

The Community Curriculum

Addressing Sorcery Accusation-Related Violence

ESL Version

With Reflection Questions

This manual belongs to:

Name:

Community:

District:

PNG Communities United Against SARV



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. But when those stories lead to violence, we must speak clearly: All forms of violence are wrong. SARV is illegal. SARV destroys our community.

This curriculum has seven sections. Each section helps you and your community understand part of the SARV problem and find ways to address it. As you read through each section, you will find Reflection Questions woven into the text. Use them to write your own thoughts and answers. These are YOUR notes. They will help you remember what you learned and help you do the work well when you go back to your community.

How the Seven Sections Work

- Section 1: Understanding SARV — Our Soil is Good Soil
- Section 2: Human Rights & Legal Literacy — Building Protective Boundaries
- Section 3: Community Agency — Empowering Positive Change
- Section 4: Conflict Resolution & Mediation — Building a Culture of Peace
- Section 5: Care for Survivors — Healing and Support
- Section 6: Youth Leadership — Preparing the Next Generation
- Section 7: Faith-Based Engagement — What Does God Want Us to Do?

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.

Section 1: Understanding SARV — Our Soil is Good Soil

Introduction: The Garden Has a Problem

Our community is like a 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.

But now, a problem has come into our garden. It is called SARV—Sorcery Accusation-Related Violence. SARV starts with tingting nogut—harmful ideas and beliefs. These ideas grow through toktok nogut—rumours, gossip, and false stories. This leads to pasin nogut—blaming, hurting, and even killing innocent people.

SARV is a problem in the garden. It does not belong in our good soil. But if we stand and watch it grow, it will continue 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.

◆ **Reflection 1:** In your community, what are the strengths that you want to protect — gutpela graun, gutpela pasin, gutpela kaikai?

What is SARV? Let's Look at the Words

- **Sorcery** — All the local and borrowed words people use when talking about evil or invisible power: sanguma, witchcraft, kumo, posin, marila, glasman, demon, ghost, black power, pisai, and more. These words and beliefs come from different kastom and cultures. People often use them without understanding what they really mean.
- **Accusation-Related** — The violence starts with guesses and stories, not truth. People hear a rumor and feel afraid. They say, "You must be the one who did this!" But they have no proof. Most people who are blamed did nothing wrong.
- **Violence** — All the ways people hurt each other. Gossip, blaming, shouting. Chasing people out of the village. Beating. Killing. 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.

◆ **Reflection 2:** Think of a time when you heard toktok nogut (bad stories or gossip) spreading in your community. What happened? What harm was caused? What could have been done differently?

Where Does SARV Come From?

- **Fear and ignorance:** People are often afraid of what they don't understand. When someone dies unexpectedly and there is no clear reason, people can look for someone to blame.
- **Confusion of Words and Beliefs:** In PNG, people use many different words—sanguma, glasman, posin, dracula, kumo, pawa—but they don't all mean the same thing. Making assumptions makes it easy for dangerous beliefs to spread.
- **Pressure and Hard Times:** When life is hard—a landslide, a flood, a death—people want someone to blame. This is when sanguma stories often appear in the garden.
- **Changing Beliefs and Mixed-up Traditions:** People now believe a mixture of old customs, church teachings, TV stories, and Facebook rumours. This mix creates new, dangerous beliefs.
- **Influence from Outside:** New words and ideas are growing in our communities—niupela pasin na tingting—how can we live together with peace and prosperity?

◆ **Reflection 3:** SARV comes from tingting nogut, toktok nogut, and pasin nogut. Which of these do you think is the biggest problem in your community? Why?

The Impact of SARV

SARV is not just a small weed in our garden. It causes many problems. People who are blamed suffer for their entire life. Their families live in fear. Children grow up without parents. Homes are burned. SARV does not only hurt the victims. It also damages the whole community. It breaks trust. People stop working together. Best friends become enemies.

◆ **Reflection 4:** As a facilitator, what is one question you can ask people to help them think more clearly about an accusation before they act?

Good Thinking Helps the Garden

When we teach people how to look after their own health, how to follow the law, and how to be fair to each other, we give them gutpela tingting. We can teach people where these harmful stories came from and why people became confused. This kind of thinking—healthy garden, healthy community—stops SARV before it starts.

Gutpela sindaun comes from gutpela tingting, trupela toktok, and gutpela pasin. By learning the truth and planting good things, we will protect our people and grow peace.

◆ **Reflection 5: Who in your community is most at risk of being accused? How can you help protect them?**

My commitment: One thing I will do differently in my community because of what I learned in this section.

Section 2: Human Rights & Legal Literacy — Building Protective Boundaries

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 human rights, leadership and gutpela pasin.

In Papua New Guinea, our Constitution gives every person the right to live in safety, to think freely, and to be treated fairly. 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.

◆ **Reflection 1:** Before this training, what did you know about PNG law and SARV? What is new information for you?

What the Constitution Says

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

These rights mean that no one is allowed to hurt another person, even if they think that person is doing magic or sorcery.

◆ **Reflection 2:** If someone in your community is being accused and people are planning to hurt them, what are three legal steps you could take to protect that person?

Practical Legal Literacy — Using the Tools in Our Shed

In the past, PNG had the Sorcery Act of 1971, but that law was removed. Now, Section 299A of the Criminal Code makes it clear that it is a crime to kill or hurt someone because of an accusation about sorcery or sanguma. There is also the Glasman Act, which says it is illegal to act like a glasman or to accuse people of sorcery. Anyone who accuses someone else, or hurts them in any way, can be taken to court and the law can deal with them.

These laws of our country are tools to help us look after our garden. When we know what the law says, we know that we are strong. 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 like a bushfire.

◆ **Reflection 3:** Many people in communities don't know about Section 299A or the Glasman Act. How will you explain these laws in simple language that your community will understand?

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.'

◆ **Reflection 4:** What is one barrier that might stop people in your community from going to the police or village court when SARV happens? How could that barrier be addressed?

Key Ideas for Facilitators

- **Community Responsibility:** The whole community must help take care of the fence. Everyone must protect each other's rights.
- **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.
- **Fight the Idea, Not the Person:** The law helps us protect people, even if they are being blamed.
- **Use the Law to Keep Peace:** The law is not for revenge. It is for peaceful conflict resolution.

◆ **Reflection 5:** Who else in your community could help you teach people about their rights? Think of two or three people you could work with.

My commitment: One thing I will do differently in my community because of what I learned in this section.

Section 3: Community Agency — Helping the Garden Grow Strong

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. Everyone has a role. Everyone can help stop SARV and grow something better.

◆ **Reflection 1: Think about your community. Who are the people that others listen to and trust? How could you involve them in stopping SARV?**

Helping Each Person Grow

- **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.
- **Empathy and Compassion:** When you feel loved and respected, you treat others kindly. This is gutpela pasin. It helps us stop SARV before it starts—by choosing kindness over fear.
- **Strong Communication:** 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. If we learn how to think carefully and ask for help, we can solve problems without hurting others.
- **Self-Reflection:** We must stop and ask: 'Am I helping the garden, or hurting it?' When people think before they act, the whole community becomes safer.

◆ **Reflection 2: What stops people in your community from speaking up when they see an accusation happening? What could give them more courage?**

Working Together — The Whole Garden Helping Itself

- **Unity Through Shared Goals:** If the community agrees, 'We don't want SARV here,' then that unity becomes our strength. When everyone works for peace, there is less fear and less space for SARV to grow.
- **Support Networks:** Small groups of trusted people who help others. They 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.
- **Trust and Transparency:** In a strong community, people talk openly. When we trust each other, we can fix small problems before they become big problems.

◆ **Reflection 3:** In your own life, when did you feel strong enough to do something difficult? What gave you that strength? How can you help others feel that way?

Leadership for Change

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. Young people are like new plants—full of energy and hope. They can bring new ideas and stand up to old, harmful practices.

◆ **Reflection 4:** What is one small support network you could help build in your community—a group of trusted people who would step in if SARV was happening?

◆ **Reflection 5:** What is one thing you can personally do differently—in the way you communicate, lead, or support others—that could help prevent SARV?

My commitment: One thing I will do differently in my community because of what I learned in this section.

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

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.

◆ **Reflection 1:** Think of a real conflict in your community that did not become violent—it was solved peacefully. How was it solved? Who helped? What made the difference?

Skills for Listening and Understanding

- **Active Listening:** 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.
- **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.

◆ **Reflection 2:** When you are in the middle of a conflict, what is the hardest thing for you to do—listen quietly, stay neutral, or focus on solutions? How can you improve in this area?

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 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:** Repeat back what you heard to check understanding. 'So what I hear you saying is... Is that right?' This helps everyone feel heard.
- **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.
- **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.

◆ **Reflection 3:** If you were asked to mediate between two families where one family believes their relative was killed by sorcery, what would you say in the first five minutes to keep the situation calm?

Creating a Peace Culture

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.
- **Community Accountability:** If someone starts toktok nogut, others must say, 'That's not true. Let us talk properly and solve this problem the right way.'
- **Separate Ideas from People:** We can disagree about an idea without attacking the person. We say: 'I don't agree with your belief, but I still respect you as a person and I will not attack you.'

◆ **Reflection 4:** How can you teach people in your community the difference between 'positions' (what someone says), 'interests' (what they really want), and 'needs' (what they truly cannot live without)?

◆ **Reflection 5:** What are the 'ground rules' you would set if your community needed to

come together to talk about a SARV accusation? Write them down here.

My commitment: One thing I will do differently in my community because of what I learned in this section.

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

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. 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.

◆ **Reflection 1:** If a woman in your community survived a SARV attack and has just come out of hospital, what are the first five things you would do to help her in the next 24 hours?

First Steps: Help Right After the Storm

- **Basic First Aid and Safety:** If someone is hurt, help them. Clean wounds. Keep them safe from more harm. Make sure no one tries to attack them again. Help them feel calm. 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 there. They may need a wasman, a blanket, food, money, even clothes.
- **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.'
- **Connecting to Safe People:** Help them find someone they trust—a family member, church leader, friend, or women's group. Do not leave them alone or unsupported.

◆ **Reflection 2:** What are the biggest barriers to survivors coming back into community life in your area? What could you do to help break those barriers?

Long-Term Care: Helping the Roots Grow Strong Again

- **Emotional Support and Belisi:** Some survivors feel fear, shame, or sadness for a very long time. Help them talk about it when they are ready. Even listening quietly is a form of healing.
- **Trauma-Informed Pasin:** 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.
- **Economic and Social Challenges:** Some survivors lose their homes, land, jobs, or access to food. Stand up for the truth and stop the tokwin. Help survivors find support—maybe a new place to stay, skills training, or food support.
- **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.

◆ **Reflection 3:** Children who witness SARV carry that pain. How would you recognize that a child is struggling after seeing violence? What would you do to help them?

Bringing People Back Into the Garden

- **Stop the Stigma:** People who survive SARV are not the problem. Change the story. Tell others: 'This person is strong. This person is brave.' Giaman bilip and violence is the problem—not the survivor.
- **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.
- **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.

◆ **Reflection 4:** Think of a survivor you know or have heard about. What did they most need that they did not receive? How could a facilitator have helped them?

◆ **Reflection 5:** What 'safe space' already exists in your community where survivors could be supported? If there is none, how could you help create one?

My commitment: One thing I will do differently in my community because of what I learned in this section.

Section 6: Youth Leadership — The New Shoots in the Garden

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. 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.

◆ **Reflection 1:** Think of a young person in your community who has shown courage or good leadership. What did they do? How could you support and encourage them?

The Roots of Leadership — Growing from the Inside

- **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. If young people 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. Youth leaders must plant peace instead—peace from the heart (bel isi).
- **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.

◆ **Reflection 2:** Young people are often influenced by social media and stories they see online. What kinds of stories are spreading fear or wrong beliefs about sorcery in your area? How can you respond to these?

Speaking Up and Leading Others

- **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.
- **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 (Advocacy):** It means saying, 'SARV is wrong, it is not our pasin,' and calling others to change.
- **Lead by Example:** Actions speak louder than words. When youth show respect, kindness, and courage, others follow.

◆ **Reflection 3:** The 3.5% principle says you don't need everyone to change things. Who are the 3–4 young people in your community who could be part of that 3.5%? What would you say to them?

Creating the Future — The Tipping Point

Research shows that if just 3.5% of a population are dedicated to social change, they will still succeed, given time. You don't need everyone. You need committed people who stand firm and bring others with them.

Help young people: picture a SARV-free community, take responsibility, form strong networks, and hold on to hope. Change takes time, but it begins with one seed.

◆ **Reflection 4:** What is one creative way that young people in your community could spread the message against SARV—through music, sport, drama, or social media?

◆ **Reflection 5:** What do you, as a facilitator, need to do differently to give young people

more responsibility and space to lead in this work?

My commitment: One thing I will do differently in my community because of what I learned in this section.

Section 7: Faith-Based Engagement — What Does God Want Us to Do?

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.

This means churches have an important 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.

◆ **Reflection 1:** What are some Bible verses or Christian teachings that are being used—correctly or incorrectly—to justify SARV in your community? How would you respond to them?

Jesus Taught Love, Not Fear

- **Love and Mercy, Not Judgment:** In the story of the Good Samaritan (Luke 10), Jesus shows that the person who helps someone else is the true neighbor. 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.' Judgment and violence have no place in the life of a Christian.
- **Every Person is Made in God's Image:** Genesis 1:27 says every person is worthy of love. When Jesus met people others said had evil spirits, He did not tell the community to torture or kill them. He loved them and healed them.
- **Separating Ideas from People:** Jesus corrected wrong beliefs, but he loved the person. Christians can do the same—reject the idea, not the person.

◆ **Reflection 2:** Think of a church leader in your area who could be a strong voice against SARV. What would you need to say to help them understand the issue and speak out?

Helping Christian Leaders Lead With Light

- **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.
- **Speak Truth, Not Fear:** God did not give us a spirit of fear (2 Timothy 1:7), but of love and a clear mind. Help people learn this.

◆ **Reflection 3:** How does fear—not faith—drive many SARV accusations? What would it look like for a church community to replace that fear with the 'love, power and clear mind' that 2 Timothy 1:7 describes?

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: 'Giaman sanguma stories and SARV have no place here.'

"Blessed are the peacemakers, for they will be called children of God." (Matthew 5:9)

◆ **Reflection 4:** If a congregation is about to support or is already involved in a SARV accusation, what would you say to the pastor or church leader? What Bible passages would you use?

◆ **Reflection 5:** What is one step your church or faith community could take in the next month to become a 'safe space' for people who are accused or at risk of SARV?

My commitment: One thing I will do differently in my community because of what I learned in this section.

What Next? — Standing Together, Preparing the Ground for the Future

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. 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.

Our Role as Gardeners

Throughout this curriculum, we have used the story of a garden. 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.

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.

◆ My Commitment to This Work

At the end of this training, write your answers and keep them. Come back to read them.

1. Looking back at all seven sections, which one touched you most deeply? Why?

2. What is one belief or habit in your community—or in yourself—that you now want to change because of what you learned here?

3. When you go home, what is the first real situation where you will use what you learned? What will you do or say?

4. Who is your team? Name two or three people you will work with to prevent SARV in your community.

5. What is one thing you are afraid of as you begin this work? And what gives you the strength to do it anyway?

You are a gardener. The soil is good. Now it is time to work.