



# LNG money in New York, Singapore

By Aja Potabe

**HELA Governor Anderson Agiru broke the silence last week when he admitted that Papua New Guinea's share of benefit accrued from revenue earnings parked in several offshore bank accounts in Singapore and New York, USA must be brought in to fund major development projects in country.**

Governor Agiru - Hela's prophetic son and its political figurehead - under whose feet lies the sacred Tuguba Laitebo alias natural gas from which more than 85 per cent of PNG LNG Project's gas resources are sourced, warned the government not to use the monetary proceeds of the LNG as a collateral in seeking further loans on top of other existing loans.

Mr Agiru made these comments following Opposition Leader Don Polye's revelation several weeks ago that the country's share of benefit are yet to reach our shores as the monies are being kept in an escrow bank account controlled by Union Bank of Switzerland (UBS) held in Singapore.

Prime Minister O'Neill was not willing to easily and openly admit the truth surrounding the actual whereabouts of the country's share of revenue proceeds from the sale of the liquefied natural gas (LNG) but continued to keep in suspense the rightful beneficiaries including landowners and LNG impacted provincial governments.

According to Oil Search, the second largest equity partner in the project, the ExxonMobil-led K43 billion gas commercialisation project had so far exported 150 LNG shipments to customers in China, Japan and Taiwan as of this week Monday.

Even after this senior cabinet ministers including the Petroleum & Energy Nixon Duban and Finance Minister James Marape are tight lipped from telling the truth - the exact whereabouts of the country's share of benefit held in trust for the Independent State of Papua New Guinea by the Kumul Petroleum (formerly Kroton #2, then NPCP) through the 16.9 percent participating equity.



The former Managing Director of ExxonMobil Peter Graham together with the Prime Minister Peter O'Neill and the Governor for Hela Province, Henderson Agiru cheerfully cutting the cake on the day first shipment of LNG went out in 2014. (wantok file photo)

Opposition Leader Don Polye told the Parliament on Tuesday that the beneficiaries of the LNG revenue - the 7.8 million people of PNG including 600, 000 landowners, and five (5) LNG impacted provincial governments of Hela, Southern Highlands, Western, Gulf and Central- are yet to receive their share from the proceeds of the PNG LNG Project.

To date they have never received any amount as yet while project partners including Oil Search, Kumul Petroleum, JX Nippon Oil & Gas Exploration and Santos have received theirs from their respective equity holdings in the country's maiden gas commercialisation project worth US\$19 billion.

Last year, former ExxonMobil managing director Peter Graham had jokingly told the media that the LNG revenues are still kept offshore.

"It could be in New York or Singapore," Mr Graham said during a media workshop at the ExxonMobil PNG head office in Port Moresby.

Previously, the public was misled into believing that the LNG revenues

are being 'safely' kept onshore at the Bank of PNG (Central Bank).

However, Governor Loi Bakani clarified on October 8 that the only money the Central Bank is keeping are the royalty funds identified in Oil & Gas Act 1998 and earmarked for landowners from the project impacted areas that include Juha in Western, and Hides and Angore in Hela.

Mr Bakani said BPNG does not hold any LNG-related money except the royalty funds which were transacted into the bank's trust account since the first LNG shipment last year.

The disgruntled landowners mostly from Hela, some of whom have been seen as a nuisance at Vulupindi and Morauta houses in Port Moresby, have been assured by Prime Minister O'Neill during his recent official visit to Tari, Koroba and Komo that their share of benefit is kept safe and sound.

But where exactly it is being kept safe and sound, Mr O'Neill never told the tribal owners of the natural gas resources. The Finance Minis-

ter, who is Hela's own son seem to know nothing about the exact whereabouts of the LNG revenue.

Mr Agiru however wants the government to bring in the LNG revenue parked in Singapore and New York so that high impact projects identified and agreed to at the umbrella benefit sharing agreement (UBSA) in Kokopo in 2009 will be funded and developments can be delivered to the people of this country.

"These funds should be brought into the country and not be kept abroad and obtaining loans to be serviced by these funds in funding the recurrent expenditures which is not in the interest of Kokopo UBSA," said Agiru.

Mr Agiru said the initial intention and understanding of the LNG Project was to let it be a catalyst for the nation's economic development and not to be used as security in obtaining billions of kina as loans.

He assumed that the country will repay the K3 billion UBS loan for another ten (10) years but that will not affect landowner (monetary)

benefits which are kept in eighteen (18) separate trust accounts held at the Central Bank awaiting the satisfactory results of proper clan vetting process and results of the national court-sanctioned alternative dispute resolution process.

Several landowner leaders have passed on while awaiting their share of benefits. Reports received from Komo and Hides claim that some families have broken apart, husbands and wives divorced, and church pastors left the pulpit and congregation - all in the name of high hopes in the LNG benefits.

One prominent landowner chief said: "I came to Port Moresby in 2009 to go to Kokopo for the UBSA singing. I left my wife and four (4) children back home. My consultants told me that we will get the money soon so I had to wait here (Port Moresby) anticipating the payments."

"I was a once a respected leader back in the village but now I am just another ordinary man residing in a settlement. Just recently I heard that my wife is having an extramarital affair with another man from the neighbouring village."

"My eldest daughter who is about 17 years old left school because of shortage of school fee and bus fare money, and I heard that her mother and her maternal relatives are forcing her to marry a married man who has a small business and two other wives with eight children."

"I also heard that my second born son is taking drugs. I am no longer going to church on Sundays. I started drinking beer and I am becoming another beggar on the streets of Port Moresby," the chief said.

He said just two weeks ago his cousin brother had forcefully taken his piece of land near the road and several boys from his own village had stolen his two pigs.

And this story can be repeated a dozen times for several other tribal landowners. So the dilemma of waiting for the benefits of LNG which was supposed to be a legend "Gigira Laetapo" come true, for the people of Hela, but sadly not eventuating in their lifetime.

Your Thoughts...



with Esther Wani

# Secondary students say on Alcohol and Drug abuse



Name: **Meslyn Topal**  
Age: **19 years old**  
School: **Gordon Secondary**  
Home Province: **East New Britain**  
Dream Job: **Economist**  
Why do you think students

get involve in alcohol and drugs?  
Students get involved in alcohol and drugs due to peer pressure, attitude problems such as misbehaving in school, bullying, being ignorant etc. which results in absenteeism from school and also family problems.  
Who do you think should be blamed for it?  
I think it would be the students.  
What do you think is the proper way to help these students who abuse alcohol and drugs?  
They must have friends who will have good influence on them. Secondly, they must seek advice from someone who they trust to help with their addiction.



Name: **Joshua J Bimundi**  
Age: **18 years old**  
School: **Gordon Secondary**  
Home Province: **Western Highlands**  
Dream Job: **Accountant**  
Why do you think students get involve in alcohol and drugs?  
Because of peer groups or maybe they are being persuaded by their peers to take part in such activities. Some students become involved in alcohol and drug activities because most of the students in

the school come from a broken family so they take in drug and alcohol when they become depressed. Some take it as an initiation by involving themselves with these activities.  
Who do you think should be blamed for it?  
The person involved should be blamed because he or she has the right to say no to such activities and should be the one to face the consequence for their action.  
What do you think is the proper way to help these students who abuse alcohol and drugs?  
The proper way to help these students is through serious counseling and to allow some awareness teams to visit schools and conduct awareness for the betterment of the students.



Name: **Naptalai Koi**  
Age: **18 years old**  
School: **Sogeri National High**  
Home Province: **Western Highlands**  
Dream Job:  
Why do you think students get involve in alcohol and drugs?  
I think students get involved in drugs and alcohol because they were raised in an environment where drugs and alcohol is being used everyday. Some students get involved in these activities because of the way they are raised up. Maybe their parents are not God fearing people that discipline them to live a good life

and so the students associate with the wrong crowd and are being pressured into such activities. Or maybe they just want to show off and they try without realizing that later on they become addicted and they can't quit.  
Who do you think should be blamed for it?  
I think it is the parents fault because they should be a parent that is responsible for the child when he/she is still under their roof.  
If the parent is a drinker, he/she should avoid drinking when the children are around and discourage the students from trying alcohol and drugs. However, if the student continues to be involved in drugs and alcohol despite the parents warning because of peer pressure then its up to the student, the ball is in their court whether to listen to their parents advice or follow their peers.

## Who will be the next Miss PNG?

By Esther Bralyn Wani

The glamorous lass from the rugged mountains of Simbu and Jiwaka and the 2014 Miss PNG, Grace Nugi, will have to lay down the crown once the 2015 contestants compete to find the best girl who is the embodiment of the modern Papua New Guinean women, both in education and her culture.

The Miss Pacific Islands Pageant (MPIP) was developed by the Government of Western Samoa to promote the many cultures of the Pacific Islands. The pageant offers young women from around the region an opportunity to act as cultural ambassadors for their countries. The pageant also aims to garner exposure for host nations, and bring publicity to the region and its many tourist attractions.

Two contestants from PNG Miss Pacific Balanced Fund, Abigail Havora and Miss Bank South Pacific, Samantha Vulum were announced last week. Four contestants are yet to be make known to the public.

Abigail is a science (Biology-Chemistry) graduate from the University of PNG, and is employed by Papua New Guinea's largest oil and gas company Oil Search. She joined the company in 2014 under its Graduate Development Program.

The 24 year old lass is from Gulf and Central province parentage and has two older brothers. She is sponsored by Pacific Balanced Fund to contest the MPIP.

Abigail says, "I am passionate

about 'making a difference' which may come across as a rather broad statement but is the essence of what drives me to do things. This passion has influenced my personal motto "to leave the place better than when you arrived".

"I try to exercise this through my sphere of influence in the conversations I have, speeches I make, presentations I give, chores I do, work I produce and the projects I carry out; such as this Pageant."

"My passion stems from the realization of self and discovery of purpose; which produces the energy and drive to push beyond the barriers."

While Samantha Vulum is an ambitious young woman who believes every Papua New Guinean women, young or old, deserve an opportunity to acquire an education.

The 23 year old, from West New Britain and Central also believes a strong family and community adds value to the empowerment of women.

That is the reason that made her determined to contest the 2015 Miss Pacific Island Pageant (MPIP) PNG as Miss BSP.

She is employed by her sponsor, BSP as an Administration Officer with the Corporate Banking Strategic Business Unit. Samantha like many young women her age aspires to build her qualifications and experience and progress her career. She has a Diploma in Human Resources Management and is positive to progress to the next level.

"I want to pursue further studies



Miss BSP Samantha Vulum after the launching, Miss Pacific Balanced Fund Abigail Havora with her mum after the launching and our very own Miss PNG Grace Nugi at one of her speech given to the schools.



in Business and Human Resources Management. This is my dream. And I believe other women have similar dreams and I hope I can set the pace and let my story encourage women to always dream and strive for the best," she said.

The MPIP Project Runway will be held this Saturday 31 October at

The Edge, Harbour City. This is to give the talented local designers the opportunity to showcase their work on the models, the MPIP PNG contestants. The designers have been invited to create two designs, traditionally- inspired outfit and a sarong. The winning designs will be worn by the PNG contestant



at the Miss Pacific Island Pageant in Rarotonga, in Cook Islands.

The date of theCrowning Ball for 2015 MPIP PNG is November 14, to be held at the Crowne Plaza. The winner of this pageant will represent PNG in the MPIP in the Cook Islands in December this year.

# Family search continues for three Marist Missionaries

## ... Killed during World War 2 on Bougainville

**AUGUST 20** this year was the 73rd official anniversary of three Marist teaching Brothers who were killed by the Japanese during world war two. Most likely they died on Sohano Island in the Buka Passage.

One of the Marist Brothers was Frederick Gerard Mannes. He was born in 1909 to a farming family in central Victoria, a small state in southern Australia. Frederick joined the Marist Brothers in 1928. He trained as a teacher and took the name Brother Augustine.

By 1941 Brother Augustine was Principal at a Marist Brothers school in Mossman, New South Wales when the American Bishop of Northern Solomons, Bishop Thomas Wade sm, asked for Australian Marist Brothers to come and work in schools in Bougainville.

It was clear there was a war looming but Brother Augustine and two other Marist teaching brothers, Brother Donatus and Brother Ervan, offered to go. The three of them began their preparations for travel to Chabai on Bougainville to set up the school.

In July 1941 they travelled to Tulagi in the neighbouring Solomon Islands. There the three brothers received a telegram informing them that there was a change in plans. Brother Ervan was to travel to Marau Sound at the eastern end of Guadalcanal Island where he would switch places with another Marist brother, Brother John, who had already been teaching for some time in the Pacific.

Brother John would then go to Bougainville.

Following g instructions Brother Ervan left for Marau. Brother John opted to spend a few more weeks making his preparations before travel. In the meantime Brother Augustine and Brother Donatus went ahead to Bougainville arriving there in August 1941.

Brother John arrived there two months later in November 1941 and given his comparative experience he would hereinafter lead the group.

Chabai was a catechetical training school where the students lived in residence. The brothers taught maths, English, religion and practical subjects such as carpentry to about 100 students.

The students grew peanuts, sweet potato, beans, corn, banana, pawpaw and rice in their large gardens. They also spent quite a bit of time fishing. The Brothers were settling into their work and one student, Leo Lising, says they were very happy days.

The district office was about 12



Marist Brothers, Brother Augustus, John and Donatus.

kilometres away on Sohano Island in the Buka Passage. As the war came closer the colonial government fled and Australian soldiers occupied Sohano.

The soldiers told the brothers they should also take off. The first saw of the war for themselves was when Japanese aeroplanes bombed the Buka Passage. Then, only a few months after the Brothers arrived, the Japanese occupied Bougainville.

At first the Brothers and students went into the bush to hide from the Japanese.

They posted look outs so they knew what was going on and could not be caught unawares. Bishop Wade came to see them and told them hiding was useless and that they should return to the school to wait and see what happens.

The Japanese came to the school in May 1942 and met with the Brothers. The Japanese ordered the brothers to ring the bell and assemble all the students.

The Japanese told the group there was a war and there would be a big fight for Bougainville, the Japanese ordered all the students had to leave the school immediately.

The Brothers were placed on parole by the Japanese to stay on at the mission school. Over the next few months the Japanese continued to visit Chabai regularly. The Brothers were also ordered to report regularly to the Japanese kem-

peitai on Sohano Island.

Throughout their occupation the Japanese soldiers thoroughly looted the school at Chabai. On August 14, seven days after the American landings on Guadalcanal, the Japanese removed the brothers to Sohano Island.

It seems the Japanese suspected the brothers were in communication with the Americans. LFor sometime local people reported seeing the brothers alive on the island but after this the story of what happened gets vague and contradictory.

At the end of the war the Australian Minister for External Affairs wrote to the Marist Brothers informing them that on August 19, 1942 the Br Augustine, Br Donatus and Brother John had been placed on a Japanese navy cruiser.

They said the cruiser went to sea and since then there was no trace of what may have happened. The three Brothers were declared dead as of August 20, 1942.

The Marist Brothers passed this information on to the families of the three men and they came to believe the brothers had been on the Montevideo Maru.

The Montevideo Maru had been sunk by an American submarine while transporting prisoners from Rabaul to Japan.

However the evidence for what happened was always patchy and over the years stories started to emerge from among the people at

Buka and Bougainville that preclude the likelihood they were on the Montevideo Maru.

Laurie Chan, had a trade store at Porton near Chabai and was friend of the brothers and a student at Chabai.

The Australian soldiers had also urged Laurie to evacuate however Laurie couldn't as his wife was ready to have a baby. Laurie and his wife were taken prisoner by the Japanese and Laurie was forced to work for them in Bougainville as an interpreter.

He says the Japanese suspected the Brothers were Coastwatchers and they were eventually arrested and loaded on to a landing craft. The landing craft took them across to Sohano Island.

Laurie says as far as he knew the brothers were kept there for some months as they were interrogated.

This possibility is supported by other accounts out of Bouganville. An Australian soldier who served in Buka at the end of the war was a former student of Brother John when he was teaching in Australia.

This soldier heard stories from local people living at nearby Tarlena Mission Station that sometimes when they were fishing they saw the brothers walking on the beach.

They used to wave to each other. Laurie Chan said the brothers were there on the island until one day a Japanese officer said to him

'the brothers will go home to Australia'.

He understood this to mean the brothers were to be killed as the Japanese had finally come to realise that the three Marist Brothers had no information to give. Some time soon after it is most likely they were beheaded on Sohano.

The bodies were not buried, possibly to be found later, but burnt on the beach. This version of events places the deaths sometime in October or November 1942.

Whatever happened the brothers were lost and August 20, 1942 has long been set as the date on which they died. It is most likely the Japanese thought the Brothers were relaying intelligence on Japanese movements to the allies and were killed.

Any truth after that was confused as the landing craft became a warship, rumours were circulated the three had been transferred to Rabaul, and the warship became the Montevideo Maru. Finally the truth is lost in the fog of war

Brother Augustine, Brother Donatus and Brother John are commemorated on a monument at Mittagong in NSW.

There used to be a memorial at St Joseph's High School Rigu but that memorial was lost during the crisis.

The really sad thing is that the brothers generation of their families have now all died, never knowing what happened to him.

# ICRC celebrating 50 years of Fundamental Principles

**THE International Red Cross and Red Crescent Movement, in Papua New Guinea and around the world, celebrated the 50th anniversary of the Fundamental Principles on 8 October 2015.**

The seven principles, adopted at the 20th International Conference in Vienna in 1965, guide the Movement's humanitarian work in relieving human suffering, protecting life and health and upholding the dignity of people affected by armed conflicts and other emergencies.

### Humanity in action

International celebrations included a gathering of Red Cross and Red Crescent leaders in Vienna, Austria, for a special two-day meeting on 7-8 October to reflect on the Fundamental Principles, examine the current challenges facing humanitarian actions, and try to find solutions.

Since the adoption of the principles, the humanitarian landscape has changed significantly and the needs of communities have grown more complex. However, the need for the Fundamental Principles and their relevance has not changed.

Speaking at a high-level side-event at the UN General Assembly in New York last month, ICRC president Mr Peter Maurer said:

"What I see in conflicts around the world is a failure of humanity: discriminate attacks, rape and sexual violence, and inhuman and degrading treatment in detention, but when I visit the frontlines of our humanitarian response, I see compassion and human solidarity. I see communities helping one another; assisted by government and international agencies,

I see prisoners visited, medics caring for people, engineers keeping water flowing, and the urgent transport of food and shelter. In short, I see humanity in action."

### Fundamental Principles

The seven Fundamental Principles are:

1. Humanity - The International Red Cross and Red Crescent Movement, born of a desire to bring assistance without discrimination to the wounded on the battlefield, endeavours, in its international and national capacity, to prevent and alleviate human suffering wherever it may be found. Its purpose is to protect life and health and to ensure respect for the human being. It promotes mutual understanding, friendship, cooperation and lasting peace amongst all peoples.
2. Impartiality - It makes no discrimination as to nationality, race, religious beliefs, class or political opinions. It endeavours to relieve the suffering of individuals, being guided solely by their needs, and to give priority to the most urgent



Water tank supplied by ICRC to Tumarere Village



Distribution of relief items in the Highlands by ICRC and PNG Red Cross WHP.

cases of distress.

3. Neutrality - In order to continue to enjoy the confidence of all, the Movement may not take sides in hostilities or engage at any time in controversies of a political, racial, religious or ideological nature.

4. Independence - The Movement is independent. The National Societies, while auxiliaries in the humanitarian services of their governments and subject to the laws of their respective countries, must always maintain their autonomy so that they may be able at all times to act in accordance with the principles of the Movement.

5. Voluntary service - It is a voluntary relief movement not prompted in any manner by desire for gain.

6. Unity - There can be only one Red Cross or one Red Crescent Society in anyone country. It must be open to all. It must carry on its humanitarian work throughout its territory.

7. Universality - The International Red Cross and Red Crescent Movement, in which all Societies have equal status and share equal responsibilities and duties in helping each other, is worldwide.

History of the Fundamental Principles

The history of the Fundamental Principles dates back to 1875, to Gustave Moynier who was a jurist from Switzerland and active in many charitable organizations in Geneva. He was a co-founder of the 'International Committee for

Relief to the Wounded', which later became the International Committee of the Red Cross in 1876. He suggested that the Red Cross should observe four principles:

1. Foresight - Be prepared in peacetime to provide assistance should war break out.
2. Solidarity - Support between National Societies.
3. Centralization - One country, one society.
4. Mutuality - Assistance provided regardless of nationality.

In 1921, the revised statutes of the ICRC were modified to incorporate four principles.

1. Impartiality in all operations.
2. Independence from state, reli-

gious or economic institutions.

3. Universality of the Movement.

4. Equality of all its members.

After the Second World War, in 1946, the Board of the League of the Red Cross confirmed the four 1921 principles, along with another 13 principles and six rules of application. The League of the Red Cross later became the International Federation of the Red Cross (IFRC) - the umbrella organization for all National Societies in the world.

In 1955, Mr Jean Pictet, another Swiss jurist, expert in international humanitarian law and vice president of the ICRC, defined and analysed all the values which guide the work of the Movement. He listed 17 principles in two categories:

The Fundamental Principles, which express the very reason for the Movement's existence and inspire and influence all it does; and the Organic Principles, which concern the Movement's structure and how it works.

On the basis of this in-depth study by Pictet, the Movement's seven Fundamental Principles as they stand today were unanimously adopted in 1965 by the 20th International Conference of the Red Cross. At this conference, the decision was also made that the principles should be solemnly read out at the opening of every International Conference.

The 25th International Conference of the Red Cross held in Geneva in 1986 reaffirmed the importance of the principles by including them in the preamble to the Movement's Statutes.

That meeting also approved new laws, making it the responsibility of the National Societies to respect and disseminate knowledge of the principles, and the states were called upon to respect at all times the adherence by all the components of the Movement to the Fundamental Principles.

### The Fundamental Principles at work in PNG

In Papua New Guinea, the ICRC mission and the PNG Red Cross Society work together to uphold the Fundamental Principles in their humanitarian work.

This work includes providing relief supplies to communities affected by natural disasters and/or tribal conflicts, visiting prisons and assessing the living conditions and judicial rights of prisoners, providing access to health care and improved water supplies for victims of armed or tribal conflict.

The ICRC's head of mission in Papua New Guinea, Mr Gauthier Lefèvre, said: "The Movement's Fundamental Principles allow it to build the trust and confidence of all to provide effective help to those in need."