurting people.
- Everyone in the community must help build and protect peace.

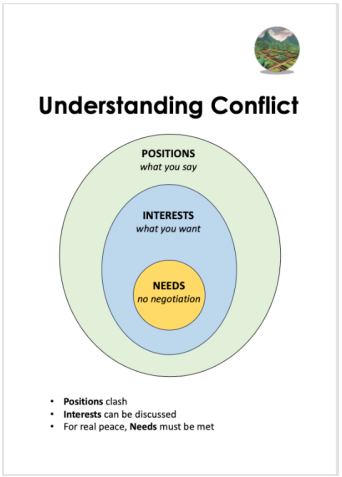



Positive and Negative Peace

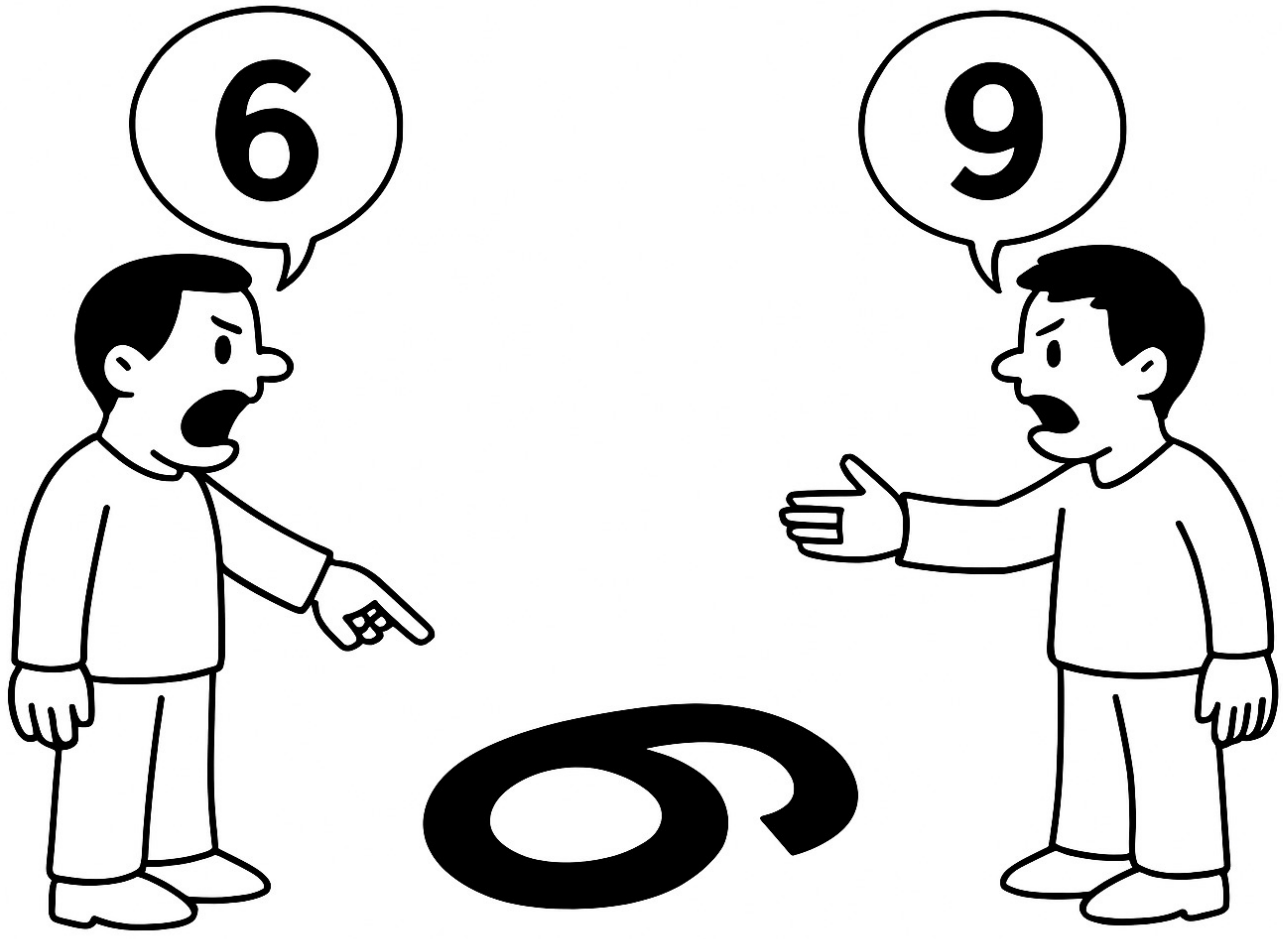
8 Pillars of Positive peace





# Understanding Conflict





# Understanding Conflict

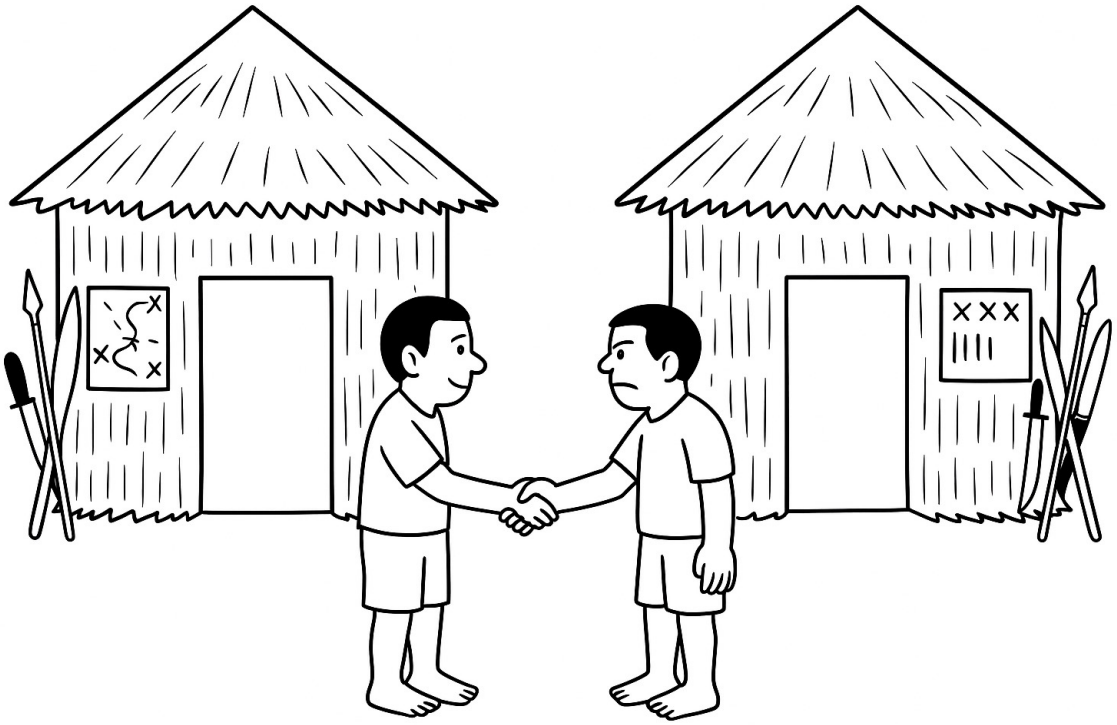
9

Understanding Conflict



# Conflict Transformation





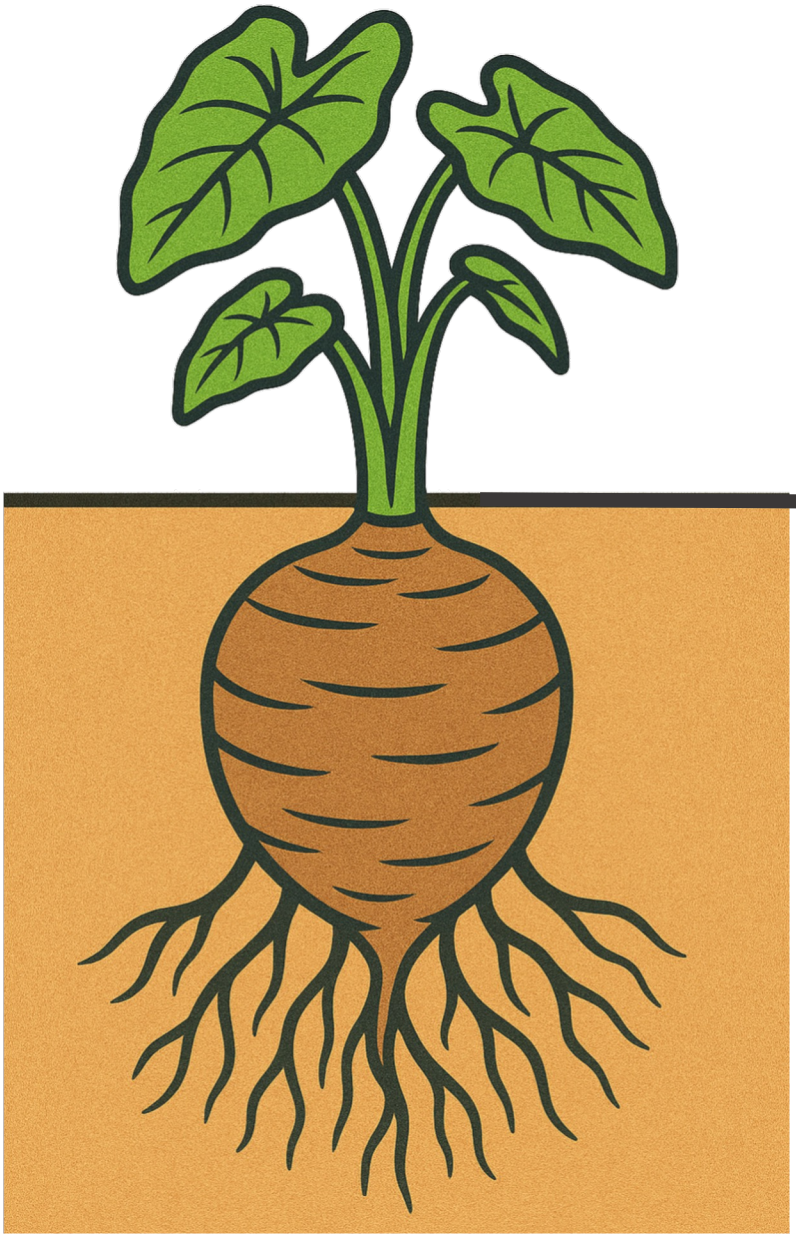
**Antap Antap  Peace** – They stop Fighting



**Trupela Peace** – They have Justice, Wanbel, Love, Respect, Fairness, Happiness, Trust and Gutpela Sindaun for Everyone.



# Understanding Conflict



Actions
Words
Events

Thoughts
Beliefs
Emotions
Views
History
Assumptions
System Issues

# Conflict Transformation

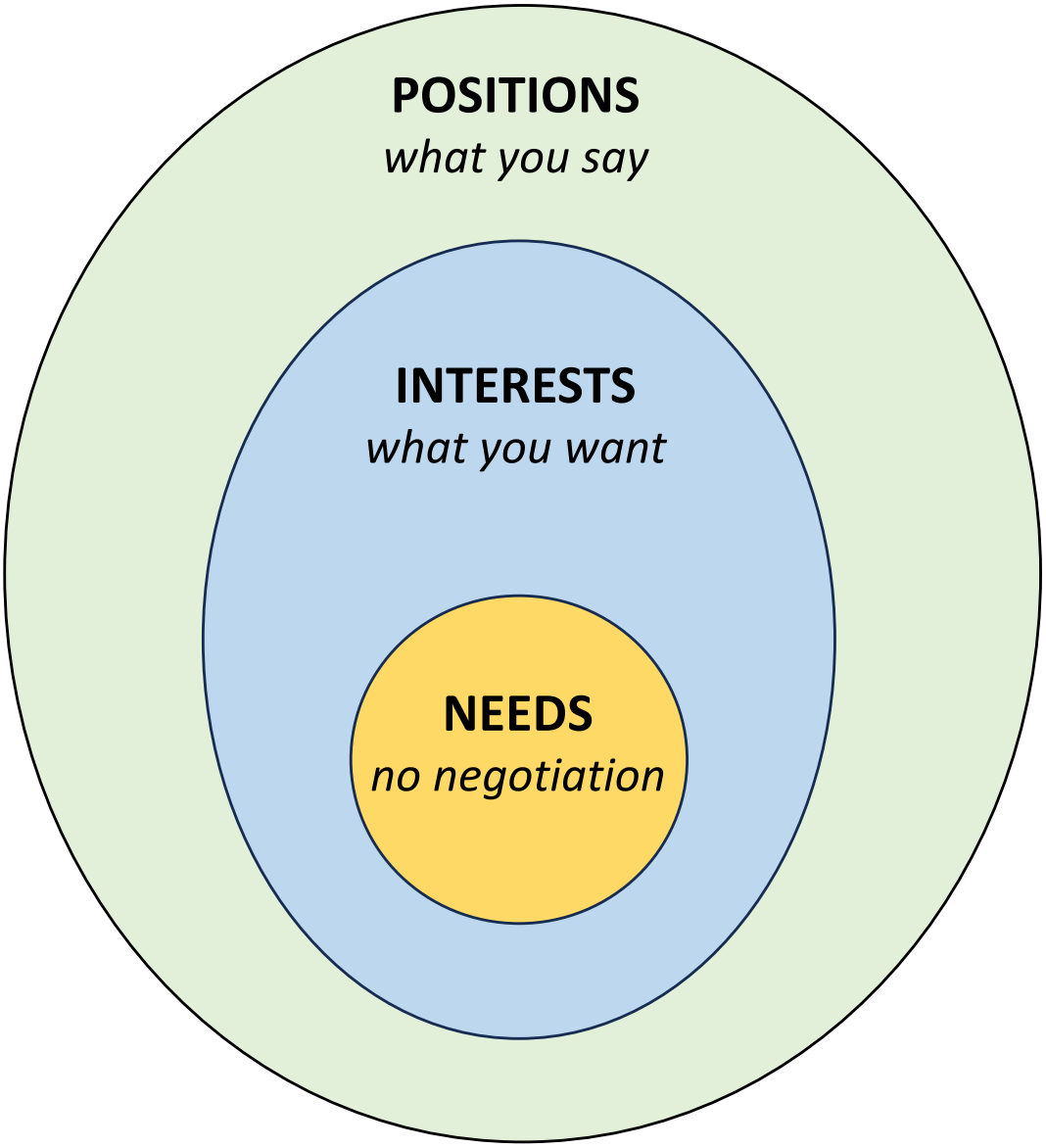


The 8 Pillars of Positive Peace

| Pillar | Simple Explanation | PNG Example |
|---|---|---|
| 1️⃣ **Well-functioning government** | Leaders who act fairly and follow the law. | Village leaders or LLGs who help solve disputes properly. |
| 2️⃣ **Equitable distribution of resources** | Sharing fairly so no group is left out. | Land, food, school access shared without favoritism. |
| 3️⃣ **Free flow of information** | People can get clear, true information. | Toktok i go pas stret na nogat giaman tok o gossip. |
| 4️⃣ **Good relations with neighbors** | Communities and groups help each other. | Villages support each other during sickness, disaster, or ceremony. |
| 5️⃣ **High levels of human capital** | People have skills, education, and health. | Schools, clinics, and training that help people live strong lives. |
| 6️⃣ **Acceptance of the rights of others** | People respect each other's rights and differences. | Women, children, different tribes, and churches treated well. |
| 7️⃣ **Low levels of corruption** | No stealing, bribing, or unfair use of power. | No secret payments to police, courts, or leaders. |
| 8️⃣ **Sound business environment** | There are chances for people to work and earn well. | Markets, jobs, and small businesses that help everyone. |



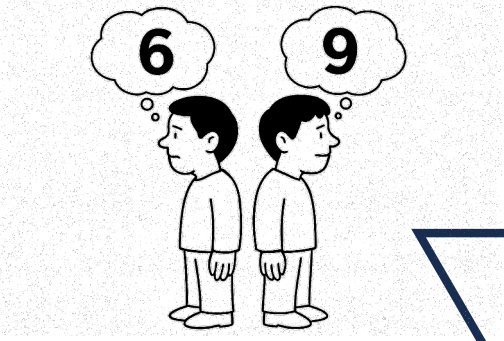
# Understanding Conflict



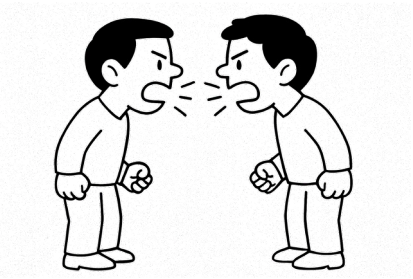

- **Positions** clash
- **Interests** can be discussed
- For real peace, **Needs** must be met



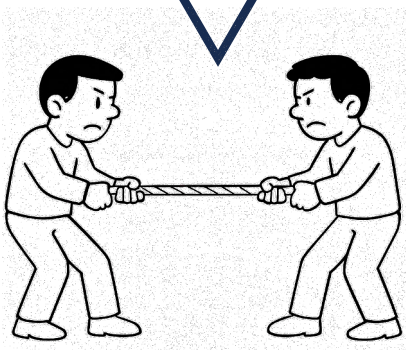
# Understanding Conflict




Kainkain man igat
kainkain tingting



Koros pait



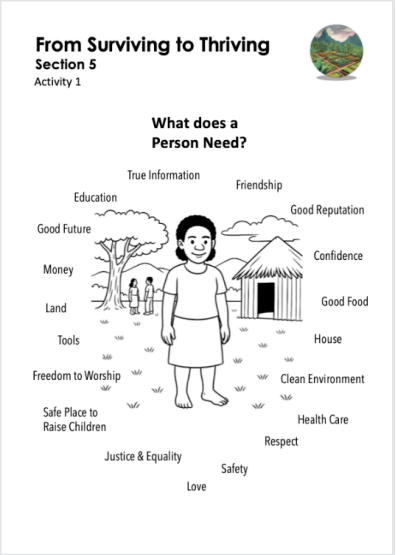
Pulim taitim
- ol i strong.

# Section 5 Survivors & Communities of Healing

What does a person need?

Every person needs the same things.

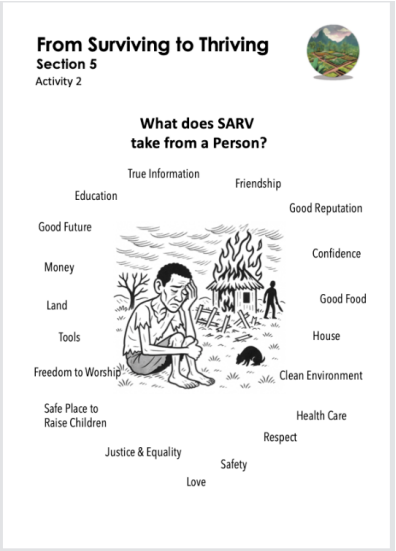
When a person is accused and attacked, all of these things are taken from them.




How would you feel?

Survivors of SARV need care, safety and support.

They need medical care, shelter and emotional support.




The community must help survivors feel included, respected and strong again.

Children and families also need support and healing.

What is your role? What do you need to say? What do you need to do?



# From Surviving to Thriving

## Section 5

Activity 1: Personal Inventory Part 2



## What does a Person Need?



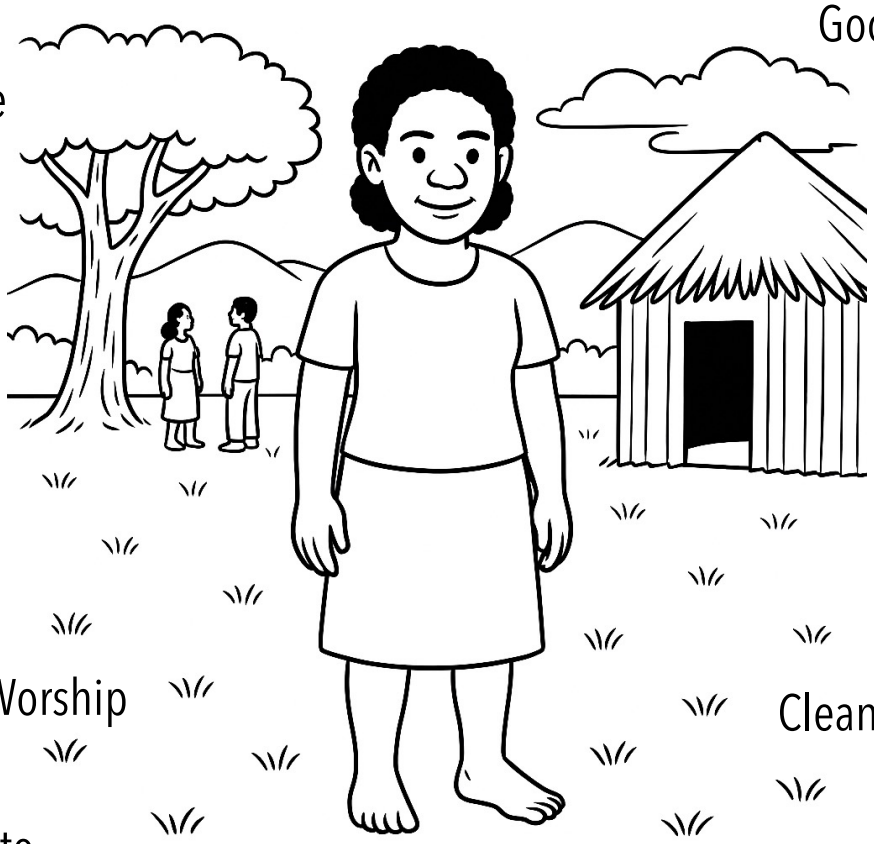
# From Surviving to Thriving

## Section 5

Activity 1



## What does a Person Need?



True Information

Friendship

Education

Good Reputation

Good Future

Confidence

Money

Good Food

Land

Tools

House

Freedom to Worship

Clean Environment

Safe Place to Raise Children

Health Care

Respect

Justice & Equality

Safety

Love

# From Surviving to Thriving

## Section 5

Activity 2



## What does SARV take from a Person?

True Information

Friendship

Education

Good Reputation

Good Future



Confidence

Money

Good Food

Land

Tools

House

Freedom to Worship

Clean Environment

Safe Place to Raise Children

Health Care

Respect

Justice & Equality

Safety

Love

# From Surviving to Thriving

## Section 5

Activity 3:



# What does a Community Need?



# From Surviving to Thriving

## Section 5

Activity 4:



What does SARV
Take from a Community?



# From Surviving to Thriving

## Section 5

Activity 5: Role Play



What will you say? What will you do?



# Section 6 Youth Leadership

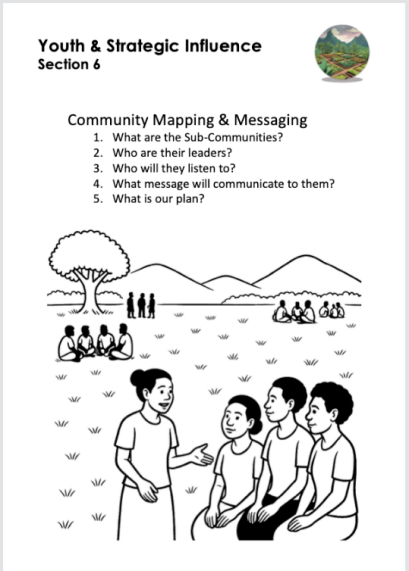
The Youth are the next leaders of PNG.

**Strategic leadership:** identifying and positively influencing the gatekeepers to the subgroups in the community.

**Creative leadership:** using art, music, dance, sport or any other creative means to positively influence the community.

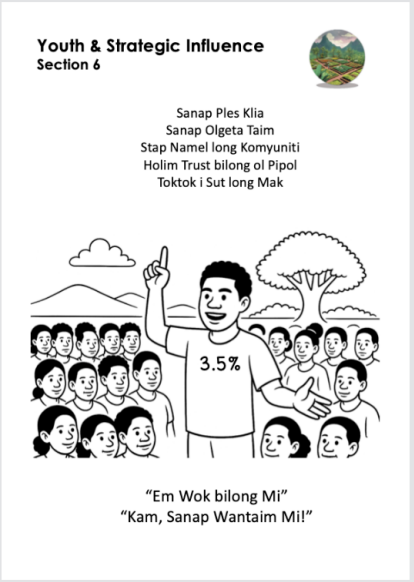
**Personal leadership:** organizing one's own life well and living with integrity, discipline and excellence in each aspect of life.

**Servant leadership:** working for the good of the community, not one's own personal gain.




**"The Tipping Point"**

While 30% of a population is often considered the "tipping point" for social change, another study reveals that if just 3.5% of a population are dedicated to social change, they will still succeed, given time.






# Youth & Strategic Influence
## Section 6



## Community Mapping & Messaging

1. What are the Sub-Communities?
2. Who are their leaders?
3. Who will they listen to?
4. What message will communicate to them?
5. What is our plan?



# Youth & Strategic Influence
## Section 6



Sanap Ples Klia
Sanap Olgeta Taim
Stap Namel long Komyuniti
Holim Trust bilong ol Pipol
Toktok i Sut long Mak



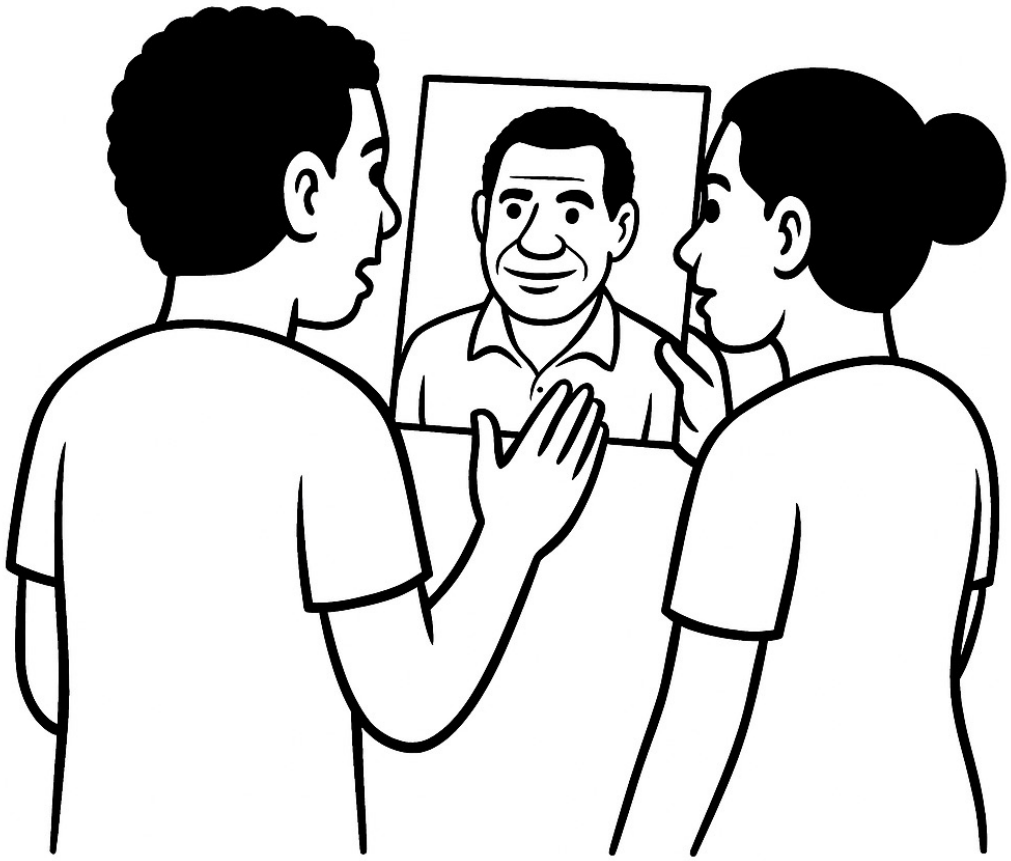

"Em Wok bilong Mi"
"Kam, Sanap Wantaim Mi!"

# Youth & Strategic Influence
## Section 6



# NEEDS INTERESTS & POSITIONS

**Needs:** Em nidim wanem?
**Interests:** Em laikim wanem?
**Positions:** Em mekim wanem toktok?



**Needs:** Yumi nidim wanem?
**Interests:** Yumi laikim wanem samting long kamap?
**Positions:** Yumi bai tok wanem, or mekim wanem?

# Section 7

## God Wants Peace, Not Violence

**"Pasin sori em i pasin bilong God."**



**Luke 10:25-37**

**Yumi Kristen noken poromanim ol giaman na haiden tingting. Yumi Kristen mas harim na bilipim na bihainim Tok Bilong God.**

- Blessed are the Peacemakers. *(Mt 5:9)*
- Thou shalt not kill. *(Ex 20:13)*
- Love one another as I have loved you. (with Tok i Tru na Pasin i Tru.) *(Jn 13:34)*
- Love mercy, do justice, walk humbly with your God. *(Micah 6:8)*
- Go therefore and make disciples ... I am with you always. *(Mt 28:19-20)*
- Do not . *(Is 41:10, Lk 12:32, 2 Tim 1:7)*
- Jesus never told us to torture or kill others — even if we think they did something wrong or have an evil spirit in them. *(Jn 8:1-11, Lk 9:54-56, Lk 8:26-39)*
- God's way is truth, mercy, and justice — not fear or revenge. *(Rom 12:19-21, Zech 7:9, Ps 85:10)*

**Churches must see and speak clearly: Accusation and Violence is not the way of Christians.** *(Eph 4:31-32, James 1:20, Mt 7:1-2)*

The one who showed Mercy is the one who was a neighbor.

**"You go and do likewise." - Jesus** ***Luke 10:37***