CHAPTER 5

DATA ANALYSIS AND RESULTS

Introduction

The purpose of the study is restated here. It was to :

- identify the types of personal and academic difficulties experienced by Papua New Guineans studying at UNE;

- determine the coping strategies employed in resolving the difficulties experienced by these students;

- identify the preferred source of help and identify the characteristics of the students' helpers.

This chapter concerns data analysis and the results obtained from the analysis of data. The method of collecting data to achieve these objectives was in the form of a questionnaire survey. The questionnaire contained five short sections. They were :

(i) demographic information such as gender, educational and professional qualifications, home province, years away from home, lifestyle of parents, location of residence, and the regularity of contacts with people back home.

(ii) problems and difficulties encountered by the students during their study period.

(iii) qualities of the helpers that they seek help from;

(iv) ways individual subjects respond to difficulties encountered;

(v) the use of UNE Counselling Services by the participants in the study.

The responses to the 17 questions in the five sections of the questionnaire are reported in table and graph form with some brief explanations of the responses made to each question.

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SECTION ONE: DEMOGRAPHIC INFORMATION

Question 1 Gender

The subjects were asked to indicate their gender by ticking the appropriate box out of the two boxes provided in the questionnaire.

Table 5.1 Gender of Participants

Gender	Subjects	%
MALE	25	71
FEMALE	10	29

The participants in the study consisted of 25 (71%) males and 10 (29%) females. Obviously, the majority of the participants are males. The study sought to determine if there were gender differences in the ways students seek support and, if differences exist, what the differences might be. The AusAID policy is to give equal opportunity to both female and male students, however, this policy is not reflected in the data presented in the study.
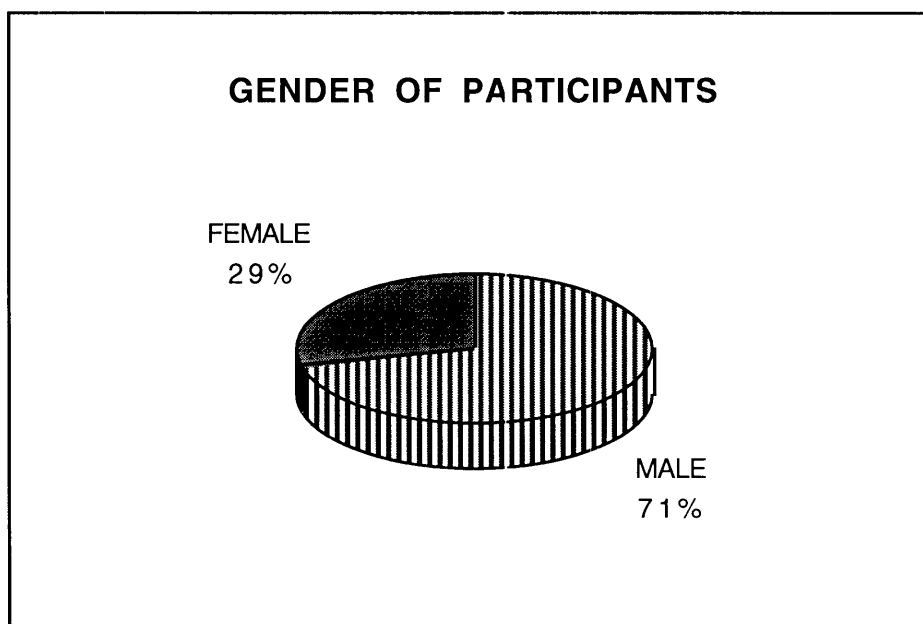

GENDER OF PARTICIPANTS

FEMALE 29%

MALE 71%

Figure 5.1 shows gender of participants.

(NOTE: Percentages have been rounded because the Excel Graph program will not provide decimals to the nearest tenth.)

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QUESTION 2   Where do you come from in PNG?

Table 5.2. Provinces where subjects come from in PNG

	PROVINCE	SUBJECTS	%
PAPUA REGION	CENTRAL	5	1 4
	NATIONAL CAPITAL	1	3
	GULF '	0	0
	WESTERN *	1	3
	ORO	0	0
	MILNE BAY *	1	3
	SOUTHERN HIGHLANDS *	1	3
MOMASE COAST PROVINCES	MOROBE	4	1 1
	MADANG	0	0
	EAST SEPIK	2	6
	SANDAUN *	0	0
HIGHLANDS PROVINCES	EASTERN HIGHLANDS	2	6
	SIMBU	3	9
	WESTERN HIGHLANDS	2	6
	ENGA	4	1 1
ISLAND PROVINCES	MANUS	1	3
	NEW IRELAND	2	6
	NORTH SOLOMON	3	9
	EAST NEW BRITAIN	3	9
	WEST NEW BRITAIN	0	0
TOTAL		3 5	1 0 0

Table 5.2 shows the different Provinces that the participants in this study come from in Papua New Guinea. (Percentages are rounded to the nearest whole number).

Out of the 20 Provinces in PNG, 15 were represented. The five provinces that did not have students representing them were Oro, Gulf, Sandaun, Madang and West New Britain Provinces. Central Province in the Papuan Region had the highest number of students (14%), then comes Morobe in the Momase Region (11%) and Enga (11%) in the Highlands Region, followed by North Solomons (9%), East New Britain (9%), and Simbu (9%). East Sepik, Eastern Highlands, Western Highlands and New Ireland each had 6%. The other Provinces (Western, Milne Bay Province, Southern Highlands Province, Manus and National Capital District had one student (1%) each. The Provinces with asterisks (*) are disadvantaged provinces in PNG. AusAid gives preferences to students from those disadvantaged provinces but the number of students from disadvantaged provinces in PNG represented in this study is low (9%).

QUESTION 2.1 Where do you live while you are working in PNG?

Table 5.3 Residence of subjects

Location	Subjects	% (rounded)
City	2 1	6 0
Town	1 0	2 9
Station	3	9
Village	1	3

In answer to question (2.1), twenty one participants (60%) claimed living in a city, (The cities include Lae and Port Moresby), 10 (29%) participants indicated living in a town, while 3 (9%) confirmed living in an Outstation. An Outstation refers to a rural Government Services Centre, not large enough to be called a town and without the necessary village characteristics to be called a village) but where Government workers are stationed to do their work. Government Outstations are established in the remotest parts of PNG for provision of Government Extension Services. Only one student (3%) indicated living in a village before coming to UNE to study.
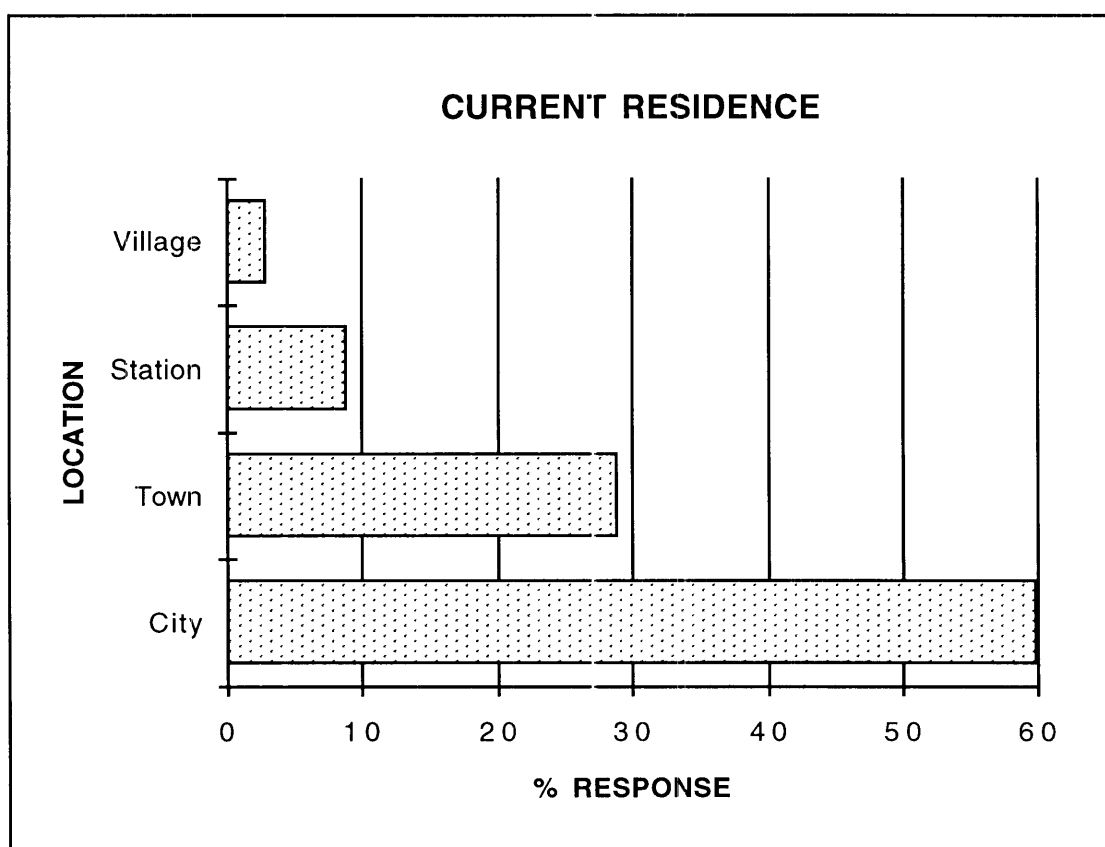

Figure 5.2 provides details of participants' residential location in PNG.

QUESTION 2.2 Where did you live as you were growing up and before leaving home?

Table 5.4 Residence of parents before leaving home

Location	Subjects	% (rounded)
VILLAGE	1 9	5 4
OUTSTATION	8	2 3
TOWN	5	1 4
CITY	3	9

The responses given in Table 5.4 indicated that 19 (54%) of the subjects grew up in the village. The other 16 (46%) stated that they were brought up in an urban centre (city (9%), town (14%) or a Government Station (23%)). The demographic shift from rural to urban is significant when compared to Figure 3 where the majority (97%) of participants' current residences were in the urban centres (cities, towns, outstations).
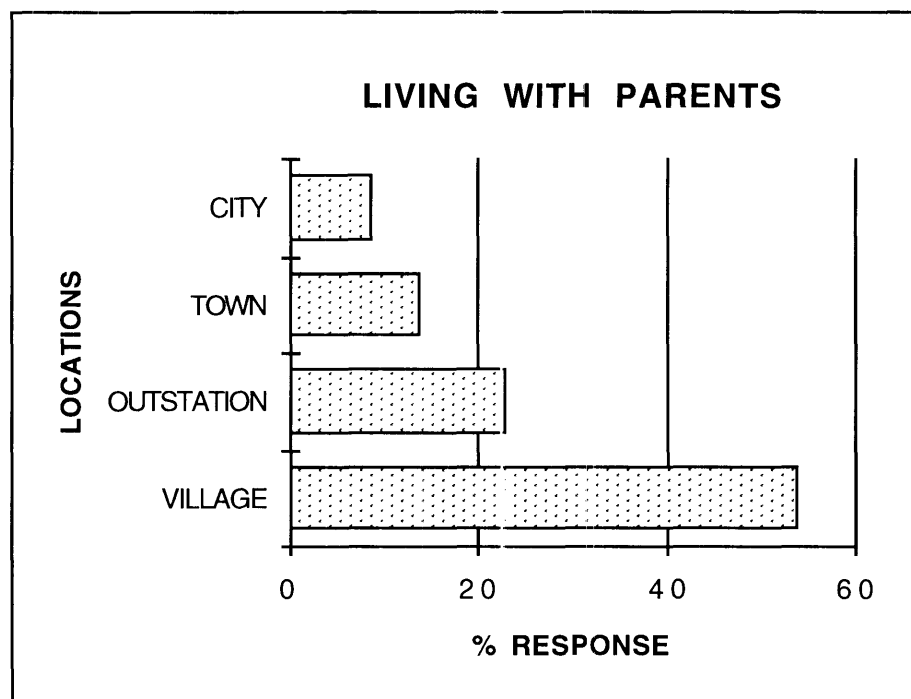

Figure 5.3 shows participants' residential location before leaving home

QUESTION 2.3 **Before you left home, what kind of lifestyle did your parents have?**

Table 5.5 Lifestyle of parents

Lifestyle	Subjects	% (rounded)
NON TRADITIONAL	0	0
PARTLY TRADITIONAL	16	46
TRADITIONAL	19	54

The 35 respondents, 19 (54%) reported having parents leading a fully traditional lifestyle, while 16 (46%) reported having parents leading a partly traditional lifestyle. Traditional lifestyle refers to lifestyles with little modern impact on the lives of the parents, with the exception of religious influences. There are villages in PNG so remote from civilisation that villagers live their everyday life without knowing the changes taking place in the rest of PNG. Partly traditional villages refer to those on the fringe of the cities and towns where many changes have taken place in the lifestyle of the people. Many would have paid employment in the towns as well as living in the village and taking part in the traditional functions and customary rituals and obligations. These villages would have predominantly people from one language group except in some urban villages where one finds a blend of people as in a squatter settlement such as in Butibum Village in Lae, Morobe Province.
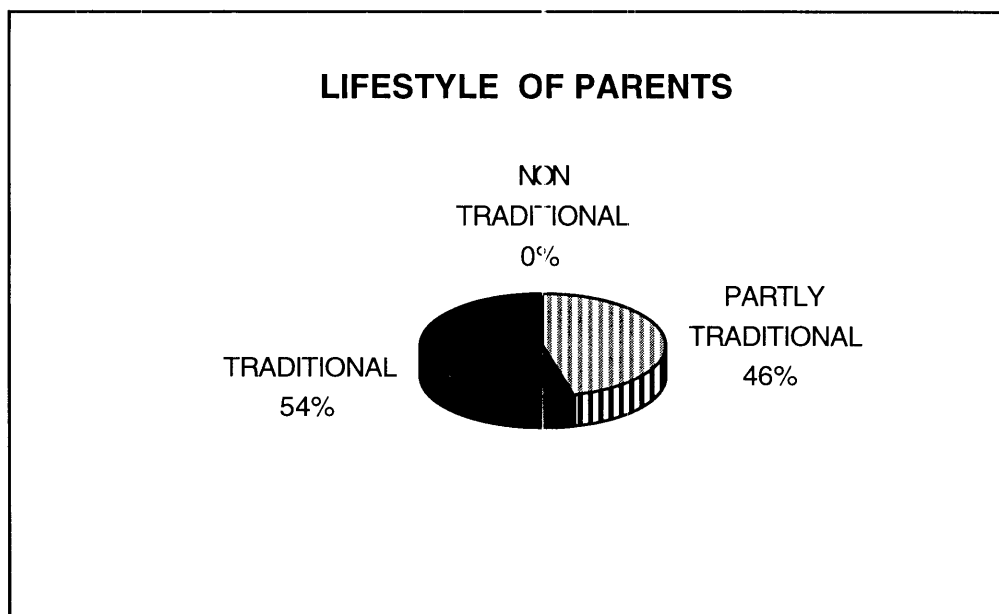

LIFESTYLE OF PARENTS

NON TRADITIONAL 0%

PARTLY TRADITIONAL 46%

TRADITIONAL 54%

Figure 5.4 shows participants' parents' lifestyle

QUESTION 3   How is your traditional society organised?

Table 5.6 Shows the way the traditional societies of participants are organised

Category	Subjects	% rounded
PATRILINEAL	2 4	6 8
MATRILINEAL	1 0	2 9
OTHER	1	3

The results in Table 5.6 show further interesting information in that 24 (69%) of the students come from a patrilineal society where relational descents are traced through the male line.   The other 10 (29%) indicated coming from a matrilineal society where relational descents are traced through the female line.   Matrilineal societies are mainly found in the coastal areas of PNG namely New Ireland, North Solomons, and Milne Bay Provinces.   Only one participant (3%) indicated that he/she came from neither patrilineal nor matrilineal cultural experience   This particular student is from mixed parents, (Australia and PNG) and belongs to neither one of the categories described even though the student is married into a matrilineal society in PNG and the mother came from a patrilineal society.
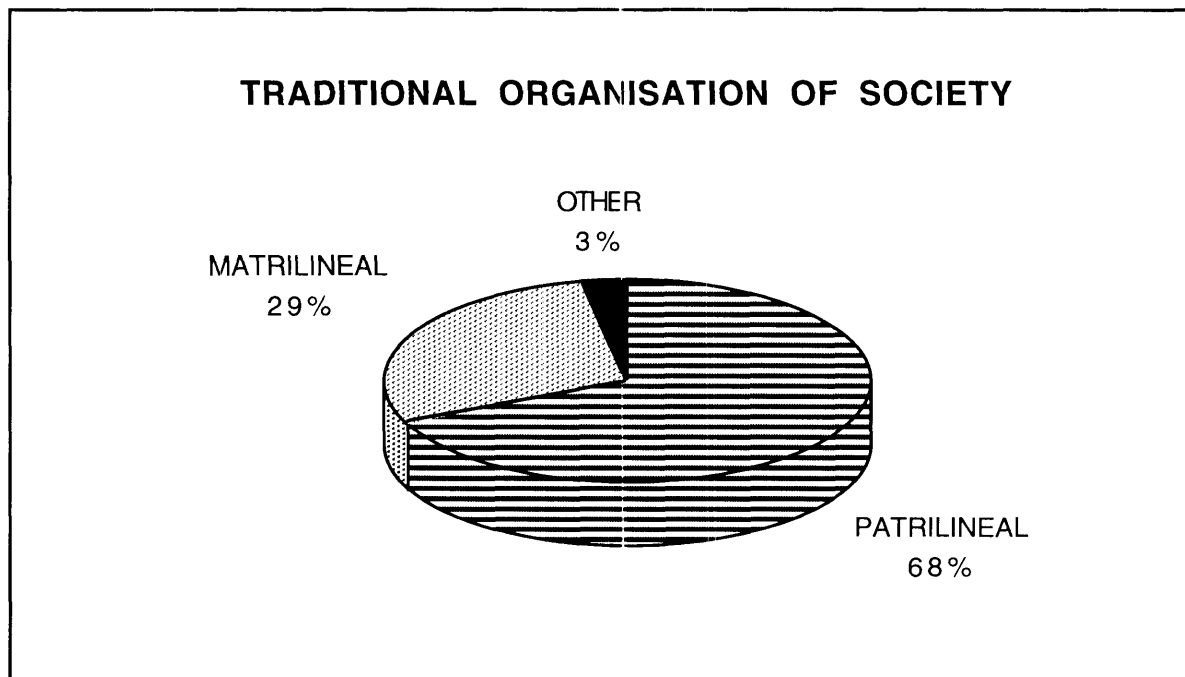

Figure 5.5 shows participants coming from matrilineal and patrilineal societies in PNG

QUESTION 3.1   How long have you lived away from home?

Table 5.7   Shows number of years participants lived away from home

Time away (Yrs)	Subjects	% (rounded)
0 – 4	4	1 1
5 – 9	2	6
10 – 14	5	1 4
15 – 19	9	2 6
20 – 24	9	2 6
25 – 29	4	1 1
30 – 34	1	3
35 – 39	0	0
40 – 45	1	3

Most of the participants are postgraduate students. The age range of the majority of participants falls between late 20s to mid 40s and most had worked for 10 to 20 years.

Twenty seven of these participants (77%) have been away from home for various reasons for more than 10 years but less than 30 years. Six participants (17%) reported having been away from home for less than ten years. Two participants had been away from their traditional home village since birth. One of these was a female. Despite her 40 years of being away from her traditional village, she has made specific effort to learn the language which she speaks fluently, and has sought to know the customs and culture of her people. Many of the participants had working parents, mainly employed by the Government, who took postings in different provinces. The primary contributing factors in the movements of participants away from their village have been educational and career pressures related to the modern economic sector.
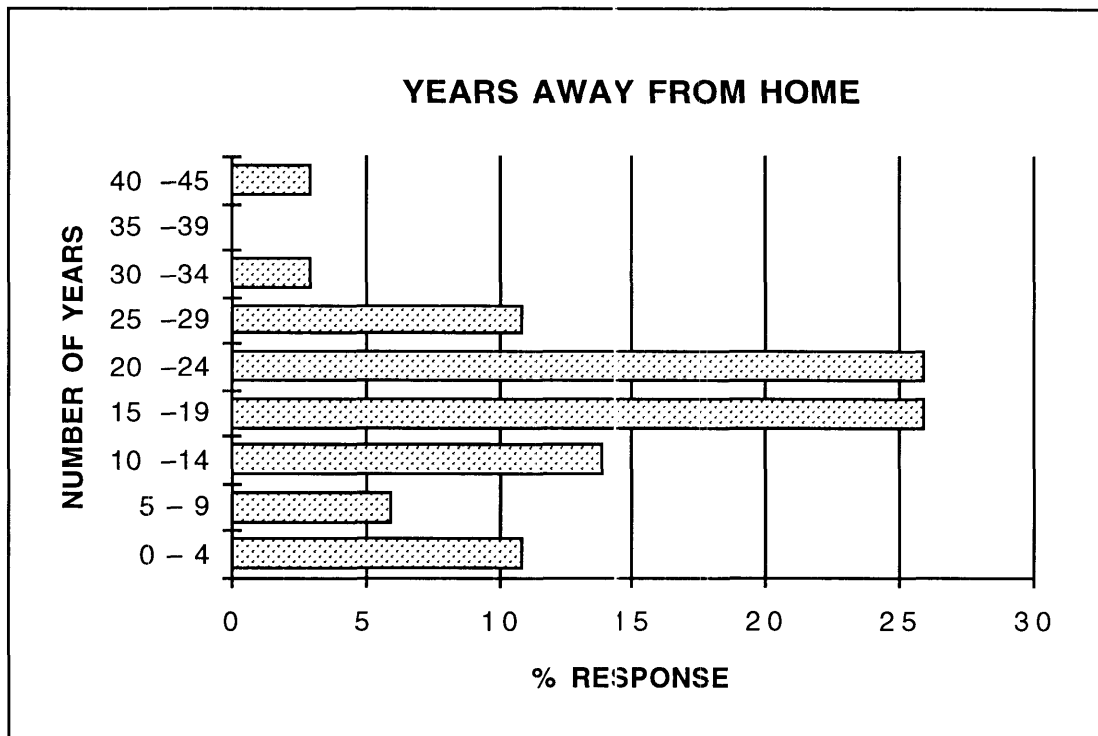
YEARS AWAY FROM HOME

Figure 5.6 shows the number of years the participants have been away from home

QUESTION 3.2 What are your reasons for leaving home?

Table 5.8 Shows reasons for the participants leaving home

Reasons	Subjects	% (rounded)
EDUCATION	27	77
RELATIVES	0	0
OCCUPATION	6	17
OTHER	2	6

The majority of the participants, 27 (77%) out of the 35 respondents indicated leaving home for educational purposes, whereas 6 (17%) indicated leaving home for employment purposes and 2 (6%) left home for other reason such as marriage to an outsider. This reflects the general trend in the movement of people from the villages to the urban centres. Rural populations migrate to towns/cities for education, training and employment (See Appendix 2).
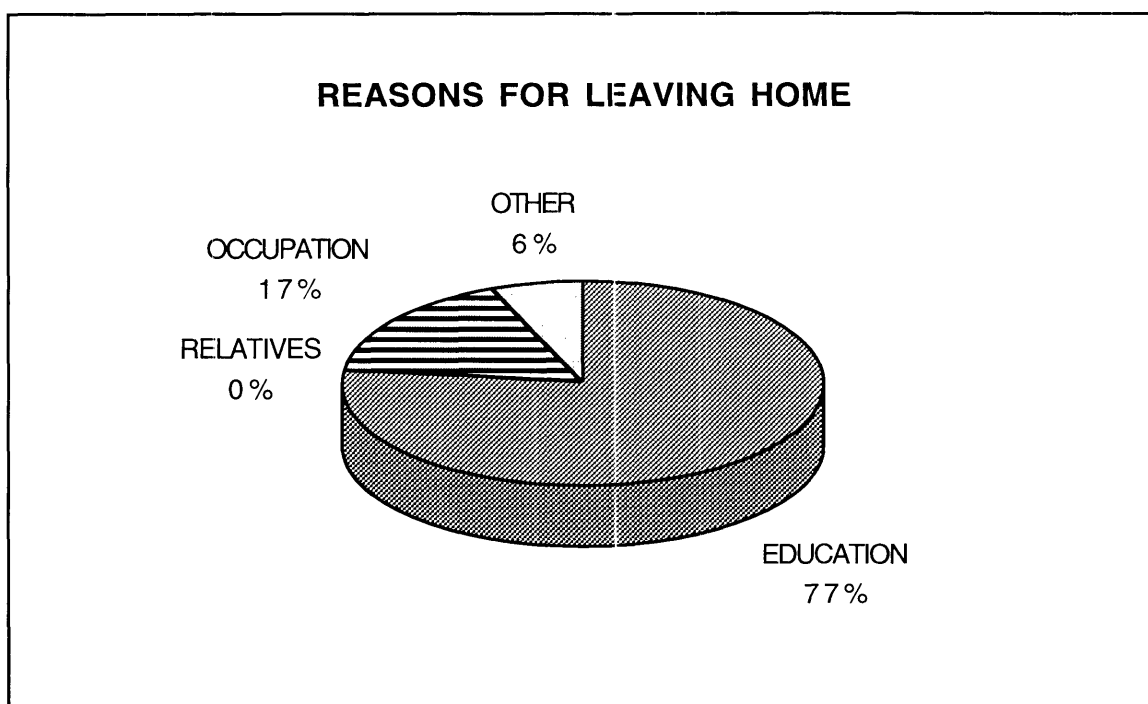
REASONS FOR LEAVING HOME

OTHER
6%

OCCUPATION
17%

RELATIVES
0%

EDUCATION
77%

Figure 5.7 indicates the reasons the participants left their home.

QUESTION 3.3 How much contact do you have with your parents and relatives and traditional support system at your village or home?

Table 5.9 Shows the regularity of contacts made with the participants' traditional home life.

Contact	Subjects	%
NONE	1	3
SOMETIMES	1 7	48.5
REGULARLY	1 7	48.5

The majority (97%) of the respondents contact home sometimes or make regular contacts with parents and other relatives back home. Only one student (3%) claimed he has no contact with home.
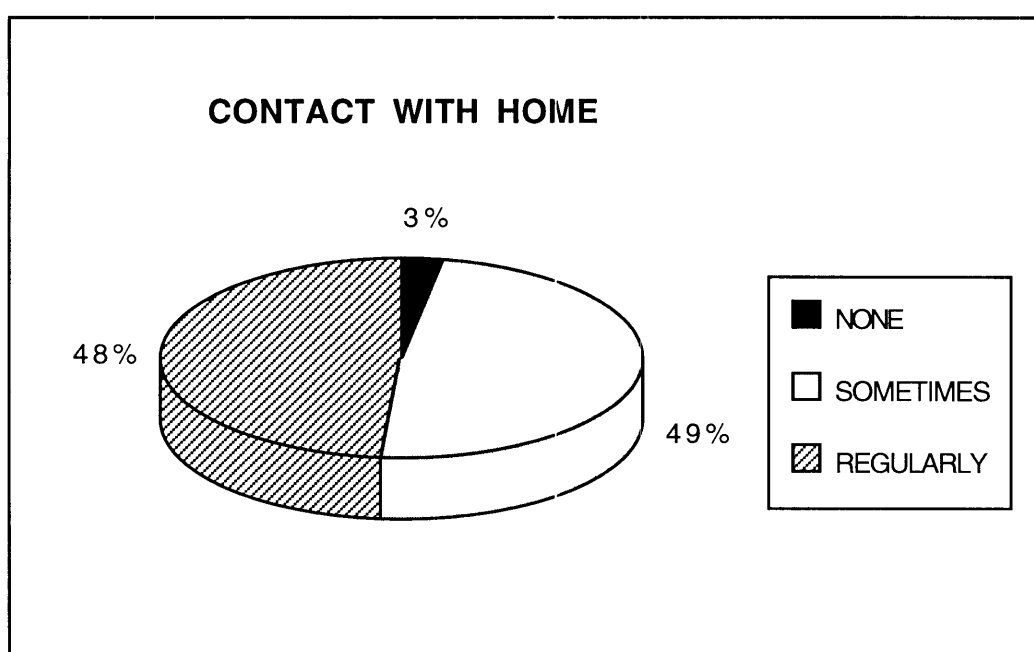

CONTACT WITH HOME

Figure 5.8 Shows the regularity of the participants' contact with relatives at home

(NOTE: Apparent discrepancy in percentages is caused by rounding and the Excel Graph program being unable to cope with decimal points)

QUESTION 4   Have you travelled overseas before coming to UNE?

Table 5.10 shows the number of students who have travelled overseas.

Travelled Overseas	Subjects	% (rounded)
YES	29	83
NO	5	15
NO RESPONSE	1	3

Twenty nine students (85%) indicated they have travelled overseas for various reasons before coming to UNE. Only 5 students (15%) indicated that they have never travelled out of PNG before coming to study at UNE. One subject did not respond to this question. The reasons for travelling out of PNG are given in Table 5.11 and Figure 5.11. The implication of this relates to the experiences and the amount of exposure to other cultures and the fact that they may have learnt other ways of coping with life in general.
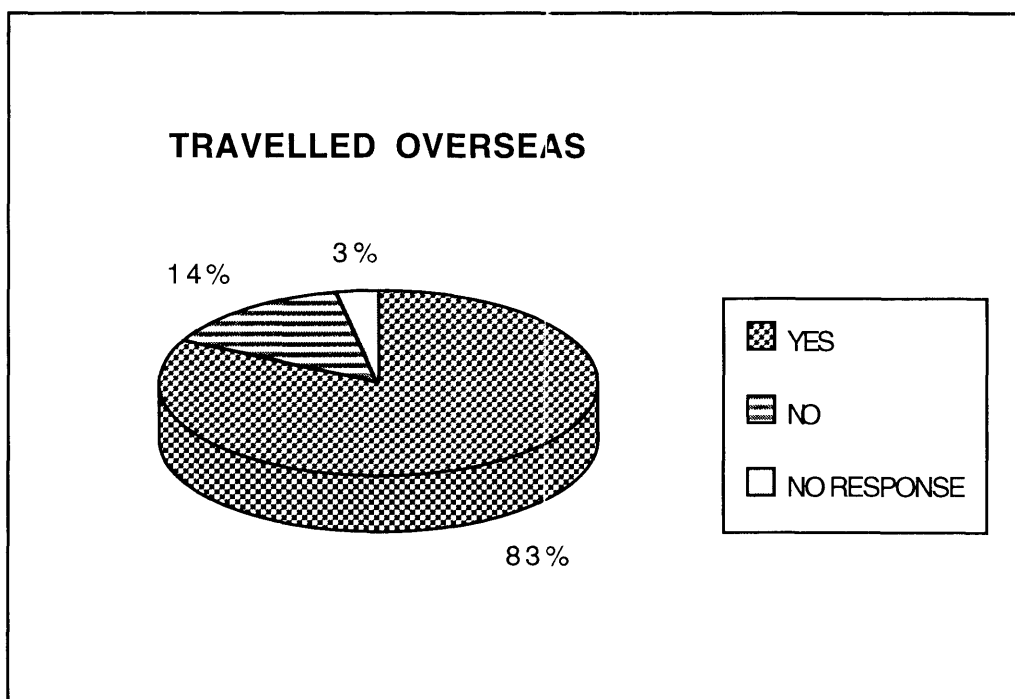

TRAVELLED OVERSEAS

14%   3%

83%

YES
NO
NO RESPONSE

Figure 5.9 shows the percentage of participants who have travelled overseas

QUESTION 4.1   Pattern of overseas travel of participants

The findings in the study showed that 11 (37%) of the participants in this study have visited one country out of PNG, 7 (23%) have visited two overseas countries, 5 (17%) have gone to three countries before coming to UNE, 5 (17%) have visited four overseas countries, 1 (3%) has gone and lived in five countries mainly for educational purposes and 1 (3%) other has visited, and lived in six foreign countries apart from Papua New Guinea.   Countries visited other than Australia, include United Kingdom, Italy, Singapore, Philippines, USA, Yugoslavia, Hawai, New Zealand and the Pacific countries.
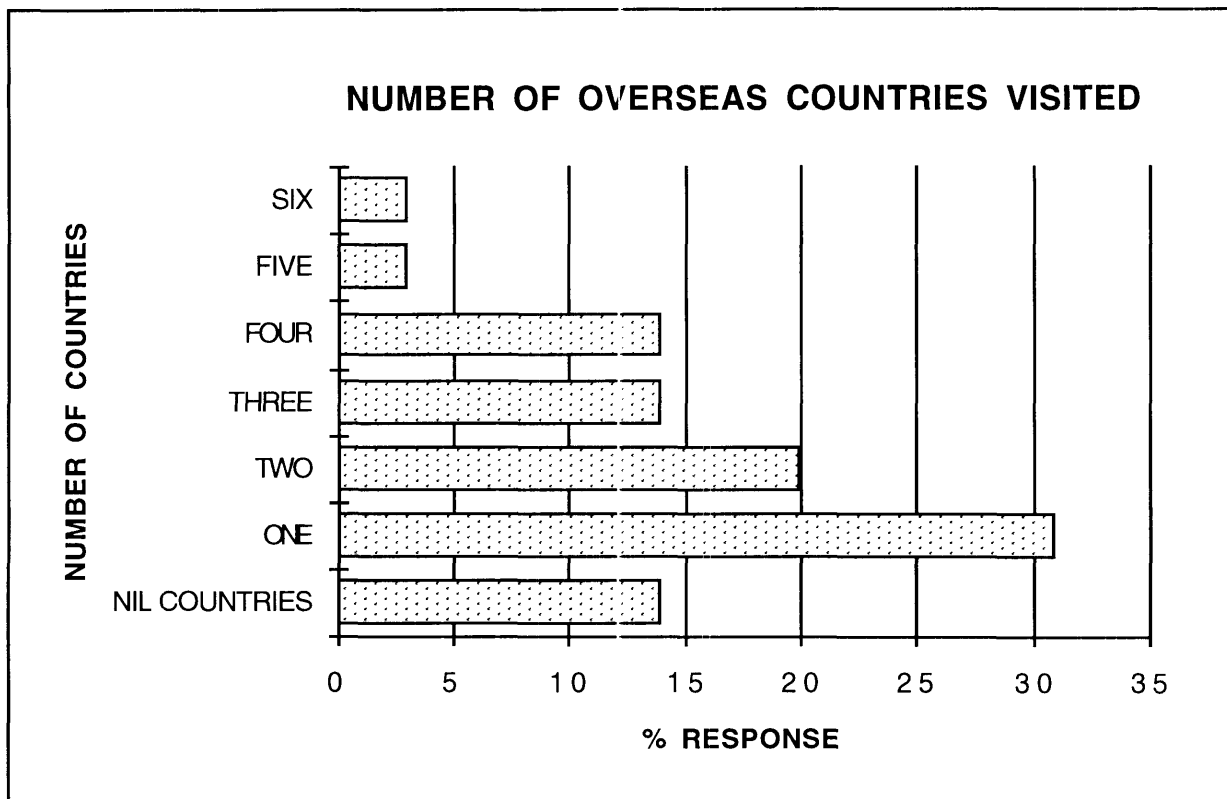

Figure 5.10 indicates the number of overseas countries visited by participants

QUESTION 4.2 Reasons for travelling overseas.

Table 5.11   Shows the reasons for travelling to overseas countries

Reasons	Subjects	%
NO RESPONSE	1	3
HOLIDAY	2	6
WORK	2	6
NIL TRAVEL	5	1 4
EDUCATION	2 5	7 1

The main purpose of travel by participants was for educational purposes. Twenty five (71%) of the participants have gone to other countries either to attend Post-Graduate studies for longer periods or short-term courses offered in their field or profession. Only 2 (6%) students claimed they went for short term holiday purposes. Two (6%) of the participants indicated they have gone to other countries to actually live there and work. One (3%) provided no response which may be an oversight on the part of the participant.
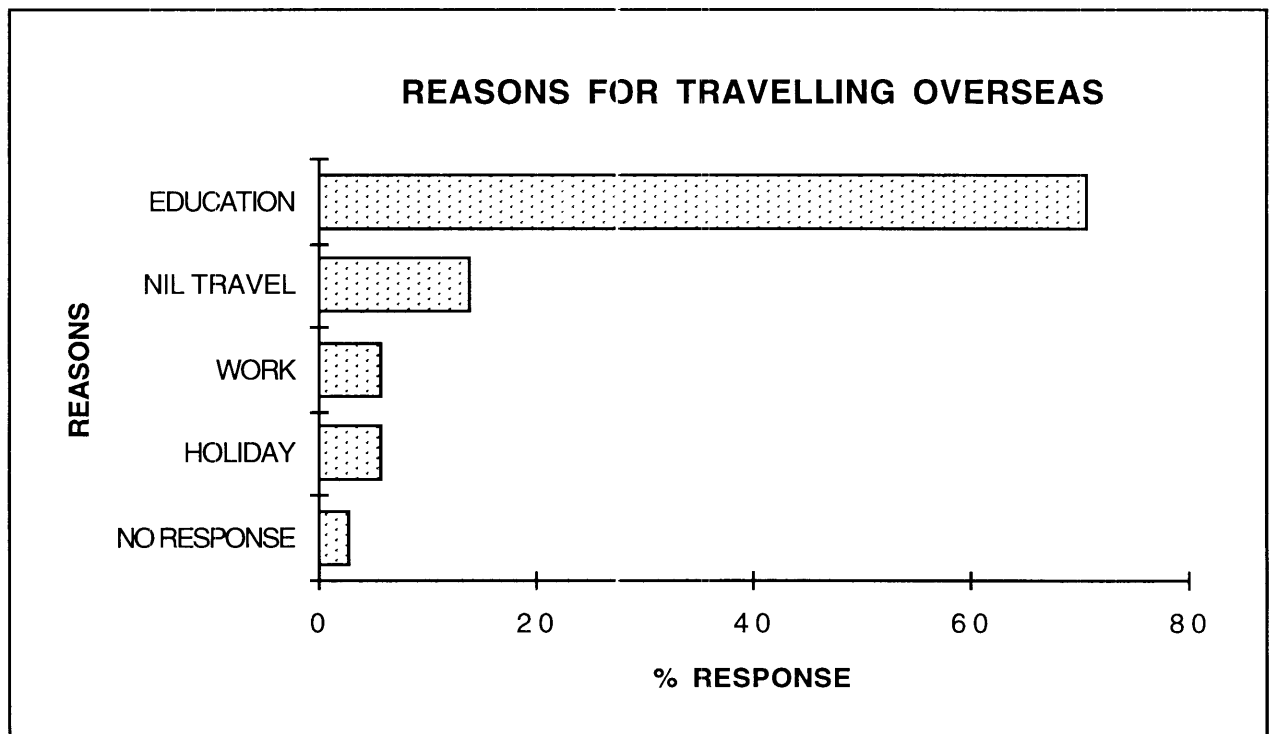

Figure 5.11   shows the reasons that the participants gave for travelling overseas

QUESTION 5.1 What is your profession?

Table 5.13 Shows the Professional background of each participant in the study

Profession	Subjects	% (rounded)
TEACHING	13	37
ACCOUNTANT	8	23
AGRICULTURE	4	11
RESEARCH	3	9
PLANNER	2	6
LAW	1	3
LIBRARIAN	1	3
BANKER	1	3
ADM/MANAGER	1	3
CARTOGRAPHER	1	3

Results in Table 5.13 are interesting in that they show the training and experiences each subject brought with them to UNE. Many of the participants held positions in PNG where they were in charge of other employees or work with counterparts in their respective organisations. Out of the 35 participants, 13 (37%) have come from education and teaching backgrounds. Most of these individuals are lecturers at the different Universities or colleges in PNG. Eight (23%) of the students have accounting and auditing backgrounds, while four (11%) are agricultural officers, engaging in either general or specific research fields such as crop agronomy, 3 (9%) have come with research backgrounds, 2 (6%) have planning experiences and training, 1 (3%) is a lawyer by profession, 1 (3%) is a Librarian, 1 (3%) Banker, another 1 (3%) is an administrator and 1 (3%) other participant is a cartographer by profession but training to be a counsellor.

QUESTION 5. What dependants do you have living with you in Armidale?

Dependants	Subjects	% (rounded)
FAMILY	26	73
NONE	8	24
NO RESPONSE	1	3

Table 5.12 indicates that 26 (74%) of the participants have family members living with them in Armidale. Eight (24%) of the respondents indicated living alone for various reasons, either because they are single and do not have children and a spouse, or because they have made the decision to leave their children and spouse back in PNG.
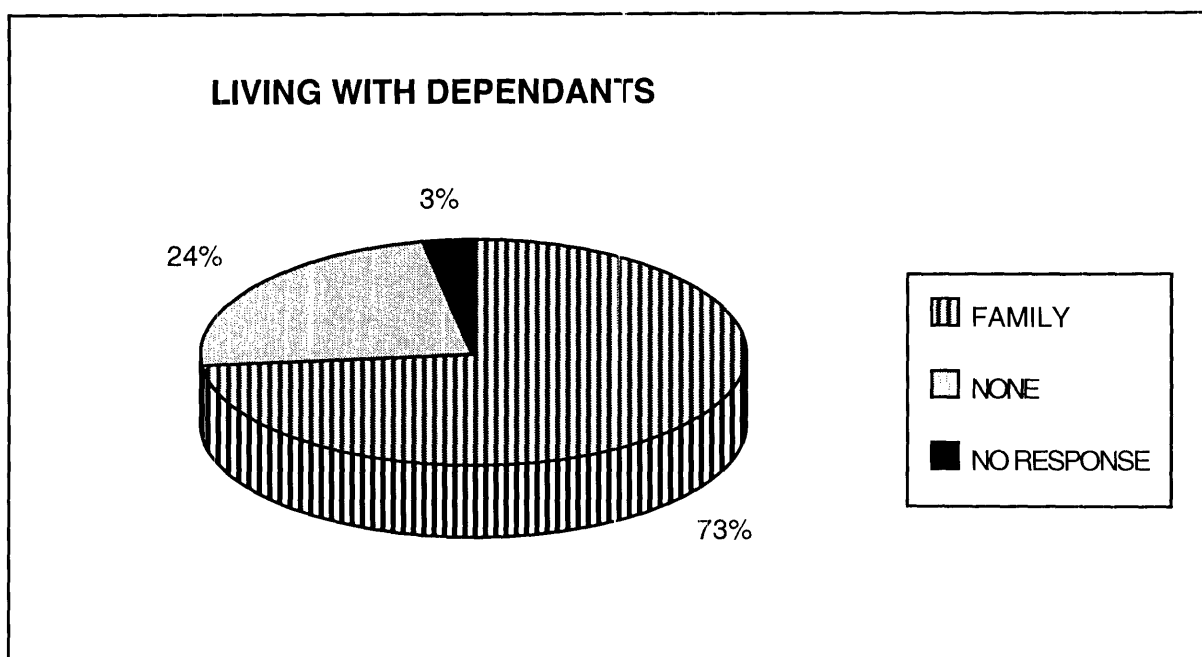
LIVING WITH DEPENDANTS

Figure 5.12 shows the percentage of participants living with their dependants in Armidale

PROFESSIONS OF PARTICIPANTS

PROFESSIONS (y-axis, top to bottom): CARTOGRAPHER, ADM/MANAGER, BANKER, LIBRARIAN, LAW, PLANNER, RESEARCH, AGRICULTURE, ACCOUNTANT, TEACHING

% RESPONSE (x-axis): 0, 10, 20, 30, 40
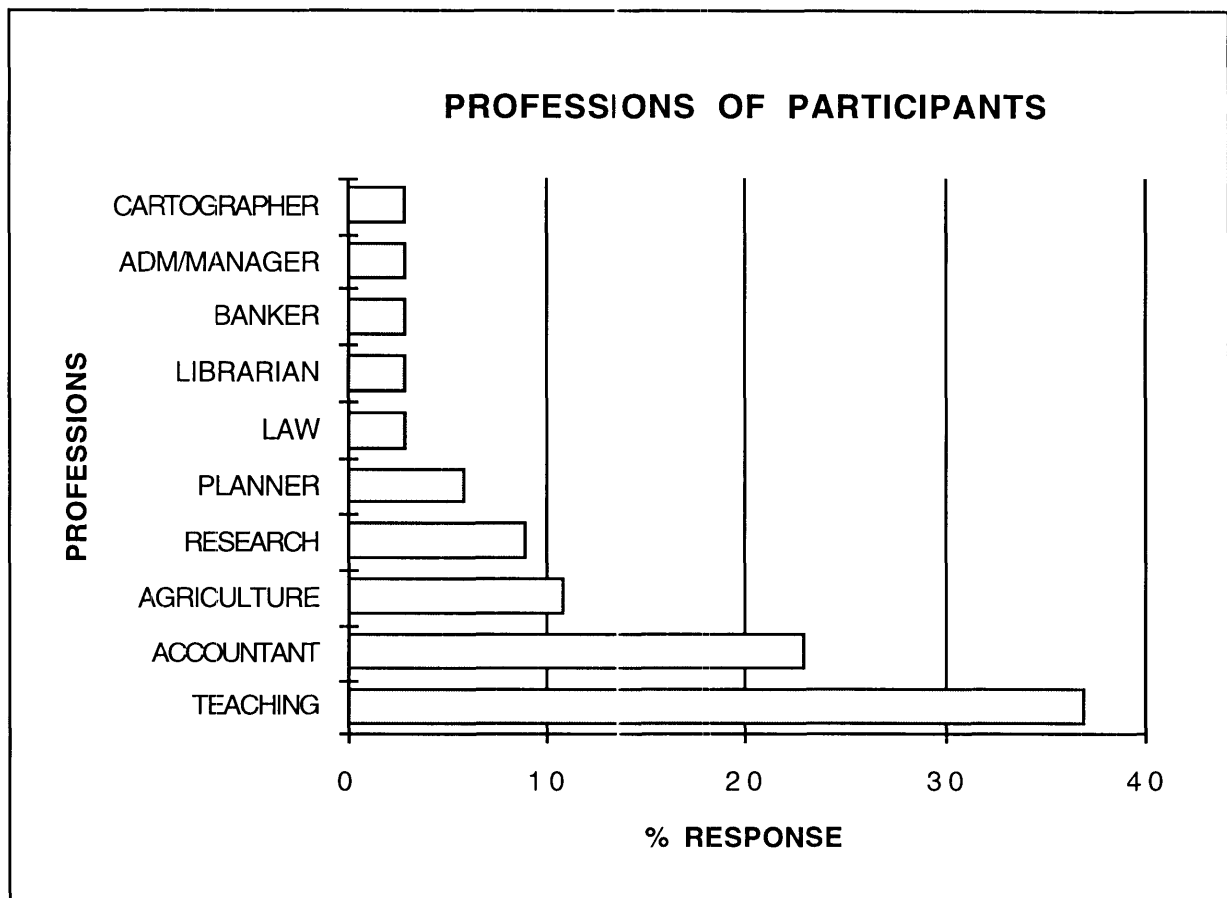
Figure 5.13   provides the percentage of participants in each profession listed

QUESTION 5.2   What are your qualifications?

(a) Qualifications: Degrees, Diplomas & Certificates

The majority of the participants in this study are very well educated which is not typical of the population in PNG.   The participants in this study are mostly postgraduate students.   They have done other Degree, Diploma and Certificate courses in other Universities and Colleges in PNG as well as overseas before coming to UNE.   The interesting thing about the group under study is that 17 (49%) out of the 35, have had overseas qualifications and training at different times, mostly in the 1980s and 90s, as well as qualifications from PNG tertiary institutions.   Eighteen (51%) participants had obtained their training and qualifications from PNG institutions alone and possessed no overseas qualifications.

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SECTION TWO: PROBLEMS ENCOUNTERED

This section of the study makes an attempt to find answers to the section 'purpose of the study' attempting to identify those contacts whom the students prefer to obtain help from when faced with difficulties, while living in Armidale. There were different categories of possible contacts listed for them to tick under the following areas—**Academic, Family, Personal, Relationship, Health, specific Academic Problems and other Serious Problems**. The last category, '**Other**', was left open for the participants to include other contacts not included in the list, thereby giving freedom to participants to give their own responses. The respondents were encouraged to tick more than one box.

QUESTION 6.1 - Who do you go to for help when faced with academic problems?

Table 5.14 Shows the participants' preferred contacts when faced with **Academic** difficulties.

Preferred Contacts	Subject Responses
NO PROBLEMS	2
KEEP TO SELF	2
CHURCH MEMBERS	2
UNE COUNSELLORS	2
PATRON PNGSA	4
OTHER	4
TRUSTED WANTOKS	13
CLASSMATES	18
LECTURERS	29
FORGET ABOUT IT	0

(Note: Percentages have been omitted from this table because inclusion would be relatively meaningless because subjects could nominate more than one choice).

The results indicate that the majority, 29 of the participants, prefer to see their Lecturers/Supervisors when faced with academic difficulty. The next largest number, 18, contact their class mates. This is interesting because students can learn a lot from discussion with other students undertaking the same course or with other senior students in their respective departments. The third largest number, 13 are those who seek help from close trusted *Wantoks*, presumably *Wantoks* from Papua New Guinea.

(*Wantoks* can refer to a close friend from anywhere in the world in this context). In the PNG context, *Wantok* refers to someone from the same language group or Province. Only 2 indicated having seen the counsellors at UNE, while another 2 preferred seeing church members in their congregation. Two of the male students preferred to keep their problems to themselves rather than talking to someone else about their difficulties while 2 of the Post Graduate students claim they have no problems whatsoever. One of these "problem free" participants even commented in Question 16, *"Papua New Guineans at UNE shouldn't be facing any problems".*

Four other participants indicated that they refer to other sources of help not listed, such as praying with their family about any difficulties faced.

The response results indicate that participants' preferred mode of seeking help for academic problems is from lecturers/supervisors (29) followed by classmates (18).
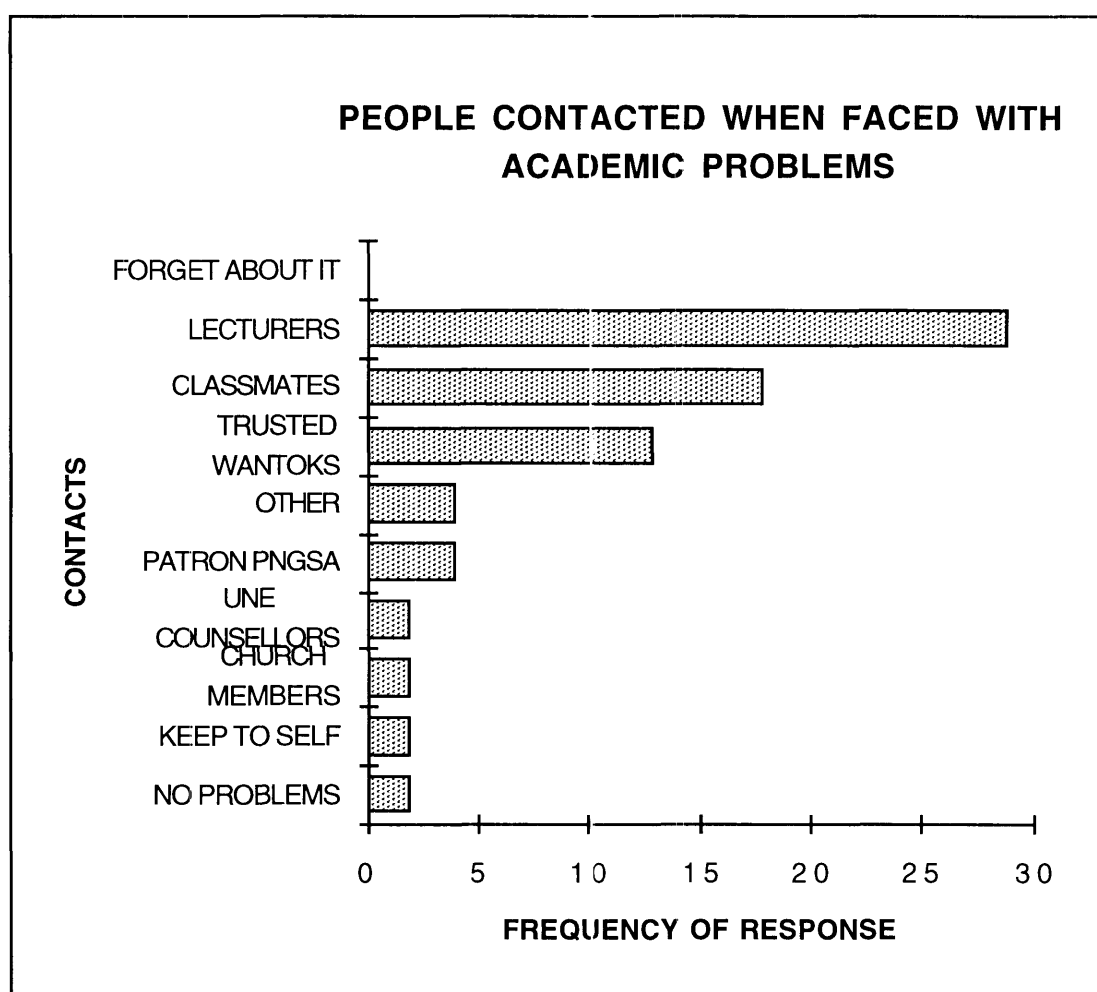

PEOPLE CONTACTED WHEN FACED WITH ACADEMIC PROBLEMS

Figure 5.14 shows who participants contact when faced with academic problems

QUESTION 6.2 People participants preferred to contact when faced with family problems.

Table 5.15 Shows the contact points students prefer when tfaced with family problems

Preferred Contacts	Subject Responses
SPOUSE	29
CLOSE TRUSTED WANTOKS	14
CHURCH MEMBERS	8
KEEP TO SELF	6
CLASS MATES	5
UNE COUNSELLORS	4
NO PROBLEM	4
PATRON PNGSA	3
OTHER AVENUES	2
STUDENT SERVICES	1
PNGSA LEADERS	1
LECTURERS	1

(Note: Percentages have been omitted from this table because inclusion would be relatively meaningless because subjects could nominate more than one choice).

Difficulties faced relating to family tend to be private and personal and the results indicate that the participants in this study are selective in their preferred contacts to discuss their family problems. Most Papua New Guineans tend to keep to themselves when they are far away from their extended family members and clansmen. It is not surprising to see that 6 participants have decided to 'keep their family problems to themselves' and decide not to see anyone else about it. Twenty nine preferred to keep the problems between their spouse and themselves, while 14 take their family problems to their closest *wantoks* among the PNG group living in Armidale. Only 4 students have gone to the UNE counsellors, and 5 preferred to talk to their understanding class mates. It is interesting that 8 participants take their problems to church members, possibly for prayers and counselling. Four other participants indicated that they face no family problems while living and studying at UNE. The subjects in this category include those who have no family members living with them in Armidale and the single students who have partners living with them. Student Services, Lecturers and PNGSA leaders are very rarely contacted for these problems. Only 3 students have contacted these services with their problems. The Patron of PNGSA was contacted by 3 participants in this study for family problems. The Patron of PNGSA is a Registered Psychologist and qualified experienced Counsellor. He is known personally by many of the participants.

The response results indicate that participants' preferred mode of seeking help for family problems is from a spouse (29) followed by close, trusted *wantoks* (18).
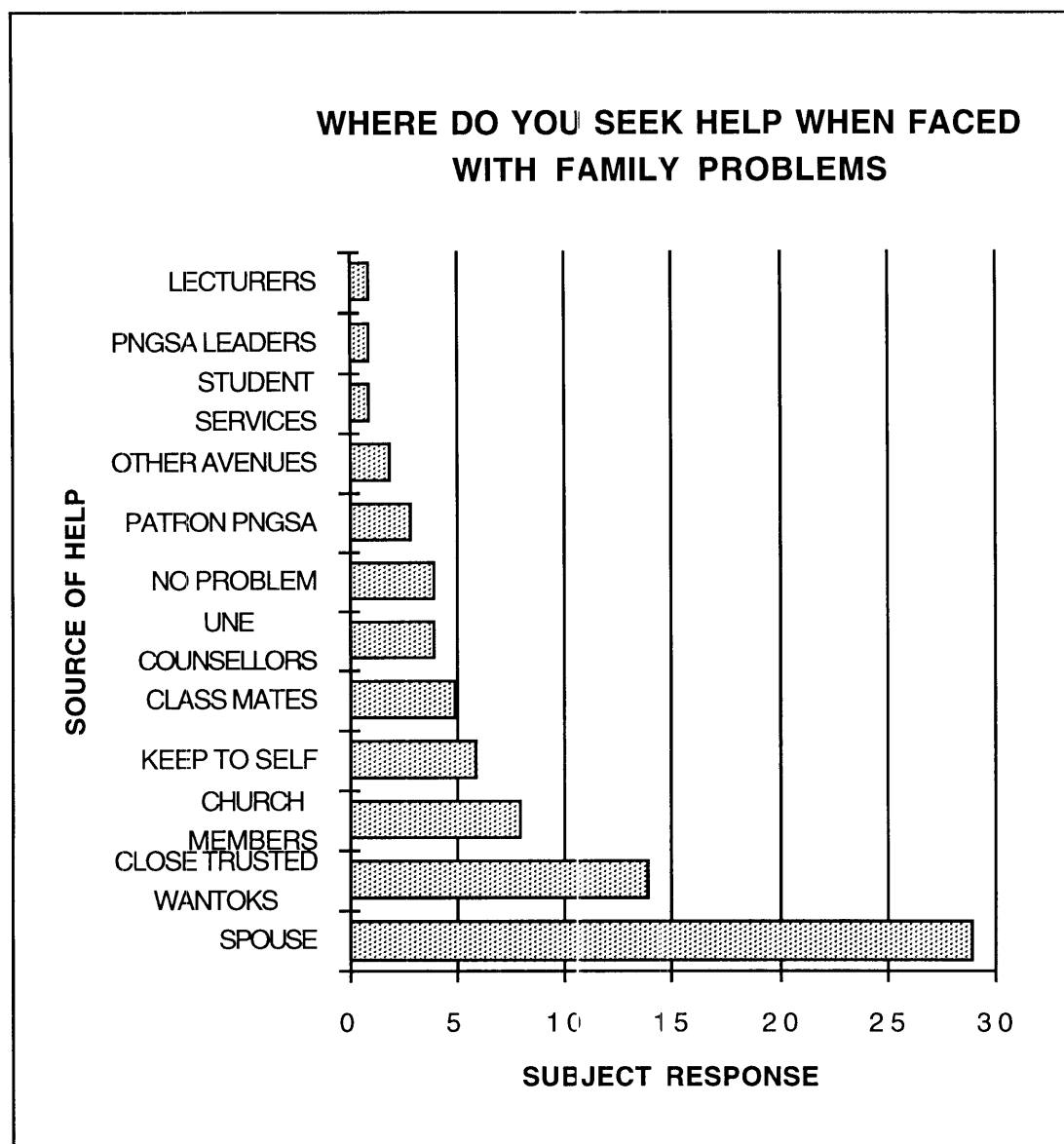
WHERE DO YOU SEEK HELP WHEN FACED WITH FAMILY PROBLEMS

Figure 5.15 shows preferred contacts when dealing with family problems

QUESTION 6.3   Who do you go to when faced with personal problems?

Table 5.16 Shows the contact points of the students in this study when faced with personal difficulties while studying at UNE.

Preferred Contacts	Subject Responses
SPOUSE	2 5
CLOSE TRUSTED WANTOKS	1 0
CONTACT HOME	1 0
CHURCH MEMBERS	7
KEEP TO SELF	5
UNE COUNSELLORS	5
PATRON OF PNGSA	3
OTHER AVENUES	3
STUDENT SERVICES	2
LECTURERS	2
NO PROBLEM	2
PNGSA LEADERS	1

(Note: Percentages have been omitted from this table because inclusion would be relatively meaningless because participants could nominate more than one choice).

It is interesting to note that the responses given indicate that personal problems are dealt with at the family and close friend(s) level. Twenty five participants turn to their spouses with this kind of problem, 10 contact home in PNG, 10 turn to their close trusted *wantoks,* 7 turn to the church members presumably for prayers and support, 5 keep their problems to themselves, only 1 participant took his/her problem to PNGSA leaders, and 5 turned to UNE Counsellors. Two claim to have no problems at all.
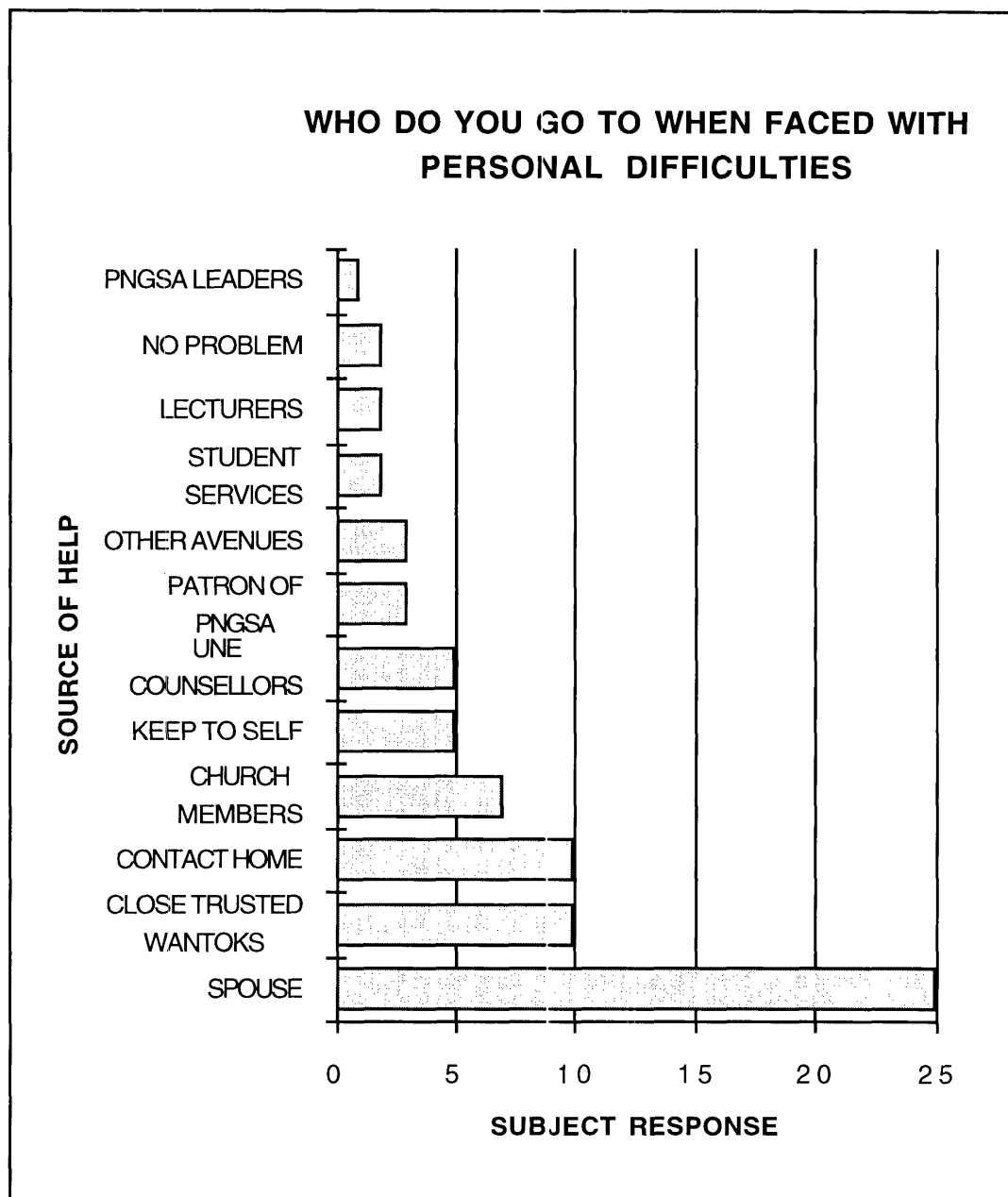
WHO DO YOU GO TO WHEN FACED WITH PERSONAL DIFFICULTIES

Figure 5.16 shows preferred contacts when dealing with personal difficulties

QUESTION 6.4   Who do you go to when faced with financial problems?

Table 5.17 Shows the main contacts when faced with financial problems

Preferred Contacts	Subject Responses
BANK PNG	2 2
EMPLOYER	1 5
KEEP TO SELF	1 2
SPOUSE	1 0
CLOSE TRUSTED WANTOKS	8
FAMILY MEMBERS	4
LOAN UNE	2
OTHER SOURCES	2
NO PROBLEM	2
UNE COUNSELLORS	1
STUDENT SERVICES	0
LECTURERS	0

(Note: Percentages have been omitted from this table because inclusion would be relatively meaningless because subjects could nominate more than one choice).

Financial problems had been a major concern for many of the subjects. The results in the table indicate that 22 contact their bank in PNG and bring money from home into the country, while 15 contact their employers, 10 turn to their spouses, 12 keep to themselves while 8 turn to their close trusted *wantoks*. Four indicated contacting their family members in PNG for money when necessary. Two people have made use of the University loan services available through the Finance division. Two said that they had had no financial problems while 2 had other sources to turn to which were not mentioned in the questionnaire. One simply obtained help from the UNE counsellors.

CONTACTS MADE WHEN FACED WITH FINANCIAL DIFFICULTIES

Figure 5.17   Shows the type of contacts made when faced with financial difficulties

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QUESTION 6.5 Who do you go to for help when faced with relationship problems?

Table 5.18 Shows the preferred contacts when faced with relationship problems

Preferred Contacts	Subject Responses
SPOUSE	1 7
CLOSE TRUSTED WANTOKS	1 6
CHURCH MEMBERS	9
NO PROBLEMS	9
FAMILY MEMBERS	7
OTHER AVENUES	2
STUDENT SERVICES	1
UNE COUNSELLORS	1
CLASS MATES	1
PATRON PNGSA	1
PNGSA LEADERS	1
KEEP TO SELF	0

(Note: Percentages have been omitted from this table because inclusion would be relatively meaningless because subjects could nominate more than one choice).

The results in the table indicate that 16 participants turn to trusted *wantoks* for support and may discuss ways of solving the relationship problems, while 17 turn to their spouse first before taking it outside the family. Seven turn to their family members, most probably family back in PNG for support, while 9 use the services available to them through their church which would be in the form of praying, support and general encouragement. Nine of the participants had no relationship problems and, 2 students turn to other sources and methods, such as drinking and physical confrontation.

CONTACTS MADE WHEN FACED WITH RELATIONSHIP PROBLEMS

A horizontal bar chart with the y-axis labelled "SOURCE OF HELP" and the x-axis labelled "SUBJECT RESPONSE" (scale 0, 5, 10, 15, 20). Categories from top to bottom:

- KEEP TO SELF
- PNGSA LEADERS
- PATRON PNGSA
- CLASS MATES
- UNE COUNSELLORS
- STUDENT SERVICES
- OTHER AVENUES
- FAMILY MEMBERS
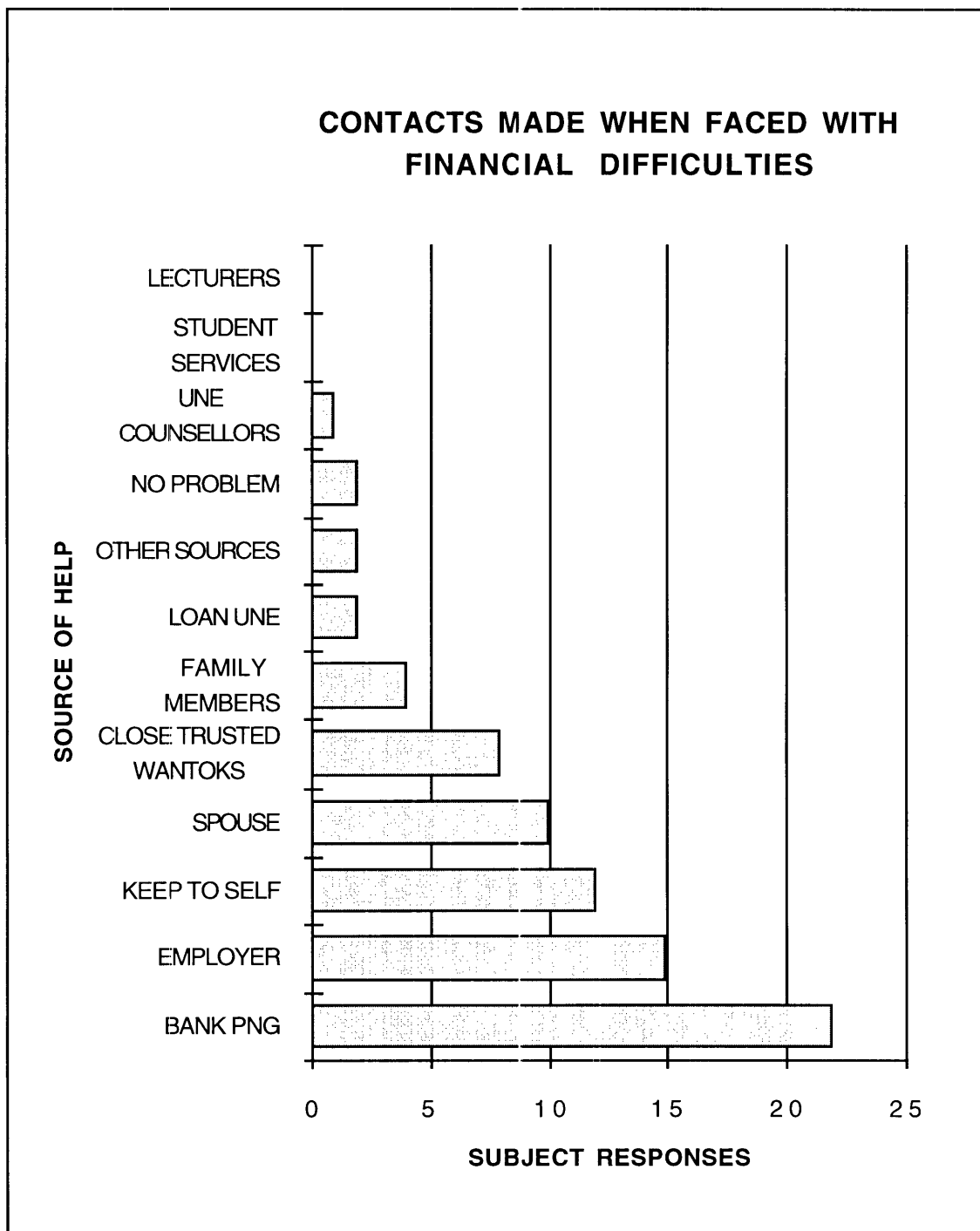- NO PROBLEMS
- CHURCH MEMBERS
- CLOSE TRUSTED WANTOKS
- SPOUSE

Figure 5.18 Shows the type of contacts made when faced with relationship difficulties

QUESTION 6.6 Who do you go to when faced with health problems?

Table 5.19 Shows the preferred contacts when faced with health problems.

Preferred Contacts	Subject Responses
CONSULT DOCTORS	2 9
SPOUSE	1 8
CLOSE TRUSTED FRIENDS	6
CHURCH MEMBERS	4
OTHER AVENUES	1
KEEP TO SELF	1
UNE COUNSELLORS	0

The majority, 29 consult their doctor, 18 also consult their spouses and talk over the problems first before consulting their Doctors. Close trusted *wantoks* are also contacted while one participant indicated 'keeping to self'. Four contact their church for support and prayers. One participant contacted other sources but didn't indicate who these contacts were.
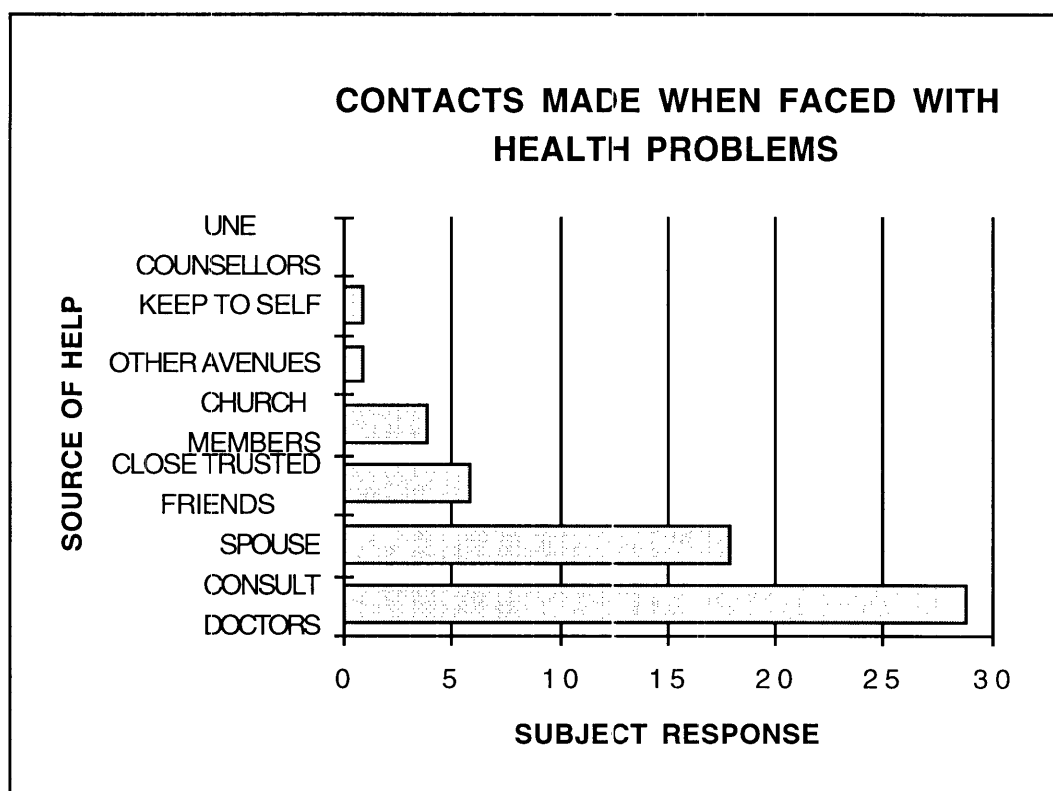

Figure 5.19 shows the type of contacts made when faced with health problems.

QUESTION 7   What academic problems have you experienced?

Table 5.20   Shows the types of academic difficulties experienced by participants

Academic Problems	Responses
ACADEMIC WRITING	18
ACADEMIC ENGLISH	9
OTHER RELATED PROBLEMS	9
ACCESS TO LIBRARY RESOURCE	8
ARRANGING SUITABLE SUPERVISOR	2
NO PROBLEMS	1

All the participants except for 1 had faced some degree of academic difficulty. There were 9 instances concerning difficulty with academic English, 18 with problems concerning academic writing, and 8 to do with problems relating to access to library resources. Nine participants had other difficulties related to their studies such as difficulty understanding the subject matter, meeting the demands of academic work and concentration amidst problems affecting extended family at home.   Some had problems understanding maths, calculus, and econometrics.   One student reported difficulty understanding English spoken by non-English lecturers while another found it difficult to focus on a specific topic of research, and another had difficulty with understanding scientific formulae with which he was not familiar.
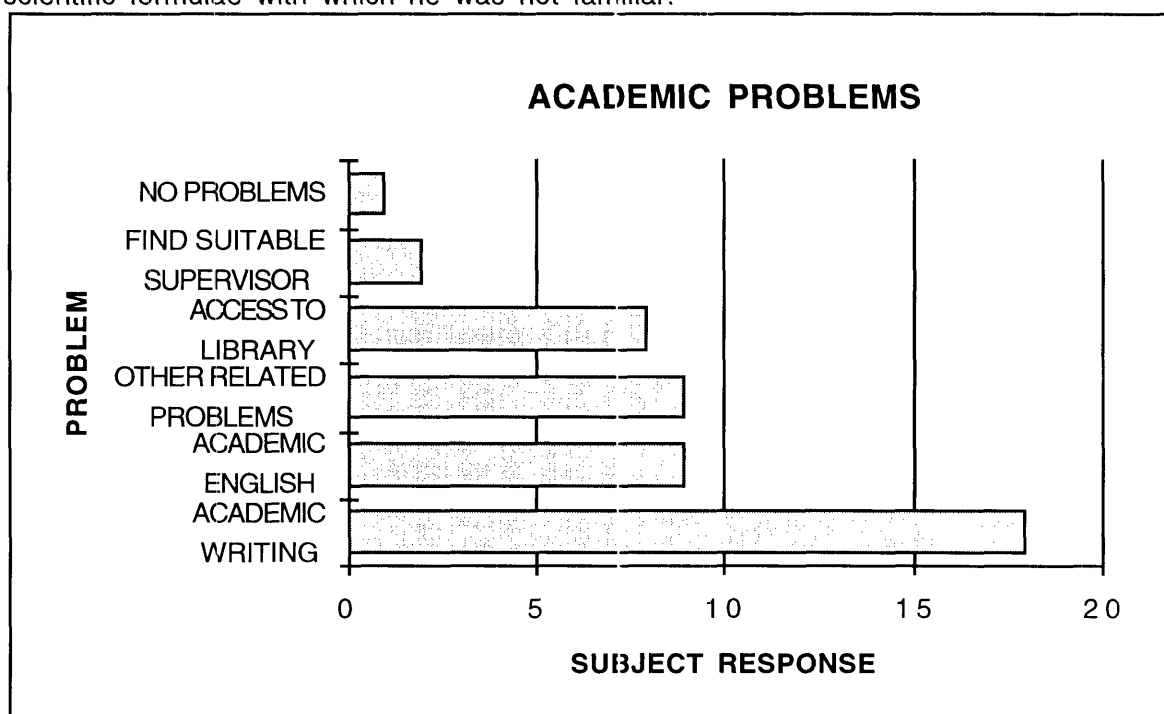
Figure 5.20 shows the types of academic problems reported by participants

QUESTION 8   Of all the problems faced, which was most serious?

Table 5.21   Shows the most serious problems experienced by the participants

Serious Problems Encountered	Subject Responses	%
ACADEMIC	1 6	4 6
FINANCIAL	5	1 4
NO PROBLEMS	5	1 4
FAMILY	4	1 1
RELATIONSHIPS	3	9
HEALTH	1	3
PERSONAL	1	3
NO SERIOUS PROBLEM	0	0

Sixteen participants indicated facing serious academic difficulties (ranging from academic writing, difficulty in understanding the subject content, not being familiar with scientific formulae, unable to be fully focused on the study and maintain constant concentration). Five of the respondents faced no problems at all. Another 5 participants indicated facing serious financial difficulties, 3 had faced serious relationship problems which affected their study "very much", 4 indicated facing serious family problems, while 1 indicated facing serious health problems and another 1 had serious personal problems, which the individual didn't specify.

Figure 5.21 shows serious problems encountered by Papua New Guineans studying at UNE, in order of frequency.

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SECTION 3: PERSONAL QUALITIES OF HELPERS.

INTRODUCTION
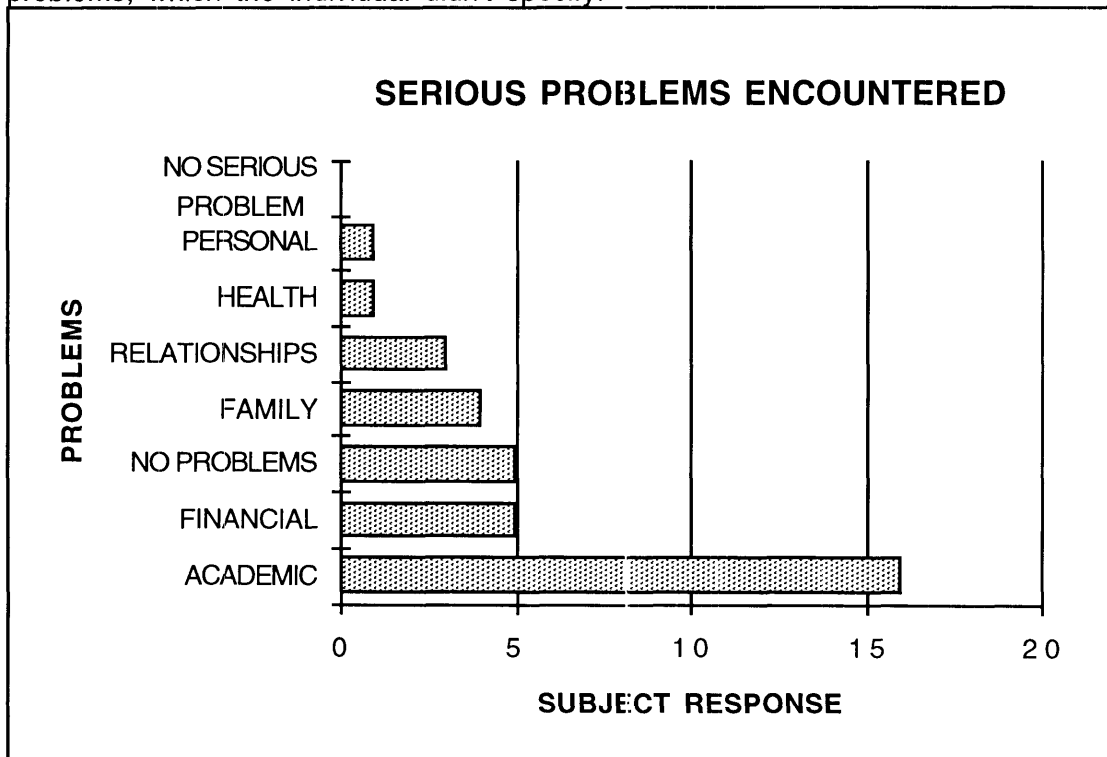
This section discusses the qualities of helpers that participants reported being attracted to when seeking help. Generally speaking, at UNE, a student does not have to know a Counsellor to seek counselling. In fact, it is against the counselling Code of Ethics to seek counselling from someone you know very well or is a friend. It is preferable to get counselling from someone who has the independence of a complete stranger.

The participants were asked to consider people they feel comfortable talking to about their problems, either at UNE, at work in PNG, or in the village situation. They were to think of the qualities in a person that attracts them to seek assistance.

The participants were asked to rank each helper quality (*a* through to *q*) for each context (village, at work, and UNE) from 1 (most important) to 6 (least important) in the column spaces provided in the questionnaire (See Appendix 1).

The responses from participants are analysed below with brief comments on each quality. In all but three qualities, the UNE context tends to be rated as more important than the contexts of work in PNG and in the village. The exceptions are the qualities of *being understanding and knowledgeable regarding traditions*; *being sympathetic and supportive*, and *being genuine and empathic to others' needs*. These three qualities would appear to be more affective than the other 14 qualities. The one context where the trend of the responses across all respondents is markedly different for the village situation as opposed to the UNE or work in PNG contexts is the helper quality of *being understanding and knowledgeable regarding traditions*. This is discussed in greater detail below.

Beginning overleaf is a presentation of results and a discussion of important features of each helper quality. Material is explained with a discussion of each helper quality followed by a graphical presentation of importance ratings of 17 helper qualities by all participants across the three contexts of helping—at UNE, in the village, and at work in PNG. Results for each context across all helper qualities are presented in tabular form (mean, standard deviation and mode) and on a continuum of relative importance to show spatial clustering.

QUESTION 9: Qualities of helpers

9 (a)   Listens attentively and understands.

It is clear that the trend for this helper quality is similar for the three contexts, at UNE, at work in PNG, and in the village. Respondents overwhelmingly rated the quality of *listening attentively and understanding* as most important for all contexts—60% at UNE, and 49% at work in PNG and in the village. It is clear that both listening attentively and understanding what is said are qualities of particular importance for all the respondents in the study when they seek help, regardless of the context they are in.

An interesting result is that 49% of participants rated *listening attentively and understanding* as the most important helper quality in the village situation. The researcher is prompted to ask why this quality is rated so highly in the village compared to the context at UNE. Most decisions in many PNG cultures are enforced by one person— for example, the father of the family—who may not seek the consent of others in the family. Therefore, responses might reflect wishful thinking for some of the participants if the qualities of listening and understanding is missing in their helpers in the village.

The graph (overleaf) for the helper quality of *listening attentively and understanding* displays a particularly consistent trend. It is possible that the trend which is evident in the graphs that follow may have been influenced by the ordinal position—that is, this questionnaire item appeared first. The way individuals have responded to this first item may have had at least some influence on the way individuals responded to the other items. The trend is best seen by looking at the graph immediately overleaf, and then looking at the graphs which follow in order.

The quality of *listening attentively and understanding* had the lowest mean response across all participants in the context of helping in the workplace in PNG (Mean = 2.23, SD = 1.61). However, in the UNE context, the Mean for this helper quality is 2.17 meaning the relative quality of *listening attentively and understanding* is even more important at UNE than at the workplace in PNG though, at UNE, other qualities are more important still as indicated by lower means for those qualities.
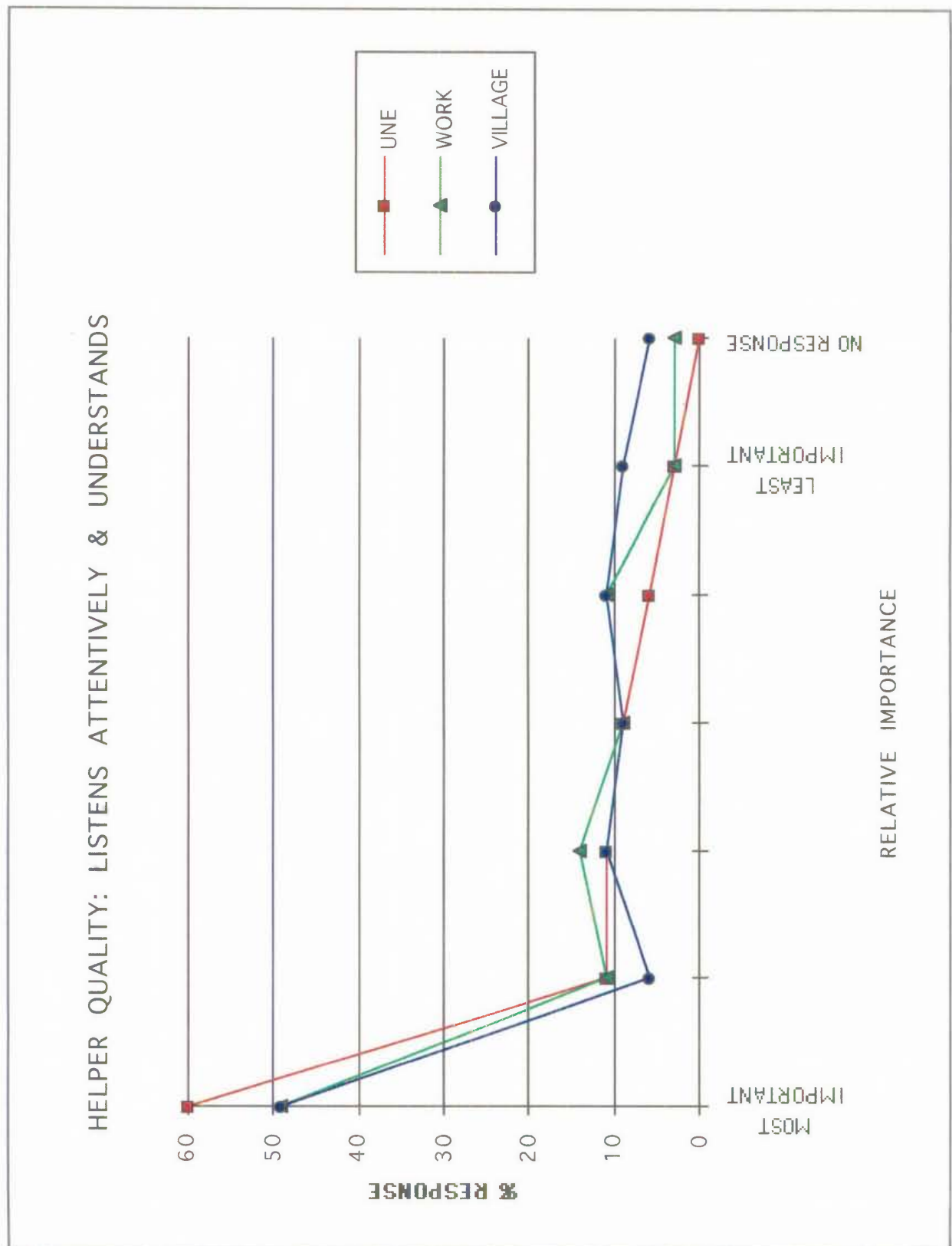
Figure 5.22 shows the helper quality of Listening Attentively and Understanding

9 (b)   Accepts others as they are (is non-judgmental).

The trend for this helper quality follows the same pattern as for *listening attentively and understanding* except that there is more variability across the three contexts at UNE, at work and in the village. Once again 49% of respondents rated this quality as most important in the UNE context. The quality of *accepting others as they are* also had a modal rating of 1 (indicating most important) n the contexts of work in PNG and in the village. The percentage of participants rating this quality as most important were lower—29% (at work), and 34% (in the v llage) than for listening attentively and understanding.

With reference to the work place in PNG, the quality of *accepting others as they are and being non-judgmental* was rated as the second most important personal quality of helpers (Mean = 2.37, SD = 1.59).

An interesting spread of results occurred in the context of helping in the village. While 34% rated the quality of being *non-judgemental* as the most important helper quality in the village, the vast number of participants took a middle stand which indicated some uncertainty in their response. It is also interesting to note that being non-judgmental in the village context had the largest standard deviation of any personal quality in the context of helping in the village (SD = 2.04). This is a clear indication of the wide degree of variability among participants concerning this helper quality in the village context. Five participants (14%) indicated this quality as least important which probably says something about how decisions are made in participants' cultures and how their societies are organised where differer t people in the family assume different responsibilities in the community. There is a strong emphasis on socialisation in the village and members of the younger generation are shown how to live in their village community. Often knowledge imparted by elders may be taken for granted and may not be questioned. During the socialisation process, the elder is very judgmental and may not accept another point of view. In this sense people are not accepted as they are. The concept may be opposite to what Western helpers would term as 'accepting others as they are', where judgmental comments are not encouraged at all. In the Western context, depending on the philosophy of counselling one is following, the counsellor may be inclined not to tell clients what to do but only help them to make better decisions for themselves.

HELPER QUALITY: ACCEPTS OTHERS AS THEY ARE — IS NON-JUDGEMENTAL
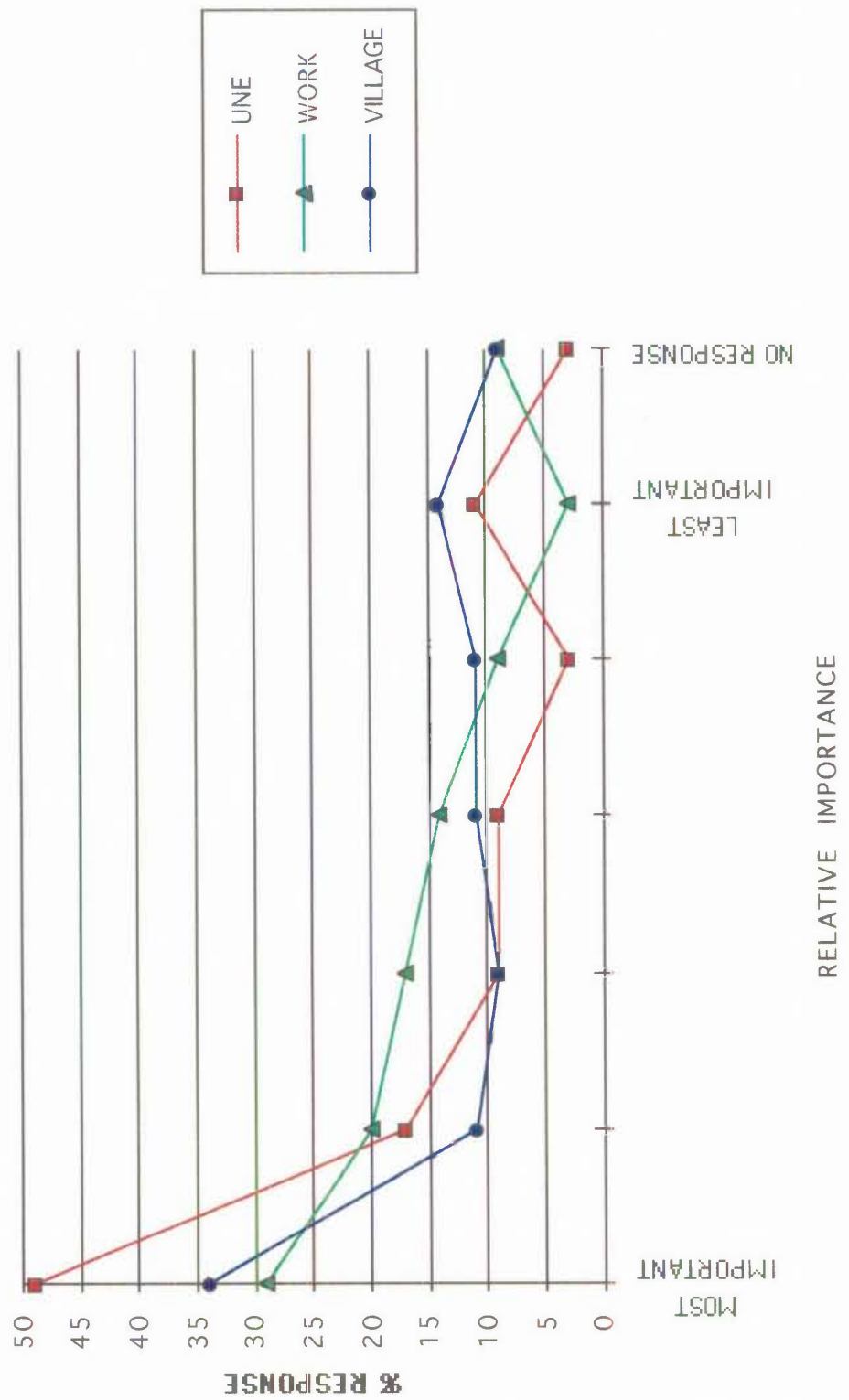
Figure 5.23 shows the helper quality of accepting others as they are and being non-judgemental

(c)   Genuine and empathetic to others' needs and their well-being.

While the same general trend for the two previous helper qualities continues, it is obvious from the graph overleaf that the degree of variability for this quality has increased. Again the point is made of the potential importance of serial order relating to placement of questions in the research questionnaire. In other words, as participants answered each question in the section, it appears that there may have been a factor of increasing variability because of the serial order in which the items were placed. It is possible, though highly unlikely, that the items fell into this apparent order of ascending variability by chance alone.

Once again the modal response indicated that the quality of being *genuine and empathic to others' needs* was rated 1 (most important) compared with other rating categories. However, a smaller percentage rated this quality as most important than in the previous two helper qualities. Effectively, what responcents to this helper quality were doing was spreading the relative importance of their responses more evenly across all response levels (from most to least important).

Interestingly, it is the quality of being *genuine and empathic to others needs* which is rated as most important in the village situation with 40% of respondents indicating this response. The quality of being *genuine and empathic to the needs of others* was rated as most important by 31% of participants concerning helpers at UNE, while the same quality was rated as most important by 26% of participants in the context of their work situations in PNG. Being *genuine and empathic to others needs* was rated as the fourth most important helper quality concerning the work context (Mean = 2.46, SD 1.62).

With reference to being *genuine and empathic to the needs of others* in the village context, the Papua New Guineans in the study come from cultures where group interest comes before one's personal interest when making a critical decision or deciding on important collective issues. The result here is interesting and also surprising in that more than half of the participants' responses tended to cluster in the middle of the graph indicating indecisiveness or potential vagueness about the rating of this helper quality.
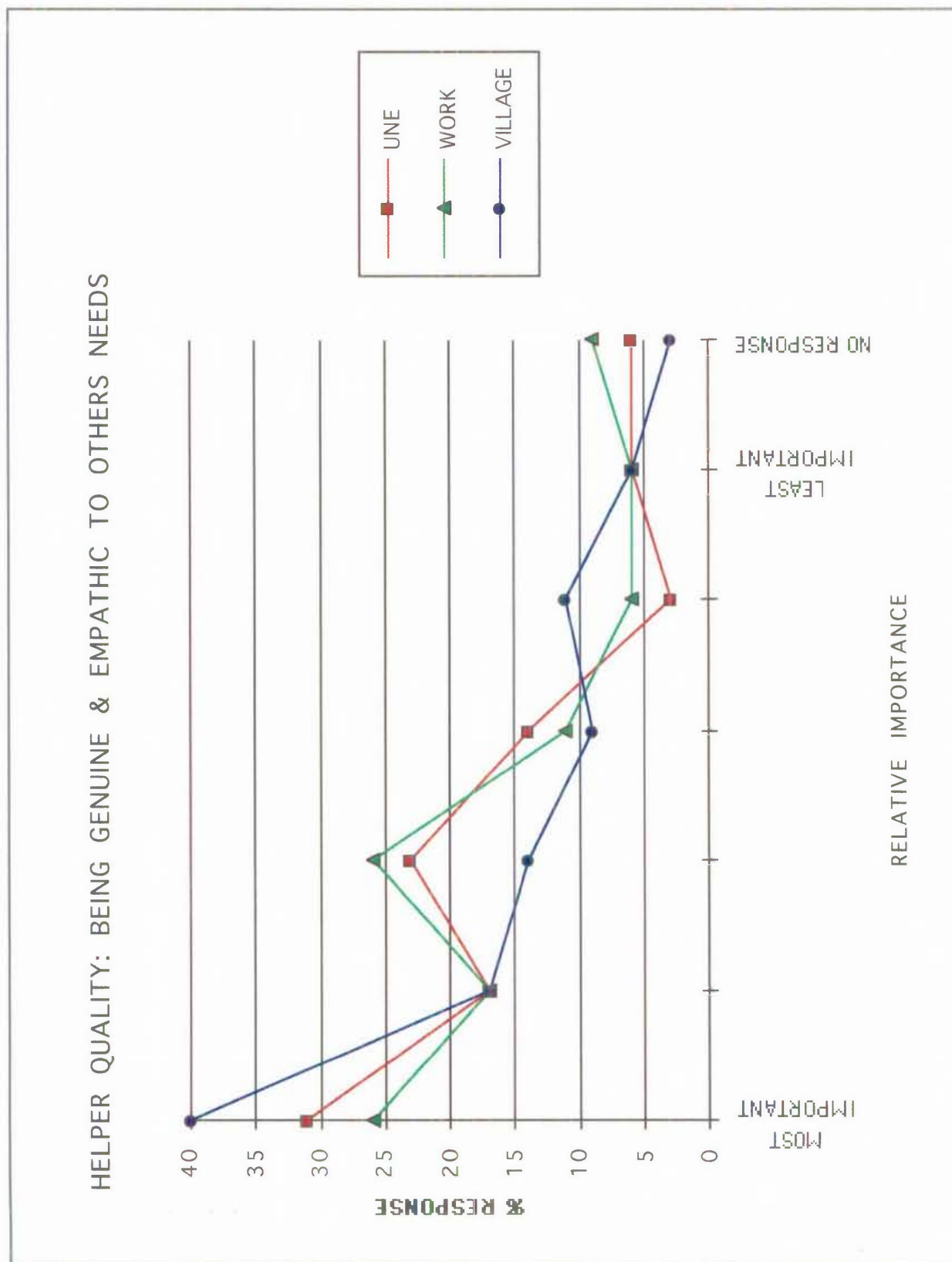
Figure 5.24 shows the helper quality of genuineness and empathy with others' needs

9 (d) Trustworthy, capable, dependable and friendly.

With this helper quality, while the modal response of the participants indicated a most important rating, this item fell toward the end of the continuum labelled least important when considering the grouped responses of all participants. The helper quality of being *trustworthy, capable, dependable and friendly*, is best illustrated by looking at the diagrams illustrating the continuum of responses for each of the three helping contexts (see Figures 5.39, 5.40, 5.41 on pages 139, 142, and 145 respectively).

The majority of participants seemed unsure of their answers to this statement.

To sum up, the finding relating to this helper quality has a similar trend as in helper qualities **(a)** and **(b)** in that the majority saw the qualities of being *trustworthy, capable, dependable and friendly* as most important to them in the three helping contexts (at UNE, at work in PNG, and in the village).

HELPER QUALITY: BEING TRUSTWORTHY, CAPABLE, DEPENDABLE & FRIENDLY

Legend:
- UNE
- WORK
- VILLAGE

Axes:
- % RESPONSE (0, 5, 10, 15, 20, 25, 30, 35)
- RELATIVE IMPORTANCE (MOST IMPORTANT, LEAST IMPORTANT, NO RESPONSE)
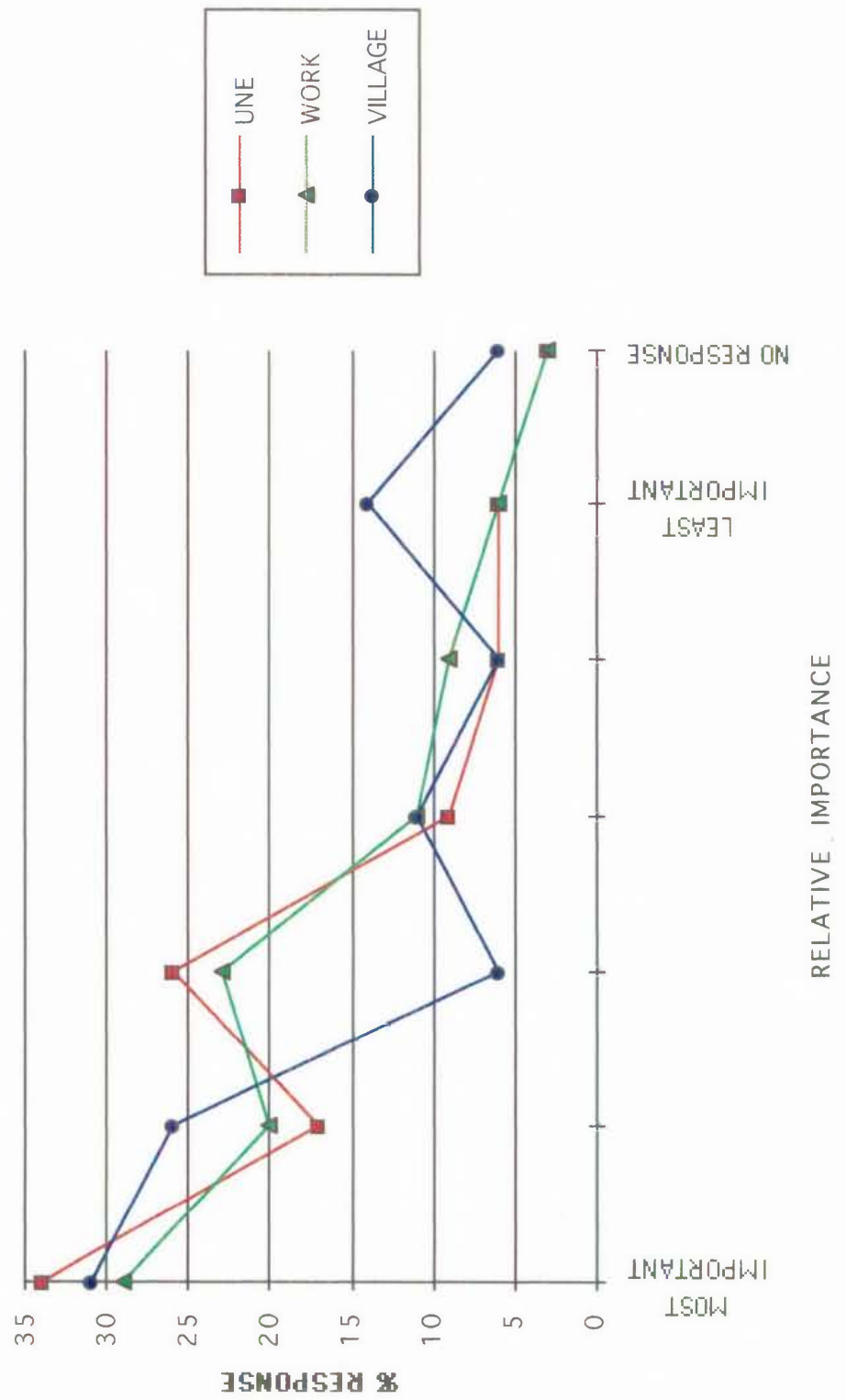
Figure 5.25 shows the helper quality of being trustworthy, capable, dependable and friendly

110

9 (e)   Has leadership experience and qualities.

For this helper quality, the trend shown in the graph overleaf has clearly changed when compared with the preceding graphs. The graph indicates that the modal response concerning *leadership experience and qualities* has shifted to almost the mid-way mark between most important and least important. This trend is similar for all helping contexts and is most pronounced in the context relating to UNE and at work in PNG.

It is clear that not all helpers are expected to have *leadership experience and qualities.* Maybe, in some instances where, for example there must be mediation to solve conflicts between two parties in a village, there is a need to have leaders with experience in leading a group in conflict resolution. However, it is obvious from the results relating to this helper quality at village level, that the quality is seen as relatively unimportant by participants. The vast majority of the participants' responses tended to be clustered in the middle of the continuum on the graph overleaf. It also depends on the type of conflict or problem taken to someone in the village. For instance a land dispute or marriage separation case would be referred to a leader who has these qualities and experience in dealing with similar issues ir the past. However, in dealing with a problem concerning an inter-family dispute, *leadership experience and qualities* are not necessarily important.

With reference to the work situation in PNG, one can conclude that the majority of participants did not consider the helper quality of having *leadership experience and qualities* as important in their helpers, which means this helper quality is not essential to have in most instances.
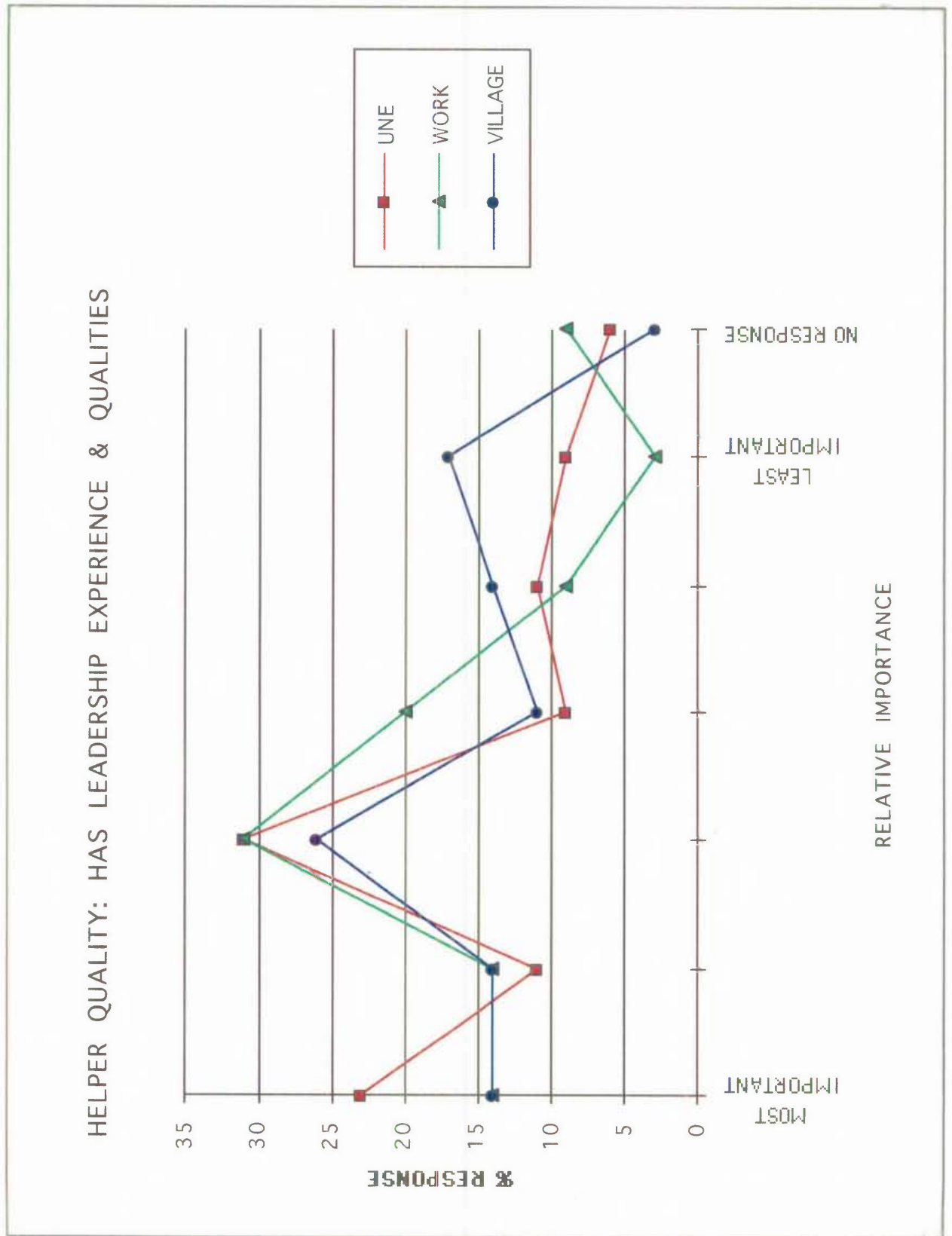
Figure 5.26 shows the helper quality of having leadership experience and qualities.

112

9 (f)   Possesses a positive view of themselves and confidence in their abilities.

The quality of helpers having a positive self-evaluation and confidence in their abilities is seen as most important in the UNE context and in the village though relatively less important in the work situation in PNG. This item had a relatively uniformally high No response rate (approximately 10% for each of the three categories of helper contexts). Perhaps a 'no response' came about due to some participants failing to understand the question. Alternatively, some participants may have another frame of reference by which to judge qualities of people they seek help from when faced with difficulties.

In the village, the helper quality of *positive view of oneself and confidence in one's abilities* may not be as important as with a professional helper in modern society. Sometimes, in some societies in PNG, this quality may work against persons if and when they show too much confidence in themselves and their abilities. The amount of emphasis put on the good personal qualities of someone may not really matter when he/she is obligated to help whenever the situation arises. The individual's commitment and the contributions one can make in terms of material wealth towards different village functions and rituals would seem to count more than putting emphasis on the personal qualities of individuals.

Given the results as they are, it is possible to conclude that the majority of the participants did not think the helper quality *possessing a positive view of oneself & confidence in one's abilities* as very important in the helper.

A majority of the participants considered this helper quality to be most important at UNE and in the village context while only 20% of the participants rated the quality most important at work context .

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HELPER QUALITY: POSSESSES POSITIVE VIEW OF THEMSELVES & CONFIDENCE IN THEIR ABILITIES
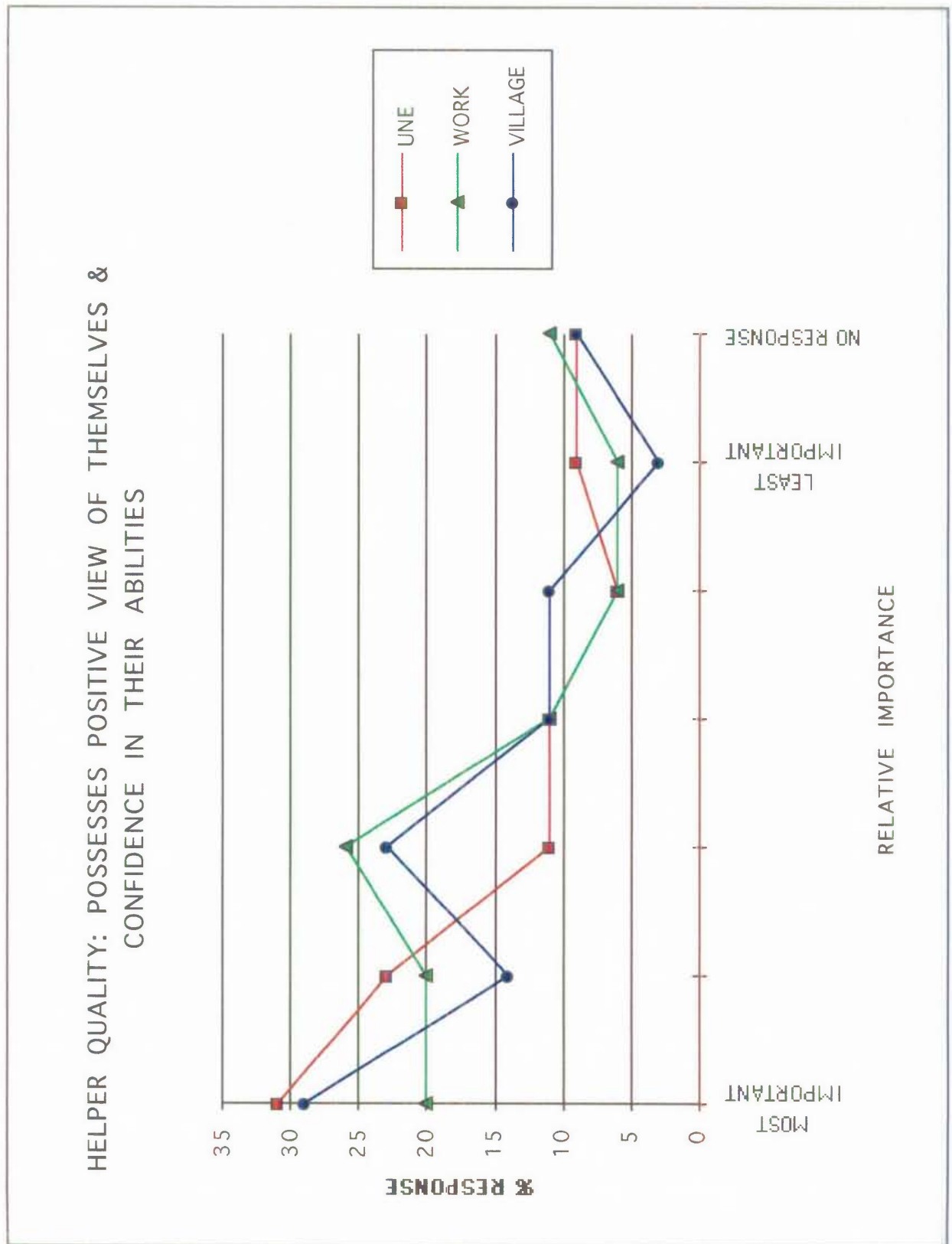
Figure 5.27 shows the helper quality of possesses positive view of themselves and confidence in their abilities

9 (g)   Have their own identity.

There is considerable variability in the helper quality of having a *sense of one's own identity*. Reference to the graph overleaf illustrates both this variability and a difference in trend for the context of a helper at UNE when compared with the context of a helper in the village.

At UNE the most common response of the participants (34%) was to rate the helper quality *having their own identity* as most important. There was a steady and regular decline in the importance of this quality at UNE as shown in the graph.

However, an interesting spread of results or this helper quality was found relating to helping at village level. In this context, the helper quality of *having one's own identity* is least important for 17% of participants. At the same time, a significant number (11%) did not give an answer to the statement. The central tendency of responses indicated a Mean of 2.83. However, the quality of *having one's own identity* was rated as the third least important helper quality in the village context as indicated in Table 5.23, and Figure 5.40 on pages 140 and 142.

Overall, the helper quality *having one's own identity* is seen as more important in the helper at UNE and least important at village level. It seems that many participants have held varying views about their responses to this helper quality, which probably suggests that it is not as important as some other helper qualities to many of the participants as indicated in the line graph overleaf.
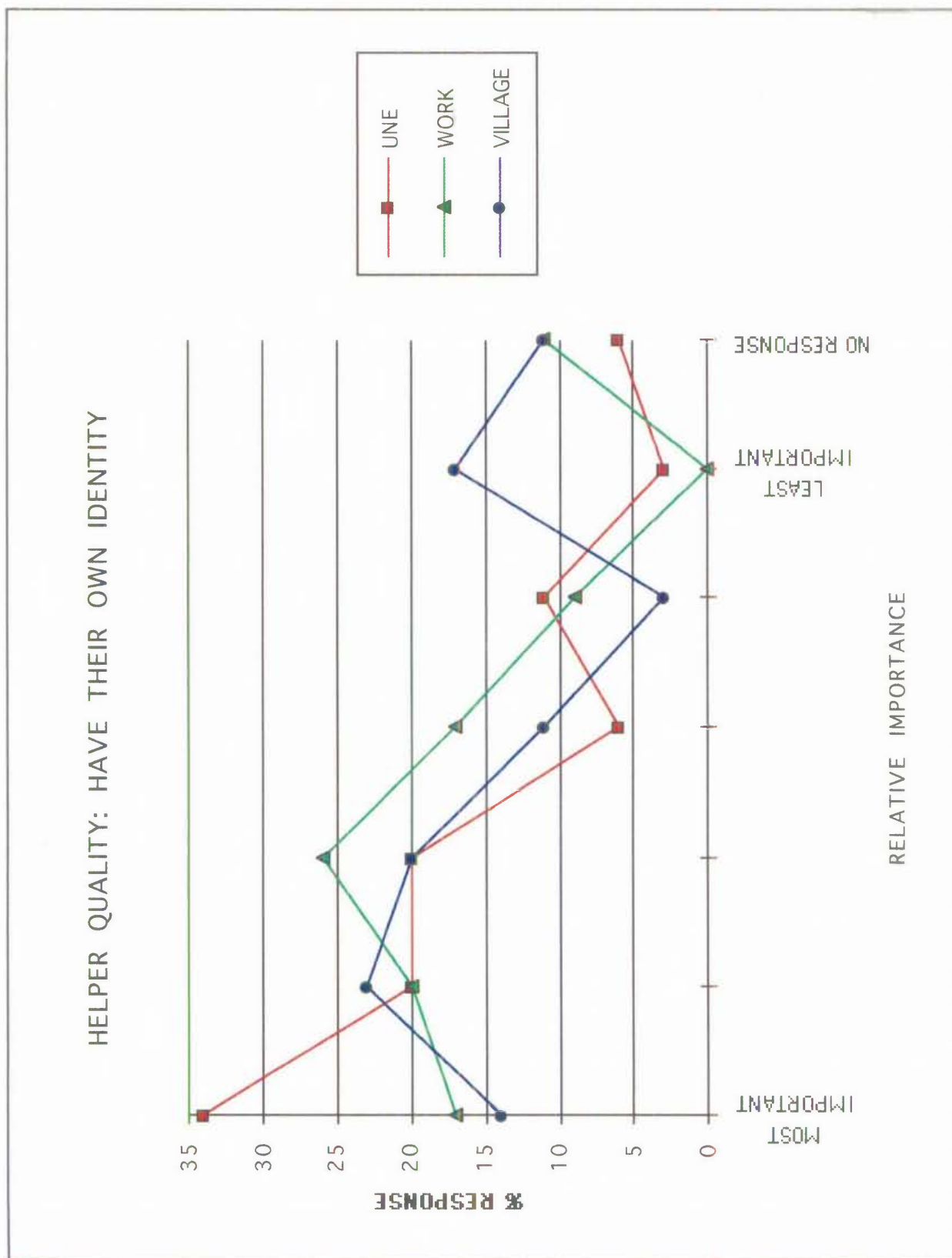
Figure 5.28 shows the helper quality of having their own identity

9 (h)   Open-minded and open to change.

This is an interesting result when the graph overleaf is viewed and the relative importance of being *open-minded and open to change* is considered across the three helper contexts.

This particular helper quality is obviously most important in the context of helping at UNE where 34% of respondents indicated this quality as most important. Further, the quality of being *open-minded and open to change* was rated as the third most important helper quality in the context of helping at UNE.

By contrast, however, the situation of helping at village level shows a modal response of 2 on the 1-6 scale of importance. Additionally, this quality was given a Mean rating of 2.8. This helper quality was rated as the fourth least important personal quality of helpers at village level.

It is possible to argue that most cultures in PNG may not welcome changes in their cultural laws and traditions although changes are inevitable through education and other contemporary avenues which lead to a gradual evolution of changes to culture.

The helper quality of being *open-minded and open to change* seems an important quality at UNE and this importance is indicated by 34% of the participants rating it as the most important while the percentage indicating relative importance is lower in the context of the village and for work in PNG.
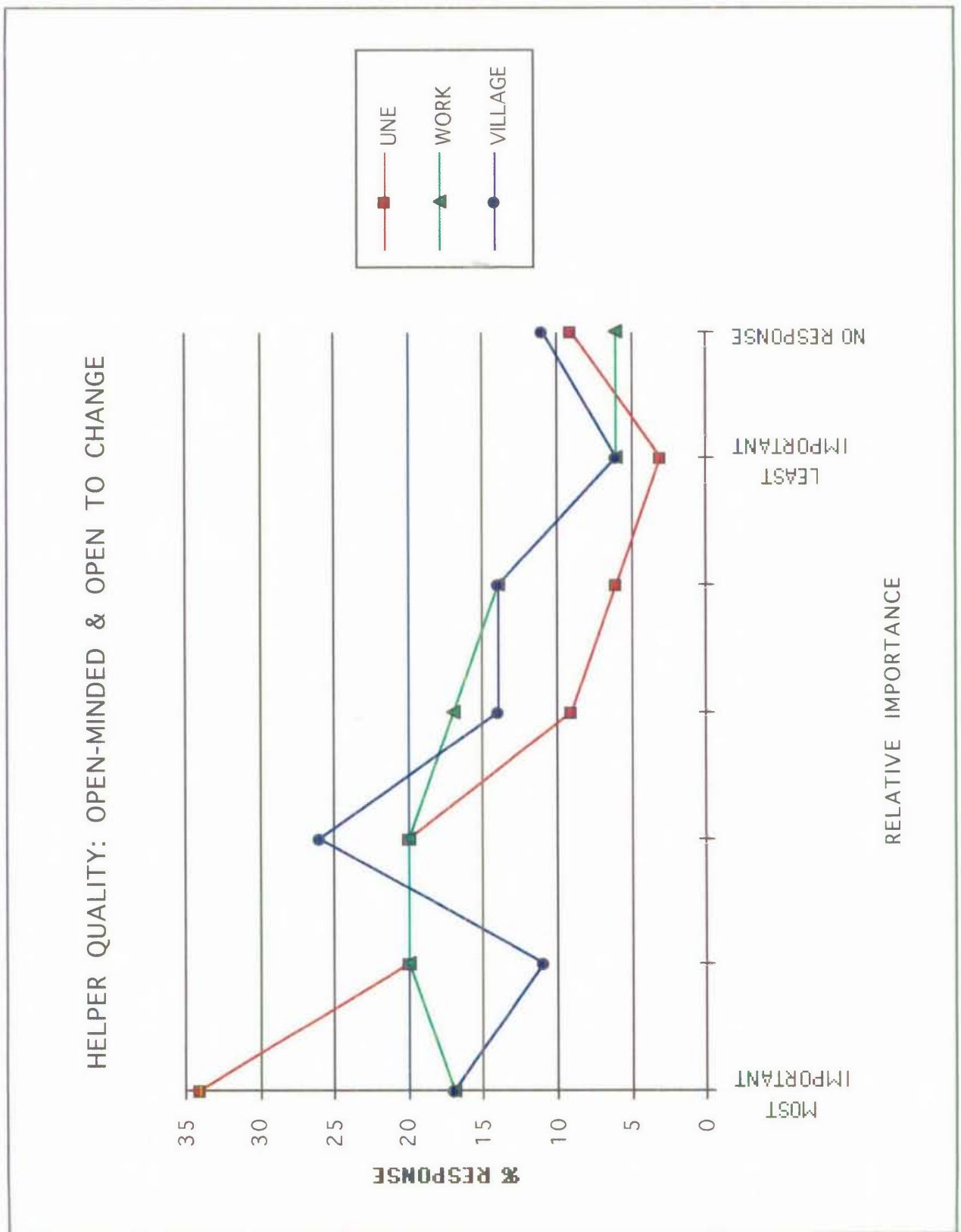
Figure 5.29 shows the helper quality of being open-minded and open to change

118

9 (i)   Willingness to help and able to tolerate others.

The quality of *willingness to help and being able to tolerate others* shows generally similar trends for all three contexts investigated in this study. The Mean responses for level of importance are at UNE 2.51, in the village 2.71, and at work in PNG 2.69.

Willingness to help and being able to tolerate others is considered least important, relative to all other qualities, for helpers in the village. This quality was rated as the fifth least important quality for a helper to possess (see the continuum of helper responses in Figure 5.40 on page 142).

In general, the trend of the findings on the helper quality *willingness to help and able to tolerate others* is similar to the first three helper qualities *listens attentively and understands, accepts others as they are (is non-judgmental)*, and *genuine and empathetic to other's needs and their well-being* in that *willingness to help and able to tolerate others* is most important to a large majority of the participants in the three different contexts (at UNE, at work and in the village). While this trend is indicated quite clearly in the line graph overleaf, the trend displays far more variability, in that it is nowhere near as pronounced nor is it nearly as uniform across the three helper contexts as in the first three helper qualities that were dealt with in this section. This variability is emphasised in the relatively large standard deviation measures for each context (UNE, SD = 1.71; Village, SD = 1.73; and Work in PNG = 1.62).

HELPER QUALITY: WILLINGNESS TO HELP & ABLE TO TOLERATE OTHERS
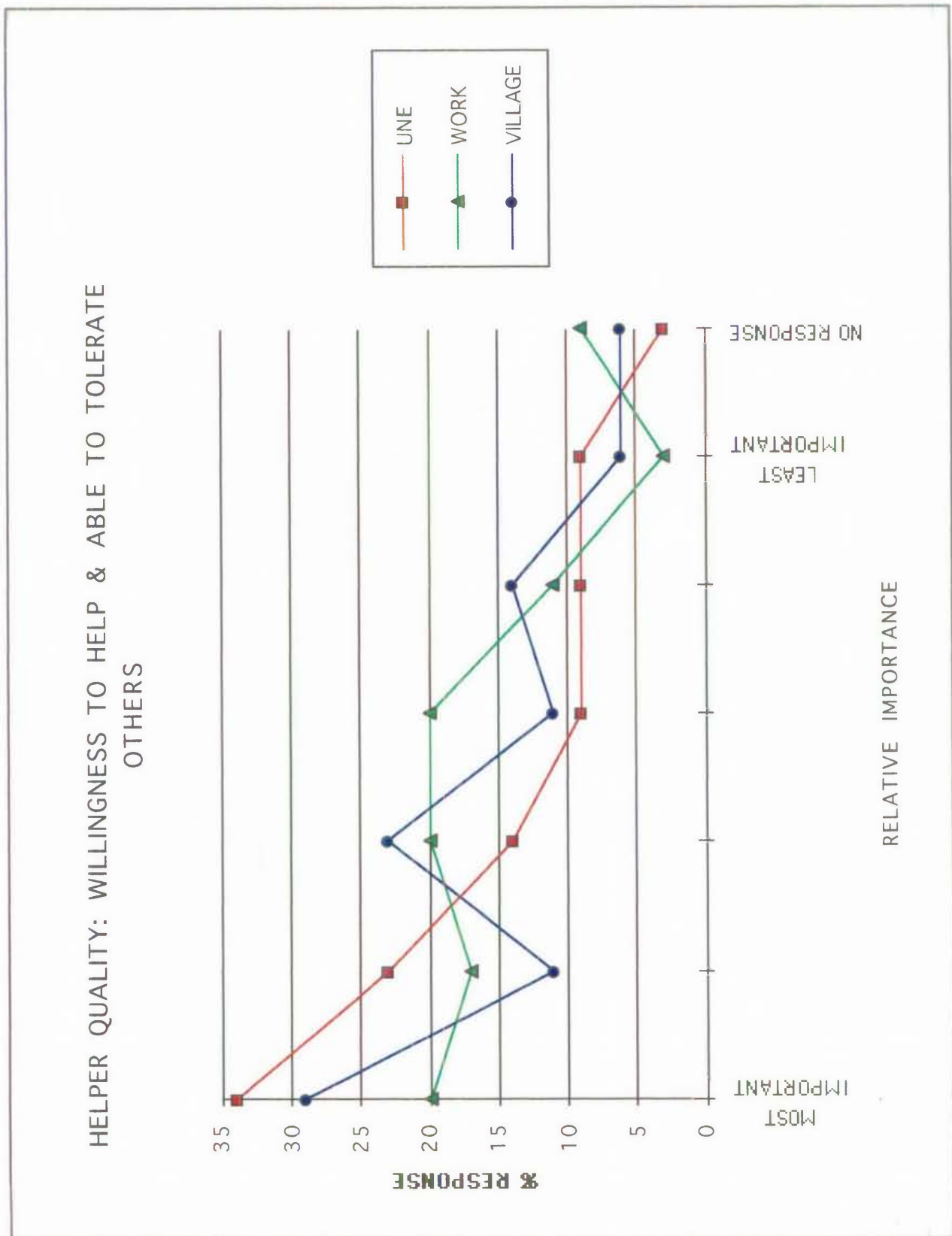
Figure 5.30 shows the helper quality of willingness to help and able to tolerate others

9 (j) Sincere, authentic and honest in dealing with people.

This quality is regarded as being quite important across all three contexts (Mode = 1). The trend is most clearly pronounced in the context of helping at UNE where it is rated as the fifth most important helper quality. In addition, this quality had relatively small variability in the UNE context (SD = 1.69).

By contrast, in the village context, the quality of *sincerity, authenticity and honesty in dealing with people* had a mean response of 2.63. This response falls in the middle of the cluster of helper qualities for both in the village and at work in PNG contexts (see Figures 5.40 and 5.41 pp. 142, 145).

In the village, a person may be corrupt when helping another or see his/her corrupt dealings as benefiting the rest of the group members. In this context, it may be an accepted behaviour and nobody complains because of the benefits that can be derived. This mentality seems most evident in the Highlands of Papua New Guinea. Perhaps the quality of being *sincere, authentic and honest in dealing with people* may be looked at differently depending on the cultural context and location in PNG.

The general opinion of all participants is that the helper quality of being *sincere, authentic and honest in dealing with people* is quite important to most of the participants although some participants were uncertain about their stand on this helper quality as indicated in the line graph overleaf.
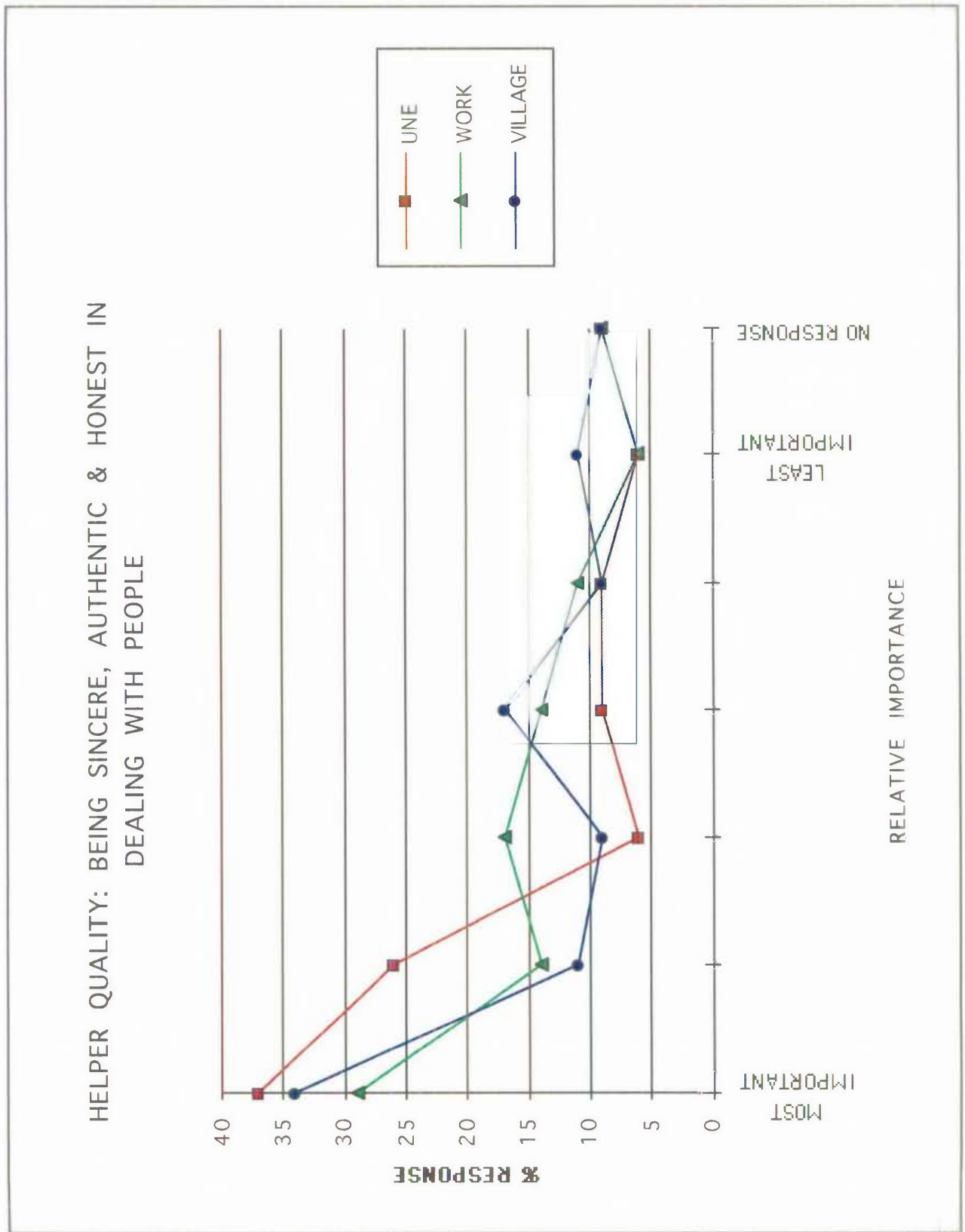
Figure 5.31 shows the helper quality of being sincere, authentic and honest in dealing with people

9 (k)   Fair and not take sides.

This helper quality has an obvious potential clash with the predominant culture in PNG. Loyalty to *wantoks* is such a strong expectation that one would expect this quality to be particularly important at village level. Indeed, the quality of *fairness and not taking sides* is rated as the third most important quality of helpers in the village context after the qualities of *understanding and being knowledgeable regarding traditions* and *maintaining good social relations with everyone*. At village level the quality of being *fair and not taking sides* has a mean of 2.26.

It would seem that this result is contradictory to what one would expect where *wantokism* is the epitome of taking sides. Papua New Guineans come from cultures where they are expected to be loyal to family, clansmen, and *wantoks*. Whenever *wantoks* are facing difficulties, an individual takes side with them and faces whatever consequences there may be. In many cases one is pressured to take sides even if it is not fair or just.

The graph overleaf would appear to indicate that there is a quite strong trend toward the quality of being *fair and not taking sides* being seen as important in the UNE context. However, this quality seems to be of highest relative importance in the contexts of the village and work in PNG where it is rated as the third most important helper quality in both contexts (Village Mean = 2.257; Work Mean = 2.379).

Given this result, it is difficult to explain the apparent contradiction of the importance of fairness and impartiality in the village context.

HELPER QUALITY: BEING FAIR & NOT TAKE SIDES
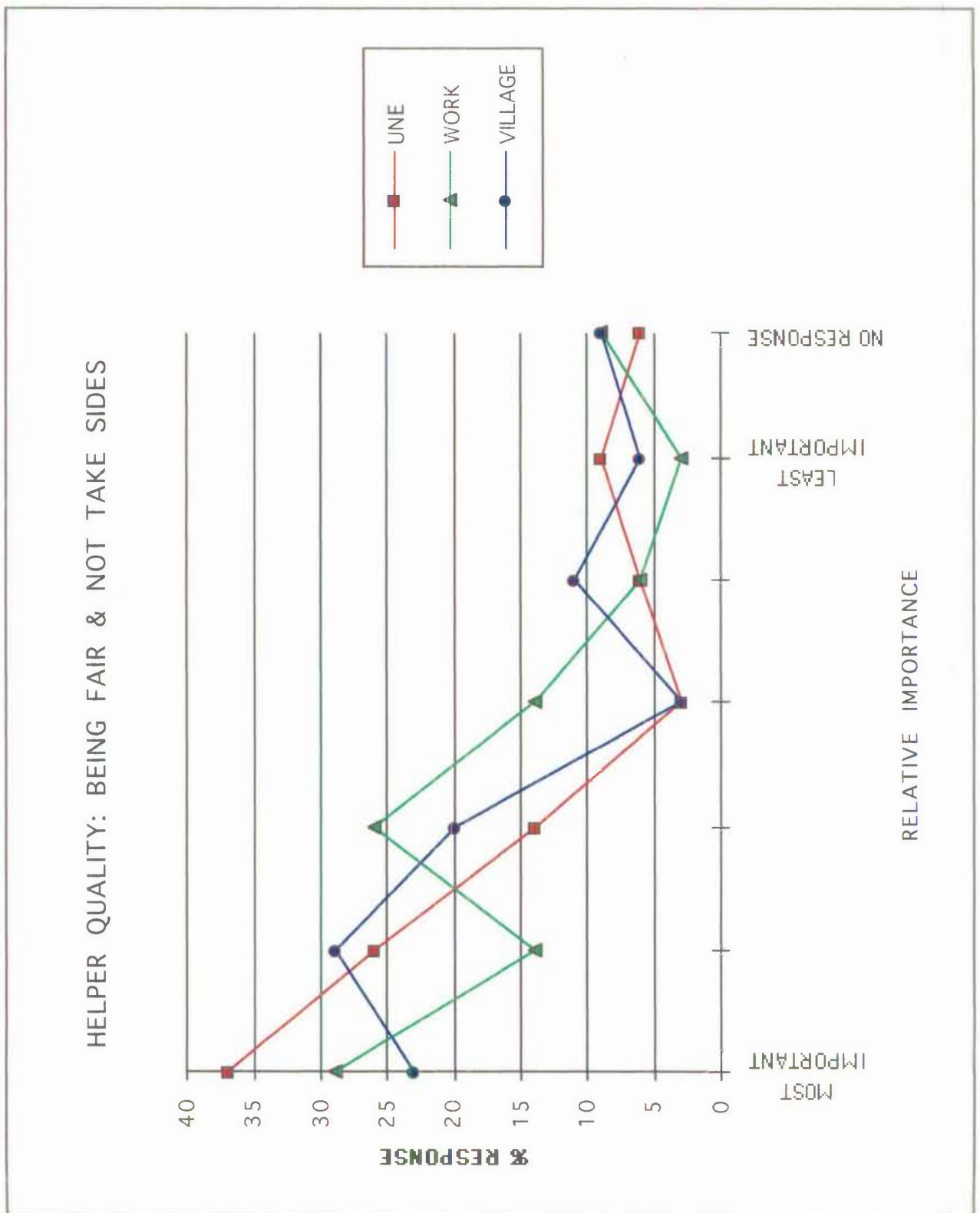
Figure 5.32 shows the helper quality of being fair and not taking sides

124

9 (I) Knowledgeable, wise and patient.

The helper quality of *knowledge, wisdom and patience* is, not surprisingly, regarded as being the most important helper quality in the UNE context (see Table 5.22, p. 137 and Figure 5.39, p. 139). Given that all of the participants are undertaking academic study at UNE, *knowledge and wisdom* would seem to go hand in hand with helping in this context. It might be expected that a postgraduate overseas student would hope that *patience* would be a quality reflected in a helper especially if that helper were one's supervisor. Reference to the graph overleaf clearly indicates that this quality is seen as important in the UNE context.

In the village context, it is possible that *wisdom* may be an important quality as is *knowledge* of the traditions and customary laws, etc. An elder in the village is supposed to be *knowledgeable, wise and patient*. In viewing the graph overleaf, there is a definite trend toward these qualities being seen as more rather than less important. However, *knowledge, wisdom and patience* falls in the middle of the continuum of helper qualities at village level as indicated in Figure 5.40 , p. 142.

With reference to work in PNG, the helper quality of *knowledge, wisdom and patience* falls in the middle of the cluster of helper qualities.

125
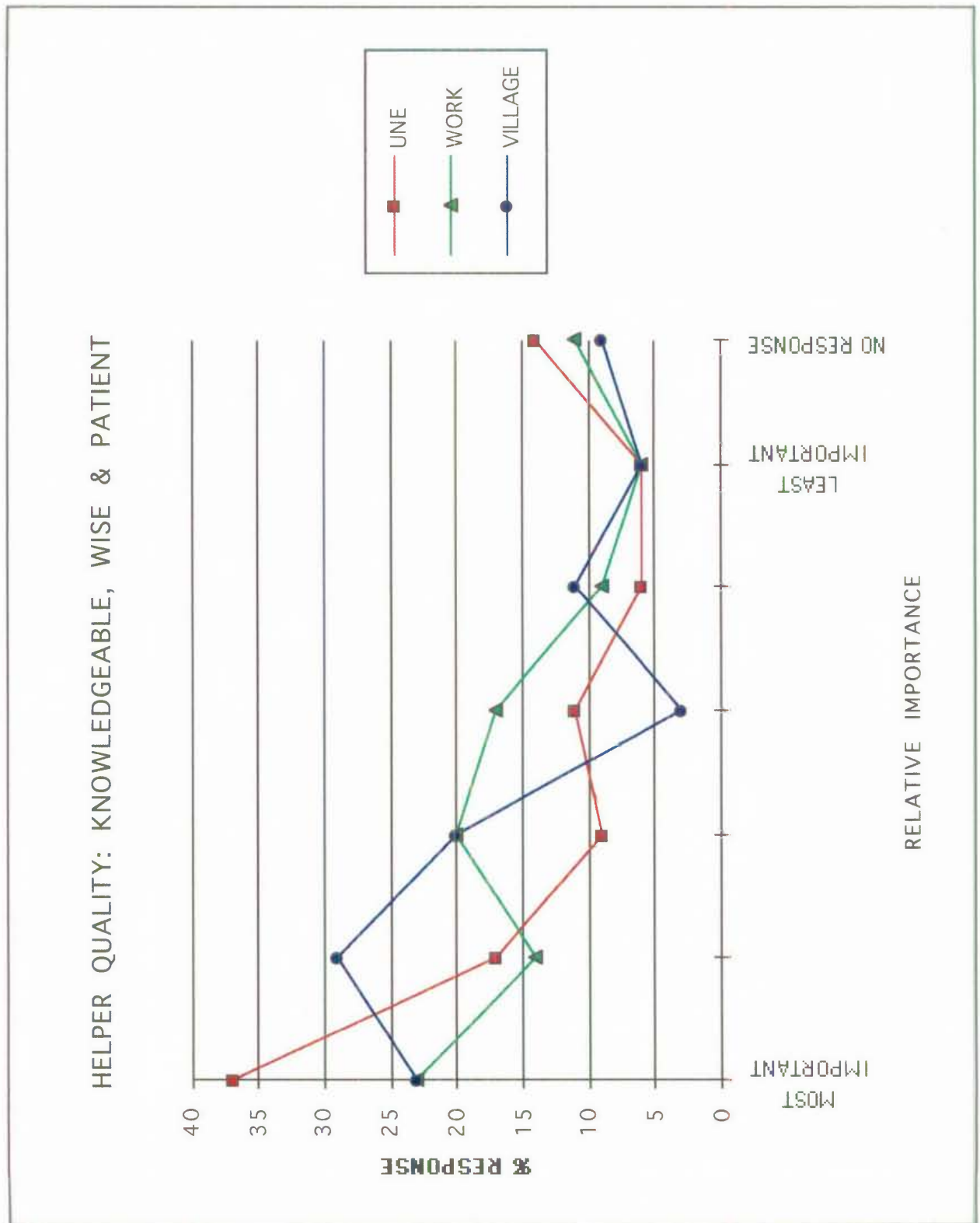
Figure 5.33 shows the helper quality of being knowledgable, wise and patient

9 (m)   Someone who is sympathetic and supportive.

When viewing the graph overleaf, it would appear that the quality of *sympathy and support* seems to be most important in the work context. Indeed, it is in the context of work in PNG, that this response has the highest modal score. Despite this, it is in the context of helping at UNE that the personal qualities of *sympathy and support* is rated most highly. This quality is the second most important quality associated with helpers at UNE. It is possible to read into this that participants would welcome a display of *sympathy and support* from a helper, especially if the helper were their academic supervisor. However, if the helper comes from a non-supervisory sphere, an individual may still want to go to seek help from someone who is *sympathetic and supportive* .

In the village, a helper who is *sympathetic and supportive* is considered to be a good helper, a true friend and supporter of an individual and vice-versa. The culture encourages sympathetic friends and loyal supporters. When an individual is faced with problems, family members and other clansmen are with him/her all the way. Others are affected just as much as the owner of the problem or situation. Having said this, the findings of this research show that the quality of *sympathy and support* falls in the middle of the continuum of importance of helper qualities in the village (see Table 5.23 and Figure 5.40 on pages 140 and 142 respectively).

With reference to the work situation in PNG, the helper quality of *sympathy and support* also falls in the middle of the continuum of helper qualities (see Table 5.24 and Figure 5.41 on pages 143 and 145 respectively).
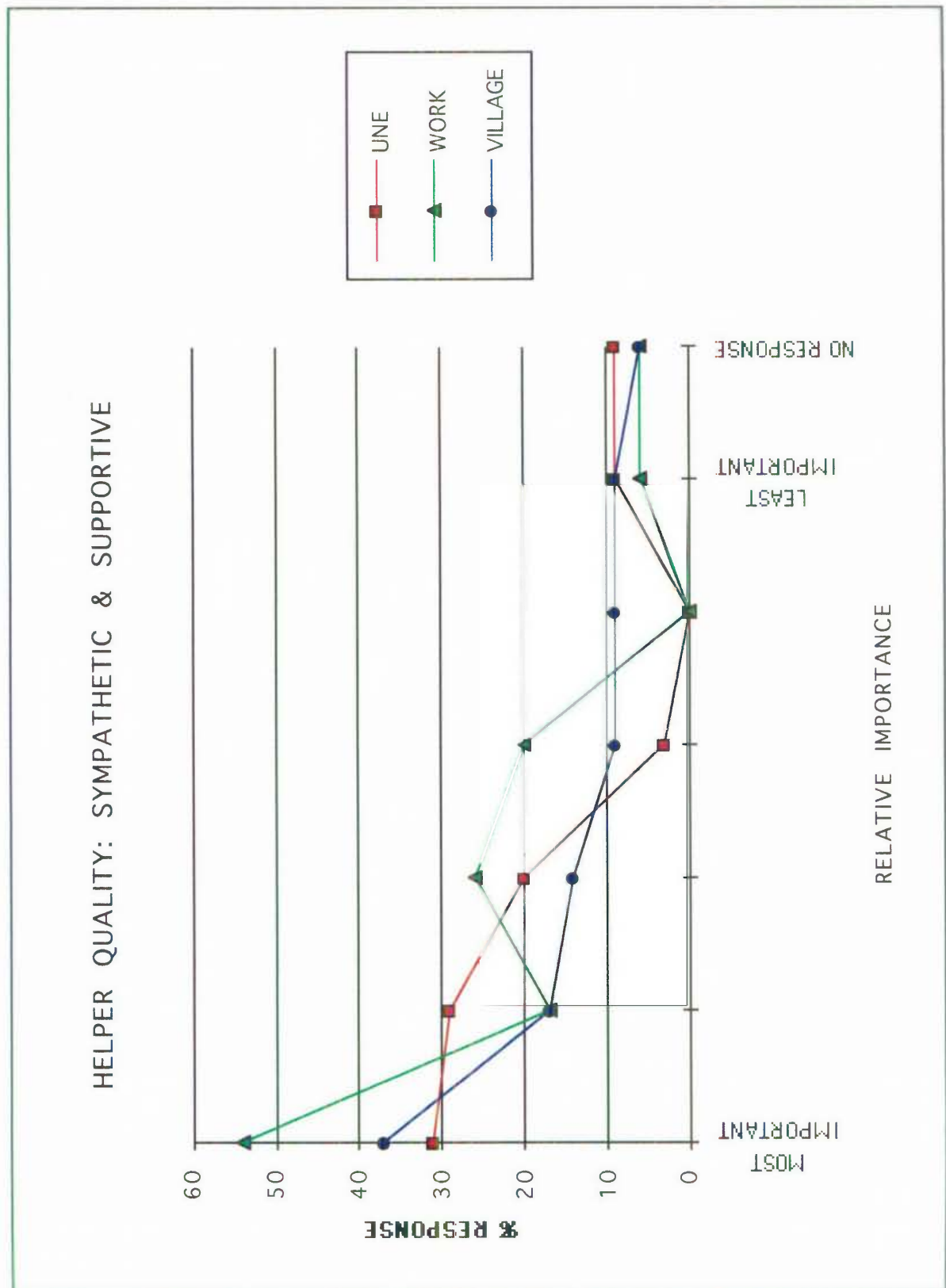
Figure 5.34 shows the helper quality of being sympathetic and supportive

9 (n)   Understanding and knowledgeable regarding traditions and is experienced in the area of problem-solving and mediation in the village.

As one might expect, this particular helper quality is perceived by participants as being far more important in the context of the village than helping at either UNE or in the workplace in PNG. Forty nine percent of the respondents rated being *understanding and knowledgeable regarding traditions* as most important (1 on the scale of 1-6) in the village context (Mean = 1.77). In addition, this quality showed the least amount of variance of all helper qualities (SD = 1.42). This helper quality was also rated as the most important quality of all 17 qualities in the village context. This finding would appear obvious when one considers that helping in a traditional village is most likely to be bound by the culture and steeped in tradition.

By contrast, the quality of being *understanding and knowledgeable regarding traditions* was regarded as least important in the context accessing helpers at UNE (Mean = 3.71). Reference to Figure 5.39 (p. 139) clearly illustrates that this quality is spacially separated from all other qualities on the continuum of importance of helper qualities. This quality also showed the greatest amount of variability amongst participants (SD = 1.95).

In the context of the work place in PNG, the quality of *understanding and knowledge regarding traditions*, was rated as third least important (Mean = 3.14).

It is clear that *understanding and knowledgeable regarding traditions* is seen as relatively unimportant in the context of work in PNG and at UNE. With reference to a Papua New Guinean studying at UNE, this result would seem to indicate that there is virtually no expectation of a helper having any real knowledge or understanding of the context from which the student comes. This has the potential to raise interesting and important questions concerning the cultural appropriateness of helping. Further it may at least partly explain why few Papua New Guineans seek assistance from formal helping agencies at UNE.

Finally, viewing the graph overleaf clearly illustrates three separate modal points for the three different contexts.

HELPER QUALITY: UNDERSTANDING AND KNOWLEDGEABLE REGARDING TRADITIONS
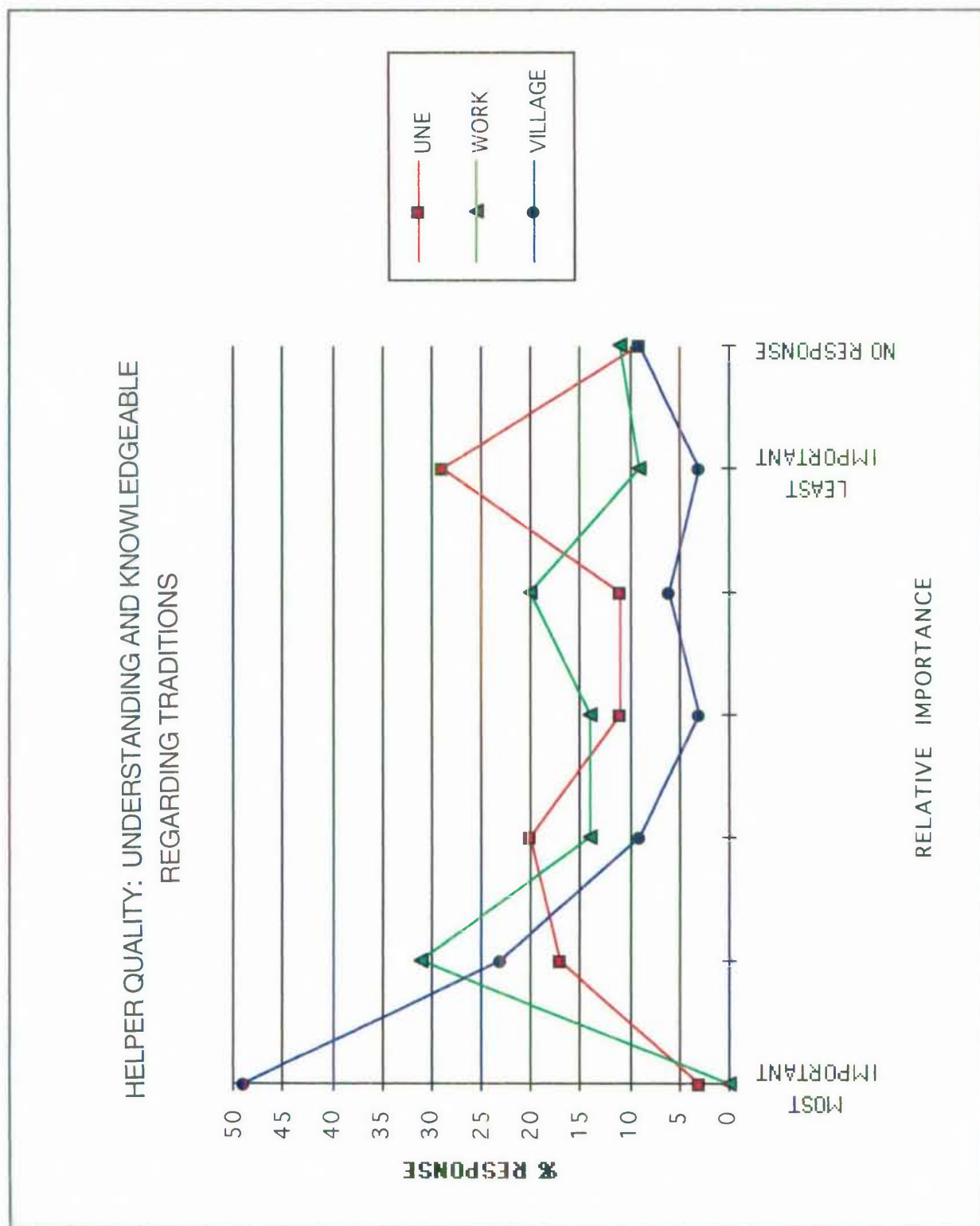
Figure 5.35 shows the helper quality of being understanding and knowledgeable regarding traditions

130

9 (o)   Believes in God and leads a practical Christian life.

Reference to the graph overleaf suggests considerable variability in this helper quality across the three contexts. While there is a tendency for all participants to see this quality in the direction of more important as opposed to less important, the relativity of importance of this quality compared with other helper qualities is reasonably low.

With reference to the context of the work place in PNG, the helper quality of *believing in God and leading a practical Christian life* is rated as second least important (Mean = 3.14). There is considerable variability in this rating among participants (SD = 1.55).

In the context of helping at UNE, this quality is rated as third least important indicating that many other qualities are perceived by participants as being far more fundamental to helping than possessing a *belief in God or leading a practical Christian life*.

By contrast, this helper quality is seen as being far more important in the context of helping in the village. In the village, a *belief in God and leading a practical Christian life* is rated as the fourth most important helper quality.

These findings would seem to indicate that the impact of Christian missionaries on traditional village life in PNG has been very significant especially when considering methods of help to solve problems. However, it appears that the impact of Christianity on seeking and providing help does not translate to the work place in PNG nor to seeking help for problems at UNE.

HELPER QUALITY: BELIEVES IN GOD AND LEADS A PRACTICAL CHRISTIAN LIFE
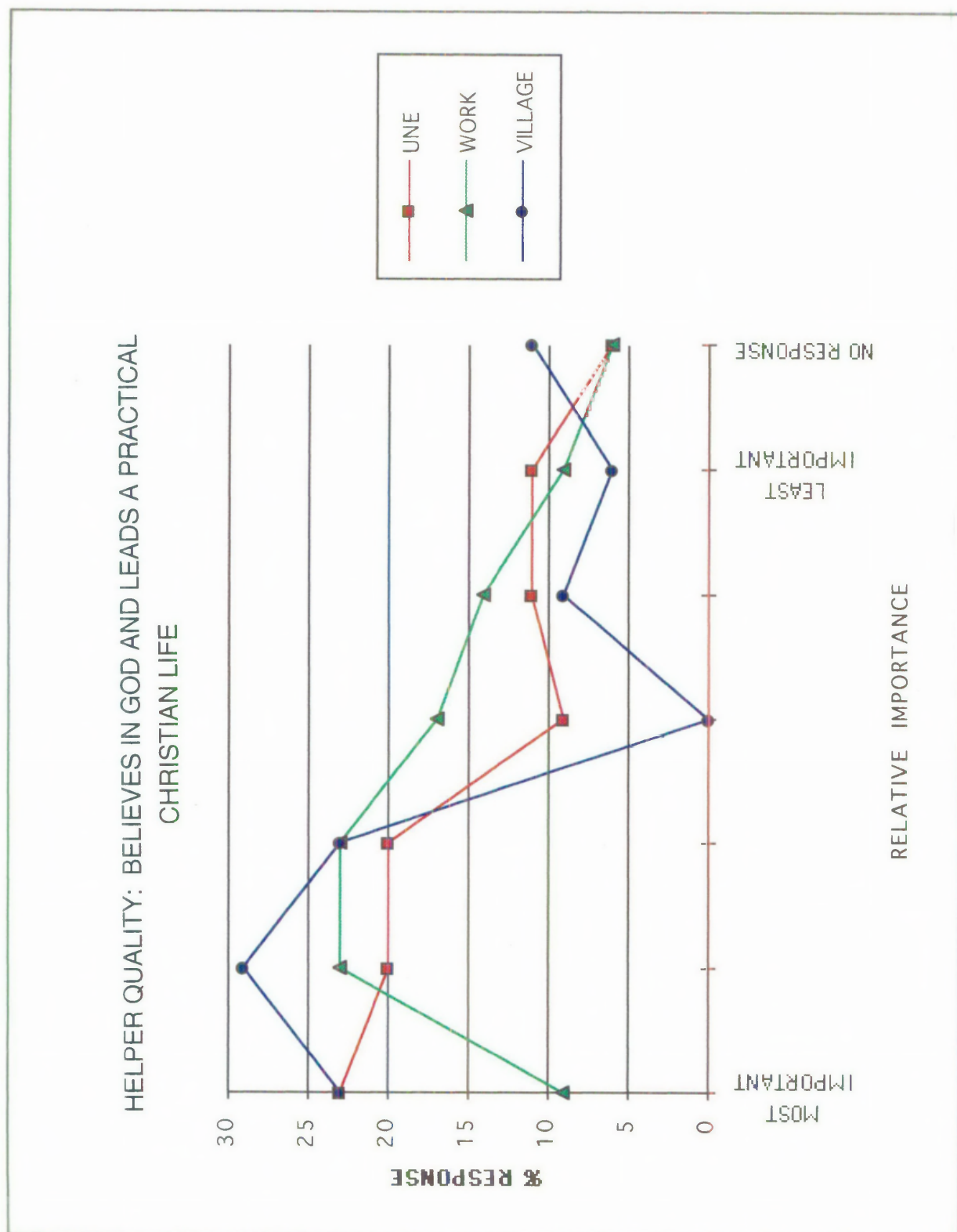
Figure 5.36 shows the helper quality of believing in God and leading a practical Christian life

9 (p)   Reliable close friend who often shares personal problems.

The helper quality of being a *reliable close friend who often shares personal problems* (a *wantok*) displays a relatively common response across all three helping situations (see diagram overleaf). One would imagine that *wantokism* would influence the rating of this particular helper quality. However, in order of relative importance, *being a reliable close friend who often shares personal problems* is seen as the second least important quality at UNE (Mean = 3.09) and also in the village (Mean = 2.91). Despite the indications on the graph, relatively few participants rated this quality as most important (1 on the scale of 1-6). Far more rated the quality as 2 or 3 indicating at least some ambivalence with this quality when compared with other helper qualities.

A place where *wantokism* is often reflected by way of patronage or nepotism is in the work place in PNG. In this situation, there is an expectation that a *wantok* will be a *reliable close friend who shares personal problems*. However, in the context of work in PNG, the results of this research indicate that this helper quality is the fifth least important of all qualities that were assessed.

The general sentiment regarding the helper quality *reliable close friend who often shares personal problems* in the three contexts is that it is not important for a helper to have this quality to help others.

HELPER QUALITY: RELIABLE CLOSE FRIEND WHO OFTEN SHARES PERSONAL PROBLEMS
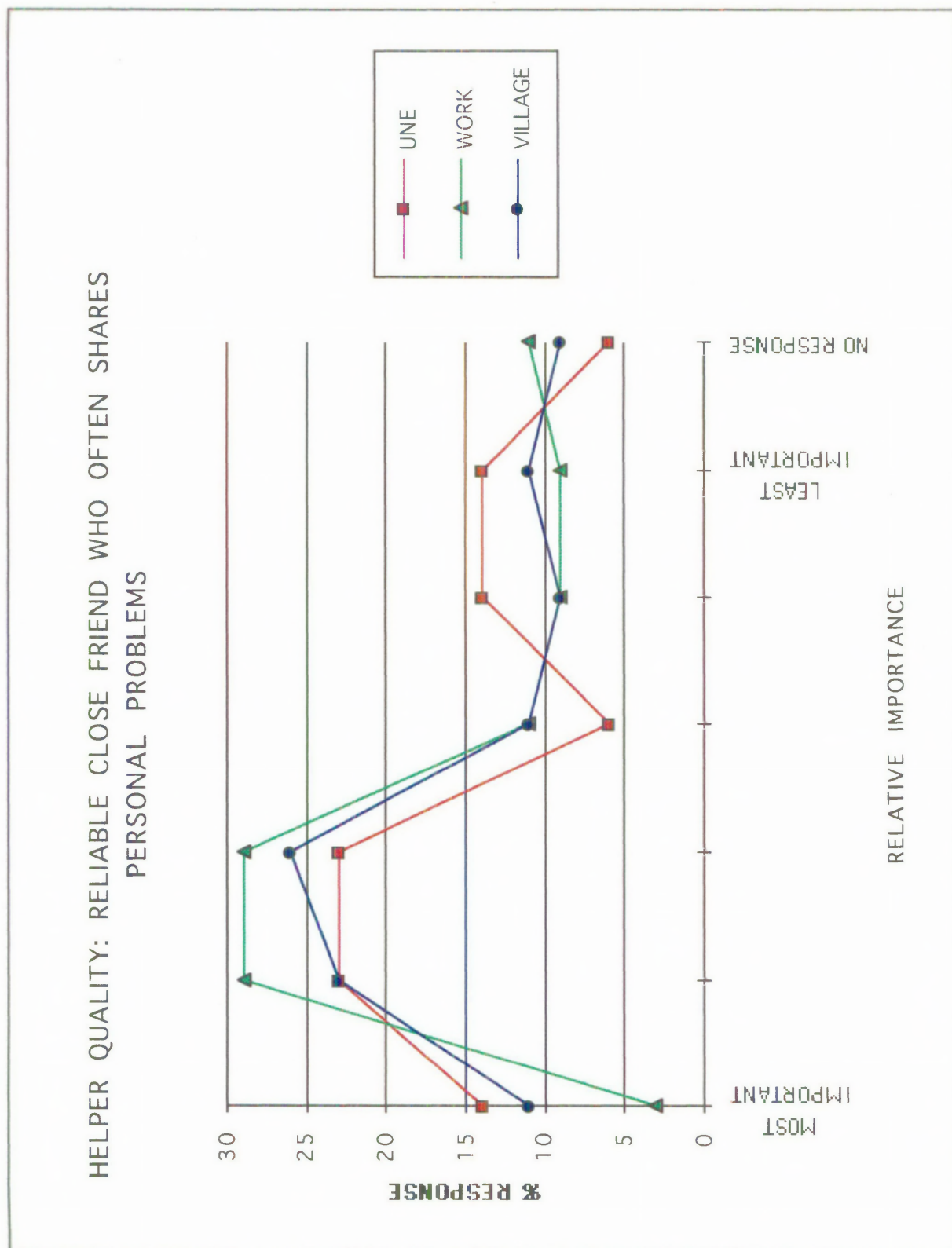
Figure 5.37 shows the helper quality of being a reliable close friend who often shares personal problems

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9 (q)   Maintains good social relations with everyone, is honest and does not gossip about others or spread what is told in confidence.

The quality of maintaining good social relations when graphed (see overleaf) follows the same trend as the first three graphs in this series. Earlier the point was made that serial order may have influenced the way in which respondents rated helper qualities. However, it would seem that serial order has not influenced the apparent similarity in trend of rating of importance because this item was the last of 17 items that were rated. This can be interpreted as indicating that the participants have read all of the questions carefully and have responded to each item rather than adhering to the same response pattern throughout this section.

The personal quality of *maintaining good social relations with everyone* is more important in the village than the other two contexts. In this case, it is the second most important quality (Mean = 2.0). Additionally there is relatively little variability in this rating (SD = 1.44).

In the context of helping at UNE, the *quality of maintaining good social relations* was rated relatively important —equal fourth out of seventeen (Mean = 2.17).

However, there is stark contrast with this quality in relation to the workplace because this quality was rated as least important of all helper qualities that were assessed by participants (Mean = 3.37). Reference to Figure 5.41 (p. 145) clearly shows that this helper quality is isolated from the cluster of other helper qualities which seems to emphasise the relative lack of importance of *maintaining good social relations* in the work place in PNG.

Gossiping about each other among the PNG group in this study has been a major problem, even to the point of destroying some individuals' integrity and good standing in the community. The results may indicate a need for fellow Papua New Guineans to see each other as a homogeneous group on campus and the wish to see members of the PNG group supporting each other more rather than destroying each other.

HELPER QUALITY: MAINTAINS GOOD SOCIAL RELATIONS WITH EVERYONE
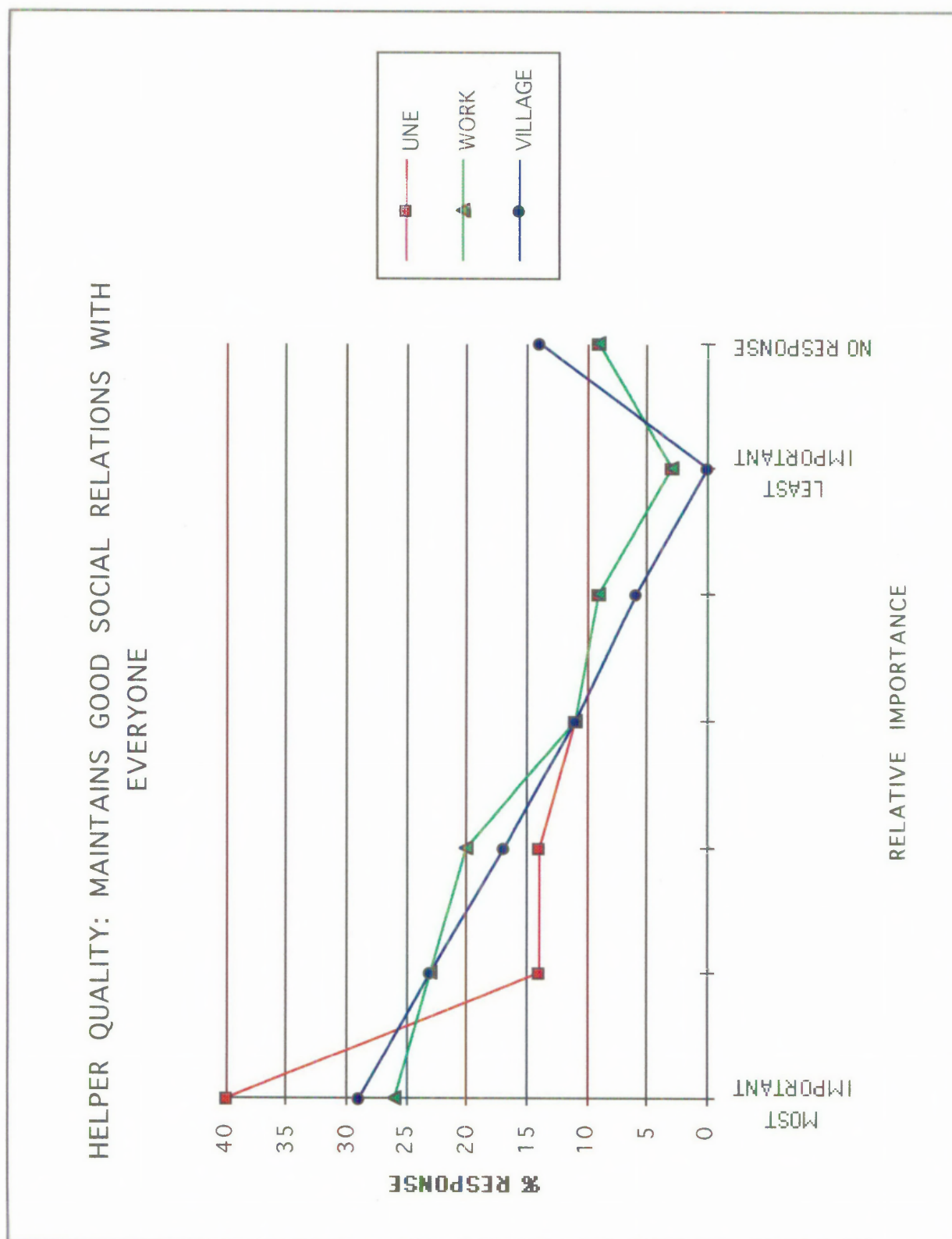
Figure 5.38 shows the helper quality of maintaining good social relations with everyone

Table 5.22 PERSONAL QUALITIES OF HELPERS AT UNE

These qualities are presented in rank order from most important to least important relating to means and the spatial relationships in Figure 5.39

NO	ITEM	MEAN	SD	NO RATING THIS AS MOST IMPORTANT	% RATING THIS AS MOST IMPORTANT
l	Knowledgeable, wise and patient	2.06	1.73	13	37
m	Someone who is sympathetic and supportive	2.11	1.55	11	31
h	Open-minded and open to change	2.14	1.50	12	34
a	Listens attentively and understands	2.17	1.77	21	60
j	Sincere, authentic and honest in dealing with people	2.17	1.69	13	37
q	Maintains good social relations with everyone, is honest and does not gossip about others or spread what is told in confidence	2.17	1.62	14	40
k	Fair and not take sides	2.23	1.66	13	37
b	Accepts others as they are (is non-judgmental)	2.26	1.77	17	49
g	Have their own identity	2.31	1.57	12	34
f	Possesses positive view of themselves and confidence in their abilities	2.37	1.75	11	31
c	Genuine and empathetic to other's needs and their well being	2.4	1.56	11	31
d	Trustworthy, capable, dependable and friendly	2.43	1.54	12	34
i	Willingness to help and able to tolerate others	2.51	1.71	12	34
e	Has leadership experience and qualities	2.83	1.71	8	23
o	Believes in God and leads a practical Christian life	2.83	1.81	8	23
p	Reliable close friend who often shares personal problems	3.09	1.82	5	14
n	Understanding and knowledgeable regarding traditions and is experienced in the areas of problem-solving and mediation in the village	3.71	1.95	1	3

This table shows participants' ratings of the relative importance of the 17 personal qualities of helpers at UNE by mean, standard deviation & percentage.

The majority of the participants have rated the personal helper qualities as important enough to them. This is shown clearly by the way the results tended to skew towards the 'most important' end of the continuum in the diagram (see Figure 5.39, p. 139). The personal quality *understanding and knowledgeable regarding traditions* and *experienced in the area of problem-solving and mediation in the village* is not seen as important a helper quality to the participants at UNE. This is interesting because one would assume that it is better to go to someone at UNE who knows something about the participants and the cultures of the participants and generally sympathetic towards PNG than seek help from someone who doesn't understand the student. The participants either were not aware of this point or just simply thought this particular quality is not as important as other qualities that were important to them.

The scale presented in Figure 5.39 overleaf is used to provide additional meaning in understanding the results that have been obtained from the data in Table 5.22 (on p. 137) relating to personal qualities of helpers at UNE.

MOST 1 ⊢
IMPORTANT

2 ⊢ • 2.057 Knowledgable, wise, patient
    • 2.114 Someone who is sympathetic & supportive
    • 2.143 Open-minded & open to change
    • 2.171 Listens attentively and understands • Maintai ıs good social relations with everyone, honest & does
                                                        n ɔt gossip about others
    • 2.171 Sincere, authentic & honest in their dealings v ith people
    • 2.229 Fair & not take sides
    • 2.257 Accepts others as they are (is non-judgementa l)
    • 2.314 Have their own identity
    • 2.371 Possess positive view of themselves & confidı nce in their abilities
    • 2.400 Genuine and empathic to others needs & theiı well-being
    • 2.429 Trustworthy, capable, dependable & friendly
    • 2.514 Willingness to help & able to tolerate others

    • 2.829 Has leadership experience & qualitiess • Belıəves in God & leads a practical Christian life

3 ⊢ • 3.086 Reliable close friend who often shares person ıl problems

    • 3.714 Understanding & knowledgable regarding tradit ons &experienced in the areas of problem
              solving& mediation in the village

4 ⊢

5 ⊢

LEAST 6 ⊢
IMPORTANT

Figure 5.39   Personal Qualities of Helperꞩ at UNE showing spatial relationship.

Table 5.23 PERSONAL QUALITIES OF HELPERS IN THE VILLAGE

These qualities are presented in rank order from most important to least important relating to means and the spatial relationships in Figure 5.40

NO	ITEM	MEAN	SD	NO RATING THIS AS MOST IMPORTANT	% RATING THIS AS MOST IMPORTANT
n	Understanding and knowledgeable regarding traditions and is experienced in the area of problem-solving and mediation in the village	1.77	1.42	17	49
q	Maintains good social relations with everyone, honest and does not gossip about others nor spread what is told in confidence	2.0	1.44	10	29
k	Fair and not take sides	2.26	1.52	8	23
o	Believes in God and leads a practical Christian life	2.26	1.62	8	23
a	Listens attentively and understands	2.37	1.88	17	49
c	Genuine and empathetic to other's needs and their well being	2.43	1.685	14	40
l	Knowledgeable, wise and patient	2.43	1.65	8	23
m	Someone who is sympathetic and supportive	2.43	1.77	13	37
f	Possesses positive view of themselves and confidence in their abilities	2.46	1.63	10	29
d	Trustworthy, capable, dependable and friendly	2.6	1.90	11	31
j	Sincere,authentic and honest in their dealings with people	2.63	1.94	12	34
b	Accepts others as they are (is non judgmental)	2.71	2.04	12	34
i	Willingness to help and able to tolerate others	2.71	1.73	10	29
h	Open-minded and open to change	2.8	1.76	6	17
g	Have their own identity	2.83	1.92	5	14
p	Reliable close friend who often shares personal problems	2.91	1.74	4	11
e	Has leadership experiences and qualities	3.4	1.77	5	14

This table shows participants' ratings of the relative importance of the 17 personal qualities of helpers in the village by mean, standard deviation & percentage.

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The results tended to fall between 1 and 3 towards the 'most important' end on the continuum with the exception of one helpe quality, *Has leadership qualities and experiences*. The majority tended to cluster between 2 and 3 which most probably means that the qualities listed are important enough to the participants but may not be sufficiently important to warrant a rating of '1'.

The scale presented in Figure 5.40 overleaf is used to provide additional meaning in understanding the results that have been obtained from the data in Table 5.23 (on p. 140) relating to personal qualities of helpers n the village.
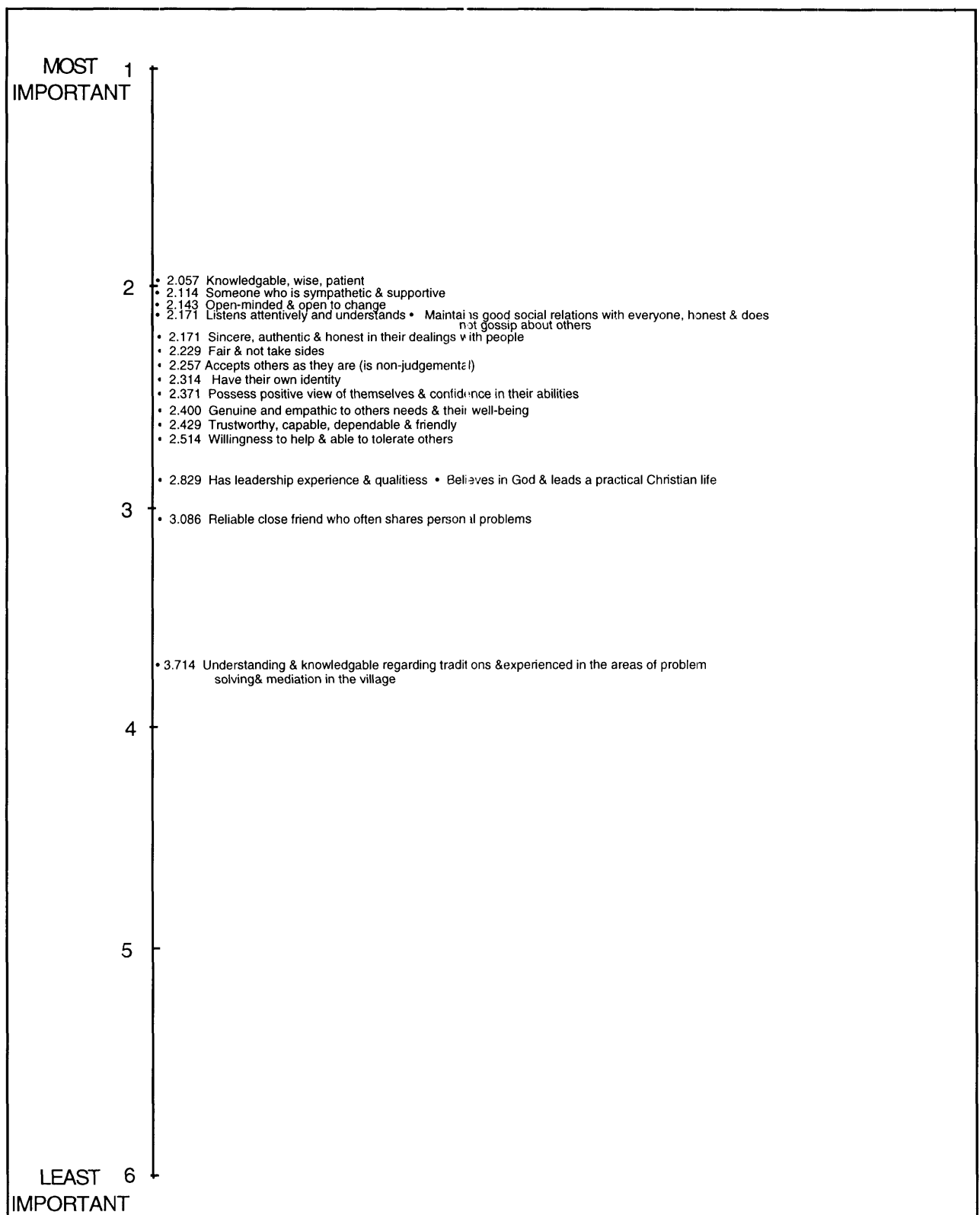
```
MOST      1 ┬
IMPORTANT  │
           │
           │
           │
           │
           │  • 1.771  Understanding & knowledgable regarding trad tions & experienced in the areas of problem solving &
           │              mediation in the village
           │
        2  ┤• 2.000  Maintains good social relations with everyone, honest & does not gossip about others nor spread what
           │              is told in confidence
           │  • 2.257  Fair & not take sides
           │  • 2.259  Believes in God & leads a practical Christian lif ʒ
           │  • 2.371  Listens attentively and understands
           │  • 2.429  Genuine and empathic to others needs & their well-being  • Knowledgeable, wise, patient
           │              Someone who is sympathetic c & supportive
           │  • 2.457  Possess positive view of themselves & confidei ice in their abilities
           │  • 2.600  Trustworthy, capable, dependable & friendly
           │  • 2.629  Sincere, authentic & honest in their dealings wi h people
           │  • 2.714  Accepts others as they are (is non-judgementa )  • Willingness to help & able to tolerate others
           │
           │  • 2.800  Open-minded & open to change
           │  • 2.829  Have their own identity
        3  ┤• 2.914  Reliable, close friend who often shares persona problems
           │
           │
           │
           │  • 3.400  Has leadership experience & qualitiess
           │
           │
           │
        4  ┤
           │
           │
           │
           │
           │
           │
        5  ┤
           │
           │
           │
           │
           │
LEAST     6 ┴
IMPORTANT
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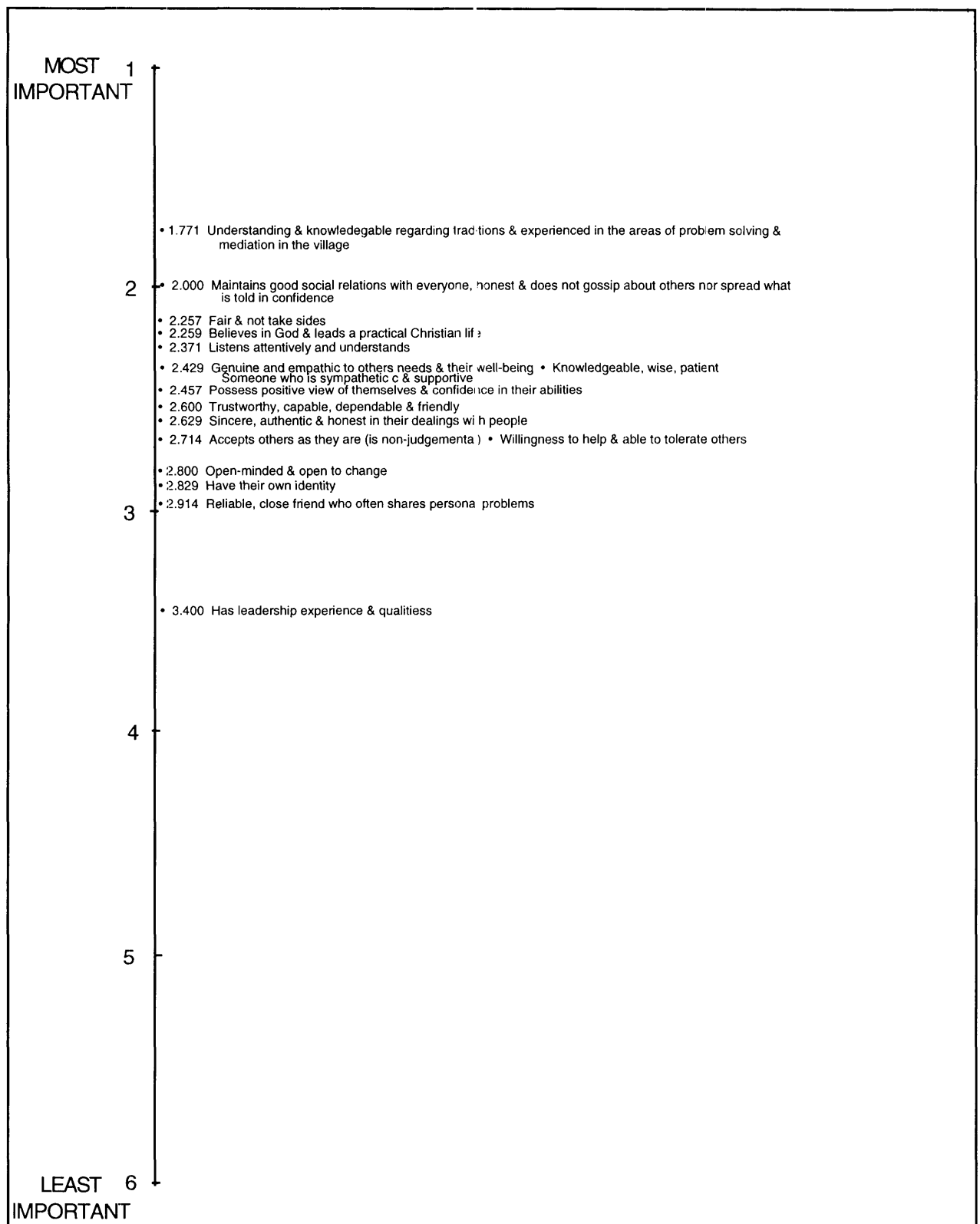
Figure 5.40   Personal Qualities of Helpers in the village showing spatial relationship.

Table 5.24 PERSONAL QUALITIES OF HELPERS AT THE WORKPLACE IN PNG

These qualities are presented in rank order from most important to least important relating to means and the spatial relationships in Figure 5.41

NO	ITEM	MEAN	SD	NO RATING THIS AS MOST IMPORTANT	% RATING THIS AS MOST IMPORTANT
a	Listens attentively and understands	2.23	1.61	17	49
b	Accepts others as they are (is non judgmental)	2.37	1.59	10	29
k	Fair and not take sides	2.37	1.54	10	29
c	Genuine and empathetic to other's needs and their well being	2.46	1.62	9	26
f	Possesses positive view of themselves and confidence in their abilities	2.46	1.63	7	20
g	Have their own identity	2.46	1.48	6	17
m	Someone who is sympathetic and supportive	2.51	1.50	19	54
j	Sincere,authentic and honest in their dealings with people	2.57	1.75	10	29
l	Knowledgeable, wise and patient	2.57	1.74	8	23
d	Trustworthy, capable, dependable and friendly	2.6	1.58	10	29
i	Willingness to help and able to tolerate others	2.69	1.62	7	20
e	Has leadership experiences and qualities	2.77	1.52	5	14
p	Reliable close friend who often shares personal problems	2.86	1.65	1	3
h	Open-minded and open to change	2.91	1.65	6	17
n	Understanding and knowledgeable regarding traditions and is experienced in the area of problem-solving and mediation in the village	3.14	1.77	4	11
o	Believes in God and leads a practical Christian life	3.14	1.63	3	9
q	Maintains good social relations with everyone, honest and does not gossip about others nor spread what is told in confidence	3.37	1.56	9	26

This table shows participants' ratings of the relative importance of the 17 personal qualities of helpers at the workplace in by mean, standard deviation & percentage.

The findings indicated very little spread in the results and the majority seem to be clustered together between 2 and 3 although most responses tended to cluster towards the 'most important' end of the continuum. It seems that there may be other 'most important' and 'least important' helper qualities that have not been listed in the questionnaire. Alternatively the participants may not have been given the chance to indicate the most important helper quality they look for due to the way the questionnaire was designed. There may be other qualities that the participant is looking for in a person different from the list stated in the questionnaire.

The scale presented in Figure 5.41 overleaf is used to provide additional meaning in understanding the results that have been obtained from the data in Table 5.24 (on p. 143) relating to personal qualities of helpers in the village.

MOST 1
IMPORTANT

2

  • 2.229 Listens attentively & understands

  • 2,371 Fair & does not take sides • Accepts others as they are (is non-judgemental)

  • 2.457 Have their own identity
  • 2.457 Genuine & empathic to others' needs & wellbe ng • Possesses positive view of self & confidence in own abilities
  • 2.514 Someone who is sympathetic & supportive
  • 2.571 Sincere, authentic & honest in their dealings with people • Knowledgeable, wise & patient
  • 2.6   Trustworthy, capable, dependable & friendly
  • 2.686 Willingness to help & able to tolerate others

  • 2.771 Has leadership qualities & experience

  • 2.857 Reliable close friend who often shares personal problems
  • 2.914 Open-minded & open to change

3

  • 3.143 Believes in God & leads a practical Christian li es
  • 3.143 Understanding & knowledgeable regarding trac itions & experienced in areas of problem solving & mediation in the village

  • 3,371 Maintains good social relations with everyone, honest & does not gossip about others nor spread what is told in confidence
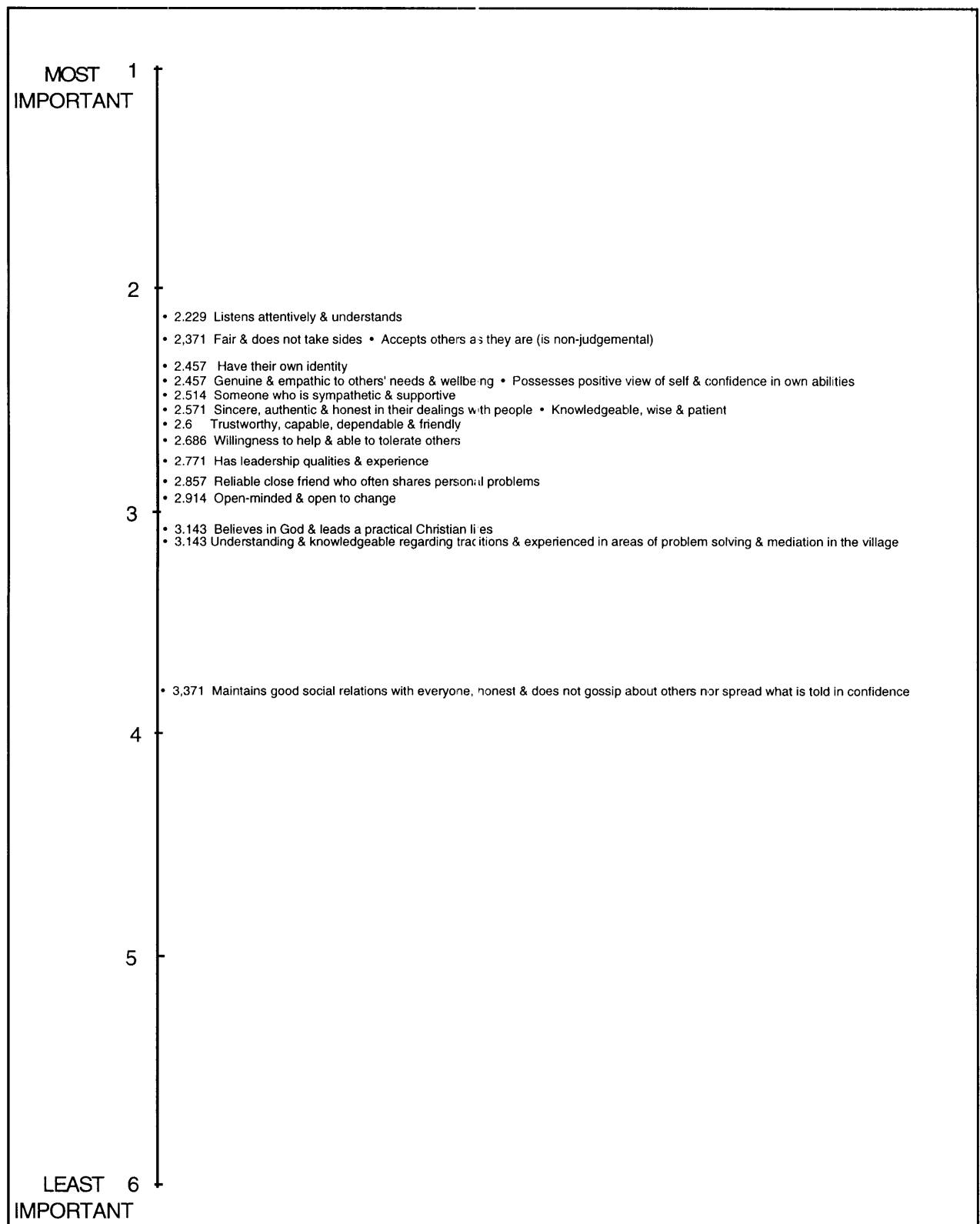
4

5

LEAST 6
IMPORTANT

Figure 5.41 Personal Qualities of Helpers at work in PNG showing spatial relationship.

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SECTION 4: RESPONDING TO PROBLEMS

QUESTION 10: How do you solve your <u>personal</u> problems while you are at home in PNG?

At home in PNG, people respond to personal problems in many different ways. An individual's response depends on the culture of the individual. The respondents in this study indicated that they sought the assistance of various people. In 28 instances, participants solved personal problems through the extended family (which includes siblings and parents as well as other relatives, for instance cousins, uncles and aunts). They indicated using the elders in the clan according to the cultural patterns of the clan in 15 cases of personal problems, used friends other than relatives 13 times, had gone for formal counselling in 3 cases, and in 4 instances used methods other than the ones suggested in the questionnaire. One student dic not respond to this question.

Table 5.25 Shows the different ways subjects respond to problems faced while at home in PNG

Different Methods Used	* Total Rresponses	% Responding
RELATIVES	2 8	8 0
CLAN ELDERS	1 5	4 3
FRIENDS	1 3	3 7
OTHER	4	1 1
FORMAL COUNSELLING	3	9
NO RESPONSE	1	3

* Responses indicate the number of respondents who identified each source of problem solving used. Because respondents indicated more than one method of problem solving, the percentages in the right hand column will not add to 100%.
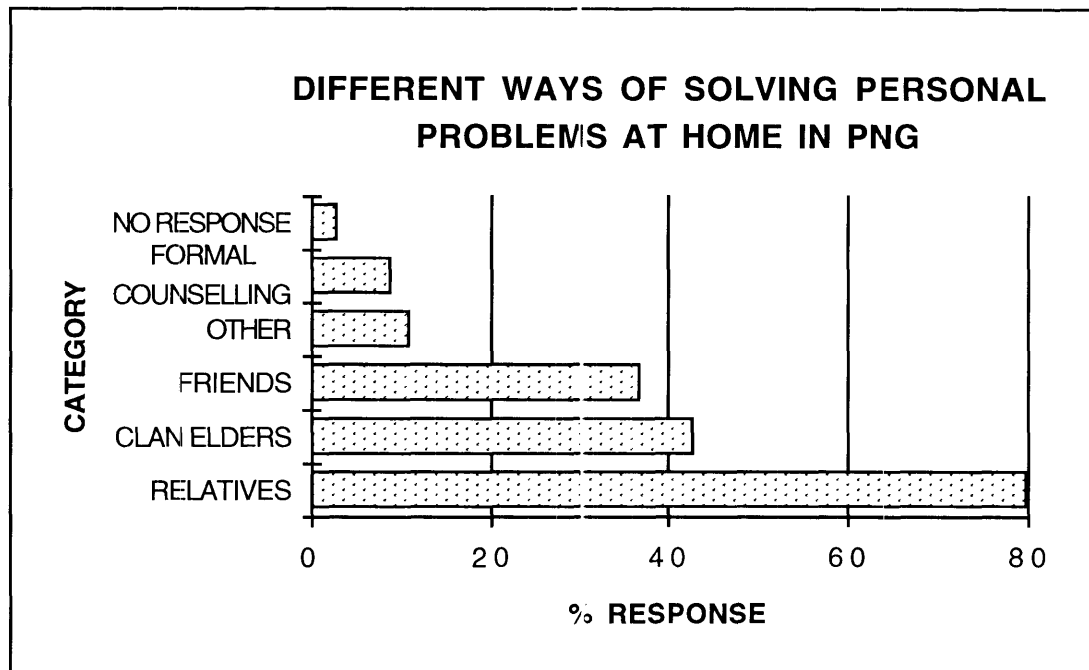
DIFFERENT WAYS OF SOLVING PERSONAL PROBLEMS AT HOME IN PNG

Figure 5.42 shows the various contacts made by participants when faced with difficulties at home in PNG

QUESTION 10.1: Responding to problems at UNE

In this section the participants were given a list of statements on common ways of handling problems experienced by the PNG community in Armidale. Participants were asked to indicate the regularity of using the methods by circling the numbers **(5) All the time, (4) Usually, (3) Often, (2) Sometimes,** and **(1) Never.** Space was provided at the end of the questionnaire to write down **Other** methods employed to rectify the difficulties faced.

(i) Keep the problems to myself and worry about them.

This statement was included to find out the number of students who keep their problems to themselves and the responses indicated that 2 of the participants claimed keeping their problems to themselves All the time, 26 Sometimes keep their problems to themselves, 5 said they Never kept problems to themselves, 1 said Usually kept it to self and 1 did not respond to this statement.

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(ii) Put it aside for a while until I am ready to deal with it.

The responses for this statement were: 19 claimed Sometimes, 7 Usually, 5 Often, 3 Never, and nil ' All the time'. One did not respond.

(iii) Take up physical activities as a way of releasing stresses.

Some people found it easier to deal with their problems if they took up some kind of physical exercise to release frustration and accumulated stresses. The results indicated that: 11 Sometimes take up this course of action, 10 Often, 6 Usually, 5 Never take up this course of action, 2 claimed All the time, and 1 did not give any response.

(iv) Take it out on family.

Family members sometimes become the target when students displace their frustration on individuals in the family. This is referred to as displaced stress. The findings indicated that 18 Sometimes do this, 14 claimed they Never take this course of action at all, 1 Usually took this course of action, and 1 claimed taking it out on the family Often, and 1 gave no response.

(v) Meditation as a way of finding peace in myself.

Some people found it easy to meditate to find peace within themselves when there was chaos outside. The findings revealed that 12 Usually used this method, 7 Sometimes, 7 Never take this cause of action, 5 Often, 2 meditate All the time, and 2 gave no response

(vi) Trust in the Lord.

All participants belong to a church denomination, even if some are not practising their faith. Those who are committed to God would take up praying as one way of responding to difficulties in life. The responses given in the questionnaire are: 21 trust in the Lord All the time, 6 Usually, 2 Often, 4 Sometimes 1 Never take this course of action at all, and 1 gave no response.

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(vii) Try to forget about the problem.

Some people, especially men, pretend they have no problems and try forget about the problems they are facing. The participants in this study were to indicate whether they have also taken up this course of action while studying at UNE. The responses were 13 Sometimes do that, 10 claimed they Never, 8 Usually, 2 claimed they do that All the time, 1 claims Often, and 1 did not provide an answer.

(viii) Write the problems down and read aloud to self.

One way of releasing stress is to actually write down all the problems on a piece of paper and read to oneself. Do the participants in this study take this cause of action? Twenty seven (Never take up this cause of action, 2 indicated they take this action All the time, 1 Usually, 2 Often, 2 Sometimes, and 1 gave no response.

(ix) Other ways of solving problems

There are other ways of responding to problems that were not mentioned in the questionnaire. A total of 7 participants indcated that they resort to other ways of responding to problems. The Other ways were:

- *decide on a solution and pray about it;*

- *discuss it with my spouse;*

- *try to find ways of solving the problem;*

- *take a break* [from study];

- *develop a hard shell and don't worry about what others say;*

- *my best solution is take it to the Lord and pray —and it works.*

QUESTION 11 Responding to relationship problems with others

Many Papua New Guineans in the community have been facing relationship problems with others. Different common ways of handling these problems are mentioned and the participants stated how often each method is used. Sometimes the conflicting parties talk to their friends and *wantoks* and get support to confront the other or just to seek sympathy (the PNG way).

(i) Go and tell friends/*wantoks* and get support/sympathy.

Fifteen Sometimes take this course of action, 14 Never take up this method of dealing with their problems, 2 gave No Response to the statement, 3 Often, and 1 participant claimed that they do this All the time.

(ii) Outside mediation from *wantoks* is sought.

Another course of action taken by Papua New Guineans, not only at UNE but also back in PNG, is taking the problem out of the family for help. The findings indicate that the same method is used here in Armidale: 13 Never seek assistance from outside, 11 indicated Sometimes, 5 not give any answer.

iii) Get support from close *wantoks*.

How often is support sought from Close Trusted Wantoks with relationship problems with others? Thirteen participants claimed Sometimes, 11 Never, 4 Usually, 4 Often, 1 All the time, and 2 gave No response.

(1v) Take the problem to PNGSA leaders

Sometimes conflicts between different groups in the PNG community are taken to the Papua New Guinea Student Association leaders   How often is this done? Thirteen claimed Sometimes, 12 Never 3 Usually and 3 said often. One participant suggested that they did this All the time, and 3 did not respond to the question.

(v) Keep away from these people

Sometimes the conflicting parties do not talk to each other and have consciously decided to stay away from each other. The findings revealed that 14 Sometimes take up this course of action, 11 Never keep themselves away from the people whose hurt them indicating that they approach the person and deal with the issue promptly, 4 Often kept away from them, 2 Usually, 1 claimed taking this action All the time, and 3 gave no response.

(vi) Other ways of solving relationship problems

Participants used other ways of solving relationship problems such as: (1) *confront the person in the conflict*; (2) *forget about it*; (3) *pray about it and make peace sometimes later*. Five said Usually, 4 often used Other methods. Three claimed they have used the three ways mentioned above All the time, 3 Sometimes use other methods, 3 Never use other methods, and 17 gave No response to this statement.

QUESTION 12 How do you especially respond to relationship difficulties with your spouse/partner?

(i) Talk to a close friend(s) or a close *wantok*(s).

The findings indicate that the 15 participants do not talk to close friends or close *wantoks* when faced with relationship problems with spouse or partner. Eleven Sometimes contact these people, 5 Often contact close friends or trusted *wantoks*, 2 Usually and 2 gave No response.

(ii) Contact the police if serious.

Most of the participants, 26 do not use this option, 6 indicated taking this course of action Sometimes while 3 gave No response.

(iii) Talk to UNE Counsellor.

The trend in this result is similar to (ii) where the majority, 22 do not talk to UNE Counsellors. Only 6 have indicated talking to UNE Counsellors, 1 Sometimes, 1 Often, 1 Usually and 1 indicated All the time, while 3 gave No response.

(iv) Talk to PNGSA Patron.

A large majority, 27 of the participants Never talk to PNGSA Patron because they were resorting to other methods either mentioned earlier or not mentioned in the questionnaire. A total of 2 indicated resorting to this method Sometimes, another 2 indicated resorting to this avenue Often and 1 claimed All the time, while 3 participants gave No response.

(v) Keep to self in fear of verbal or physical abuse.

A majority of the participants 25 indicated that they keep problems to themselves All the time because of fear of verbal or physical abuse by the spouse. A total of 7 revealed using this course of action Sometimes, Usually for 2, and 1 Often.

(vi) Go out and have some drink with friends.

Twenty two have Never taken this course of action while 9 (interestingly all male participants) claimed have Sometimes gone out drinking when faced with problems, 1 Often , and 3 gave No response to this statement.

(vii) Other ways of solving relationship problems with spouse / partner.

Only 20% of the participants use other methods which were: (1) *talk it over with spouse and come to some kind of compromise quietly*; (2) *pray to God about the difficulties;* (3) *get another trusted close Christian friend to talk to the spouse*; (4) *directly confront the spouse/or partner with the issue and deal with it promptly.*

Statistical summaries of these 8 responses to relationship difficulties are presented in Table 5.26 and Figure 5.43 on pages 153 and 154 respectively.

Summary of the responses on the statements in question 10.1, 10.2 and 10.3 - Never, Sometimes, Often, Usually, All the time.

Table 5.26   Responding to problems at UNE

(Arranged in order of mean, indicating order of importance with the first response being the most important from the perspective of participants).

No	Item	Mean	SD	No. of most common responses (modal)	% rating of most common responses (modal)
viii	Write the problems down and read aloud to myself	1.47	1.16	26 Never	76
iv	Take it out on family	1.63	0.73	18 So/times	51
i	Keep the problems to myself and worry about them	1.91	0.69	26 So/times	74
vii	Try to forget about the problem	2.31	1.35	13 So/times	37
ii	Put it aside for awhile until I am ready to deal with it	2.4	1.01	19 So/times	54
iii	Take up physical activities as a way of releasing stress	2.6	1.19	11 So/times	31
v	Meditation as way of finding peace in myself	2.69	1.43	12 Usually	34
vi	Trust in the Lord	4.11	1.37	21(all the time)	60

This Table shows the mean responses of participants to 8 statements on ways of solving problems at UNE.

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```
NEVER           1

                  • 1.47  Write the problems down and read aloud to myself
                  • 1.63  Take it out on the family

                  • 1.91  Keep the problems to myself and worry about it
SOMETIMES       2
                  • 2.31  Try to forget about the problem
                  • 2.4   Put it aside until I'm ready to deal with it
                  • 2.6   Take up physical fitness as a way of reducing stress
                  • 2.69  Meditation as a way of finfing peace in myself

OFTEN           3



USUALLY         4
                  • 4.11  Trust in the Lord



ALL THE TIME    5
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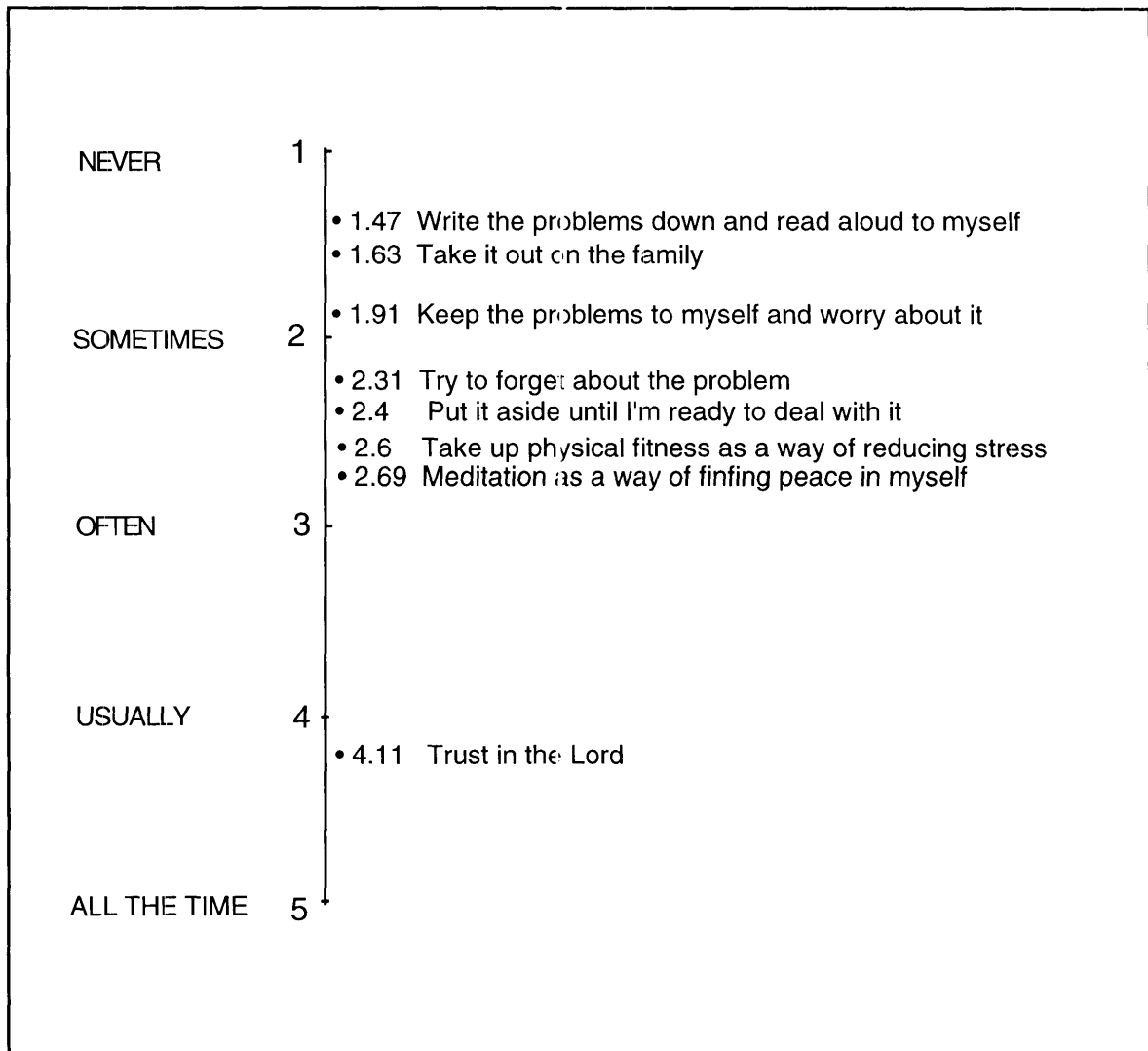
Figure 5.43. This scale is used to provide additional meaning in understanding the results that have been obtained from the data relating to responding to problems at UNE.

Figure 5.43 shows the greatest spread of responses of all data relating to solving problems which are presented in this form. The responses closest to 1 appear to indicate the greatest use of an internal locus of control in solving problems whereas the responses closest to 5 would seem to indicate greatest use of an external locus of control. These results may mean that many of the participants prefer dealing with problems on their own using the various means suggested to them in the research instruments which requires self-discipline or control on their part. However the majority of the responses fall between Often and Never on the continuum which may mean that the participants aren't taking the course of action stated.

Table 5.27   Responding to relationship problems with others

(Arranged in order of mean, indicating order of importance with the first response being the most important from the perspective of participants).

No	Item	Mean	SD	No. of most common responses(modal)	% rating of most common responses(modal)
i	Go and tell friends/ or wantoks about it and get support /sympathy	1.66	0.94	1 5 So/times	4 3
i i	Seek outside mediation from wantoks	1.76	1.00	1 3 Never	3 7
v	Keep away from these people	1.83	1.12	1 4 So/times	4 0
i v	Take the problem to PNGSA leaders	1.88	1.15	1 3 So/times	3 7
i i i	Get support from close Wantoks	2.00	1.21	1 2 So/times	3 5

Table 10.2

This Table shows the mean responses to the five statements in the question relating to common ways of handling relationship difficulties with others .

```
NEVER           1 ⌐

                  • 1.65  Go tell friends/wantoks get support/sympathy
                  • 1.75  Seek outside mediation
                  • 1.82  Keep away from these people
SOMETIMES       2 • 1.88  Take problems to PNGSA leaders
                  • 2.00  Get support from close wantoks




OFTEN           3 ├




USUALLY         4 ├




ALL THE TIME    5 └
```
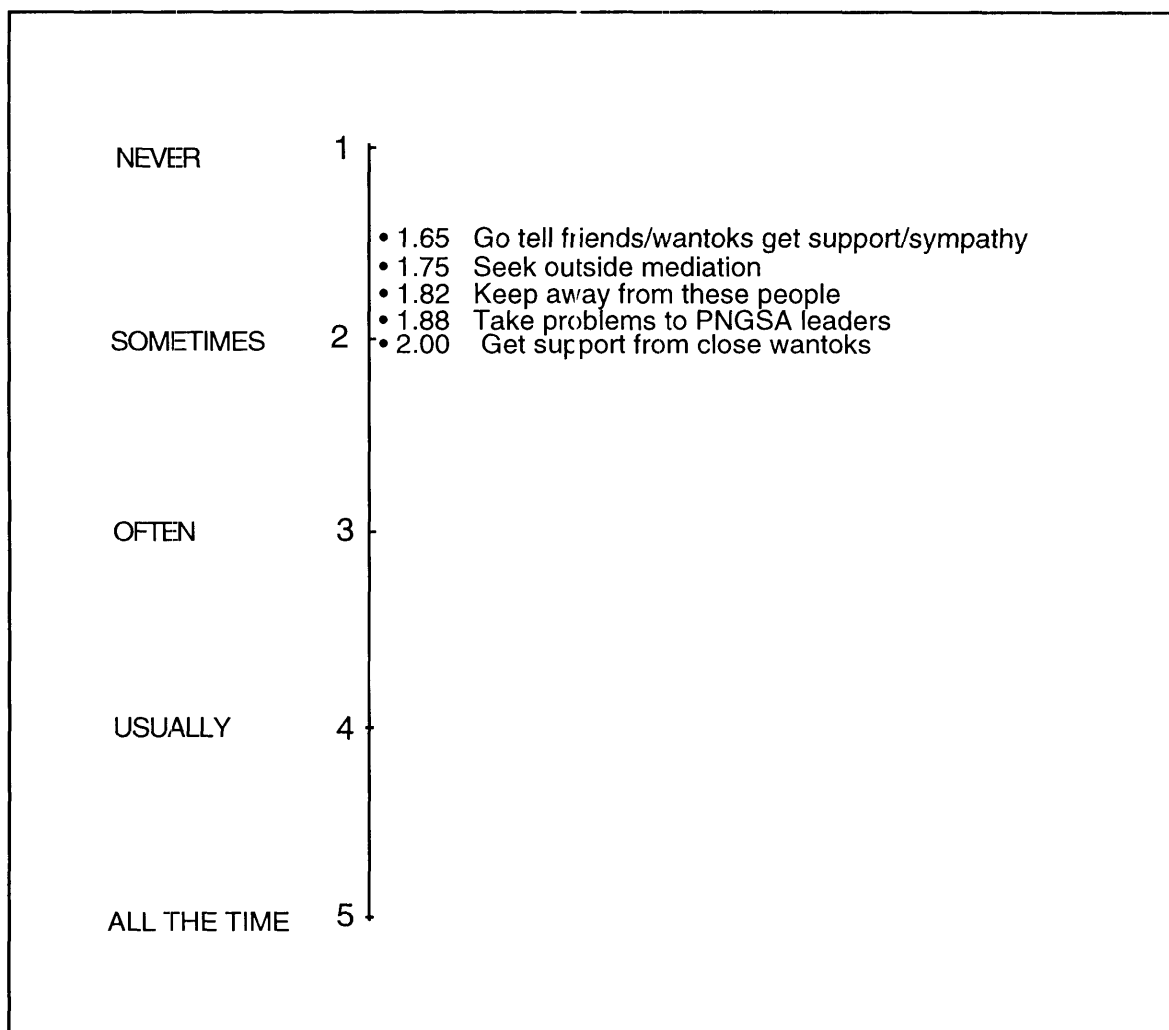
Figure 5.44. This scale is used to provide additional meaning in understanding the results that have been obtained from the data relating to responding to relationship problems with others.

Figure 5.44 shows the tightest cluster of responses of all data which are presented in this form. The tight cluster at the negative end of the continuum may mean that the suggested behaviours are not practised by many of the participants. Standard deviations for each item displayed above also show the smallest variation of the three sets of data reporting response to difficulties in relationships. This means that there was the smallest variations in responses. There tended to be the greatest amount of agreement between respondents in their way of responding to difficulties with their spouse/partner compared with the way they respond to difficulties with others or with responding to problems at UNE.

Table 5.28   Responding to relationship difficulties with spouse/partner

(Arranged in order of mean, indicating order of importance with the first response being the most important from the perspective of participants).

No	Item	Mean	SD	No. of most common responses (modal)	% rating of most common responses (modal)
i i	Contact the police if serious	1.09	0.51	2 6 Never	7 4
v i	Go and have some drinks with friends	1.17	0.57	2 3 Never	6 6
i v	Talk to PNGSA Patron	1.20	0.90	2 7 Never	7 7
v	Keep to self in fear of verbal or physical abuse	1.34	1.08	2 5 Never	7 1
iii	Talk to UNE Counsellor	1.37	1.00	2 2 Never	6 3
i	Talk to close friend(s)/close wantok(s)	1.71	1.00	1 5 Never	4 4

This Table shows the mean responses of the participants on the 6 statements given on common ways of handling relationship problems with partner or spouse.

```
NEVER           1  •1.09   Contact the police if serious
                   •1.12   Go and have some drinks with friends
                   •1.20   Talk to PNGSA Patron
                   •1.34   Keep to self in fear of verbal or physical abuse
                   •1.37   Talk to UNI counsellor stress

                   •1.71   Talk to close friends/wantoks
SOMETIMES       2



OFTEN           3



USUALLY         4



ALL THE TIME    5
```
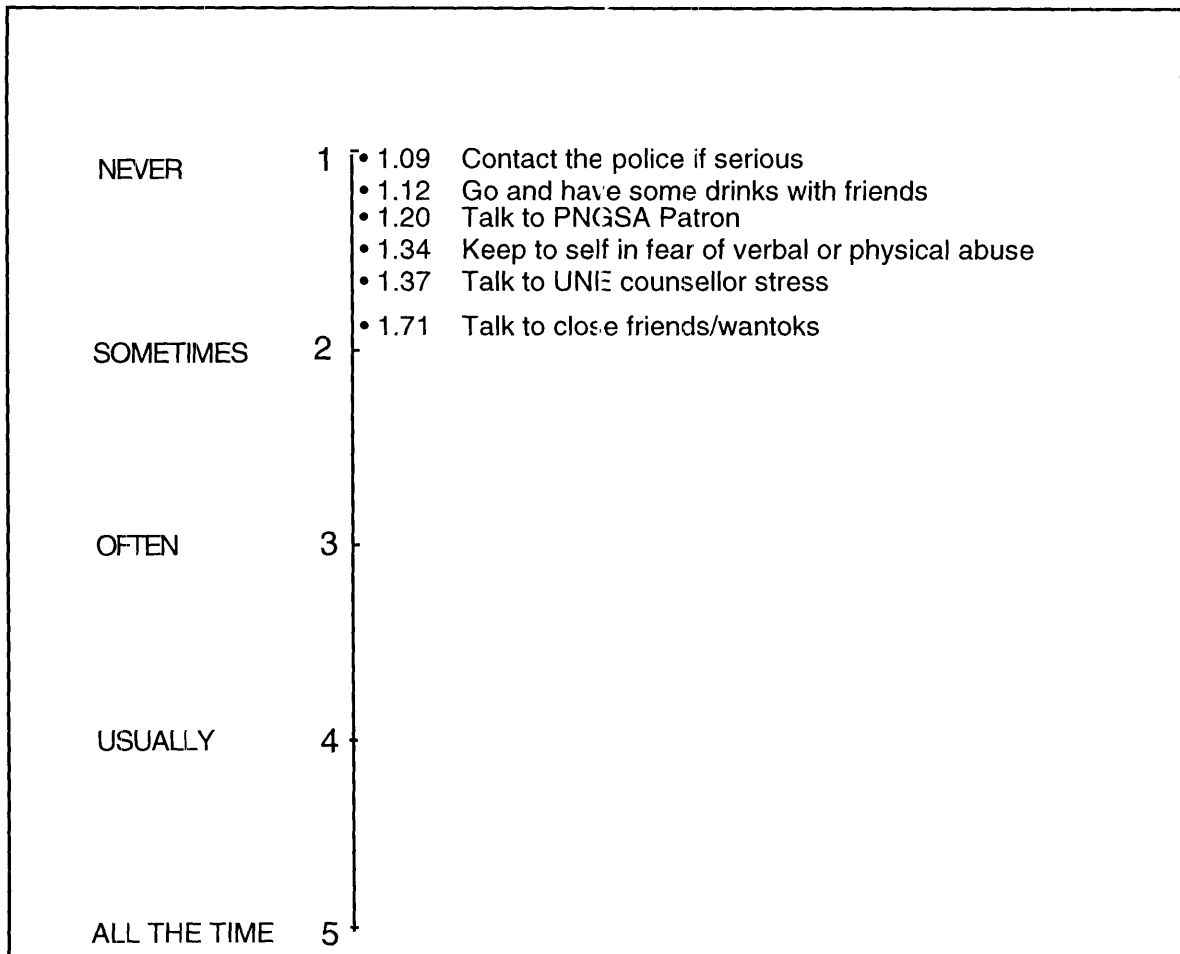
Figure 5.45. This scale is used to provide additional meaning in understanding the results that have been obtained from data relating to responding to relationship differences with spouse / partners.

This figure shows the majority of responses falling between the Never and Sometimes category on the continuum of all data which are presented in this form.

With the mean ratings presented above, the strength of the skew toward Never in all items is reinforced by the fact that three of the items were rated as Never by more than 70% of respondents (see Table 5.28). The items were: (ii) Contact the police if serious; (iv) Talk to PNGSA Patron; and (v) Keep to self in fear of verbal or physical abuse. These results mean that the majority of the participants do not resort to the avenues listed in the form of statements available to them in the questionnaire.

Issues raised in this section

The findings indicated that there appears to be a definite trend in the way the responses were rated. The responses for question **10.2** (Figure 5.44) and **10.3** (Figure 5.45) were clustered at one end of the continuum showing minimal spread in the results whereas there was a wider spread of results in question **10.1** (Figure 5.43) which may be to do with the way the questionnaire was designed, or it may mean the methodology used may not have been the best method to collect this type of personal data. This raises the issue of generalisability of results which is that if this questionnaire were applied to another group of Papua New Guineans, what sort of responses would one obtain. Could the researcher apply the findings to another group of Papua New Guineans and to what extent could the findings be applied? Given the results as they are now, what changes would the researcher make to the questions if any?

With reference to responding to problems at UNE, what do participants do when they decide to keep the problems to themselves and attempt to solve problems on their own? Did the questionnaire suggest a sufficiently wide range of common ways of handling problems by oneself? Do participants deal with problems on their own at all? If an internal locus control is not possible for them, does that mean participants continue to rely on some external locus of control?

With reference to relationship problems with others what do participants do when they are faced with relationship problems with others? The answers provided in the responses to the questionnaire indicate what respondents do not do.

With reference to relationship problems with spouse or partner participants may have other ways of solving relationship problems not listed in the questionnaire. Again, the answers provided indicate what respondents do not do. Alternatively the clustered negative results obtained could mean that they may not have any other ways of dealing with these types of problems. It may also mean that the questionnaire may have been limiting and another method of collecting data could have been used here.

Generally, was the method of collecting this data the best method that could have been used?. Is there another method that can be used to collect the data required? How can one get more out of the participants than the set responses that were provided?

These issues are addressed in the Discussion in Chapter 6.

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SECTION 5 : COUNSELLING SERVICES AT UNE

QUESTION 13 Have you used the Counselling Services at UNE?

Table 5.29 Use of the Counselling Service at UNE

Category	Subjects	%
YES	6	1 7
NO	2 9	8 3

USE OF COUNSELLING SERVICE AT UNE BY PNG STUDENTS
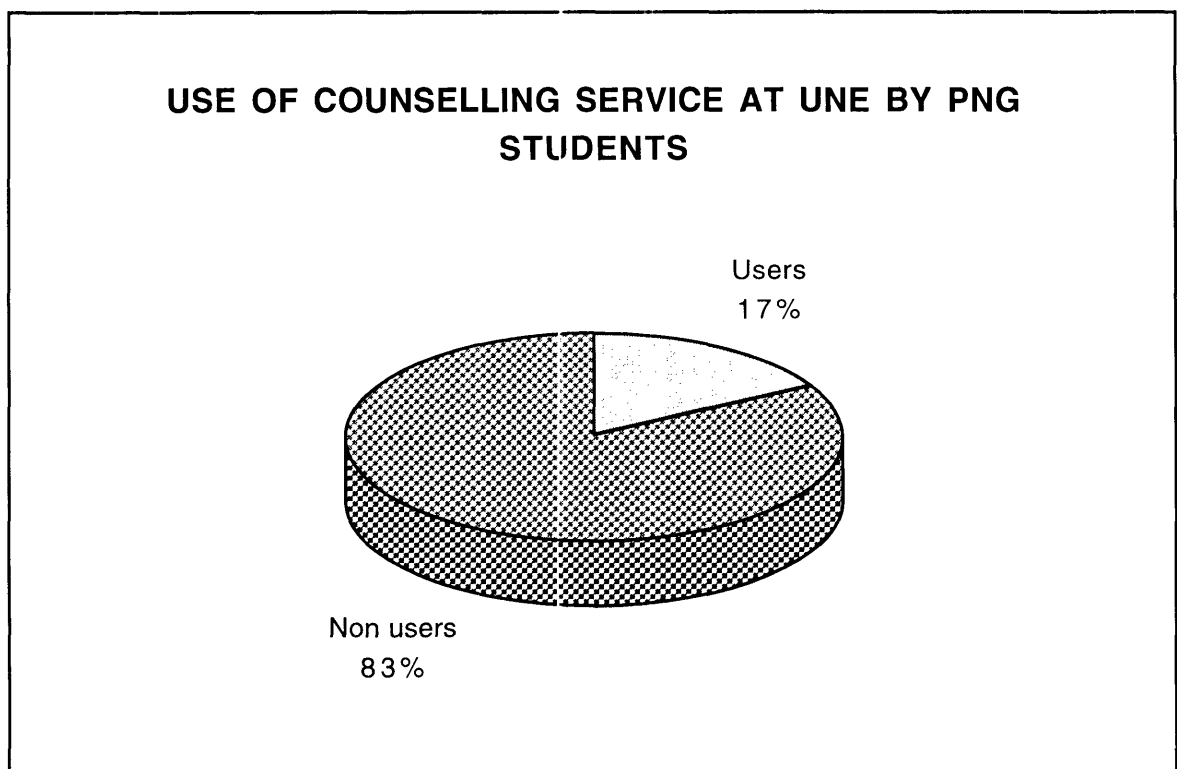
Users
17%

Non users
83%

Figure 5.46

Table 5.29 and Figure 5.46 show the number and proportions of subjects who have used the Counselling Service at UNE. The findings revealed that only six participants have used the Service once or twice, whereas 29 have not used the Counselling Service during their stay at UNE.

QUESTION 13.1   **If you have used the Counselling Service at UNE, how frequently have you used this Service?**

Table 5.30   Frequency of use of the Counselling Service by participants

Category	Subjects
1-2 TIMES	6
3-4 TIMES	0
5-6 TIMES	0
MORE THAN 6	0

HOW OFTEN IS THE COUNSELLING SERVICE USED?

FREQUENCY OF ATTENDING

MORE THAN 6

5-6 TIMES

3-4 TIMES

1-2 TIMES

0   1   2   3   4   5   6
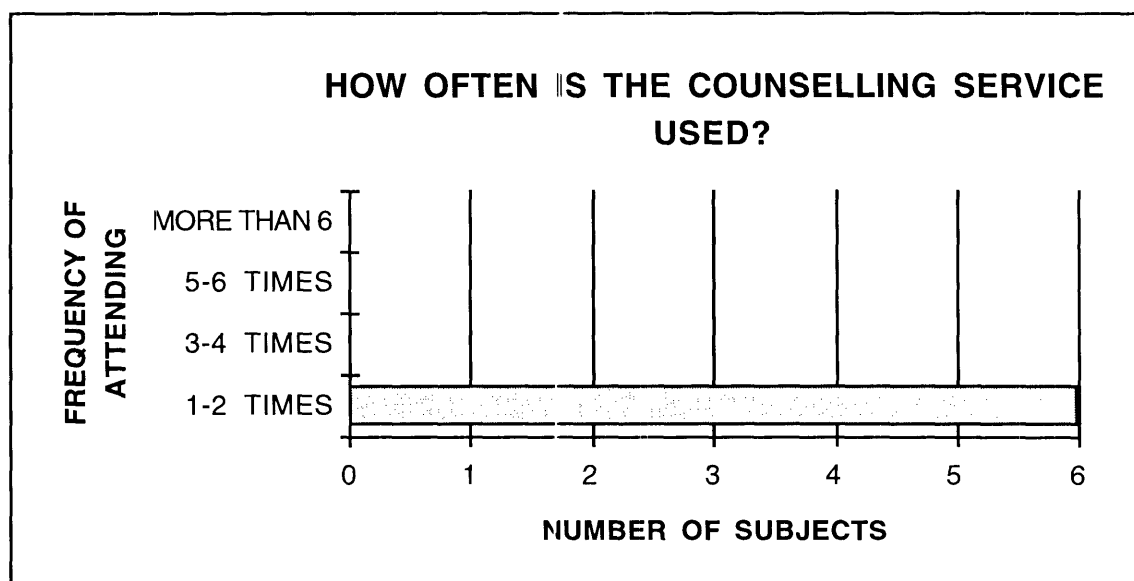
NUMBER OF SUBJECTS

Figure 5.47

The results presented in Table 5.30 and Figure 5.47 indicate that of the 6 students who had used the Counselling Service provided at UNE, the frequency of use has been low.

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QUESTION   13.2 Kinds of problems taken to the UNE Counselling Service

Table 5.31 Frequency of use of the Counselling Service by participants who used the
Service

Types of problems	Subjects
OTHER-PARENTING	2
GRIEF & LOSS	1
CONFLICTS WITH OTHERS	1
MARITAL	1
PERSONAL CONFLICTS	1
SEXUAL	0
FINANCIAL	0
PERSONAL GROWTH	0
HEALTH PROBLEMS	0

Only 6 students had sought professional counselling for a variety of problems. Of these 6 students, 1 indicated seeking professional counselling for marital problems, 1 went for assistance in dealing with grief and loss, 1 went to get help because of having conflicts with other Papua New Guinean students, 1 was experiencing personal conflicts, while 2 went to seek help with parenting problems.

QUESTION   13.3 What made you aware of these possibilities?

Table 5.32 shows sources of information relating to the Counselling Service

Category	Subjects
ORIENTATION	3
BROCHURES	2
FRIENDS	1
NOTICES	0
LECTURERS	0
OTHER	0

The possibilities of getting help from Counsellors was brought to the awareness of students during the Orientation Week for 3 participants. A further 2 had read about the availability of the Service through brochures, and 1 claimed of being told of the Service by friends.

QUESTION: 13.4 What were your reasons for taking your problem to a counsellor?

Table 5.33 shows the reasons why participants took problems to Counsellors.

Reasons	Subjects
NEEDED PROFESSIONAL COUNSELLING	2
KNEW THE SERVICE WAS ABLE TO ME	2
OTHER	1
CONFIDENTIALITY	1

The reasons for taking problems to the UNE Counsellors are as follows: 1 student went to the counsellors for confidentiality reasons, and 2 decided that their particular problem needed professional counselling to find a solution. Another 2 responded that they knew the Service was available to them while 1 had other reasons for seeking professional counselling but did not provide these reasons.

QUESTIONS 14 and 15   Beliefs about formal counselling

Participants in the study were given instructions at the beginning of Section 5 of the questionnaire that all should provide responses for question items 14-17, those participants who had used the Counselling Service and also those who indicated that they had not used the Service. Participants were asked to select from responses ranging from Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D) and Strongly Disagree (SD) according to their perceptions of formal counselling and its functions. The following are the results relating to the statement of common beliefs about formal counselling.

Twenty four participants (68%) gave no responses to the 13 statements on common beliefs about formal counselling while 11 participants (31%) made some attempt to provide responses. The 11 participants who responded were fairly evenly spread with little or no clear indication of strong preference. It seems that both the non-response group and those that responded may not have known what counselling is really about. Those who did respond may have based their responses on minimal knowledge of counselling either from experience or through other means. This is understandable because very few Papua New Guineans would have had anything to do with a professional counsellor back in PNG or at UNE apart from knowing the Patron of PNGSA who is a Psychologist.

Table 5.34   shows the level of disagreement or agreement for the statement, *Many Papua New Guineans do not know the functions of Counselling Services at UNE.*

Category	Subjects	% (Rounded)
STRONGLY AGREE	2	6
AGREE	4	1 1
UNDECIDED	2	6
DISAGREE	2	6
STRONGLY DISAGREE	1	3
NO RESPONSE	2 4	6 8

A total of 17% either Strongly Agreed or Agreed with the statement **14 (ii) The Counselling Service is not used because many Papua New Guineans do not know what it actually does** while 6% were Undecided, and 6% Disagreed with this statement.

Another interesting point concerns the number of participants who chose the Undecided category in the questionnaire. In most instances, there were participants who were Undecided about the responses. For example, of the 11 participants who responded to statement **15 (ii)** *Counselling is helping someone manage their life better*, 4 Agreed with the statement, 4 chose Undecided as a category, and 24 gave No response. In statement **15 (iv)** *The Counselling Service at UNE should be used by all students who want to improve their lives at UNE, at home and improve relationships with others*, 2 Strongly Agreed with the statement, 2 Agreed, 6 participants chose Undecided, and 24 gave No response. This result indicates that the participants may be ignorant of the functions of counselling and the role of professional counsellors.

QUESTION 16   What do you think is the main difference between counselling you have received at UNE and help received at home in PNG?

The students in this study were asked to state the main differences between counselling received at UNE and help received at home in PNG. The majority could not make any contrasting comments since they have had no formal counselling experiences at UNE. The following are some of the comments of those who attempted the question.

Eight participants responded by saying they have had no experience of being professionally counselled at UNE or any other formal experience of counselling, so they could not state the contrasts in the two types of helping — home and professional. Four participants made no comments. Twenty three students, which is the majority (66%) of the participants, made the following contrasting comments:

- *Trained counsellors help you sort out your own problem. They are only there to guide you along and the person seeking the help is doing all the work in the talking session. The cultural practice at home is different. People help you solve your problem.*

- [At home] *Counselling is done by the extended family members. Professional counselling at UNE is outside the extended family.*

- *Help received at home is more practical. Professional counselling induces too much talking.*

- *Counsellors at UNE are trained to help people. At home, help received is from people with experiences. UNE Counsellors are ...*

- *Counsellors at UNE must understand PNG cultures before giving counselling to a Papua New Guinean student.*

- *The difference is in the cultural context. Help from family, relatives and wantoks in PNG is culturally an obligation ...*

- *I am comfortable talking to close friends and wantoks, ... [I can't] go to a complete stranger. I must know the person before I can talk to him/her about my problems.*

- *At UNE, I prefer counselling mainly for confidentiality purposes. Otherwise I am happy with the support I get from my extended family and the church.*

- *Informal counsellors at home counsel in their cultural context and this is more appealing. UNE counsellors use the Western concept of counselling*

- *UNE counsellors do not understand our culture. How can they counsel us from a different culture?*

- *There is a definite cultural difference in the way approaches are taken to solve problems. UNE counsellors seem to concentrate on the individual ...*

- *At UNE problems are kept confidential. In PNG problems are everyone's problems. Everyone helps to solve the problem and you are not alone to solve your own problem. Traditional help is given in terms of ...*

- *I favour the support and help received at home. ... is better for me. It is readily available and easy to get ...*

- *At UNE counselling is a paid job. At home it is an obligation, not an option. It is an expected role of the helper* [the elder].

- *I feel appreciated and people understand me at home.*

- *At home people bully you into doing things. At UNE, there is a lot of respect for the individual. They allow you to do the talking and they help you help yourself.*

- *People turn to the immediate person they can relate to—like a family member—when faced with problems in PNG.*

- *Counselling in the village is more effective. [The] community solves the problem once and for all.*

- *In PNG everyone has time for you and makes you feel accepted. Here everyone is minding their own business.*

- *I feel helpless here, when I cannot help my own family back home while I am here.*

- *I am embarrassed to visit the Counsellors. I feel bad exposing my weaknesses.*

- *When faced with difficulties, Papua New Guineans like to talk to go through a third person to discuss and express their feelings and obtain their satisfaction that way. They don't need a Counsellor to talk to about their hurts and disappointments. If they do, they may not receive [the] reaction expected from a wantok from PNG.*

- *I am suspicious about what they will do to me in a counselling session. Can I trust them enough to tell them my personal difficulties?*

- *I do not know enough about counselling here at UNE to make a contrast with the type of help received at home in PNG*

- *I have had no experience with counselling to make a contrast with traditional help received at home*

Conclusion

From the statements made by the participants, the result indicated strongly that the majority of the Papua New Guineans are not aware of the role of the counsellors and the functions of the Counselling Service at the University of New England. One is reluctant to use a service such as the Counselling Service if one is not aware of the benefits of the Service. The other question is, if the participants were aware of the functions of the Service, would that increase the number using the Service? A further issue is knowing about the Service and what it can do and what cannot be done by the professional counsellors. Is that sufficient motivation to encourage PNG students to use the Service? It is the researcher's perception that experience teaches people to make the right decisions and choices in life. Maybe the Papua New Guineans on campus are no different from other students who may be afraid to step into unknown or unfamiliar territory. One needs to be introduced to new concepts and Western ways of solving problems.