A BIBLICAL ANALYSIS OF EDUCATION IN PAPUA NEW GUINEA

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Introduction

The goal of this article is to identify, and discuss, methodologies used in biblical and Melanesian traditional learning systems. It will discuss how these learning systems prepared young people for adulthood responsibilities, and compare these systems with today's educational system in Papua New Guinea. It will also draw out values that might be helpful to this modern society, and give a recommendation.

The reason behind writing this article is to evaluate, from experience, general observation, newspaper reports, and interviews conducted, why social problems are a large disturbance in Papua New Guinea. The conclusion, after evaluating these, is that the educational system in Papua New Guinea is not providing adequate training to meet all the young peoples' needs. Therefore, there are many unemployed youth, because they have no primary skills. They cannot get a job, or create their own jobs. As a result, young people, both teenagers and young adults, are now creating more problems in their own communities.

Are there educational principles the churches and government in Papua New Guinea should adopt to solve this problem? This article will try to prove that there are valuable biblical and traditional educational principles that can be utilised in today's educational system. Adoption of these principles would help to prepare Papua New Guinean young people to become good citizens in their communities.

Education in Biblical Perspective

According to the Webster's dictionary, "education" is defined as:

1. The process of training and developing the mind and character (especially by formal schooling);

2. Knowledge and ability thus developed;

3. A formal schooling, at an institution of learning;

4. It is a systematic study of the methods and theories of teaching and learning.

The term derives from a Latin word *educatio*, which comes from the root *educatus*, meaning "educate".[1] The term stands out clearly to show the idea of learning, through teaching, training, and developing productiveness in another person.

Old Testament Period
Ancient Near-Eastern Terminology

According to Bible dictionaries, encyclopaedias, and books, dealing with the history of Christian education, the source for information regarding education in ancient Israel is the Old Testament. In Leimaire's words, "Education in ancient Israel is clearly the Bible, itself, which, here and there, but, mainly in the wisdom books, contains several references to education."[2]

It is obvious that there were no established learning institutions in Old Testament times, and especially in ancient Israel. However, Culpepper notes that the Egyptians and the Sumerians developed formal schooling systems around the 13th century BC.[3] This was before the Israelites conquered Canaan.

Many historians and scholars believe that these cultures may have eventually influenced the development of a formal schooling system in

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[1] Victoria Neufeltdt, *Webster's New World Dictionary*, New York NY: Prentice Hall, 1988, p. 432.

[2] Andrei Lemaire, "Ancient Israel", in *Anchor Bible Dictionary*, David Freedman, ed., New York NY: Doubleday, 1992, pp. 2:301-311.

[3] A. R. Culpepper, "Education", in *International Standard Bible Encyclopedia*, Geoffrey W. Bromiley, ed., Exeter UK: Paternoster Press, 1982, p. 21.

Israel. Now, if this is true, how then did the Israelites educate their children and their young people, when there was no formal schooling system? Scholars agree that the Israelites' educational learning system was very informal, and the parents were directly responsible. It could be described as a home-centred education. Drane states, "Canaanite city-states had a formal education system. But, in Israel, the family was the main influence in the life of a growing child. Young people would learn most of what they needed to know from their parents, grandparents, and village elders."[4]

Before going into a detailed discussion on the Israelite education system, it would be best to look at other Near-Eastern nations' educational systems.

The Sumerians
Webster's dictionary identifies the Sumerians as people who come from a region from the lower part of the Euphrates. They were a non-Semitic people of the southern part of Mesopotamia.[5] According to one scholar, Sumerians are the modern-day Iraq.[6] A number of historians suggest that in the ancient Near-East, the Sumerians already had a formal schooling system. Culpepper highlights that the formal Sumerian educational system egressed from informality to formality, when the invention of cuneiform writing took place.[7] Another author writes that, because of their record keeping, the Sumerians developed the formal learning system known as the school of scribal writings.[8]

According to Civil,[9] Richards,[10] and Kramer,[11] the principal aim of the Sumerian school was to teach the difficult form of writing to the scribes,

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[4] John Drane, *Introducing the Old Testament*, Oxford UK: Lynx Communication, 1993, p. 267.
[5] *Webster's New World Dictionary*, p. 432.
[6] Michael Anthony, *Foundations of Ministry: An Introduction to Christian Education for a New Generation*, Grand Rapids MI: BridgePoint Books, 1992, p. 38.
[7] Culpepper, "Education", p. 21.
[8] S. N. Kramer, "Sumer", in *Interpreter's Dictionary of the Bible*, vol 4, George Arthur Buttrick, ed., New York NY: Abingdon Press, 1962, pp. 462-463.
[9] Miguel Civil, "Education", in *Anchor Bible Dictionary*, David Noel Freedman, ed., New York NY: Doubleday, 1992, p. 2:304.
[10] "Writer", in *Revell Bible Dictionary*, Lawrence Richards, ed., Old Tappan NJ: Fleming H. Revell, 1990, p. 326.

for their work in temple courts, palaces, and social administrative offices. The formal curriculum used in this school was oral and written. A class of persons known as the *Uminia*, which means the "expert", "professor", or "school father", were the teachers. These scholars stated that Sumerian school was limited to the sons of the wealthy, and people of the high strata. In school, discipline was enforced, in a form of caning or whipping, when a pupil misbehaved in the classroom. This educational system existed between 2500-200 BC.

Egyptian Education

Professor Kitchen states that there are two historical Egypts. One is called Upper Egypt, and it was some 530 km south of Cairo, while Lower Egypt was around 20 km north of Cairo.[12] According to archaeologists, historians, and many scholars, the Egyptians were very civilised in the ancient Near-Eastern world. Drane writes, "There are many records and monuments of that other great and ancient civilisation centred on the River Nile in Egypt."[13]

W. S. LaSor proposes that the Egyptian formal education was established during the third millennium BC. He says, "The education was primarily vocational in aim."[14] This vocational training taught necessary skills for students to become priests, engineers, nobles, or soldiers. There were also established temple schools in Egypt. These schools taught music and dancing, because of their religious significance.[15]

Evaluation

Critical analysis, given to these two studies, highlights that:

1. The goal for the Egyptians and the Sumerians was to become literate, because they could then carry out administrative duties in the public sector, palace, temple, and industry.

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[11] Kramer, "Sumer", pp. 462-463.
[12] K. A. Kitchen, "Egypt", in *New Bible Dictionary*, 3rd edn, David Atkinson, and David Field, eds, Leicester UK: IVP, 1996, p. 294.
[13] Drane, *Introducing the Old Testament*, p. 22.
[14] W. S. LaSor, "Egypt", in *International Bible Encyclopedia*, Geoffrey Bromiley, ed., Exeter UK: Paternoster Press, 1982, pp. 2:29-46.
[15] Culpepper, *Education*, p. 22.

2.   For the Egyptians, vocational training was of primary importance, because they wanted their students to become productive in occupations, such as priests or engineers.

3.   Both the Egyptians and Sumerians gave serious attention to their education, because of its vitality for the development of their nation. For example, the Sumerians maintained high discipline in their schools. All their mischievous pupils were disciplined.

From these studies, it seems appropriate to highlight that training was only given to the wealthy and privileged ones. What about the unfortunate, grassroots youth and children? Did they have access to formal education? The answer is "no". It has been shown that training was given only to the wealthy people's children. How did the unfortunate parents educate their children and youth? According to the scholars, the parents and adult family members were the people responsible to train their youth, to gain trade skills, in order to prepare them for adulthood. This was an informal training, given to them, especially, in the agricultural field.

Prexilic Israel
It was asserted earlier in this article that all educational learning of the Israelites came from the Old Testament alone. The Old Testament stresses that education concerning skills training, reading, and writing was not on the periphery of religious life.[16] The value of life, moral ethics, reading, writing, and skills training were all an integral part of an Israelite's religious life.

There is no evidence of Mosaic legislation requiring the Israelites to establish institutions to teach their religious instruction.[17] Therefore, all learning was domesticated and integrated. Historian, C. B. Eavey, believes Israelites were not able to have an institutionalised educational system, because of their nomadism.[18] According to another author,

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[16] D. Hiebert, "School", in *Pictorial Bible Dictionary*, Merrill Tenney, ed., Grand Rapids MI: Zondervan, 1963, pp. 759-60.
[17] Ibid., p. 759.
[18] C. B. Eavey, *History of Christian Education*, Chicago IL: Moody Press, 1969, p. 46.

domesticated learning continued right through the exilic period in Babylon.[19]

It is also important to take note that parents were directly responsible for the education of the children and young people, based on Yahweh's instruction to Abraham.[20] There are a number of passages that support the above assertion.[21] Culpepper uses Gen 18:19, and remarks on the notion that the Israelite children's education was more a religious duty. He believes that the context that was taught in every Israelite home was their religious traditions.[22] "Education remained primarily religious and ethical, with Prov 1:7, 'the fear of the Lord is the beginning of knowledge', as its motto."[23]

Religion was pervasive in the Israelite's educational system. The goal was to teach, and train up, young ones to live a righteous, just, and holy life. Culpepper comments that this integrated relationship was the hope of their nation.[24] The Israelite education system esteemed discipline as rudiment, because it would help educate a child. Civil thus says, "Discipline was fundamental for educating the children."[25] There are a number of scriptural passages that support this notion, "discipline your son, and he will give you peace, he will bring delight to your soul".[26] This passage shows that the well-being, and doing, of a child, in his adulthood, is the result of a good discipline. This discipline trains him to have a proper perspective of life.

Discipline of a child, in the Israelite culture, was seen as the role of both parents, as well as extended family members. Ruth 4:16 and Esther 2:7 are classical examples. In the Israelite context, the children not only

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[19] Hiebert, "School", p. 750.
[20] Gen 18:19; cf. Ps 78:5-7.
[21] See Deut 4:9; 6:7-9; 11:19; 32:46; Prov 22:6.
[22] Culpepper, *Education*, pp. 21-27.
[23] "Education", in *New Concise Bible Dictionary*, Derek Williams, ed., LeicesterUK: IVP, 1989, p. 136.
[24] Culpepper, "Education", pp. 21-27.
[25] Civil, "Education", p. 304.
[26] Prov 1:8; 6:20; 29:17.

received a general education, they also received national traditions as well. These traditions were festival celebrations.[27]

Finally, what was the purpose of such an educational system? Payne beautifully says, "The Jewish education's whole function was to make the Jew holy and separated from his neighbour, and to transform the religious into the practical."[28]

Post-Exilic Israel

In the post-exilic period, a major educational transition occurred. This took place after the Jews were released from the Babylonian captivity. According to Eavey, this event occurred in 538 BC.[29] Education had been parent-oriented, home-centric, and informal. But, during the post-exilic period, it totally changed. Boyd says, "during this transitional period, Jewish religion was promulgated."[30] Education was now given in a formal, orientalised manner. Temples and synagogues were not only used for worship, but also for teaching and training children and young people. This borrowed method substituted for the informal learning style of the past.

Michael Anthony says, "Formal education among the Hebrews developed slowly during the Greek and Roman periods. After the exile, Jewish culture developed to the point, beyond which the home base, or even the synagogue, was considered a sufficient, educational vehicle."[31] This published religion was the Torah. Moreover, it is believed that this Levitical *pandect*[32] was published by Ezra, and was used in the synagogues only. In other words, the law was like a "centro-baric"[33] gravitation that was based in the synagogue, and, as a result, all Jews were drawn to the synagogues for learning. Now, informal, holistic

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[27] 1 Sam 20:6; Ex 10:2; 12:26.

[28] D. Payne, "Education", in *Illustrated Bible Dictionary* vol 1, J. Douglas, ed., Leicester UK: IVP, 1980.

[29] Eavey, *History of Christian Education*, p. 62.

[30] William Boyd, *The History of Western Education*, London UK: Adam & Charles Black, 1966, p. 55.

[31] Anthony, *Foundation of Ministry*, p. 42.

[32] Means "comprehensive digest of Levitical law".

[33] The author uses this term to describe how Law was placed in the centre of the religious and educational life; it was like a central gravitational force that drew all the Jews to the synagogue to study it.

religious education was established in the synagogue. The children received the same lessons, but were taught formally. According to Boyd,[34] Ezra, once more, reinstated the priestly family, in Aaronic descendants, to do that task.[35]

Following Ezra, was ben-Shetah and Joshua ben-Gamala. They succeeded Ezra, and were the ones who enforced schooling in the synagogue, as a prerogative one.[36] Payne puts it this way, "Ezra established the scripture as the sole basis for Jewish schooling. His successors made the synagogue a central worship and a schooling place."[37]

Moral And Religious Education For Children
The Old Testament explicitly shows that the area of teaching, training, and developing children, in a moral and religious discipline, was based on Jewish tradition. According to the Jews, this was vital and fundamental to their children's learning. It developed them to live as moral and productive adults. The children kept that standard, by faithfully abiding in the law, and it helped them to honour God. Later, they passed it on to the next generation. Moral discipline and religious education was enforced, with such enthusiasm. Therefore, their desire and love for the children can be seen in the Old Testament.[38] The enforcement of religious education was the responsibility of the Jewish parents. This was the only way to preserve it, and to pass it on from generation to generation.[39]

Boys' Education
In Jewish society, fathers taught their sons many skills. It was home-based learning. Leimaire's work reveals that Jewish writings, especially the book of Proverbs, strongly emphasise the usefulness of good work.[40] Prov 14:23 says, "All hard work brings a profit, but mere talk leads only to poverty." The writer of Proverbs says a person cannot become

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[34] Boyd, *The History of Western Education*, p. 55.
[35] Ezra 7:6-10; Neh 8:7-9; Ezra 8:16.
[36] J. P. U. Lilley, "Education", in *New Bible Dictionary*, David Atkinson, and David Field, eds, Leicester UK: IVP, 1997, pp. 292-293.
[37] Payne, "Education", p. 336.
[38] Gen 15:5; 22:17; 24:60; 26:4; Prov 17:6; Ps 127:3-5; 128:3; Job 5:25.
[39] Ex 10:2; 13:8; Deut 4:9; 32:7.

industrious, and earn his living, if he just sits there dreaming and talking about it. Everything comes by hard work. Therefore, to earn a living, a person has to work hard. If he does not work hard, then he is likely to be poor. Another scripture says, "Lazy hands make a man poor, but diligent hands bring wealth."[41] Because of this, every Jewish father made sure that his son(s) acquired skills to be able to work and earn a living.

If young people learn a skill, then they will be useful to society. This shows the weakness in today's education system in Papua New Guinea. According to Leimaire, the educational emphasis was strong on agriculture.[42] This is the most-often attested profession in the Bible.

Girls' Education
Mothers taught the girls. They learned household administration, in particular, such as baking[43] and weaving.[44] In the writing of the Sirach, it is evident that the Jewish fathers were concerned about their daughters' training. Leimaire quoted the Sirach, and thus writes:

> According to Sir 42:9-11, in ancient Israel, a father was generally more concerned and anxious about the education of his daughter than for his son.[45]

The Bible shows the girls were not just confined to household activities, they also learned skills out in the field.[46] This enabled the girls to become more productive, by working to help provide for themselves and their families. Therefore, it was less likely they would become unproductive, and possibly become prostitutes, in order to earn a living (like what is happening in PNG today).

New Testament
A careful study of Jewish education, during the post-exilic period, and on into the New Testament era, shows that the educational system

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[40] Leimaire, *Ancient Israel*, p. 206.
[41] Prov 12:24; 14:23; 10:4; 20:13; 22:29.
[42] Leimaire, *Ancient Israel*, p. 307.
[43] Prov 12:11; 24:27; 30-34; 27:18; 23-27; 28:19.
[44] 2 Sam 13:8.
[45] Leimaire, *Ancient Israel*, p. 307.
[46] Gen 29:6ff; Ex 2:16; cf. Prov 31:16.

progressed, and developed a sophisticated format. This was because of the influence of Greco-Roman and Hellenistic educational systems.

Greco-Roman Period
Romans had conquered many parts of the world, and, in doing so, had borrowed Greek and Latin curricula. "Republican and imperial Roman educators simply adopted the main tenets of the Hellenistic system, with Latin added to the curriculum."[47] William Boyd highlights that the Roman alphabet was borrowed from Greek colonists.[48]

There is a remarkable similarity between the Hellenistic school papyri and the imperial Roman Egypt, says Townsend. He also says that there is the evidence of Dionysus Thraz's work, a 2nd-century BC grammarian, seen in Greco-Roman education as well.[49] Following is a description of the training given under the Greco-Roman, taken from Townsend's research:[50]

1. Physical training was a centrality. It was conducted in the gymnasium.

2. Classical education only involved wealthy students for tutoring.

3. According to Townsend, there is a lack of evidence to further describe how home education was conducted. However, he says that Cicero's letters suggested that home study substantially paralleled school education.

4. There were three stages used in the Greco-Roman educational system.

   (a) The first stage was primary school. In this stage, all male and female children began attending at the age of seven. Their learning curriculum can be divided

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[47] John Townsend, "Greco-Roman", in *Anchor Bible Dictionary*, David Noel Freedman, ed., New York NY: Doubleday, 1992, p. 312.
[48] Boyd, *History of Western Education*, p. 61.
[49] Townsend, *Greco-Roman*, p. 313.
[50] Ibid., pp. 308-315.

into two parts. The first part was a reading school (*didaskeleion*). In the reading school, the teacher taught the pupils to recite the alphabet forward and backward. The purpose was to develop the pupils' skills for reading and writing. This primary school education was fundamental training for little children. The second part of the school was called *palestra*. It was a physical education.

(b) The second stage was secondary school. This was a progression from the primary school. Only able students were accommodated at this level. It was a grammar school, and was taught by a professional grammarian.

(c) The third stage of learning was categorised as higher education. This stage was advanced schooling, and was more beneficial to the wealthy families, and families of higher strata. The students took rhetoric, philosophy, and medical studies (as an option).

In analysing the Greco-Roman educational system, and its aims, it seems that the Romans were very concerned about the education of their children. It is also very clear, here, that their curriculum was philosophical and rhetorical. It is also evident that it benefited the children, who came from high social-class families. On the other hand, this did not deprive the unfortunate ones, because we saw that home education was parallel to formal schooling. Therefore, all children and young people, in all levels of the society, received some sort of education, especially vocational in nature. This enabled the youth to become very productive in their livelihood. Were the unfortunate children and young adults left unlearned, unproductive, and hopeless? If the answer is no, then there is a need to analyse the educational system in Papua New Guinea.

Hellenistic Judaism
During the period, when Greco-Roman was a dominating influence in the Near East, Palestine was under the influence of Hellenism. Judaism was no exception. Jewish culture and education was somewhat coloured by

Hellenistic influence, especially Hellenistic methodologies. William describes this influence, "The majority of the Jews, including many of the priestly families, were won over to Hellenism."[51]

Eavey points out that this influence took place in the 3rd century. It really affected Jewish life.[52] Another author states, "Eventually, the elitism of Greek education was reflected in the Hebrew system."[53] Hoehner says that the Alexandrian Jews were greatly influenced in the 3rd century.[54] This contributed to the translation of New Testament in Greek. Furthermore, the apostle Paul is believed to have been educated in this system. Edward Blaiklock calls "Paul of Tarsus" an "heir of both Hellenism and Judaism".[55]

Hellenism influenced every aspect of the intellectual spheres of the Jews. However, Eavey says, "Jewish nationalism again came to the fore, and effort was once more directed toward the teaching of Mosaic Law."[56] Like the Greco-Roman system, evidence of primary, secondary, and higher education was also seen in Hellenistic Judaism.[57] The following analysis is taken from the work of Townsend, showing its operation. What sort of curriculum was taught to the Jewish children and youth?

In Jewish primary schools, the children learned to recite the alphabet, learned to read and write Hebrew, and eventually learned to read the biblical text. In Jewish secondary schools, the Torah was taken seriously. It was studied orally. Those students, who wanted to advance their learning, studied scriptural interpretation, and judicial learning, along with other subjects, such as astronomy, mathematics, and mystical speculation. The students sat under some great scholars in these studies.

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[51] Boyd, *History of Western Education*, p. 56.
[52] Eavey, *History of Christian Education*, p. 63.
[53] Anthony, *Foundation of Ministry*, p. 42.
[54] H. Hoehner, "Hellenism Hellenistic", in *Pictorial Encyclopedia of the Bible*, Merrill Tenney, ed., Grand Rapids MI: Zondervan, 1977, p. 117.
[55] Edward Blaiklock, "Grecians", in *International Dictionary of the Bible*, Merrill Tenney, ed., Grand Rapids MI: Zondervan, 1987, p. 404.
[56] Eavey, *History of Christian Education*, p. 63.
[57] Read R. A. Culpepper, "Hellenistic Judaism", in *International Bible Encyclopedia*, pp. 25-26; and John Townsend, "Jewish Education", *Anchor Bible Dictionary*, pp. 2:315-316.

Jewish education was not all formalised. There was also teaching at special occasions: Jewish festivals and Sabbath worship. William Boyd[58] and C. B. Eavey[59] further stress that there was special training given to the youth that had nothing to do with scriptures and tradition. It was vocational training.

Townsend says that, according to early Rabbinic sayings, a father must not just circumcise his son, and teach him Torah, he must also teach him a trade.[60] This shows how Jewish attitudes differed from the general culture of the ancient world. For example, the Apostle Paul was trained to be a rabbi, and a tentmaker (Acts 18:3).

Evaluation
The Jews did adapt Hellenistic methodology. However, they did not let Hellenism negate their traditional education. They kept it, but also borrowed methods. The primary aim of the educational system was to develop children in knowledge, wisdom, and practicum for livelihood. This was also for the building of their nation.

The book of Ezra and Nehemiah are classical examples of how the Jews returned after the exile, settled in Jerusalem and the cities around it, and built up their nation. Interestingly, the analysis shows that the Torah, the wisdom books, and vocational training, were an integral part of the learning of all Jewish children. The question that needs to be addressed here is, "Why did the Torah, the wisdom literature, and vocational training, become fundamental educational curricula in Jewish education?"

Mears describes the book of Proverbs as the book that fitted into the life of everyone. Regardless of class, the book of Proverbs contained everyday life experiences. In other words, it dealt with the practical affairs of human life.[61] The Torah played an important role in the lives of the Jews. It trained children to abide in God's recommended lifestyle: to be holy, righteous, and just. In other words, a product of following the

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[58] Boyd, *History of Western Education*, pp. 52-62.
[59] Eavey, *History of Christian Education*, p. 43.
[60] Townsend, "Greco-Roman", p. 312.
[61] Henrietta Mears, *What the Bible is All About*, Ventura CA: Regal Books, 1998, pp. 207-213.

Torah was a high moral-ethical standard. Vocational training was for the daily survival of the children. It prepared them for adulthood. This training equipped them to become productive, so they could sustain themselves and their families.

Conclusion

Because of this education, the moral and ethical standard of the Jewish children and youths was high. They were religious, skilful, and productive in daily life, compared to today's Papua New Guinean youth. Are there valuable lessons to learn from Jewish education? How can the Papua New Guinea educational system develop high moral, productive, Christian children and youth?

Education in Papua New Guinea

Part two of this article scrutinises two major learning processes that have taken place in Papua New Guinea, and, in some ways, continue today.

> 1.   Traditional education;
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> 2.   Christian education.

Traditional Education

Earlier in this article, education was defined as "The process of training and developing knowledge, skills, minds, especially by formal schooling, teaching, and training."[62] It is vital that some kind of learning process takes place in the life of an individual, so that the individual can be prepared for survival in a specific environment. Everyone would agree that they have undergone some sort of learning process in life. Humanity, in this world, survives on learning. Now, in looking at "traditional" learning, we will see that schooling started right from the human beginning.

Definition

When one talks about "traditional" learning, he or she is actually talking about customs, beliefs, or practices that were practised in a primal age, and were subsequently passed on, from generation to generation. For example, oral transmission of proverbs, skills, and taboos, that shaped

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[62] *Webster's Dictionary*, p. 432.

and developed a character of a person, and moulded the person into a productive citizen, in a particular society.

Educational Methodology

How this "traditional" education was carried out in Melanesian society is the key area that needs to be looked at. An analytical critique also needs to be done, to show how each individual in a community survived. In Melanesian society, children are very important to the family and community life. The prime objective of the community is to make sure that the children are nurtured in an appropriate manner, suitable for their society, because the children are the living organisms that will create the next generation. Therefore, all children were taught all the skills and knowledge of their people.

Informal Learning

The learning processes were informal. According to educational terminology, this means that no systematic methods and theories were developed and institutionalised. No formal schools were established to teach all these skills, survival methodologies, customs, and taboos. For example, how to build a house was taught, and learned, while watching and participating in it. A number of scholars agree that informal learning was a key element of traditional society in Melanesia, the South Pacific, and even in African societies.

1. Anthropologist Piddington says: "Participation, imitation, and correction help a young boy to be a skilful craftsman."[63]

2. Historian Allan Barcan describes Aboriginal education, by saying that learning and living were integrated, and was based on repetition and imitation.[64]

3. In her doctoral thesis, Christel Bar states: "Informal education, integrated into the general development of the child, facilitated physical, mental, and technical skills."[65]

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[63] Piddington, *An Introduction to Social Anthropology*, pp. 180-181.
[64] Allan Barcan, *A History of Australian Education*, Melbourne Vic: Oxford University Press, 1980, pp. 4-6.

4. Missionary E. F. Hannermann, in his Master of Arts thesis, stated that, in the Jam community of Madang, skills of sculpturing *Mazoz*,[66] cultivating gardens, hunting, and fishing were learned in actual participation.[67]

5. In agreement with this, Malelak writes: "Son accompanies the father, to perform male tasks. Daughter follows mother, to participate in female tasks."[68]

6. Deveni Temu also gives some examples of this, by showing that young girls learned the many roles of womanhood through close observation and early participation. This included roles like, "How to stand and plant crops, determining successful fishing, and preparing for marriage."[69]

Another contributing factor in this learning style was the initiation period. This was the time when the young boys, between the ages of 13 and 18, underwent preparations for manhood. During this time, they were taught esoteric knowledge. Latukefu says the goal was to know the correct rituals, in order to reveal the secrets of security, success, and prosperity.[70]

Wesley Kigasung affirms this, "rites held for young men, aged 10-18, were very significant. They were taught the secret of the cult, instructed on ancestral spirits, gods, and protectors, and taught the arts and skills of the society."[71] Furthermore, Nida shows that education was not limited to the classroom. She writes, "Societies educated their children, even

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[65] Christel Bar, *The Development of a Contextualised Indigenous Education System*, D.Edu. dissertation, La Mirada CA: Biola University, Department of Education: 1989.

[66] An ancestral figure carved by people.

[67] E. Hannermann, *Village Life and Social Change: Madang Society*, M.A. dissertation, Chicago IL: University of Chicago: 1945.

[68] Skaria Malelak, "A Christian Youth Life in Buang Traditions", in *Melanesian Journal of Theology* 15-1, (April, 1999), pp. 35-36.

[69] Deveni Temu, "New Attitudes for Old: New Horizons for Melanesian Women", in Robert Jamieson, ed., *Point* 2 (1975), pp. 71-72.

[70] Sione Latukefu, "The Educated Elite and Its Role: Youth and Development", in Helen O'Brien, ed., *Point* 1 (1980), pp. 32-33.

[71] Wesley Kigasung, "The Value of Bukawa Initiation", in James Knight, ed., *Challenges and Possibilities for the Study of Religion in Melanesia, Point* 2 (1978), p. 130.

when there was no formal school."[72]   Informal education was very beneficial for every young person, because it was integrated into their lives. Therefore, the youth did not lack skills, in comparison to today's youths.

Traditional Curriculum

Curriculum taught in the traditional education system will be shown in the following studies. These studies highlight some methods many traditional communities in Melanesia used for educating their children and youth.

Tobou People of Finschafen District

There were three levels in the learning process, the children and youth went through, as they were nurtured into adulthood.

Level One

This informal learning began at infancy, and lasted until the children were ten years of age, at which point they were able to imitate what the adults did, and ask questions of their parents and grandparents. Furthermore, they learned basic survival principles of life. For instance, if they disobeyed, and did not fetch water, then they were likely to go hungry, because there would have been no water to cook their evening meals. There are also other basic methods: the boys were instructed how to use bows and arrows, while the girls were taught how to weave good *bilums*.[73]

All the children at this level were introduced to the basic knowledge of their tribal legends, and were taught elementary knowledge of supernatural begins (their dead ancestors), and their activities among the living. This learning was very important for every growing child. This knowledge would imbed fear and respect into a child.

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[72] Eugene Nida, *Customs and Cultures: Anthropology for Christian Mission*, Pasadena CA: William Carey Library, 1954, pp. 112-114.
[73] Traditional bag made from traditional woven strings.

Level Two

At the age of 11, it was necessary for boys to leave their homes and enter the *iip afung*.[74] During this period, social activity with the opposite sex was limited. These boys were allowed to help their mothers, sisters, or aunts cut down trees for gardening, and help their fathers build houses, and do other jobs. This stage was an important period for every young boy, because it was a stage where they were prepared for initiation. At this level, elderly men, of outstanding virtue in the community, wise men, or skilled warriors, successful gardeners, husbands, and hunters would take time to teach them skills and methods. All of these skills were taught in the field. In this process, the transmission of tribal proverbs, customs, and taboos took place. One of the important things learned was mastering tribal and family genealogies. Knowing their genealogies, assisted them in identifying their landmarks that helped them in the protection and preservation of their customary land.

This traditional curriculum could be categorised under general learning. It was a traditional law that every boy had to learn. However, there were certain arts and skills, such as witch doctoring, sorcery, or inheriting esoteric knowledge, which were taught to specific young boys. Their fathers, or grandfathers, taught them separately, because these were hereditary practices. For example, a witch doctor had to teach his son this art, so that it would be maintained, and later be passed on to the next generation. This type of learning could be grouped under special education. This learning usually started after the transition period, or right after the initiation ceremony.
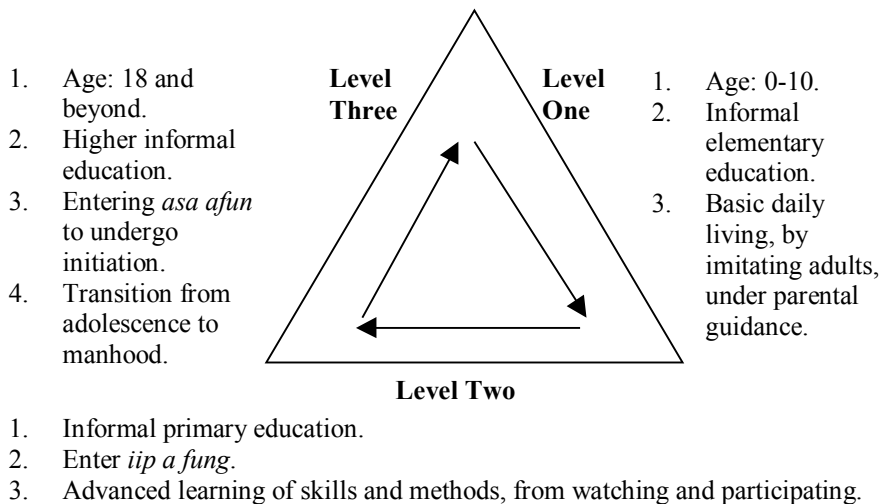
Level Three

This is the highest level a young man had to achieve in his life. It was a phase, marking his transition from adolescence to manhood. At this point, all the young boys had to leave their *iip afung*, and enter the *asa afun*.[75] This house was usually built on a sacred site, for the initiation to take place. The initiation was circumcision, which marked their maturity. After this ordeal, the wounds were nursed, and taken care of, by an appointed elderly man until healing was completed. The blood from

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[74] Bachelor house (*hausman*).
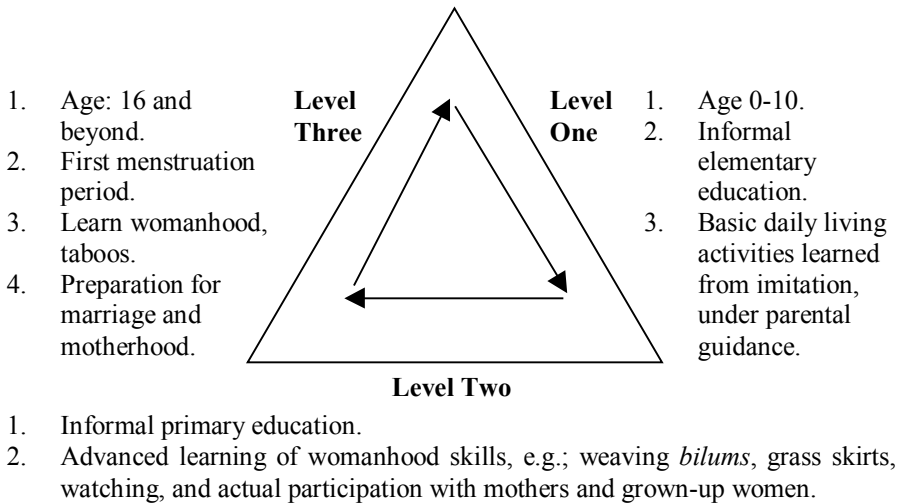[75] Meaning "the house of (god) *Asa*", also translated as *Anutu*.

those wounds was stored away until the sores dried up. Then it was brought out, and was offered to *Asa*, by boiling each set of blood in special clay pots, and letting the steam rise up into the air. After this, a special feast and celebrations were held.

Figure 1 – Boys' Educational Cycle

1. Age: 18 and beyond.
2. Higher informal education.
3. Entering *asa afun* to undergo initiation.
4. Transition from adolescence to manhood.

Level Three

Level One

1. Age: 0-10.
2. Informal elementary education.
3. Basic daily living, by imitating adults, under parental guidance.

Level Two

1. Informal primary education.
2. Enter *iip a fung*.
3. Advanced learning of skills and methods, from watching and participating.

The girls in the Tobou area were also initiated into the womanhood society. However, theirs was a feministic initiation. Figure 2 will explain this educational cycle.

Figure 2 – Girls' Educational Cycle

1. Age: 16 and beyond.
2. First menstruation period.
3. Learn womanhood, taboos.
4. Preparation for marriage and motherhood.

Level Three

Level One

1. Age 0-10.
2. Informal elementary education.
3. Basic daily living activities learned from imitation, under parental guidance.

Level Two

1. Informal primary education.
2. Advanced learning of womanhood skills, e.g.; weaving *bilums*, grass skirts, watching, and actual participation with mothers and grown-up women.

The Value of Bukawa Initiation[76]

According to the Bukawa people, initiation was a very significant event for their youth. It was a testing period, in preparation for maturity.[77] This survey only highlights what the young boys, from the age of 10-18, underwent during initiation. During this initiation period, four fundamental lessons were orally transmitted, as Kigasung points out:

(a) Initiated into the *balum* cult, and taught the secret of the cult;

(b) Instructed on ancestral spirits, gods, and protectors;

(c) Taught the arts and skills of the society;

(d) Taught how to handle the problems of adult life.[78]

Two important aspects took place. Firstly, the youth were tested. Secondly, they graduated as initiated adults, who were then recognised as adults, and were expected to contribute to the society.[79] This ceremony

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[76] Kigasung, *The Value of Bukawa Initiation*, p. 130.
[77] Ibid.
[78] Ibid., p. 131.
[79] Ibid.

projected two levels of informal learning. These levels are explained in the tables below.

Figure 3
Level One

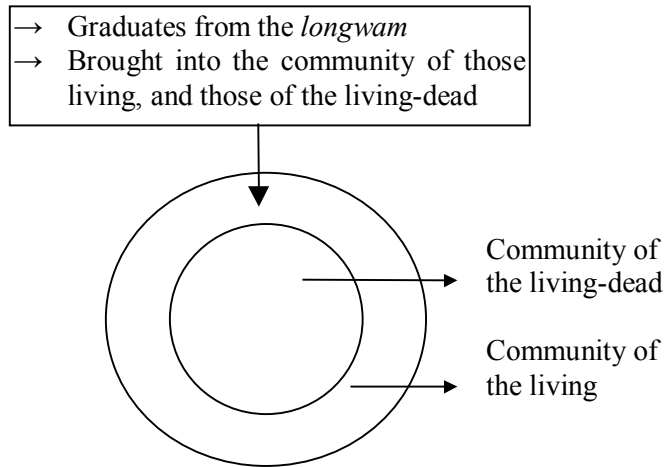| Process One	Process Two	Process Three
→ All young boys enter *longwam*[80] → Severe beating and discipline is given	Instruction on ancestral spirits, gods, and protectors was given	Traditional technology was taught, such as, hunting skills, fishing techniques, oral folk taboos, and rituals

The whole purpose of this process, as Kigasung points out, was for purification.[81] He further says that Bukawa society believed that, if a young man underwent initiation rites, then his impurity was purged. His mind was purified, and body cleansed. He was then released from a mother-son and a father-son attitude, and became a mature man.[82] He was now prepared for life on another level of human experiences.

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[80] A traditional long house, similar to *haus tambaran*.
[81] Kigasung, *The Value of Bukawa Initiation*, p. 131.
[82] Ibid.

Figure 4
Level Two

> → Graduates from the *longwam*
> → Brought into the community of those living, and those of the living-dead

Community of
the living-dead

Community of
the living

According to Kigasung, the whole community recognised the person as an adult man. He was now equipped with the appropriate societal arts, skills, traditional technologies, and special esoteric knowledge of the spirit world. All education was religiously oriented. He concludes: "Initiation period was done with chants and prayers to the gods, or ancestral spirits, of each kind."[83]

Analysis

Analysis of these two studies shows that the traditional learning system's principle aims revolved around a single societal sphere. The examples are clearly shown in the work of Piddington, "Every culture has a system of education, some means, by which the tradition of people, their practical knowledge and techniques, their languages, and codes of morals, are transmitted from generation."[84] This statement was made after he did his anthropological research of different African societies.

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[83] Ibid., p. 133.
[84] Piddington, *Introduction to Anthropology*, p. 18.

Alan Barcan's work on the educational history of Australia also affirms the above remarks. He said that, like the Africans, the Aborigines had their own useful education, and it played an important role.[85]

The writers quoted in this article all seem to agree with Piddington. Firstly, it is very clear, in both case studies, that the communities were concerned for the development of the youth and the children. Every child, in a household within the community, received training from the whole community. Younger generations were the prime target of the society. It was the task of the whole community.

Secondly, the lessons were made available, within the reach of all the young people. Boys and girls were included in this process. It was a progressive educational process. The lessons were learned, when actual daily activities were taking place. In other words, watching, imitating, and participating was an integral part of the child's nurturing and weaning. Malelak thus describes, "Children start gaining some first-hand experience by watching and getting practically involved in the activities."[86]

Thirdly, in this analysis, there is evidence of high, moral character development, and the transmission of technology and techniques to the next generation. Lastly, traditional learning projected the evidence of a young person's productiveness, confidence, and independency, within their societal sphere. This was combined with a very strong religious influence. Is this necessary for today's education system?

Christian Education

What then is "Christian education"? Randolph Coe defines it as "The systematic, critical examination, and reconstruction, of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the great value of person."[87]

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[85] Barcan, *History of Australian Education*.
[86] Malelak, "A Christian Youth Life in Buang Tradition", pp. 35-36.
[87] Randolph Coe, "What then is Christian Education?", in *Christian Education Foundation and Basic Perspectives*, Eugene Gibbs, ed., Grand Rapids MI: Baker Book House, 1992, pp. 254-255.

According to Graendorf, Christian education is "Holy Spirit empowered, Christ-centred teaching-learning process that seeks to quicken individuals, at all levels of growth, through contemporary teaching means, toward knowing and experiencing God's purpose and plan, through Christ, in every aspect of living, and to equip them for effective ministry."[88]

In the light of these definitions, a simple definition of Christian education is, "using contemporary educational means to educate oneself, and also others, about biblical truth, so that it can be lived out in daily life".

Brief History of Christian Education

Christian education traces its roots right back to God and His people in the Old Testament, as described by Cliff Anderson. He says that Christian education originated from oral and written traditions of the Jews about Yahweh, and His existence and decrees.[89] He further elaborated, by saying that learning was developed, and was taught, in Jewish synagogue services by priests, and teachers of the law. This actually happened in the later period. Earlier, the oral and written traditions about God were often taught during their religious festivals.[90]

Eavey further explains that God revealed and instigated it, because He was concerned about the salvation of all humankind. In order to achieve His purpose, God selected the Jews and executed His plans.[91]

Thus, theocentricity was found as a main aspect of all traditional Jewish culture. Because it was God's purpose for the whole world, it was later centrifuged throughout the world. This happened according to Jesus' commission in Matt 28:19-20. Eavey puts it this way, "Christianity came into history, related to the past. It had close connections with the

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[88] Werner Graendorf, *Introduction to Biblical Christian Education*, Chicago IL: Moody Press, 1981, p. 16.
[89] Cliff Anderson, *Christian Education in Historical Perspective*, Werner Graenderf, ed., Chicago IL: Moody Press, 1981, p. 36.
[90] Ibid., p. 37.
[91] Eavey, *History of Christian Education*, p. 69.

revelation God had made in the Old Testament, preparatory to redemption through Christ Jesus."[92]

The summary of the brief history of Christian education is based on Matt 28:19-20, "Go out into the world, and make disciples of all nations." This is the whole purpose of Christian education. To disciple them, means to teach and instruct the people, who believe in Jesus Christ, to take heed to all the teachings of Christ. According to 2 Tim 2:2, Paul says to pass on the instructions received in personal discipling, and then transmit, and entrust, these teachings and instruction to other reliable and faithful people. They, then, will be able to carry on, and educate others as well. Finally, Christian education has to be understood as being not just a theory. Christian education needs to be applied in a daily life.

Christian Education in Papua New Guinea
This brief history has shown why Christian education was introduced into Papua New Guinea. The following survey is based on the work of the Evangelical Lutheran church in Papua New Guinea. This portrays a clear scenario of what Christian education brought to the lives of adults, youths, and children in a perverted, animistic society. Furthermore, this survey highlights some Christian educational methodologies that have been used, and what results they achieved.

Most of the following information is derived from the book called *Anutu Conquers in New Guinea*, by Albert and Sylvia Frerichs. Information is also taken from *The Church and its Ministry*, by Helmut Hondrash (from the book *The Lutheran Church in Papua New Guinea*, which was edited and published for the 100th anniversary of the Lutheran church in Papua New Guinea in 1986).

Education
According to Albert and Sylvia Frerich, missionaries did not waste their time, when they first arrived in Papua New Guinea. They immediately established schools, and enrolled young boys. They taught them how to read and to write. This was described as their first-hand project.[93] The Frerichs further commented that the other factor that contributed to this

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[92] Ibid., p. 75.

was based on an educational philosophy that young ones are easy to teach. The future of the church would also depend on these youth.[94]

These schools were established at Bogadjim (Madang Province), and at Finschhafen (Morobe Province). As the schools began to operate, the first step of learning taught by missionaries to the children (mostly boys) was reading and writing. All these lessons were centred round Bible stories. This quickened the spreading of the gospel to the unreached areas. This is affirmed by Hartley B. Hage, who stated, "Schools were the obvious tools for making the pathway, envisaged by the early missionaries."[95] In addition, Helmut Hondrash says, "Whenever a new mission station was founded, a school was started, too. Regular schooling was regarded as an important means for the spreading of the gospel."[96]

Methodology
In both Madang and Morobe Provinces, the Lutheran missionaries came up with four levels of the learning process. The village schools were set up, and operated for three to four months annually. The purpose of these schools was simply to teach "school language"[97] to the children. Hartley further explains, "The children learnt the chosen language, with an intention of uniting clans and tribes as one family of God."[98] In these schools, 22 hours of sessions a week, and 36 weeks in a year, was taken. It took four years for the young people to complete the school.

Secondly, the graduates from the village schools were then moved to higher village schools. At this level, the children took 27 hours a week, and 42 weeks in a year. It took two years to complete these schools.

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[93] Albert Frerichs, and Sylvia Frerichs, *Anutu Conquers in New Guinea: A Story of Mission Work in New Guinea*, Minneapolis MN: Augsburg Publishing, 1969, p. 73.

[94] Ibid., p. 73.

[95] Hartley B. Hage, "Languages and Schools", in *The Lutheran Church in Papua New Guinea*, Herwig Wagner, and Hermann Reiner, eds, Adelaide SA: Lutheran Publishing, 1986, p. 409.

[96] Helmut Hondrash, "The Church and Its Ministry", in *The Lutheran Church in Papua New Guinea*, Herwig Wagner, and Hermann Reiner, eds, Adelaide SA: Lutheran Publishing, 1986, p. 384.

[97] A common language that was adopted and taught as a main language for communication.

[98] Hage, "Languages and Schools", p. 409.

Thirdly, from the higher village school, the pupils advanced to area schools. At this level, it took four years to complete. Fourthly, after graduating from the area schools, the students were then eligible to attend teacher-training schools, medical schools, and technical schools, which were operated by the church. There were fewer opportunities for the girls than the boys. One of the opportunities was to be enrolled at Yagaum nursing school for four years.

For the uneducated young people, an education system developed in some areas. It was called Luther Leagues, and this gave unfortunate ones the opportunity to further their learning, based on Christian education. This encouraged young people to hold fast their interest in the church.

This is one of the examples of many similar Christian education systems run by mission organisations in Papua New Guinea. Firstly, this study shows that the missionaries were very concerned about the formal education of people. The Frerichs affirm this by saying, "The Lutheran church, a product of the reformation, is an enlightened church. In order to remain such, she realises the necessity for education."[99]

Furthermore, they quote Dr Schellong's remarks on this matter. This is what he wrote in 1886, "the natives have been separated from the rest of the world for centuries . . . they are real human beings . . . they can learn everything we have in our culture that is good."[100]

Secondly, the foundational learning curriculum, set up for teaching, was Bible centred. The goal was to transmit Christianity into the students' animistic worldview. This resulted in spiritual and moral transformation. These changes also affected other social aspects of life. Finally, it motivated the trained youths to take the gospel back to their people. It further led to cross-cultural evangelism. Thirdly, this education was more formal. According to Helmut Hondrash, it showed that catechetical instructions, Sunday schools, teacher-training, and evangelist and pastors' schools, were all formally run at the mission stations.[101]

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[99] Frerichs and Frerichs, *Anutu Conquers in New Guinea*, p. 73.

[100] Dr Schellong, "Education", in *Anutu Conquers in New Guinea*, pp. 73-74.

[101] Hondrash, "The Church and Its Ministry", pp. 381-406.

Fourthly, the missionaries did not concentrate on spiritual education only. They were also aware of the social and mental development of the young people. This motivated them to set up skills-training schools, such as: teacher training, technical training, and medical schools. Peter Smith gives an example of how the Kwato Mission did this. He says that the missionaries taught the people community skills, such as agricultural techniques, and artisans. The aim was to build a self-sufficient Christian community.[102] This educational strategy helped many youth to be very productive. They got involved in preaching, teaching, nursing, technical and agricultural fields in their communities.

Fifthly, the uneducated were not to be neglected. The church had to find some means, and it did. This gave opportunity to the disadvantaged youth to further their knowledge. This incorporated them into a meaningful life in their Christian community. Finally, all formal education, given to the community, was free. Because of that, it was possible for all children and young people to attend these skills-development training schools. Conversely, today's education it is very expensive, and it constrains many young people from attending skills-development schools.

Evaluation and Recommendations
Part three of this article will evaluate:

1. National Youth Service Strategic Programs.

2. National Youth Development Strategic Draft for 1998-2002.

3. Momase Regional Youth Development Strategies.

4. Recent newspaper articles concerning education and social problems.

5. Final sum-up, with recommendations and conclusion.

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[102] Peter Smith, "Education Policy in Australian New Guinea: A Classic Case", in *Papua New Guinea: A Century of Colonial Impact, 1884-1984*, Sione Latukefu, ed., Port Moresby PNG: National Research Institute, 1989, p. 296.

National Youth Service Strategic Programs

In Papua New Guinea, there seems to be increasing unemployment among youth. It is a major contributing factor to raskolism, and many other social problems, such as lack of discipline, and decline of moral and ethical standards. The question that needs to be asked is, "Why do these problems emerge in this country?" Is the education system of Papua New Guinea doing something concerning this subject? To what extent is the Papua New Guinea government doing something to solve these problems?

Why the Education System in Papua New Guinea is Not the Solution

Firstly, the policy of the first political party, Pangu Pati, in 1974, under the leadership of Sir Michael Somare, who stated, "all the children to go to school up to form 2 or higher."[103] In 1975, when Papua New Guinea attained its political independence from Australia, the fathers of this nation made a national pledge:

> We, the people of PNG, pledge ourselves, united in one nation.
>
> We pay homage to our cultural heritage, the source of our strength.
>
> We pledge to build a democratic society, based on justice, equality, respect, and prosperity for our people.
>
> We pledge to stand together as: one people, one nation, one country.
>
> God bless PNG.[104]

This pledge has been fully carried out, from the time Papua New Guinea became independent. Many Papua New Guineans have been educated, and many young ones are being educated today. An elite community has emerged. That leads to less ambivalence in the educational policy, which

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[103] Michael Somare, "Pangu Pati Policy: 1972", in *Readings in New Guinea History*, B. Jinks, P. Biskup, and H. Nelson, eds, Sydney NSW: Angus & Robertson, 1973, p. 425.
[104] John Maru, *National Youth Development Plan: 1998-2002 Draft*, National Youth Service, 1998, chapter 1.

was characteristic in colonial education policy between 1884-1942.[105]
There is now a strong sense of a mutual, symbiotic, intellectual and
technological relationship between the national and the international
education systems.

The national education system is providing the best learning. It is
producing many Papua New Guineans, who have quality training. The
question to ask is, "Why are many youths still unskilled, living
unproductive, hopeless lives, resulting in many socio-economic
problems?"

In Siaguru's analysis, primary education is teaching simple science,
numbers, social science, biblical ethics, and general education. There is
graduation at the end of grade six or eight, and a certificate is received.
Others continue on to high school, to get these same subjects, but at a
higher level. There is a graduation at the end of grade ten, resulting in
more dropouts, while a few continue to higher institutions.[106]

Siaguru's analysis shows that there are many dropouts (who have not
learned industrial skills). Had it been taught in primary and secondary
schools, there would have been more productive and skilful youth in
Papua New Guinea. In addition, it would have prepared children to
become more self-reliant, and could have led to self-employment.
Somare affirmed this by saying, "Traditional education taught PNGers
self-reliance. Skills learned in the village were for adulthood maximum
security."[107]

What Mr Somare is conveying is that today's Western education is not
preparing Papua New Guinean children with appropriate community
skills. This would have enabled them to be responsible, self-reliant adults
in their community, as traditional education once did. Furthermore,

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[105] John Kadiba, "Sir Murray and Education", in *Papua New Guinea: A Century of Colonial Impact: 1884-1984*, Sione Latakefu, ed., Port Moresby PNG: National Research Institute, 1989, p. 279.
[106] Philip Siaguru, "Primary Industry Education", in Nicholas de Groot, ed., *Enterprise and Education Beyond 2000: Higher Education Summit Papers*, *Point* 20 (1996), pp. 102-112.
[107] Michael Somare, *Buntine Oration: Educational Perspective in PNG*, Canberra ACT: National Library of Australia, 1974, p. 9.

Matane points out that the education system in Papua New Guinea, instead of producing successful youth, is producing unproductive, hopeless, useless, and miserable dropouts.[108]

This is confirmed by Lancey, who said that, although children attend six years of primary education, many do not possess skills.[109] Uiari says, "Education is the single issue that determines a nation's future. Quality education will determine PNG."[110]

The next question to ask is, "What is quality education?" Quality education should include knowledge and appropriate skills, the young people need to acquire. Is the government doing something about this? To answer this question, there is a need to look into the National youth service program.

National Youth Service
During the Third Global Conference on National Youth Service in 1996, in Washington DC, former National Youth Commissioner Alok presented a report on a National Youth Service program, which was initiated by the PNG government in 1980, and finally launched in 1993. The purpose of this program was to address the issues of unemployment, under employment, lack of discipline, declining moral and ethical standards, lack of a sense of responsibility and respect, and the decrease in law and order.[111] According to Mr Alok, the main objectives were to provide to these young people with:

(a)   Appropriate training, geared towards rural and urban setting;

(b)   Opportunities to participate, as useful partners in the development process;

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[108] Paulias Matane, *Educational Perspective in PNG*, Canberra ACT: National Library of Australia, 1974, p. 23.
[109] David F. Lancy, *Educational Perspectives in PNG*, Canberra ACT: National Library of Australia, 1974, p. 96.
[110] Kipling Uiari, "Technical Education and Industrial Development", in Nicholas de Groot, ed., *Enterprise and Education Beyond 2000: Higher Education Summit Papers*, *Point* 20 (1996), p. 96.
[111] Clant Alok, "National Youth Service", in *3rd Global Conference on National Youth Service*, Donald J. Eberly, ed., Washington DC: National Secretariat, 1996, pp. 18-19.

(c)   Avenues to take advantage of education and training;

(d)   Self-reliance;

(e)   A sense of national unity;

(f)   Community awareness of law and order.[112]

The report claimed that, when it was implemented, it produced positive results. However, this report has later been proven unsuccessful, from the following report:

National Youth Development Plan 1998-2002 Draft
In 1998, a National Youth Development Strategic Draft was produced. It revealed that this National Youth Service Program ceased in 1993. According to John Maru, current National Youth Commissioner, this program ceased, because the government was not able to finance it.

The reason for drafting a new National Youth Development Plan was to achieve what the previous program was not able to do. The mission statement for the newly-drafted National Youth Development Plan, according to Maru, is stated as follows, "To promote and facilitate the interest and development initiatives of the youth population, based on their needs, in order to properly prepare them to mature into respectable and useful citizens in future."[113]

Momase Regional Youth Development Strategies
The Momase Regional Youth Development workshop was held in Madang, in 1997. At this planning workshop, there were about 18 participants: five each from Morobe, Madang, and East Sepik Provinces, and three were from West Sepik Province. These 18 participants developed two fundamental goals for the young men and women of Momase Region. These two fundamental goals were:

Vision
The vision for Momase Regional Youth Development of Papua New Guinea is, "By year 2000, and beyond, young people in Momase Region

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[112] Ibid., p. 18.
[113] Maru, *National Youth Development Plan*, chapter 1.

will participate meaningfully in all forms of development towards the well-being of their families and their communities."[114]

Mission

The mission statement for this vision was stated as follows, "To facilitate and support local-level government to meaningfully involve young men and women in the social, political, economic, cultural, and spiritual development, through their active participation in the affairs of their families and their communities."[115]

The vision, and mission, statements were followed by 23 resolutions. Two of the resolutions that were passed identify and improve employment opportunities for young men and women, and promote non-formal education for youth development.[116]

Analysis

Careful evaluation has shown that all of these impressive government strategic youth development programs never reached their full potential. These are highlighted in the following newspaper articles.

Article One: **Post-Courier** *(September 15, 2000)*

Richard Sikani, a senior Research Fellow in Papua New Guinea's Political and Legal Studies Division says that inefficient planning is the root cause of criminal activities, "Papua New Guinea also has a poor record in relation to planning for social and economic development. It has failed to address the hopes, aspirations, and expectations for the younger generation."[117]

Papua New Guinea planners have failed terribly by (1) not equipping the youths in this changing society; and (2) by not providing sufficient economic opportunities.

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[114] *Momase Regional Planning on National Youth Service*, Port Moresby PNG: National Youth Service, 1997, chapter 7.
[115] Ibid., chapter 7.
[116] Ibid.
[117] Richard Sikani, "Inefficient Planning Cause of Crime Spree", in *Post-Courier*, September 15, 2000, p. 39.

Article Two: **Post-Courier** *(May 12, 2000)*

Mike Manning, in the section called "Forum", wrote that members of Parliament had discovered that there is poverty in PNG. The question asked was, "Why is this so?" The realisation is that many children are leaving schools every year, and are unskilled for industrial or clerical jobs. The parliamentarians also realised that this would eventually cause a higher crime rate.[118]

Article Three: **The National** *(September 19, 2000)*

Metane quoted Sir Ronald ToVue, saying, "The education system in Papua New Guinea is contributing, in a big way, to the poverty level being experienced in PNG today, because it is churning out school-leavers, who have no adequate means to get jobs."[119]

Article Four: **Post-Courier** *(August 7, 2000)*

Matane suggested that the government should establish more technical schools in Papua New Guinea to reduce problems affecting the country.[120] He further stated, "I will not stop pushing for the government to establish more technical schools in the country. Technical education is very important, because, those who go to technical colleges, acquire skills."[121]

According to information contained earlier in this article, it seems to show that the national government, as well as the provincial governments, is trying to address youth social problems in this nation by developing youth development strategies and programs. But, sadly, these programs only last for a year or two, and have temporary results. As a result, social problems are worsening. The insufficient education system is the main cause of these problems, and, as well, as limited job opportunities. Furthermore, there are not enough businesses in this country to give youth on-the-job training.

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[118] Mike Manning, "Why are People Poor?", in *Post-Courier*, May 12, 2000, p. 11.
[119] Sir Ronald ToVue, "Education System Under Attack", in *National*, September 19, 2000, p. 2.
[120] Sir Paulias Matane, "PNG Needs Trade Skills", in *Post-Courier*, August 7, 2000, p. 3.
[121] Ibid., p. 3.

The government should look at prominent leaders' concerns and recommendations for more technical colleges, vocational schools, and other schools of that nature, to help the young people. However, will these institutions be able to accommodate all the young people of this nation?

On the other hand, if the government builds more technical colleges, as Matane has suggested, they will accommodate only those who have passed secondary level, or have certificates that will enable them to enter. This is because of Papua New Guinea's high, education dropout rate. Another factor that will stop many from enrolling in these colleges is financial problems. Self-sponsoring is a burdensome exercise for those who cannot afford to pay their entry fees, and the school fees in this nation are continually accelerating.

Are there alternatives, or possible solutions, to these problems? Are there ways the Papua New Guinea government should adopt, and implement, in its education system? Are there any possible ways the churches in Papua New Guinea should contribute to solve these increasing social problems?

Recommendations
In correlation to earlier parts of this article, there seems to be alternatives that should be adopted in the education system in Papua New Guinea. Furthermore, these educational values should be adopted in the churches in Papua New Guinea to help train young people.

One
In order to solve these social problems, the government of Papua New Guinea should adopt the educational values and methods of the biblical and traditional systems (like the informal training given to the young children and youth of those days). The government should implement basic appropriate community technological training, in the primary and secondary schools, such as, carpentry training, plumbing, agriculture, mechanics, and other artisan skills. This will gear up the children from day one of their educational lives, so that, when they drop out of the system, they will not face problems. They have been able to acquire skills in a certain field. This will help them get employment, or, possibly,

create their own jobs, and become productive citizens in their community.

Two

The book of Proverbs should be introduced in every primary and secondary school in Papua New Guinea, as a main biblical-ethics textbook. It is a practical wisdom book, and is rooted in life experiences common to human culture. The promises of Proverbs are not absolute, they are observations and reflections, and are principles to be used as signposts in guiding the next generation. This is similar to Melanesian oral traditions, passed down to guide and instruct the next generation. The effect and impact of this book in the lives of young Jews was shown earlier. The book of Proverbs is a practical wisdom book, rooted in life experiences common to human culture. It contains values that will instruct Papua New Guinean youth to:

(a) Fear the Lord;

(b) Develop technical skills;

(c) Develop high moral and ethical standards;

(d) Strive for success, happiness, safety, and well-being;

(e) Develop good work habits.

Three

The churches in Papua New Guinea should identify resourceful people in their congregations, and utilise them, according to their professions. They could use the informal methodology, shown in the biblical and traditional education systems, to start up young people's skills-development programs in the church. Those, who have carpentry, mechanical, plumbing, or other appropriate community skills, could train the unskilled, dropout young men. In similar ways, the churches in PNG should establish home economic classes, and teach the unproductive young women. Like in the biblical and traditional education systems, this will impart skills to the unfortunate ones, because:

(1) It will not be expensive;

(2)   The training will not be institutionalised, which requires one to pay to acquire skills;

(3)   It will be based in the community;

(4)   It will be able to meet the young people holistically;

(5)   This sort of education will enable these youth to pass on the skills to their own children.

From 1990 to 1996, Gez Landeng implemented this method in Lafu village, New Ireland. According to Gez, he took 16-25-year-old men in his church, and instructed them in carpentry skills. He says that it was on-the-job training, and not classroom theory. The skills were imparted on the job site. Three of the six young men are now working in their own hire businesses around Kavieng. Landeng states:

(1)   As Christians, these are opportunities for evangelism and ministry – a means of sharing practical love, making known God to those who have not known Christ – basically, integral development of person, both spiritually and physically. I believe, we as a church should start thinking about this informal, rural-training system.

(2)   Government should identify, and utilise, trade people, so to bring about basic training and basic development, especially with our rural villages.[122]

Conclusion
Appropriate community technology should not be taught only in vocational and technical schools, it should also be taught at all educational levels, using formal and informal systems in this country. The country will be impacted, so that it turns from its downward plunge into chaos and anarchy to a transformed, healthy country to live in. This is the key factor to the holistic development of Papua New Guineans.

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[122]   Gez Landeng, CLTC Student President 2000, interview on September 22, 2000.

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