INFORMATION TO USERS

This dissertation was produced from a microfilm copy of the original document. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the original submitted.

The following explanation of techniques is provided to help you understand markings or patterns which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting thru an image and duplicating adjacent pages to insure you complete continuity.

2. When an image on the film is obliterated with a large round black mark, it is an indication that the photographer suspected that the copy may have moved during exposure and thus cause a blurred image. You will find a good image of the page in the adjacent frame.

3. When a map, drawing or chart, etc., was part of the material being photographed the photographer followed a definite method in "sectioning" the material. It is customary to begin photoing at the upper left hand corner of a large sheet and to continue photoing from left to right in equal sections with a small overlap. If necessary, sectioning is continued again — beginning below the first row and continuing on until complete.

4. The majority of users indicate that the textual content is of greatest value, however, a somewhat higher quality reproduction could be made from "photographs" if essential to the understanding of the dissertation. Silver prints of "photographs" may be ordered at additional charge by writing the Order Department, giving the catalog number, title, author and specific pages you wish reproduced.

University Microfilms
300 North ZeaB Road
Ann Arbor, Michigan 48106
A Xerox Education Company
BROWN, Harold Eugene, 1928-
THE STORY OF EDUCATION IN LUTHERAN MISSION
AND THE EVANGELICAL LUTHERAN CHURCH OF NEW
The Ohio State University, Ph.D., 1972
Education, history

University Microfilms, A XEROX Company, Ann Arbor, Michigan
THE STORY OF EDUCATION IN LUTHERAN MISSION
AND THE EVANGELICAL LUTHERAN CHURCH
OF NEW GUINEA: 1886 - 1970

DISSERTATION
Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By
Harold Eugene Brown, B.A., B.D., A.M.

The Ohio State University
1972

Approved by
Adviser
Department of Education
PLEASE NOTE:

Some pages may have
indistinct print.
Filmed as received.

University Microfilms, A Xerox Education Company
ACKNOWLEDGMENTS

I would like to express my appreciation to Dr. Robert Sutton for his invaluable counsel during the course of the studies leading to the Doctor of Philosophy degree and to the following people who gave freely of their time to help in gathering information for the preparation of this dissertation: Mrs. Frieda Helbig, Lutheran Mission Archivist; Dr. John Kuder, former President of Lutheran Mission and present Bishop of the Evangelical Lutheran Church of New Guinea; and Mr. Ray Blacklock, Education Secretary for the Evangelical Lutheran Church of New Guinea.

Finally, I would like to thank my wife for the help that she provided in tabulating survey results, for typing, and for her encouragement and support during my graduate study program.
VITA

November 13, 1928 . . . Born - Canton, Ohio
1950 . . . . . . . . . . B.A., Capital University, Columbus, Ohio
1954 . . . . . . . . . . B.D., Lutheran Theological Seminary, Columbus, Ohio
1954-1961 . . . . . Missionary and Teacher with the Evangelical Lutheran Church of New Guinea
1962 . . . . . . . . . . A.M., The Ohio State University, Columbus, Ohio
1962-1968 . . . . . Missionary with the Evangelical Lutheran Church of New Guinea
1968-1969 . . . . . Graduate Study, The Ohio State University, Columbus, Ohio
1969-1971 . . . . . Missionary with the Evangelical Lutheran Church of New Guinea

FIELDS OF STUDY

Major Field: History of Education

Comparative Education. Professor Robert Sutton

Philosophy of Education. Professors John Kircher and June Fox

Anthropology. Professor Bourguignon
# TABLE OF CONTENTS

ACKNOWLEDGMENTS ........................................ ii
VITA .............................................. iii
LIST OF TABLES ........................................ v
LIST OF ILLUSTRATIONS ................................... vi
INTRODUCTION ........................................ 1

Chapter
   I. THE EARLY BEGINNINGS ............................. 10
   II. BETWEEN THE WARS .............................. 39
   III. EMPHASIS ON ENGLISH ............................. 68
   IV. THE NATIONAL EDUCATION SYSTEM ............... 113
   V. A SURVEY COMPARING THE ATTITUDES OF ENGLISH AND PIDGIN SPEAKING STUDENTS .......... 140
   VI. CONCLUSIONS AND RECOMMENDATIONS ............ 160

APPENDIX
   A ..................................................... 170
   B ..................................................... 173
   C ..................................................... 177
   D ..................................................... 179
   E ..................................................... 181
   F ..................................................... 184
   G ..................................................... 197
   H ..................................................... 206

BIBLIOGRAPHY ........................................ 215
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pupils in Lutheran Mission Schools in New Guinea, 1926</td>
<td>52</td>
</tr>
<tr>
<td>2. Pupils in Lutheran Mission Schools in New Guinea, 1951</td>
<td>74</td>
</tr>
<tr>
<td>3. Pupils in Lutheran Primary Schools in New Guinea, 1960</td>
<td>96</td>
</tr>
<tr>
<td>5. Primary T School Enrollments, Government and Non-Government, 1953-1972</td>
<td>114</td>
</tr>
<tr>
<td>6. Tabulated Percentages of Responses to the Statements in the Survey of Attitudes Concerning Service to Country and Fellow Man</td>
<td>146</td>
</tr>
<tr>
<td>7. Tabulated Percentages of Responses to the Statements in the Survey of Attitudes Concerning Race Relations</td>
<td>148</td>
</tr>
<tr>
<td>8. Tabulated Percentages of Responses to the Statements in the Survey of Attitudes Concerning Tolerance</td>
<td>151</td>
</tr>
<tr>
<td>9. Tabulated Percentages of Responses to the Statements in the Survey of Attitudes Concerning Magic</td>
<td>153</td>
</tr>
<tr>
<td>10. Tabulated Percentages of Responses to the Statements in the Summary of Attitudes Concerning Morals</td>
<td>154</td>
</tr>
</tbody>
</table>
### LIST OF ILLUSTRATIONS

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Map of the Territory of Papua and New Guinea</td>
<td>12</td>
</tr>
<tr>
<td>2.</td>
<td>Districts of Lutheran Mission, 1947</td>
<td>75</td>
</tr>
<tr>
<td>3.</td>
<td>Districts of the Evangelical Lutheran Church of New Guinea, 1962</td>
<td>103</td>
</tr>
</tbody>
</table>
INTRODUCTION

The chief reason why the Lutheran missionaries established schools in New Guinea was to train literate individuals who would be well-versed in the Christian faith as it is understood by Lutherans so that the natives would be able to establish and maintain a vital church organization. In order to accomplish this, the Lutheran educators over the years saw the need to adapt their educational system to meet the needs of people living in a society that was changing as the result of contact with another culture. Thus, they provided not only for the teaching of religion but also for instruction in all the subjects generally taught in school in hopes that their students would be prepared to function in a time of change either as church workers or in some other capacity. At first they began teaching in the peoples' mother tongue, later using also Pidgin and English.

When the Australian government, which is responsible for the development of the Territory of New Guinea, began to assume after World War II that all schools must be conducted in English, it was interpreted as a threat to the Lutheran work because the missionaries saw no possible way to provide English schools for all of the students attending the vernacular or Pidgin classes.
This was indeed serious because the schools were closely inte-
grated in their entire program of Christian nurture and
evangelistic outreach. In addition they felt that a good many
New Guineans were not capable of learning enough English so
that it would become a useful tool for them.

The attitude of the Lutheran missionaries in New Guinea,
by the time that the teaching of English had become an important
issue in the mid 1950's, was that all children should become
literate in their mother tongue or at least in a related
vernacular and the students who showed evidence of exceptional
ability should be given the opportunity to learn English. For
the most part this was due to the inheritance from the Protestant
Reformation, i.e., that everyone should be trained to read and
understand the Bible and this was best done in one's mother tongue,
but it was also an honest desire to enable the people to perform
such common tasks as writing letters or adding sums in an effort
to add greater dimension to their daily routine. In addition to
such basic learning, further education could be pursued if the
student were capable.

This dual system of schools was established after long
experience in the field of education. The missionaries had
experimented in teaching a western tongue to the Melanesian and
Polynesian language speakers of New Guinea and they realized
what difficulties were involved. When the Australian government
began to engage in education, in more than a token way, following
the end of the second World War, the men that were sent up to New Guinea to plan a territory-wide educational system felt that the most pressing need was the development of English speaking leaders, and they designed the foundations of a system that was intended to produce an educated elite.

Thus, we see that the first educational problem of all developing countries—whether to expend limited resources on universal primary education or on the development of a restricted elite—was solved in two different ways in New Guinea. The Lutheran educators felt that the former was very important while they did not completely ignore the latter. The government men chose to follow the latter course.

The problem

The purpose of this dissertation is to describe the historical development of education in Lutheran Mission and, after 1956, in the Evangelical Lutheran Church of New Guinea, in order to show how the Lutherans dealt with the need for providing schools for their people in New Guinea. The emphasis is on the changing character of Lutheran education as the leaders attempted to care for the needs of an emerging people. It will

---

1Lutheran Mission is the organization of expatriate missionaries. The Evangelical Lutheran Church of New Guinea, formed in 1956, is the outgrowth of mission activity and is composed mainly of New Guineans. Today most Lutheran activities are controlled by the Church.
be shown that after World War II when the governing authority became concerned with policy in education, the character of Lutheran education was altered by outside forces.

**The hypotheses**

Therefore, the main hypotheses to be examined are

1. that the present educational program of the Lutheran Church and Mission in northeast New Guinea is the result of a long adaptive process and a continuing examination of the needs of the indigenous people,
2. that the chief aim of Lutheran sponsored education in New Guinea has been a universal one— at first to produce literate persons and now to produce persons who can function adequately in the current New Guinea social order, especially as leaders in an indigenous church but also as workers in other occupations,
3. that the character and methods of Lutheran education have recently been influenced by the government's emphasis on the production of an educated elite to provide for political and economic leadership, and
4. that the church's approach to education provides for an equitable balance between universal primary education and the creation of an elite.

In order to test the validity of the fourth hypothesis, it shall be evaluated in the light of the following criteria which are often mentioned as requirements for an adequate educational system in developing countries:  
1. It provides for instruction in the students' own vernacular or related language
if he is incapable of mastering a western language;² (2) It provides for various types of agricultural training;³ (3) It provides for practical manual training so that native materials can be used more efficiently and in a greater number of ways;⁴ (4) It provides for technical education;⁵ (5) It provides for sound academic foundations for students who are able to go on to higher education;⁶ (6) It provides for exposure to one or


⁹Frederick Harbison, "Education for Development," ed. by Hanson and Brembeck, op. cit., pp. 149-158.

more of the great ethical systems so that a sense of moral responsibility towards one's community may be nurtured. 7

Definitions

1. Education - a system of formal schools, primary and secondary.

2. Registered School or English School - one that meets all the requirements as stated in the New Guinea Education Ordinance of 1956.

3. Vernacular School - one that is conducted in Pidgin or one of the New Guinea vernaculars.

4. Agricultural Training - practical training in improving the efficiency of traditional agricultural methods, using simple tools and equipment available to the villager in view of his limited economic means.

5. Practical Manual Training - instruction in the use of available native materials so that the people can use them in new or improved ways.

6. Technical Education - training in the conventional trades, such as plumbing and carpentry so that New Guineans can take part in the erection and care of permanent buildings.


7. **Ethical Instruction** - exposure to one of the great ethical systems of the world so that the individual knows some basic moral principles by which to guide himself in the use of his education for community as well as personal growth.

8. **Needs** - practical needs like chairs, tables, good sanitary facilities, and medical help, as well as psychological and social needs, such as the ability to cope with the rapidly changing social, economic, and political conditions, initiated by contact with the European.

**Value and limits of the research**

It is an established fact that in most, if not all, of the emerging nations there are limited funds to be devoted to educational development. As a result of financial shortages, there is a conflict between the need for universal primary education and the need to produce an educated elite. It seems that any of the younger nations will find it to its advantage to achieve a proper balance between these two requirements within its educational system because this will not only lead to an emphasis on the ultimate worth of each individual, but in the long run will be of utmost value to the development of the whole society. Therefore, if a guide for achieving this balance can be established, it will be advantageous, not only to the people of New Guinea, but to many other developing countries as well.

This study deals with an attempt to provide such a balanced system of education in one of the developing countries.
It describes the evolution of the educational efforts of the Lutheran Church in northeast New Guinea. It consists of a survey of historical data preserved by Lutheran Mission, one of the oldest educational agencies in the Territory. The records of the development of this system have been well preserved so that the successive phases can be readily traced. Although the study is limited to the efforts of a single agency, it would seem that because of the long history involved, because of the variety of approaches by so many people, and because of the well-kept records, it is a sufficient sample to enable us to arrive at valid conclusions of a modest degree of generality.

The method of research

1. The study consists of an historical survey of the growth of the primary and secondary school systems within the Lutheran Church of New Guinea. The story is developed by making an appraisal of documentary material, filed at Lutheran Mission Headquarters, Lae, New Guinea. The author made use of his seventeen years of experience in Lutheran education in the Territory in appraising the material available.

2. Various government documents, as well as quotations from government educators, are cited to indicate how government policy has influenced Lutheran education since the end of World War II.

3. A survey was conducted comparing the attitudes of students educated in Pidgin schools with those of students in
English schools. The survey of attitudes was a pilot project in the area in which the author was interested. It was conducted by means of a questionnaire both in Pidgin and English, circulated among more than two hundred students in each type of school.
CHAPTER I

THE EARLY BEGINNINGS

In any part of the world the various social institutions, including those of education, reflect the political history, the geographical nature of the land, and the languages being used. This is true also of New Guinea, often referred to as the second largest island in the world. It was sighted as early as 1511 but there was no rush for Colonial Powers to settle there. Through several centuries, British, Dutch, and German traders established connections which finally led in the nineteenth century to a division of New Guinea among Great Britain, Holland, and Germany. The western portion of the island to which the Dutch laid claim as early as 1828 was taken over from them by the Indonesians in 1962, and today is known as West Irian.¹

The northeastern part became a German territory over which the German flag was raised in November 1884. In 1885 the German New Guinea Company, a powerful trading and business concern, began activities at Finschhafen. When the British realized what the Germans had done, they immediately laid claim to the territory

¹The Indonesians often refer to the eastern part of the island as East Irian.
south of the Owen Stanley Mountains, which constitutes the south-eastern part of the island and is generally referred to as Papua.²

Papua was transferred to Australian administration in 1906, and the Australians took control of the German colony, known as Kaiser Wilhelms-land, during World War I. At the end of the war the former colony, now renamed New Guinea, was assigned to Australia under mandate of the League of Nations. It was not until the end of the second World War that Papua and New Guinea were united under a single administration, and even today Papua remains technically an Australian territory while New Guinea is a Trust Territory under the United Nations, administered by Australia. In the dissertation we shall interest ourselves only with the Lutheran education in the northeastern part of the island, which will be referred to from now on simply as New Guinea.

New Guinea is one of the areas that has been most neglected by the modern world. It was over three hundred years from the time the first explorers sighted it until any real attempt at study and colonization was made. When the first traders and colonists arrived, the New Guineans were living in the stone age. They used no metal whatsoever and had not yet discovered the wheel, so that practically everything was carried

Fig. 1—Map of the Territory of Papua and New Guinea
on the backs of the women. They had no domesticated animals, other than pigs and dogs. In addition to all of this, the various tribes were completely separated from each other by high mountains and roaring streams fed by an annual rainfall of up to 200 inches a year in some areas.

The extreme isolation caused by all of the natural barriers resulted in a multiplicity of languages unsurpassed in any other part of the world. Dr. S. A. Wurm, Professorial Fellow in Linguistics at the Australian National University, who is well-known for his linguistic work in New Guinea, says:

The New Guinea area, of which the Territory of Papua and New Guinea forms a large part, is one of the most complex regions of the world linguistically. The number of distinct languages is tremendous; at the present state of New Guinea linguistics estimates of around seven hundred different languages in the entire New Guinea area do not seem exaggerated. Of these, nearly five hundred may be located in the Australian part, much of which is as yet linguistically unknown or only little known. . . . It is quite possible that further research will enable us to reduce this estimate somewhat, but the number is certainly very considerable.3

It was in this extremely complicated linguistic situation that the various mission societies had to begin their educational work.

When the Germans took over New Guinea, mission societies initiated negotiations with the New Guinea Company to begin

---

evangelizing the natives. Although the trading company itself was not interested in engaging in the task of education, it "demanded in addition to regular evangelization that instruction in agriculture and handcrafts be given to the natives." The Rhenish Mission Society agreed to do what it could in this matter and the final agreement permitting the missionaries to enter the now German territory was signed on November 29, 1886. But in the meantime another mission society with headquarters at Neuendettelsau in Bavaria had received permission to send a man to New Guinea who arrived at Finschhafen on July 12, 1886. The men from the Rhenish Society did not arrive until early 1887, and since the two groups did not want to compete with each other, the later arrivals decided to move north to another outpost of the New Guinea Company, known then as Konstantinhaven and today as Madang. It is at these two places, then, Finschhafen and Madang, that we find the beginnings of the story of Lutheran education in New Guinea.

We are fortunate that Johannes Flierl, the first Lutheran missionary to arrive at Finschhafen on July 12, 1886, was so very meticulous about recording the events that took place as he attempted to get the first schools started. He did not receive a very warm welcome at first but he persisted and finally was accepted by the people of the area.

---

5 Ibid., p. 29.
6 Ibid., p. 31.
Flierl was soon joined by other men and since these early missionaries settling at Simbang near Finschhafen wanted to impress the natives with the importance of schools, they built a classroom at one end of their first house. In their optimism for getting schools started they underestimated the extreme difficulties involved. Since they had no idea of the number of languages that they would one day encounter, they began to learn the local vernacular and instruct the students in their mother tongue. Pilhofer in his story of the Lutheran Mission work in New Guinea quotes Flierl:

The young people had no ambition whatever to learn and could not be persuaded to give up even one hour a day in their precious freedom to sit in the school room and listen to the white teacher, who murdered their language and talked about things that did not interest them.7

The first group of pupils were gathered together very shortly after the missionaries arrived but soon left when they realized that there were to be no immediate tangible results. And it is easy for us to understand how the natives could see no possible use for joining in on the strange activities of the uninvited intruders. Pilhofer continues to quote Flierl:

To come once or twice out of pure curiosity to see the strange white man and hear him talk was not beyond them, but to come regularly day after day and for a longer time, that was out of the question and the most cordial solicitation on the part of the strangers was of no avail.8

8Ibid.
The second missionary to arrive mentions in one of his reports that by 1887 they had as many as twenty students gathered together on occasion, but at the time he was writing his report one year later, it was hard to gather three or four together.9

The early missionaries soon realized that they were not making much progress with students who lived at home and came to the mission station each day to go to school. They discovered that they were going to have to gather the young boys together for a longer period of time to teach them punctuality and regularity of attendance at school. The enthusiastic teachers did not meet with much success for several years, but suddenly for no apparent reason good fortune was with them and a number of boys showed up who were willing to stay at least for a few months. Concerning this Flierl says:

In the first two years we couldn't convince one single native to stay overnight at the station. Then one day a tall boy and fourteen friends came and said that he and his friends wanted to stay with us for five months to work and to go to school.10

The dormitories were built and the first New Guinea Lutheran Boarding School came into existence. It is uncertain as to how many students at first came to stay at the school because in one place Flierl mentions the number fifteen and in another, seven. But as time passed more and more students showed up for as long as a year's attendance. When the boys were ready

9Ibid., p. 104.
to leave they were given tools and other things to repay them
for the work they had done while at school. Flierl writes:

The first group of seven village boys came only for six months. Then it became a rule for larger numbers to stay at Simbang for a year. Very soon we had permanently between twenty and thirty boys. . . . Upon the termination of their employment we were able to give them gifts as remuneration: tools to replace theirs of the stone age, calico and prints to serve as loin cloths.11

The term employment instead of schooling was used by the missionary in the above quotation because the students went to school only half of each day and then did some kind of outside work in the afternoons. This may have been work in their own food gardens or else some tasks done on the mission station. For the work on the station they were paid a few German marks or else they were given tools and cloth which they very much desired. Pilhofer mentions in his mission history that at the very beginning the indigenes were not too interested in the schools because they did not see any immediate tangible results, but this soon changed as the people began to appreciate the western goods. Referring to the desire for new things, Flierl comments:

No wonder that very soon the villagers, the parents of the boys, became interested in our mission station at Simbang, and asked us to take their boys in at our boarding school. Year after year crowds of boys from near-by and distant villages were brought to the station by their fathers or brothers, and those who served came for a second and even a third year. They acquired a good knowledge of religion and numbers of them also learned to read and write.12

Meanwhile the Rhenish missionaries in the Madang area were having the same experience. A missionary there was able to make use of the natives' belief in magic to get the boys and girls near his station interested in school. Albert Frerichs refers to the incident in his book, *Anutu Conquers in New Guinea*:

> One day he sent a boy with a letter to the owner of a plantation store. The boy came back astonished, saying to his village people that the paper must have spoken to the storekeeper, for after he had looked at it he had given him a lot of things to bring back to the missionary. There must have been some kind of magic about the paper.\(^{13}\)

After the village people heard that one of their boys had taken a piece of the magic paper to the store and brought back various kinds of goods to the missionary, they were quite interested and came to the missionary asking him to give them such a paper that they might go to the store and get goods. He first tried to explain the purchase of goods and the secrets of the paper, and then invited the people to send their children to school to learn to write.\(^{14}\) Many of the New Guineans, in accord with their world view, at that time interpreted schooling as a type of white man's magic for obtaining his material goods and indeed many still do.

Quite a large number of women near Madang, about the turn of the century, were attracted to the sewing classes conducted by the wife of one missionary. Impressed by their enthusiasm the missionary himself stated that he wished the pupils were as eager to attend his classes. One day when he was trying to

---


\(^{14}\)Ibid., pp. 148-149.
convince some boys about the value of going to school, one of them replied, "Kunze, you have paper but we don't, why should we learn to read and write?" This same missionary goes on to say that he had a class of from eight to ten students ranging in age from five to eighteen years. The younger ones were usually the brightest and he had to continually encourage the older ones to keep coming. He agreed that the greatest value of the school in its early years was the help that the students gave him in learning the local language. He occasionally gave them some tobacco in payment for such help and they finally asked him why he didn't pay them for learning to read and write too.

It was when they began the boarding schools that the missionaries fully began to realize the problems of language that faced them. Initially they tried to conduct each school in the vernacular of the local students and also preach the Gospel in each dialect. However, it soon became apparent to them that this would be impossible, not only because of the necessity of having a common language for the central schools, but also due to the high cost of producing literature in such small quantities. Therefore, especially for the purpose of schooling, after years of discussion, it was agreed in the early 1900's to use the Kate and Yabim languages in the Finschhafen area. Since Pidgin came into rather wide use much more

---

15 G. Kunze, Im Dienst des Kreuzes auf ungebahnten Pfaden (Barmen: Verlag des Missionshauses, 1925), p. 156.
16 Ibid., pp. 157-158.
quickly in the Madang area, the men there were not able to agree on a common vernacular until the early 1930's. It was then that they finally chose Graged. These three languages have become known as the church vernaculars to distinguish them from the local vernaculars.

It would be difficult to over-estimate the part played by the hundreds of indigenous languages in the whole story of Lutheran work in New Guinea. It was the cause of the bitterest of controversies among missionaries and served to hinder progress in the evangelical as well as the educational field. One missionary cried in exasperation, "Why was this Babel transferred to New Guinea?" 

Faced by the seemingly insurmountable problems of language, Flierl and his co-workers soon realized that if they were to make an impact on this large island, they would have to begin training indigenous teachers. They began to take note of the effect that their students were having on their home villages. During the holidays and at other times when the boys went home, they began to have devotions. This aroused the anger of their parents and others. Later on when they were baptized, they related to the missionaries how they were scolded and threatened and asked to stop their mournful howling (referring, no doubt, to the

---

17 Frerichs, op. cit., p. 163.
18 Ibid., p. 159.
19 Pilhofer, op. cit., p. 106.
Christian hymns set to western melodies). Although these happenings were at first negative, they did have an effect on numbers of local villagers.

From such experiences the missionaries learned that New Guineans trained as teachers could, no doubt, rather quickly influence a large number of their own people. In his report for the mission conference in 1907, Flierl notes that up to that time the schools had been confined to the mission stations where the missionary was the teacher. For the same conference Flierl prepared a paper in which he discussed the need for training workers, including teachers, to go out and begin work in the various villages. The report was developed by elaborating on two questions: What do we want?, and How do we reach our goal?^^

The writer of the paper answers the first question by asking another—What do we need? To this question he replies that they need good elders and deacons who "see and hear more than the missionary does now or ever will." The plan was to recruit young men, but not too young, who after a period of

---

20 Johannes Flierl, "Ueber Gehilfenschule," a report prepared for the Mission Conference, 1907, typewritten copy on file at Lutheran Mission, Lae, New Guinea, p. 1. These conferences were held annually after 1900.
21 The original—"Was wollen wir?" "Wie erreichen wir das Ziel?"
22 Ibid., p. 2.
training would work for a while among their own tribe and then be sent as evangelist-teachers into new areas. It would be the duty of such teachers to make the people literate and teach them Bible Stories. In addition they would instruct them in some arithmetic, hygiene, and perhaps social studies. This work was carried on mainly among the children. At first the older people generally memorized the Bible Stories and did not become literate. It was the aim of the missionaries to have the adults learn the Bible Stories in their own language although many native evangelists had them do it in one of the church vernaculars which was often meaningless to them.

Flierl was not yet ready to have the teachers act as pastors, too, but he did suggest that what really was needed were young New Guinea men who could one day be trained to carry out the pastoral functions. However, he immediately added, "even though my colleagues will laugh and say that they'll never get that far." And it was not until 1939 when the missionaries realized that most of them would be withdrawn due to the impending war that they ordained the first New Guineans. When one considers the remarkable foresight of this pioneer missionary, he is amazed at his ability to look into the educational future of the New Guinea people.

If there were to be teachers, the first thing that had to be done was to find some place to train them. Flierl had arrived in New Guinea in 1886, and it appears that the first

---

23 Ibid., p. 4.
mention of establishing a teacher training institution for the Yabim speaking people is found in his report of 1907. We are a bit uncertain as to the exact date of the founding of the first training school, but from some remarks made in the paper it seems that the first class was already under instruction at the time it was written. The writer takes great pain to assure his fellow workers that they should be well pleased if only a few of the first students become successful teachers.24

The Teacher Training Institution and its problems was an important topic of discussion among the missionaries during the years immediately following the conference of 1907. The question at once arose as to whether there should be a central school established or whether each mission station should conduct a course in the local vernacular. Flierl felt that much time and effort could be saved by establishing one central school. He wrote:

While we have no common teacher' seminary, the training of individuals has its place, but as soon as we get such a school, the station missionaries have to see that their task is to prepare students for the central school. Much time can be saved and much more can be accomplished in a class in a central school than can be done when each missionary tries to train a few pupils on his own. A proper training for three or four teachers gives each missionary as much work as one man training a class of from ten to twenty students.25

Flierl did not advocate giving up the church languages that had been adopted in the Finschhafen area but felt that

24 Ibid., p. 9.
25 Ibid., p. 6.
there should be a training school for each of them. He strongly emphasized that the students should be trained not only academically but even more important, they should be taught and encouraged to work among their people with their hands. He knew that this was the most important way for the young teachers to become accepted by the people with whom they were working. He said that:

The aim must be a common teacher training center for each district with a common church language. Here I should like to mention what will be needed for the establishment of such a school. Firstly there must be a teacher and leader or principal. For him educational theory should be more important than great academic wisdom. The latter is not always identical with the knowledge of how to teach. Our future teachers should learn to use both heads and hands and thus make good use of their God given time and work diligently with their hands.26

The ideal type of student was also described by Flierl. He stressed that intelligent young men who could already read and write should be chosen. They were to have received a certain amount of religious training and would not be hindered by the fact that they were married. He says it in this way:

The pupils will have to be gifted, be of good behaviour, have had a general elementary education, must be able to read and write, be baptized and know their Bible Stories. They should be between fifteen and thirty years of age. Even young married men could come.27

It was suggested that eventually the course for training teachers should be three years in length, however, in the very

26 Ibid.
27 Ibid.
beginning it was planned to have courses that lasted only six months with the intention of bringing the teachers back each year for month-long or perhaps even longer refresher courses. The school day was to be divided into two parts—the mornings were for study in the classroom and the afternoons for gardening and other tasks. This method of students providing their own food followed the custom established in the earlier educational institutions and became a pattern for all Lutheran boarding schools in New Guinea.

The missionaries incorporated this gardening work as well as other outside activities into the training program. The staple crop along the coast is taro and in the mountains, sweet potatoes. It was, therefore, relatively easy for the teacher trainees to provide food for themselves and to learn some practical facts about agriculture if they spent only half of each day in school. In addition to their garden work, they were expected to do some grass cutting and other chores around the mission station in return for which they received a loin cloth and a few meager school supplies that were needed.

The missionaries in charge of the training schools, in general, were very strict about the outside activities because as Flierl said, "There are riches in the New Guinea soil that can be earned only by brawn." Flierl was a great admirer of Booker T. Washington because of his emphasis on the value of

---

28 Ibid., p. 12.
manual labor for students and hoped to establish in New Guinea a program similar to the one which Washington had initiated in the United States. He highly recommended two of Washington's books—Up From Slavery and Working With the Hands.29

There were to be common school gardens so that the new students arriving each year would have a supply of food to start with. Common school gardens, however, were not supervised without difficulties. Since the students came from various tribes, they had no compunction of conscience when they stripped the gardens in which they had been working just before they were ready to be graduated, especially if there were no students from their particular clan coming in for the next year.

Problems of hygiene presented themselves too when the rather large number of teacher trainees were gathered together for the first time. One disease that always plagued the students, who were living closely together in dormitories, was scabies. It required quantities of soap and hot water to get rid of it once it was contracted, and the New Guineans were not used to this kind of cleanliness so it was a continual battle to keep the disease under control.

A considerable variety of subjects had necessarily to be taught to the trainees who were to become teachers in the early New Guinea schools. Flierl comments on the curriculum for the training institutions in his 1907 report.

29Flierl, Christ in New Guinea, p. 51.
Reading and comprehension, composition, Bible Stories and how to apply them, translated Bible texts, treated very thoroughly, singing, some arithmetic, the most important things in church, mission and world history, some geography, health and hygiene and some instruction in first aid and how to treat sores, and practice teaching in elementary schools, should be the most important subjects in our teacher training seminary.\(^\text{30}\)

There is no record in any of the early reports that are still available of the course of study used in the primary schools in the villages. But it is likely that the subjects studied were similar to those we find in later syllabi so that on a typical day the children would hear a Bible Story, write some dictation, do some arithmetic and reading, and practice their writing.

The primary purpose for which the early missionaries labored so hard to establish schools was that they become servants of the church. Flierl often makes the point as to how important the schools and teachers were in strengthening the influence of the missionaries in New Guinea. Pilhofer, in his history of the New Guinea Mission, points out that at first there was no intention of teaching "secular knowledge."\(^\text{31}\) Even when secular subjects were introduced, which happened rather soon, the focal point of each school was the upbuilding of a Christian character, as Flierl describes:

> Our seminaries are as much institutions for the molding of character as they are a seat of learning. It is always borne in mind that trainees


\(^{31}\)Pilhofer, \textit{op. cit.}, p. 106.
are not boys but young men and they are treated as such. The matter of discipline at the school is considered their own affair. They hail from distant and different tribes and elect their own overseers who attend to discipline. Anybody detecting something wrong is expected to report this to the overseers and not to the teacher or missionary. . . . Those violating school regulations and rules are not reprimanded or punished by the white missionary, but the organized community of the institution.  

Apparently, shortly after the conference in 1907 finished, the first class of teacher trainees was to be graduated. The general opinion was that they should receive about three German marks a month, paid by the mission, and it was constantly emphasized that each teacher should make his garden along with the people among whom he worked in order that he might not alienate himself from them. As the mission founder expressed it, "We enter upon this first trial with fear and trembling."  

Thus, we see the simple beginning of a village school system which was to be the main instrument during the next fifty years in bringing literacy to thousands of stone age people.

The central institution for the Yabim speaking district was shortly removed to Logaweng near Finschhafen where it struggled along until 1910 when there were no new students available and it was closed for twelve months. In 1911 Missionary Zahn was appointed teacher of the school. He started

---

32 Flierl, Christ in New Guinea, p. 54.
with fourteen students, and after that there was never a problem of finding teacher candidates.\textsuperscript{34}

The training center for the Kate district at Finschhafen was opened also at the same coastal village, Simbang, where Flierl had begun his earliest work. It was first opened in 1905 but apparently it was too early and it did not prosper. After a period of four years, an attempt to open this school was again made at Simbang and then it was a success. However, the second beginning was not really very auspicious either. There were no houses for the students and no gardens. After the students' families and visiting missionaries left, some of the boys sat down and cried. The teachers at the Kate district training institution decided by 1914 that the three year course they had adopted from the Yabim was not long enough and they added another year. At the same time they found that there was not enough garden land at Simbang and the school was moved to another site near Finschhafen, called Heldsbach.\textsuperscript{35} The Madang central school in the Graged area was not established until 1932.

Regular visits were made to the schools being conducted by the young teachers who began going out to the various villages after the graduation in 1907. It was the responsibility of the men in charge of the teachers' schools to make the inspections.

\textsuperscript{34}Pilhofer, op. cit., II, pp. 45-46. 
\textsuperscript{35}Ibid.
They wrote reports for the annual conference in which the story of the growth of the early village schools is reflected. Some of the recurring matters that caught the attention of the inspectors during the years preceding World War I were: the condition of the school buildings and equipment, the quality of the teachers, the types of schools to conduct, the steady growth of the schools, the subjects to be taught, and whether to use a foreign language or not.

The maintenance of the village schools was a problem. In some places the New Guineans were quite interested in their children's education, and yet from the available reports, it is quite clear that in most villages it was difficult to generate enough community spirit to look after the school building. The grass roofs and the woven bamboo walls deteriorated rather rapidly so that they were in a constant state of disrepair. Often the villagers saw no need for both a school and a church so they built one building to serve a dual purpose. Usually it was built first as a church and then used also as a school. Since the young Christians tried to copy the pictures of European churches that they had seen, even though it was tropical, they closed in the sides and left only a few small openings for windows. As a result, in the Yabim School report for 1915, the inspector complains about the little dark churches where school was generally held.36

The supply of school materials was also a constant concern to the missionaries. It was difficult to get the supplies shipped to New Guinea and also to get them distributed to the village teachers. An indication of how interested they were in this matter is found in a list of topics regarding schools that was circulated prior to the 1916 conference. Four out of sixteen items had to do with the supply of school equipment, such as clocks, slates, blackboards, and decent desks. In one place it is specifically mentioned that there was a shortage of slates and slate pencils, asking any school that had a surplus to share with others that were short.\(^{37}\)

The concern for ways and means of training and re-training teachers was never abandoned by the early educators. They constantly made notes of the mistakes that the men in the field were making so that they could improve the courses for the young trainees. Pilhofer, who was in charge of the Kate district work, states in his report for the year 1915 that there were no "fully trained" teachers. They were only students who had come from schools on the various mission stations with five years of schooling. After seeing their work, the inspector makes the following observation, "It certainly wasn't professional teaching."\(^{38}\)

---


He complained that the teachers had the habit of admitting new pupils whenever they showed up during the year, and that they had a tendency to speak above the heads of the children so that much teaching but little learning took place. Arithmetic appeared to be the most difficult subject with which to deal. It seems as though the teachers carried on their school work in very much the same way that they did their gardening. If it were a nice day, they worked; if it were raining, they just stayed in their houses. Therefore, we find a plea in the report to regularize the school year and set up school holidays so that a standard program could be established.\footnote{Tbid., p. 6.}

The answer to the problem of re-training teachers was found in holding annual refresher courses. They were held at the two centers for a period of four weeks at the end of the year. Since school began in February and ended in November, the teachers were free to attend the sessions during the long Christmas holidays.

It has already been mentioned that one of the chief purposes, for which the missionaries established the schools, was to strengthen the local congregations. About 1914 some of the men tried in a special way to use the schools to this end. It was at this time that many of the young men who had become Christian were being recruited and taken to plantations in various parts of the mainland and to nearby islands as laborers.
The missionaries tried to combat the loss of young Christians to the local congregations by establishing cocoanut plantations so the young men could stay near home and work. Pilhofer mentions in his 1915 report that the plantation workers were going to school for two hours a day but that the results were poor. He felt that the two activities did not go well together.⁴⁰

Aside from such special experiments, a normal school pattern was developing in Lutheran Mission. As the New Guinea teachers established themselves in the villages and the number of mission stations increased, the total number of years that a student could attend school increased also. Thus, a teacher who went to school as long as possible would be in a village school for four years, attend the station school for two years, and finish his teacher training with a final two years. The station schools which were conducted by the local missionary and the teacher training institutions were all boarding schools.

In order that we may take note of the steady growth of the Lutheran schools, some statistics will be quoted from time to time. The earliest figures available showing the number of pupils in school are to be found in the Yabim district report for 1916. Unfortunately there are no figures available for the other two districts. In the single district, then, there were twenty-eight teachers and 850 students, 478 male and 372 female. The figures are broken down further into younger pupils (Schueler) 727, and older ones (Erwachsene) 123. In a footnote we read that of the

⁴⁰Ibid., p. 5.
850 students (including both young and old), 230 could read the Bible Stories well. Of this number 165 were male and 74 were female. We note that the girls attended the village schools where they could live at home. The only girls who received any further education at that time were the few who worked in the mission homes and were taught by the missionary's wife.

If a school system is to be relevant to the needs of the people it is serving, its curriculum must constantly be under scrutiny. From time to time we find the curriculum of the training centers listed in the teachers' reports in order to acquaint all of the missionaries with the subjects being taught and the changes being made. In his report for 1915 Zahn lists the subjects taught to the Yabim trainees for that year:

<table>
<thead>
<tr>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading</td>
<td>Observations</td>
<td>Arithmetic</td>
</tr>
<tr>
<td>German</td>
<td>Geography</td>
<td>German</td>
</tr>
<tr>
<td>Arithmetic</td>
<td>Dictation</td>
<td>Health</td>
</tr>
<tr>
<td>Copy Book Writing</td>
<td>Penmanship</td>
<td>Singing</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading</td>
<td>Arithmetic</td>
<td>Arithmetic</td>
</tr>
<tr>
<td>Composition</td>
<td>Geography</td>
<td>German</td>
</tr>
<tr>
<td>Observations</td>
<td>Dictation</td>
<td>Hygiene</td>
</tr>
<tr>
<td>Drawing</td>
<td>Copy Book Writing</td>
<td>Physical Exercises</td>
</tr>
</tbody>
</table>

---


This is a list of subjects for the first year of a two year program and it should be remembered that they are the lessons taught in the morning hours. The activities that were held in the afternoon are not included and there may have been practical training in several areas. However, there is a notable lack of formal instruction in agriculture and handcrafts, the two subjects which the New Guinea Company demanded must be taught when it granted the mission societies permission to enter New Guinea. The only other subject listed that may have been of a strictly non-academic nature would be "Observations." This was probably a period in which the students freely discussed what they had observed of interest in their daily routine. Since the teachers were being trained to instruct children who would be living in a rural setting, it is regrettable that more subjects related to this situation were not included in the curriculum.

Although Flierl stated in his report for 1907 that there was no need to teach any German,\(^{43}\) we see from this timetable that three hours of German per week were being taught already by 1915. The question as to what foreign language, if any, to teach the New Guineans must have been a serious topic of discussion among the Lutherans from time to time. It was certainly of interest to other missions that were beginning work in New Guinea at this time. Pidgin, about which we will have much more to say later, was already being used on the plantations where workers

from many language groups joined together. The missionaries, however, did not have much respect for Pidgin and for many years did all of their work in the local vernaculars or one of the church languages.

By 1912 Flierl had changed his mind about a foreign language and he sent out a circular letter prior to the conference of that year in order to stimulate discussion at the forthcoming meeting about the establishment of a German school. He was referring to a high school in which German was to be the language of instruction. The idea apparently did not originate with the author of the letter but came from a Dr. Paul who was connected with the Leipzig Mission Society. By 1911 the government had established a German school in Rabaul on the island of New Britain, and already in 1901 Flierl had visited the German school that the Catholics had established at Vunapope, near Rabaul. As it was stated above, the Lutherans were mainly interested in working in the vernacular, but one of the arguments for starting work in German, presented in the letter, was that soon the Catholics would have German speaking students who would be chosen by the government as officers and these men would then be working as officials in the midst of Lutheran areas. 44

In 1910 a teacher at Sattelberg was teaching students some German. The German instruction was for only an hour a day

---

and there was little success. There was no selection of pupils and the man who taught was in charge of two native schools as well as the German school for missionaries' children. Flierl was in favor of starting one German school where students from all over the mission could enroll. He states in a letter:

At my 'Patmos'^45 I had a revelation. There should not be a school with German instruction on each station but one central school for the whole mission. We should start with about twenty-five pupils and later have approximately fifty. We wouldn't want to give it a long or ostentatious name so we could call it simply The German Central School of the Neuendettelsau Mission... It is very important for us to have a German school because there will undoubtedly never be a common indigenous language since there is so much difference between the Melanesian and Papuan tongues here.46

Flierl evidences amazing open-mindedness when he argues that it must be expected that some of the German-trained New Guineans will leave and go elsewhere for employment. He knew that some would want to go on to a technical school and that others would want to take up various forms of secular employment. But he felt that the mission should be unselfish and cast its bread upon the waters.47 He states it this way:

We should not complain that as soon as the young men learn German the government and plantation interests will hire them and they will be lost to

---

45Flierl was on a bush trip at the time that he wrote the letter and he compared his isolation to that of the Apostle John when he was banished to the island of Patmos where he wrote the Book of Revelation.
46Ibid., pp. 111-112.
47This comes from a quotation from Ecclesiastes 11:1, "Cast your bread upon the waters for you will find it after many days."
the mission. This is short-sighted. It's more likely that if we do not start a German school they will be drawn to the other German schools that have been established. Another one is soon to be started in Madang.48

And so the first German course in Lutheran Mission was begun at Finschhafen. It also proved to be the last. It was 1914 and Kaiser Wilhelms-land was soon to be taken over by other powers. The missionaries were not disturbed particularly by the war other than that they were short of supplies, and their work continued as before. The German course was held more or less in secret until the end of the war but was never started again because by 1918 English had become the western language to be learned by the New Guineans.

The German proverb, "All beginnings are hard" certainly proved to be true as the Lutheran missionaries started their educational activities in New Guinea. We have seen how they were plagued by such difficulties as a multiplicity of languages, various diseases, a stone-age culture, and a terrain splintered by high mountains and fast-flowing rivers. And yet it can be noted that by 1918, in the Yabim district, there were twenty-eight teachers and over 800 students. It was on this base then that the missionaries continued to build their school system after the war was over.

48 Ibid.
CHAPTER II

BETWEEN THE WARS

The period between the two World Wars was one of steady growth for the Lutheran school of New Guinea. It was not an extremely rapid expansion but there was a gradual increase of teachers and schools each year. In this chapter we shall take a look at some of the important developments that occurred within Lutheran education between 1918 and 1942. First the development of the system and its increase in size will be considered. Then we shall review the establishment of the Teacher Training School in Madang, the discussion about girls' education, the production of school literature, and an evaluation made by two of the Teacher Training principals.

By the end of World War I the pattern of schools that was developing among the Lutherans was well established, i.e., the girls and boys went to village school for four years, after which a certain number were chosen from each village and sent on to the mission station in the area. The number of girls that were sent to the station school was necessarily small because they received most of their education from the missionary's wife and had to be looked after very carefully. Finally a few of the
brighter young men could continue for two more years at the teacher training center. Many years were to pass before girls were permitted to become teachers.

There was generally one teacher in each village so that when he enrolled a class, he would take them through the four years of primary school and then enroll another one. This immediately caused problems for the Station Schools, which the centers of learning on the mission stations were commonly called, because they enrolled a class every two years. It was finally set up, in theory, that approximately half of the village schools would graduate one year and the other half two years later. Such a system would provide a steady supply of selected pupils for the station schools as well as the teacher training institutions. It did not, however, always work out this way in practice, and there were continual problems involved in keeping the number of students finishing the village schools fairly constant from year to year.

From all of the village schools in a given area, it was possible for only a small percent of the children to go on to the station school, and initially it was the aim of the Lutheran missionaries to provide, in the areas in which they were active, for four years of universal education which would result in the strengthening of the Christian congregations. This amount of education was sufficient to make the people literate in their own language, or even an introduced vernacular, so that they
could read the Bible, at least keep some simple records, such as birth dates and write letters. In addition, it would give them enough arithmetic to make simple calculations and provide some knowledge about hygiene so that they could improve the cleanliness of their homes and surroundings. The higher schools were established to give some further education to the students coming from the village schools so that they could become teachers and thus perpetuate the system. The higher schools were established primarily to produce teachers and other leaders for the church, and there was no intention to educate the students to such a degree that they would be alienated from their people. Thus, there was no educated elite created in Lutheran circles until many years after the end of World War II, and today it is proving to be a handicap to a church that lacks young, vigorous, English-speaking leadership.

The fault was not entirely due to lack of vision because we have already noted how broad-minded the first Finschhafen missionary was as far as educating people for all sorts of jobs was concerned, even though all his co-workers did not agree with him fully. Rather a great deal of the fault lay in the fact that there was always a severe shortage of men and means, and the missionaries always felt that their primary task was that of preaching the Gospel, so that if
anything suffered, it was the school work. The superintendent of the Madang Mission\textsuperscript{1} wrote in a letter to the secretary of the Mission Board in America:

Furthermore we are behind in the matter of schools. The speed with which everything is developing in the inland is more than astonishing. It is almost crushing. And schools will soon have to\textsuperscript{7} introduced, which is not just in harmony with former methods. But the work demands it.\textsuperscript{2}

This remark was made in 1935, but as one reads through the correspondence, he finds the plea for more workers to meet the opportunities available, repeated again and again.

Neither the German nor the Australian administrations took any interest in education in New Guinea, leaving the missionaries free to do pretty much as they pleased. In one way it was a real opportunity for the missionaries to experiment freely, but in another way it permitted them to wander rather aimlessly without a single goal toward which to work. The result was that each mission organization developed its own educational system with little coordination among them.

Under the German administration there was no government school in New Guinea until 1911 when one was established at

\textsuperscript{1}After World War I, Lutheran Mission, Madang, was supported by Lutherans in America and Australia, while Lutheran Mission, Finschhafen, was supported by the Neuendettelsau Mission Society. In 1953 the two fields were united under the name Lutheran Mission, New Guinea.

\textsuperscript{2}Letter from F. E. Pietz, Superintendent of Lutheran Mission, Madang, to Rev. R. Taeuber, Executive Secretary of the Board of Foreign Missions of the American Lutheran Church, St. Paul, Minnesota, June 27, 1935.
Rabaul. Here young natives of good intellectual ability, as judged by district officers, were sent to be trained primarily as policemen. Since the space at the school was limited, it was not able to produce all of the native police required, and the training of some men was left in the hands of the district officers. They usually kept the best men for their own training programs and sent the next best to the central school.\(^3\)

When New Guinea was taken over by Australia in 1914, there was not too much change in policy, so that even as late as 1943 Reed could write:

> Little needs to be said of the measures introduced by the Civil Administration to give New Guinea natives an education, in the academic sense of that word. Native education has proved to be probably the most sterile of all the Australian government undertakings.\(^4\)

The only early attempt that the Australian government made to provide education for the people of New Guinea was the establishment of a boarding school at Rabaul in 1922. This was really an experiment and after fifteen years' trial there were not sufficient results to justify expansion.\(^5\)

Another student of the South Pacific has the following to say concerning the activity of the Australian government in New Guinea:

> Probably the most significant failure was with regard to native educational expenditure which had

---

\(^3\)Reed, *op. cit.*, pp. 148-149.  
\(^4\)Ibid., p. 187.  
\(^5\)Ibid.
actually declined after 1927-1928. At maximum the Territory authorities supported six government schools enrolling 500 students at a cost of about £800 a year. Because so many of the missionaries were German, no government money was granted to support mission schools and hence the government had no say about their quality or what they taught. In the absence of influence over education, the administration could not implement its program of making English the lingua franca of the multi-languaged territory and had to settle for 'Pidgin English.'

In defense of the Australian administration, it would be well to point out here that New Guinea was one of the last of the South Pacific areas to feel the advance of western civilization, and the task of interesting the native population in formal education was considerably harder than in most of the other islands, simply because without much European activity they could see no possible need for a western type of education. Reed concurs when he writes that, "academic instruction answers no need in the lives of the natives and skill in carpentry and iron-working has found as yet, no place in village life."

Flierl writes about an Australian who was visiting the schools around Rabaul after the government English school had been established there. His ideal of education for the Territory was the English school without any indigenous teachers. The gentleman was also opposed to using any of the vernaculars in education. Flierl's response to this was that if such an

---

7Reed, op. cit., p. 168.
attitude persisted, it would make the Lutheran program of education impossible, and at the same time alienate the natives from their environment and make them caricatures of Europeans. 8

In 1928 the Director of Education for Queensland was invited to make a survey of the educational system in New Guinea. This report was published along with the Administrator's report for 1929-30. Nowhere in the report was it suggested that the government take over all the schools, and it appears that the village schools were to continue under the control of the different missions with governmental supervision. It was proposed that the government take over all schools in the commercial centers, providing elementary education for boys and girls between the ages of six and thirteen who lived within a radius of two miles of any center. The report criticized the administration for the hopelessly small amount of money that was being expended for education in New Guinea. 9

The Lutheran missionaries, quite unlike some others, were happy to take care of their own educational affairs without government aid or interference. James Chalmers, the first London Mission Society missionary to work in Papua said, "One of the first things the government will have to face at the

---

very outset, if the government is to be for the benefit of the natives, is their education, and that should not be left to missionaries."^® Quite contrary to this attitude, it was with a heavy heart that many of the Lutherans agreed to accept government subsidies in aid of church education after the second World War.

From very early in the life of the New Guinea church the natives themselves were given administrative responsibility both in the church itself and in the schools. As a result, the method of selection for pupils to go on to higher schools was not very good. There were few, if any, written tests ever given and students were chosen more on the basis of good character than of mental competence. The first choice for school entrance was often given to the sons of leading men which was in accord with native psychology. The result finally was that the mission had in its schools, to a large degree, a collection, not of the more capable students, but a group of good characters and sons of leading men, which did not necessarily tend to produce the best teachers. The New Guinean view of a good student was one who sat quite docilely in school and did exactly as the teacher told him. This ideal of a good scholar was not particularly conducive to the emergence of a strong, progressive leadership. It was generally abhorrent to the New Guineans for one student to strive to excell his peers in

scholarship. When the European teachers tried to introduce report cards in the school where the author taught in 1957, the indigenous teachers were quite opposed to it. They said that it would only cause the students who got the better marks to become puffed up and very proud of themselves and that this was very bad.

Perhaps it is easier to understand this way of thinking if we are aware of the New Guineans' attitude toward young children. While the boys and girls led a rather carefree life, they were at all times to subordinate themselves to their parents and other adults. One missionary describes clearly the strong social pressures in the life of a young New Guinea child:11

When the older people were sitting and talking the child was reprimanded if he passed through the group. His place was in some corner of the room. The boy of thirteen must not blacken his teeth nor sport many ornaments. Such things belonged to the young men and the older men who wished to attract the attention of the opposite sex. . . . Age grading in the social structure served in subordinating the children to the older age group. The egocentric tendencies of youth must be regulated for the welfare of the entire group.12

But even in such a closely regulated society, a persistent individual can cause change in social customs, and another

---

11 This is a description of life in the Madang area, but it is generally true of the Melanesian people living along the entire northeast New Guinea coast.

student of New Guinea life reports how one woman did succeed in changing customs in a village near Madang:

Just prior to historic times Labetat of Panutibun and his fellow-warriors made a raid on a coastal village north of Jam. As part of their spoils of war they brought back a woman by the name Wak. . . . Wak was accustomed to chewing betelnuts, which at Jam was a perogative of the men. On account of Wak's secret example, however, individual women at Panutibun and other villages took up the betelnut habit. The men tried to put a stop to it but failed. The women gradually all acquired the habit.  

And changes have taken place in the organization and methods of education too, not only on the part of Europeans, but also at the instigation of the New Guineans. Many times it has been because of the insistence of the students that alterations in school policy have been made.

The early teachers did what they were able, to adapt aspects of schooling to the traditional native way of life. Often they operated against great odds because, as Flierl admits, few of them were trained teachers. Even at that, very often they would instruct the New Guineans in methods of teaching that involved activity and student participation but the natives would lack the vitality and imagination to put them into practice in their schools. To make matters worse, in the years that followed, the indigenous teachers generally adopted

---

the least desirable of the European teaching methods. Many times, when they had ample opportunity to put some life in their lessons by taking the pupils outside, the teachers usually just left them sitting in the school while they lectured them.

In addition to the more or less academic lessons that were carried on in the formal schools, the missionaries were also interested in a type of schooling that would provide the indigenes with all sorts of information and helps so that they might have the opportunity to better their lives in many ways. However, it has been the experience of agents of change all over the world that it is more difficult to teach people more effective agriculture methods or practical carpentry by means of which local materials can be utilized, than it is to put them into a classroom and teach them to read and write. In New Guinea too, the attempts at the former have never met with the success that the attempts at the latter have. Nevertheless one of the first Madang missionaries to establish a station in the central part of New Guinea wrote:

The ordinary and natural way of disseminating knowledge amongst the natives regarding the raising of their economical level on their own soil is mainly through our higher schools, in other words, through the trained helpers and teachers. These then in their respective little station circuits are able to show their natives more advanced methods of planting and tilling, and thrift in general. This is a natural development. This method has worked out very satisfactorily and successfully in the Finschhafen territory especially amongst the mountain tribes. . . .

Letter from Missionary H. Foege to F. E. Pietz, Superintendent of Lutheran Mission, Madang, August 5, 1935.
The advance of the missionaries into the central unexplored part of New Guinea in the 1930's was one of the outstanding events that occurred during this period before the second World War. The Central Highlands are made up of a large plateau with mountains from three thousand to eight thousand feet in height. The area is, of course, much cooler and less humid than the tropical coast. The men who moved into this area felt obliged to bring instruction to the people whom they converted, and so carried their school system with them which meant in a few years a substantial increase in the number of schools. The educational system, as it was transported into the highlands, retained its main characteristics of a common language for all, was an attempt to spread literacy rapidly, and gave the people as many practical helps as possible so that their lives could be more full and satisfying.

New languages were discovered in this unknown area, and one of the first considerations was to find a language that could be used as a common vernacular in making the inhabitants literate. The men from Finschhafen were quite definite about the fact that they were going to use their Papuan language—Kate, rather than adopt one of the new languages from the local area. The intended to spread the Kate language by sending coastal teachers to schools throughout the highlands. The director of the Madang field had the following comments to make in a letter to the home board in América.
Finschhafen is clear on this point from their own standpoint that only Kate and no other language can come into consideration for the inland. With the whole sweep of uninterrupted Kate from Kambaidam . . . to Ega with a total population of more than fifty thousand people we know what our position is. And their plan is to have only Kate also in the Hagen district, which means that we are in the center of an immense population which will evidently have Kate only. Should we want to go our own way with another language we would practically abandon the idea of a Papuan Lutheran Church and cause perhaps more harm on the field than we could now imagine.\(^{15}\)

No common school language was ever found for the highlands. Kate, as well as some of the local vernaculars, was used quite extensively but after the war, both Pidgin and English came into wide use so that it was not possible to spread another language.

In Table 1 we find a new category of schools, simply called the higher schools, but which were generally known as middle schools. It is a name that came from Germany. Pilhofer tells us that by 1923 there were too many students coming from the station schools to enter the teacher training centers so they started the upper primary schools, known as middle schools.\(^{16}\) The students were selected for them after they had completed the four years of village school and the two years at the station school. Therefore, after 1923, in the Finschhafen

\(^{15}\)Letter from F. E. Pietz to Rev. R. Taeuber, June 27, 1935.

\(^{16}\)Pilhofer, Die Geschichte der Neuendettelsauer Mission in Neuguinea, pp. 55-56.
TABLE 1
PUPILS IN LUTHERAN MISSION SCHOOLS
IN NEW GUINEA, 1926

<table>
<thead>
<tr>
<th>District</th>
<th>Schools</th>
<th>Teachers</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Primary Schools</strong> (Village and Station)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Madang</td>
<td>79</td>
<td>85</td>
<td>2,548</td>
</tr>
<tr>
<td>Yabim</td>
<td>53</td>
<td>56</td>
<td>1,360</td>
</tr>
<tr>
<td>Kate</td>
<td>51</td>
<td>53</td>
<td>1,364</td>
</tr>
<tr>
<td><strong>Higher Schools</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Madang</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Yabim</td>
<td>3</td>
<td>3</td>
<td>112</td>
</tr>
<tr>
<td>Kate</td>
<td>1</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td><strong>Teacher Training Schools</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Madang</td>
<td>2</td>
<td>2</td>
<td>121</td>
</tr>
<tr>
<td>Yabim</td>
<td>1</td>
<td>2</td>
<td>57</td>
</tr>
<tr>
<td>Kate</td>
<td>1</td>
<td>2</td>
<td>59</td>
</tr>
</tbody>
</table>


---

17 The title page of this statistic report is missing. Apparently the reports of both fields were published as a single document by the Board of Missions in Australia.
area at least the teachers received ten years of education by the time they had finished their teacher training work.  

The number of students continued to increase. In Zahn's report to the Mission Conference for 1918 he states that there were 1,029 pupils in the village schools of the Yabim district that year. There are no actual statistic reports available for the Kate district until 1924, but the teacher training master mentions in his report for 1920 that there were 559 boys and 274 girls in the village schools of the Kate district. Assuming that the Yabim schools continued to increase each year, we can state with reasonable assurance that there were well over 2,000 students in the village schools of the Finschhafen area by 1920, and we can readily see from Table 1 that, as the years passed, the number of pupils continued to grow larger.

The establishment of a single teacher training center for the Madang district was closely connected with the need for

---

18 Notice from Table 1 that the Madang district had not yet established any middle schools by 1926. However, in Superintendent Pietz's quarterly report, January to March 1935, he mentions them when he says, "The so-called middle school will, however, remain on Karkar permanently. The other middle school will be on Amron in connection with the combined seminaries."


a common language for that area. After there had been baptisms in many of the Madang villages, a large central conference was held in 1924 where it was decided to build a training center on Karkar, a large island just off the mainland near Madang. The Graged language was used, but it was felt that the New Guinea teachers would have difficulty working in inland areas because of the different grammatical structure of the languages there. Therefore, another center was soon established at Nobonob about twenty miles away from the town of Madang. Here the Nobonob language was used. After the graduates from the two institutions had established schools in many places, a printery was built to provide school materials as well as Bibles, hymnals, calendars, and many other kinds of printed matter. 21

Apparently the advantage of having two common languages, each related to one of the two major language divisions of the Madang area, as was developed in Finschhafen, was outweighed by lack of coordination in this much smaller area. Finally, the Graged language was chosen as the church language for the Madang district. Director Pietz writes in his 1933 report to the Central Administration at Rabaul about closing one of the training centers:

A change is being effected in the school system. Formerly uniformity was lacking because two seminaries (teacher training schools) had been established corresponding to the two language groups, one for the Melanesian tribes and another for the inland or

Papuan tribes. One of the language [sic] has been discontinued, and with it the seminary for teachers. The language of the Melanesian group has been chosen as the common language for the whole field. Consequently a single seminary has been planned.22

It was the opinion of all concerned that this step would cause a temporary disruption of the school work, but that it was necessary for the eventual growth of the educational system. Pietz remarks, "The change of school language in many places has given an inevitable temporary set-back. No advance in the regular work can be pointed out."23

A matter of deep concern for all mission societies (and Lutheran Mission was no exception) working during these years was the matter of education for the girls. In Lutheran Mission female schooling was finished at the end of six years at the station school, but for one exception. The wife of a German missionary in the Finschhafen area conducted a girls' school for many years beginning in the early 1900's.24 She was mostly concerned with the teaching of domestic science, along with the normal religious subjects. We do read, however, in the 1918 school report for the Yabim district of Finschhafen

23Ibid.
24Johannes Flierl, Forty-five Years in New Guinea (Columbus: The Lutheran Book Concern, 1925), p. 135.
that there were sixty-four girls in the six station schools.\(^{25}\) This is an average of eleven girls for each school. The girls lived in dormitories near the missionary's house and received much of their instruction from his wife. Since this was the only method of giving a bit more education to the girls who would one day be teachers' wives, there were often ten or more young ladies working in one European household. They learned sewing, cooking, child care, and helped with the various household tasks. They received food and clothing in payment for their work and in addition a small amount of money each month. There were, perhaps, a few girls who lived near the station who were able to walk to school from their homes each day.

The missionaries realized how important it was to find a way to educate the girls more fully so that they could become real helpers to their husbands who were to become teachers or evangelists. There was no end of discussion on ways and means of providing higher education for the girls. There actually was a girls' central school started at Heldsbach before the war, but it had to be closed.\(^{26}\) The girls found it difficult to provide themselves with food, and when the people realized that the girls were being estranged from village life, they were very...


\(^{26}\) Flierl, Christ in New Guinea, p. 57.
unhappy about it. They were willing to put up with a certain amount of alienation as far as their sons were concerned, but they were not yet willing to have this happen to their daughters, too. In the early twenties Flierl wrote letters to the Methodist Mission in New Britain and the Anglican Mission and London Mission Society in Papua asking them about their programs for female education. They replied that they were having just about the same problems that the Lutherans were. One of their chief difficulties was the constant change in female expatriate personnel and, as a result, there was not much enthusiasm for girls' education. Finally Flierl decided that the institution of the household school, where the girls worked in the home with the missionary's wife, was quite acceptable, especially in the sparsely populated mountain areas where the young girls could not attend day schools.

Apparently little was accomplished, as far as girls' schools were concerned in the decade following the close of World War I, and so we find an interesting paper written in 1928 by Mrs. S. Bayer, wife of one of the Yabim district missionaries entitled, "My Thoughts on How a Girls' School Should Operate."  

27 Flierl, Wunden der goettlichen Gnade, p. 117.  
28 Ibid., p. 118.  
29 S. Bayer, "Wie Ich mir den Betrieb einer Maedchen Schule denke," a paper written at the request of the Mission School Committee to stimulate thinking on the erection of a central girls' school, 1928, typewritten copy on file at Lutheran Mission, Lae, New Guinea. See Appendix B for the complete text.
This lady states that, "the aim of the school should not be to destroy the girls' native customs and morals but to cultivate and improve them."\textsuperscript{30} She goes on to say that the teaching of religion should be part of the school's activity at all times. It is suggested that each day be divided into three parts—the morning hours from 6:00 a.m. till 8:00 a.m., the school hours from 9:00 a.m. till 11:30 a.m., and the gardening hours from 12:30 till 5:00 p.m.

The morning hours were to be devoted to various practical activities each day. On Monday laundry was to be done, on Tuesday, the time could be spent sewing, on Wednesday, weaving net bags, on Thursday, mending clothes, on Friday, grass skirts could be made, and Saturday could be devoted to general cleaning and physical training. The school hours would be spent in formal learning activities with the missionary who was in charge of the school. The afternoons would be used for working in the food gardens and for cleaning the grounds around the station.

The traditional New Guinea work pattern is one of short bursts of activity interspersed with rather long periods of leisure. This, of course, did not fit in with the attitudes of the very ambitious German missionaries. It seems as though this basic difference of attitude toward work caused a great deal of difficulty and distress in the development of a regular school pattern. To illustrate what the missionaries might have

\textsuperscript{30}\textit{Ibid.}, p. 1.
expected from the New Guineans, let us look at the program of work that Mrs. Bayer outlines for her proposed girls' school on Sunday which was a day of rest for the missionaries. She writes:

Sunday is the day of the Lord and should be used accordingly. The day starts with a cold bath in the nearby creek as all other days do. After that, morning devotions are held. Then the girls have free time until the church service begins, except for those who are on duty for feeding the chickens and the pigs. The church service could begin at 9:00. Following the service they could practice singing—some songs and chorales. The lunch hour could be longer than on week days. The afternoon may be filled with story telling, playing games or going for walks together. The girls could also study, read the monthly church papers or occupy themselves in other ways suitable for Sunday. Devotions should be held at night and after that quickly to bed because work starts early on Monday morning.31

Aside from the fact that this description on how to conduct a girls' school may be a bit over enthusiastic, it is an excellent blueprint for training young women to live in their native New Guinea setting. Unfortunately no school following the model was started before the war, but when such schools were built after hostilities ceased, many of the excellent ideas suggested here were incorporated in their programs.32

During the early years while the schools were being established, some of the missionaries were busy with the

---

31Ibid.
32Mrs. Bayer returned to New Guinea and opened a girls' school for the Yabim district in 1956. She conducted the school in a manner very closely following her suggestions here.
production of school literature for use by both teachers and students. In a report from the Neuendettelsau Mission Society published in 1933, we find quite a long list of school texts that had been written by the various missionaries of the Finschhafen area. Although some of the books were published in Germany, most of them were printed in the mission press at Logaweng near Finschhafen. One of the earliest publications was a primer for teaching Kate or Yabim to New Guineans for whom it was not their mother tongue. The Kate version was published in 1896 while the Yabim version, which included some songs, was produced about 1900. It is interesting to note that a little pamphlet called *Exercises in German* was published for Yabim workers in 1913 when the missionaries were still toying with the idea of teaching German to the New Guineans.

A book entitled *A Village School Syllabus*, containing simple lesson plans for each day of the school year, was printed as early as 1926. The excellent feature of this set of lesson plans was that even the most ordinary teacher, if he used it conscientiously, would have great success in making his students literate. Each day he was given exactly what he was to teach in arithmetic, writing, Yabim or Kate, and reading, as well as a number of other subjects, such as, drawing and physical exercises.

---

*Neuendettelsau, Das Neuendettelsau Missionswerk und seine Arbeitsgebete Bericht (Neuendettelsau: Buchdrukerei der Diakonissenanstalt, 1933),* pp. 144-146.
This type of lesson plan tended to inhibit originality in a few of the better teachers but was an excellent aid to many who otherwise would have had difficulty doing any teaching at all. By 1928 the schools of both districts had readers available. The Yabim one contained a large number of myths, collected from along the coast, where Yabim was introduced as the school language as well as some stories of explorations made by the earliest missionaries as they penetrated into the New Guinea bush. The Kate one was made up of a number of contributions from native authors collected by Pilhofer. Both texts are still today a rich source of material for anyone who can read either of the native languages. In addition to the publications mentioned above, there were books available for teaching geography of New Guinea and other countries, hygiene, and arithmetic.

A great amount of labor went into the preparation of the texts some of which, it has already been pointed out, were of excellent quality. The greatest difficulty for the missionaries lay in getting the books distributed to the local schools which sometimes were situated miles away from the nearest mission station, so that the texts had to be carried over mountains and through rivers for great distances. To add to the difficulties, the New Guineans in isolated areas had very little cash and were often reluctant to spend it on school books.

As the second World War drew near, the masters at the two teacher training institutions near Finschhafen, after long
careers in New Guinea, wrote papers in which they had a look at what had been done in the schools in the past and also took a glance at what could be expected in the future. In a paper entitled, "Some Thoughts About Our Schools," Pilhofer from the Kate district describes what he had tried to accomplish. His main task, as he saw it, was to help the Christian New Guineans adopt an entirely new world view to fill the void that was created when they gave up their old ways. In his own words he says:

My main aim was, in short, to pass on to the pupils a complete Christian philosophy of life. The old one was gone through the acceptance of the gospel. It had the admirable quality of encompassing every aspect of life. The whole life of the Papuan heathen was lived within this circle. The Christian philosophy of life had to be at least as good as the old one, if it were to rule the lives of our people.34

He, as well as many of the other pioneers, tried to keep Christianity in the center as the guiding principle of all activities rather than separating the religious and the secular as westerners have so often done. The attempt was made to build the school program on this basis also. Pilhofer wrote:

... the subjects in the school were not separated into religious ones and secular ones. Religion was not to be a subject besides other subjects. Everything was measured in the light of the gospel and was taught in relation to it. It was clear to me

from the beginning that it would be absurd to teach our natives the dualism of the sacred and the secular. 55

He goes on to say that he did not want to over-burden the students. He did not feel that they should work only for excellent examination results but also to develop reliable characters. He says, "Our helpers don't need to become Euro­pean know­alls with brown skins." 56 Since the early mission­aries perceived that the New Guineans did not divide their lives into the two spheres of the secular and the religious, they felt that they could not inspire them with the principles of Christianity without also helping them with their economic and social development. Pilhofer states:

I encouraged them to start keeping cattle, introduced the pit­saw, planted with them, Chinese taro, coffee, rice, and other products. Unfortunately there was never enough time to go beyond the beginning stages. In spite of that, I think that I succeeded in making the students aware that there were great possibilities for them all along these lines. We proved in our school that if the pupils spent only half of their time in the fields, they could get such rich harvests that they had more than enough to eat. 57

By this time there was such a demand for labor on the various plantations that this missionary could say that there was little hope of getting the more mature students in their higher schools any longer. On the contrary they could get only

35Ibid.
36Ibid., p. 3.
37Ibid.
little boys just out of village school to go on with their education. Therefore, the very important lessons of life that were learned by living outside the school environment sometime during the educational career were denied them. Pilhofer says it this way:

'It's hard to say how we can find a way out of this difficulty. The best might be if our future students would work for the white man for a number of years before they come to enter our higher schools. But as things are now, there is no guarantee that they will come back to school after that. I cannot see clearly which way we ought to try. Only if we are satisfied with a certain intellectual education can we go on in the way we are going now. But then we are losing the aim of our work and will soon be faced with all the damage and evils about which educators have long complained in other places.'

When the man in charge of teacher education for the Yabim district, J. F. Streicher, assessed what had been done in the past for schools, he advised that the missionaries of his day, in looking back on the school work of an earlier time, should not be too harsh in their criticism because the early educators had done a remarkable job. Streicher writes in his report for 1935:

'We have to beware of criticizing our schools of the past. Our brethren were at that time quite 'modern' in their scholastic efforts. They were

---

38 Ibid., p. 5. Two things happened after the war was finished. A number of mature students continued to return to the higher schools after a period of working at some job or another, and more and more the students began to go through the system from village school to teacher training without the experience that Pilhofer felt was so desirable.
ahead of their time as they practised methods in educational theory which had been recommended by the old masters, but which only came into practice scores of years later. I refer mainly to two things: first the practical side of their teaching which led them to the fields and gardens and building sites in the afternoons and secondly to the close relationship between teacher and pupils. 39

He even takes a more venturous glance into the future than did Pilhofer and suggests that high schools must one day be established, but he does not do this with great enthusiasm nor does he envisage a great number of indigines taking part in the program. He says:

It is known that for a higher education the learning of a foreign language is necessary, that is the language of the administration of the land. For that only a certain class of the population would come into question. We have tried English. The results are not very encouraging. In the new syllabus 40 English is put down as an optional subject which only the cleverest pupils should take. 41

Streicher then goes on to discuss the difficulties in teaching all of the natives English and the fact that most of them would have no use for it anyhow. He continues:

Apart from that there seems little need for teaching English as the experiences in other countries have proved that it is almost impossible to train


40 A new syllabus for the fifth year of school and beyond designed to meet the changing conditions in New Guinea. See Appendix C.

41 ibid., p. 8.
the average native well enough so that he will really benefit from it. They would have to live in an all English environment, which means being Europeanized, if this aim were to be reached by many. It will be enough if we get personalities in leading positions, who will be able to talk to government officials in the language of the white people.42

He, along with the majority of other missionaries, was thinking primarily in terms of a general universal vernacular education for as many people as possible in order that the church would be supplied with pastors and other leaders. However, Streicher does add, "We will have to think whether we really want these schools only for mission purposes or whether we should also enroll students who intend to do other work later on."43 Although the need to answer the question implied in this statement was delayed more than ten years by the war, little did the missionaries realize how quickly it would have to be answered when they returned after hostilities ceased.

Even though the missionaries had to contend with a host of frustrations during the years of the first World War and faced continuing problems until they were evacuated because of the second World War, we are able to take note of a number of accomplishments that were made in education during the years between the two conflicts. The number of schools increased on the coast and the first schools were built in the central highlands, a school vernacular for the Madang district was chosen

42Ibid.
43Ibid., p. 11.
and a single teacher training institution established for that area, an excellent blueprint for female education was prepared to be put to good use after the war, and a body of good school literature was produced. In 1946 when the missionaries found that the New Guinea teachers had managed to keep at least some of the village schools operating intermittently all during their absence, it made them feel that something of value had been accomplished and encouraged them to get all the schools functioning again as quickly as possible.
CHAPTER III

EMPHASIS ON ENGLISH

The missionaries began coming back to New Guinea toward the end of 1945 and found that practically everything they had built had been destroyed. There were only a few odd buildings spread throughout the entire mission field that remained standing. The only thing to do was to begin rebuilding and since, as was already mentioned above, the missionaries were so encouraged by the high regard in which the natives held their schools during the war, one of the first considerations was to get all of them operating as soon as possible.

In addition to the fact that the physical facilities were destroyed, the resumption of the Lutheran educational program was hampered by two other important factors: the drastic change in attitude toward the pre-war vernacular education on the part of many New Guineans caused largely by the impact of the war, and by the lack of qualified personnel, both expatriate and native. First let us assess the situation in which the Lutheran educators began their work immediately after World War II. Then in order to understand the expansion and changes that took place as more and more men and women came
to the field from 1946 until 1970, we shall consider the increasing control over education exercised by the government, the increased use of English in the schools along with the founding of English high schools and teacher training institutions, the establishment of various other types of schools, as well as developments in female education.

In early 1946 thirteen missionaries met at Lae for what they called an interim conference. Superintendent Kuder, in his report of a survey that he had made of the entire field, having been briefed on the government's plans to exercise greater control over all education in the territory, made specific mention of the educational difficulties that faced the Lutherans and referred especially to the native's desire to learn English. He wrote:

An important question which faces us is how much we will be permitted to do in the educational field in the future. Many natives are eager to learn English and undoubtedly more emphasis will have to be laid on preparing at least select leaders in this subject. It is probably true that many natives believe that English is the way of advance to a better social and economic status and desire it for that reason. Also the contact they have had with the Allied forces in New Guinea has stimulated their desire to learn.¹

The war, of course, had a profound effect on the New Guinea people in many ways. One of the most striking was the

¹Minutes, Interim Conference February 28-March 5, 1946, Lutheran Mission, New Guinea, Lae, p. 11. These and all conference minutes referred to in the future are mimeographed and filed at Lutheran Mission, Lae, New Guinea.
impact of the unbelievable amount of goods that was shipped into the country from overseas. For a people who already had a host of myths and legends concerning the cargo that was to come from the spirits of the ancestors, this was too good to be true. Many associated the learning of English with the arrival of the military supplies and thought that this might be the magic key for which they had been looking. No wonder many New Guineans were eager to learn English or at least to have their children learn it. Superintendent Kuder says it in this way:

The presence of the armed forces in New Guinea will have had an effect upon the native life for a long time to come. One thing has impressed the natives very much and that is the great amounts of materials brought in by the armies. The sight of ship after ship coming in laden with undreamed of quantities and varieties of goods far surpasses anything that the natives have ever imagined. Those fantastic tales of ships coming to their beaches with goods have been exceeded by the reality. However, the fact that none of these goods found their way into the hands of the New Guineans only made them more determined to discover the Europeans' secret of wealth. Dr. Kuder writes:

But again most of that was not for them. It was the whites who obtained these things. It will not have stilled the resentment to see great amounts of these materials burned or thrown into the sea. It will be difficult for the people to understand these things. It will require much wisdom and sympathy for the natives' position to help them understand about these things.

---

2Ibid., p. 13.
3Ibid.
Thus, we see that the new desire for learning English was not simply that the New Guineans might provide for themselves and their children a better type of education. It was much more complicated in that it was tied closely to their desire for all the material things for which they had been longing and which they knew were available having seen the military supplies pour in. In the face of the total disruption caused by the war and the new and avid, although rather vague, aspirations of the indigines, the missionaries tried to find a solid core around which they could build an education system that would be workable and yet have meaning for the New Guineans in their new situation. One man, who was to be the leader of the education forces of Lutheran Mission for many years, states in his report for 1946 that:

Even some of the most devoted believers in Christian teaching say that training by missions as well as the government has not been adequate in the past. Still it is difficult for these people to say just how curriculums and teaching means and methods can be improved except that 'English must be taught.'

Thus, the situation in which the missionaries found themselves immediately after the war was filled with almost as many difficulties as the one in which the first pioneers found themselves over a half century earlier, as far as education was concerned. It is true that many of the people knew that they

---

wanted English, but where would the missions find the teachers? So the schools opened using the New Guinean vernaculars and Pidgin.

The trade language that is used widely throughout the Territory of Papua and New Guinea at one time was referred to as *Pidgin English*. There was an attempt a few years ago to call it Melanesian Pidgin but recently it has come to be known simply as Pidgin. It is not uniform through all of New Guinea and varies considerably from that used in Polynesia. The vocabulary consists mainly of English terms although there are also words from the German, French, Portuguese, Dutch, and Malay as well as from various South Pacific languages, while the sentence pattern follows that of a Melanesian language.\(^5\)

It depended largely upon the area concerned as to whether one of the church vernaculars or Pidgin was used. In Madang, where the common language was decided upon rather late, Pidgin was employed quite extensively while near Finschhafen and Lae, where Kate and Yabim were well established, these vernaculars were very popular. Some of the young missionaries who were put to work in the higher schools, soon after arrival and without much orientation, had to begin by using Pidgin which could be picked up rather quickly and later worked themselves into the use of one of the vernaculars. One might ask why they didn't use English, and the answer is quite simple. There just

\(^5\)See Appendix D for the text of the Lord's Prayer in Pidgin.
were no students with even a rudimentary knowledge of English who could be taught by means of that language in the higher schools.

The difficulties of providing English schools for the New Guineans right away can be illustrated by looking at the situation in the Yabim district immediately after the very first missionaries returned. In the whole of the Yabim speaking area, that is from Finschhafen south to Lae and up the Markham valley to Kaiapit, there were only three white missionaries by the end of 1946. There was no trained educational missionary in the area, there was no one to take charge of the middle school nor the teacher training institution, and there were no English speaking New Guinean teachers for the villages. However, as the natives saw a few missionaries returning, they were satisfied for the time being to get their Yabim school system functioning again. The initiative came largely from the people themselves. The same conditions obtained in the Finschhafen and Madang areas but there, too, the schools were one of the first things the New Guineans, with the help of a handful of missionaries, managed to get functioning again. In Table 2, following, we see that by 1951 there were quite a

---

6 See the map on page 75.

PUPILS IN LUTHERAN MISSION SCHOOLS IN NEW GUINEA, 1951

<table>
<thead>
<tr>
<th>District</th>
<th>Village Schools</th>
<th>Primary Schools(^a)</th>
<th>Girls' Schools</th>
<th>Area School</th>
<th>Teacher Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission(^b)</td>
<td>2,817</td>
<td>123</td>
<td>24</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Yabim</td>
<td>4,895</td>
<td>289</td>
<td>82</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Kate</td>
<td>8,198</td>
<td>369</td>
<td>161</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Madang</td>
<td>3,554</td>
<td>294</td>
<td>55</td>
<td>137</td>
<td>40</td>
</tr>
<tr>
<td>Total</td>
<td>19,464</td>
<td>1,075</td>
<td>55</td>
<td>404</td>
<td>150</td>
</tr>
</tbody>
</table>

\(^a\) Primary schools were formerly known as station schools.

\(^b\) All of the Central Highlands were included under the term "Mission District."


It should be pointed out that not all of the natives were equally enthusiastic about English education. It has already been mentioned that the motives for learning English were varied. The older church leaders probably wrestled with this problem as much as anyone. On the one hand they wanted for their people all the things that they thought English learning might

---

8 The village schools were still being conducted entirely in Pidgin or a church vernacular and while this was primarily true in the higher schools also, there the students were being given lessons in English.
Fig. 2—Districts of Lutheran Mission, 1947

LUTHERAN MISSION DISTRICTS
1947

Madang

Mt. Hagen

Goroka

CENTRAL

HIGHLANDS

Yabim

Finschhafen

Papua
provide for them, while on the other they did not want the youth to give themselves over to the accumulation of things. They also felt very strongly that there was no substitute for training the children in spiritual matters by means of their mother tongue or a related language and, therefore, many of them supported the church vernacular schools.

As we read the report that one of the New Guinea leaders wrote about his school inspection in 1949, we sense how important the vernacular schools were to him and to the people where he was visiting. Mr. Tingasa reports:

The time of school inspection is a day of special importance to the congregation of each individual village. All people look forward to our arrival and give us a kind welcome. During examination of the children their fathers and mothers surround the school and look on. . . . Then sitting somewhere outside a conversation is going on with the parents about the merits and faults of their school, as far as we are able to judge them. There is no congregation which is not willing to hear all about it. They are anxious to learn about their children's results and shortcomings.9

Contrary to its lack of interest in providing educational facilities before the war, the government in 1946 established a Department of Education and appointed a director who began building schools in New Guinea immediately and in Papua a few years later.10 The present Director in looking back at those


years describes the lack of educational facilities under government control. He says:

The Education Department dates from 1946, when the late W. C. Groves took up his position as Director of Education in the Provisional Administration of the combined Territories set up in the immediate postwar period. When he took up his position there were very few educational facilities for him to direct and a very limited number of indigenous people who could claim a general education at any recognized level. 

When the Department of Education did begin establishing schools, quite unlike the Lutherans, they had no language problem. From the very outset they simply declared that English was to be the language of instruction to be used beginning with the first year of school.

At the same time the missions were still free to conduct their schools in any way that they desired with very little supervision from the newly established Department of Education. Subsidies were granted to all church schools on the basis of the number of students according to statistical reports received from the various missions. As the education grant from Australia increased each year, the total amount of subsidies distributed grew greater and greater until the department soon realized that some controls would have to be applied.

The control over non-government schools came by means of the Educational Ordinance of 1956 which was passed when the

---

department realized that the pre-war legislation under which it was operated needed rewriting. It was done by stating in the ordinance that all government schools were automatically registered while other agency schools were either registered or exempt. The ordinance itself did not spell out what the requirements for registration were but left them to be established by future legislation and by the Director himself. Therefore, the conditions for registration changed from time to time, but the old form of subsidies based on statistical returns was gradually reduced until the only schools receiving government monies were the registered ones. This meant then that any non-government agency that wanted to receive subsidies for its schools had to comply with the various administration requirements. Enforcement began, of course, at the most easily accessible schools with the result that practically every Lutheran school near the various centers was up-graded and eventually became a registered institution.

The first restriction on vernacular education came in 1954 when the official school syllabus published by the Department of Education required that English be taught as a subject

---

12 Ibid., p. 15.
13 Ibid., pp. 17-18.
14 The chief condition for registration was a sufficiently high percentage of government certified teachers on the staff. The teachers could be trained in church schools but had to pass government examinations to be registered.
beginning with the third year of village school. If this requirement were strictly enforced, it would mean the closing of many of the vernacular schools since very few of the teachers were capable of teaching any English at all. But the Department of Education was always short of personnel, and so many of the schools were so isolated that most of them continued to carry on without English practically undisturbed.

As the external pressures on Lutheran Mission to increase the use of English were being intensified, there were forces growing within the church itself that were pushing for the same goal. It has already been mentioned that the New Guineans themselves were much more interested in English, and this was especially true of the young men in the higher schools. The fact that the early missionaries, working within Lutheran Mission, were so definite in their view that the schools were established mainly as a service to the church tended to promote the tradition that students, who went beyond the four years of village schools and the two years of school at the mission station, were destined to become material for the Teacher Training Institution and could look forward to nothing but a career as a teacher in the church schools. This assumption was seriously challenged by some students at the new Area School.

16 "Area School," was a new term used after the war and applied to the former Middle Schools. The term "Middle School," was of German origin and the more Australian "Area School," was adopted. In the 1950 Conference a resolution was passed to use
about four miles from Lae. Rev. Heist, one of the teachers at
the school, in his report for 1950 states that some students
came to school specifically to learn English so that they could
get a job in industry. We read:

The Bukaua boys revealed how their parents had sent
them here for English and technical training, and
that they would quit school too if they were to be
forced to go to Hopoi. Others told how they'd
come to the Lae school with different intentions
but had been influenced by the boys from Lae and
Bukaua. So the boys were assured that none of them
would be forced to transfer to Hopoi. The picture
was again presented to them of how we hope our area
schools may be able to serve in a larger capacity
in the future. The students seemed satisfied for
the time being, but every now and then during the
year, another boy or two left the school.

The desire for English was much stronger in the Lae and
Madang areas than it was in Finschhafen, because of the urban
influence in the former two so that the indigenes could see in
a more vivid way the practical use of being able to handle
English. The largest concentration of vernacular schools
within the Lutheran Church is still to be found in the rural
Finschhafen area where the people have tenaciously held on to
their Kate language.

the following names for the various Lutheran Schools: first
four years—Village Schools; fifth and sixth years—Primary
Schools; seventh to ten years—Area Schools; eleventh and
twelfth years—Teacher Training. The school where technical
instruction was given was called the Technical College. (In
Australia high schools are often referred to as colleges.)

17 The Teacher Training Institution for the Yabim district.
18 Martin Heist, "Lae Area School - Annual Report, 1950,"
a report prepared for the Lutheran Mission Conference, typewritten
copy filed at Lutheran Mission, Lae, p. 2.
There were those missionaries, too, who were interested in increasing the use of English in the Lutheran schools. There can be little doubt that one of the reasons why they were interested in English was because they saw in it a means to make education a meaningful activity to the postwar "modern" New Guinean. They continued to try, as they had done previously, to adapt the educational system to the people and their way of life so that the education they received would be useful to them. One man expresses the opinion that if the schools were going to give something useful to the people, the schools must constantly change to meet their changing needs. He says:

. . . Our schools must interpret better than that has been the case in the past, the world and man's place in it and God who governs all.
To do this effectively, it seems, we have to teach besides Christianity such subjects as agriculture, forestry, biology, physics, mechanics, manual training, certain other skills desired by the community, animal husbandry and things within the frame of readiness and needs.\(^{19}\)

Hannemann re-emphasizes what Pilhofer had to say about separating the religious from the secular. He felt that the schools had to deal with all of life's activities if they were to remain vital to the New Guinea youth. He continues:

If we remain reactionary we do not need a prophet to tell us what will happen. Life as far as our adherents are concerned will be separated into spheres of secular and spiritual interest. . . . Our schools will always be looked upon as being inferior. Many boys who might otherwise become adjusted to a healthy spiritual life would, no doubt, adopt a worldly attitude inasmuch as they

\(^{19}\)Hannemann, \textit{op. cit.}, p. 3.
would perform secular work which in their way of thinking is not related to God and for that reason does not belong in the realm of divine morality.  

One of the foremost leaders in developing a progressive education policy within Lutheran Mission was Martin Heist, who eventually became the first teacher in Lutheran Mission's all English school. From experience he learned that if students were to learn enough English to use it effectively, they would have to have a concentrated English learning program. Therefore, he suggested that a school be established where selected students were to be given instruction entirely in English. In his annual report to the mission conference he states:

...we propose the following move:
--A separate school to serve all sections of our Mission.
--One missionary assigned to this school for full-time supervision and instruction.
--All school work to be done in English.
--Enrollment to be limited to about thirty boys, probably one graduate from each of our Primary Station Schools in the Territory.
--Boys to be chosen for this school on the basis of character, intelligence, and capability at learning English.
--Instruction to be on approximately the same level as the area school. . . .
--School be begun in early 1951 if possible.  

Because of the fact that all-out English education, such as was proposed by Rev. Heist, was opposed by some of the

---

20Ibid.
missionaries, those who felt that more work was needed in English attempted quite early to establish definite aims and goals for English schools. Already in 1947 the education committee of the mission had stated the aims for teaching English: a. To provide the New Guinea church a medium of contact with the whole Christian church; b. To enable natives to have access to the accumulated store of general knowledge; c. To cooperate with the New Guinea administration in its program for the development of the indigenous population; and d. To facilitate the mutual understanding between the native and European population.22

Heist continued to press for the all-English school because the part-time teaching of English, as it was being done in Lutheran Mission, was meeting with only a very limited success. The school that he envisaged was opened in March 1952 with a class consisting of eight students from each of the coastal language groups, i.e., Yabim, Kate, and Graged plus several from the Highlands along with some students who were studying to be native medical orderlies, making a total of thirty.23 The students were all of high school age, twelve to fourteen years old, but since they had had only a very little

English instruction, they began with grade three work according to the government syllabus that had been prepared by that time. The teachers made every attempt to follow the administration syllabus so that the school would meet the government standards.

There was not a large number of texts available for use in the English schools. A special English course combining reading, writing, and grammar exercises for schools in Papua and New Guinea, published at the request of the Department of Education, was used along with Australian arithmetic books. The content for the other courses taught was prepared by the teachers themselves drawing material from text books, many of which were imported from the States, because both of them were Americans.24

Apparently there were still missionaries who held reservations about devoting too much staff to the new school because Mr. Wegenast, the teacher who took over for Rev. Heist when he went on furlough in the middle of 1952, asked the conference what they wanted to do about the new school that had been established. He felt that if they were only going to have a class graduate every four years, it would not be very beneficial to the whole education program and if they were going to enroll a new class, they would need another teacher. He writes in his report:

I have always been given the impression that at the end of two years another class of thirty

---

24 The author was engaged in teaching in this English school for a short time in 1954.
new boys would be enrolled, and also another missionary be stationed here. As I am fully aware that not many are in agreement with this may I ask what is the thinking of the conference? I am wondering if graduating a class of thirty boys every four years is the most feasible thing. I think that policy would cause a lack of interest and gifted boys graduating from area schools a year or two after the new English class had started would not have the opportunity to get into the school but only after a two or three year wait.25

When Rev. Heist returned from leave after a year, both teachers remained at the English school permitting a new class to be enrolled every two years, but the staff for the English school as such was never increased because as time went on all of the Area Schools began teaching more and more English and most of them eventually developed into high schools with increased staff and annual enrollment, but we will return to that story later.

In 1955 the first Lutheran students went to Australia for secondary schooling. Three young men were chosen from the English school to go to St. Peter's Lutheran High School, Brisbane. Mr. Yanadabing Apo, now a pastor working at the church headquarters in Lae, wrote about the difficulties he had readjusting to life in New Guinea after his years at school in Australia.

He says:

In 1957 I returned to Lae to commence English Teacher Training at Bumayong. Now, after 3 years of having everything done for me in

Australia - my food supplied and cooked and my clothes laundered - I had a very hard time readjusting to having to grow my own food, cook for myself, care for my own clothes, and sleep on a hard bed.26

He was resentful of what the mission had done to him until he realized what advantages he had received. He expresses himself very plainly as he writes further:

I was tempted to swear and curse at the Mission for spoiling my life so. But I was calmed by these words that came to my mind: 'This is your country and your country's life, and you are going to serve your people under these conditions. If you love God, your people and your country, pull up your socks and learn how to fill your people's needs! The Mission is giving you extra education, free, helping you to help your people.'27

The greatest danger, in sending young men away from their homes to Australia for education, lay in alienating them from their own people. This same danger was even a threat to the students who went to higher schools in New Guinea, but the missionaries always tried to keep the better educated students in contact with their homes and people. This concern was reflected in a list of aims drawn up for the English Area School:

1. The pupils of the English Area School should be discouraged from looking at their training as something higher than the education at other institutions. The general level is about the same as at other Area Schools. The only difference lies in the language medium.

2. The boys should not be given the impression that they would have to choose their way after graduating from the English Area School. They may express themselves as to the course they want to take, but leaving the final decisions to their congregations.

27 Ibid.
3. The pupils are sent and supported by their congregations, therefore are expected to serve their congregations and their Church.\textsuperscript{28}

When the missionaries began to spell out in a practical way what it meant for the English speaking students to "serve their congregations and their Church," it was quite evident that there was a conflict of interests within the mission itself. On one hand, there were those who felt that there was only one way to serve the church, and that was for young men to train as pastors or teachers and some went so far as to say that the only students who should be admitted to Lutheran schools were those who promised to follow one of these occupations. At the other extreme were the men who were of the opinion that serving the church meant not only working within the organization itself but also to be employed as a Christian in any kind of job especially in the government service. Therefore, young men interested in all types of vocations should be encouraged to attend church schools.

At the same time the desire on the part of some to make an increased use of Pidgin further complicated the picture. Generally speaking the missionaries working on the outstations, especially in the Kate speaking area of Finschhafen, were the ones interested in the vernacular because this was where the

\textsuperscript{28} Minutes, Seventh Annual Field Conference, Wau, January 30-February 8, 1953, pp. 50-51. For the complete list of aims see Appendix E.
desire for its use was the strongest. The men employed in teaching and in the urban situations were convinced of the need of using more English and Pidgin. Because of their language background, the Americans and Australians tended to gravitate to the towns and schools while the Germans filled the positions on the outstations where the speaking of English was not so necessary. Thus, the language question became polarized with the former group tending to support the use of English and Pidgin and the latter the use of the vernacular.

The constant emphasis on the use of more and more English in the Lutheran schools and the inroads being made by the supporters of Pidgin became a real threat to those who felt the importance of using the church vernaculars. The whole matter came to a head when the mission conference passed the following resolution in January 1955:

> Whereas the new Administration Syllabus of 1954 requires the teaching of English as a subject beginning with the third year of Village School, therefore be it Resolved that we comply with this where and if possible.29

When Wilhelm Flierl, the son of the founder of Lutheran Mission, read the resolution while he was traveling to Germany, he wrote a rather lengthy paper describing the dangers to the young New Guinea Lutheran Church inherent in it. He felt that the New Guineans were being deprived of languages that really

---

29 Minutes, Ninth Annual Field Conference, Wau, January 31-February 9, 1955, p. 43.
spoke to them and of a multitude of church workers that were necessary for the life of the church. He states:

I am convinced that if this resolution is carried out it will inevitably lead (a) to gradually reducing very essentially the value of our village schools as institutions of the native Church for the Christian training of the young, (b) depriving the congregations of a class of Church workers whose cooperation has been and is of great importance for the congregational life in most areas. . . .

Flierl continued by stating that in his opinion most missionaries, even though they felt that the government's plan to make New Guineans literate in English was unrealistic, were still supporting it merely because they were afraid of losing the advantages already obtained and more soon to be expected from cooperating in its program. He set forth his doubts that Pidgin was well enough developed to express deep spiritual truths to New Guineans. He felt that the mission had enough influence that it could insist that the government permit her to continue teaching in the various vernaculars.

The author many times heard missionaries express the opinion that Lutheran Mission ought to offer the Department of Education an ultimatum to the effect that it permit the continued use of introduced vernaculars in the four years of village education.

---

30 Wilhelm Flierl, "Travel Thoughts," from an unpublished letter written April 24, 1955, while enroute to Europe, to all members of Lutheran Mission, mimeographed and filed at Lae, p. 1.
31 Ibid., p. 3.
instruction or the mission would close all of its schools, but this was never done for several reasons. One, that we have just noted, is that there was no unanimity of opinion among the missionaries themselves, thus, making such a move almost impossible. A second reason is that the natives wanted the English schools, and it would have been a drastic blow to the New Guineans to deprive them of their schools, and a third reason is that such a move did not seem to be in accord with the diplomatic approach used by Bishop Kuder in dealing with administration officials.

Therefore, as the push for more English education became stronger from within the mission as well as without, the vernacualr program began to decline. One reason was that in many places the people welcomed the English schools because of the prestige involved and because the certified teachers received subsidized salaries from the administration, relieving the local populace from the burden of paying vernacular teachers. Another reason was that the better students were drawn to the English Teacher Training Schools, and the poorer ones were left to become vernacular teachers. All in all, it seems as though at that time there was just not enough man power nor energy on the part of the New Guineans to keep a dual educational system going. Flierl predicted this when he wrote:

Whether the plan of the Administration to make the New Guinea population literate in the English
language, if carried through consistently, will lead to success in a distant future, so that, say, in 60 years the majority or a considerable percentage will be able to read and write English, is a question probably none of us would dare to answer; but we can be certain that in the meantime a rapid decrease will take place of whatever literacy exists at present (in the various vernaculars). . . .

Several years elapsed before the number of vernacular schools actually decreased dramatically, but when the missionaries and church leaders\textsuperscript{33} saw what was happening, they took steps to revive the native language program. But before we look at that story, let us consider another attempt by the administration to force the use of English as the only school language by dealing a death blow to the Lutherans' vernacular education program. This momentous step was taken without giving any forewarning whatsoever to the members of the mission, including Bishop Kuder.

The announcement, declaring that all schools using a foreign vernacular would be closed, was made very dramatically one evening on the 7:00 p.m. newscast of the Australian Broadcasting Company while the missionaries and New Guinea delegates

\textsuperscript{32}Ibid., p. 4.

\textsuperscript{33}The Evangelical Lutheran Church of New Guinea was founded in July 1956 as the outgrowth of work carried on by Lutheran Mission. After the church was founded, it was agreed that the schools were no longer mission schools but genuinely church schools. Indeed from the very beginning much of the supervision was done by native elders and teachers. It may be well to note that in Lutheran Mission and ELCONG, after the very first years, no village schools were subsidized by overseas funds. The buildings were built and the teachers paid with money raised by local Christians.
were gathered at their annual conference at Wau. To the missionaries, who were dumbfounded by the way in which the statement was released, it was obvious why it was done during the mission conference. No other mission in New Guinea had made such extensive use of introduced vernaculars as had Lutheran Mission. The statement was released on January 30, 1959, and in October of that same year Dr. Kuder, president of Lutheran Mission and Bishop of ELCONG, after conferring at length with church and mission leaders, wrote a letter to Mr. Paul Hasluck, Minister for Territories in the Australian government, protesting the contents of the declaration as well as the method by which it was revealed to the Lutheran personnel. In the letter Dr. Kuder stated that in times past the minister had been very sympathetic towards the work of Lutheran Mission and the Christianizing of New Guinea in general. But he felt that this announcement effected a change in policy that would do great harm to the Lutheran's program especially in the highlands where Kate, a coastal language, had been introduced. Kuder writes:

... our Mission feels that a statement embodied in His honour the Administrator's declaration in the plan for universal primary education not only conflicts with the declared aim enunciated by you, but threatens to jeopardise our whole missionary enterprise, especially in the Central Highlands. I refer to Statement No. 3, Port Moresby, January 30, 1959: 'Missions using as teaching media vernacular languages which are not the mother tongues of the children attending school, are informed that in 1960 schools where the children are taught in a 'Foreign' vernacular will not be
exempted but closed. This is in accordance with the provisions of the Education Ordinance which empower the Director of Education to determine language to be used as a medium of instruction in any particular school.34

The Bishop was quite candid in expressing the opinion of the missionaries that the statement announcing the closing of the schools was purposely made while the Lutherans were gathered in conference. He goes on:

Since the full staff of Lutheran Mission New Guinea, at the time of the issuance of this statement was assembled at Wau, the conclusion would seem to be warranted that the Statement was intended to bring to the notice of the missionary staff and delegates representing the Evangelical Lutheran Church of New Guinea . . . in as forceful a manner as possible the Administrations' intention of closing down a major portion of the schools belonging to and operated by the Lutheran Church in New Guinea.35

The letter continues with the expression of a wish on the part of the Lutherans that the question of the closing of the schools, about which they were so vitally concerned, had been discussed at one of the Administration/Mission Conferences that were held from time to time to talk about problems of mutual interest. We read:

Although the Administration convenes from time to time, at considerable cost to the Australian taxpayer, representatives of the various missions to discuss with each other and with officers those

34 Letter from Dr. John Kuder, President of Lutheran Mission and Bishop of the Evangelical Lutheran Church of New Guinea, to the Honourable Mr. Paul Hasluck, Minister for Territories, Department of Territories, Canberra, Australia, October 22, 1959, p. 1.
matters in which both are vitally concerned, it was apparently felt that in this matter nothing which our Mission may have learned in over fifty years of providing schools for tens of thousands of New Guinea children could have any bearing on the question, and it was thought not a suitable agenda item for such a Conference, but could be disposed of by a statement to the press.\textsuperscript{36}

Following this there was a long discourse, much of which was based on Flierl's "Travel Thoughts," to which we have already referred, describing the advantages and values gained over the years by the use of school vernaculars and what hardships would be caused if the schools using these languages were arbitrarily closed. After this Kuder points out that the closing of one kind of school in no way promotes the extension or improvement of another kind. He says it in this way:

\begin{quote}
By the way, the closing of any school certainly does not help the cause of English education, because no English school is thereby created. Consequently, unless it is in the way of another, better school which the Administration wishes to and is in the position to start at that place or, unless there is some obvious harm done by that school, there seems to be no other purpose aimed at by such a measure but to penalize the mission.\textsuperscript{37}
\end{quote}

The Bishop concludes by remarking that the mission has tried to cooperate with government policy in education, therefore she is probably not being penalized but rather is suffering as the

\textsuperscript{36}Ibid.
\textsuperscript{37}Ibid., p. 11.
result of a misunderstanding on the part of the government officers. He writes:

However, since the mission has certainly made every possible effort to adapt her school system to the requirements set up by the Department of Education, we cannot assume that penalising might be intended, and the only explanation we can think of is the one mentioned at the beginning, that some very serious misconstructions and mistaken views with regard to the church language instructions are at the root of the matter.38

There is no record showing that Dr. Kuder ever received a reply from the Minister for Territories, but in any case there was never a change of policy announced. Neither were there any vernacular schools closed by government action, first because most of them were in remote areas so that there were few inspectors interested in finding them and, secondly, because the name was changed to Religious Literacy Centers, technically setting them outside the definition of a school and, thus, no longer affected by the department's closure rule of 1959. Pidgin was never defined as a foreign vernacular but the schools using it as a medium of instruction were also placed in the category of Religious Centers.

In Table 3, following, we see that by 1960 there were three types of educational enterprises in the Lutheran primary system. The exempt schools, as was mentioned above, were those attempting to meet the government standards but not satisfying all of the requirements, the registered ones were those that were certified by the Department of Education, and the Religious

---

38 Ibid.
TABLE 3
PUPILS IN LUTHERAN PRIMARY SCHOOLS
IN NEW GUINEA, 1960

<table>
<thead>
<tr>
<th>District</th>
<th>Exempt Schools</th>
<th>Registered Schools</th>
<th>Religious Centers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Highlands</td>
<td>2,385</td>
<td>110</td>
<td>718</td>
</tr>
<tr>
<td>Southern Highlands</td>
<td>1,743</td>
<td>192</td>
<td>27</td>
</tr>
<tr>
<td>Kate</td>
<td>8,630</td>
<td>1,182</td>
<td>143</td>
</tr>
<tr>
<td>Yabim</td>
<td>4,218</td>
<td>580</td>
<td>1,171</td>
</tr>
<tr>
<td>Madang</td>
<td>3,483</td>
<td>809</td>
<td>290</td>
</tr>
<tr>
<td>Total</td>
<td>20,459</td>
<td>2,873</td>
<td>2,349</td>
</tr>
</tbody>
</table>


Centers were the places where vernaculars and Pidgin were being used and from which the name "school" had been dropped.

In the years following 1960 some of the exempt schools could be improved to the extent that they became registered, but the greater percent of them changed into Religious Centers. This was due, in part, to the renewed interest in vernacular education which was encouraged to a great degree by a paper presented at the Lutheran Mission Conference in 1963. The title of the paper was "The Changing Role of Education in Missions and Younger Churches" and was written by Hartley Hage. By examining the statistics over the years, he showed that the number of baptisms

---

Hartley Hage was appointed to the position of Religious Literacy Officer to look after the Learning Centers when they were established.
each year was increasing by a much greater rate than the spaces available for the children in the regular Lutheran Day School program where English was being emphasized. The main reason why these schools did not increase any faster was the shortage of English trained teachers. Hage stated that if the statistical trend were projected into the future, "the percentage of Lutheran children in Christian Day Schools is going to decrease from year to year. If the Lutheran Church of New Guinea is going to remain a living Church, something important must be done apart from Lutheran Day Schools."³⁸

Hage's answer to the problem was to increase the number of Religious Literacy Classes, or Religious Literacy Centers, for which it would be much easier to procure teachers than for the registered schools. It soon became apparent that a majority of New Guinea children would not be able to attend registered English schools. In Table 4 it can be seen that by 1968 overall approximately 60% of the six to twelve year age group in Papua and New Guinea were not in Primary T or English schools.

³⁹Ibid.
⁴⁰Primary T schools follow a Territory syllabus for New Guineans who are learning English in distinction to Primary A schools where English speaking children who attend follow an Australian syllabus. Today many New Guineans who are sufficiently fluent in English also attend A schools.
This is part of the educational problem in New Guinea. "The greater problem is that some areas are far more backward than others. That 74% of the Highland and New Guinea coastal districts' 6-12 age group is not in primary school poses not only educational problems but political problems as well." 

<table>
<thead>
<tr>
<th>Estimated Population 6-12</th>
<th>Estimated Population</th>
<th>T School 6-12</th>
<th>% of Est. Population</th>
<th>Actual Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Papuan</td>
<td>77,500</td>
<td>45,670</td>
<td>59</td>
<td>55,982</td>
</tr>
<tr>
<td>New Guinea</td>
<td>272,500</td>
<td>71,402</td>
<td>26</td>
<td>90,408</td>
</tr>
</tbody>
</table>


The lack of educational facilities also posed a problem of conscience for the Lutheran missionaries because administering baptism to infants without the opportunity for instruction in God's Word is morally wrong. Therefore, if there were no possibility of providing schools for children, then the Lutheran Christians must seriously ask themselves if they shouldn't quit baptising infants. The fact that the Lutheran Church feels morally obliged to teach youngsters to read and write, so that they can read the Bible as well as other Christian literature.

is one reason why the vernacular program was re-emphasized. As English education became more important, the vernacular training centers switched to English but in 1965 a Pidgin institution for training teachers was opened at Rintibe near Goroka in the highlands and the Kate institution was re-vitalized at Finschhafen.

From then until 1970 the revived vernacular program was carried on with a minimum of men and means, but in that same year a plan was proposed by Rev. E. Jaeschke by which the system would be strengthened by a large increase in personnel and money. The first steps to implement this program have been taken by recruiting teachers from voluntary agencies in Germany to augment the staff at all the vernacular higher schools. The missionaries are very interested in maintaining and strengthening the Pidgin and vernacular program because it still provides education for a majority of children within ELCONG.

While it is true that the number of vernacular schools declined slightly with the emphasis on English, the statistics published by the Lutheran Church as late as 1969 listed the number of students in the registered Lutheran English schools as

---

42 E. Jaeschke, "Some Thoughts About the Development of the Lutheran Church's Educational Program," a paper distributed to all members of Lutheran Mission, August 1970, mimeographed and filed at Lutheran Mission, Lae. Rev. Jaeschke is the chairman of ELCONG's Board of Ministerial Training which concerns itself with the coordination of theological training throughout the Lutheran schools.
only 11,939 but in the Religious Learning Centers as 15,251. Since so many of the missionaries and church leaders are convinced of the value of the Religious Learning Centers and are interested in maintaining and strengthening them, special funds have been secured from Germany for this purpose in spite of the fact that general mission contributions are declining. Therefore, there is a great probability that the learning centers using either Pidgin or Kate as well as some Yabim will continue for many years to come.

It should be mentioned in this connection that the use of the vernaculars other than Kate, which is still very popular at Finschhafen and in the coastal mountains behind Finschhafen, are generally being replaced by Pidgin both along the coast and in the highlands. The use of a single language for the most part greatly simplifies the Lutheran's task of maintaining its second stream of schools and would, thus, further support the contention that the Pidgin schools will not disappear in the foreseeable future.

But now we must go back and pick up the story of the establishment of English high schools and teacher training. It is a bit difficult to state exactly when genuine secondary education began in Lutheran schools, but it was probably in 1956 when the first students in the all-English school at Bumayong went on with work at standard seven level, since the sixth year marks the end of primary schooling in the New Guinea
system. As more and more students finished primary school, the original plan was to have a high school in each of the six districts of ELCONG, which were established in 1962. The church and mission both soon realized that this was beyond their financial means, and in 1966 it was decided that there would be only two high schools—one at the coast and one in the highlands. Later that year at the Church Council meeting they agreed to place the coastal school at Bumayong and another group, the Highlands Council, decided that the highlands school would be at Asaroka, near Goroka.

Let us now take a brief look at the development of teacher training in the Lutheran Church as English became more and more important as the language of instruction in New Guinea schools. Originally each of the coastal districts had its own teacher training school conducted in its particular vernacular. Later in the highlands a teacher training school was also established using the Kate language primarily. Gradually, however, all four of the schools, as we have already

---

43 About this same time the name of the Yabim District was changed to Lae District.
44 Minutes, Sixth Synod of the Evangelical Lutheran Church of New Guinea, Raipinka, August 29-September 4, 1966, p. 17.
45 Minutes, Church Council of ELCONG, Lae, October 27, 1966, p. 3.
46 A search through the minutes of the Highlands Council failed to reveal a resolution to this effect, however, the task was given to them by the Church Council and the high school is in fact at Asaroka.
mentioned above, began to switch to teacher preparation in English, and it was not long before it was realized that to have four isolated schools all attempting to train English teachers was not practical. Therefore, plans were made for erecting a central English Teacher Training College. It was finally built at Balob near Lae at a cost of over $500,000.00 Australian, donated largely by the West German government. As a result, the various vernacular training centers were gradually closed. Then with the re-emphasis of vernacular education, a Pidgin Training School was opened at Rintibe in the Eastern Highlands, and the Kate language center was revived at Heldsbach near Finschhafen.

The Balob Teachers' College opened for its first class of students in 1965. In its first year it trained A certificate and B certificate teachers. Today it trains all types of primary teachers. Under the New Guinea education ordinance of 1953 there was provision for three levels of primary teacher training—A, B, and C; A being the least qualified and C, the most. Generally A certificated teachers are permitted to teach

---


48 Centralized training of teachers was really begun in Madang in 1957 when some vernacular teachers with a fairly good command of English were gathered from all districts to prepare themselves to pass A certificate examinations. This was moved to Bumayong in 1968 and continued there until Balob Teachers' College was opened.
Fig. 3—Districts of the Evangelical Lutheran Church of New Guinea, 1962

ELCONG DISTRICTS
1962

MADANG
HAGEN
CHIMBU
KATE
GORONA
LAE
PAPUA
anything up to standard three, and B and C can teach all six of the primary grades. All secondary teacher education is conducted by the government.

In order to make our story of Lutheran education complete, mention should be made of three other more or less specialized schools in Lutheran Mission and ELCONG—the Technical School near Madang, the Agriculture School near Banz in the Highlands, and the Commercial School near Lae. All three of these schools have had difficulties in identifying their purpose within the New Guinea educational scene.

The Technical School was opened in 1950 and the first class of students was graduated in 1952. The man who was in charge of starting the school felt that by teaching a variety of skills, such as carpentry, welding, and others rather than training each student in one particular trade, he could accomplish two things. First, he hoped to train general craftsmen who would be able to work effectively in their home communities and, secondly, he wanted to show the students the mechanics of producing material goods to direct their minds away from the traditional magical ways of thinking. His first purpose could be measured and it was successful because many of the students did work in their villages but the degree of success in his second purpose is difficult, if not impossible, to assess and no attempt was ever made to do so.

When the government became quite active in technical education in the early 1960's, the church school was closed. But after several years had elapsed, some of the missionaries were of the opinion that the government training was too specialized and that there was still a place for the general type of technical education that had been carried on at the Madang school previously. Therefore, it was reopened in 1968 and the present teacher, in his report for 1969, sets forth his idea of the general type of training the school is trying to give:

We have emphasized carpentry as I feel that this is the kind of work students will be expected to do if they return to their circuits and villages. The other subjects have been Arithmetic, Technical Drawing, Metal Work, and a little on Mechanics. Included in these subjects we have tried to teach things we feel would be useful to the student in the type of work he will probably do. . . . My hope is that after the course the majority of the students will be practical men with their hands and will be useful in minor repair work and will be able to put up small buildings in their own circuits. 50

The Agriculture School was opened in 1959 and originally enrolled students who did not fare so well in the normal academic stream of education. The plan for this school, too, was for the young men to develop certain skills and then return to their villages to help plant cocoa, coffee, or other crops. The first class of graduates was not very well received in their

home villages probably because they were young and had modern ideas about agricultural practices and also because no one had bothered to prepare the local people for this new type of service. As a result most of the students from the first class finally found work at one of the church's higher schools or on a mission plantation.

Later the entrance requirements for the agriculture school were raised and more mature students were enrolled. The graduates in more recent years have continued to find employment looking after school gardens or working on various plantations. Some of them have found positions in the administration department of agriculture, and a fair number have managed to make a place for themselves in their home communities.

It is to be regretted that, while in both the church school system and the administration system young men can specialize in agricultural studies at the secondary and tertiary levels, there is currently no energetic program of teaching practical agriculture in the primary schools. However, the science lecturer at Balob, the Lutheran Teachers' College near Lae, is developing an extensive agriculture curriculum with a practical bias and is encouraging all of the trainees to make use of it when they go out as instructors. In hopes of helping vernacular and Pidgin teachers along the same line, some of the staff mentioned above that have been recruited from the voluntary agency in Germany are agriculturists to work at the
Kate and Pidgin teacher training centers. Their specific task also is to produce a curriculum that can be used for practical agricultural education in the church's non-English learning centers.

The Commercial School which began in 1966 suffered from lack of aim from its very inception. There were generally two schools of thought concerning its purpose—one, that it should train fully qualified business graduates under an apprentice scheme and, the other, that it should give a bit of training to New Guineans who would then look after the business affairs of their congregations. With the first class the teacher tried a bit of both and not much was accomplished. After this, the full apprenticeship training program was followed until the leaders of the church realized that this type of education was ideal for producing graduates to work in business and industry but was not suitable for training New Guineans to be active in the business aspects of their church's life. Therefore, in 1968 the Lutheran Mission Education Committee voted to discontinue the clerical apprenticeship program and to concentrate on in-service training for the secretaries of the various levels of church organization. As this paper is being written, the fate of the Commercial School is very uncertain and discussions

are now being carried on as to how it may be utilized to the benefit of the church in the future. 52

Female education was also an important topic of discussion in the early post-war years. The interim conference in 1946 passed a resolution to have Mrs. Welsch, the widow of a German missionary who had been killed during the war, return and begin the training of girls at Amele in the Madang district. She had been very active in training young ladies in her home before the war. In the report of the conference held after her return to the field, we find the following resolutions:

RESOLVED that Mrs. Welsch be commended on the establishment of her girls' school.

RESOLVED that a curriculum for girls' schools at our mission stations be set up by Mrs. Welsch in cooperation with the Superintendent, and that the Superintendent present this to the Department of Education for accreditation. 53

The following year this same lady presented a paper on girls' training. She said that the task of teaching girls was an important phase of the mission work in New Guinea, but one in which the missionary and his wife must be very careful so that proper guidance is given the young lives entrusted to their care. Difficulties often arise in this work because customs and mores

52 From an undated committee report entitled, "Recommendations for Future Utilization of Lutheran Commercial School through ELCOND," prepared for the synod of the Evangelical Lutheran Church of New Guinea, held at Mt. Hagen 31 August-7 September, 1970.

of the native culture are not thoroughly understood by the Europeans. Especially difficult is the relationship between girls and boys which the westerner tends to view as he would this same relationship in his own culture. Thus, serious situations are likely to develop which later are difficult to cope with.

Mrs. Welsch continued to stress the importance of teaching girls in the missionaries' homes. She said that all missionary wives should be encouraged to have girls in the house. Through such training, they would help the various villages greatly as well as give a good education to the girls themselves. It was suggested that four to six girls was a convenient number to handle and that the practice had been to keep them for about two years. She felt that many practical things could be taught, such as, cooking, sewing, gardening, and washing clothes. If there were time, subjects like arithmetic and hygiene could be included as well. It was stressed that this was an opportunity which should not be neglected.54

An important part of the activities of the girls' school in the Madang district was the kindergarten training. An interesting point about this aspect of girls' education is that it was started not to help prepare little children for their first years of school particularly, but rather to find an avenue

54 Minutes, Second Annual Field Conference, Finschhafen, January 20-29, 1948, pp. 11-12.
of service for the young ladies who had received training beyond
the village school level. Thus, we read:

So it was that the first Girls' School of the
Lutheran Mission in the Madang District was opened
in January of 1947. During the two year course,
Mrs. Welsch looked for some avenue in which the
girls could serve and apply their education after
graduation. Having had Kindergarten training her-
self, she glimpsed the possibilities that Kindergar-
ten in the villages held, and proposed to train
those girls who wished, to become Kindergarten
teachers. Therefore, while pre-school classes and
kindergartens in civilized making may stem from
the need of preparing children for first grade, or
from the social necessity of having some place to
leave the children when both parents must work,
kindergartens in this area developed from the need
of having some field where girls could serve and
find joy in that service.55

After the girls' school in the Yabim district was opened
in 195656 by Mrs. Bayer, the lady who before the war prepared
the excellent paper on girls' education, it also had as an
important part of its program the training of kindergarten
teachers. However, the kindergarten program, while it lasted
for a number of years, had its difficulties. One of the main
requirements of a good pre-school is adequate equipment by
means of which the young children can be kept occupied. Since
one of the chief characteristics of New Guinea schools in the
past has been an abysmal lack of equipment, it can readily be

55 Kindergarten Training in the Madang District
(Baitabag, Madang, 1957), typewritten copy filed at Lutheran
Mission, Lae, p. 1.

56 S. Bayer, "Bula Girls' School, 1956," a report pre-
pared for the Lutheran Mission Conference, mimeographed and
filed at Lutheran Mission, Lae, p. 1.
imagined with what difficulties the young teachers had to deal. The young ladies also found it very difficult to refrain from teaching actual reading, writing, and arithmetic rather than just preparing the children for this teaching in the years to come. The author visited a kindergarten while on a school inspection trip a few years ago, and most of the lesson consisted of counting from one to one hundred and then backwards to one again by the whole class, by the boys, by the girls, by one side of the room, and then the other and finally by each pupil individually. By 1965 the kindergarten program was defunct.

Two more girls' schools were finally opened, one near Finschhafen for the Kate district, and one in the Highlands at Tiria near Mt. Hagen in 1963. But by 1968 we no longer find any such schools in the index of the annual reports. As English became more and more important, the girls' schools were also upgraded until they virtually became high schools, and it was soon discovered that the church could not afford to run a dual high school stream—one for boys and one for girls, so the girls' schools were closed and the high schools became coeducational.

In general then this is the picture of Lutheran Education in New Guinea from after the second World War until July 1970. That is, the mission and church with the help of government subsidies built their own facilities and trained and employed their own teachers under rather loose governmental supervision,
permitting the missionaries to experiment with various educational methods and different types of schools. Government control was gradually increased until in mid 1969, it was announced that there was to be an extensive survey of education made in the Territory with the view of establishing better coordination between government and mission activities which led finally to the establishment of the National Education System.

The headmaster of one of the Lutheran High Schools wrote in a paper, describing the development of English instruction in Lutheran schools, that the church's education program had met with three crises following World War II. The first occurred when the Department of Education decreed that English had to be taught in primary schools and the second when the government declared that all schools taught in a foreign vernacular would be closed. Finally, the third developed when the National Education System, which will be the subject of our next chapter, was established.

CHAPTER IV

THE NATIONAL EDUCATION SYSTEM

The national education system, commonly referred to as the National Teaching Service, has had, as we shall see, a tremendous effect on Lutheran education in New Guinea. The beginnings of the system can be traced to the work of the Advisory Committee on Education in Papua and New Guinea. The committee, which was appointed by the Minister for External Territories Mr. C. E. Barnes, after several years of preparation began its formal work in February 1969 and finally published its report in October of the same year.¹ The committee listed as the objectives of its study the following: (1) to establish a higher standard of education, (2) to make more effective use of the limited resources available for education in the Territory, (3) to establish a system of financing and controlling education that will be workable not only now but also after self-government is achieved, (4) to provide a system of education which will strengthen the sense of national unity in Papua and New Guinea, and (5) to provide a system of

education which, subject to the rights of parents to choose as far as possible the type of school their children will attend, will safeguard the identity of schools conducted by all voluntary agencies approved for that purpose.  

<table>
<thead>
<tr>
<th>Year</th>
<th>Government</th>
<th>Non-Government</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1963</td>
<td>40,055</td>
<td>108,873</td>
<td>148,928</td>
</tr>
<tr>
<td>1964</td>
<td>50,181</td>
<td>118,857</td>
<td>169,038</td>
</tr>
<tr>
<td>1965</td>
<td>58,181</td>
<td>124,971</td>
<td>183,152</td>
</tr>
<tr>
<td>1966</td>
<td>65,255</td>
<td>129,300</td>
<td>194,555</td>
</tr>
<tr>
<td>1967</td>
<td>68,090</td>
<td>131,803</td>
<td>199,893</td>
</tr>
<tr>
<td>1968</td>
<td>71,900</td>
<td>132,300</td>
<td>204,200</td>
</tr>
<tr>
<td>1969</td>
<td>75,750</td>
<td>136,250</td>
<td>212,000</td>
</tr>
<tr>
<td>1970</td>
<td>79,500</td>
<td>141,500</td>
<td>221,000</td>
</tr>
<tr>
<td>1971</td>
<td>83,000</td>
<td>147,000</td>
<td>230,000</td>
</tr>
<tr>
<td>1972</td>
<td>86,500</td>
<td>153,500</td>
<td>240,000</td>
</tr>
</tbody>
</table>

aDepartment of Education official statistics for actual enrollments and Five Year Plan projections.  

2Ibid.
The last objective mentioned above was absolutely essential for the success of the whole national system that was proposed. The government had to, in some way, assure the various churches that when their schools joined the new system they could, at least in some measure, maintain their identity as denominational schools. The administration could little afford to alienate them completely since it depended upon the church and mission schools to provide facilities for the major share of primary education. It can readily be seen in Table 5 above that while the administration is increasing its primary school facilities each year, it still depends upon voluntary agencies for the greater share of this work and will depend upon them for a long time to come.

If one makes an honest appraisal of the whole English system in New Guinea as it existed until July 1970, there is little doubt that he will admit something needed to be done in order to make more efficient use of the limited funds that were being expended. In one sense the registered schools belonging to the churches and those belonging to the government were operating under dual control, and yet there was no sharp distinction between the two. One observer described the situation as a kind of partnership with both parties using the same syllabus while the government supported the church schools financially. He writes:

These agencies work together in a kind of loose partnership in the educational system using the same
primary T and secondary syllabuses to prepare students for common public examinations. The Administration assists Mission education financially.5

Yet the government exercised very little control over part of the system which it supported.

The result was that there tended to be an uneven development of educational facilities over New Guinea as a whole. The situation as far as the Lutheran Church was concerned stemmed from its basic approach to educational administration. The schools were locally controlled and, in spite of much urging to the contrary, there was generally a rather selfish use of available teachers. Thus, the people of certain areas, that for one reason or another were able to produce a number of good students who went on to become able teachers, brought these men and women back to their own villages always keeping their schools of a high quality so that they produced more good students. At the same time for no apparent reason the people in other areas never seemed able to get the cycle moving. In contrast to this the department of education stationed the teachers under its control wherever it felt they could be utilized the best.

The missionaries were almost always tempted to meet the needs of the local people among whom they lived rather than to...
deal with the requirements of a developing country as a whole and this is perfectly understandable. The Advisory Committee on Education in Papua and New Guinea, which became known popularly as the Weeden Committee and its report as the Weeden Report because it was chaired by Mr. W. J. Weeden, recognized this basic difficulty when it wrote:

From the very beginning, missionaries were accustomed to look at education from the viewpoint of the village and the individuals in it. Their prime purpose was to spread the Gospel and the essentials of their faith as widely as they could. To help them do this, they set out to give as many children as possible an education of some sort, and to allow the most able of them to be educated more fully so that they could take up positions of leadership in the church and in the community. This the missionaries saw as their duty to their church, to the children, and to the country as a whole, and they were warmly supported by the parents in the villages they served.4

The report goes on to state, how in recent years in developing countries as a whole, the people who are now longing for independence along with a better standard of living have by their new desires set for themselves new educational goals. We read:

It is only within quite recent years that, in countries like Papua and New Guinea, full weight has been given to another purpose of education; without education such countries have no hope of achieving the independence, the economic growth, and the higher standards of living on which they have set their hearts. The urgent demand for education created by these new goals has swung the focus of attention from the needs and demands of the individual village to the needs of country as a whole.5

4 Territory of Papua and New Guinea, op. cit., p. 6.
5 Ibid.
The committee admits that both views are valid but since the economic resources are limited, a compromise will have to be made between the rapid expansion of primary education and the establishment of higher educational facilities needed for the training of skilled people required by an independent country.

The report states:

Both points of view are legitimate and praiseworthy, but, if pressed to their extremes, they could lead to very different policies for education. With resources of money and skilled teachers so limited, a very rapid expansion of primary education to every village, even if it were possible, could only be achieved by slowing down the growth of the secondary, technical, and higher education necessary to produce the professions, the skilled tradesmen and the men of affairs the country sorely needs. On the other hand, even the most ardent economic planner - and above all the politician - cannot be entirely deaf to the demand of village parents for education for their children.6

The committee sums up its discussion of aims and goals for education by expressing the view that most people who have pondered the educational requirements of the territory have wrestled with the opposing needs and that it is probably easier for the educational planner to see the wider need of the whole country than it is for the missionary and local teacher to do so. However, if New Guinea is ever to be more than a collection of local entities, a more national outlook toward education must be adopted. The report concludes:

Every thoughtful person who has pondered on the future of education in the Territory must have felt himself torn at times between these two viewpoints, and it is not surprising that they carry

6 Ibid., p. 7.
different weights for different groups in the community. The administrator, the planner, the man at the centre, are accustomed to look at problems from the national angle, and, however deep their sympathy for those deprived of education, they find it easier to give full weight to the new concept of education than does the missionary - or even the teacher - whose dominant interest is in the children they have set themselves to serve. Some missions and churches, it is true, have already begun to adapt their ideas and their practices to the more national concept of education; but others have found it harder to extend their horizon beyond the village community. This is entirely understandable, and there are values in communal village life that must be defended against unwarranted interference, but if Papua and New Guinea is ever to be a nation it must be something more than a collection of villages.

The report presents clearly the two basic and differing philosophies from which the voluntary agencies, on the one hand, and the government, on the other, operate and while it is true that the Weeden Committee in the above general considerations admits that both views are valid, it goes on to give very little support for village education, as it is called, and advocates almost entirely an educational system that is intended for the production of an elite needed by a young nation.

Let us now take a look at the developments that took place in Lutheran education from the time of the release of the Weeden Report in October 1969 until the passage of the legislation (Education Ordinance 1970) in June 1970 that put most of the recommendations of the Weeden Committee into effect on July 1 of that year. Immediately after the Weeden Report was

---

Ibid.
released an intensive campaign was begun to disseminate as rapidly as possible the contents of the report and its implications for teachers, schools, and educational agencies. It was particularly important to the voluntary agencies that their teachers and people understood what the provisions of the report and, later, of the ordinance were to be since they would be the most seriously affected.

Lutheran Mission and the Evangelical Lutheran Church of New Guinea circulated several papers in both Pidgin and English in an attempt to clarify what the new system would mean to the teachers and to the members of the church, and, especially, in what way it would affect the relationship of the schools and teachers to the church. It can well be imagined that many leaders in the Lutheran Church were concerned that the schools would be lost entirely as servants of the church in helping to spread the Word of God.

In order to understand the events that took place after the release of the Weeden Report, let us take a cursory glance at some of its main provisions. The report stated that it would permit both church schools and teachers to join the National Teaching Service under one of four categories which were labeled A, B, C, and D. Category A provided for full membership in the Service which meant, among other things, that the

---

teachers in church schools would receive the same salary as
government teachers of the same qualifications. There were
also certain conditions that had to be met by the voluntary
agency school before it would be accepted as a full member.
For example, all teachers would have to be certified within
two years after the ordinance went into effect, all teaching
appointments were to be made through the District Education
Boards, and the Controlling Authority would have to agree to
provide places in Standard IV for 75% and in Standard VI for
60% of the children entering Standard I.

Categories B and C required less stringent conditions
than category A before a school would be accepted as a partial
member and benefits received were also proportionately less.
However, in all three categories the government reserved the
right to station the teachers through the district education
boards. All of the district boards were to have representa­
tives from each voluntary agency in its jurisdiction, and every
school was to have a Board of Managers that may request appoint­
ment or change of staff. It could be anticipated that for the
District Education Board to coordinate the requests of all of
the local school boards will probably be so cumbersome that in
actual practice the local boards will have little influence over
staff appointments. Finally category D was established for those

---

9At this time there were still some uncertificated
teachers working under a permit from the Department of Educa­
tion. See Appendix F for a complete summary of the Weeden Report.
schools or teachers who wanted to remain separate from the National Teaching Service. 10

In November of 1969 a resolution concerning the involvement of Lutheran Schools in the National Teaching Service was passed by the Church and Mission Council. In the explanation preceding the resolution it was stated that schools which were to be regarded as genuine church schools and teachers as servants of the church would have to join the new system under category D. The resolution declared:

Whereas the Ega Synod 1968 stated its policy with regard to its involvement in education (Resolutions 68:12-15)11 and

10 The Seventh Day Adventists are the only major religious denomination in the Territory that had not joined the Teaching Service before the deadline set by the ordinance.

11 The Evangelical Lutheran Church of New Guinea Synod resolutions 68:12-15, as found on page 10 of the minutes of the Synod held at Ega, New Guinea, September 5-11, 1968:

68-12. Resolved that the Evangelical Lutheran Church of New Guinea support the government in its education program for the Territory. The church will do all that is within its power to help with the program. We agree with the government's policy of establishing the best possible system of education for the country, and be it further

68-13. Resolved that since the basic philosophy and aims of the church are not entirely the same as those of the government, we are not in favor of the government taking over the complete control of the church schools, and be it further

68-14. Resolved that we affirm that the church has a special task to do. Jesus has given us the task of instructing our people in the faith and encouraging them to worship God. We feel called to instruct our people in the ways of public as well as private worship.
Whereas it is felt that categories B and C are, in final analysis, for the Church very similar to category A; that schools in category A are not Church schools in the full sense of the word, but nevertheless are schools in which Lutheran teachers may witness for Christ; that schools which are to be regarded as Church schools with teachers who are to be regarded as Church servants must opt for D (according to ELCONG policy), therefore be it

Resolved, that a NTS Study Committee of ten be appointed. . .

The committee was given five things to do: (1) Study the National Teaching Service with all its details and spell out the implications for the Church in the light of the Church's duty to use every possible avenue for Christian witness, the Church's ministerial training program, and the church's financial capacity; (2) Arrange for members of the committee to present these findings to all circuit conferences by April 1970; (3) Prepare a pamphlet showing why the Church needs to and desires to conduct Church schools; (4) Make a survey to determine how many teachers in the Church schools, and which congregations would be willing to assume responsibility for supporting such teachers and schools; and (5) Present to the Church Council, augmented by one representative from each district, a plan showing which of the present ELCONG schools should go into category A.

---

12 National Teaching Service.
and which into category D. Possibilities for opening new schools in category D could also be proposed.¹⁴

The committee to carry out the various implications of the resolution was appointed but the task envisioned by the passers of the motion was far too vast to be accomplished between the end of November 1969 and June 1970. As a result, very little was done about making a survey to discover what the attitudes of the people living in the villages were toward the proposed change. A pamphlet that was referred to above was produced in Pidgin by the Lutheran Education Office under the auspices of the Lutheran Mission and the Evangelical Lutheran Church of New Guinea in which an attempt was made to explain the implications of joining the National Teaching Service under the various categories.¹⁵

It is highly doubtful whether more than the church leaders in each area really understood what was going to happen when the new system was introduced. It is likely that most of the leading men were present at some meeting where the whole scheme was presented verbally, and they had the opportunity to ask questions and, thus, had some understanding of the new service. The average New Guinean is not a good reader and although the explanation in Pidgin was circulated, it was still rather complicated and was eleven pages long which is more than a

¹⁴Ibid.
person of the older generation is likely to read. Therefore, the attempt at educating the bulk of the church members in the provisions of the National Teaching Service was not a great success.

It seems as though everyone pretty well realized that this was going to be the case so already in February at a meeting where representatives of the Evangelical Lutheran Church of New Guinea, Lutheran Mission, and the various supporting churches gathered to discuss the future of mission work in New Guinea, it was recommended that all Lutheran Church schools that were engaged in the English program should join the National Teaching Service under category A or, in other words, join as full members of the service.\(^{16}\)

One of the possible results of the Lutheran Church schools joining the National Teaching Service, which was feared by many, was that especially the high schools and the teachers' college would become district schools with the result that there would no longer be any such schools where future teachers could be prepared for work in specifically Lutheran schools. There are provisions in the ordinance that require admission to any school be mainly on academic qualifications, thus, disallowing applicants' preference on a denominational basis. Generally a certain

denomination has its main schools in an area where most of the people are members of that church, but in a few instances it is possible that a school of one group could be filled almost completely with students of another group. This could happen at the Lutheran High School at Asaroka, near Goroka. If it were to become a strictly district school and accept students only from its vicinity, it is possible that there would soon be few Lutheran students left. And yet one of the cardinal points both of the Weeden Report and of the Education Ordinance 1970 is that the various denominational schools should retain their identity. For this reason the Asaroka school was one of the high schools declared temporarily as an inter-district school by the Secondary Planning Group in January 1970. 17

In view of all this, along with the recommendation that Lutheran English schools join the National Teaching Service as full members, it was also suggested by the participants of the Consultation mentioned above that various efforts be made to increase the Lutheran Christian witness in the denomination's schools by encouraging the formation of Lutheran Teachers' Associations and by providing refresher courses in religious education for the Lutheran teachers.

These recommendations were to be sent to the Church Council for action in June of 1970, but for budgetary reasons

---

the Department of Education had set March 31 as the deadline for announcing the intent to join the National Teaching Service by all voluntary agencies who wanted to begin participating by July 1.

Therefore, Bishop Kuder, on the basis of the extensive discussions that had taken place, sent a letter to the Director of Education officially announcing that all ELCONG English schools would join the service under category A as of July 1.\(^\text{18}\) The recommendations were adopted and the Bishop's letter ratified by the Church Council at its meeting in June.

Later that year at the ELCONG Synod in September, a resolution was presented to take one of the Lutheran high schools out of the National Teaching scheme and place it in category D so that the church would be sure it could draw students from all over the Territory to at least one school. The resolution was defeated for two reasons. The first was that many people felt the school could better witness to its faith in the National Service than out of it, and the second was that the cost was too great for the church to bear. The resolution was then substituted by one that asked the Education Secretary to apply to the Director of Education to keep Asaroka as an inter-district school. In November of 1970 the Education Secretary wrote the following in a letter to the Director:

The Secondary planning report issued in January, 1970, on page 21, names Asaroka High School as a

\(^{18}\)Letter from Dr. J. Kuder, Bishop of ELCONG, to Dr. K. R. McKinnon, Director of Education, March 19, 1970.
temporary inter-district high school, and not a high school to 'enrol students from more than one district as a matter of policy.'

The Evangelical Lutheran Church of New Guinea, meeting in its Biennial Synod early in September, expressed the opinion that it wished Asaroka High School to remain an inter-district high school from the point of view of policy and not from other considerations. ¹⁹

A reply to the above letter was received from Mr. J. F. Jones, Assistant Director of Secondary Education, stating that the proposals seemed acceptable under the conditions outlined and the recommended number of students was satisfactory provided that the District Education Boards concerned were satisfied. ²⁰

So at least for the time being this church high school would remain an inter-district school in which Lutheran identity can be maintained.

That the proposed National Teaching Service was of vital interest to the community at large cannot be denied. This is evidenced by the fact that between February 16 and May 6, 1970, there were at least sixteen letters to the editor of the Papua-New Guinea Post-Courier, commenting on some aspect of the new Teaching Service. Many of the letters were written by New Guineans and they covered all phases of the new educational system, but one topic that received more attention than any

¹⁹ Letter from R. T. Blacklock Education Secretary for ELCONG, Lae, to Mr. J. F. Jones, Assistant Director of Secondary Education, Territory of New Guinea, November 6, 1970.
²⁰ Letter from J. F. Jones, Port Moresby to Mr. R. T. Blacklock, Lae, November 30, 1970.
other was that the so-called mission teachers would not have the same seniority rights as the administration teachers after the new system was put into effect and, therefore, would not be entitled to the same salary benefits. Letters under the following headings appeared: "Mission teachers will get the worst deal,"21 "Missions aren't hoodwinked by new national education system,"22 "Turmoil predicted for 'new' teaching service,"23 "Mission teacher will lose his seniority under new system,"24 "Why should church teachers lose their seniority?,"25 "Teachers should keep seniority,"26 and "Mission teachers deserve sympathy."27 The general theme of most of the above correspondence was that the mission teachers were being discriminated against because, although many of them had been teaching for as long as fifteen years or more, their seniority in the Teaching Service would begin only on July 1, 1970, while the teachers who had been working for the administration would have seniority benefits from the time they started teaching.

22Ibid., April 10, 1970.
23Ibid., April 15, 1970.
24Ibid.
25Ibid.
26Ibid., April 21, 1970.
27Ibid., April 23, 1970.
On April 29 the Director of Education replied to the letters by writing one of his own which was placed under the caption, "New salary scale for teachers to be circulated."²⁸ In his reply the Director stated that the people who had written the letters about mission teacher discrimination did not read carefully all the terms of the Weeden Report. It did not recommend that church teachers receive the same benefits as government teachers immediately but only after a period of time. He responded in this way:

Letters to the 'Post-Courier' have indicated that church teachers are concerned that they will be at a disadvantage when the unified teaching service is introduced, commencing in July. They appear to feel that they will not get equal conditions with present government teachers. It is quite clear that the writers have not read items 1c and 2c of the Committee's terms of reference. They think that the Weeden report assures full parity from July 1, 1970. They fail to recognize that the report recommends an immediate improvement in the salaries of mission teachers who become members, followed by further phased improvements to full parity in all respects.²⁹

Mr. McKinnon added further to his explanation of why church teachers did not receive the same seniority benefits as government teachers³⁰ by saying that church representatives made

²⁸Ibid., April 29, 1970.
²⁹Ibid.
³⁰Both expatriate and indigenous church teachers were involved in the seniority discrimination but the native teachers were the only ones really affected since the Europeans received their stated mission salary regardless of what government money was paid them.
specific submission to the Weeden Committee asking them to take into account the fact that many administration teachers had higher qualifications for promotion than church teachers did. He said that the mission people were afraid that if full equality were introduced immediately, the present government teachers could apply for headmaster's jobs and win them on the basis of their superior qualifications. The Director went so far as to say that the Department of Education was not very happy with this approach but agreed that it would be fair to try to protect the church teachers until they had a chance to improve their qualifications. Therefore, the committee recommended that full equality be reached over a period of three years.

Then just a few weeks later on May an article appeared in the Papua-New Guinea Post-Courier entitled "No funds for teachers' equal pay--McKinnon says." At this point the Director had changed his mind and was blaming a shortage of funds for the fact that church and government teachers didn't receive equal benefits, indicating that it would take four years for the funds to be available so that both government and church teachers would receive the same amount of pay. The article states:

Lack of funds prevented teachers being paid equally from the start of a unified teaching service, the Director of Education, Dr. K. McKinnon, said in Rabaul yesterday. . . . Dr. McKinnon said because of the limited funds provided for education it would take at least four years for all teachers to receive equal pay. 

---

32 Ibid.
It was this kind of hedging about various issues on the part of the present Director, as well as the very undiplomatic way that the announcement to close schools using foreign vernaculars was made to the Lutherans, that generated a climate of distrust on the part of the churches toward the other recommendations proposed by the Weeden Committee, especially toward the fifth objective of the Committee mentioned above, i.e., the right of the denominational schools to maintain their identity. It must be remembered that one of the purposes of the Lutheran, as well as other, church schools is to instruct the students in their classes in the tenets of the Christian faith according to their denominational understanding. It was this specific function that the Weeden Committee was seeking to safeguard when it included the right of church schools to maintain their identity among its recommendations. But it was precisely this right that many denominations were most fearful of losing when they observed the Director of Education drawing out the practical implications of the new education ordinance. If the church schools and teachers were to receive the same kind of treatment in other areas as they had as far as salaries and seniority in the new system were concerned, many of the missionaries suspected that soon the churches would have no control whatsoever over their educational systems.

The Roman Catholic authorities, as a whole, did not seem to be too disturbed by this problem and very quickly announced
their decision to join the Teaching Service as full members. Another large voluntary agency, the United Church, joined under category A also. The Lutherans, we have noted, held off until March of 1970 when the final decision was made but indicated already in February that they would probably join as full members, the reason for delay being fear of losing a definite Lutheran witness in their schools. If this were to eventuate, the Lutherans would have to find a new method of operation for a large part of its evangelizing activity because we have seen what a vital part the schools played in this work in the past. The only large denominational group who did not quickly join the new system was the Seventh Day Adventists, and it is evident that they intend to maintain their schools as definite sectarian institutions with required religious instruction classes, over and above what is permitted by the new ordinance.

However, there was one group of Roman Catholics on Bougainville^33 who were not as enthusiastic about the new scheme as some of their fellow churchmen were. They, too, were afraid that their schools would eventually no longer function as servants of the church in propagating the Christian faith with a Catholic emphasis. Early in 1970 a newspaper article under the title, "Weeden plan 'not Govt. takeover,'" stated that the Diocesan Education Board on Bougainville had warned its people by letter

---

33Bougainville is an island off the mainland of New Guinea but is part of the Trust Territory.
that they would have to think carefully before deciding whether they wanted to hand over their schools completely to the government eventually. The Director of Education refuted the argument on the same day by saying that if the administration were interested in exercising complete control over education, it would have kept the present ordinance. We read:

Dr. McKinnon said the education ordinance gave the Director of Education extraordinarily wide power over all schools.

'Any director of education or government interested in maintaining absolute government authority over schools would retain the present ordinance,' he said.

'They would certainly not contemplate the changes towards democratic participation in decision-making envisaged in the advisory committee report.'

Dr. McKinnon suggested that any church leader in doubt about these matters should compare the absolute powers contained in the ordinance with the decentralized participatory policy-making of the new arrangements.

An attempt was even made to have the report of the Weeden Committee rejected by the House of Assembly. A member, Mr. Donatus Mola, also from Bouganville, presented a motion in the House to defeat the recommendations of the committee. The Papua-New Guinea Post-Courier reported:

A move to condemn the Weeden Committee's report on education in the Territory was easily defeated in the House of Assembly yesterday.

---

34 Papua-New Guinea Post-Courier, April 1, 1970.
35 Referring to the Education Ordinance of 1956.
36 Papua-New Guinea Post-Courier, April 1, 1970.
37 Ibid., March 17, 1970.
Mr. Donatus Mola (Bougainville North) moved a motion attacking the committee's recommendation (which is to be adopted) to establish a national unitary education system in the Territory. The motion said there was a need for truly independent schools in Papua and that 'the Administration, missions, local government councils and the people of the Territory generally should be free to provide their own schools and teachers.'

Mr. Tollman, the Ministerial Member for Education, stated that if this motion passed, the Weeden Report would have to be thrown out and burned. There was no extensive debate and the motion was defeated.

What will be the long-range effect of the National Teaching Service on the Lutheran schools as an evangelizing agency of the Lutheran Church of New Guinea? Predictions range all the way from complete loss of all influence to opportunities for Lutheran teachers to be a tremendous mission force in a much wider community than was possible before. At the present no one really knows what will happen. Much depends upon the attitudes of the individual teachers who will now serve under the direction of an inner discipline rather than under the outward direction of church elders.

One of the first attempts, to evaluate the implications of the Lutheran Church joining the National Teaching Service and the effect that it would have on the way that the schools would continue to serve the church in the evangelistic sphere, was made.

---

38 Ibid.
39 Ibid., the Education Ordinance and the National Teaching Service Act were passed and went into effect as of July 1, 1970.
by the Principal of the Lutheran Teachers' College in Lae. He was of the opinion that the influence on this particular phase of Lutheran education would depend a great deal upon the people administering the new system. He wrote:

Far reaching changes can be expected over the next few years as the system becomes fully implemented. It is rather difficult to make firm statements on the effects on Church schools because, as we all know, it is not only what is written in an ordinance but how it is administered that makes all the difference. Therefore I prefer to adopt more of a 'wait and see' attitude before making Jeremiah-like proclamations of doom on our church's educational system.\(^4\)

Mr. Stolz goes on to say that there are certain advantages for the church under the new system. An important one is that now the church will be represented on the policy making District and Territory Education Boards. Previously the voice of the church was heard only in an advisory capacity where educational matters were concerned but under the new system it would have representatives where the decisions are made. Other advantages that are mentioned are the fact that eventually all teachers will receive equal salaries and will be promoted on an equal basis with administration teachers which he feels will lead to an improved standard of work in the church schools. The fact that all schools will be more regularly inspected is suggested as another means by which the schools will be improved.

Two disadvantages pointed out are that the church will lose a few head teacher positions because qualified staff are not available and that one day a number of non-Lutheran teachers will be posted to the ELCONG schools, but Mr. Stolz says that if these teachers are Christians, it need not necessarily be a disadvantage. He also mentions the problem of the high schools which was stated before, that if they become strictly district schools, they may soon be able to enroll practically no Lutheran students and this would be true also of the Balob Teachers' College. But he stresses the need for qualified Lutheran staff when he says:

I personally feel that Balob and our High Schools will be able to maintain their Christian identity provided that the Church can continue to supply qualified staff. There will be no difficulty, I feel, in having Lutheran [sic] appointed to these schools if they are qualified. The big danger will be that we will not be able to recruit sufficient qualified staff for these schools and so teachers who may not be sympathetic to our aims could be appointed by the Department.

The urgent need for qualified personnel put an entirely new emphasis on the production of an elite in Lutheran schools. All of the educators and church leaders must be constantly on the alert to encourage promising young men and women to enter the teaching profession if they are to keep the schools staffed with people who will be able to maintain the Lutheran image. This is the only way that the schools will be able to retain their

---

41 Ibid.
42 Ibid.
religious identity because under the new legislation they are
drawn completely into a unified government system and the onus
is on the religious leaders to maintain their schools in some
way as servants of the church. In spite of this Stolz concluded
his evaluation on a very hopeful note:

The new National Education System is an established fact. I do not see any point in complaining
about the parts of the system that we do not like. Rather we should be positive in our attitude and
attempt to use the new arrangements in such a way as to best serve the Church's purposes in Educa-
tion.43

Mr. Anza Amen Lema, a leading Lutheran educator in
Tanzania, where education has recently been nationalized,
expressed a similar positive attitude concerning the former
church schools in his country. He called upon the churches to
do all in their power to continue to make a contribution to
education in the new national system that is being developed:

The churches in Tanzania today need to consider
what contribution the church as a community and
Christians as individuals are being called upon to
make in the national system of education being
evolved. Their thinking must be carried out in a
genuinely open spirit, which is not afraid to
reject the assumptions and traditions of the past
in order to respond to the needs and responsibili-
ties of the present. It must be undertaken not in
a spirit of despair, but in the spirit of faith;
not in regret at the loss of opportunity to con-
tribute as in the past, but in hope which recog-
nizes new opportunities for even more exciting
service in the present, when the need for Chris-
tian witness is greater than ever before.44

43 Ibid.
It is to be hoped that Lutheran educators in New Guinea will adopt this attitude as they seek to serve their church and their country.
A SURVEY COMPARING THE ATTITUDES OF ENGLISH AND PIDGIN SPEAKING STUDENTS

In the discussions that have been carried on during the formation of the National Education System in New Guinea, the emphasis has generally been placed on the financial and scholastic merits of the church and mission program on the one hand and the government program on the other. This emphasis on definite costs and measurable results is to be expected in an emerging society where resources and manpower are at a premium. However, in a developing country like New Guinea where only a part of the people receive an education and the educated group tends to take a large share of the responsibility for economic, political, and social planning, the attitudes that are fostered by a school system are extremely important.

Throughout the historical development of the theme of this paper we have seen how the Lutheran Church has attempted, usually, to provide for universal literacy to aid in the propagation of the Christian faith while in later years not failing also to provide for a more elite type of education. The administration, on the other hand, has consistently aimed toward the production only of an elite to provide leaders for an anticipated independent country.
It is possible that in the Pidgin schools, that are conducted by the church as an aid to reaching the goal of universal literacy, a different type of attitude would be found among the students than would be evident in the English schools that are geared to a more competitive type of education. To measure the attitudes of a group of students in a particular educational system is difficult; to ascertain the basis for the formation of such attitudes even more so. But in this study an attempt was made to compare the attitudes of students attending schools using mainly Pidgin as the medium of instruction with the attitudes of students attending schools using English. It cannot be claimed that the attitudes are formed necessarily as a result of the students attending a particular kind of school, but it may well be that if there is a difference, it is caused by the fact that children—and their elders—who have certain basic attitudes are attracted to a school operating under a philosophy compatible with those attitudes.

The comparison was made by administering a questionnaire in Pidgin and English\(^1\) to students in the two kinds of schools. In Pidgin it was given at the Lutheran Teacher Training School, Rintibe, and the Lae district Bible School at Mainyanda. The Pidgin Teacher Training College, located at Rintibe in the Eastern Highlands, is a coeducational school drawing students

\(^1\)See Appendixes G and H.
from five of the six districts of the Lutheran Church and is entered after six to eight years of primary schooling. The Mainyanda district Bible School, located in the Morobe district near the town of Bulolo, is a boys' school drawing its students mainly from the Morobe district. The young men enter Mainyanda generally after six years of schooling. The questionnaire in Pidgin was administered to 219 subjects, 199 males and twenty females, all in the first or second year of their respective schools.

The questionnaire in English was administered to students in Bugandi High School, an all male school conducted by the administration at Lae; Busu High School, a coeducational government high school near Lae; and Bumayong High School, a coeducational institution belonging to the Lutheran Church, situated about ten miles out of Lae. The students at Bugandi and Busu are mainly from the Morobe district, while the students at Bumayong are drawn from the three coastal districts of the Lutheran Church. The questionnaire was administered to 249 English students, 213 males and thirty-six females, chosen mainly from the first two high school grades. Altogether questionnaires were given to 468 persons, 412 males and fifty-six females.

The questionnaire consisted of two parts; the first was a page of biographical questions, seeking information on future occupational aspirations, father's occupation, school attendance,
and religious affiliation. The students were requested not to give their names in the hope that they would be more likely to express their honest opinions if they remained anonymous. The second part consisted of thirty-three double statements, one of each pair being negative and the other positive. This type of questionnaire was used rather than one in the form of true and false statements, because many of the students who were not familiar with the true and false test might be expected to register their responses more accurately by simply marking one of two contrasting opinions in each instance. The statements were selected to reflect attitudes in the following five areas: service to country and fellow man, race relations, tolerance, magic, and morals.

The tests were administered in each case by someone other than the author, and in only one instance did a small group discover, before the questionnaire was given, that the survey was being conducted by a person connected with the church. These procedures were adopted in order to minimize the New Guineans' compulsion to give an answer that he feels is socially acceptable or one that he feels the person asking the question expects to receive rather than to express his genuine feelings.

From the biographical page of the questionnaire, it is interesting to note that of the Pidgin speakers, sixty-six (30%) had fathers who were working or had worked for either church or mission and thirty-four (15%) had fathers who were working or
had worked for the government. From the English group we find that sixty-eight (27.3%) had fathers who worked for the church or mission at some time or other and eighty-five (34.1%) who had done so for the government. These percentages seem unusually high, but in the New Guinea situation they are normal since a large proportion of the people who encourage their children to attend school are employed by church or administration. All of the Pidgin speakers, of course, had attended church schools at some time while sixty-three of 249 English students claimed that they had never attended a church school. In the former group there were only three who were not baptized Christians while in the latter there were eight.

Let us now take a look at the results of the survey in summary form so that we can draw some conclusions from the data that were collected. There was less variation in the responses of the two groups than the author originally expected. There are, no doubt, many reasons for this and several possibilities are suggested. One reason, to which we have already alluded, is the personality trait found among New Guineans that causes them to give to a person asking them a question a response they assume he wants rather than one they feel is genuine. Even though the students did not know who the author of the questionnaire was and also realized that they were to remain anonymous, they still probably felt strongly compelled to give answer that they assumed were socially acceptable. Another possibility is
that practically all of the students in both groups came from a Christian background and this fact, no doubt, gave a definite slant to certain responses. A third reason is that some of the Pidgin students who switched from English education after a number of years may have responded to the statements very much like the English speakers did.

It should be pointed out that it is fairly obvious from the responses in three instances that those particular statements were misunderstood by the students. One is statement five where a significantly less number of Pidgin than English students (Table 6) agreed to the idea that they would be willing to teach anywhere in New Guinea. The second instance is statement sixteen (Table 6) where over twice as many Pidgin as English speakers responded favorably to the idea that it is more important for them to have an office job than it is to help their country.

The third instance is the inconsistency between the responses to two related statements—twenty-five and twenty-seven (Table 9) where 68% of the Pidgin and 29.3% of the English speakers agreed to the idea that certain sickness is caused by evil spirits, and then only 29.6% of the Pidgin while 47.3% of the English students agreed to the statement that some diseases can be cured only by witch doctors.

Nevertheless, the author feels that as we study the responses to the statements grouped around the five attitude areas, we are able to discern a definite difference in
<table>
<thead>
<tr>
<th>Statement</th>
<th>P. R.</th>
<th>E. R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am going to school to help my people.</td>
<td>87.2</td>
<td>87.9</td>
</tr>
<tr>
<td>2. I will do any work my people want me to.</td>
<td>82.1</td>
<td>87.1</td>
</tr>
<tr>
<td>3. I will help N.G. become united and strong.</td>
<td>89.4</td>
<td>91.8</td>
</tr>
<tr>
<td>4. Young people should become teachers to help New Guinea.*</td>
<td>65.8</td>
<td>95.2</td>
</tr>
<tr>
<td>5. If I were a teacher, I would be willing to teach anywhere.*</td>
<td>85.8</td>
<td>95.1</td>
</tr>
<tr>
<td>6. Christians should be active in government.</td>
<td>88.5</td>
<td>92.7</td>
</tr>
<tr>
<td>7. I will work for the development of my country.</td>
<td>81.9</td>
<td>77.5</td>
</tr>
<tr>
<td>8. N.G. should become independent even if it causes hardships.*</td>
<td>62.5</td>
<td>33.3</td>
</tr>
<tr>
<td>16. It is more important to have an office job than to help my country.*</td>
<td>35.6</td>
<td>16.4</td>
</tr>
<tr>
<td>17. I am willing to be a farmer.*</td>
<td>79.8</td>
<td>60.7</td>
</tr>
</tbody>
</table>

*See Appendix G for the complete English questionnaire.

The initials stand for Pidgin response and English response.

The statements reflecting a significant difference in opinion are marked with an asterisk. For the formula to determine if the difference were significant see H. Garrett, Statistics in Psychology and Education (New York: David McKay Co., 1966), pp. 235-236.

attitudes on the part of the two groups of students. In Table 6 we shall consider the tabulated responses to the statements.
concerning Service to Country and Fellow Man. In five out of the ten statements listed in Table 6, we find a significant difference between the responses of the two groups. Taking a look at the total response to the five statements, what do we find out about the difference in attitude between the two kinds of students? Allowing for the obvious misunderstanding in statements four and sixteen, we find among the Pidgin speakers young men and women who are willing to take on responsibilities that the English speakers are not ready to accept, in order to do what they feel is good for their country. That is true especially in two areas.

First, an extreme difference of opinion between the two groups is expressed in statement number eight where so many more of the Pidgin speakers express the feeling that they are willing to undergo hardship in order to help their country become independent. Perhaps the Pidgin speakers reasoned that they would not have as much to lose financially at the time of independence as the English speakers would who rely much more upon a European economy for their salaries.

Second, a very crucial issue is expressed in statement number seventeen. Although there has been a great deal of industrial development in New Guinea in recent years, it is generally agreed that for the immediate future the greatest part of New Guinea's income will be derived from its agricultural production. Therefore, the fact that almost 20% more Pidgin than English speakers expressed the willingness to be farmers
and, thus, forego the attractive life in the urban areas is significant as far as their relationship to the economic development of the country is concerned.

The second area in which attitudes were surveyed was that of Race Relations, with the responses tabulated in Table 7.

### TABLE 7

**TABULATED PERCENTAGES OF RESPONSES TO THE STATEMENTS IN THE SURVEY OF ATTITUDES CONCERNING RACE RELATIONS**

<table>
<thead>
<tr>
<th>Statement</th>
<th>P. R.</th>
<th>E. R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. Europeans have helped N. G. in the past.</td>
<td>88.1</td>
<td>84.6</td>
</tr>
<tr>
<td>10. Europeans should stay in New Guinea.*</td>
<td>30.1</td>
<td>80.7</td>
</tr>
<tr>
<td>11. N. G. would be happier if Europeans left.*</td>
<td>30.2</td>
<td>15.8</td>
</tr>
<tr>
<td>12. N. G. and Europeans live well together now.*</td>
<td>91.3</td>
<td>55.4</td>
</tr>
<tr>
<td>13. N. G. and Europeans can live well together.</td>
<td>58.9</td>
<td>62.2</td>
</tr>
<tr>
<td>14. N. G. and Papuans live well together now.*</td>
<td>69.8</td>
<td>51.8</td>
</tr>
<tr>
<td>15. N. G. and Papuans can live well together.</td>
<td>50.7</td>
<td>59</td>
</tr>
</tbody>
</table>

*The statements reflecting a significant difference in opinion are marked with an asterisk. For the formula to determine if the difference were significant see H. Garrett, *Statistics in Psychology and Education* (New York: David McKay Co., 1966), pp. 235-236.*

A cursory glance at the table above leaves one with the impression that the responses are rather erratic. For example, in statement nine both Pidgin and English speakers are fairly certain that
Europeans have helped New Guinea in the past, but in number ten only a small percent of the Pidgin group expresses the opinion that the Europeans should remain. The same is true of statements twelve and thirteen. On the one hand a sizable majority of Pidgin students are convinced that New Guineans and Europeans live well together now but not that the two races will be able to do so in the future. However, if we look more closely at the figures, we begin to see a definite pattern of response.

On the one hand, both groups of students agree that the Europeans have helped New Guinea in the past (Pidgin 88.1%; English 84.6%) and that New Guineans and Europeans can live well together (Pidgin 58.9%; English 62.2%) but, on the other hand, even though a great majority of Pidgin speakers feel that New Guineans and Europeans live well together now, they are still convinced that the New Guineans would be happier if the Europeans left.

How can these facts be interpreted? It seems as though the Pidgin speakers feel that the Europeans have been helpful to the country, but now they are free to leave because the Pidgin students, who are not so dependent upon a foreign economy, will manage to get along without them although not entirely without disadvantages. But the English speakers, who depend much more directly upon foreign funds to maintain their higher standard of wages, are not so eager to have the westerners leave and are also quite sure that they and the outsider can continue to live together in harmony for the future. Thus, the responses to statements eight and eleven supported by the opinions expressed in
twelve and thirteen lead one to see economic factors as the reason why a majority of English speakers want to see the Europeans remain in New Guinea, at least for the time being.

The responses to statements fourteen and fifteen, referring to the ability of Papuans and New Guineans to live well together both now and in the future, are also quite interesting. The Papuans, whose home is in the southeastern part of the island, are of a different racial background than the New Guineans and the two types of people are easily distinguished by their physical features. Much of the dissatisfaction between the two groups stems from the fact that the economic potential in New Guinea is much higher than in Papua and, therefore, the administering authority has tended to pour more outside developmental funds into the northeastern sector. In this instance more English speakers are aware of or are willing to admit to the fact that Papuans and New Guineans do not live together in harmony at the present time, but there is no significant difference between the attitudes of the two streams of students in reference to the ability of the Papuans and New Guineans to live well together in the future. Perhaps they all realize what an advantage it will be to both peoples to be able to live in harmony in a united country in the future.

In the area of Race Relations a greater difference of response to a number of attitudes is found than in the area of Service to Country and Fellow Man. A significant difference in
attitude is expressed in four out of seven of the opinions sought. Once again the results support the author's thesis that in the two streams of education different attitudes to certain vital issues are to be found.

TABLE 8

TABULATED PERCENTAGES OF RESPONSES TO THE STATEMENTS IN THE SURVEY OF ATTITUDES CONCERNING TOLERANCE

<table>
<thead>
<tr>
<th>Statement</th>
<th>P. R.</th>
<th>E. R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>18. Vernacular schools have been important in the past.</td>
<td>78.9</td>
<td>71.1</td>
</tr>
<tr>
<td>19. Vernacular schools are still important.*</td>
<td>70.3</td>
<td>59.0</td>
</tr>
<tr>
<td>20. New Guinea should still have Pidgin schools.*</td>
<td>83.1</td>
<td>46.2</td>
</tr>
<tr>
<td>21. English should be the national language.</td>
<td>58.5</td>
<td>64.7</td>
</tr>
<tr>
<td>22. I am ashamed of my people who speak only a New Guinea language.*</td>
<td>37.8</td>
<td>70.4</td>
</tr>
<tr>
<td>23. People literate in New Guinea language only can't help New Guineans.</td>
<td>44.7</td>
<td>51.8</td>
</tr>
<tr>
<td>24. People can become educated only in English.*</td>
<td>51.2</td>
<td>71.9</td>
</tr>
</tbody>
</table>

*The statements reflecting a significant difference in opinion are marked with an asterisk. For the formula to determine if the difference were significant see H. Garrett, Statistics in Psychology and Education (New York: David McKay Co., 1966), pp. 235-236.

In the third instance responses were sought to statements pertaining to tolerance. The tabulated percentages in Table 8 above indicate that there is a significant difference in measured attitude toward four out of the seven statements referring to
tolerance. Looking at these statements as a whole, we find that the English speakers appear to have the idea that their English education is superior to the schooling available to the Pidgin group. This is regrettable especially if they fail to realize that the young people with a Pidgin education can be a valuable force in helping the development of New Guinea in many areas of economic and social life. And although it is true that people with an English education may be needed for a number of jobs, much of the economic growth of New Guinea will depend upon primary producers, a majority of whom will, no doubt, be people with only a Pidgin or vernacular education. It could conceivably happen that, if for some reason foreign capital investments in New Guinea were severely reduced, the English speaking elite or a large percentage of them may become unemployed drones on society, unwilling to return to the land that could support them.

If we assume that an educated person is more effective, no matter what his job, than an uneducated one, then the value of the Pidgin schools is quite high since they are responsible for the education of many children who have no opportunity whatsoever of getting into an English school. It is quite obvious that the Pidgin speakers realize the value of the schools that they attend since in statement twenty a very significant 83% are convinced that their type of schools should be continued. However, a majority of English speakers indicated in statement twenty-four that they felt people could be educated in English only, confirming
their opinion in statements nineteen and twenty that Pidgin and vernacular schools no longer serve the purpose that they at one time did.

The fourth area of attitudes to be surveyed was that of magic which plays an important part in the thinking of a great number of New Guineans. Many of them are convinced that, although medical doctors are able to cure most kinds of sickness, there are certain "New Guinea" diseases caused by evil spirits that can be cured only by indigenous practitioners or witch doctors. Therefore, opinions were sought on statements with the responses recorded in the table below. It has already been indicated above that the responses to statements twenty-five and twenty-seven, which are related to each other, are not consistent.

<table>
<thead>
<tr>
<th>Statement</th>
<th>P. R.</th>
<th>E. R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. Certain sickness is caused by evil spirits.*</td>
<td>68.0</td>
<td>29.3</td>
</tr>
<tr>
<td>26. People can be killed by death magic.</td>
<td>44.7</td>
<td>38.9</td>
</tr>
<tr>
<td>27. Certain diseases can be cured only by witch doctors.*</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*The statements reflecting a significant difference in opinion are marked with an asterisk. For the formula to determine if the difference were significant see H. Garrett, Statistics in Psychology and Education (New York: David McKay Co., 1966), pp. 235-236.
The expressed opinions of the English speakers vary less than those of the Pidgin speakers, but there seems to be no apparent reason for the inconsistency other than the students did not perceive that there was a correlation between the two statements.

In the area of moral judgment the responses to half of the statements indicate a significant difference in attitude on the part of the two groups. In general the percentages tabulated below indicate that the Pidgin speakers show more personal concern.

**TABLE 10**

**TABULATED PERCENTAGES OF RESPONSES TO THE STATEMENTS IN THE SUMMARY OF ATTITUDES CONCERNING MORALS**

<table>
<thead>
<tr>
<th>Statement</th>
<th>P. R.</th>
<th>E. R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>28. It is important to take care of my parents when they grow old.</td>
<td>95.0</td>
<td>93.2</td>
</tr>
<tr>
<td>29. The isolated bush people need my help.*</td>
<td>94.0</td>
<td>82.3</td>
</tr>
<tr>
<td>30. I would join in pay-back killing.*</td>
<td>19.6</td>
<td>32.9</td>
</tr>
<tr>
<td>31. If someone in sport kicks me, I kick back.</td>
<td>19.1</td>
<td>20.5</td>
</tr>
<tr>
<td>32. It's all right to steal from Europeans.*</td>
<td>4.6</td>
<td>48.6</td>
</tr>
<tr>
<td>33. Prostitutes are clever because they earn a lot of money.</td>
<td>5.9</td>
<td>10.3</td>
</tr>
</tbody>
</table>

*The statements reflecting a significant difference in opinion are marked with an asterisk. For the formula to determine if the difference were significant see H. Garrett, *Statistics in Psychology and Education* (New York: David McKay Co., 1966), pp. 235-236.
for other groups than do the English students. According to statement twenty-nine, the Pidgin speakers hold a more charitable attitude toward helping the isolated village dwellers than do the English students. It is, one can imagine, easier for the Pidgin group to identify with the rural New Guineans since the former have had life experiences much more similar to the latter than have the English students, especially since they have begun their higher schooling.

The set of responses to statement thirty are interesting in that so many more English than Pidgin students expressed the feeling they would be willing to join in pay-back killings. This carry-over from former times is a serious problem in New Guinea since even today a misunderstanding between two individuals often becomes a fight between two clans. The fact that such a small percent of Pidgin speakers felt they would join in a pay-back fight is very important. The influence of these students could do much to alleviate a serious social problem. Offhand one would assume that the liberalizing effect of an English education would tend to do more to change this type of thinking than the more parochial Pidgin schooling would do, but the students did not respond in this way.

Finally, in his traditional culture the New Guinean saw nothing wrong in stealing from or harming in some other way people outside of his own extended family or clan. Since today the various clans and groups are attempting to work together as
a single unit, the persistence of such an attitude could have a very disruptive influence on the development of an integrated nation. Therefore, statement thirty-two, suggesting that it is all right to steal from Europeans was included. Once again one is surprised by the large percentage of English speakers who agree with this statement. It could well be that the young English students look upon the European as a class to be exploited in gaining what they want. According to Table 7, they were more interested than the Pidgin group in having the white man stay which is consistent with the foregoing opinion and the response to statement thirty-two.

Assessing the results of the survey as a whole, we note that there is a significant difference of opinion reflected between the two groups in eighteen out of the thirty-three statements. The author feels that the results of the survey bear out his original contention that the students in the two streams of education would hold different attitudes toward a number of basic issues of life. The author further contends that, since the different attitudes are reflected by the two groups of students, one kind of school serves to complement the other for the enrichment of New Guinea living.

One fact that was brought out quite clearly by responses to statements in the area of race relations (Table 7) was that the English speaking New Guineans were not interested in having the Europeans leave the country in a hurry. It has already been
suggested that the young people educated in English feel more dependent upon the foreign economy represented by the presence of the European than do the people educated in Pidgin. But, perhaps, what is reflected is something more than just a need for economic security.

The dependency need of a people living in a pre-industrial society has been clearly described by O. Mannoni in his study of colonization in Madagascar, entitled *Prospero and Caliban*. He showed how originally the Malagasy were dependent upon the other members of the extended family and upon the spirits of dead relatives. When the European arrived, this feeling of dependence was transferred to him because he obviously had ample means to help the natives.

From personal acquaintance with the New Guineans, the author is of the opinion that they experience the same dependency need that is felt by the Malagasy, and it is generally accepted that both peoples stem from a common ancestor. The New Guineans, too, may well have transferred their dependency needs from the extended family and ancestral spirits to the missionary and other Europeans. A number of New Guineans have become disenchanted with Christianity when they realized that its acceptance did not automatically provide them with the material goods that the missionaries had. Many a time a native has thanked his missionary for

---

bringing the Gospel and then asked him when he was going to give him the secret that would enable him to obtain the material goods that the white man possessed.

Today it appears that many of the indigenes, especially in the towns but also out in the villages, have turned their need for dependence back to traditional New Guinea objects, especially to various types of magic. The practice of magic is quite brisk in the centers where men from many areas congregate and spend a great deal of free time talking about the different kinds of magic from their own home areas. The young men also have the devices for making certain kinds of magic, such as, love magic or death magic which they have obtained from a witch doctor and are often quite willing to sell for a price.

The results of our survey lead us to believe that the English speakers are satisfying their need for dependence by still placing their trust in the European. This does not mean that they are necessarily any more pleased with him than are the Pidgin speakers who were much more ready to admit that the New Guineans would be happier if the Europeans left (Table 7, statement twenty-two). On the contrary Mannoni also describes the dependency-resentment cycle that he observed among the Malagasy. The more dependent the native became upon the outsider, the more he resented him and yet there was little desire, for a time, to break the cycle due to the need satisfaction derived from it. The fact that the English students seem to be more
dependent upon the white man and his way of life than the Pidgin
speakers may also be the result of the English students having
had much more contact with white teachers who consciously or
unconsciously encouraged them to satisfy their dependency need
by relying upon the European.

Summing up then, the author feels that the survey bears
out his original contention that the students in the two streams
of education, English and Pidgin, if tested, would respond
differently in their attitudes toward various life situations.
Therefore, the two kinds of schools are of value to New Guinea
society as a means of producing a greater number of literate
individuals, thus, enriching the lives of the people and of
providing a much broader base of education to aid in the future
development of an independent country. This leads us to certain
conclusions and recommendations which will be the subject of our
last chapter.
CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

We have considered the historical growth of the educational system in Lutheran Mission and the Evangelical Lutheran Church of New Guinea and have taken note how its development has been influenced by the government after World War II. We have also made an assessment of the results of a survey comparing the attitudes of students in the Pidgin and English streams of education. Let us now take a look at our hypotheses to see if they have been supported by the assembled evidence.

The original hypotheses were: (1) that the present educational program of the Lutheran Church and Mission in northeast New Guinea is the result of a long adaptive process and a continuing examination of the needs of the indigenous people, (2) that the chief aim of Lutheran sponsored education in New Guinea has been a universal one—at first to produce literate persons and now to produce persons who can function adequately in the current New Guinea social order, especially as leaders in an indigenous church but also as workers in other occupations, (3) that the character and methods of Lutheran education have recently been influenced by the government's
emphasis on the production of an educated elite to provide for political and economic leadership, and (4) that the church's approach to education provides for an equitable balance between universal primary education and the creation of an elite.

Since the last hypothesis, in a sense, is basic to the other three, let us examine the criteria mentioned in the introduction to see if the education system conducted by the Lutherans does maintain a balance between universal education and the production of an elite. First then, does the educational system provide for instruction in the student's own vernacular if he is incapable of mastering a western language? Yes, this has been one of the main points of emphasis throughout the entire dissertation. We have shown how the Lutheran missionaries always tried to provide universal education for their people by using the church vernaculars and Pidgin, as well as English in later years, either because the children could not learn English very well or because there were no English teachers available.

Secondly, are there various types of agricultural training? It has been shown that agricultural education, especially in the primary grades, has been neglected in Lutheran schools, but now there is a definite attempt in both English and vernacular schools to make it an important part of the curriculum.

Thirdly, is there provision for practical manual training so that native materials can be used more effectively? The missionaries have been interested in helping their people in a
utilitarian way so that they could provide for themselves basic items of furniture and other things in their schools, homes, and churches. It has been mentioned that the teachers in charge of the technical school were interested in giving the students a more general kind of training so that they could return to their villages and be of service in general construction and repair work rather than training them to be skilled in one specific trade, such as, carpentry or plumbing. The value of this type of education depends largely upon the skills of the people who are teaching and to what degree they are inventive in making use of available, inexpensive materials.

Fourthly, does it provide for technical education? Because of the expense involved, there has been only a limited effort made to provide specialized technical education since the government was active in this field.

Fifthly, does the Lutheran system of education provide for sound academic foundations for students who are able to go on to higher education? Yes, the academic levels of the church English schools and the government schools are identical. Especially is this true since the Lutheran schools have joined the National Teaching Service and function almost as one system with administration schools, at least as far as the academic standards are concerned, and students from both systems are now studying at the University of Papua-New Guinea at Port Moresby.
Finally, does it provide for exposure to one or more of the great ethical systems so that a sense of moral responsibility towards one's community may be nurtured? In the church's vernacular training centers religious subjects make up an important part of the curriculum. In the English schools the attempt is made, not only to have religious instruction each day, but also to approach the training of all subjects from a religious point of view so that the New Guineans may look at all of life from a moral perspective, realizing that no matter what profession they choose, they have a responsibility to serve their fellow man.

In the light of the evidence assembled around the foregoing criteria, it would appear that the Lutherans have established a balanced system of education in New Guinea. They have provided schools catering to an educated elite who can become leaders in the church and other organizations, while they have continued to provide for universal literacy in the areas where they serve.

Now let us take a look at the other three hypotheses which are closely related to the one already established. The first is that the present educational program of the Lutheran Church and Mission in northeast New Guinea is the result of a long adaptive process and a continuing examination of the needs of the indigenous people. The only way that a balanced system of education, serving various groups in a time of change, could
be established is by adapting continually to the needs of the people being served. And we have seen how the Lutheran missionaries of various national backgrounds have emphasized different aspects of education, so that over the years there have been a number of approaches to meet the requirements of their New Guinea people, thus, providing them with a variety of educational opportunities to satisfy the needs of a people with a wide range of academic abilities living in a rapidly changing society.

Secondly, the chief aim of Lutheran sponsored education in New Guinea has been a universal one—at first to produce literate persons and now to produce persons who can function adequately in the current New Guinea social order, especially as leaders in an indigenous church but also as workers in other occupations. It has been demonstrated that the Lutheran schools have been oriented to provide not only an elite to serve their church and country but also to educate literate individuals, in all walks of life, who are better prepared to deal with the many issues facing the New Guinean today in his changing culture.

Thirdly, the character and methods of Lutheran education have recently been influenced by the government's emphasis on the production of an elite to provide for political and economic leadership. Since the end of World War II when the administration began exercising more control over all education in the Territory, the Lutherans have been required to switch to all English instruction in many of their schools. This has been a service to the
church in helping them improve the quality of their schools so that they could better prepare English speaking leaders for the church, government, and industry. But since the establishment of the National Teaching Service, it has caused church leaders concern that they may lose control of their English schools so that they may no longer function as servants of the church. Whether this apprehension will prove to be true or not, only time can tell.

**Recommendations**

Below are listed five ways by which the Lutheran balanced system of education may be perpetuated and, perhaps, extended. First, it is suggested that the Lutherans join with other Christian groups to do all in their power to have their vernacular and Pidgin education efforts recognized by the governing authorities. This recognition could be made evident in several ways. One possibility is that Pidgin be introduced as a subject in primary and secondary schools, and another is that it be used as the medium of instruction in the lower primary grades with the more promising students being transferred to English instruction at grade three or four level. Either of these moves would tend to give status to the Pidgin schools. Assuming that literate people are more of an asset to the community than illiterate, the New Guinea society could be even more greatly enriched by graduates from the Pidgin and vernacular schools if they were given some recognition by the administration.
Secondly, it is suggested that the churches form a united effort with industry to encourage the government to accept Pidgin as a legitimate means of communication and recognize the fact that young men and women who have been trained in this language can function adequately in many avenues of service.

Thirdly, it is suggested that a curriculum with a definite agricultural bias be introduced into the primary and secondary schools of both church and administration. The instruction should be geared to encourage as many of the young people as possible to remain on the land rather than to look for work in the towns. It has been mentioned that in the English and Pidgin Lutheran teacher training colleges moves have been made to introduce practical agricultural subjects into the curriculum and to interest the trainees in promoting them in their schools. This is, no doubt, one of the most effective ways of helping the young New Guineans become involved in primary industry which is such a vital part of the country's economic future.

The fourth suggestion is that much more emphasis be placed on vocational education. The people are asking for general vocational schools where their children can learn to make articles of furniture and other things for their homes, churches, and schools. It seems that if more New Guineans were trained in some basic building skills, it would encourage them to use the
materials at hand in their villages to add convenience to their simple lives. The Lutheran technical school has probably done more along this line than any other institution, but it serves such a limited number of students that it would be highly desirable if more of these schools could be established. It has been pointed out that the government, too, has been hampered in this field by lack of trained personnel who have enough imagination to apply their techniques effectively to the New Guinea situation. Efforts should be made to include a practical type of vocational education in the teacher training schools curriculum.

Finally, it is suggested that the Lutheran Church does all within its power to improve the quality of its Pidgin schools. One of the first things that should be done is to upgrade the standards of its teachers and this can be done only if more qualified students can be persuaded to enter the Pidgin teacher training institution. It may be easier in the future to convince better qualified men and women to take up Pidgin teaching as a vocation, particularly when the number of high school graduates exceeds the number of jobs available. It is possible, too, that if the government were to recognize Pidgin schools as a legitimate means of education, better qualified young people would be more willing to take positions within the system.

It is most encouraging to note that from many sectors today there are voices calling on authorities in New Guinea to
take a second look at its system of education geared only to the production of an elite.\(^1\) Therefore, there is certainly hope that in the near future an educational system can be devised for New Guinea that will be better balanced in that all sectors of it will cater to the needs of more than one group in this developing society. That this will not be an easy task is pointed out clearly by Philip Coombs who has done a great deal of investigation into the relationship of educational systems and national development.\(^2\) He says that when a society decides to change its educational system from one intended to produce only an elite to one that will serve the mass of people, it runs into many problems. One is that, while many people want more education, they do not necessarily want the kind of education that will benefit themselves and their nation's development. Most students want the prestigious jobs rather than the ones that are needed by the developing nation.

This difficulty has presented itself in New Guinea as a pattern for changing an elite system of education into one that will serve more of the people, and it has already been established by men who have had extensive educational experience among its

\(^1\) TEB to inquire into languages, *Papua-New Guinea Post Courier*, March 11, 1971, p. 11.

people. The dream of many is that this pattern can be followed and developed to provide an educational system that will cater to as many different types of students as possible and thereby serve both individual and national developmental needs.
APPENDIX A
TOPICS REGARDING SCHOOLS

For the 1916 Conference

1. The brethren are asked to send me short reports regarding the beginning of the first village schools.

2. The writing of names of pupils is to be revised according to the new orthography.

3. Does everyone agree that we have one system of instruction throughout the Melanesian District?

4. Does everyone agree to the same date for starting the school year and that no newcomers will be taken in during the year?

5. The free Saturday which has been introduced in a few places shall not be kept up, instead regular holidays will be introduced.

6. When shall we have holidays?

7. The missionaries should pick the pupils for the first year of school. Children that are too young should be told to start in the following course. Where should we house the bigger pupils after the first year?

8. The list of pupils in the first year is to be sent to the district school inspector.

9. Blanks will be printed in the printery. They will be distributed to the teachers who will have to be trained to fill them in correctly.

10. Quarterly reports of local school inspections have to be sent to the district school inspector.

11. As time goes on, each school should get a simple alarm clock.

12. Does any of the stations have some spare slates and slate pencils which could be used somewhere else to help us over the shortage during the war?

13. A blackboard, if only a small one, is a must for every village school. I urge Conference to order thirty-five blackboards immediately.

14. Proper desks ought to be built in every school.
15. Will the proposed new Primer be accepted?
16. Will the new guide for writing be accepted?
17. Will the type and method of the subject matter be accepted for the Primer in the present time of need?
18. Production of a wall Primer. Who can take that over?
19. How does Conference feel about the establishment of a teachers' salary fund?

Logaweng, 5 January 1916. H. Zahn
APPENDIX B
MY THOUGHTS ON HOW A GIRLS' SCHOOL SHOULD OPERATE

The head of this school would have to be an experienced missionary, assisted by his wife who would look after the household, including the cooking of all meals for the white co-workers so that they would be able to devote all of their time to the school work with the New Guinea girls.

The school girls should be young, but not children. Two good loin cloths ought to be provided as well as other small items like knives, bowls, and possibly a blanket, as a loan in the beginning, later after a month's trial, as their own property. A weekly supply of meat should also be issued.

The aim of the school should not be to destroy the girls' native customs and morals but to cultivate and improve them. Religion should be the main aim of the school.

Daily Programme:

Sunday is the day of the Lord and should be used accordingly. The day starts with a cold bath in the nearby creek as all other days do. After that, morning devotions are held. Then the girls have free time until the church service begins, except for those who are on duty for feeding the chickens and the pigs. The church service could begin at 9:00. Following the service they could practice singing - some songs and chorales. The lunch hour could be longer than on week days. The afternoon may be filled with story telling, playing games or going for walks together. The girls could also study, read the monthly church papers or occupy themselves in other ways suitable for Sunday. Devotions should be held at night and after that quickly to bed because work starts early on Monday morning.

The week days could be divided into three sections:

1) Morning hours from 6:00 to 8:00
2) School hours from 9:00 to 11:30
3) Working in the gardens from 12:30 to 5:00 p.m.

Every day at 6:00 a.m. the bell rings and the girls get up. Together they walk to the creek for a quick bath. Morning devotions are held soon after. This will take half an hour and this takes place each day of the week.

Monday: After devotions there will be general laundry. The girls will have to be supplied with one or two tubs and should wash their clothes only with hot water and soap. A washboard would not be good since they don't have them in their villages. Each girl must care for her own clothes. Apart from
that the girls could take turns in helping with the laundry of the Europeans and in this way they could be taught handling a washboard in case there were ever enough money later on to buy one for their village.

Common breakfast is at 8:00 a.m. Girls should take their turns at cooking fresh food in the morning and not serve that cold and rather indigestible taro, cooked the day before, which they do in their villages.

There would be a daily visit to the hospital from 8:30 to 9:00 a.m., under the supervision of the nurse where the girls learn the practical application of the necessary treatments.

From 9:00 to 11:30 a.m. lessons will be given by the missionary. Time for rest is from 11:30 to 12:30. After this all the girls go to their gardens. I prefer to cut a half hour off the school time since the days are short in New Guinea and the girls have to produce their own food and cannot rely on the rice bag. Of course, good soil is essential, otherwise all efforts and hard work will be in vain in this country. The girls come home at 5:00, well before dark. At 6:00 p.m. the main meal will be eaten, where prayers should not be missed. After dinner are the evening devotions. Finally a pleasant hour could be spent by all with one of the white people telling them educational stories. But then there should be silence on the station and the girls are to sleep soundly and securely behind locked doors.

**Tuesday:** The morning hours can be used for sewing. For the rest it is the same as Monday.

**Wednesday:** The early morning hours could be spent in making net bags. The rest of the day as usual.

**Thursday:** Mending could be the morning duty, otherwise as before.

**Friday:** Morning work could be the making of grass skirts and the like.

**Saturday:** General cleaning. The afternoon could be filled with an hour of physical training and fishing together in the creek, going for fiber for net bags or grass skirts, getting bamboo shoots, etc.

These are my ideas on the whole. There will, of course, be changes during the trial period, difficulties will show up by then. But shouldn't we be able to overcome them?
P. S. In all work the girls ought to be supervised in an informative and helpful way. Rainy afternoons could be spent sewing. Such days are suitable also for teaching them on the sewing machine in case they are fortunate enough to get one later on. What has been taught in the first year could be repeated and improved on in the second year. Admission of new girls should be annually.

Malalo, 16 April 1928.                     S. Bayer
APPENDIX C
SYLLABUS SUBMITTED BY THE SCHOOL COMMITTEE FOR THE YABIM AND KATE DISTRICTS, 1934

<table>
<thead>
<tr>
<th>Years</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10&lt;sup&gt;a&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjects</td>
<td>Bible History</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Catechism</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Biblical Research</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Exegesis</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Teaching Practice</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Homiletics</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Preaching to Heathen</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Church History</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2&lt;sup&gt;b&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td>World History</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Writing</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Dictation</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Native Language</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Composition</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Reading</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Arithmetic</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Local History</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Geography</td>
<td>-</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Astronomy</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Biology</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Zoology</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Botany</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Physics</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Hygiene</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Pidgin</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>Optional</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Drawing</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Phys. Ed.</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Music</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2&lt;sup&gt;c&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<sup>a</sup>Years 5 and 6 were at the station school, 7 and 8 at the middle school, and 9 and 10 at the teacher training institution.

<sup>b</sup>Including Mission History.

<sup>c</sup>There was an attempt to have 27 hours of school per week in each year.
APPENDIX D
THE LORD'S PRAYER IN PIDGIN ENGLISH


1. The pupils of the English Area School should be discouraged from looking at their training as something higher than the education at other institutions. The general level is about the same as at other Area Schools. The only difference lies in the language medium. We therefore recommend the name: English Area School.

2. The boys should not be given the impression that they would have to choose their way after graduating from the English Area School. They may express themselves as to the course they want to take, but leaving the final decisions to their congregations.

3. The pupils are sent and supported by their congregations, therefore are expected to serve their congregations and their Church.

4. The English Area School is not to train the pupils for secular and other positions outside the supervision of their Church.

5. The training of the pupils in the English Area School should aim first of all at enabling them to speak English as well as possible and acquiring a good general education in that language.

6. The chief aims of the English Area School should be to prepare the pupils

   a) for leadership for all activities sponsored and supervised by the E.L.C.O.N.G.,

   b) to be teachers of Primary Schools and assistant teachers at Area and Teacher Training Schools,

   c) to become candidates of the Theological Seminary,

   d) for medical training,

   e) for technical training,

   f) for clerical positions within the Church,

   g) to serve in business enterprises within the Church
7. To become candidates of the various professions the pupils would have to continue courses of special training at the respective schools after graduating from the English Area School. Candidates for the Theological Seminary would first have to attend a teacher training school.

Minutes, Seventh Annual Field Conference, Wau, January 30-February 8, 1953, pp. 50-51.
APPENDIX F

184
A SUMMARY OF THE WEEDEN REPORT

1. OBJECTIVES

The recommendations of the report are intended to lead towards -

(a) higher standards of education;
(b) a truly professional body of teachers;
(c) a more effective use of limited resources;
(d) a system which will be workable both now and following self-government;
(e) a system which will contribute towards strengthening the sense of national unity;
(f) continued protection for parents to choose, as far as possible, the type of school they wish their children to attend; and
(g) a safeguard for preserving the identity of voluntary agency schools.

2. A NATIONAL EDUCATIONAL SYSTEM

The Committee recognizes that our long standing practice of rationalizing the location of schools has created already a type of 'national system.' It feels, however, that few people realize this largely because the term itself has several possible interpretations. It can mean -

(a) all schools owned and operated by the State.
(b) all schools operated under standard rules and procedures concerning curriculum, inspection, external examinations, teachers' qualifications and teachers' salaries and conditions; and
(c) each school is the only one with the right of entry for children in its particular area.

The Committee points out that whilst (a) does not apply we have made substantial progress towards the achievement of (b) though there remains the difficult question of equality of salary and conditions for all teachers. As stated above (c) is, and has been, one of our long standing policy cornerstones.

3. A TRIPARTITE SYSTEM OF CONTROL

The Committee sees a three cornered relationship between the Department of Education, Voluntary Agencies and Local Government Councils, with a gradual devolution of certain powers from the centre to the districts. There is an obvious
need, therefore, to develop organizations and skills at the local district level (D.I's. will have a major leadership and training role here).

4. TWO VIEWS ON EDUCATIONAL PLANNING

(a) Missions - whose members principally see duties to their church and to their local communities.
(b) Government - which is primarily concerned with economic, political and social development on a national basis.

Both points of view are legitimate, but in view of our limited resources somewhat conflicting. There is need for a reasonable and workable compromise so that the most satisfactory system of education may be evolved. Extremes of each point of view could hinder future development.

5. PROPOSALS REGARDING THE ORGANIZATION OF EDUCATION

Organization proposals centre around several bodies, viz., Local Government Councils, District Education Boards, Territory Education Board, Teaching Service Commission, the Department of Education and various Controlling Authorities. All will have planning and monitoring functions. In most cases planning will be initiated at the local level (which will be responsible for providing many physical resources for Primary Schools) and progressively refined and co-ordinated up to a national level where final decisions on priorities and allocation of staff will be made.

Schools will be operated by a number of Controlling Authorities of which the Department of Education is one. As a Controlling Authority it will continue to operate, manage and develop its own schools. In addition, however, the Department will be responsible for the overall control of standards, curricula, inspections, staff records, central funds, etc. The Director of Education will have extensive authority as a senior education executive of the total system.

The recommended composition and functions of the various bodies are:-

(a) Territory Education Board
Composition:
Director of Education (Chairman),
Three official members,
Three church members,
Two members representing Local Government Councils,
Two members representing teachers groups,
Two members representing private enterprise,
One member representing the University.
Note.—Members will be appointed by the Government from panels presented by the organizations concerned; appointment is for three years, with one third of the members to retire each year.

Functions:

(i) to advise the Minister on educational matters;
(ii) to allocate newly trained teachers to various districts;
(iii) to appoint, on the recommendation of the Board of Management, staff for all teachers colleges;
(iv) to hear and decide appeals by Controlling Authorities against the posting of certain unacceptable teachers;
(v) to advise the Teaching Service Commission on any matters affecting the efficiency of schools or the welfare of teachers;
(vi) to make recommendations to the Administration concerning policies of education;
(vii) to carry out other functions as directed by the Administration; and
(viii) to present an annual report to the Administration for tabling in the House of Assembly.

(b) The Department of Education

Functions:

(i) to administer the Education Ordinance and the Regulations made under it (the present Ordinance will need to be rewritten);
(ii) to advise the Administration on all matters not specifically referred to the Territory Education Board;
(iii) to provide administrative and clerical services for the proposed system;
(iv) to be a controlling authority for Administration schools and institutions;
(v) to delegate various powers to the District Superintendents or to District Education Boards; and
(vi) to be responsible for the supervision and inspection of all schools, and the assessment of all teachers in the Territory teaching service.

(c) The Teaching Service Commission

Composition:

It is envisaged that the Teaching Service Commission will be concerned primarily with the general rules and
conditions within which the teaching service will operate. Staff records, etc., will be maintained by the Department of Education. It is likely that the staff will comprise one commissioner, one associate commissioner plus a small administrative/clerical group to service the staff appeals system and various industrial commitments.

Functions:

(i) to be an employing authority for all teachers within the system but not to be concerned with clerical, administrative, inspectorial and executive level officers, who will remain within the Public Service;

(ii) to determine the staff establishment of various types of educational institutions;

(iii) to recommend salary scales for teachers;

(iv) after consultation with the Territory Education Board to determine conditions for entry to the Territory teaching service, advancement, promotion, discipline and dismissal;

(v) to arrange conduct of promotional appeals tribunals;

(vi) to determine conditions governing allowances, leave, holidays, furlough, retirements and resignations, etc.

Special Note: Special action to be taken to preserve in full all rights, including seniority, currently enjoyed by serving Administration personnel.

(d) District Education Board

Composition:

District Superintendent of Schools (Chairman),
Deputy District Commissioner,
Three members nominated by churches,
Two members nominated by Local Government Councils,
Two members nominated by teachers' groups, and
Two members representing the community.

Note.--

(i) Appointment conditions as for T.E.B.

(ii) As D.E.B. needs to be large to get wide enough representation there needs to be considerable use of Committees in order to facilitate executive work.
Functions:

(i) to draw up plans for the establishment and expansion of schools within the district for submission to the Territory Education Board; all planning to be in conjunction with Local Government Councils and interested Controlling Authorities;

(ii) to carry out plans approved for the District by the Minister and by the T.E.B.;

(iii) to post teachers having due regard for their expressed preferences;

(iv) subject to limitations faced by the Administration, to make appointments to positions of responsibility in schools;

(v) to transfer teachers within the district and to arrange inter-district transfers through the Territory Education Board;

(vi) to suspend teachers or recommend dismissal;

(vii) to make recommendations to the T.E.B. on any matters within its province;

(viii) to give final approval to the list of entrants to any primary school;

(ix) to administer any funds allotted by the Department of Education for special purposes;

(x) to select entrants to High School on criteria laid down by the Department of Education;

(xi) to make local decisions recommending booking, boarding or other fees, within approved policy;

(xii) to carry out other functions delegated by the Director or by the Territory Education Board;

(xiii) to make an annual report to the Territory Education Board.

Note.—The District Superintendent of Schools to be directly responsible to Director in all matters not specifically in D.E.B.'s province.

(e) Local Government Councils

Functions:

(i) to draw up plans for the establishment of extension of primary schools in their areas and to submit to the D.E.B. a list of priorities with a statement of its proposed financial programme for school buildings and teachers' houses;
(ii) to be responsible, with the assistance of Controlling Authorities, for the erection of school buildings and teachers' houses; with government schools to be responsible for maintenance also;

(iii) to enter into such trust agreements as are required to preserve L.G.C. equity where buildings are erected on land owned by a voluntary agency (Controlling Authority);

(iv) to exercise its right to inspect plans to which it has contributed financially;

(v) to nominate jointly two members of D.E.B. and, at a national level, two members of the T.E.B.

(vi) to nominate jointly representatives on the governing bodies of high schools in the district;

(vii) if it wishes, to become Controlling Authority, and conduct schools;

(viii) with the consent of the D.E.B. to organize adult education activities.

(f) Controlling Authorities of Primary Schools

'Controlling Authority' refers to the Department of Education and to registered Voluntary Agencies. There are special provisions for Secondary and Technical Schools and Teachers Colleges. Each Controlling Authority will retain present management powers except that it -

(i) is not free to appoint or dismiss Member Teachers or to appoint teachers to Associate Member Schools (see below);

(ii) must obtain D.E.B. approval for new admissions to primary schools where applications outnumber places available;

(iii) cannot require teachers in Member and Associate Member Schools to carry out duties not directly connected with their professional work;

(iv) must submit for formal D.E.B. approval all plans for establishment, extension and financing of schools.

6. TERRITORY EDUCATION SYSTEM

(a) Four Categories of Schools Within the Territory Education System -

Category A - Member Schools
Category B - Associate Member Schools
Category C - Affiliated Schools
Outside the Territory Education System -

Category D - Permitted Schools

(b) Teachers

A 'teacher' is defined as a person who has satisfied the conditions for registration and who has been duly registered as a teacher.

Again four categories are recommended:

Within the T.T.S. -

Category A - Members in Member Schools
Category B - Associate Members in Associate Schools, or Teachers who, in Member Schools, prefer Associate Status

Outside the T.T.S. -

Category C - Teachers in Affiliated Schools
Category D - Teachers in Permitted Schools

(c) Permitted Schools - Category D

Schools may be classified as 'Permitted' where -

(i) controlling Authority does not wish them to belong to any other category; and
(ii) school is unable to meet minimum requirements for Category C.

Permitted Schools attract no financial assistance but must satisfy prescribed staffing and other conditions. Teachers in Permitted Schools are free to apply for positions in schools in other categories.

(d) Affiliated Schools - Category C

(i) Affiliated teachers to be posted by their Controlling Authorities but free to apply for positions within the Territory Education System.
(ii) Grant-in-aid to be paid to the Controlling Authority at the rate of one-third of basic salaries (local).
(iii) D.E.B. Approval required for all new schools and classes.
(iv) Controlling Authority responsible for the provision and maintenance of buildings and must meet staff-pupil ratio laid down by the Department of Education.

(v) Pupils to be admitted irrespective of religious affiliation and alternate religious instruction arranged where appropriate.

(e) Associate Member Schools - Category B

Schools

Category B Schools must meet all requirements listed for Category C Schools. In addition all staff must be registered 'teachers' within a three-year period. No more than 20 percent of the teaching positions may be reserved. Appointment of teachers to be made by the D.E.B. after consultation with Controlling Authority. Controlling Authority must undertake to provide Standard IV places for at least 60 percent of children entering Standard I.

Teachers

(i) salary to be paid directly by the Department of Education at two-thirds of the basic local rate plus two-thirds increments later; no responsibility allowance, i.e., all staff at Grade I level.
(ii) any additional salary payments to be the responsibility of Controlling Authority (teachers do not qualify for retirement benefits);
(iii) no appeal against appointment in Associate Member Schools and no Associate Member Teacher has right of appeal against appointment in a Member School;
(iv) staff may not be required to perform duties other than normal professional duties; nor may they perform voluntarily any duties that are likely to interfere with their normal work;
(v) teachers are free to apply for positions in schools in other categories.

(f) Member Schools - Category A

Schools

In addition to requirements set out for categories B and C above, in Member Schools -

(i) all teachers certificated within two years;
(ii) only headteacher positions may be reserved; and no more than one third of all headteacher positions may be reserved;
(iii) appointments, recommendations for promotions and dismissals to be made by the D.E.B., though the Controlling Authority will have the power to suspend in cases of serious offences;
(iv) Controlling Authority must agree to provide Standard IV places for at least 75 percent. and Standard VI places for at least 60 per-cent. of children entering Standard I;
(v) all Administration schools included in this category.

Teachers

Each Member Teacher to be paid at the same basic local rate as his counterpart in Administration school; increments and additional pay for positions of responsibility to apply when scheme is fully operative. Initial appointment at base of salary scale. Also Member Teachers -

(i) are subject to transfer to any other Member School;
(ii) have full rights of appeal against promotion and dismissal;
(iii) may apply for positions in any other Member School;
(iv) are eligible to contribute to Retirement Benefit Fund;
(v) hold seniority from date on which they join Territory Training Service;
(vi) are subject to any other conditions as are determined by the Territory Teaching Service (Commission).

7. HIGH SCHOOLS AND TECHNICAL SCHOOLS

(a) High Schools and Technical Schools are eligible for entry to the Territory Educational System as Category A Schools only. Otherwise they will be classified as 'Permitted' Schools (Cat. D) outside the System.

(b) Membership Entry Conditions for Schools are -

(i) adequate staff plus equipment, courses and enrolments with assured continuity of support;
(ii) development in accordance with approved plan for providing secondary education in the district;
(iii) enrolment in Form I of pupils allotted by the D.E.B., though the T.E.B. may approve a quota of places reserved for entrants from other districts;
(iv) doctrinal instruction to be given with authority of parents only, and, if requested, special arrangements to be made for children of minority groups;

(v) no more than one quarter of teaching positions to be reserved;

(vi) establishment of a governing body to be responsible for the management of the school, with the membership of the body comprising: nominees of controlling authority (probably a majority), the Department of Education, D.E.B., combined Local Government Councils and other interests as appropriate;

(vii) appointment and promotion of teachers to be made by the D.E.B. on the nomination of the governing body;

(viii) schools fees to be fixed with the approval of the Territory Education Board.

(c) Permitted Schools must meet required standards but will receive no financial assistance from the Administration.

(d) Teachers

Conditions for Member and Associate Member Teachers in High Schools are similar to their counterparts in Primary Schools, except that -

(i) initial starting salary is based on years of approved experience for which incremental advantage may be given to 6th increment at local rates;

(ii) any additional allowance (e.g., Overseas Allowance) is the responsibility of the Controlling Authority;

(iii) graduates of approved institutions, or persons with special qualifications and skills, may be approved for employment as 'teachers', subject to certain conditions.

8. TEACHER EDUCATION

Recommendations concerning the organization and management of Teachers' Colleges include most conditions set down for High Schools and for Member and Associate Member teachers in High Schools. The principal difference is that the Territory Education Board will be represented directly on the governing body of each College whereas High Schools will operate largely under more immediate local contact, within a Territory (National) approved plan.
In recognition of the vital role of Teacher Education the Advisory Committee recommends that -

(a) the Territory Education Board sets up a Teacher Education Committee (under a Chairman appointed by the Director of Education) to advise the Board on -

(i) the need for development and expansion of Teacher Education facilities;
(ii) co-ordination of work of Colleges;
(iii) standards of admission to Colleges;
(iv) courses;
(v) appointment of staff.

(b) the governing board of each College comprises representatives of the Controlling Authority, the Department of Education (when it is not the C.A.), the Territory Education Board, and other appropriate interests;

(c) after the governing body is established, all staff appointments be made by the Territory Education Board on nomination of governing body, subject to standards set by the Teaching Service Commission;

(d) each Member College be required to accept for enrolment in pre-service courses students allocated by the Teacher Education Committee of the T.E.B.;

(e) in-service and further training facilities be provided by each College;

(f) the Department of Education be responsible for the certification of students completing courses.

9. SOME DEFINITIONS AND COMMENTS

(a) Associate Member Teachers are:

(i) all 'teachers' in Associated Schools (Category B);
(ii) 'teachers' who elect to accept Associate status in Member Schools;
(iii) 'teachers' who occupy 'reserved' positions in Member Schools.

(b) Reserved Positions

To meet the special circumstances of religious teaching orders and other Church members, a certain number of positions in schools, including positions of responsibility (e.g., Head Teacher, Senior Assistants, Subject Masters) in Member Schools
may be 'reserved'. No appeals may be lodged against appointments to these positions, but the occupants will have the rights and salary of Associate status only. If a Controlling Authority is unable to fill a reserved position it becomes (and remains) 'open' to Member Teachers.

(c) Appointments and Promotions

The Advisory Committee is strongly of the opinion that teachers should make more decisions in the planning of their careers and in deciding where and for whom they wish to teach. It feels that, wherever possible, teachers should apply for and be promoted to specific positions rather than to classifications, as in our present system. It is envisaged that, in Primary and High Schools, recommendations for promotion will be made by the District Education Board in consultation with the respective Controlling Authorities and governing bodies.
APPENDIX G
THE QUESTIONNAIRE IN ENGLISH

Survey of Attitudes

Here are some questions to find out what you think about different things. There is no writing necessary; you simply mark the sentence which you prefer.

* On this page are some questions about yourself. DO NOT write your name. This is so you can answer the questions exactly as you want to without anyone finding out about it.

Age ________  Male or Female ______________

Village __________________  District __________________

Year at school - Put a circle around the right one:

Form I    Form II    Form III    Form IV

What work would you like to do when you leave school? ________

Did your father ever work for the church or mission? ________

If he did, what work did he do? __________________________

Did your father ever work for the government? ________

If he did, what work did he do? __________________________

Did you ever attend a church school? ________

How many years? ______________

Did you ever attend a government school? ________
How many years? _____________

Are you a baptized Christian? _____________

Put a cross (X) in the square beside the sentence with which you agree: (Mark only one sentence for each number)

1.
I am going to school so that I can earn more money.
I am going to school so that I can help my people.

2.
I will do any work that my people want me to do.
I will only work in an office or store.

3.
I am interested in helping New Guinea become united and strong.
I am interested only in earning money for myself.

4.
Young people should want to become teachers because teachers earn a lot of money.
Young people should want to become teachers because this is a good way to help develop New Guinea.
5.
If I were a teacher, I would be willing to teach anywhere I was needed.
If I were a teacher, I would teach only near a town.

6.
Christians should be active in government.
Christians should not be active in government.

7.
I will work for the development of my country no matter what I get paid.
I will work for the development of my country only if I get paid well.

8.
I think that New Guinea should become independent even if it causes economic hardship.
I think that New Guinea should become independent only if it does not cause economic hardship.

9.
I believe that Europeans have helped New Guinea in the past.
I do not believe that Europeans have helped New Guinea in the past.
Europeans have helped New Guinea and I feel that they should stay here longer.

Even though Europeans have helped New Guinea, I feel that they should not stay any longer.

11.
I believe that New Guineans would be happier if the Europeans left.
I do not believe that New Guineans would be happier if the Europeans left.

12.
I believe that New Guineans and Europeans live well together now.
I do not believe that New Guineans and Europeans live well together now.

13.
I believe that New Guineans and Europeans can live well together.
I do not believe that New Guineans and Europeans can live well together.

14.
I believe that New Guineans and Papuans live well together now.
I do not believe that New Guineans and Papuans live well together now.
15. I believe that New Guineans and Papuans can live well together. I do not believe that Papuans and New Guineans can live well together.

16. It is more important for me to have an office job than it is to help my country. It is more important for me to help my country than to have an office job.

17. Since most of New Guinea's income comes from agricultural production, I would like to be a farmer. Even though most of New Guinea's income comes from agricultural production, I would not like to be a farmer.

18. Vernacular schools have been very important in the past in helping to develop New Guinea. Vernacular schools have not been very important in the past in helping to develop New Guinea.

19. Many children in New Guinea cannot go to English schools therefore vernacular schools are still important today. Even though many children cannot go to English schools, vernacular schools are not very important today.
20.

Many children in New Guinea have great difficulty in learning English, therefore New Guinea should also have Pidgin schools.

Even though many children in New Guinea have great difficulty in learning English, New Guinea should not have Pidgin schools.

21.

Many New Guineans do not understand English, therefore English should not be the national language of New Guinea.

22.

I am ashamed of my people who can speak only Pidgin or another New Guinea language.

I am not ashamed of my people who can speak only Pidgin or another New Guinea language.

23.

New Guineans who are literate in a New Guinea language only cannot help New Guinea.

New Guineans who are literate in a New Guinea language only can help New Guinea.

24.

People can become educated in a New Guinea language.

People can become educated only in English.
25.
Certain kinds of sickness are caused by evil spirits.
No sickness is caused by evil spirits.

26.
People can be killed by death magic.
People cannot be killed by death magic.

27.
Certain diseases can be cured only by witch doctors.
No diseases can be cured by witch doctors.

28.
It is important that I take care of my parents when they grow old.
It is not important that I take care of my parents when they grow old.

29.
The isolated bush people of New Guinea are not important and do not need my help.
The isolated bush people of New Guinea are important and do need my help.
30.
If a man from another tribe killed my brother, I would feel like killing someone from that man's tribe.

If a man from another tribe killed my brother, I would not feel like killing someone from that man's tribe.

31.
In sports, if someone kicks me, I try to kick him back.

In sports, if someone kicks me, I do not try to kick him back.

32.
It is all right for me to steal from a European to give to my friend.

It is not all right for me to steal from a European to give to my friend.

33.
Prostitutes are clever people because they can earn a lot of money.

Prostitutes are not clever, even though they can earn a lot of money.
THE QUESTIONNAIRE IN PIDGIN

Sampela Kwestin

Mi laik askim sapela kwestin na yupela bekim, long me kisim save long tingtin bilong yupela. Yupela no mas raitim planti samting. Nogat. Yupela mas putim mak long wanpela tok long olgeta namba tasol. Putim mak klostu long tok i autim tingtin bilong yu.


_________________________________________________________  
Haumas Krismas bilong yu? _____ Yu man no meri? ____________  
Ples bilong yu ________________ Sios Distrik bilong yu ______  
Haumas yia nau, yu stap pinis long dispela skul?  
1 2 3 4  
Long taim yu pinis long skul yu laik mekim wanem wok? ____________  
_________________________________________________________  
Papa bilong yu i mekim wok long sios no nogat? ________________  
Sapos yu tok yesa, em i mekim wanem wok long sios? ________________  
_________________________________________________________  
Papa bilong yu i holim wok long gabman no nogat? ________________  
Sapos yu tok yesa, em i holim wanem wok long gabman? ________________  
_________________________________________________________
Yu skul long skul bilong sios? _______ Long haumas yia? _______
Yu kisim baptais no nogat? _______

Putim mak (X) long insait long liklik banis i stap klostu long
tok i autim tingting bilong yu. (Putim mak long wanpela banis
long olgeta namba)

1.
Sapos mi inap, mi laik skul long bihain bai mi ken kisim bik-
pela pe.
Mi laik skul long bihain bai me ken helpim manmeri long Nu
Gini.

2.
Bai mi laik mekim wok, lain bilong mi i laik givim long mi.
Bai mi mekim wok mi yet laik mekim.

3.
Mi laik helpim Nu Gini i kamap strongpela kantri tru.
Mi tingting lon painim wok na kisim pe long helpim skin
bilong mi tasol.

4.
Mi ting planti yangpela man i kamap tisa, long ol i laik
kisim bikpela pe.
Mi ting planti yangpela man i kamap tisa long ol inap helpim
Nu Gini i kamap strongpela kantri.
5.
Sapos mi kamap sios tisa, bai mi tisim skul long ples sios i salim mi i go.
Sapos mi kamap tisa bai mi laik tisim skul klostu long taun no stesin.

6.
Sapos Kristen manmeri i helpim wok gabman, i gutpela.
Sapos Kristen manmeri i helpim wok bilong gabman, i no gutpela.

7.
Mi laik strongim kantri bilong mi: sapos mi no kisim bikpela pe, maski, i orait.
Sapos mi kisim bikpela pe long mekim wok long strongim kantri bilong mi, orait bai mi mekim dispela wok.

8.
Nu Gini man is mas bosim Nu Gini. Na sapos bai mipela i nogat bikpela mani, maski i orait.
Sapos Nu Gini man i bosim Nu Gini na mani i sot tru long dispela, mi no laik.

9.
Mi ting long taim bipo, waitskin i helpim mipela long Nu Gini.
Mi ting long taim bipo, waitskin i no helpim mipela long Nu Gini.
10.
Mi ting waitskin i helpim Nu Gini na i mas stap moa.

Mi ting waitskin i helpim Nu Gini, tasol mi laik ol i go bek long ples bilong ol.

11.
Sapos olgeta waitskin i lusim Nu Gini, mi ting Nu Gini man i bel hepi moa.

Sapos olgeta waitskin i lusim Nu Gini, mi ting Nu Gini man i no bel hepi moa.

12.
Mi ting Nu Gini man na waitskin i stap gut wantaim nau.

Mi ting Nu Gini man na waitskin i no stap gut wantaim nau.

13.
Mi ting bihain bai Nu Gini man na waitskin inap stap gut wantaim.

Mi ting bihain bai Nu Gini man na waitskin i no inap stap gut wantaim.

14.
Mi ting Nu Gini man na man bilong Papua i stap gut wantaim nau.

Mi ting Nu Gini man na man bilong Papua i no stap gut wantaim nau.
15.
Mi ting bihain bai Nu Gini man na man bilong Papua inap stap gut wantaim.
Mi ting bihain bai Nu Gini man na man bilong Papua i no inap stap gut wantaim.

16.
Sapos mi gat wok long wanpela ofis, em i namba wan samting, na mi mekim wok long helpim Nu Gini i namba tu.
Sapos mi gat wok long wanpela ofis, em i samting nating, na mi inap mekim wok long helpim Nu Gini, i namba wan.

17.
Bikpela mani long Nu Gini i kam long man i salim kafi, kopra, samting i go, na mi laik mekim wok long planim dispela samting.
Bikpela mani long Nu Gini i kam long man i salim kafi, kopra, samting is go, tasol mi no laik mekim wok long planim dispela samting.

18.
Long taim bipo, tok ples skul i samting bilong strongim Nu Gini.
Long taim bipo, tok ples skul i no samting bilong strongim NuGini.

19.
Long nau taim planti Nu Gini pikinini i no inap go long Inglis skul, na tok ples skul i gutpela samting long helpim ol.
Long nau taim planti Nu Gini pikinini i no inap go long Inglis skul, tasol tok ples skul i no inap helpim ol.
20.
Planti Nu Gini pikinini i gat bikpela hevi long kisim save long tok Inglis, na sapos tok ples skul i stap tu, i gutpela samting.

Planti Nu Gini pikinini i gat bikpela hevi long kisim save long tok Inglis, tasol tok ples skul i no inap helpim ol.

21.
Planti Nu Gini manmeri i no save long tok Inglis na dispela tok Inglis i no ken kamap tok bilong gabman.

Planti Nu Gini manmeri is no save long tok Inglis, tasol sapos Inglis i kamap tok bilong gabman, i gutpela.

22.
Mi gat sem long ol pipal bilong mi, ol i gat save long wanpela tok ples no tok Pisin tasol.

Mi no gat sem long ol pipal bilong mi, ol i gat save long wanpela tok ples no tok Pisin tasol.

23.
Nu Gini manmeri i save rit na rait long wanpela tok ples tasol, ol i no inap helpim Nu Gini.

Nu Gini manmeri i save rit na rait long wanpela tok ples tasol, ol inap helpim Nu Gini tu.

24.
Sapos manmeri i skul long wanpela tok ples, ol i no inap kisim gutpela save.

Sapos manmeri i skul long wanpela tok ples, ol inap kisim gutpela save.
25.
Spirit nogut ol i as bilong sampela kain sik.
Spirit nogut ol i no as bilong sampela kain sik.

26.
Poisen inap kilim sampela man i dai.
Poisen i no inap kilim sampela man i dai.

27.
Nu Gini dokta tasol inap helpim sampela sikman.
Nu Gini dokta i no inap helpim olgeta kain sikman.

28.
Sapos mamapapa bilong mi i kamap lapun, na mi lukautim gut
long em, i gutpela samting.
Sapos mamapapa bilong mi i kamap lapun, na mi no laik
lukautim em, maski i orait.

29.
Ol bus manmeri bilong Nu Gini i samting nating na mi no laik
helpim ol.
Ol bus manmeri bilong Nu Gini i sot long planti samting, na
sapos mi helpim ol i gutpela tru.
30.
Sapos man bilong narapela lain i kilim i dai brata bilong mi, bai mi laik kilim i dai wanpela man bilong dispela arapela lain.
Sapos man bilong narapela lain i kilim i dai brata bilong mi, bai mi no laik kilim i dai wanpela man bilong dispela arapela lain.

31.
Long taim bilong spot, sapos wanpela boi no gel i kikim mi, bai mi trai hat long kikim em gen.
Long taim bilong spot, sapos wanpela boi no gel i kikim mi, maski mi no trai hat long kikim em gen.

32.
Sapos mi stilim samting long wanpela waitskin na givim long pren bilong mi, i orait.
Sapos mi stilim samting long wanpela waitskin na givim long pren bilong mi, i no orait.

33.
Pamuk meri i gat gutpela save, long ol inap painim bikpela pe long wok bilong em.
Pamuk meri inap painim bikpela pe long wok bilong ol, tasol ol i no gat gutpela save.
BOOKS


Kunze, G. *Im Dienst des Kreuzes auf ungebahnten Pfaden.* Barmen: Verlag des Missionshauses, 1925.


PUBLIC DOCUMENTS


ARTICLES AND PERIODICALS

Beeby, C. E. "Improving the Quality of Education," Australian Territories, VI, No. 5 (October, 1966), 2-22.


Papua-New Guinea Post-Courrier (Port Moresby), 1970.


UNPUBLISHED MATERIAL

Bayer, S. "Bula Girls' School, 1956." A report prepared for the Lutheran Mission Conference, 1957. (Mimeographed and filed at Lutheran Mission, Lae.)

Bayer, S. "Wie Ich mir den Betrieb einer Maedchen Schule Denke." A paper written at the request of the Mission School Committee to stimulate thinking on the erection of a central girls' school, April 16, 1928. (Typewritten copy on file at Lutheran Mission, Lae, New Guinea.)

Blacklock, R. T. A letter from the Education Secretary for ELCONG to the Director of Education, Port Moresby, 6 November, 1970.

Evangelical Lutheran Church of New Guinea. Minutes of the Church and Mission Council, Lae, November 20-24, 1969. (Mimeographed and filed at Lutheran Mission, Lae.)

Evangelical Lutheran Church of New Guinea. Minutes of the Church Council, Lae, October 27, 1966. (Mimeographed and filed at Lutheran Mission, Lae.)

Evangelical Lutheran Church of New Guinea. Minutes of the sixth Synod, Raipinka, August 29-September 4, 1966. (Mimeographed and filed at Lutheran Mission, Lae.)

Evangelical Lutheran Church of New Guinea. Minutes of the eighth Synod, Ogelbeng, Mt. Hagen, August 31-September 7, 1970. (Mimeographed and filed at Lutheran Mission, Lae.)


Flierl, W. "Memorandum to the President, Dr. J. Kuder, the Education and Literature Committee, and all Missionaries Engaged in Education and Congregational Work." A paper discussing the difficulties involved in switching to English in the third and fourth years of village school, 12 April, 1957. (Mimeographed and filed at Lutheran Mission, Lae.)
"The Role our Educational System should Play in Building the New Guinea Church." A paper prepared for the Lutheran Mission Conference, January, 1957. (Mimeographed and filed at Lutheran Mission, Lae.)

"Travel Thoughts - Set in Motion by a Conference Decision." A general letter sent to the missionaries of Lutheran Mission New Guinea describing the author's reaction to a certain conference decision on English education, 24 April, 1955. (Mimeographed copy on file at Lutheran Mission, Lae, New Guinea.)

Foege, H. A letter from the missionary at the Kerowagi Station to F. E. Pietz, the Superintendent of Lutheran Mission Madang, August 5, 1935.


"The Place of the Bible School in the Church's Programme." A paper prepared for the Lutheran Mission Conference, Wau, January, 1971. (Mimeographed and filed at Lutheran Mission, Lae.)


"Village Life and Social Change in Madang Society." An unpublished manuscript, c. 1943. (Mimeographed and filed at Lutheran Mission, Lae, New Guinea.)


Horndasch, Helmut. "Vernacular Education Programme Within the Kate District." A study prepared for the Church Council meeting (ELCONG), June, 1970. (Mimeographed and filed at Lutheran Mission, Lae.)


Jones, J. F. A letter from the Assistant Director of Secondary Education, Port Moresby to Mr. R. T. Blacklock, Education Secretary for ELCONG, 30 November, 1970.


Kuder, John. A letter from the president of Lutheran Mission and Bishop of the Evangelical Lutheran Church of New Guinea, to the Honourable Mr. Paul Hasluck, Minister for Territories, Department of Territories, Canberra, Australia, October 22, 1959.


Minutes of the Education Committee, September 10, 1947. (Mimeographed and filed at Lutheran Mission, Lae.)


_ A letter from the Superintendent of Lutheran Mission Madang to Rev. R. Taeuber, Executive Secretary of the Board of Foreign Missions of the American Lutheran Church, St. Paul, Minn., June 27, 1935.


"Recommendations for Future Utilization of Lutheran Commercial School through ELCONG." An undated report prepared for the Synod of the Evangelical Lutheran Church of New Guinea at Mt. Hagen, 31 August-7 September, 1970. (Mimeographed and filed at Lutheran Mission, Lae.)

Schulz, Paul A. "The Role our Education System Should Play in Building the New Guinea Church." A paper written for the Lutheran Mission Conference, January, 1957. (Mimeographed and filed at Lutheran Mission, Lae.)


"Topice Regarding Schools for the 1916 Conference." A report prepared for the Lutheran Mission Conference. (Typewritten English translation of the German text on file at Lutheran Mission, Lae, New Guinea.)

"Vierter Bericht ueber die Schulen im Melanesiergebiet, 1918." A report prepared for the Lutheran Mission Conference. (Mimeographed copy on file at Lutheran Mission, Lae, New Guinea.)
OTHER SOURCES


