

# Coarse Language and Vulgarity Takes Precedence over Ethical Humanist Ideals: Misguiding Principles of Democracy in Papua New Guinea

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## ABSTRACT

The adoption of social media in Papua New Guinea (PNG) has outpaced cultural and institutional processes, distorting the discourse of the people in a way that tends to give much more weight to crude language and vulgarity than to ethical humanism principles. This paper reviews the impact of such dynamics on the nature of democratic deliberation and social life in ordinary life and the most feasible policy and education responses. We employed the qualitative cross-sectional design and conducted semi-structured interviews with the samples of about 50 PNG social-media users sampled purposely by age groups and professions. Thematic analysis identified four themes that were repeated (1) normalization of abuse speech that undermines civic engagement; (2) devaluation of age and community standards; (3) uncertainty about online legal/ethical lines in the context of abusive speech; and (4) the perceived absence of consequences against the actions of abusive figures of authority who set a bad example online. Individuals who took part in the campaign demanded more realistic solutions such as education on digital literacy, awareness campaigns led by cultural values, better platform and regulatory directions, and increased accountability in leadership. We present implications on the National Information and Communications Technology Authority (NICTA) and other stakeholders concerned by describing viable policy drivers as well as education interventions, and we bring up the shortcomings of purposive sampling and self-report. The paper provides a conclusion with a framework of connection between digital civility, ethical humanism and democratic practice in PNG

**Keywords:** Papua New Guinea; social media; digital civility; ethical humanism; democratic discourse; media policy; NICTA; qualitative research.

## INTRODUCTION

The assertion that "coarse languages and vulgarity take precedence over ethical humanist ideals" in the context of democracy in postmodern Papua New Guinea is a provocative statement that warrants careful analysis. It suggests a critique of the current state of democratic principles and cultural values in postmodern Papua New Guinea. It permits a careful thought-out analysis to make meaning of the current humanistic cultures facing Papua New Guinea.

The article tries to explain the current social-cultural trend of humanistic attitudes shown by citizens today on the different forms of social media like Facebook, whatsAapp, instagram and our daily newspapers. The electronic media provide space for public criticism as well but are controlled and filtered before telecasting. In Gilder 2014 "Technological Drivers of (R)evolutionary Change in Modern Societies and How Developing Countries Might Productively Respond to them via Intentional, Thoughtful 'Leapfrogging.'" He stated that "From 1985-1995, the world did change from an (largely) unseen tsunami begun from the small waves made by these nascent digital technologies. By 1995, the CD, audio digital recorders and DVD player had replaced earlier technologies. Computers (of a second or third generation) had replaced the typewriter; the Soviet bloc and its (long-decaying) governance models were only a bad memory (its economic model undone by technologies and

demands of the new “third wave” post-industrial knowledge society). Finally, the worldwide web Internet 2.0 was arriving, which would surely change the means and modes of the communicative acts, affecting the economic, political and social/cultural spheres in turn”.

The introductory aspect of the article tries to point out the rapid technological transformative and communicative change Papua New Guinea came through. The communication transformative change did not give time to the humanistic and cultural change but moved so swiftly that creates shockwaves within our social cultural systems to accept changes with or without understanding its true values and meaning within our humanistic culture. What happened was like a flash of light in a tunnel of darkness in our Melanesian society of many different cultures and traditions, including more than 800 hundred languages. Our norms and values were not a part of the changes as the globalization of the information age was like the tsunami entering our social cultural systems at full speed and so rapid.

The article tries to emphasize the need to understand the fundamental humanistic changes that are now phenomenal and lack values and norms like our traditional social and cultural idealism. The information Ages comes with its ethics and values but because of the rapid introduction and the super speed it has gained in this part of the world, most natives are caught off guarded. The native social systems started to abuse its true values and ethics. The Informative and communicative changes have also caused the social and cultural communicative aspect of humanistic lives grown negativism of the values and cultures that came with the changes due to its rapidness and acceleration between 1985 and 2000. Not everyone was informed and become communicative literate. A lot of social changes took place but not every member of our society were able to understand them and embrace change. The use of electronic media to center stage in the early 2000 that sent a shockwaves to the entire country in terms of mobile phone usage causing the closer of all land lines and public telephones own and operated by the government. This changes have drastically impacted the communication industry and has put a lot more pressure on the government in controlling and regulating its uses. Today, every Tom, Dick and Harry uses their fingers to make or break all aspects of our functioning society, causing a human condition that is uncontrolled and lack credibility.

Social Media, whatsapp, Tiktok and instagram is conducted as medium of communication across the global. With a specific focus on Papua New Guinea, this study aims to support the national government's efforts by identifying and gathering data on policy practices that are relevant, effective, and scalable for best practices, cost-effectiveness, and the prudent management of the use of social media, specifically National Information and Communication Technology Authority (NICTA). In addition, the study also seeks to benefit the common people with good moral standing and their approach to social cultural communication approach. The study will also set benchmark for policy makers, executive government, and other key communities across Papua New Guinea to regulate social media. The use of social media must come with responsible mindset and must not deviate from our social cultural Melanesian principles of norms and values. The Melanesian humanist character continue to take center stage regardless of the changing time.

## LITERATURE REVIEW

### Democracy and Ethical Humanism

Democracy and Ethical Humanism is a philosophy that emphasizes the value and agency of human beings, individually and collectively. It advocates for an ethical approach grounded in human reason, compassion, and empathy, rather than in religious doctrines or supernatural beliefs. Ethical humanism promotes the idea that humans have the capacity to lead ethical lives based on reason and shared human experiences, prioritizing human welfare, justice, and dignity.

Democracy, on the other hand, is a system of government in which power is vested in the people, who rule either directly or through freely elected representatives. It is characterized by principles such as equal participation, political equality, civil liberties, and the rule of law. In a democratic system, the will of the majority is expressed through free and fair elections, but it also protects the rights of minorities and ensures that all voices can be heard.

When combined, ethical humanism and democracy underscore the importance of empowering individuals to participate in governance in a way that respects human rights and promotes the common good. Ethical humanism advocates for a democratic society rooted in empathy and ethical responsibility, where decisions are made with regard to their impact on human welfare and the well-being of all citizens. Ethical Humanism emphasizes the value and dignity of individuals, promoting moral and rational discourse as the foundation of societal progress. The human condition today has deviated from its moral and ethical stance. These conditions are the results of the superfast social change in human communicative conditions. Gilder 2014 further stated that “The problem with the modern world, if we can be simple-minded for a moment, is that we don't understand it. And what is most perplexing, paradoxically, is our own human nature. None of our front line reporters or big city editors diminish in the least the incomprehensibility of man's inhumanity to man or his inability, on average, to lead a truly fulfilling life”. Ethical humanism remains as the true values of society and continues to progress and accept changes, being simple-minded ensures that our vision continues to remain within the scope or perimeter of reality. Ethical humanism is a philosophy that emphasizes the value and agency of human beings, individually and collectively. It advocates for an ethical approach grounded in human reason, compassion, and empathy, rather than in religious doctrines or supernatural beliefs. Ethical humanism promotes the idea that humans have the capacity to lead ethical lives based on reason and shared human experiences, prioritizing human welfare, justice, and dignity.

Democracy, on the other hand, is a system of government in which power is vested in the people, who rule either directly or through freely elected representatives. It is characterized by principles such as equal participation, political equality, civil liberties, and the rule of law. In a democratic system, the will of the majority is expressed through free and fair elections, but it also protects the rights of minorities and ensures that all voices can be heard. The notion of democracy loses its true meaning when its humanistic culture deviates from its common courses and loses its purposes. We may say it is the human condition it is in, is it the illiteracy of communicative technological change that contributes to its current condition. We cannot blame our lack of obliviousness, and lack of morality on phases of changes that the social cultural communicative conditions it creates for the space and times it appears.

Furthermore on the issue of humanistic culture, World Bank report on Papua New Guinea Critical Development Constraints 2011, addresses the following, “The PNG government's Vision 2050 focuses on achieving a wealthy, healthy, and educated society by 2050. To achieve this vision, however, PNG needs to overcome the critical constraints discussed and to sustain an economic growth that is high, more broad-based, and inclusive. In this regard, the study proposes process-driven policy options below, some of which are already central to the government's medium- and long-term development planning and agenda”. To achieve this vision it requires bold efforts from everyone within our social and cultural communicative system. When combined, ethical humanism and democracy underscore the importance of empowering individuals to participate in governance in ways that respect human rights and promote the common good. Ethical humanism advocates for a democratic society rooted in empathy and ethical responsibility, where decisions are made with regard to their impact on human welfare and the well-being of all citizens.

In a democratic framework, ethical humanism is often seen as the guiding principle for fostering inclusivity, respect, and mutual understanding. Democracy, in its ideal form, is meant to uphold these values by ensuring freedom of expression, equality, and the protection of human rights. The framework continues to set benchmark for any the country to achieving a wealthy, healthy and educated society.

### **Coarse Language and Vulgarity in Public Discourse**

The claim that coarse language and vulgarity have taken precedence implies a degradation of public discourse. This could manifest in political rhetoric, media, or social interactions, where inflammatory or disrespectful language overshadows constructive dialogue. In Papua New Guinea, a diverse and multicultural society, such behavior could exacerbate divisions and undermine the unity necessary for a functioning democracy. The use of social media has become a scoreboard for moral decay and social culture communicative devaluations. Social media uses have parted the common grounds of self-respect and harmonious relationships amongst people of the same origin. This is shocking and revelation of lack of insight into the use of communicative mode and

medium in the public spheres. The public discourse has left a lot to desire when social media become available to all class of people and everywhere network is able to connect. Papua New Guineans attitude towards social media have lost tracks of social norms and societal values including irrelevant commentaries that are now becoming a concern amongst learned classes and people of upper middle class who continue to remain conscious on all social cultural communicative systems.

### **Post-Modern Context**

Post-modernism often challenges traditional hierarchies and norms, sometimes leading to a more fragmented and relativistic approach to values. In this context, the rise of coarse language and vulgarity could be seen as a rejection of established ethical standards. However, this rejection may come at the cost of eroding the shared moral framework that underpins democratic societies. The rise of such standards as called today as new normal is not a common approach and is not a way of life as though by many people. The languages used are already derogatory and undermines the whole purpose and declared from the start as insanity and obstructive. The social cultural communicative normal has gradually lost its position and space in society. Coarse language have penetrated the social cultural norms and have occupied the space that once the cultural norms considered a taboo. These norms are not ordinary but are the hierarchies of the societal norms and values, and have been dominated through practice. Contemporary democratic practice has lost it meaning and values as the current space of communicative action display arrogance and disrespect. The coarse language continues to find its place in society and become a norm called the new normal.

Social media has amplified this discontent, becoming a breeding ground for anonymous attacks. Hidden behind fake profiles, individuals spread hate speech, issue death threats, and even conspire to commit violence. Disturbingly, lethal weapons are flaunted openly, with children exposed to such displays - often encouraged by amused parents. What kind of message are we sending to the next generation?

World Bank report in 2011 has outlined the following; “World Governance Indicators (WGI) ranks PNG higher than Fiji, but well below Indonesia, Malaysia. A survey of firms undertaken by the Institute of National Affairs found that 22% of the respondents • A number of studies have concluded that the underlying reasons for poor public service delivery include Philippines, Thailand and Viet Nam. Moreover, PNG’s current rank is reported to be well below its rank in 2002 (World Bank, WGI, accessed in April 2011). ranked provision of government services as “very poor,” 19% ranked them as “poor,” and 42% ranked them as “fairly poor” (ADB 2008a). Inadequacies in capacity, investment, and operation and maintenance have been exacerbated by the decentralization of responsibilities for delivering services. The results as evaluated and posted by World Bank show that service delivery is poor and as such governance and accountability is also very poor.

### **Misguiding Principles of Democracy**

If vulgarity and coarse language dominate public discourse, it could signal a misalignment between democratic ideals and practice. Democracy relies on reasoned debate and mutual respect; when these are replaced by hostility and disrespect, the system risks becoming dysfunctional. In Papua New Guinea, this could lead to a loss of trust in democratic institutions, increased polarization, and a weakening of the social fabric.

Our democracy today face challenges never like before due to the wider discourse of ideology challenging the way our leaders govern us. Much to our dismay social media has lost control in the hands of our social cultural systems. Existing socio-economic burdens are heavy, and escalating digital toxicity increases these pressures. The levels of toxicity are alarmingly high, spreading like a contagion and infecting the very fabric of our society, with no end in sight. A misguided segment of the population bears responsibility for this societal pandemic. As reported by our dailies Post Courier and National Newspaper 2024, “if left unchecked, it could erupt like a tsunami, seeking only the perfect conditions to unleash its destructive force potentially surpassing the chaos of the Black Wednesday trend”. This toxic group seems to believe they have the right to attack politicians at will, particularly targeting our Prime Minister, with no regard for the principles of equality that bind us as a society. Politicians are the individuals we elect to drive change. So why are we disillusioned? Why are we straying from democratic ideals, blaming authoritarianism, and succumbing to distorted emotions? These are questions that are being asked between the normal and average thinking Papua New Guinean.

According to Gilder 2014; “If this prescription makes for good therapy for the individual over coming individual neuroses or psychoses, so would such negation of dualistic opposites also allow for the healing emergence of a productive “dialectical” consciousness for our society, taking us beyond the extremes of Apollo (i.e., disembodiment of logic, leading to a sterile understanding) or of Dionysus (i.e., mindless excess of animalistic irrationality) towards a grounded ethical unity of mind and spirit, unifying in a bodily Eros the strictures of the law and the hope of the spirit.

## Historical Factors

Papua New Guinea’s unique cultural diversity and colonial history may contribute to the challenges it faces in maintaining ethical humanist ideals. The legacy of colonialism, combined with rapid modernization, could create tensions between traditional values and contemporary democratic practices. Addressing these issues requires a nuanced understanding of local contexts and a commitment to fostering dialogue that respects both cultural heritage and democratic principles. Negative perceptions were spelt in history by the white race bases on their understanding of the black race.

The former South African Prime Minister Pieter Willem Botha in 1988 once said “black people cannot rule themselves because they don’t have the brain and mental capacity to govern a society. Give them guns, they would kill themselves. Give them power, they will steal all the government money, give them independence and democracy, they will use it to promote tribalism, ethnicity, bigotry, hatred, killings and wars.” <http://en.m.Wikipedia.org/wiki>

More-over, Gela (2023) stated that, “This is particularly significant where, 85% of Papua New Guinea’s population resides in rural areas with a history of poor infrastructural developments and educational opportunities. For example, plans for developing a robust telecommunication network across Papua New Guinea started as far back as 1964, but changes in political willpower and shifts in government systems slowed its momentum and impacts.<sup>5</sup> Radio has long been the backbone of public communication in PNG, as it is affordable, scalable; and easily reaches large audiences. Later ambitions to develop an extensive 2G mobile service have been only partly successful. While urban coverage has improved, rural areas remain underserved.”

The magnitude of change also post a case of concern for the citizens of this country. While trying to accept and appreciate change negative attitude and lack of awareness are contributing to the public discourse of the way thinking is done today.

## Study Rational

This preliminary paper seeks to understand how social media, tiktok and Facebook communicative systems in Papua New Guinea employ communication strategies to regulate and ensures its continuity in forming the interactive spectrums of mass information. It is based on the premise that trust in government messaging, the establishment of non-political processes or pan-politics ‘and collaborations, and the use of the media platforms, state and private, are critical covariates of government responses to crisis and national discourses. By the following three broad notions, we seek to understand how trust, pan-politics, and media presence as social collaborative discourses, shape government communicative actions. This study followed the impact of communicative actions that informed the delivery information services to the social cultural communicative systems. With this background, the following specific objectives are envisaged for the study: 1. To examine what coarse language and vulgarity currently taking precedence in our social cultural environment. 2. To assess public experiences with existing social media in the delivery of public discourse. 3. To identify communication approaches to dealing with mass information that are coarse and vulgarity so that 4. NICTA can setup control system to regulate social media.

## Methods

A cross-sectional, qualitative case study design was employed for this Study to achieve better results. In line with Yin (1994), this Study examined the social media as a pilot case for understanding of the impact of communication on the lives of ordinary Melanesians with limited access to touch screens and internet access

phones. The overall approach to the study was qualitative in nature, taking a participative, appreciative approach seeking and basing the exercise on the views of cross-sectional representation while acknowledging strengths and focused on finding improvements and recommendations rather than only seeking weaknesses. More than 100 social media users were interviewed and for the study 50 results were generated. Generally, due to the mountainous regions of the country, only two regions were used due to its availability and accessibility. The target population was regular faces on face book who most times continue to write and express their opinion on issues of national interest. A purposive sampling technique was used to recruit the fifty participants for the study. Materials including in-depth interview guide was developed for the Study. The guide consisted of both open ended and closed-ended questions, gathering participants' demographic information such as age, gender, ethnicity, and to engage participants on their views on the nature and use of social media especially Facebook and Whatsapp. Five (5) research assistants were recruited and trained to collect the data in the dominant languages of the participants. Interviews were recorded with a mobile phone recorder and transcribed. Reflective journals were maintained to document nuances and other information that cannot be captured in the recordings. All safety protocols were observed to ensure the safety of the researchers, enumerators, and the participants throughout the study. The researchers maintained a reflective diary throughout the period of the Study to record their evolving personal assumptions and decision-making processes that might impact the Study. Further, collecting data from participants with varying backgrounds (i.e., community members and leaders and government officials) triangulated and validated the findings. Using a thematic analytical tool helped produce findings that reflect the true narratives of the participants and therefore making the study more credible. Data Analysis A thematic analytic framework was developed and used to analyses the data. Recorded data was transcribed and translated into English before being analyzed. Emerging themes were identified and grouped into concepts. The underlying notion of the study was maintained throughout to give credence to the study.

## DISCUSSION AND FINDINGS

This section presents and discusses summarized findings from the study. The Study was conducted within the context of finding out and establishing facts surrounding the current social-cultural trend of humanistic attitudes shown by citizens today on the different forms of social media like Facebook, whatsAapp, instagram and our daily newspapers. The electronic media provide space for public criticism as well but are controlled and filtered before telecasting. Participants were asked to reflect on the communicative aspects of the human conditions it creates and the attacks that is delivered to the government 24 hours a day and 365 days all-around of our democracy. This was critical to addressing the research objectives and to understanding why coarse language and vulgarity takes precedence today in our social media platforms. The Study's findings established that the PNG government employed a comprehensive communication strategy to control inflow and outflow of communicative issues within our social media platforms. The owning and operating a touch screen cannot be controlled also due to the remoteness of the location across Papua New Guinea, flow of information is uncontrollable. NICTA has to step up in regulating all changes in policy to control and filter information flow and managed social media to some extent, although media independence be maintained. The social cultural system in Papua New Guinea is quite primitive and needs time to educate users of social media. Coarse language and vulgarity cannot be controlled, while we have access to touch screen and smart phones all over the country. Commentaries are not regulated and up to standard for public discourse when people of all age, class and groups have access to information sharing and receiving. The use of mass media was critical to the government's messaging strategies but on the regulatory aspect it cannot be controlled anymore. The study established that the PNG government used the media effectively to communicate essential information on the use of social media. The Study revealed no difference between private and public mass media in relation to their messaging when accessibility is not controlled. On the part of NICTA, a lot of awareness has to be made on the use of social media. Sending information through the smart phones as advertisement randomly can control regulate coarse language and vulgarity and reduce and improve communicative approaches to the public sphere. This will eventual restore back some integrality on the use of social media which will eventually restore social values and norms. The Study reveals positive government-public engagement. As such, public figures responded in a timely and positive manner in response to the messaging strategies deployed by the NICTA to curtail the spread of the coarse language and Vulgarity in the public sphere.

## Case Study

One of the most obvious manifestations is the emergence of gender-based harassment on the social network. Some of the respondents, particularly the women, described experiences of being targeted with obscene remarks, unwanted messages and organized online shaming following the posting of their views on social matters or posting of pictures. Some of the same tendencies have been observed by the report issued by ABC Pacific Beat (2017), which indicate that the number of misogynistic posts and threats toward women journalists, activists, and politicians in Papua New Guinea has increased.

The respondents gave Facebook as the best place to experience this abuse. A female student of the university stated that when a woman expresses her thoughts on the Internet, people are not discussing what she said, but they are insulting her. One of the other participants was a civil-society advocate, who did tell me how the derogatory memes and fake images spread so much when the topic of gender equality and domestic violence was discussed. These cases provide evidence of regional research indicating that online anonymity, poor levels of digital literacy, and deeply rooted patriarchal cultures increase the use of hostile speech in Pacific cultures (UNFPA, 2024).

In this study, close to 60 percent of the total female respondents said they have experienced or seen online harassment during the year before the year of the study. This caused self-censorship to many, withdrawal or even use of the male relatives to make the posts. This type of dynamics sabotages the involvement of the population in inclusive democracy and breaks the humanist principles of dignity and mutual respect on which the traditional social life of the PNG is built.

Some interviewees recommended the enforcement of more powerful policies of NICTA touching on cyber harassment, digital-literacy initiatives on how to communicate with courtesy, and peer-reporting framework to deter vulgar or threatening materials. The media houses, like the Media Council of PNG have also encouraged local movers and shakers to lead by example and the mobile service providers collaborate with civil-society organisations to conduct awareness campaigns (Media Council of PNG, 2023).

The case is an example of the fact that online vulgarity is not only a linguistic concern but also a very systemic social issue connected with gender norms, loopholes in regulation, and lax accountability. It supports the argument of the research in general that ethical humanism, based on the principles of empathy, respect, and responsibility, needs to be reclaimed as part of the PNG digital transformation agenda.

## CONCLUSION AND RECOMMENDATIONS

Ethical humanism in Papua New Guinea is being destroyed by online incivility and it is reducing the democratic participation. An effective response must be multifaceted, including education, government communications, regulation, platform partnerships, leadership standards, protection pathways, and monitoring and should have owners, timelines, and easily quantifiable indicators.

The Ministry of Education and the Department of Community Development, together with NICTA, the Media Council, churches and the civil society, should inculcate a digital-civility strand in the upper-primary and secondary education six to eight lessons per year on respect speech, fact-checking, and reporting. By Q2 2026 a draft syllabus has to be available and piloted in at least 50 schools by Q3 2026, and made national in 2027. The share of schools implementing the modules, pre/ post lesson civility scores and active student clubs would help to measure the progress. Outside schools, standard forms of Safe-Online Toktok education provided by church and ward committees should start in Q1 2026 and be available in at least ten provinces with training sessions, attendance and quizzes after training being the simplest intravenous approaches. In Q3 2026, the youth “content mentors program is to be launched to be able to train 200 ambassadors; success is the number of active mentors and working with their positive-content campaigns.

Whole-of-government standard is needed in government communications. By Q2 2026 the one-page social-media SOP that adequately addresses verification, rules on moderation, six-hour rebuttal deadline, approved by the Department of PM&NEC, should be provided with the Public Information Officers being trained by Q3

2026. The percent of checked agency pages, the overall median response time to rumors and the decrease in abusive remarks are all measures of compliance. By Q2 2026, a crisis and rumor-response playbook must also exist in terms of the time to detect and respond to the rumor and the extent of the corrective posts.

NTCATA through DJAG, the Police and the key platforms ought to publish a non-binding PNG Code of Online Conduct, defining abusive speech, doxxing and coordinated harassment, and suggesting a simplistic 3-strikes approach to moderation and model community rules. This should be put on a draft in Q2, consulted in Q3, and the final code issued in Q4. The number of agencies, schools, CSOs, and page admins referencing the code and the proportion of page help pages linking to the code are the numbers called adoption. Concurrently, a bare bones web/SMS/WhatsApp national reporting hub needs to be marketed by Q1 2027 to send complaints to platforms and Police against which legal standards are satisfied; performance is cases resolved, average resolution time, and repeat rates. Prior to the next general election, the Electoral Commission and NICTA ought to settle on an information-integrity protocol at least a year before the actual election so that they can swiftly takedown fake results, verifying candidate pages, and ads transparency. Q4 2026 Memoranda of understanding with Meta, Google/YouTube, Tik Tok and X should be concluded to create in country escalation contacts, quarterly transparency meetings and co-branded civility campaigns in Tok Contemplate Hiri Maku English, impact is timely escalations, campaign impressions and removal/labeling rates specific to PNG.

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Protection and leadership should be supported. By Q3 2026, Parliament, Department of Personnel Management, and the Public Service Commission are supposed to release a voluntary digital-conduct commitment of elected leaders and enforce social-media guidelines on public servants by Q2 2026, with signatories, documented violations, retributive pronouncements and training compliance monitored. By Q1 2027, with CSOs, the reporting hub shall be connected to FSVU services, through standardization of the evidence capture and referral to counseling and legal aid, success is cases supported, prosecution where necessary, and survivor satisfaction.

Lastly, continuous improvement should be based on monitoring and research. With the university, NSO and NICTA must release an annual PNG Digital Civility Barometer in 2027 and by the end of Q4 2027, publicly available dashboard replying allowances, closed, training enrollment, and civility scores by province, age, and gender. Collectively, such measures would turn ethical humanism into daily activity, minimize antagonism in cyberspace, and bolster the culture of democracy, based on Melanesian ethos.

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