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Catholic Mission Involvement with Education in Papua-New Guinea

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CATHOLIC MISSION
INVOLVEMENT WITH
EDUCATION IN PAPUA-NEW GUINEA

by

REVEREND LAMBERT KEMPKE, C.M.M.

A THESIS SUBMITTED TO THE FACULTY OF LOYOLA UNIVERSITY
IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

CHICAGO, ILLINOIS, MARCH 17, 1968
Father Kempkes was born March 17, 1923 in Elst, Gelderland, The Netherlands. During the winter of 1928-1929 his family moved to Groesbeek. Here he completed his Primary education. During his eleventh year he first began to consider the priesthood as his vocation.

The Mariannhill Fathers, of which Order he is a member, then trained their future priests in St. Paul, Arcen (L), The Netherlands. Confiscation of the house by the occupying German Army necessitated the completion of his Minor Seminary Training in Blitterswijck (L). On September 7, 1943, the seminarians began their Major Seminary training there, which was soon to be rudely interrupted by an enforced period in Wuppertal, Germany as labor camp internees. Father Kempkes spent the last half of World War II as a displaced person in Haarlem, Netherlands.

September 1945, saw the seminarians again at St. Paul continuing their studies, under primitive conditions, so much so, that after one year, his order moved its Dutch Major Seminary to Switzerland. There he continued his studies at the University of Fribourg and at the Order's Study House in Brig (Wallis).

Father Kempkes was ordained a priest in Helden-Panningen
(L) on July 16, 1950. The ensuing nine years he taught in the Order's Minor Seminary and served as a parish assistant in Straelen, Germany. The transfer of this school led to his entry into the mission field in New Guinea during March, 1960, at the newly established Vicariate of Lae. In 1963 he secured a Teacher's Certificate in Rabaul, and thereafter he taught classes and supervised the educational procedures of the Lae Vicariate until 1965. At this time his Religious Superior sent him to the United States to study for a Master's Degree at Loyola University, Chicago, Illinois. His present plans are to return to New Guinea to further mission education there.
I RESPECTFULLY DEDICATE THIS THESIS
TO THE MEMBERS
PAST, PRESENT AND FUTURE
OF
THE MISSIONARY CONGREGATION OF MARIANHILL
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I. INTRODUCTION

We must consider the reasons for education in Catholic Mission fields, singling out New Guinea as an example of Pacific Island Missions.

The Marianhill Order sees Papua-New Guinea as an area where mission education is greatly needed and welcomed. However, as in all endeavors, there are problems. We trust the extant correlation of need and fulfillment may be clarified to some degree in this thesis.

If we seem to have gaps in informational data, it is because the Mission bodies are so involved in day-to-day programs that there is little time to chart and graph exact figures. Also, the missionaries find themselves, as the entire Western world does, in rapidly shifting patterns; not communicating upon an always meaningful level; and undergoing upheavals in philosophic and practical issues amongst themselves. These pressures give each man and woman in mission a great need of positive direction towards an adequate program!

As we were personally involved in the work of the Vicariate, now Diocese, of Lae, located in the Trust Territory of New Guinea, during the period 1960 - 1965, our personal observations will be reflected in this thesis.
On behalf of my Order I wish to acknowledge my gratitude to:

The Administration Department of Education at Konedobu, Port Moresby, New Guinea;

His Excellency Bishop Henry Van Lieshout of Lae;

The National Catholic Mission in Boroko;

The Education Office of The Evangelical Lutheran Church of New Guinea, Lae; and

The Education Office of The United Church in Papua, New Guinea and The Solomon Islands, Rabaul.

Without the valuable facts furnished by and the prompt attention of these friends, my task in completing this paper would have been immeasurably greater.

I wish to acknowledge with deep affection my gratitude to Reverend Kenneth Hofmann, Pastor of St. Nicholas Church, Evanston, Illinois, who gave me such a happy home during my study time at Loyola University.
II. SCOPE OF CATHOLIC EDUCATION.

A. Why Catholic Education?

The basic principle underlying all Catholic education is the commission Christ gave his Apostles when He spoke to them in Galilee after his Resurrection: "All power in heaven and on Earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded to you. ..." Matt 28:18-20.

This in itself is not a command to teach mathematics or science, languages or arts, nor does it imply that we have to put all nations through years of sitting on school benches. What it does, is to designate the Church as the divinely protected teacher and guide in religious matters with the Pope and the Bishops as those having the primary responsibility and authority. This is not to say that the Church has the total and sole responsibility because the Spirit of God is manifesting itself in the Church. This is not only in the context of Canon Law and Papal Statements, but also in "the living experience and thought of the people of God".

Informed, mature Catholics can feel confident in their own experiences and consider them as stable fundamentals for their actions. It is a very optimistic sight to note how official thought and experienced living try to engage in dialogue and to learn from each other. When skilled leadership is used to satisfy the need for Theological direction as it exists, then we may feel confident that both parties will benefit from it.

For both have the same goals to bring other human beings to the Christ who is living and present in his Church, to proclaim His message and bring it out into the open, and to remove the obstacles that keep man away from Him. The role of the Church, as we now see it, is one that communicates Christ's life and truth to her members and, through them, to all of human society. The channels, by which she does this, are as the veins in the human body, which nourish the embryo's growth and bring it finally to maturity and its fulfillment. One of those channels is education, and our final destination, God, will only be reached by forming the human person toward this ultimate goal. This education must, therefore, include the central questions about our existence, our origin, purpose and destiny; God, conscience, duty, rights and the future life. If we are convinced of the importance
of these values, we must then make sure that those in our care come to grips with them. Man has been given a supernatural destiny as his ultimate end and cannot risk failure. An education, which guides man toward this one, ultimate, supernatural end can truly be called a Catholic and thereby Christian education.

It is only sad that we have given a lopsided emphasis in this education. We have taught man how to save his own soul, but we have conveniently forgotten that our own salvation lies in redeeming others, as exemplified perfectly in Christ. The emphasis was on good and evil as it affected you or me, on your or my salvation. The medicine given was the reception of the sacraments, novenas, retreats, Catholic education, religion; but not a sense of responsibility for cultural or institutional evils, not a way of dealing with other human beings in a spirit of humility, understanding and care; not how to cope with egotistic tendencies in commerce, capitalism, nationalism; not how to be positively constructive in building a better community. It was thought, that if each individual Christian would become a better person, then automatically a community of those individuals would be a better community. Theoretically this may be right, but practically it did not seem to work. Catholicism became more and more irrelevant to
the social order. In order to survive and remain functional, at least for its own members, the Church had to emphasize those truths in its teaching which contributed to the security of its members. The doctrine of personal salvation was one of those identifications, which gave Catholics a sense of direction, of belonging, of holiness. With this, it was easier to face the outside amoral, dangerous world. For occasional lapses into sin, the remedies of confession and repentence were available and any failures in the social order we could bypass because it did not have to affect our own salvation. Formal teaching of how to achieve personal salvation became more and more important, because the outside pressures, accusations and involvements became stronger all the time.

But helping man reach his final destination means that he must be given help in all the areas in which he needs help. Educating a person means to help him develop into a better person, not one just morally superior, but one more

effective in all his operational relationships. If we want to educate the whole man, then we must surely be aware of what ties a man to his environment and to society at large. Education is meant to develop man, help him live more purposefully and enable him to better cope with the problems of existence and through all these processes reach his final goal. It is really no surprise that parents generally feel inadequate to provide such education themselves, and are only too glad that this may be done by experts. Especially trained religious teachers assure the uniformity of doctrine and minimize the fear of exposure to other ways of thinking .... all this was still in the realm of personal salvation. Only after Vatican II did it become official Church policy to open up to other Christians and to the whole of mankind. Since then numerous meaningful contacts have been made for the benefit of those involved. A new sense of responsibility apart from that towards the pagan missionary countries, is now developing. Instead of the idea that we "fill up" first and after 20 years or more start pouring out into others, we would rather now become involved from the outset, and, as we are developing our own spirit of commitment, show it, our encouraging faith and faithfulness, our concern and willingness to work together for the common good, our hopes and dreams,
thereby channeling our spiritual and corporal talents towards making this a better world for all men.

An education-in-isolation, therefore, does not seem the answer any more. We will need to meet many people with differing views, needs and capacities. Our education must prepare our youngsters to cope with these, to work with others instead of fighting them, to be open to the common grounds and be able to work together to overcome that which separates and to build together what each one alone cannot do. Education must become the opening of a world of choice. It must bring man into the essences of the spiritual and the temporal, freeing him to reach his own conclusions. It is to release within man the creativity of his essential being.

Catholic education maintains "the primacy of the spiritual and supernatural in the hierarchy of temporal and eternal values". It prepares our young both for a living and for life. It specializes in providing the breadth and the depth which help the student to adapt. It not only furnishes

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the tools, that are so necessary for communication, namely, words, symbols and ideas, but also the subtleties of communicating: how to express oneself, to grasp proportion, to weigh relations, how to learn and think, how to integrate one's experiences with one's basic value system.

This Catholic view of primacy of the spiritual and supernatural is locked "in combat with a world view that is its antithesis:...secular humanism." The battleground is chosen by the secular world: education. "The secular world understands the centrality of education in our culture" as a preparation for forming of the future generations to a total way of life. Why would we abandon the field? As a technological culture develops and is fostered by the powerful governmental resources, an informal religious education in the home and through the liturgy becomes increasingly inadequate and it is for these reasons that we need a strong formal Catholic education. This is especially important during the adolescent years, when the student comes to grips with so many conflicting ideologies, situations and behaviors.

5. Ibid., p. 20.
7. Ibid., p. 38.
B. **Summary: Why Catholic Education?**

(a) Christ's commission "Go and teach...". Both the institutional Church and the church at large are responsible to communicate Christ's life and truth.

(b) Our final destiny is so important that all help must be given to reach it. Personal sanctification, however, was often thought best to be achieved outside the normal social context. Too little weight was placed upon our commitment to save others.

(c) Education is the opening up of choices. Catholic education tries to provide adequate choices and adaptations within the context of the supernatural and spiritual. Because of social and economic pressures, this task is too much for parents alone, whereas the State fosters education in a different context.
C. Scope of Catholic Education.

We have seen briefly why we as Catholics believe in the importance of the Church's task to provide education. This certainly includes all its members, and not just the young. It also includes the task of "teaching all nations", whether Christian or not. But it does not necessarily imply a formal education as we know it in our school system. Educational communication can occur in various ways: through the liturgy, the home, the classroom, the pulpit, the press, discussion groups and activities and probably by means and methods that are as yet undeveloped. It may well be that the liturgical practice and the home environment will become the heart of theological communication. Motivation is a tremendously strong drive and we can scarcely find a stronger one than that which is an integrated belief in God and the loving security of a good home. Scripture and sacrament can be experienced as well as studied, and this can be done inside as well as outside of the classroom. Religious education is therefore not necessarily bound to the classroom, which is a hopeful rediscovery! For we realize that demands on education are made at every stage of life: pre-school, elementary,

adolescence, adulthood, maturity and old age. Marriage, conversion, discrepancies between conscience and existing conditions, environmental influences that affect our freedom, the degree of immaturity we display in some instances are all situations calling for help and therefore education. Education must release within man the creative forces of his own being. And this release is needed in many areas and therefore must be brought about in many different ways. So education, whether in a formal school or outside it, must be broadened in order to meet effectively every phase and age of life. Only, when we work with all communication techniques currently available, can we reach the many people that are presently neglected. We have urged the adult Catholic to consult Catholic periodicals and books and were shocked when he lost interest amongst the scores of personal responsibilities. We spent quite some time with adult converts, but, after their incorporation, we lost sight of them and left them to their frights and doubts in the hope that grace would do the rest. Education is "formation to maturity and mastery", but often the work is only halfway done and then abandoned. From these experiences it is quite

9. Ibid., p.57.
clear that we must never confuse education with formal schooling alone. Its dimensions are so much larger. It is, therefore, of extreme importance to ask ourselves if it is a wise policy to spend nearly all our efforts on a school system which provides general education in a religious context it is true, but which does not allow reaching out to all the other groups, because there are simply not enough people to do it. With religious vocations on the decline, with more and more people tied up in an expanding school system, with larger and larger groups within the public school system asking for at least some religious formation, with a fearful, sacrifice-conscious and work-loaded adult population we simply cannot any longer leave this task to the institutional church alone. This is an issue which must become every man's responsibility. It is a responsibility which cannot be "paid off" with a handful of dollars, leaving out the mind and its faculties. The "go and teach" is not meant solely for the Apostles, but is meant for all the disciples. If I am convinced of the message of Christianity, I cannot simply give you a handout so that you leave me in peace to fondle my jewel alone; neither may I leave it to the others to defend it. I should feel as an AWOL or as someone who runs off when his best friend screams for help. Being a Christian means involvement. If
we do not wish to become involved in Christ's command "Bring the gospel to all", then we just are not mature Christians. We do not witness, probably because we are not sure. We may call ourselves acquaintances of Christ, not believers or friends. "If anyone love me, he will keep my word!" (John 14: 23) and "You are my friends if you do the things I command you" (John 15: 14).

Often one wonders how naive people may be in expecting children to receive a total Catholic formation in those years of formal schooling, the years between 6 and 21. However, as: "Children are the world's most valuable resources and its best hope for the future", what a school can do, is certainly to foster their understanding. In our Catholic schools we also try to build commitment, loyalty and service to the ideals of Catholicism. But formation is bigger than classroom instruction and the Catholic school therefore can only contribute to it, not cover it. There are many who work toward the formation of our children and ourselves other than the classroom teachers. If all labor in the same direction, then Catholic schooling can act as a multiplier: each set of influences tends to multiply the effects of the other. To present the usual religion courses is not nearly sufficient. The child must learn to live his religion
within his family, that is children must learn from their parents. When his religion classes make the child aware of the situations he encounters constantly in his daily living, then the parents must make religion mean something by their example and help the child develop towards a mature religious outlook. Children need to be able to find Christ in others, to witness the reality of His love in others. The religion teacher of today will try to make the child interested and active in the liturgy, the parish and the various organizations in the city, but if the parents do not work with them and encourage them, they probably soon will give up. The school is naturally helpless without the home. It is therefore of extremely grave importance to help parents and adults in general to acquire the necessary knowledge and techniques to work out those necessary multiplying effects in their youngsters. This can be done through the school paper, the pulpit, P.T.A. meetings, even through a sort of party system where a small part of the time may be spent on imparting and becoming acquainted with such knowledge and skills. On Thanksgiving 1966, a group of cathechetical experts met in Cincinnati and came up with the following statement: "... since religious education is a lifetime process of growing in faith and in creative Christian concern for all mankind,
it must concern itself chiefly with the adult, serving children in the context of the adult community; ... diocesan and parish programs must be set up to help parents exercise their ministry in the field of religious education; ... Catholic education must budget its personnel, time and money for the benefit of the whole community with the accent on the adult, not the child. ..." Also, with this thought in mind, we recall that: "The task before us now if we would not perish is to build the earth." We acknowledge the gravity and scope of our task and the responsibilities given us, by its hoped for fruition, its partial realization in moments of joy.

There are too many Catholic parents who are very uncomfortable with the problem of how to blend the supernatural with the natural. They should have understood long ago that we gain eternal citizenship through and by means of complete involvement in bringing "to maximum well-being the human society here below". This, again, is effected by our emphasis and focus on the salvation of the individual-in-society

instead of on the salvation of the individual. The strongly-voiced opinions for action and the sight of priests and nuns in vital civil occurrences are signs of a reaction against this apathy and a call to wake to Christ's command: "Love your neighbor".

Education on the whole is essentially a social activity for the benefit of society. But some Catholics prefer religion to remain separate from social life. They feel religion is primarily the business of priests and religious and some become resentful of the Church's "interference" with social and economic life. On the other hand, "an increasing number feel that a religion which is restricted to a Sunday affair or a private devotion or a matter of habit and social conformity is not really a religion at all." God has often very little part in our daily lives, let us be honest, and when it comes to a real conflict between his claims and those of daily life, He is often on the losing end of the rope. Once again, it is entirely dependent upon the strength of our commitment. If the parents are interested in and act responsibly toward their religion, then they would expect an

educational program which would contribute to the direction of their own commitment. Why is it that so many young Catholics seem bored with religion and cynical about the priestly and religious life? Why do many Catholics hold economic or social ideas which seem completely out of line with the Church's teachings? Why are so many disinterested in social justice or in the programs which try to provide help for the sick and the aged? Why do so many shut their minds and their hearts to the desperate plight of people in other parts of the world? Did they ever learn commitment toward those in need? The Community has the responsibility to see that its commitments and beliefs will continue and improve, if possible, through a good education. Even a Catholic community is tied in a thousand ways to the community at large and must therefore provide an education which integrates its own principles with those of the whole human race. Catholic education is in the world and - in a sense - for the world, since man must work out his salvation in the concrete situation in which God has placed him. We must reorient our curricula

to convey the conciliar insights, particularly the new emphasis on the social dimensions of the gospel and the ecumenical direction of the Church.

We are blessed to live at a time when we may watch an explosion of social concern in both the Church and secular society! But once again, the schools alone cannot work effectively if they have to teach values which are not found at home or within the peer group. As a matter of fact, social scientists long ago established how slight the effect was which formal institutions have upon the formation of religious attitudes . . . . which by the way is the basic raison d'être for our Catholic schools. Schooling is effective only as it is clearly related to life. Teaching which is not so related is lost. We cannot afford this, as our society becomes more and more complicated. We need to generate in our youngsters a loving respect for man and his relationships. We must engage them, touch their emotions, set their minds working. They must learn to care, to be eager, to be creative toward the common good. We need a careful re-examination of all our educational efforts and to develop a philosophy of Catholic education which is tied hand and foot to Catholic living in our present time and under present conditions. How can we expect our youth to be competent
Catholic leaders tomorrow, if we do not instill in them a love for Christ, the Church and all mankind. If they are to become catalytic agents of any change for the good, then they will first have to know and to love that which they intend to change. Insofar as the Catholic school contributes towards such a goal, in that proportion it also has a right to exist. The only problem is how to measure this effectively. It can only be judged by studies of externalized attitudes or from practices which relate to the Catholic system of values. Studies of a group of Catholic schools, done in the last seven or eight years, do however indicate that Catholic sponsorship of a school at any level does not guarantee its success in breeding educated Catholics. With this, we obviously do not refer to judging the instilling of moral goodness or attitudes, from of old, thought to be the fruits of Catholic schooling! It would be more proper for the family and the parish to answer for these. Formal schooling has little effect on this. By "educated Catholics" we mean men and women, who within the context of responsible Catholicism, have learned to choose the best approaches, and who are able to maintain the delicate system of checks and balances known as judgment. It is exactly the comprehension, emotional and intellectual, of this choice and this balance,
which is provided by the school. We too often forget that the primary purpose of the school is the intellectual formation, coupled with the transmission of the culture from generation to generation. When schooling is confused with other functions of society, each structure suffers. "The inculcation of morality is, at best, an indirect function of the secondary school. ... Christian perfection is no more the purpose of the school than it is the purpose of the hospital."

The intellectual is the man who controls his mind in its search for the truth. He must test the validity and authenticity of the principles of thought and action by which he lives and moves.

In his note on the "Declaration on Christian Education" of Vat. II, Bishop G. Emmett Carter notices the strong emphasis on the intellectual values of all education and on the appeal for all to strive for achievement toward the highest development of the human mind. In making this appeal, the Church remains true to herself by insisting that this must be done in the framework of the moral formation of man.

and in the fulness of his spiritual, supernatural destiny. Education includes development in virtues, morals, physical well-being, etc. The proper end of the school, however, is not moral virtue, but to teach that which is teachable: "knowledge" and as a result, insight into the truth; the whole and entire truth, of both intellectual and non-intellectual objects. After all, "all reality contains something of God, its Creator." And therefore truth does also. And from this point of view there is not really a strict secular truth, neither does all truth flow from only Catholic sources." True education is guided Catholic wisdom, built around the intellect and reaching out to embrace other pertinent and significant areas of the pupil's nature and living." So schools must present the truth, then live that truth.

In our school, systematic instruction is given in the beliefs and practices of our religion, with the immediate


17. Ibid., p. 66.
objective of understanding them. But this can also be done in other ways: by religion classes before or after school hours, by parental instruction, by home visits of a special teacher (though this is not likely to be effective in the urban areas), by instructions during party-type gatherings, by released-time and dismissed-time programs. Almost any of these substitutions could be a sufficient and certainly less costly method of formally taught religious truths. Catholic educators everywhere are beginning to see that there is a difference between the education of Catholics and Catholic education, and this has brought with it an entirely different feeling toward Catholic children in public schools. Every year the proof becomes greater that we cannot possibly give every Catholic child a Catholic education in Catholic schools, because of staffing and financing problems. Still, they have a right to be educated concerning that which constitutes Catholicism. Now the search is for other ways, as the Newman Apostolate, the C. C. D. program, parent re-education and may be others. We have to some degree neglected at least half of our Catholic youth in their religious education, because we thought that Catholic education was identical with Catholic Schools.

In 1964 a national survey of 40% of the U.S. dioceses
showed that only 5% of the funds available for religious education were used for the religious education of students not attending Catholic schools - which is at least 50% of Catholic youth.

There is at the present time quite a discussion whether or not we should have Catholic schools at all. In the heated debates we should never forget, however, that the Catholic schools have accomplished these goals: provided security against a once hostile world; kept our Catholic heritage intact (too intact as a matter of fact); provided unity and commitment. Depending on local conditions, schools were built for defensive reasons (as in America) and even for missionary and humane reasons against a pagan and primitive society (as in New Guinea). The motivations present at the onset of the system and throughout the build-up may have been met, so that the system may no longer be needed for the same reason, but with the changing times and changing attitudes, there may be other reasons now which make its survival and continuation essential and wanted.

"The future will be different if we make the present different." Another manner of saying, that in a world of

constant change, we must ever be careful to shed only the best interpretations of our doctrinal beliefs upon child and adult education groups. Education is the process of evaluating, accepting and rejecting. We had best make certain that under Catholic education a child is enabled to make the choice. The child shall be brought into the verities of Christianity through love and acceptance else he will become pagan through a feeling of rejection.
D. Leadership In Catholic Education.

We are in the process of transition from a dependent toward an independent society, from the static toward the dynamic, from the authoritarian toward the democratic. For a long time, we have been dependent upon religious authority even in the simple things of daily life, which tended to cause us to become static and unchangeable. We simply had too much respect and reverence for our religious leaders. What the pastor or Sister Principal said was "Law", because they were considered to "know" and surely the Holy Spirit would help them. Why He would help them in such a special, all-encompassing way and much less the other members of Christ's Church, is not, however, so clear. In this regard, times have changed. Where formerly one could not question religious authority at all, for fear of sin against the Holy Spirit Himself, there is much more openness and criticism now, especially since Vatican II. The younger generation does not accept an image of a Church, which could condemn without being questioned and without giving any explanation; an image of a Church, which stressed more its task of being guardian of faith and morals, than of being a leader in meeting new crises. This has created an atmosphere of
distrust in its relevancy and a sense of failure in its leadership.

This same phenomenon was reflected in our school system also, though, I must say, the tide is turning through better trained staffs and because the doors are being swung wide open to a more truly representative body of leadership. Until recently, policymaking and administration were both generally vested in the hands of a single person. The bishop in his diocese and the pastor in his parish were all powerful. Many of these little gods could thrive on it, because it was felt to be more or less a matter of conscience. Religious authority was invariably right. The Church of Christ was thought to be His perfect Body and the structural Church benefited from this the most. Frictions were kept to a minimum, but the bitterness inside was often great and remained forever.

In every other segment of society people worked on different, more democratic, principles. They had long abandoned the total centralization of authoritarian principle. They had split policymaking and administration, because this maintained a balance of power and because otherwise the distance between theory and practical experience would have been too great. Policymaking postulates broad principles of operation,
while administration tests these in practice. It is quite clear that there should be close co-operation between the two lines of power and also that there should be a wise amount of freedom for the administrator, so that he may use his creativity. It is one thing to have insight relative to general principles and basic philosophy, it is another thing to be practical and have experience in the field with people and procedures. These are two different worlds of thought and action, though each is dependent upon the other.

If a Catholic school wants to bear the name Catholic, then it must be able to present a curriculum which is acceptable to the Catholic Church. In setting up its policy, we therefore may expect some voice of the official structural Church, which is the guardian as well as the leader in "Catholicism". This is not to say the only voice, because the whole community, Catholic and otherwise, has an interest in what happens to its youngsters. A policymaking body should therefore be representative of the whole community, should reflect the will of the entire constituent community. It should not be solely the mouthpiece of the Bishop, but have full jurisdiction in its area of competence. This same principle should exist on a smaller scale under the Diocesan Board of Education for the Parish Board of Education.
"I would deny vehemently, that pastoral authority has any right legally, philosophically or theologically, to claim total jurisdiction over any school or any school system . . . . Schools may operate under the auspices of the Church, but this does not destroy the rights of other societies" . . .

The first right is always that of the family. It is the parents with their greater love, concern and hopes, who have the greatest stakes in the education of their children. Only where they fail or when they cannot be expected to meet certain areas of education needs, the other two societies will have to enter the situation. The contribution of the State would be training in technical matters, in sciences and all secular necessities. The contribution of the Church would first of all exist in training within a supernatural value system.

In the "Declaration on the Human Rights in Education", all democratic members of the United Nations accepted the theory of multiple rights in education, even that there may

be rights higher than those of the state. In practice, however, severe economic restrictions deny these rights. It would be interesting to determine if this were a matter of denial of principle or, if the state is simply not content with the work the others are doing. The first is a violation of the declaration. The second can be met, if the economic barrier is removed.

The Church was also at fault, because its schools were simply regarded as schools of the Church and not so much as a service of the Church to society. The state surely has a right to require a certain standard of behaviour and contribution from its members. And insofar as the parents were concerned, their right of decision was always quoted, but they were often excommunicated if they made use of this right for personal reasons. This probably happened because the school was seen as the most important stabilizing factor in faith and morals.

It is true, that "Catholic schools have considerable influence on the religious attitudes, knowledge and behavior

of those who attend them" but without the home, the school can do very little. School and family must reinforce each other's work, but it is wrong to maintain schools more for pastoral reasons than for professional reasons.

Continued social and economic pressures have forced us to reconsider the essentials of our philosophy to permit the graduates of our schools to have a fair chance in the secular society, the emphasis had to be shifted to a more professional treatment of the secular subjects, while at the same time, an atmosphere was maintained in which a supernatural system of values was the guiding star. This, other factors being equal, surely makes the Catholic school system superior to the public school system. It integrates Catholic schooling into a general Catholic formation, whereas purely secular education would, at least for the Catholic child, be only a merely segregated part in his formation. This gives us a clue to the value of our present school system. There is no reason why we should abandon it as such, except for the fact that economic stresses or personnel problems prevent us from continuing our efforts in this direction.

To say that we have an additional value in our school system does not diminish the value of public educational efforts. We wish, rather to be open minded enough to try to learn from them. Their democratic spirit, openness to renewal and professionalism, their principle of equal opportunity for all, combined with the dedication of our staff, our motivating and integrating spiritual overtones, should be able to pour into society better motivated, better educated, very creative and concerned citizens. The recipients of a Catholic education should be unique, though they do not seem to be much different from the graduates of public schools. But if we can scarcely identify them, why then should we have separate Catholic schools and go through all these efforts and pains?

Seeing the problem, we are bound to search for an answer and it lies, in my opinion, in directing our efforts toward building a positive attitude in regard to the supernatural, and toward the natural, as a means of joyously reaching out for our final destination. Furthermore, it lies in the development of man's mental faculties, also of his corporal faculties, as the stepping stones toward greater mental achievement. And lastly, it lies in helping the students acquire a deep sense of social responsibility by incorporating
into study and experience the many ties which hold the human race together and which cause it to grow or to deteriorate.

To achieve these ends, real leadership is necessary, not a leadership which wants only peace and tranquillity and finds it hard to give in to the needs of change. Monsignor William M. Roche, Superintendent of Schools for the Diocese of Rochester, New York, feels a strong need for major overhauls in administrative practices in the Catholic school system. If we want improvement, then we had best rid ourselves of the "shackles of archaic diocesan and parish administration", "of the shackles caused by inflexible self-interests of religious communities".

There are factors in our present practice which prevent us from doing an even better job. We have tremendous economic problems. Our system of local support is - in terms of responsibilities of the whole religious community - very unfair. If educating our children is a community affair, then the community at large is responsible that all who entrust themselves to its care, will have adequate education according to the principles of equal opportunity and fulfilled needs. There

must be found an equalization formula on a diocesan level, similar to the one embodied in the famous Project Renewal, started in the Archdiocese of Chicago in 1967.

What, we may ask, are some of the trends in Catholic education?

Today it seems that we could improve our functional methods. We could have greater coordination, and, to expedite this, we need leaders with clearly defined duties. It is not enough that a religious community appoint a holy man as head of the teaching staff of a high school. As there have been sufficient books written on leadership it is not necessary to write at length. Leadership certainly involves much more than religious formation or talents. We must select and develop the potential leaders among the members of our communities and provide them with the necessary motivations and encouragements in order that they be willing to assume responsibility as soon as they are called. This is a matter of Christian charity in its best sense, that we help the person to develop his greatest potentiality as a member of the religious community and of the community at large. Though he remain an individual, yet he is accepted in the context of the religious community. There still is insufficient latitude for the very creative mind and for those who are termed
"different". This, however, is not always the fault of the religious superiors. It seems to be part of the fact that candidates were more or less "brainwashed" into wanting to become very saintly and model followers of the rules. Without realizing how much effort this required from an individualist, he was often judged according to appearances. Being vastly different was unacceptable or only tolerated because it gave the others an opportunity to practice Christian magnanimity. There were not enough leaders who could coordinate the differences into a workable, lovingly creative, community life. To be honest, we must also say that the tide is turning, and that more and more communities select their superiors on the basis of their qualities of leadership instead of on the basis of their fidelity to the rules.

Why did we so laboriously discuss the topic of religious communities? Because they played such a big part in our Catholic school system. They still provide the overwhelming majority of our teachers, and it is a joyous fact that they have been given such generous chances to continue their training, especially during the summer months. Though they are usually given the leading role in the schools in which they work, this is not entirely a healthy situation, as there are excellent leaders among our lay-personnel, and some
religious communities offer only very poor leadership material.

Also, the awareness is growing that we, too, as a type of Catholic public school system, must contribute to the education of the nation as a whole. This must be accomplished with far greater organization and involve large areas of the system. The optimum operational level is centralization on a diocesan level, because only then the specific needs of each area can be met, and the parents, together with the students, are introduced into the life of a very heterogeneous society.

Using an analogy, which everyone understands, compare the religious formation we intend to give our young people to helping them drive on a heavenbound highway and to read the directional signs among the loops and crossroads of a very complex network of roads. Each one of us will have to develop a sense of direction, for each one takes shortcuts and detours singularly his own. Though maps are available, we shall have to learn the signs and symbols, we shall have to fill the gas tanks, to remain awake and alert, and to avoid collisions, if we are to remain alive to Christ's commandments.

Faith and morals, goal-determination and goal-orientation, are the specific contributions of Catholic education
in the homes, the Churches, the schools, but not with an intention to impose our moral system on everyone. The network of roads is laid by society, and the fastest highway toward a goal, is not always the most direct.

It is one thing to give our students insight into the truth, but quite another to impart to them the abilities to integrate it under the present chaotic world thought into the framework of individual living. Leaders are necessary to set guidelines in order that the person may see and accept himself and his potentialities and also to accord the same freedoms to others.

A thoroughly workable secular and religious value system is necessary to meet these goals. We need people who will lead us into blending natural and supernatural values into a natural integration which in turn will enable each person to function at his or her highest level. God give us philosophical leaders, but also practical leaders. . . .

Catholicism is involved in education in New Guinea, and is of growing significance especially at the secondary level. From the Declaration on Christian Education of Vatican II, we receive encouragement to continue our efforts here and in the Mission countries, but it only delineates the broad outlines and the basic truths to which we must adhere. Application
of these are left to those in charge in the particular areas, because they know best how to make the necessary adaptations to the local problems. However, because there are so many needs, economic stresses, social movements and cultural patterns, which affect their people, their learning and motivations, social scientists, philosophers, theologians as well as educators will have to assist in choosing the proper adaptations for the particular socio-economic context. Only, in remote areas, we shall find it difficult to obtain the professional counseling and we therefore shall do the best we can at the given moment within our own training.

A tremendous help in the education of developing nations, is their trust in education as a means of improvement. They have great faith in their ultimate accomplishments through education. For this reason, we must help them through the best of methods to accomplish their ends. We cannot expect them to adapt the contributions of a different culture into something suitable which will equate to their own culture and need. Are they able to cope with the social misery that often comes with change? Who has enough foresight to predict which skills, values and qualities of mind and body will become the lasting ones and not destroy their feelings of security rooted in ancestral memory? We may say that
education is, especially for these people, adaptation to better conditions, to fuller personalities, to living together in more complex groups. Every society has an impressive stock of imperative needs: civic and political, social and personal, spiritual and existential, and economic and technological. Education must assist to fulfill these needs, and in the process, to develop individuals, because development depends upon the people themselves, upon their attitudes and aspirations, their energies and willingness, and upon the quality of the help they are receiving.

We shall now see facets of growth and needs in a backward country, as New Guinea is. How did the Catholic Mission become involved here? What is it doing and what are our hopes and expectations?
III. FACETS OF NATIVE NEEDS AND GROWTH
IN THE SOCIO-ECONOMIC CONTEXT
OF NEW GUINEA

A. History.

It seems practical to commence this chapter with background information about New Guinea's history, its features and its people.

From probes with the Radio Carbon Fourteen Dating Method, it has been determined that, at the end of the great Ice age, there were already people in Australia's North. At that time, New Guinea was connected to the mainland by a broad landbridge, and it is therefore not surprising at all that traces of human origin are found in its mountains which date back further than 10,000 years. At some later time, as we know now, Malayo-Melanesian groups entered New Guinea and, with their advanced culture, were able to push the then living occupants further back into the interior. They brought with them pigs and chickens, pottery and polished stone tools. No links connect these people to the Australian Aborigines, but a newly discovered trait called \( G_m \), links

many of the Highland Papuas to them. This trait is absent in the Malayo-Melanesian group as well as in all the other peoples in South-East Asia. This, linguistic research, and the percentages of the different Rh blood types, prove also that most New Guineans are unrelated to Africans.

The first records about New Guinea begin a little after the turn of the sixteenth century. Don Jorge de Meneses, a Portuguese, is credited with being the discoverer of New Guinea. He gave the people he saw the name Papua or frizzy-haired. Nearly twenty years later, in 1545, a Spaniard, Ynigo Oritz de Retes, gave the country the name "New Guinea", because in his eyes it resembled so much the coast of Guinea, in Africa. Sporadically, other sailors hit the area, but no one was interested in colonization. Real interest began to plague the colonizing Powers around the middle of the nineteenth century. Germany began building up its copra trade, with Rabaul in New Guinea as its base, and this was hurting Australian interests badly. Papua was handed over to

Australia by the British after the turn of the twentieth century and the Australians were only too happy to take New Guinea out of German hands, when World War I broke out. In working out the terms for compensation and lasting peace in 1920, the League of Nations gave a Mandate to Australia to govern New Guinea. After World War II this responsibility of Australia toward the Trust Territory of New Guinea was re-instated by the United Nations, and Australia was urged to lead the indigenous people towards self-government, educational and cultural advancement, while at the same time safeguarding the rights, customs and interests of the people.

This proved to be a tremendous task for a nation which out-numbers its protege only five to one.

B. Features.

New Guinea itself is the largest island in the world. It is 1,500 miles long and 400 miles wide. Its mountains are often impenetrable, and rise as high as 16,000 feet. Lack of roads makes the going rough for missionaries as well as for the government patrols. There is a whole range of volcanoes, some of which have erupted lately. Coastal plains

are narrow and the huge river drainage systems and swamps are infested with malaria. People are clothed scantily who live as high up as 8,000 feet. They burn little fires in their huts at night, more to drive off insects and for cooking than for heat, and shiver in the morning as soon as they get outside to look for food. Many of them die from pneumonia. We lived nine months among the Chimbus in the Eastern Highlands. We often wondered why they live on the slopes rather than in the valleys. Their answers always were an indication of their practical mind and of their closeness with the world of spirits. Living on the slopes meant that the firewood was closer at hand, that there was less danger of becoming destroyed by grassfires, that the air was cooler, that there are fewer insects, and that the spirits of the forest slopes are much friendlier than those of the grassy valleys.

There are many insect pests in New Guinea, of which mosquitoes, fleas, ants and roaches are the most noticeable to us. As would be expected of a mountainous island bordering on the equator, we find all of the usual tropical diseases, aggravated by the poor standard of living and the total lack of hygiene. In many inland areas, it can present a weighty problem to find drinking water, and surely no one
wants to waste it on bathing. With their naked bodies, often muddied in places, the natives generally become marked with sores, and with the scars of former ones.

Food can be obtained in any amount. There is, except in a few overcrowded places, plenty of arable land available. It all depends on how industrious they are and how involved they become in their celebrations. "Only about one-sixth of the arable land is being used at the present" and something should be done about it. There are a number of factors in New Guinea, which inhibit industrialization, so that any increase in the country's economy will have to come primarily from agriculture, minerals and personal services. Agrarian products are its main export at the moment. In 1965 a Bill was passed in the House of Assembly, giving new industries a "tax holiday" of five years and other privileges. The most important industries at the moment are the exploration of timber reserves and the plywood industry in Bulolo, the copra industry and the coconut oil crushing mill in Rabaul. Further, the growing of coffee and tea, gold mining, wood carving and basketry. Expatriate investment should take a greater share in developing this country's wealth, but three

factors prevent this. First, The Australians are not used to the idea of colonial responsibility and most of them will only wish to become involved in New Guinea when it becomes economically attractive. Second, is the lack of training in technical and managerial skills of the local people. The third factor presenting a hurdle toward further development is New Guinea's particular land tenure system.

The Government is strongly aware of its obligation to defend the customary rights and laws of the indigenous people and this is particularly brought to light in its land-policy. Land is considered as the "non-alienable property" of the natives. It is usually part of an individual or communal inheritance. "Rights of ownership are normally acquired through birth, but acquisition by purchase, once unknown, is now an established custom in some places". Through use, custom and law, a community may own an area of land, but "individuals may establish limited use-rights by occupation, clearance and cultivation". The system of gardening they use is still that of a shifting cultivation: clean a plot, use it

31. Cf. ibid.
for two years, move over to another place and come back to
the first one after six to seven years.

There are a few freehold titles, stemming for the most
part from before World War I, but today only leases are
granted. To attract prospective farmers, however, leases
need to last sufficiently long and need to cover an area
large enough to be attractive. It is wise policy for the
Government to regulate transactions in order to protect na-
tive interests, but it must also keep an eye on the necessity
of development.

C. The People.

Let us now see, what type of people these New Guineans
are, and study some of their most pronounced customs and
ethics.

Both groups, Papuans as well as Melanesians, generally
have the same brown skin, which however can vary from dark
copper to black. They have the same curly hair, worn in many
different hairstyles. Where there has been little contact
with Europeans, they are found to have little or no clothing,
even though the nights are cold and they are able to weave
stringbags and long ceremonial loincloths for the men. What-
ever clothing they wear, was traditionally made from bark or
grass. In the cities, they now wear regular shorts and dresses, inland "laplaps", pieces of fabric wrapped around their waists and reaching to their knees. Though their clothing may be scanty, the mountain people especially wear elaborate personal ornaments. Anything particular in shape or color offered by nature, will be worn: slivers of shells, bird-of-paradise feathers and parts of plants or animals. For ceremonial purposes, they smear colorful plant-juices or clay on their bodies. When there are trade stores nearby, the girls obtain glass beads and string them into necklaces. Men may wear colorful ornaments anywhere on their heads, their necks, arms, legs and waist. They may have their noses and earlobes pierced to have ornaments put through them. Generally, they are short of stature and live in variously shaped dwellings made of local materials according to local needs and beliefs.

All the Melanesian communities are strongly attached to their lands and their pigs. They are first of all agriculturists. However, because they are also herders of pigs, they have to grow extra food to feed the pigs, which are kept within fences and cared for by the women. The woman is

really the workhorse. The man will take care of the firewood, building a house and prepare a garden with a fence, but it is the woman who plants and works in that garden, who carries the heavy loads home to her family and their pigs. A future husband will seek proof concerning the following with regard to his bride: Can she cook? Can she take care of his pigs (which will give him prestige)? Can she bear children? His first concern is not if she is compatible. It often happens that a bridegroom leaves his wife after the wedding night to earn some money in a faraway town and to learn about "the world". In the meantime, she is expected to be faithful and raise his pigs and his child. In many areas, the men live in a special men's house and only occasionally visit the homes of their wives. In a land, where polygamy is still a matter of prestige, one can picture how many difficulties this avoids.

It is not easy for a New Guinean man to procure a wife. This is a social matter and the whole community takes part in it. Every family of the groom's community contributes something valuable. Representatives of his community offer it to that of the bride. Each group tries to make his part of the bargain as attractive as possible, until finally an agreement is reached. Because the whole group is involved in making
the deal and also in undoing it, it will be extremely difficult for the partners to separate or break up. It will also be difficult to get the group to make contributions for a second wife. The price for her will have to come from the groom's own earnings. There are some Catechists and Mission-educated teachers who are able to take a second wife because they earn salaries. A prosperous farmer may do the same becoming even more prosperous. Both try to gain prestige in doing so.

In the communities of the Sepiks, the wives seem to be the more vocal. Among the Chimbus, the women must remain silent and the whole group of men will back up a fellow who has trouble in handling his wife. The occasions were not few, in which a wife or a girl would commit suicide, because she lost "face". Even men occasionally do, as we found out one morning at a Mission station named Mingende. A boy had died. The next morning the Sister nurse nearly bumped her head into the body of the father, hanging suspended from a rope. He could not face the probable chicaneries of the relatives of his wife, who would blame the death on him. These people still live close to superstition and sorcery.

Having a good wife, or even more than one, usually means more pigs and a much larger crop surplus. Food, however,
cannot be preserved too long, and so they have built up a social system of gift-exchanges, with the proper ceremonies and all the trimmings. The person or group of persons who start such an exchange, wins considerable prestige. Wealth in New Guinea is simply not used to beget more wealth, but is used to gain more prestige.

In the village, everybody does the same things as everyone else; plants the same crop, builds the house the same way, feeds and herds the pigs, cuts the firewood and cooks the meals in similar fashion. Everyone learns from early childhood on, all of the tasks that are necessary for survival. However, there are tasks that are too much or too difficult for a single individual. To ask any stranger who comes along to give a hand would be ludicrous. And they learned from experience that everyone might be able, but not everyone is willing to help. There are no economic bonds either, where one can buy the efforts of another person. The persons to fall back on are those related by blood or marriage. Common needs are the basic reason why their family-ties are kept so strong.

In general, we can distinguish two types of family-ties. First, those of unilineal groups, where only the descent in one line is stressed, and whose members can only marry
outside their group. Secondly, those of the cognatic groups, where the ties lie in the lines of descent of both the father and mother. These include a greater area and add considerably to the numbers. Their members have a less pronounced feeling of belonging to a particular group. Their obligation to support members of the group extends much further and there is also a much larger inter-group shift of people. Because the blood-ties are not as strongly felt as in the unilineal groups, there may be a greater need for personal relationships. There is a greater need for the cognatic people to find others on whom they can rely and whom they can trust. Because of his pragmatic view of life, the New Guinean does not view his fellow man with respect to his value as a human being, but with respect to his social and economic value. Even their blood-bonds are more social than emotional and are not so hard to break, once they feel security.

Their ethical value-system is based on survival and the basic principle which influences their way of living is, that a deed is only right or wrong when it is socially right or wrong. They have no worries about something which might be

35. Cf. ibid.
abstractly or intrinsically right or wrong. The connotation of restriction of the term "social" to the very close society of their kinship-group, may give us some insight to the reason why fights between neighboring groups can flare up so quickly.

Social wrongs, competition for status and fear of sorcery are common causes of inter-village hostilities. Within each tribal group, people call each other by kinship terms such as big brother or uncle, small brother or cousin, brother, sister, mother, etc. They always stick together and are expected to be loyal and helpful to one another, no matter where they find each other. A group of Tolais of the Rabaul area will defend one of their men against a member of another tribe, such as the Chimbu. A left-over from their past history is that "other groups of people were enemies and simply inferior to their own tribesmen". They have to assist one another because they need each other in order to feel secure economically, for reasons of defense and for assistance in day-to-day activities. Occasionally, fights

38. Cf. ibid.
break out among themselves, then neutral parties in the group mediate in the feuds.

Early Administrators, Missioners and traders found certain groups of natives unfriendly. The origin of these feelings is hard to trace. They may have been caused by handed-down memories of earlier slave-trades or inter-tribal war-fares, but we are not sure. As it is, the White Man protected himself by laws and the security of power. This was the beginning of White Supremacy.

The first contacts with the White man were not always unfriendly, however. Sometimes Missionaries were the first Whites to come in closer contact with the Indigenous. The White Man's tools, knowledge, technology and cargo remained the object of their attention and amazement, long after the natives became accustomed to the color of his skin. His steel-axe, his kerosene-lamp, his clothing, the way he built his house and a hundred-and-one other things made the Native Man wish to share them. But the White Man guarded his possessions carefully, and there was also the secret fear of the power and the magic of the Spirits that seemed to have guarded him so well.

D. Native Beliefs.

The Missionaries claimed to have come for the natives' good. They surely would tell them about God, and would reveal the ritual secrets which in their customary way of thinking, control God, the Source of all Cargo, just as their own rituals are performed to keep their own less powerful gods and spirits in control. All in the new Religion was understood in a thoroughly pragmatic way: it would give them prestige as well as the benefits they craved for. They knew about ceremonies and rituals. They had practiced them all their lives, because they "conceived it to be necessary for the success of life-transitions as well as for the growth of crops and pigs".

This relates closely to their world-view. For them, the natural and the supernatural were never really separate. "The world of gods and spirits is not thought to be remote. Gods and spirits live on earth with men, near human habitations, and they impinge on the socio-economic system. Indeed, they

41. Cf. ibid.
are seen as an essential and functional part of it: they are thought to ensure favorable outcomes in social, economic and political enterprises, if honored with the correct ritual."

They act from human motives, but have an added power. Their life is, for the New Guinean mind, completely fused with his own.

Amidst great diversity in their systems of belief, we may distinguish "three main types of spiritual beings", though not every system would have all three. Some deities "play" a creative and conserving role. Other spirits may interfere wantonly in human affairs. Then there are the "ghosts of the dead", who are the protectors of the interests of the living. They must guard their crops and pigs and help the living in every conceivable way. To appease these spirits, special dances, songs and other festivities and rituals must be followed meticulously, otherwise it may spell disaster. It is obvious that superstition and sorcery go hand in hand. But most important of all is the mastery of the ritual to the relevant god. This enables the natives to control his influence on their activities. A growing-up boy must, therefore, become initiated into these rituals as


soon as he approaches puberty. He must learn to recite the
secret formulae, given to man at the time of his creation.  
This is what they call real knowledge. It is a matter of
survival for they need security and success. It is basically
fearful struggle for power rather than the assured knowledge
of lovingly assisting higher beings.

The White Man's deities or God seem, considering his
greater success, the more powerful and they are anxious to
tap that source of wealth and power. The natives will do
anything which they feel needs to be done: they will accept
the new religion in the hope to learn the secret magics and
rituals, they will send their children to school, they will
change customs, build roads, bring food, go along with the
new system of law and order.

E. Attitudes Towards Foreigners.

Power and wealth, nevertheless, did not come to them
and this, among other factors, has caused tensions between
natives and non-natives. When people believe that they are
treated wrongly, disharmony arises, and the more the interests

45. Cf. Peter Lawrence. "When
God is Managing Director".
*New Guinea*. Sydney, June -
July 1966, p. 76.
of others seem unrelated to our own, the further away we feel from them. Many natives are sceptical about the attitude of the White Man. His actions often belie his statements of concern. The natives' philosophy and outlook on life is very pragmatic. They want to see his actions. We do not mean to question the genuine concern of so many expatriates, but we can hardly do the indigenous greater harm than to give them a realistic impression of using their land, their sweat and efforts and of exploiting their needs, to fill our own pockets, without giving them also the feeling of progress.

Expatriate private enterprise, for example, could contribute to indigenous development by employing as many of their people as possible in as many different positions as they are qualified for, by teaching them the technical and managerial know-how, by openness and respect for their ways of thinking and by discussing together ways and means of tying the "old heritage" into the terms of the "new times".

Until now, they have only had a subsistence and prestige economy, not a profit economy. But they have come to begin

to appreciate what a profit system can do for them. They become more and more interested in plantations of all kinds and in marketing their surpluses. "There are still extensive areas in New Guinea which are essentially non-money economies, although with the development of cash crops and working for wages the role of money is steadily increasing...Their economy is in transition from a non-money to a money economy." It is a difficult, but necessary task to educate the people in the ways this new economy works.

Work for wages is also a new concept to which they have adapted readily. However, social duties toward their kinship group often cuts the actual amount earned drastically. We recall a particular instance, in which a young man came back home after two years of work for a private company. As the Government will not allow longer employment contracts for inland people in order to keep the village ties strong, he had to come home. He was happy, because he had saved about 50 dollars, was well dressed and had in his suitcase some of the very interesting things one can only find in a town-stone. When the little Cessna airplane landed, a large group of relatives was already waiting, some of them crying. There

were cheers, hugging, laughing and crying, when the young man got out and was triumphantly led into the village. The next morning, however, he told us how he lost all of his 50 dollars and his previous possessions to one relative after another. For once, he had felt like a hero. Knowing how strong their family ties are and how strong the urge for prestige, we can understand this.

Though in New Guinea, many Europeans do routine jobs themselves, most of the unskilled or semi-skilled workers are natives. There is still a virtually untapped supply of workers. Only little more than thirteen per cent of the adult male population of 600,000 is employed. But in a developing country labor is important in order to make profits. "The best administrators and firms agreed, in time, on a minimum of protections which would preserve the natives' willingness to work." A labor-contract is best made with a particular tribe, for a laborer will often suddenly vanish. He decides he needs a break or he is requested to work on a family project in his village or he simply gets sick. The group or tribe will then often provide a replacement.

F. **Native Leadership.**

This suggests that there must be some type of leadership amongst the different groups. They have no system of hereditary leadership however, as we find it in Africa. In their lifetime men rise to be leaders because they have more energy than their fellow men and because they acquire status through gift-exchanges. One such natural leader was a Chimbu by the name of Kawagl. He was one of the men who brought the missionaries into the Chimbu valley in 1934. From talks with him and other tribe-members, it was calculated that he had killed close to one hundred enemies and five of the seven wives he possessed during his lifetime. One day, Father Schaefer, his good friend, invited him to talk to his people in the Church in connection with a Government-backed issue, unfavorable to the Mission. After describing all of his misdeeds, and reminding the people of what he had done for them, he continued saying: "This was the type of man I was. You know me well enough. But I, a man, have seen how wrong I was. Now I ask you to consider my opinion. I think this thing is wrong." The issue was dropped.

For many years the Australian policy was to make brown Australians of the natives. Their culture was simply considered inferior, and unless they had progressed enough, they could not be given responsibility. This, together with another policy, that of "uniform development" were the main factors which caused the native customs to be greatly ignored and why, for a long time, little was done to build a system of local government. The local leaders were not always the ones appointed by the government. For a long time, the Government neglected to train an indigenous elite who could take over important administrative jobs in the Government. Group rivalries also aggravated this problem, because natives cannot see how anyone from outside their own group would be impartial enough to be trusted. We must remember that from ancient times their whole outlook on life had been group-directed. Education toward a greater political consciousness and a growing dissatisfaction with the existing conditions will gradually help them overcome this problem. The natives still see their representatives in the House of Assembly


54. Ibid.
more as "reporters", who will tell them what is going on and to whom they can submit their grievances, rather than as decision-making leaders.

G. Isolation and Language Problems.

One more reason why there is so little sense of unity in New Guinea, is that transportation and communication problems have kept them isolated. There are over 700 different languages and dialects. English is taught in the schools, but it is too difficult as a lingua franca. More and more natives come to work in the towns for a while and learn to communicate with one another through "Pidgin English". It is spreading rapidly and may even become the future national language. It is derived from a language used in trading in the Indies and in Polynesia and its structure reminds us of both. During the German occupation, Tolai and German elements were added and long before the Australians or the English came into the picture, it was already an indigenous language. It is still in a developing stage. "Pidgin" is


by definition "such a language...which is native to none of
those who speak it, and which is reduced in structure and
vocabulary when compared with the language or languages from
which it has been derived." One of the languages usually
contributes the major elements, but it has some elements of
both. The structure of the sounds and the grammar of the
one language will be reflected as idiomatic to the other
language. What we hear may sound like corrupted English,
but we nevertheless will have to consider it as a language
in its own right. We must not forget, that many English
words are of French origin and this in turn has ties with
Latin. Pidgin English was used in a number of Mission
schools after the war, because the pupils were a little over-
age and learning had to take place as quickly as possible.
This could be done with Pidgin-English, because it was more
comprehensible to them. The Government policy now, however,
is to make the children begin to study English as soon as
they enter school. It is now used as the sole medium of in-
struction in all recognized primary schools.

57. Cf. S. A. Wurm. "Pidgin -
A National Language".
58. Cf. ibid, p. 50.
H. Education.

It was not until after World War II, that the Government in the Territory began to pay any significant attention to education. "After 60 years of Administration in Papua and 50 years in New Guinea, Australia has left 95 percent of the people illiterate" and of the 400,000 children of school age in Papua-New Guinea, half of them receive no education at all. By now, most natives in New Guinea have accepted the fact that their children need formal education in a school, for prestige, for a better job later on, and also because they hope to get closer to the fountains of wealth and power of the Europeans through their children's education. "Education is much sought after by Papuans and New Guineans and in many parts of the country, lack of schooling breeds more hostility than lack of money." Many Papuan members of the House of Assembly prefer to have their teenage boys go through school a little longer, rather than to fall for the temptation of earning money a little sooner.

61. Ibid.
We recall a number of instances where natives expressed their wish for more and better education. In the town of Lae, we constantly receive applications from students, who left their homes in the bush in order to have the advantages of the better city schools. In 1965, we met a group of elders of three villages near Salamaua, who came begging us to open a school in their area. Their own Mission headquarters as well as the Government had to turn them down for lack of teachers and funds. Many village members even promised us to renounce their church membership in churches of other denominations, if we only could start a school.

Underdeveloped peoples at some stage seem to awaken to the fact that situations in life can be changed with the proper knowledge, skills and economic backing. In their younger years, they too had an education, but it was education for perpetuation of the existing situation. Modern education is to the contrary, for the greater part geared toward progress. It will use all available sources of the old and the new culture. It will try to blend these into a new philosophy of life, by which man may live at a higher level and which will bring fullness of life to him.

But more is needed than knowledge, skills and money if modernization is going to be successful. New attitudes are
needed, "a spirit of innovation... of adventuring...", new insights in production and administration, a whole new area of values. It is not good, however, to simply replace the old value-system with the new one. A much better approach is blending the old into the new. And, where the moral prerequisites of development are often rooted in religion, there must be a reconstruction of the moral values and not just a replacement of the old with the new. We must try to keep the deeprooted human motivations as much intact as possible, because they are often the real driving force which will constitute change.

Motivation is the strong force behind our actions. When religion becomes the motive, we may have the strongest motive possible. This is why the Missions in New Guinea have started education at an earlier stage than the Government did and why their educational efforts outnumber those of the Government by far. Anywhere from two-thirds to three-fourths of the children that receive a formal education are in

mission schools, though they receive only a small amount of money as compared to the Government schools. It may cost 80 dollars a year to keep a child in a Mission secondary boarding school, but in a similar Government school it will cost 500 dollars. The Government does not pay salaries to Mission teachers, but tries to help with grants-in-aid and educational materials. But there are indications that the Government is considering the idea of cutting off part of its financial assistance. This would not be fair. It was never stated officially that the original ideal of "universal elementary education" in the Territory was abandoned. A cut in financial assistance, however, seems to indicate that the Government expects us to follow suit. Or is it true, that "the authorities are trading on the Missions' dedication to their cause, their ability to raise funds from Church people and to attract the sort of teachers who, when necessary, are prepared to work for practically nothing?" Governments claim to educate children so that they will be well

65. Cf. ibid, p. 48.
66. Cf. ibid, p. 46.
67. Ibid. p. 46.
equipped for the struggle of life and so be better, happier citizens. But the Missions do that too. They even go further. They try to instill and develop in the child the concept that we are on earth for a higher purpose than only the secular. We do find God in nature and in mankind, and through this become better equipped and more understanding of both. We also find that our skills and educated efforts help us to serve God better and to be happier by serving other human beings more wisely. This is, in our opinion, the basic reason why the Missions have become so deeply involved especially in the medical and educational services in New Guinea. Let us now study the Catholic Mission's involvement in education in Papua-New Guinea. Though more extensively involved in Educational Work in Papua-New Guinea than any of the other Missions, it was not the Catholic Mission who first brought education to the Territory. This was done by the Methodist Overseas Mission from 1876 on. Different factors have necessitated the closing of many of their schools recently.

IV. THE CATHOLIC MISSION AND EDUCATION
IN PAPUA - NEW GUINEA

A. History of Education in Papua - New Guinea.

What we mean by "Mission" is clearly expressed in the "Decree on the Missionary activity of the Church".

"Missions is the term usually given to those particular undertakings by which the heralds of the gospel are sent out by the Church and go forth into the whole world to carry out the task of preaching the gospel and planting the Church among peoples or groups who do not yet believe in Christ."...

"The chief means of this implantation is the preaching of the gospel".

One of the first tasks of missionaries is always to establish the Church and teach the gospel. That is why the first centers of teaching in a mission country like New Guinea were always Catechetical training centers. Even now, after some twenty years of tremendous effort in education, our schools are strongly doctrine-oriented. This aspect is the main reason of our educational involvement, and - at this stage - more important for us than the social need for education. Judged from a purely secular point of view, these

schools were - and exempt schools still are - unsatisfactory, but these schools marked the beginning of an indigenous educational system. Long before the Administration was seriously concerned about the education of the natives, the Missions had put in great effort in finding staff and finances for their ever growing system. Though the "Education Ordinance of 1922" gave great power to the Administrator to open up an educational system and to take all necessary measures, at the outbreak of World War II the administration conducted only a very small number of schools. Five of its eight schools were teaching natives. The various Missions had, altogether, close to 3,000 schools at that time in Papua and New Guinea. Most of these were strung along the coastline, following the pattern of the mission-stations. In 1942 there were 2,566 schools in New Guinea with 72,994 pupils. Papua had less than 300, and we may estimate the number of pupils to be less than 9,000. This would bring the total number of pupils being educated by the Missions at the outbreak of the War, at close to 80,000.

Another proof of how little was done officially for the education of the natives is the fact that in 1937 the

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71. Cf. ibid., p. 284.
Administration spent about $12,000 for native education in New Guinea, while in Papua this was left entirely to the Missions.

Since World War II, however, the Administration, backed by the Australian Government, has made every effort to face its responsibilities for educating the natives, as it promised in its Trusteeship Agreement. Seriously starting in 1959 with 18,837 Primary School students, 1,000 in the Secondary Schools, 418 in Technical Schools and 79 in training for teacher, this reached by mid-1966 the point, where there were 449 Administration Primary schools with 69,114 pupils, 23 Secondary schools with 5,892 pupils, 44 Technical schools with 2,879 pupils and three Teacher Training Institutes with 376 pupils. The school system expanded so much, that the Administration became worried about finding the necessary staff and funds. This has led to a regulation of the annual increase to the extent of 5% plus 1,000 for the Native Primary Schools.

73. Handbook of Papua and New Guinea. Fifth Edition, Ed. Judy Tudor. (Sydney, December, 1966), p. 59: "The Administering Authority...will...promote, as may be appropriate to the circumstances of the Territory, the educational and cultural advancement of the inhabitants."
But even so the estimated enrollments in a ratio of one female to every two males, will leap from 69,114 to 103,824 in 1971 for Primary Schools. For Secondary Schools the enrollment is estimated at 14,842 in that year and for Technical Schools and Teacher Training Institutes 6,986 and 1,500 respectively.

The European primary schools are not subject to the same growth-control as the native primary schools are, but with the exception of 1963, their annual increase lay around 350. It seems quite possible that the tension between Indonesia and Australia in that year could account for a drop in attendance, as many parents would rather send their children away to Australia than worry about having them become involved in a war in New Guinea.

B. Types of Schools in Papua-New Guinea.

Before the outbreak of World War II, the schools in Papua-New Guinea were conducted mostly by the Missions. There were only a few schools for European children, some conducted by the Government, some by the Missions, which had also a few Chinese schools.

Most educational activities were catering to the natives and until the war, we could distinguish four different types of schools.

(a) Elementary schools, also called village schools. For three years native teachers would teach the children the basic principles of the four R's, Religion, Reading, Writing and Arithmetic.

(b) Intermediate or boarding schools at the mission stations. Here European teachers would give the best pupils of the elementary schools a finished primary education. Native tutors would assist them.

(c) High schools for training elementary school teachers and boarding school tutors.

(d) Technical training centers with less emphasis on formal training than on providing the natives with skill for jobs like carpentry, printing, bookbinding, the making of boots, ropes, bricks, baskets and other skills. 76

Most of this wonderful work done by the Missions stopped soon after the Japanese invasion, and had to be built up all over again after the war was over. There were a number of factors which helped toward a speedy economic recovery of Papua - New Guinea and toward the creation of an Administration-backed homegrown educational system. First of all, there was the War Damage Compensation Fund. 77

76. Cf. ibid., pp. 251 and 285.
property owners contributed to this, when the Japanese threatened to invade Australia. Those living in Papua - New Guinea contributed also. When nothing happened to the mainland, the 28,000,000 dollars collected were generously used for the economic recovery of Papua - New Guinea. Secondly, the prices for the Territories' main products were high right after the war. The Missions with plantations profited from it. Thirdly, in the U. N. Trusteeship Agreement for New Guinea, Australia promised to "Promote, as may be appropriate to the circumstances of the Territory, the educational and cultural advancement of the inhabitants." Fourth, world-interest in neglected underdeveloped countries increased steadily, and the governing nations were urged to speed up their efforts to turn them into free, capable, nations. Fifth, as far as the Missions' work is concerned, there was a great influx of missionaries into Papua - New Guinea, because of the closure of China.

After 1959, we distinctly noticed a gradually increasing involvement in education on the part of the Administration. Scores of "Circular Memorandums" and "Bulletins" are given out yearly by the Education Department. They reflect the changes in policy and an acute awareness of the problems in

78. Ibid., p. 59.
financing, staffing and curricular adjustments. There have developed new insights into the need for cooperation between the Administration and the Missions, and new directions toward building up a fair and uniform school system, adapted to the needs and conditions of the Territory.

Education in Papua - New Guinea now takes place on a primary, a secondary and a tertiary level. Besides the added level, enrollments have increased sharply, and educational standards and performances have been raised greatly throughout the Territory. A vertical as well as a horizontal build-up of the educational system have taken place. The Administrative target is self-government within the shortest possible time and the need for educated persons on the highest levels is therefore great. This issue is therefore strongly pushed by the Administration. At the moment most Mission schools are at the primary level whereas the higher level schools are mostly - though not exclusively - conducted by the Administration.

At the Primary level, education in Papua - New Guinea is split into two main groups: Primary "A" schools and Primary "T" schools. The first follow an Australian curriculum (hence the name), usually that of New South Wales, abbreviated N. S. W. The children attend a Preparatory year and the
Grades I through VI. Native children, who can speak English fluently, may enroll. These, however, are still the exception, and so most native children go to the second type of schools, the Primary "T" (for Territory). These schools follow an adapted curriculum, which systematically widens the children's grasp of English and correlates the different subjects accordingly. The children go through a Preparatory year and the Standards I through VI. Anyone, who has seen the adapted, colourful, modern books used in the Territory's schools, will feel a high admiration for the Australian and local experts who designed them. Practically all schools are co-educational and only in the higher Standards is there separation in a few sex-related subjects like sewing for girls and woodwork for boys. In all Administration schools education is free. Even transportation costs are borne by the Administration. In most Mission schools, education is free also.

At the Secondary level, there are the High schools, Teacher Training centres, Technical schools, Trade schools and Correspondence courses. Most high schools in Papua-New Guinea are for the natives. Only three of the 58 are multi-

racial and are found in the largest towns: Port-Moresby, Lae and Rabaul. These three prepare their students for examinations under the N. S. W. syllabus. After four years they can receive a school certificate, after two more years a leaving certificate. All the other High schools follow a modified four-year syllabus, related to that of New South Wales. Recommendations are made to extend the system two more years after school certificate. Final decisions were expected by the end of 1967 or the beginning of 1968. At the present, High schools have a Form I, Form II, Form III, Territory Intermediate Certificate, Form IV, Territory School Certificate after which the students may follow a University preparatory course. There is, however, also a chance for a scholarship in an Australian School.

Because of the great need for teachers and the limited capacities of some of the teacher trainees, the Administration conducts three different levels of teacher training. "A" Course teachers were given one year of training, especially in methods of teaching, after they have successfully completed Form I. They are then qualified to teach Preparatory classes, Standards I and II. In 1967 the Administration stopped courses on this level, but the Missions continued

80. Cf. Ibid., p. 194.
doing so. With their much greater number of classes, they had to. Selected "A" course teachers can follow a year's course for Standards three and four. It consists in Lectures at a Teachers' College for three months, then a similar period for supervised Practice Teaching, followed by another three months at the College.

When "A" course teachers manage to pass a Form II examination and have gone through an additional year of training, they are qualified to teach all Primary classes, from Preparatory through Standard VI. This is great comfort for many mission schools in remote areas, who formerly had to send many of their children home after a few years of education. It enables them to continue the education of promising pupils and bring it to completion. "B" course teachers enter training after completion of Form II. The course lasts two years and qualifies them to teach at all primary classes. "C" course teachers enter after Form III or the Intermediate Certificate. It also is a two-year course and equips them to teach in all Primary classes. It is a little confusing to notice these different levels of teacher training. We must not forget, however, that education in Papua-New Guinea is

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in a much more transitory stage than anywhere else. Provisions have to be made for existing needs and only gradually can the screws be tightened to bring uniformity. A great stimulus towards reaching for a higher level training is provided by the economic benefits. "C" course teachers are paid best.

Regularly refresher courses are given by the Administration in order that the native teachers can increase their abilities. Many European trainees were also recruited, who would undertake a six month training course in the Territory. Up to the end of 1965 there were 448 teachers trained in these so-called "E" courses. Since 1965 they are only run for the Missions. Training of natives for teaching on the Secondary level started in 1967 at Goroka. Entrance requirement is a Form IV pass.

There are also a number of technical schools. Community technical schools try to help improve the living conditions in a village. Courses take about half a year, but may last longer or shorter. They offer introduction into a limited range of skills such as local needs may warrant. The pupils learn how to make bricks, how to sink wells, build houses, saw planks, etc. They may later develop into Junior

83. Cf. ibid., Note 3c.
technical schools. These take students preferably after their Primary school education and elaborate for two years on academic subjects and technical instruction in accordance with the local industrial needs. Full fledged Technical Schools receive candidates only after completion of their Primary Education. After the two year course, academic standing is supposed to be better than Form I level and they will have received a specialized training. Then they can be placed as apprentices. Port Moresby Trade School then trains apprentices further. In 1966 there were 799 apprentices in Papua-New Guinea. They will receive a "Certificate of Completion of Training" after passing their exams and their apprenticeship.

There are many fields to choose from: mechanic, machinist, bookbinder, welder, plumber, printer, bookbinder, painter, tailor, wood decorator and many others. But keeping them interested in the work is often more difficult than finding opportunities for those who complete their training.

At the Tertiary level the number of institutions is growing. In the last few years we have seen the opening of the University of Papua-New Guinea in Port Moresby, which

85. Cf. ibid., p. 158.
offers students a B.A. degree after three years. Of recent origin are also the Institute of Higher Technical Training in Lae, the Multi-racial Teachers' College in Goroka, the Administrative College and the Papuan Medical College. All these are autonomous institutions. It will be clear how necessary work in this direction was from the fact that in 1966 there were only 12 Papuan and New Guinean undergraduates at Australian Universities. Another 12 were attending advanced courses. Though the Missions, too, conduct a few institutions at the tertiary level, such as Major Seminaries, work at this level is still in its infancy.

C. Catholic Educational Philosophy.

The Church's policy is to have each Vicariate completely autonomous in regard to its pastoral functions. Education is considered as one of these functions, especially in Mission areas. Here we quote from a Report on Education by the Bishops of Papua-New Guinea in 1967:

"Specifically, the purposes of Catholic Education in Mission countries can be enumerated as:

1 - To teach the content of the Catholic faith and to train the pupils in the Catholic Way of Life.

2 - To serve as a source of vocation to the priesthood, brotherhood, sisterhood (and the teaching profession), to establish the hierarchy of the Church and complement it with all categories of Church personnel.

3 - To educate and train Catholic lay leaders to influence all aspects of national life and make them compatible with and conducive to the Catholic Way of Life.

4 - To educate the Laity and enable them to raise their standard of living and thus enable them to support the Church and all its activities and to train the pupils to support the Church."

Governments tend to consider education as a purely secular matter and associate its very survival with it, but we cannot deny that moral and ethical principles and motivations are the strongest forces and guides in the behavior of people. Often these factors get less respect and attention than the facts of science, but, being an essential building stone in the formation of our personality, they should be treated with more respect.

The Bishops of Vatican II were aware of this, when they stated: "...a true education aims at the formation of the human person with respect to the good of those societies of which, as a man, he is a member and in whose responsibilities, as an adult, he will share." Formation of the human person as a contribution to contemporary society implies that, wherever there is a need in society, Catholics are expected to proclaim the gospel of help and service. And from this point of view, Catholic Education in Papua-New Guinea is a necessity. It lays the emphasis on a concept of the Church as a fellowship that perpetuates Christ's example of serving. It is showing your love for the neglected neighbor in those areas in which he needs help most: healing wounds in hospitals, teaching him that there is someone who cares and who would like to see hidden fear turned into a happy spiritual and emotional security. It is also helping him to build better living conditions. The Council fathers felt: "In the establishment and direction of Catholic schools, attention must be paid to contemporary needs. Therefore, although primary and intermediate schools must still be fostered as the foundations of education, considerable importance is to be attached to

those schools, which are demanded in a particular way by modern conditions, such as so-called professional and technical schools, institutes for educating adults and promoting services...and also schools for preparing teachers to give religious instruction and other types of education".

This shift in emphasis has come just in time. As in other countries, there exists in Papua-New Guinea the ever-growing problem, giving every Catholic child a Catholic education. Finances and staff are disastrously insufficient, and passing the problem to the Administration does not help to solve it. We are committed to serve wherever service is needed, as long as there is someone who is able to serve. More likely than not, the need will continue to outweigh the help offered. However, this is such a basic fact of human existence that we encounter it in all areas of life. As a Church group we must be able to look Christ in the eye and say: "Lord, being what we are, we have done the best we could." No man or institution may undertake all these projects at the same time and give to each one equal full-scale effort. How much we can handle will depend on the quantity and kind of needs, on the means available, on the skills, motivation and endurance of the problem solvers, and however

89. Ibid., pp 647-648.
God directs our efforts to bear fruit. We must also consider the fact that values may differ from area to area. The educational needs are not identical in each locale. There are areas with specific needs which differ in nature, scope or intensity from those in other areas. It is therefore advisable for the different Missions to meet and discuss their resources and find where they may be directed to bring the best possible results. This cooperative spirit, solving together the greatest needs of various communities, would naturally bring the Missions in contact with the Administration. Instead of the many competitive efforts in motion today, there would be greater united efforts. We must not, however, receive the impression that in Papua-New Guinea, Missions and Government may be at odds with one another. When there are discrepancies between the two, they are usually caused by the difficult financial situation and the imperfections of human relations. There are many proofs of the appreciation of the work of the Missions on the part of the Administration, such as, the Grants-in-aid given to Mission schools, the provision of school supplies, the enrollment of a number of Mission sponsored students at their Teachers' Colleges, educational conferences and discussions with Mission members, provision of information to them, and much other valuable help.
Here are some statistical facts about the Catholic Mission's educational involvement in Papua-New Guinea. We may subdivide this topic as follows: schools, pupils and teachers.

D. Catholic Schools In Papua-New Guinea.

1. Types and Numbers of Schools.

The extent to which the Catholic Church is involved in education in Papua-New Guinea becomes clear only when we balance their schools and pupils against those of the Administration, or against the total contribution of all other denominations. Of all Mission education activity in the Territory, the Catholic Church conducts 53 percent. It has 33 percent of the total number of schools of all types in the Territory and is involved with three levels of education. Primary Education takes up the lion's share of our educational commitment. This scarcely needs an explanation, as primary schools provide the group of young people from which all candidates for the higher levels are selected. Christianizing a people can best be done at the grassroots level. Moreover, the higher educational levels have special requirements in matters of instruction, materials and insights, which cannot be given by everyone or at every locale.

Without a very time-consuming study, involving a very high degree of cooperation by Administration and Mission, it seems at the present time impossible to obtain exact data on the commitments of the individual Missions during the past years. Detailed and accurate figures for the Catholic Missions are available only from June 1966. Before this date, the only figures available are those of the Administration and of the Missions in general. In the future, statistical accuracy will be greater because of the creation of a centralized Catholic Education Office in 1967.

There is no report with respect to the Catholic Mission, or all Missions in general, on the conduct of Pre-School Centres such as is made by the Administration's Public Health Department. On the other hand, it is only the Missions who attempt to reach as many children as possible in the villages, and who, especially in very primitive areas, must be content with offering rather inadequate schooling. There were 1,483 of these "exempt" schools in 1965, of which the Catholic Mission's share was 755. Gradually this number is diminishing,

as more and more of them achieve the status of Recognized schools. The latter are the "T" schools and are subsidized by the Government up to the amount of four dollars per year per pupil. By mid-1966 there were 1,744 such schools in the Territory, of which the Missions conducted 1,335 and the Catholic Missions alone 577. There was a drop of 20 one year later, but still enrollments rose by the thousands, which proves that existing schools were being enlarged, in other words, a vertical expansion took place, a consolidation. But over all plans are often hard to make. What will we do when tribes, just awakened to the benefits of education, ask for a school? The neighboring tribe has one. The class loads of the two together would be too great. Not establishing a school will be seen as discriminatory. This, we think, lay at the heart of the proposal by the Catholic Mission Education Officers at their Conference in 1967, to establish a four-year school system. As many as possible would then

93. For these and the following numbers, see:
profit from at least some form of education and the best pupils could continue.

Of the 10 Primary "A" schools conducted by the Missions, the Catholic Mission took care of 7 in 1966. This is 3 less than in 1965, for in that year the competition with the Administration Primary "A" schools proved too much for some of the fee-requesting Catholic "A" schools, such as those in Lae and Goroka.

It may be interesting to know what a Territory school offers its pupils. We must be aware of the fact that conditions in a town differ greatly from those in the country. The best teachers, and the largest stocks of material, are usually found in the towns. The parents live in better houses, and the children learn more by observation and participation. The food is better and transportation difficulties are less so that there is a greater chance for a normal school day. Very important, also, are the health facilities which can be provided. Nevertheless, the schools in town as well as those in the "bush" are expected to follow the same curriculum, with results that differ locally of course. The main emphasis is upon the teaching of English and Arithmetic. All classes are conducted in the English language and we have seen excellent results after the first preparatory year. The students knew
a whole set of commands. They knew colors, shapes, the names of the objects around them. Games and songs, and the handling of crayons were familiar to them. For the first time in their lives they were taught personal hygiene, grooming, and much more. Because of the unified curricula, transferring students have a good chance to continue at the same level which they had reached. Over the last several years, the Administration has given excellent curricula, which cover the requested areas of instruction extensively and even subdivides it over the three semesters of instruction. Assigning the material on a week-to-week basis is then left to the teacher in charge, or often to the supervising teacher.

The English program begins very modestly with a few verbs and pronouns. Soon objects are added and nouns. Prepositions of all kinds then follow. When there is coordination with the other subjects in class, the same words and concepts are repeated, often with many different variations. It is amazing to see the results which can be achieved with such a thoroughly systematic program. At the end of their Primary School Education, the native children are expected to be only about a year below the English school level of their European counterparts. In practice, however, they will reach this level only in exceptional cases. There are so many
factors which discriminate against them, when compared with the European students.

Lately, the New Mathematics has been introduced in the lower Standards, and it is expected that this will be gradually extended to the higher ones. The lack of understanding of the system on the part of the teachers creates problems, much wasting of time may be avoided by adhering to this system, and we hope there will be a greater general understanding of the basics of Mathematics. Certainly much of the time heretofore spent on the mechanical working out of sums could have been used more creatively.

Other subjects taught in the Territory's schools are social studies, which comprise elements of geography and history, with a special stress upon the needs and involvement of the Territory as a whole, and of local conditions in particular.

Besides these three major subjects, there are a number of others, such as physical education, ethics and morals, music, religion, arts and crafts, health education and science, with special regard to the flora and fauna of Papua-New Guinea. With arithmetic and the different subdivisions of English, such as reading, spelling, speech and writing, this gives a program of learning comparable with any other.
Whether school is conducted only in the morning, or both in the morning and the afternoon, is left to the judgment of those in charge. As long as the designated number of school hours is adhered to, and the different subjects are each given their specific number of teaching hours, the schools are free to set their own time-tables.

The three main subjects will naturally receive most attention, with reading, writing and spelling topping the list as part of "English". Allowing 10 hours a week for English, 7 for arithmetic (both mechanical and problem arithmetic), and 1 hour for each of the other subjects, we would have a 25 hour teaching week. In the lower Primary, especially in Preparatory Class, this may be a few hours less, while in the Upper Primary, like Standards 5 and 6, it may be a little more, but basically this is the system of our Primary "T" schools.

At the Secondary level, Catholic Mission Education is expanding, but may soon have to settle for consolidation also. There were 57 High Schools in Papua-New Guinea by mid-1966. The Administration took care of 23, the Missions of 35, of which the Catholic Mission conducted 22. On the fourth of February, 1968, the S.V.D. Fathers opened another in Madang.

Their number is increasing, but slowly, as enrollments continue rising. They grow vertically and horizontally. Among the 22 Catholic High Schools are also counted the three Minor Seminaries in Madang, Wewak and Rabaul, and among the remaining 13 Mission High schools, a number are also Theological Schools. They all follow the four-year secondary syllabus.

Since 1964 there has been a great improvement in the syllabus position of high schools. The goal is to gradually reach a home-grown syllabus for the Territory. Until 1965 a number of high schools followed the N.S.W. or Queensland syllabus or the Sarawak syllabus in all or in some subjects. Since then draft syllabi have been prepared for most subjects, based on the N.S.W. programs, adapted to Territory conditions. Bound copies of the newly revised and adapted syllabi are expected soon.

Until now, there are five fields of study, which in most schools are not available in their entirety. They are numbered course A through E respectively; general subjects, technical subjects, agriculture, commerce and home science. Compulsory subjects for all fields are in Form I: English.

Mathematics, Science, Social Studies, Art, Music, Health, Physical Education, Guidance and Manual Arts. Added to those are the courses that specify the particular field plus a few supplementary ones. After Form I only four subjects are compulsory: English, Mathematics, Science, Social Studies.

Students are encouraged to finish Form IV, after which they may sit for the School Leaving Certificate Examination. In one or two consecutive examinations they may present themselves for at least five subjects, but no more than six at any one examination. They must make their choice from at least three of the following groups:

"Group A: English.

Group B: Modern History, Social Studies, Economics, Ancient History, Geography.

Group C: Latin, Greek, French, German, Hebrew, Italian, Russian, Chinese, Japanese, Dutch.


Group E: Physics, Chemistry, Combined Physics and Chemistry, Geology, Botany, Biology, Physiology and Hygiene, Agriculture, Agricultural Biology, Sheep Husbandry and Wool Science.


There are a number of combinations which are not permitted because they are too closely related, and for a number of important subjects honor-papers are set. No more than eight papers may be taken at one examination. The minimum requirements for a pass in the examination will be a pass in each of four subjects, obtained in one or two consecutive sessions. A candidate may only present himself for the Honors paper after he has taken the Pass paper at the same examination.

It is preferable to offer courses at an ordinary as well as an advanced level, and for pupils with an above-average ability, a General Studies Course is offered, called "Human Relations", which draws on a number of other courses, interrelating them so that man may be seen as the central

figure amidst the fulness of his relationships.

All but 4 of our 15 dioceses conduct at least 1 Secondary School. It is questionable, if this is good policy, as they are generally too small to offer enough diversification in demand and supply of subjects and teachers. It is also economically unrealistic, because most of them are boarding schools and require only additional transportation services. Costs, however, can be greatly reduced on building facilities, equipment, bulk ratings and staff. Some dioceses are therefore considering "Regional High Schools", serving specific areas rather than dioceses. Besides other benefits, the idea of co-educational High Schools for Catholics is also of economic importance. The staff should comprise both men and women. The newly opened S.V.D. High School in Madang is co-educational. Yule Island conducts one also. There may be problems in the beginning, but much will depend upon the experience and the willingness of the staff. The Administration will not grant recognition of Secondary Schools, unless there is an assured continuity of twenty pupils in the lowest Form of the School. Also, all subjects of the curriculum must be taught, which means: English, Mathematics, Science and a Social Study, plus two other examination subjects, plus courses in Arts, Crafts, Music, Physical Education and Health.
Guidance and career information should also be available.

The concept of vocational guidance is finally being accepted by the Catholic Mission. In the Conference of the Catholic Mission Education Officers in Rabaul in 1967, the appointment of chaplain-counsellors for the Catholic students in Administration Schools was recommended. Though this is not the vocational guidance offered in some Administration schools, it is at least a clear indication that Catholic students in Administration schools need some extra help. Let us hope that this will mark the beginning of the growth of a new service in this direction. Many students in Catholic schools have missed the encouragement of professional guidance and as a result made the wrong choice, or no choice at all. To produce leaders, we need to guide the candidates and instill in them confidence in a vocation, chosen according to ability, motivation and request.

Strongly directional vocational training is given in the Minor Seminaries, the Teacher Training Institutes and the Vocational Schools. Here, too, the Catholic Missions are making a contribution. They conduct three Minor Seminaries, which

prepare students for the vocation of the Priesthood. By mid-1965, the Missions had as many as sixteen Teacher Training Institutes, of which the Catholic Mission had 9. This stood in sharp contrast with the Administration’s 3 Teacher Training Centers. The number is deceptive, however, because the products of these schools relate to one another in the ratio of two to one, and not as five to one as the numbers would suggest. The trend is therefore to conduct fewer, but larger schools. In 1967 we saw that 2 of the 9 Institutes were abolished and their task taken over by some of the remaining 7. The Anglican, Papua Eklesia and Lutheran Churches also conduct Teachers Colleges and Theological Colleges.

In the technical field, the Missions, with 14 schools, make up about one-third of the Administration’s contribution and the Catholic Mission, with 4 schools, one-eleventh. The Administration had 44 Technical Schools. The Missions do not seem to have the properly trained staff to expand much in this field. There is a Catholic Technical College for boys in Rabaul, a fully accredited vocational school in Wewak, and just now emerging in Lae. There is talk about originating a Domestic Science course here too, but the only existing Catholic vocational training school for girls seems to be the

one in Kavieng. Here is a large area of need still virtually untapped. One may wonder if many of the religious, now entangled with the mechanics of Primary Education, would not be better employed in following up at higher levels work already commenced in order to bring it to completion. Many of the girls, who leave school, will soon be married. It is amazing how little is generally done by the Missions to prepare them for a higher culture in domestic life. If new ways of distributing our resources have to be found, then, by all means, let us wholeheartedly seek them. A cry comes right from our heart to complete, please, what we have begun. If it means we cannot commit ourselves as generally as we would wish, we then at least may be granted the honour of having handed to the native society some finished products, viable in adapting the primitive conditions in which they will find themselves to the new way of living for which they were prepared. A smaller number of confident and skilled products of our education, prepared to take an adult place as leaders in their community, will do more good than ten times the number of half-skilled, insecure in-betweens.

At the Tertiary level, the Catholic Mission is conducting only 2 Institutions of Higher Learning, both Major Seminaries, preparing men for the priesthood. One is located in
Port Moresby and caters to Order-priests; the other, in Madang, to Diocesan clergy. The first native Diocesan priest was ordained in Mingende at the beginning of 1968. This is a very important event, as it marks the beginning of an autonomous, indigenous clergy. Other Missions have their indigenous clergy already, but these have not reached nearly the level of education that is expected from the Catholic native clergy.

To our knowledge there are no other Institutes of Higher Learning conducted by the Missions in Papua-New Guinea, but many Mission students are attending the existing Administration Institutions.

Having studied the Catholic Mission's contribution to the Papua-New Guinean Educational Structure, we now move to our second area of study, the student-population.

2. Enrollments In Catholic Schools in Papua-New Guinea.

Primary School Pupils should be split into two groups: "A" school students and "T" school students. By mid-1966


there were 887 children in the ten Primary "A" schools. We have no exact figures for the 7 Catholic schools, but we may assume they had between 650 and 700 students for in 1967 there were 751 students in the Catholic "A" schools. After dropping to their lowest number in 8 years during 1966, there was an increase in 1967. Some schools were closed by the end of 1965, but a greater influx of expatriate Catholics may have caused the renewed upward trend.

Though the increase of enrollments in the Mission Primary "T" schools has been less spectacular than that in the Administration "T" schools - comparatively two and one-third times against nearly three and a half times - enrollments have risen from 53,933 in 1959 to 124,971 in 1965 and 129,300 in 1966. By 1971 this number is expected to grow to 148,872, which means that a much slower rate of increase is forecast. From 1959 until 1965, enrollments in Mission Schools evidenced yearly increases which fluctuated between 17,000 and 10,000. In 1965 this fell to around 6,000, and in each of the two years after that to around 4,000. Fluctuations are expected to remain between 2,500 and 5,000 hereafter. This is far below the "5% plus 1,000" increase, which the Administration has set as a goal for its own schools.

There are no separate figures available for enrollments in Catholic schools which precede 1966. There was no centralized Catholic Education Office and the Administration could not be expected to keep all the Mission Information separate. It may be possible to extract Catholic enrollment figures from their files or from information still at hand in the particular school areas, but we doubt if it is possible.

For 1966, the figures indicate that there were 68,038 pupils in Catholic schools among the 129,300 pupils in the combined Mission Schools. We cannot call them Catholic pupils, for quite a number of those attending Catholic schools, were not baptized Catholics. Especially in the bush schools, or in newly Christianized areas, there will be many pagans in the schools for some time to come. There are also Catholic pupils in Administration schools, though very few in schools of other denominations.

We, therefore, must refer to the students in our schools as Catholic-educated pupils and not as Catholic pupils. In consideration of our so-called principle of "Catholic Education for all Catholic Children" this shift of values toward practical considerations should therefore be given attention.

As to the future, we expect long range plans and suggestions from the newly created Central Office of Catholic
Mission Education. Until now, there is no five year plan basing its direction on our increasingly difficult problems of staffing, financing and completing our educational undertakings.

At the Secondary level we notice an upward curve in enrollments in 1962, and especially in 1964. In fact, during this year there was an increase of over 1,000 pupils. This can only be explained by the opening of new secondary schools. From 741 pupils in 1959, the Missions reached an enrollment of 3,058 secondary school pupils in 1965, and is expected to reach 14,046 by 1971. After the noticeable increase in 1964, enrollments slowed down a little, but rose again by 1,500 in 1967. It is estimated that new pupils will increase at the rate of 2,000 per year thereafter.

With the inclusion of its three Minor Seminaries, the Catholic Mission educated 1,937 of the 3,750 Mission secondary school pupils in 1966. In 1967 this became 2,772 out of 5,375 pupils. We do not have the 1968 figures. In both cases, however, this means that the Catholic Missions had nearly as many students in their secondary schools as all other denominations added together.

In 1966 there were 750 students in the 16 Mission-conducted Teacher Training Colleges. The Catholic Mission had
378 in their 7 schools. An average of 50 per school, which is far too little to create an atmosphere of sufficiency. Numbers do count psychologically. Being a member of a large group gives one a sense of belonging and the inter-relationships between the students are a part of the process of education. There is also a greater choice in the building of friendships, and a greater chance for a critical digestion of the proffered material. The economic and personnel-connected advantages have already been mentioned.

Though not extensively, the Missions are involved in Technical Education. In 1959 the enrollment was 30 students in Technical Training. This does not give a just view of what was accomplished in this regard by various Missions. It only indicated that the training in exceptional cases had reached the required academic standard. In 1967 there were 470 students in officially recognized Technical Schools, of which the Catholic Mission contributed 24 in a Junior Technical School in Wewak, 59 in the two Community Technical schools in Lae and Kavieng and 58 in a Technical College in Rabaul. This totals 141 students in Technical Training. From our own experience we know how difficult it is to procure the necessary staff for this type of work. It is mostly done by European-trained brothers who in this way offer an
invaluable contribution toward the socio-economic uplift of the natives. One needs only to watch the pride with which these students display their tools and skill when they work independently on projects for the first time. We surely do hope that the Papua-New Guinean Bishops will devote more of their time to acquire the necessary staff and equipment. It is as much a fulfillment of needs as the training of nurses or teachers is. And it will train a substantial part of the population, who are simply not suited to the other vocations.

We can be brief about the Missions' enrollments on the Tertiary level simply because we do not know the exact figures of our own Institutes of Higher Learning nor those of the Administration. What we do know is that there are 33 Catholics among the 123 students at the Port Moresby University. Of the 147 students in the Administrative College, 31 are Catholic and in the Papuan Medical College there are 54 Catholics.

3. **Staffing of the Catholic Schools in Papua-New Guinea.**

The third part of this Chapter brings us to the topic of how the Catholic Mission in Papua-New Guinea is staffing its schools. By the middle of 1965, the Missions generally had

a total of 3,956 teachers in their Primary "T" schools, of which 594 were non-indigenous. In their Primary "A" schools there were 23 teachers, of which 2 were indigenous. The Administration teachers numbered 1,695 and 121 in the Primary "T" and "A" schools.

In their Secondary schools the Missions had 175 teachers at their disposal, of which only 6 were indigenous. The Administration had 25 indigenous among their 209 Secondary school teachers.

Mission Technical schools had 36 teachers with 5 indigenous, which lags far behind the contribution by the Administration, which had 155 teachers of which 44 were indigenous.

The involvements of Administration and Missions in staffing their Teachers' Colleges show figures of 36 and 71 respectively, with each of the two groups employing 2 indigenous teachers.

Specific figures regarding employment of teachers by the Catholic Mission in 1965 are not available to us. We are, however, in the position to compare the 1967 figures of

Teacher employment between Administration and the Catholic Mission. The first figures will indicate Administration Teachers, the second, the Teachers employed by the Catholic Mission.

In the Primary schools there were 2,428 teachers and 2,367. In the Secondary schools there were 535 teachers and 130. In the Teacher Colleges there were 55 teachers and 32. In the Technical Schools there were 215 teachers and 15. For the Administration this totals 3,233 Teachers, against 2,544 Teachers for the Catholic Mission.

The number of classrooms in Administration Primary "A" schools was 146 in the year 1967. Estimating 140 Primary "A" Teachers, this would leave 2,288 for the "T" schools as opposed to 2,347 for the Catholic "T" schools. Remembering that our "T" schools in that year had 5,000 more pupils than the Administration "T" schools, these teacher figures would indicate generally heavier class loads for Catholic schools.

There are no figures available indicating the number of overseas or indigenous people employed in our Catholic school system. New incoming overseas teachers are advised to first register as Victorian teachers in Australia, because they then may automatically become registered as teachers by the Administration. If they do not, they often receive only a
"Permit to Teach", which means that no Grant-in-aid is given and they also cannot be employed in a registered school without the presence of a certified teacher.

Recruiting new teachers presents a real problem. In 1967 applications were made by the Catholic Mission to recruit 8 Philippino teachers. It is hoped that emphasis in this direction may bring about results.

Between the different dioceses there exists a difference of opinion covering the vocation of a teacher in Papua-New Guinea. Especially the educators of Rabaul, Wewak and Yule Island prefer to view their teachers as missionaries. The others put less emphasis on the missionary aspect, and greater emphasis on the professional aspect.

Christ brought us the gospel of love! He wants us to offer love wherever the existing need takes us. This is a universal, unconditional imperative. He also sent his Apostles to preach and to baptize. This is not a task for everyone. We may ask ourselves why we as missionaries have come to Papua-New Guinea. Is it priests who want to give their love to people who have such a tremendous number of differing needs or as priests who are sent to preach and baptize, that is, to make members of the Church? Our nurses do not preach and baptize, but they do fulfill Christian functions.
Another such urgent call is to educate the people, which is not invariably connected with religious issues.

When we train young people to fill educational needs, we may put them into Teachers' Colleges. But when our main emphasis is placed upon the catechetical aspects, then we should put them into Catechetical Schools or Theological Institutes. Training in these Institutes may reach the level of our teacher training, but they should not be called Teacher Training Institutes. It would be a misleading concept. It is true that we need a missionary spirit, but this is not the vocation of every person. The very fact that these teachers give their service to people under the guiding star of Christianity, and for much lower wages than their Administration colleagues, is in itself proof of a strong religious commitment. When they are Christian leaders in their communities and live by their faith, they may be called "Pronouncers of the Message" or, in other words, "Missionaries". If we train the pupils in our own Training Institutes to live as Christian leaders, then this will be more than sufficient reason for the existence of these Institutes regardless of the intrinsic difficulties encountered. It is one of the best services to the Church and mankind we could offer.

Teachers help to create a spirit of fellowship, first among themselves, then among members of different tribes.
They strive to raise cultural levels; to foster understanding between groups and between areas, and also to form a pool of native leaders who will eventually steer their people towards a course of development that may blend the old culture with the new.

In many discussions, the Catholic Hierarchy and the Mission Education Officers have attempted to reach a workable concept of the status and living conditions of our teachers. These discussions have brought out differences in such practical matters as the charging of tuition in the different Catholic Teachers Colleges. They also made clear that there is a great dissimilarity in the treatment of European teachers as compared with the indigenous.

Other issues discussed were pension plans, the transfer of teachers from one diocese to another, wage levels, etc. It was noted there is a great need for a Catholic Teachers Association, which could join an already existing nation-wide organization. It would provide the Catholic Mission with the professional skill of others in the educational field and with the backing and power which only a broad-based organization can provide.

In connection with the urgent issue of teachers' wages in Papua-New Guinea, we refer to the Territory's classification system for schools and teachers.
Primary "T" schools in Papua-New Guinea are now classified according to their enrollments. A school with an attendance of 1 to 30 pupils is considered a Grade 1 school. This system has nothing to do with the awarding of merits. It will usually indicate a place with a less advanced level of culture and therefore of greater financial needs. A Grade 2 school, then begins with 31 pupils to 90. The following Grades 3, 4, 5 and 6 have starting enrollments of 91, 246, 421 and 700 pupils respectively.

The teachers in the Administration schools are paid according to the grading of their school, their years of experience in the field and their title. Indigenous teachers in the Primary "T" schools are classified in a Third Division and a Second Division.

In the Third Division a "teacher" is simply an "A" course teacher. He will receive a salary of 650 dollars in the first year, increasing to 910 dollars in his seventh year. Teachers of Grades 1, 2 and 3 have completed Form II and 2 years of training. They are "B" course teachers and start with a salary of 960, 1,530 or 890 dollars, respectively, depending on the number of teaching years. They may reach salaries of 1,410, 1,710 or 2,100 dollars, respectively.
In the Second Division are grouped the Education Officers of the Grades 1, 2 and 3. Also, the Headmaster, Grade one, Grade two, and Special. Their starting salary is 1,070 dollars for the first year as an Education Officer Grade one, and moves all the way up to 3,255 for a Headmaster Special after 12 years of teaching. A member of the Second Division will be in charge of every school, beginning with an Education Officer Grade one for a Grade 1 school, and ending with a Headmaster Special for a Grade 6 school.

Normally, only "C" Course teachers will be found in the Second Division. They must have completed Form III and 2 years of training.

If we compare these salary figures for the Administration teachers with those of the Catholic Mission, 300 dollars per annum for an "A" teacher, 500 dollars for a "B" teacher and 700 dollars for a "C" teacher, we well understand why the Mission teachers discuss this topic constantly. It was suggested by the Catholic Mission Education Officers in 1967 that a yearly increase of 100 dollars would be fair to our teachers, but the Mission cannot afford it. Therefore, some new agreement will have to be reached with the Administration.

F. Financing the Catholic School System in New Guinea.

As the last topic of Catholic Mission involvement in education in Papua-New Guinea, we shall offer information regarding our financial status.

In the budget year 1966-1967, the Administration assisted the Missions in general with 2,000,000 dollars as Grants-in-aid. The Catholic Mission received 1,247,153.43 dollars as its share in Grants-in-aid. This is 445,867.43 dollars more than the allotment of 1965.

School equipment, especially class materials, apportioned by the Administration were valued at 214,956.00 dollars for our Catholic schools in 1967. Further help given was a subsidy of 92,800.00 dollars on a dollar-for-dollar basis. Bursaries, scholarships and building grants are also avenues of Administration help, but with respect to the share of these funds going to Catholic beneficiaries no figures are known today.

Expenditure for education on the part of the Catholic Mission cannot be remotely estimated. The only known figures available are an amount approximating one and a half million dollars from Mission Funds in 1965 (1,399,122), a little over two hundred thousand dollars for Maintenance, and the equivalent to the dollar-for-dollar loans. We found no specific explanation of what was meant by "Mission Funds". They may
include income from the plantations, stores, gifts and contributions from individual benefactors and from Organizations. Expenditure on one part of the Educational structure, that of maintenance, does not indicate where that money came from. These are not all of the facts we need. We are therefore in no position to give any meaningful figure concerning our overall financial commitment to the Educational scheme in Papua-New Guinea.

The Evangelical Lutheran Church of New Guinea budgeted approximately 100,000 dollars for Education in New Guinea in 1967. This Mission body is extensively involved in education in New Guinea, conducts close to 800 Primary schools in which a vernacular language is taught, and reaches 20,000 children. They also have 160 schools in which instruction is given in English to about 1,500 children; two High schools, a Teachers' College and a Vocational school in Commerce. Other vocational schools are in Agriculture, Domestic Science and Technical subjects.

The United Church in Papua-New Guinea and the Solomon Islands reduced its commitment to education from 450 schools in 1952 to less than 60 schools in 1968. Their policy is to conduct no sectarian schools where Administration schools are available.
No up-to-date figures are available regarding the commitments of other Mission bodies.
SUMMARY AND CONCLUSIONS

We sincerely hope, having written this thesis concerning Catholic Education, that a number of facts and problems may have been brought into a reasonable focus and thereby clarified.

We have seen that the Bishop in his diocese has the primary responsibility for educating his people in matters of faith and morals. As in all organizations and enterprises, he cannot do this alone. He needs a staff of dedicated people to assist him. He needs men who integrate practical experience with the ideals of Christian thought and towards Christian goal orientations. Where the synthesis exists for the common purpose of guiding man towards his ultimate end, there learning takes place.

Our hope today, as it was in Christ's time, is not only to strive towards our own salvation, as this is already achieved by laboring to redeem others, but by becoming aware of the problems of the world about us and committing ourselves to finding answers within the framework of mutual faith and trust.

Education awakens us to sense the needs of others, gives us a greater capacity to become problem solvers and gives us
a choice of approaches. In the complex world of the present century, it is too difficult for most parents to impart faith, morality and the Christian imperatives without professional guidance. Parents are subjected to a bewildering complex of conflicting ideologies and so-called situational ethics, and these make it even more necessary that the parents are given positive, Christian directed support. Help may be given through several channels: the home, the school, the Church, discussion and activity groups, through stage productions and the movies. These media are very useful and stimulative, wisely chosen and presented.

Choices must be made during each developmental stage and at such moments of decision, a human being is most creative or destructive. Each person will encounter situations when he must formulate an independent judgment. This may cause anxiety, but here education lightens the burden, because it gives the skill to balance different approaches and to become aware of changing circumstances, ideological approaches and historical meanings.

A child is not equipped to make such choices. He will need the authority and judgment of others to teach him to meet the everyday crises with the best possible Christian educational criterions. If we wish the child to have faith
in God's message, then we must give him opportunities to see these messages enacted within a Christian context, as this will produce the strong reinforcements needed to verify what he has been told.

Man's life is dependent upon and focused upon others. We learn from observation and by the practice of such observed skills, a greater proficiency is reached. Applying this idea to our Christian commitment to those in need, we must therefore engage our children in activities which help them to discern and solve some existing problem; we must open their eyes and minds to the needy of their own little world; we must touch their emotions and thereby motivate them to become agents of change.

It is clear that our curriculum must provide opportunities offering creative efforts towards the solution of problems of the communities in question. But who will build such a curriculum? Surely, the whole community must become interested in those members who work to solve its problems. Therefore, it should be represented by a constituent group, which is able to present the areas of difficulties and this group must encourage study actions, which in turn act as a temporary vaccination against those social ills for which a lasting cure is yet to be developed.
Our students need a fair chance in secular society, not only to secure proper living conditions, but also to practice their Christian commitment, offering help where help is needed. Motivated by such supernatural values, they should become dedicated citizens.

Many future leaders in developing countries have begun with sincere motivations. They wished to help their people grow towards a higher cultural level, but they were overthrown by the social miseries and value revolutions which accompanied the change. Unless our young people have learned commitment to help those in distressing circumstances, they have not been given a proper Christian education. Skills and well-balanced efforts help us to serve God better, but this is only done within the community of service to others.

One such service in an area of need we have studied is missionary activity in Papua-New Guinea. We have come to the people with the products of our industrial culture; theirs is a primitive agricultural economy, however. Our educational efforts should first follow the lines of their needs. We should assist them develop as an agricultural nation, then to establish new industries based upon the native products. It is not feasible to replace the old culture with the new. A much better method is to gradually blend
the old into the new or to adapt the new to the old. The Catholic Mission is attempting to work with these ideas as guidelines. The threshold problem is to raise these people to a condition of basic literacy in a common language (which, because of the tie to Australia, must be English). Then, and only then, may education as we know it begin. Some of the Catholic Mission High Schools have Agriculture as a part of their program, other schools conduct experimental stations. It is a grave concern of the Administration to educate the natives in this field. There is a virtually untapped pool of workers, but proper motivation is very necessary to overcome the traditional apathy of the men towards sustained daily work in the gardens.

In our educational program, we must stress practical issues. We also must cease doing half work. We must offer those who begin training every opportunity to finish that training. We must shed the idea of a Catholic School education for every Catholic child. Instead, we must make full Catholics of those who promise to become Christian leaders. We may be unable to identify such, until we have tested them. Those who show a pronounced lack of ability, should be instructed outside the context of a formal schooling process. In this way, we will have some elite schools and a number of
more or less Catechetical schools. There are too many students at the present time in our schools upon whom formal instruction as it is now practiced, is wasted.

Technical Training in vocational fields would be far more suited to many of these students. We do not need a greater abundance of office workers who merely give the appearance of being busy. Our need is for a vast increase in the number of builders, skilled workers, traders, mechanics and technicians. Our primary schools must offer further preparation in these directions instead of giving their total concern to the academic subjects. Many students, coming out of our schools, have become too lazy to work.

The existing needs are greatest in the agricultural and technical directions, not exclusively, but numerically. In this light, it may indeed be wise to shift the emphasis for most pupils after the initial 4 years, from Preparatory through Standard 3. Then a choice in direction should be offered: an academically oriented type of schooling as we now find in our Recognized schools, and the other alternative, a technically oriented type of school, in which science and its attendant techniques will be strongly emphasized, in addition to the necessary routine academic subjects. Girls will be schooled in domestic sciences and the
secretarial functions; boys will be directed towards the administrative positions, but also towards the acquisition of technical skills.

Talking about new directions is alone, however, of little practical value. We are tied hand and foot to the financial assistance the Administration gives us. Unless this new program and the new emphasis is accepted by the Department of Education, how shall we ever be able to finance it? The Missions will find it necessary to become very definitive concerning their position and then attempt to reach an agreement, satisfactory to both groups and consistent with the best answers to the existent needs. For the benefit of the many pupils who leave school after their Primary years, we must offer an educational program which is practical and answers the problems of everyday needs. We should become more selective in our academic training.

It is imperative to motivate and convince both parent and child in all possible areas. We need to educate suitable boys and girls to train others in the practical sciences; we need to retrain our teachers in the fundamental skills for these technical lines. There is always the possibility of team teaching.
Let us together discuss with honesty the reasons for our entrance into this mission field. Is it to teach people a practical way of living or just merely another way of living?

Do we wish to repeat the mistakes which were made in African schools, where so many of the graduates do not find the managerial or secretarial job they had been led to believe was possible to find? The idea of a pool of laborers larger than the demand, may be taken for granted in the labor markets of Western civilization, but such a situation is neither acceptable or workable in the primitive countries which offer only one alternative to an educated person, manual labor. When pupils are not prepared for such an eventuality, this may lead to the discontent and discouragement which breeds indifference, the waste of creative abilities generated by the educational efforts expended and ultimately, to an apathetic laziness.

We hope the Administration and the Missions become more fully aware of these negative consequences. No service is rendered to the Papua-New Guineans by attempting to make them brown Australians. To emerge from our schools competent, confident and content Australian trained leaders, the New Guinean must possess skills and the determination to use
them to improve his people's ways of living as a result of what has been instilled in him by our Mission Schools.

It will be of greater benefit to the country as a whole, if we strategically place our schools in a manner which will comprise a network covering the entire nation. The graduates of these schools may then begin to exert their influence as leaders. A boy or a girl of fourteen will not be accepted as a leader. A man of twenty will, if he is able to demonstrate the necessary qualities of leadership. He may or may not become a political leader, but he will surely be a champion of advancement. Therefore, we wish that pupils with leadership potentialities, might be trained within a socio-economic context indicative of and related to the local problems. Train, motivate, set into motion these pupils and you will have the nucleus of an army which will march towards a cultural upheaval.

The Missions would be the most logical catalytic agents to induce such a missionary spirit, as they are kindled by this fire themselves. They must cease competing with one another or with the Administration. Instead, a spirit of cooperation must prevail, which will enable Missions to enroll each other's pupils in their schools and combine the staff members into one body wherever this will result in the
greatest benefit for all concerned. Teachers in such a situation may direct the pupils towards an understanding of Christian commitment to the world at large. Denominational emphases may be imparted to the pupils outside the school proper.

Those heading Missions will find it necessary to open all channels of communication between themselves; we suggest that this must be accomplished before too long a time has elapsed. There has been in the past wasted efforts through separations, the splintering of already insufficient teacher pools and in the multiplicity of parallel expenses.

It is with these few suggestions that we conclude our thesis. May God give all of us the insights necessary to clarify the true needs of the people of Papua-New Guinea as well as those in other Mission fields. May He also give to us the courage and integrity to set aside all thoughts of denominational self-centeredness and competitiveness, to labor wholeheartedly and without ceasing to witness to Christ by offering service in His love to all in dire need.
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SCHOOL (T.P.N.G.) EXAMS 1965.

STUDENTS HAVING PASSED SUBJECTS

A Catholic Secondary Schools   B All Territory Secondary Schools
INTERMEDIATE (T.P.N.G.) EXAMS 1965

STUDENTS HAVING PASSED SUBJECTS
A Catholic Secondary Schools       B All Territory Secondary Schools
INTERMEDIATE (T.P.N.G.) EXAMS 1965

CATHOLIC STUDENTS HAVING PASSED SUBJECTS

Diagram showing the number of Catholic students having passed subjects in Intermediate (T.P.N.G.) exams, 1965.
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<thead>
<tr>
<th>Grade</th>
<th>Vuvu</th>
<th>Vunapope</th>
<th>Ulapia</th>
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<td>Science</td>
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<td>0-50</td>
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<td></td>
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<tr>
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<td>Geography</td>
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<tr>
<td>50-60</td>
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<tr>
<td>Fair</td>
<td>Art</td>
<td>English</td>
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<td>60-70</td>
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<td>70-80</td>
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<tr>
<td>V. Good</td>
<td>English</td>
<td>Maths</td>
<td>Geography</td>
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<td>80-90</td>
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CATHOLIC SCHOOLS OFFERING CANDIDATES FOR SCHOOL CERTIFICATES
## Intermediate (T.P.N.G.) Exam Results, 1965

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<tr>
<th>Grade</th>
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<th>Weak 50-60</th>
<th>Fair 60-70</th>
<th>Good 70-80</th>
<th>V.Good 80-90</th>
<th>Excell. 90-100</th>
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<td>History</td>
<td>Maths</td>
<td>Woodwork</td>
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</table>

### Grading System
- Poor: 0-50
- Weak: 50-60
- Fair: 60-70
- Good: 70-80
- V.Good: 80-90
- Excell.: 90-100

### Subjects
- Agriculture
- History
- Mathematics
- Science
- Geography
- Latin
- English
- Science
- Geography
- Latin
- History
- Agri. Cult.
- Maths
- Science
- Geography
- Woodwork
- Needle-work
- Typing
- Woodwork
- Science
- Geography
- Latin
- History
- Agri. Cult.
- Maths
- Science
- Geography
- Woodwork
- Needle-work
- Typing

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Some Catholic schools, offering candidates for Secondary S. Exams.
The thesis submitted by Reverend Lambert Kempkes, C.M.M. has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

5-13-65

Date

Signature of Adviser