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**Three Antecedents of Evangelical Involvement in
Post-Independence Government Church/State Policy
Formation in Papua New Guinea in the 1980s**
Bob Fergie

A Biblical Analysis of Education in Papua New Guinea
Robin Bazzynu

Ministry of Women in Churches of Papua New Guinea
Parry Iruru

The Identity of the Woman and the Beast in Revelation 17
Doug Hanson

Journal of the Melanesian Association of Theological Schools



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EDITORIAL

The first article is provided by Bob Fergie, of Australia's Bible College of Victoria. A recent graduate, and a current lecturer, from the Christian Leaders' Training College, provide the remaining two articles. The first two articles are specifically related to Papua New Guinea and its culture: church/government relations, and the current state of education. The third article is exegetical, and attempts to identify the woman and the beast, as described in Rev 17.

In the first article, Bob Fergie studies church/government relations in Papua New Guinea, during a period of accelerated socio-political change, from the early 1960s to the mid-1980s. Attention is given to church and government strategies from the mid-1960s, targeting out-of-school and out-of-work young people, neglected by an elitist national education system.

Robin Bazzynu discusses the current state of education in Papua New Guinea in the second article. He identifies methodologies used in biblical and Melanesian traditional learning systems, and compares these systems with today's educational system in Papua New Guinea. He draws out values that might be helpful to today's society, and then presents recommendations.

In the final article, I take a close look at Rev 17. I interpret the passage literally, and identify the woman as Babylon (signifying false religion), and the beast as the Antichrist. The Antichrist will rise to power during the tribulation period, by using false religion. However, in the end, the woman will be destroyed, and the beast will be defeated.

Not everyone will agree with the conclusions reached by the authors. However, we hope that, as you wrestle through these issues, that the thoughts of the authors will help you to grow in your understanding of God's word, and what it may say to your culture.

Doug Hanson

THREE ANTECEDENTS OF EVANGELICAL INVOLVEMENT IN POST-INDEPENDENCE GOVERNMENT CHURCH/STATE POLICY FORMATION IN PAPUA NEW GUINEA IN THE 1980s

Bob Fergie

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Introduction

My purpose, through this paper, is to identify those factors, which informed the September, 1982, decision of the Evangelical Alliance of the South Pacific Islands (EASPI)¹ to endorse the National Youth Movement Program (NYMP) and join the National Youth Council (NYC). This represents an essential precursor to an understanding of the nature and extent of the EASPI's influence on government initiatives to redefine church/state relations in PNG in the early post-independence years.² Figure 1 highlights major events relevant to this investigation.

¹ The EASPI is an alliance of over 30 evangelical churches, missions, and service organisations. Established in 1964, the EASPI is one of two ecumenical councils in PNG. In 1990, there were 315,421 adherents, representing nine percent of the national population. See figure 7.

² This is the primary issue, addressed in chapter seven of my Th.D. dissertation. I defend the thesis that the influence of the relatively-small EASPI upon PNG government initiatives to redefine church/state relations, through youth development in the 1980s, reflected a revitalised continuity of evangelicalism's socio-political activists roots. R. D. Fergie, "A study of church/state relations in PNG, with particular reference to the EASPI, and its involvement in the government's National Youth Movement Program during the 1980s", Th.D. thesis submitted to the Australian College of Theology, December, 2000.

Figure 1
CHURCH/STATE ASSOCIATIONS THROUGH YOUTH DEVELOPMENT
1970-1993

	1964 New elitist education policy introduced to prepare for an early independence 1965 EASPI founded, also the Melanesian Council of Churches (MCC) founded
1970	1971 Education Act (most missions joined the national education system, which, while removing the burden of teacher salaries, also meant that they forfeited national representation) 1972 Government investigation into the viability of establishing a national youth service (John Guise committee) 1974 EASPI and MCC representatives attended the Lausanne Congress on Evangelism
1975	1975 INDEPENDENCE (September 16) 1976 National Congress on Evangelism held at Lae cosponsored by the EASPI and MCC (Osei-Mensah speaker) 1977 <i>Pacifique 77</i> meetings in the Solomon Islands (strong liberation theology emphasis) 1978 A government-sponsored National Youth Conference held in Port Moresby 1979 NYC established, with representation for the mainline churches
1980	1980 NYMP established 1981 The Christian Declaration on Youth and Development prepared (Lae) 1982 Office of Youth, Women, Religion, and Recreation established, with a Religious Affairs Division 1982 O'Connell presented paper on government youth work and church youth work (September, Mt Hagen) 1983 The EASPI joined the NYC, and was elected onto the executive committee (March) 1983 The National Policy on Youth endorsed by the government's NEC (November) 1984 The EASPI took a leading role in joint-churches leadership resource project (<i>Serving like Jesus</i>) 1984 Religious Affairs Division hosted a heads of churches' policy integration workshop (Goroka)
1985	1985 Department of Youth and Development established (later Department of Home Affairs and Youth) 1986 Religious Affairs Division hosted a second heads of churches' policy integration workshop (Goroka) 1987 Religious Affairs Division replaced by the Censorship Board
1990	1990 NYMP replaced by the National Youth Service, and the NYC by the National Youth Advisory Board 1991 A non-government organisations division established with the Department of Home Affairs and Youth 1993 A national NGO policy endorsed by the government's NEC

Towards the close of 1982, the EASPI accepted an invitation from the Papua New Guinea Minister of Youth to join the NYC as a one of six

church youth-wing members.³ The invitation came soon after Chris O'Connell, the Principal Program Coordinator of the government's new NYMP, presented a paper, endorsed by the Minister, to the September, 1982, national EASPI youth conference at Mt Hagen.⁴ While O'Connell and his colleagues actively sought out the EASPI endorsement, they were surprised at the enthusiastic willingness of the EASPI to participate. They had hoped that the EASPI would, at least, lend tacit support to the NYMP, without expecting them to become too involved in issues perceived to be unrelated to spiritual development. In this, they were pleasantly surprised. In 1991 O'Connell wrote: "we were able to secure the conscious and informed consent of the *hitherto purely spiritually-orientated Evangelical Alliance* to participate in the NYMP, at all levels, including the National Youth Council" (emphasis added).⁵ Was this a case of the EASPI inconsistency, or of revitalised continuity, consistent with evangelicalism's historical roots? The following discussion of three antecedents of the 1982 EASPI decision to participate in the government's NYMP/NYC is informative in this regard.

³ The other denominations represented on the NYC were the Roman Catholic, United, Lutheran, SDA, and Anglican churches, most of whom were members of the Melanesian Council of Churches.

⁴ C. O'Connell, "Government Youth Work and Church Youth Work", Mt Hagen PNG: unpublished paper presented to the EASPI National Youth Conference, September 11, 1982).

⁵ C. O'Connell and R. Isaiah Zarriga, "Papua New Guinea's National Youth Movement", in S. Sewell, and A. Kelly, *Social Problems in the Asia Pacific Region*, Brisbane Qld: Boolarong Publications, 1991, pp. 230, 231. Derek Tidball notes common faulty assumptions about evangelicalism's attitude to socio-political activism: "It [evangelicalism] is conservative in theology, so it is assumed to be conservative in politics, and, therefore, with the *status quo*. It is committed to converting sinners, so it is presumed to be indifferent to changing society. It is characterised by individualism, as seen in its stress on personal conversion, so it is imagined to lack a social ethic. It is concerned about heaven, so it is thought to have little concern with earth." D. J. Tidball, *Who are the Evangelicals?: tracing the roots of today's movements*, London UK: Marshall Pickering, 1994, p. 177. See also the extended discussion of evangelicalism in chapter 3 of my Th.D. thesis.

1. Pre-Independence Antecedents

The EASPI’s decision to join the NYC, and participate in the NYMP, was influenced, in large measure, by two developments during the 1970s. The first was an offshore event in 1974, which inaugurated the Lausanne movement – a springboard of global evangelical thought and engagement, with no small impact on PNG. The second development was much more local, and related to an abject neglect of a large segment of PNG young people, as a consequence of accelerated preparations for independence in the 1960s and 1970s.

1.1 The Lausanne 1974 Watershed – the Case of a Revitalised Continuity of Evangelicalism’s Socio-Political Activist Roots in the TPNG

In one sense, O’Connell’s perception of evangelical “pie in the sky” pre-occupations was not altogether unjustified. While the roots of evangelicalism demonstrate a vital concern to put the “sky in the pie”, as David Bebbington and others have documented,⁶ there was a distinct period of evangelical withdrawal from socio-political activism between the late 1920s and the late 1960s (see figure 2).

Figure 2

THE THREE PHASES OF EVANGELICALISM’S INVOLVEMENT IN SOCIAL ACTION

PHASE 1 ACTIVISM	PHASE 2 WITHDRAWAL	PHASE 3 ACTIVISM REVIVED
c1730s-1920s	c1930s-1960s	c1970s-
<i>Strong commitment to socio-political activism, as per the Clapham sect in England</i>	<i>A general evangelical withdrawal from socio-political activism, as a reaction to liberalism’s “social gospel”</i>	<i>A renewed commitment to socio-political activism, commonly linked with the Lausanne movement</i>

This great reversal very definitely impacted Australian evangelicalism, as Robert Linder has demonstrated, with respect to Australian Methodism. Methodists had been very active in politics, particularly through the trade

⁶ D. Bebbington, “The Decline and Resurgence of Evangelical Social Concern: 1918-1980”, in Wolf, J., ed., *Evangelical Faith and Public Zeal*. See also: J. Stott, *Issues facing Christians today: a major appraisal of contemporary social and moral questions*, Basingstoke UK: Marshall, Morgan & Scott, 1984, pp. 6-10.

union movement, and the Labor Party, up until the late 1920s. John Verran, the first Labor Premier of South Australia, in 1910, said, "I am an MP [Minister of Parliament] because I am a PM [Primitive Methodist]." ⁷ However, this changed, following inroads made by liberalism's "social gospel", in particular. ⁸ John Stott, et al, noted that "some of them confused the kingdom of God with Christian civilisation in general, and with social democracy, in particular, and they went on to imagine that, by their social programmes, they could build God's kingdom on earth." ⁹

Stuart Piggin has suggested that the attitudes of Australian evangelicals, during this period were also transferred, to some degree, at least, to Australian territories. He argues that evangelical commitment to overseas mission became a form of escapism, in that, going away from liberal Australia, represented a fresh opportunity to "express orthodox faith, in an environment uncontaminated by liberalism". ¹⁰ If this be true, then this escapism, in some ways, may account for the diluted withdrawal tendencies of evangelicals in the TPNG. Certainly, evangelicals, working in the TPNG between the wars, were not shy of involvement in both social service and social action aspects of Christian social responsibility. ¹¹ The missions all but carried health and education

⁷ R. D. Linder, "The Methodist Love Affair with the Australian Labor Party, 1891-1929", in *Lucas: An Evangelical History Review* 23 & 24 (June and December, 1997-1998), pp. 35-61.

⁸ Bebbington outlines this, together with a range of other factors associated with this withdrawal. The spread of premillennial teaching reacted against modernism, and the emphasis on building the kingdom of God on earth. Keswick sanctification teaching generated a wariness of social responsibility emphases advocated by liberal Protestants following the 1924 Conference on Christianity, Politics, Economics, and Citizenship (COPEC). The rising ascendancy of the Anglo-Catholic Party, advancing liberal theological views, and becoming increasingly involved in socio-political activism, caused many evangelicals to withdraw from similar involvement, lest they be seen to be associated with liberalism. Bebbington, "The Decline and Resurgence of Evangelical Social Concern 1918-1980", p. 10.

⁹ Lausanne Occasional Paper # 21, *Evangelicalism and Social Responsibility: An Evangelical Commitment*, Grand Rapids MI: A Joint Publication of the Lausanne Committee for World Evangelization and the World Evangelical Fellowship, 1982, p. 19.

¹⁰ S. Piggin, *Evangelical Christianity in Australia, Spirit, Word, and World*, Melbourne Vic: Oxford University Press, 1996, p. 104.

¹¹ The Grand Rapids report made a helpful distinction between "social service" (described as relieving human need, philanthropic activity, ministry to individuals and families, and works of mercy) and "social action" (defined in terms of removal of the

welfare services before the Second World War, taking the lion's share of responsibility up to, and beyond, independence. By virtue of their common, if often reluctant, role as *de facto* agents of the administration, in most remote localities, they exercised no little involvement in social action activities before independence. Even so, many evangelicals saw their involvement in social service and social action as little more than useful pre-evangelistic tools, subordinate to preaching for conversion.

This predominant attitude began to change gradually following the war, although it was evident among some of the early leaders of the EASPI, who continued to be wary of the "social gospel" pre-suppositions of some within the Melanesian Council of Churches (MCC).¹² However, the influence of visiting overseas evangelical leaders challenged this thinking,¹³ as did participation in various national forums, which exposed evangelicals to alternative ways of understanding the application of the gospel.¹⁴ Arguably, the most significant catalyst for the revitalisation of evangelical commitment to socio-political activism was the inaugural Congress on World Evangelisation, held at Lausanne in 1974. Delegates

causes of human need, political and economic activity, transformation of structures of society, and the quest for justice). Lausanne Occasional Paper # 21, *Evangelicalism and Social Responsibility*, p. 7.

¹² Reporting on a meeting with the MCC in 1971, the President of the EASPI (K. Liddle) recorded: "We are concerned that the WCC is influenced by theologians, who believe in revolution, and that the WCC has channelled funds to organisations, engaged in armed revolution [e.g., Mataungan Association]. However, this should not be misinterpreted as meaning that the EA was not concerned with the social and economic development of Papua New Guinea. We do help in every way we can, and encourage Christians to participate in community and national life. But we do not regard it as a function of the church itself to be engaged in politics." K. Liddle, "Report to Executive of EASPI on meeting of MCC 1971" (R. D. Fergie archives), about mid-October, 1971.

¹³ UFM missionary, Bill Merrywether, suggested to me that African Bishop Festo Kivengere's 1959 visit to the TPNG influenced the UFM mission to see its education ministry in much broader terms than pre-evangelism: "*he was very insistent that we ought to see the need to give people this education, as well as giving them a Christian education.* The feeling was that the people had not been prepared for independence, as they had not been educated enough to take over the running of their own countries" (emphasis added). B. Merriweather, interview by R. D. Fergie, April 10, 1999, Melbourne Vic: R. D. Fergie interview transcript, 1999, p. 1.

¹⁴ Just as MCC was invited to send delegates to the 1976 "Seminar on Evangelism:", so EASPI representatives were invited to attend the MCC-sponsored "Pacifique 77" meetings in the Solomon Islands, and the joint MCC and Melanesian Institute "Religion and Development" conference in 1977.

from the TPNG, representing both the EASPI and MCC, attended this international gathering. They carried back to their constituencies an enlarged awareness of global evangelicalism, and the Lausanne Covenant, which, among other things, advocated a strong, and necessary, codependency between evangelism and socio-political activism.

Soon after the TPNG delegates returned from Lausanne, a major joint EASPI/MCC conference on evangelism was convened in Lae.¹⁵ The main speaker was Gottfried Osei-Mensah, a Ghanaian, who had not long before been appointed as the first executive secretary of the Lausanne Committee for World Evangelisation. One of his four addresses enunciated the thrust of the Lausanne Covenant, with respect to evangelism and social concern.¹⁶ He called for the church, as the community of God, to recover the sense of Christian vocation, in using God-given gifts and employment opportunities to prosper the cause of the gospel. For the church to influence society for good, he suggested that Christians needed to get involved in community life as “salt” and “light”, with the purpose of preserving what is good, and exposing what is not. Through examples of modesty and generosity, Christians were to responsibly steward their resources and energies, consistent with Jesus’ parable of the shrewd manager (Luke 16:1-15). He suggested that Christians needed to maintain a prophetic ministry, individually and corporately, through the teaching of the law of God, and the public rebuking of violations of God’s law. Further, he suggested that this would, at times, require a call for personal and national repentance. Finally, Osei-Mensah challenged the church to produce constructive alternatives, rather than just negative criticism to the growth pains of a rapidly-changing society. He suggested that Christians need to give careful thought to what society ought to be like.

During the following decade, there were many instances of these strategies being put in place by leaders from both the MCC and the EASPI. To some degree, at least, the seeds for these later actions were

¹⁵ David Price, at that time the Vice-Principal of the EASPI Christian Leaders’ Training College, played a leading role in the coordination of this conference.

¹⁶ G. Osei-Mensah, “Evangelism and Social Concern”, in G. Osei-Mensah and J. Daimoi, *Why Go, Serve and Tell in Melanesia?*, Banz PNG: a joint MCC and EASPI publication, 1979.

planted at the Lae seminar by Osei-Mensah. The MCC reference, in its 1977 *Long Range Programme*, to the “unusual success” of the Lae seminar, supports this conclusion. The peculiar character that the EASPI’s national *On Target* youth ministries took, during the 1980s, reflected a similar legacy.

1.2 Out-of-School, Out-of-Work Youth Development – a New Context for Evangelical Involvement in PNG by the Late 1970s

The theological validity of holistic ministry for evangelicals was sharpened further during the 1970s, as it became clear that most imported youth programs, with their focus on spiritual and social development, were incomplete in addressing the needs of a growing proportion of young people. London Missionary Society missionary (and later a national politician) Percy Chatterton’s “imported solutions for imported problems” slogan was found wanting by the late 1970s, though there were a number of creative attempts to contextualise programs like the Boys’ Brigade.¹⁷

In its hurry to prepare the TPNG for an early independence, the Australian administration replaced its earlier education policy of gradualism towards universal primary education. In its place, an elitist education policy was implemented, to fast-track a small cadre of young people through secondary and tertiary education, in preparation for national leadership responsibilities.

¹⁷ R. D. Fergie, “Minors, Mandarins, and Missions: Legacies of Boys’ Brigade Australia in Papua New Guinea church and state youth development, 1966-1980”, in M. Hutchinson, and G. Treloar, eds, *This Gospel Shall be Preached: Essays on the Australian Contribution to World Mission*, Sydney NSW: Centre for the Study of Australian Christianity, 1998, pp. 66-85.

Figure 3

POST-WAR EDUCATION WELFARE DEVELOPMENTS IN TPNG

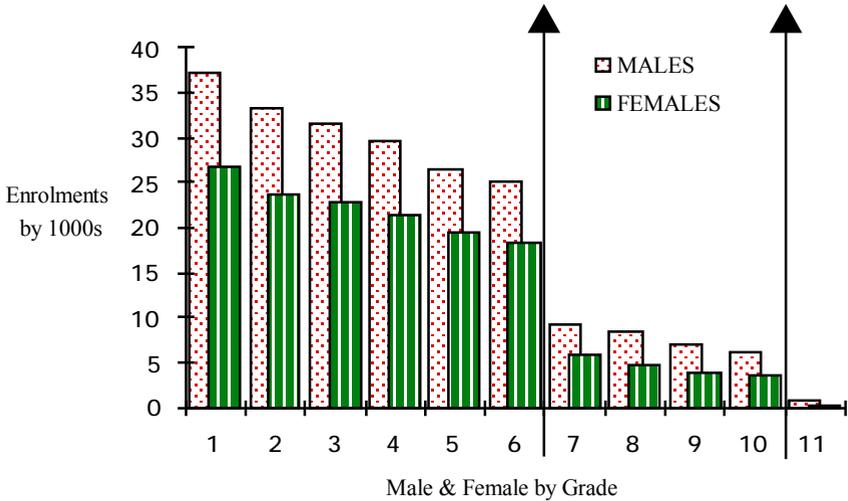
1950s	1960s	1970s	1980s	1990s
A UNIVERSAL PRIMARY EDUCATION GRADUALISM Post-war “new deal” paternalism	AN ELITIST EDUCATION GAMBLE Growing international anti-colonial sentiment and early independence preparation	A SEARCH FOR SOLUTIONS Dealing with the negative consequences of elitist education policy.	A NATIONAL YOUTH MOVEMENT TRIAL A new church/state partnership in non-formal education.	AN EDUCATION SYSTEM OVERHAUL Formal education revision, non-formal education malaise.
<i>Gradualism . . .</i>	<i>ACCELERATED Preparation . . .</i>	<i>a reverse-side school-leaver dilemma . . .</i>		

Because of the proportionally-higher costs associated with secondary and tertiary education, many school-aged children were unable to enter primary school. Of those who did begin, a large proportion were unable to continue beyond grade six into high school. The phenomena of school drop-out attrition (more accurately “push-outs”) soon took on serious law-and-order connotations, as young people, in frustration, migrated into towns, in search of bright lights and employment.¹⁸ Many, struggling with an imposed state of *anomie*, joined *raskol* gangs, in an attempt to find acceptance, a survival livelihood, and a means of getting even with a society that they felt had betrayed them with false hope and rejection.¹⁹

¹⁸ It was estimated, in 1982, that, of the 40,000 school leavers looking for jobs each year, only 4,000 new jobs were available. This represented a 90 percent unemployment rate prospect for school leavers. C. O’Connell, and R. Isaiah Zarriga, “Papua New Guinea’s National Youth Movement”, in S. Sewell, and A. Kelly, *Social Problems in the Asia Pacific Region*, Brisbane Qld: Boolarong Publications, 1991, p. 214.

¹⁹ I discuss this at length in my thesis: Fergie, “A Study of Church/State Relations in Papua New Guinea”, chapter 2: Pre-independence education policy for government youth development strategies, 1962-1979.

Figure 4
 FIRST TO 11TH GRADE ATTRITION (1979-1989)
 (Source: 1991 Papua New Guinea Education Sector Review)



While there were some innovative attempts by churches to deal with this situation,²⁰ most maintained programs, which were largely ineffective in addressing the vocational needs of the large number of out-of-school, out-of-work, young people, during the 1970s.²¹ The government continued to direct almost all of its education budget into the national education system, and pressured the churches to do the same. While token efforts were made to provide non-formal training, through vocational schools, and the like, these initiatives were hopelessly under-resourced, and, even worse, were commonly viewed by communities as a second-best option for their young people. It would seem that they had been charmed by the attractive, though illusive, cargo-cult expectation that formal education would automatically lead to well-paid jobs in the formal economy.

²⁰ I deal with the Lutheran *yangpela didiman* (young farmers) program, the Roman Catholic Young Christians program, and the contextualised Boys' Brigade program, in my thesis: Fergie, "A Study of Church/State Relations in Papua New Guinea", chapters 4-6.

²¹ The EASPI convened the national youth conference in September, 1978, in an attempt to grapple with the escalating school-leaver problem – a move that led to the establishment of a national EASPI youth coordination committee.

Throughout the 1970s, there was a range of attempts by the government and churches to identify solutions for this problem. At one end of the scale, there were some, who advocated a punitive control solution, in the form of a compulsory para-military national youth service. Others, including most church youth workers, wanted programs that developed effective ways of helping young people find their place in society, as productive and valued members of their communities. This approach was clearly the preferred option of senior *Pangu Pati* ministers who, together with Prime Minister Michael Somare, commissioned the development of what became known as the National Youth Movement Program (NYMP). While subsequent coalitions committed unprecedented amounts of money to the NYMP, it was understood that the success of the program would depend largely on the support and involvement of the churches, given their extensive community networks, and pool of dedicated and experienced personnel.

Figure 5

NATIONAL YOUTH MOVEMENT PROGRAM – OBJECTIVES AND STRATEGIES

To productively involve youth in the development of their communities and to encourage maximum participation in the economic, social, political, cultural, and spiritual life of the nation

through activities related to:

**Self employment training
Community service
Sports, recreation, and leisure
Culture
Spiritual development**

incorporating two main strategies

MOBILISATION FOR PRODUCTION

- Grants scheme
- Community Youth Coordinator scheme
- Training for production
- National Youth Development Fund
- Youth employment policy

MOBILISATION FOR NATIONAL INTEGRATION

- National Youth Council networks
- Youth weeks
- Urban youth programs
- Managers' workshops
- Policy and program integration

2. An Early Post-Independent Antecedent – the 1982 O’Connell Paper

In some respects, the NYMP/NYC strategy paralleled earlier partnerships of mutual convenience between the Australian administration and missions, in education and health welfare. These were not necessarily instances of symbiosis, as both parties brought to these partnerships their own peculiar, and, in some respects, different, agendas. Rather, joint ventures were more commonly characterised by a spirit of cautious

cooperation, particularly for the churches, who, despite government rhetoric to the contrary, were often treated as junior partners. Even so, this caution was also tempered by a degree of pragmatic opportunism, as churches sought to further their particular purposes, through association with the government.

2.1 Courtship Manoeuvring – EASPI Responses to Government Advances

Senior officers, responsible for government youth development planning, were very keen to tap into the extensive networks of the churches.²² By late-1982, the involvement of the larger denominations had been secured, though with varying degrees of enthusiasm.²³ Conspicuous by their absence, however, were the smaller, post-war evangelical missions, most of whom were members of the EASPI. Towards the end of 1982, a concerted effort was made to initiate discussions with the EASPI, with the view to securing their involvement, as the sixth, church youth-wing member of the NYC. The challenge was essentially threefold. Firstly, the government needed to allay suspicions that registration with the NYMP would compromise each EASPI member's organisational and operational autonomy. Secondly, access to government grants, and an assurance of fair and consistent administration, was important.²⁴ Finally, opportunities for the EASPI to participate in, and contribute to,

²² Government-subsidy provision, in most cases, meant a far greater maximisation of the productivity of government money, given the high motivation, integrity, and experience of many church youth workers. Church representation on the NYC was expected to strengthen the credibility of the NYMP, in the eyes of the general public. It provided easier access to influential church leaders, and major youth development resources, under their care. Further, the NYMP and NYC were seen as potential catalysts in helping build a greater cooperative spirit among churches, as a counter to competitiveness and conflict, which had often frustrated social development in the past.

²³ For example, while the Roman Catholic national youth directors were very keen, the Anglican church leaders were far more ambivalent, later withdrawing, for a time, from any active involvement on the NYC.

²⁴ The earlier experience of groups, like the Boys' Brigade, whose expanding programs floundered in the late 1970s, when government funding was unexpectedly withdrawn, remained fresh on church leader's minds. Cf. Fergie, "Minors, Mandarins, and Missions".

government policy forums on national youth development were required.²⁵

When the NYMP was first launched, most EASPI leaders knew very little about it. Even so, there was a tentative openness to a government youth program, which seriously addressed the issues of economic development, and social integration, in ways that church programs had struggled to do. In any case, the government seemed determined to follow through with the NYMP, and so most church leaders wanted, at the very least, to find out more about it. Preparations for the EASPI's second national youth conference at Mt Hagen, in September, 1982, accelerated this resolve. Early in August, 1982, and in my capacity as coordinator of the EASPI conference, I met with Chris O'Connell (the Principal Program Coordinator of the NYMP) in Mt Hagen. Much of our initial discussion focused on a shared concern for a holistic approach to youth development.²⁶ By the conclusion of this first meeting, I felt cautiously positive about the possibilities of EASPI participating in the NYMP. Certainly, we both agreed that there was good reason to further pursue dialogue. Following consultation with other EASPI leaders, the Minister for Youth Affairs, Tom Awasa, was invited to attend the conference, and present a paper, outlining the government's position, with respect to church/state partnership, through the NYMP. Awasa agreed, although he deputised O'Connell to present a paper on his behalf.

²⁵ Church representation on district, provincial, and national youth council forums was the primary vehicle made available. In one sense, this redressed one of the consequences of the Education Act of 1971, which merged mission education into the new government national education system. While this removed the large burden of maintaining teacher salaries, it effectively withdrew the opportunity for church representation at the national level, which, to some, dangerously marginalised church involvement and influence in national policy debate.

²⁶ The importance of holistic ministry for EASPI youth leaders is well demonstrated by the peculiar breadth of focus of papers presented to the 1982 National EASPI youth conference. The nine papers, in order of presentation, were: "Government youth work and church youth work" (Chris O'Connell); "Urban Youth Work" (Wayne Pate); "Evangelism and Youth Ministry" (Brian Winslade); "Youth Work with Gangs" (William Longgar); "Prison Ministry" (Gaius Helix); "Village Youth Work" (Terry Logan); "Community Development and Youth Work" (Lawrence Williams); "Training Effective Christian Youth Leaders" (Bob Fergie). Copies of these papers, and related action committee reports, are held in: R. D. Fergie *Personal Papers* (thesis archives box B, 1982 file).

2.2 A Partnership Proposal – the O’Connell Paper and its Significance for the EASPI

O’Connell’s paper, “Government Youth Work and Church Youth Work”, was one of nine papers presented to the 80 EASPI delegates. While presenting a general orientation to the NYMP, and promoting its benefits to EASPI churches, the central thrust was much broader. O’Connell presented a carefully-argued rationale for church/state cooperation and partnership, which largely expounded the 1981 Christian Declaration on Youth and Development. His paper became the basis for subsequent government dialogue with heads of churches throughout the 1980s, representing something of the official government position on church/state relations.

The paper reaffirmed the post-war administration’s consistent concern to keep the churches on side, and involved, as major welfare providers.²⁷ It appealed to a compatibility of interest and values between the churches and the state, and attempted to defuse suspicions that the NYMP would compromise churches’ control of their own youth programs.²⁸ O’Connell pointed to the involvement of a number of clergy in key positions on the NYC, to demonstrate the government’s commitment to leadership partnership with church representatives.²⁹ He also suggested that the holistic character of the NYMP was entirely consistent with both the government’s and churches’ commitment to integral human development, as set out in the National Constitution.³⁰ He gave assurances that there

²⁷ There are many parallels between the endeavours of Groves and Gunther, representing the Administration, at the first Administration/Missions conference following World War II, as the Administration sought to take control of welfare policy, while, at the same time, maintaining the participation and contribution of the missions.

²⁸ This concern was raised during a 1978 youth conference convened in Port Moresby by the government. Reports and recommendations from this conference were incorporated into documents prepared by the interim NYC-engaged international youth consultants, whose recommendations greatly influenced the ethos and structure of the NYMP. Cf. Fergie, “A Study of Church/State Relations in Papua New Guinea”, chapter 2.

²⁹ The first chairman of the NYC was a United church clergyman, Revd Tauta Gauga, for example. He represented the Western Province Youth Council. Revd Jobson Misang, representing the United church, was also a member of the NYC and its executive for nine years.

³⁰ O’Connell, “Government Youth Work”, p. 2. Referring to “integral human development, the first of five National Development Goals and Directive Principles”, O’Connell argued that this is common to, and binding on, both churches and state,

would be “no strings attached” to government youth grants, apart from reasonable and necessary accountability requirements. More particularly, he suggested that the churches had a vital “mediation” role to play between their communities and the government.³¹

The EASPI responded to O’Connell’s paper through a comprehensive action committee report. In the three months following the EASPI national conference, the Office of Religion, Youth, and Recreation invited the EASPI to three meetings. In my capacity as the new national EASPI coordinator, I was flown to Port Moresby on October 1, 1982, for discussions with senior staff of the Office of Religion, Youth, and Recreation.³² Later that month (October 13), I attended the NYMP’s National Youth Managers’ Workshop at Goroka for a week. Between December 1-8, Ertius Lisam (the EASPI Executive Officer) and I were invited to attend the NYC Executive meetings, as observers, at Banz. Following that meeting, senior members of the EASPI met with senior officers of the Office of Religion, Youth, and Recreation to further discuss issues raised in O’Connell’s September paper.³³ Discussions covered a number of other areas as well – planning for a joint NYMP and church youth wings workshop on Christian leadership for holistic community development; preparation for a meeting between the church representatives and the Minister of Youth in January, 1983; the feasibility of developing a distance education program for the NYMP, modelled on the Theological Education by Extension approach developed by the EASPI’s Christian Leaders’ Training College.

implying that all development activities must look at the whole man, and, therefore, involve state agencies and churches harmonising their specialties to achieve this end.

³¹ Even so, there was some suspicion that the reference to “church mediation” may reflect more the intention for churches to be used as endorsement catalysts, and program conduits, for government policy implementation.

³² NYMP, *Youth on the Move* vol 2, no 3 (September-December, 1982), p. 9.

³³ In particular, the Office of Religion, Recreation, and Youth were interested in establishing common ground between churches and the state, with respect to social realities, understood by the EASPI to affect the interpretation of salvation through Christ. In essence, this sought comment from the EASPI, with respect to the contents of the Christian Declaration on Youth and Development. Clarification was also sought, with regard to a common understanding of evangelism, church, salvation, youth, development, and movement. Mechanisms for dialogue, particularly through the NYC, were also discussed at length, with the result that the EASPI were informally invited to be represented on the NYC.

By late 1982, the EASPI had made public its intentions to work cooperatively with the Office of Religion, Recreation, and Youth, through the NYMP and the NYC. The December, 1982, edition of the EASPI's youth magazine (*On Target with Jesus*) recorded:

For the EA[SPI], this is a very important new opportunity to have a *voice at a national level*, and, thus, have a unique opportunity to be *salt for the nation*. It also means that we are able to take advantage of various resources, which the NYMP, through its projects grant scheme and leadership training courses, make available to youth workers. We, too, have resources and ideas to share with others within the NYMP.³⁴

The EASPI was not slow in interacting with government youth development policy, particularly the assumptions undergirding the Christian Declaration on Youth and Development. It was this document that O'Connell promoted as the authoritative development framework for all churches in PNG. He challenged the EASPI "to discover the meaning of evangelism in Papua New Guinea at the end of the 20th century", consistent with the declaration's liberationist hermeneutic for Christian socio-political conscientisation.³⁵ While recognising the importance of addressing the issue of socio-political responsibility, EASPI leaders expressed reservations about its appropriateness, as the final and binding expression of holistic Christian responsibility.³⁶ It was seen to be inadequate, when compared with the Lausanne Covenant's comprehensive statements about socio-political activism.³⁷ This is not to

³⁴ The Evangelical Alliance, "The NYMP and EA Youth Groups", in *On Target with Jesus* vol 1 (December, 1982), p. 11. For a more detailed development of this initial statement see: The Evangelical Alliance, "EA/NYMP relations in 1983", in *On Target with Jesus* vol 2 (August, 1983), pp. 13, 14.

³⁵ O'Connell, "Government Youth Work", p. 2. This liberationist perspective is confirmed by O'Connell's reference to the 1978 national workshop on "Christianity and Development", the 1981 production of the "Christian Declaration on Youth and Development", and the Roman Catholic "Justice and Development for Papua New Guinea" publication by Sister Pauline Grutzner, written from a Marxist perspective.

³⁶ The declaration had been shaped as a strategic tool, intended to direct the churches to an acceptance of, and compliance with, the NYMP development agenda.

³⁷ Perhaps the most important published work from PNG was the papers, published in 1979, by the Melanesian Council of Churches and Evangelical Alliance of the South Pacific Islands Seminar on Evangelism Committee. Of particular relevance, was the

say that it was rejected outright. Rather, EASPI personnel were concerned that an adequate balance be understood, and acknowledged, and incorporated into the government's 1983 national youth policy.³⁸

2.3 Broader Outcomes of the O'Connell Paper for Future Church/State Relations

O'Connell suggested four necessary outcomes for satisfactory church/state partnership in youth and development, which, in many respects, set the parameters for subsequent church/state dialogue. Firstly, he raised the need to immediately develop a common language, clarifying concepts like evangelism, church, salvation, youth, development, and movement. As a way to avoid misunderstanding of spiritual and secular terminology, O'Connell anticipated a degree of dynamic equivalence in this respect, suggesting that "we may find that each spiritual term has its secular equivalent (more or less), and visa-versa".³⁹ Understanding each other was one thing, but to suggest that there would always be functional equivalents was ambitious, even when imposing, as O'Connell did, through the Christian Declaration, a Marxist interpretive framework.

Secondly, O'Connell signalled the need to quickly formalise mechanisms for policy dialogue between churches and the state. Before independence, there had been a number of clearing-house arrangements, in the form of biannual administration/missions conferences, and various national councils and boards, which afforded generous church

paper by Gottfried Osei-Mensah, "Evangelism and Social Concern", in which he suggested a number of biblical concepts to guide Christian involvement. As a key African figure, involved in the Lausanne movement, his contribution was received very warmly by leaders from EASPI and MCC member churches. G. Osei-Mensah, and J. Daimoi, *Why Go, Serve and Tell in Melanesia?: Papers from Papua New Guinea Seminar on Evangelism*, Banz PNG: Christian Leaders' Training College, 1979, pp. 36-48.

³⁸ During the NYC's April, 1983, evaluation of an early draft of the National Youth Policy, the EASPI representative successfully moved a motion to insert into the policy, as a precursor to the "nine pressing social realities", drawn from the Christian Declaration of Youth and Development, a statement, which noted that the "foundational social reality . . . relates to the fallen nature of mankind . . . a bias to self-centredness (i.e., sin), which alienates, through human rebellion, men from their Creator, and from one-another. This sinful nature, therefore, requires us to address the contemporary social realities, not only from social, political, [and] economic standpoints, but also from the spiritual standpoint. Essentially, this a call for men and women to return to God, in order that He can do a complete work in bringing a total healing to our society (Matt 6:33)."

³⁹ O'Connell, "Government Youth Work", p. 6.

representation opportunities. These mechanisms worked reasonably effectively, not only because of mutual goodwill and interdependence, but also, because the colonial administration remained stable. By way of contrast, the post-independence political landscape constantly changed, as elected coalition governments struggled to complete the normal full five-year term of office.⁴⁰ In this unsettled environment, it was difficult to maintain any continuity of dialogue between the churches and the state.⁴¹ O'Connell's paper advocated improved communication linkages, particularly through clearing-house mechanisms, like the NYC.

Thirdly, O'Connell called for the churches and the state to clarify what they meant by "youth and development", particularly in terms of the roles of youth, programs, and resources. In many respects, this was an appeal to extend earlier discussion on the churches' role in national development.⁴² However, it was also a strong, and not so subtle, directive to the Christian Declaration on Youth and Development.

Since youth is the focus of our institutions [wrote O'Connell], we need to be clear about the roles, which we want young people to play within our institutions and society. This will also require us to spell out the arenas for action, those areas, where we have to define our roles. Inevitably, this raises, in some minds, the issue of youth power and influence, within our institutions, and within society. Providing we are clear on roles and

⁴⁰ Mark Turner and Sean Dorney provide helpful insight into circumstances related to the various post-independence coalitions through to the late 1980s. M. Turner, *Papua New Guinea: the Challenge of Independence*, Ringwood Vic: Penguin Books Australia, 1990, and S. Dorney, *Papua New Guinea: People, Politics, and History Since 1975*, Sydney NSW: Random House Australia, 1990.

⁴¹ Boards and councils, with narrow frames of reference (health, education, youth, women, media coordination, etc.), were more stable mechanisms, with specific, and more regular, connections with government departments. But, they, too, suffered from the constant change of governments, as well as endemic departmental isolationism within the public service. See M. Tony, and M. Bray, "Church-Government Relations in the National Education System and the Role of Church Education Secretaries: an Equal or an Unbalanced Partnership", in *Papua New Guinea Journal of Education*, 20-2 (1984), pp. 151-156. The problem of departmental isolationism is well demonstrated with respect to the Department of Education and the Department of Youth and Development in the mid-1980s, where mutual ambivalence, and, at times, competitiveness and contempt, were normative.

⁴² During the 1970s and early 1980s, this issue of church and development dominated discussions through the Melanesian Institute's *Point* and *Catalyst* journals.

arenas, we need not become obsessed with subsidiary issues of authority.⁴³

Finally, O'Connell appealed to cooperation, based on mutual respect:

There are signs that we are about to start *a new era in terms of a joint action between churches and the state* in the arenas related to youth and development. I am not talking, either, simply about financial aspects. What is far more exciting, is the nature of the projects, around which joint action is being considered. These include training materials; leadership courses; management of programs; policy development; and community work. It follows, from my earlier comments, that joint action has to be based on the recognition of each other's autonomous, but related, value systems, and a respect for what each can contribute to the process of integral human development⁴⁴ (emphasis added).

It was this opportunity that seemed to have caught the imagination of the EASPI leaders, following O'Connell's presentation. Yes, there were areas of concern, as noted, with respect to the Christian Declaration on Youth and Development. However, these were not seen to be insurmountable, nor necessarily inconsistent with evangelical theology and practice.

3. Postscript

While the EASPI chose to enthusiastically participate in the NYC, and to encourage its member churches to register with the NYMP, it was not an uncritical acceptance, or passive conformity. Nor was it motivated, primarily, by a desire to access government subsidy. It represented a concern to constructively participate in a more equal partnership, which provided an opportunity to facilitate better stewardship of government and churches' resources, and personnel, alike.⁴⁵ The subsequent experience of the EASPI's involvement in the NYMP and the NYC,

⁴³ O'Connell, "Government Youth Work", p. 7. One of the criticisms of the NYMP, by sociologist Maev O'Collins, was that treating youth as a separate sub-group within society, drove a wedge between young people and their elders. M. O'Collins, *Youth in Papua New Guinea: with reference to Fiji, Solomon Islands, and Vanuatu*, Canberra ACT: ANU Press, 1984, p. 46.

⁴⁴ O'Connell, "Government Youth Work", p. 7.

through the rest of the 1980s, built on this resolve, such that their contribution was acknowledged very positively.⁴⁶ However, it was not without difficulty and challenge, consistent with N. T. Wright's observations of church/state relations in the New Testament.

If it is true that the church is called to announce to the world that Jesus Christ is Lord, then there will be times when the world will find this distinctly uncomfortable. The powers that be will need reminding of their responsibility, more often, perhaps, as the Western world moves more and more into its post-Christian phase, where, even when church-going remains strong, it is mixed with a variety of idolatries, too large to be noticed by those who hold them, and where human rulers are more likely to acknowledge the rule of this or that "force" than the rule of the creator. And, if the church attempts this task of reminding, of calling the powers to account for their stewardship, it will face the same charges, and perhaps the same fate, as its Lord.⁴⁷

The story of this experience has yet to be told, particularly with respect to the EASPI's post-1983 NYMP/NYC involvement, and associated contributions to a number of government attempts to produce a national church/state policy, through the Religious Affairs Division.⁴⁸ If the three

⁴⁵ Interestingly, O'Connell was not only pleased by the success in securing the EASPI's involvement, he went on to acknowledge that their representative "proved to be one of the most constructive and supportive members of the Executive Committee". O'Connell and Zarriga, "Papua New Guinea's National Youth Movement", p. 231.

⁴⁶ In his March, 1984, "Ex-post NYMP Evaluation", submitted to the Prime Minister, O'Connell rated the EASPI's involvement in the NYMP as the best of all the churches. O'Connell reported that: "While the Evangelical Alliance has adapted remarkably well and positively to the NYMP, followed by the SDA, and United churches, this has not been the case with other churches [i.e., the Anglicans, Roman Catholics, and the Lutherans, who, ironically, provided some of the main architects of the Christian Declaration on Youth and Development]". C. O'Connell, *Ex-Post Evaluation Report, National Youth Movement Program*, Waigani PNG: Unpublished report to the Secretary of the Prime Minister's Department, March 15, 1984, p. 78.

⁴⁷ N. T. Wright, "The New Testament and the State", in *Themelios* 16-1 (October/November, 1990), p. 16.

⁴⁸ EASPI personnel were involved in the production of a major joint-churches leadership training project in 1984, which produced a series of *Serving like Jesus* booklets, addressing holistic development. They were also involved in two major policy integration workshops, organised by the Religious Affairs Division. The first, in 1984, attempted to

antecedents to the EASPI's decision to participate in the NYMP/NYC, discussed above, are any indication, however, the contribution of the relatively small EASPI to both these endeavours might well have been substantial, reflecting a revitalised continuity of evangelicalism's socio-political activist roots. This is the subject of the final chapter of my Th.D. thesis. (Figure 6, below, provides a summary outline of the main issues, covering the various developmental phases of the 1980s investigated.)⁴⁹

draft a national policy on religion. The second, in 1987, helped shape the government's Church Development Assistance Program. Later in 1992/1993, EASPI personnel took leading roles in the formulation of the government's national non-government organisations. This document drew heavily on the mid-1980s NYMP/NYC experience, and an unsuccessful attempt to prepare a national policy on religion in 1985. It represented, in essence, the government's national policy on religion, given that churches represented by far the largest bloc of non-government organisations at that time. Cf. Fergie, "A Study of Church /State Relations in Papua New Guinea", chapter 7, particularly pp. 24-63.

⁴⁹ The final chapter of my Th.D. thesis addresses this period in some detail, and preliminary conclusions indicate that EASPI personnel were, indeed, key players in efforts by churches and the state to clarify and implement an effective church/state relations model and policy for PNG by the early 1990s – particularly with respect to the 1993 national NGO policy.

Figure 6
 EASPI CONTRIBUTIONS TO GOVERNMENT YOUTH DEVELOPMENT
 DURING THE 1980s

	LEADERSHIP TRAINING	RESOURCE DEVELOPMENT	PROGRAM DESIGN	POLICY INPUT
DESIGN: 1977-1979	<i>1978 National EASPI youth conference (Banz, September, 1978)</i> <i>MCC/EASPI workshop on partnership in mission and development (Lae, January 15-24, 1979)</i>	<i>National EASPI youth conference papers</i>	EASPI consultative input into various government forums/ committees investigating models for a national youth program	EASPI consultative input into various government forums/ committees investigating models for a national youth program
INAUGURATION: 1980-1982	National youth leaders' workshop sponsored by ESCAP and the government (Lae, November 17-December 5, 1980) <i>National EASPI youth conference (Mt Hagen, August, 1982)</i> National managers' workshop (Goroka, October, 1982)	Distance education method for NYMP training materials using the CLTC Theological Education by Extension model (Port Moresby, October, 1982) <i>Design of EASPI On Target youth ministries model, and preparation of related training resources (Banz, 1982)</i> <i>CBM publications on youth, discipleship, and marriage and family, etc.</i>		<i>EASPI responses to O'Connell's "Government youth work and churches youth work" paper (Mt Hagen, September, 1982)</i>

Figure 6 (continued)
 EASPI CONTRIBUTIONS TO GOVERNMENT YOUTH DEVELOPMENT
 DURING THE 1980s

	LEADERSHIP TRAINING	RESOURCE DEVELOPMENT	PROGRAM DESIGN	POLICY INPUT
GRANTS SCHEME CRISES: 1983-1984	Certificate course in youth and development (Lae, 1983) <i>CLTC Youth Leaders' certificate course (Banz, 1984)</i> CYC training (Lae, 1984) On Target youth leadership seminars (<i>Mt Hagen, Baiyer River, Balimo, Mendi, Wewak, Port Moresby, Lae, Banz, Manus, 1983-1984</i>)	Joint churches Christian leadership resource workshop (Goroka, September, 1983) On Target Youth magazines (<i>English and Pidgin</i>) <i>EASPI youth leaders' resources</i> <i>Serving like Jesus</i> manuals: first edition published	Planning for IYY (International Year of Youth), together with the NYC executive and senior Office-of-Youth officials Consultative input into the development of the NYDF (National Youth Development Fund), through the NYC executive	National youth policy church/state policy and program integration workshop (Goroka, February, 1984)
REVIVAL: 1985-1987	<i>1985 National EASPI youth conference (Port Moresby)</i> <i>CLTC POM Centre youth leadership courses</i> National managers' workshop (October 27-November 3, 1985) National managers' workshop (Goroka, June, 1986)	<i>EASPI pastors' youth leadership seminar manual (Banz, 1985-1986)</i> Drafting of the <i>Serving like Jesus</i> trainer's manual Addressing destructive issues NYC initiative (Port Moresby, 1986) NYC executive current affairs response subcommittee (Port Moresby, 1988)	Youth Pioneers workshop (Kokoda, 1985) Church development assistance program (CLTC POM Centre, 1986) 1987 National Youth Week theme development – "the hope within" (Port Moresby, 1987)	Review of the NYMP (CLTC POM Centre, 1986) Review of CYC scheme (Port Moresby, 1987)

Figure 6 (continued)
 EASPI CONTRIBUTIONS TO GOVERNMENT YOUTH DEVELOPMENT
 DURING THE 1980s

	LEADERSHIP TRAINING	RESOURCE DEVELOPMENT	PROGRAM DESIGN	POLICY INPUT
NETWORK CRISIS: 1988-1989	<i>CLTC POM Centre youth leadership courses</i> On Target <i>youth leadership seminars (particularly through graduates of the 1984 CLTC youth course)</i>	Drafting of <i>Serving like Jesus</i> vols 2 and 3 – social and livelihood leadership development foci (Port Moresby, July, 1988) <i>Serving like Jesus</i> manuals: second edition published	Regular meetings with senior members of the Department of Home Affairs and Youth to review existing programs and to evaluate new program drafts (e.g., National youth projects revolving fund, national issues liaison proposal (January, 1988), NYC secretariat development plan (August, 1988) National youth training institute proposal, a youth hostels proposal, (February, 1989)	Regular meetings with senior members of the Department of Home Affairs and Youth to evaluate youth development policy (e.g., review of National youth policy) CDAP screening committee (1989)

Note: *Italics* indicate a EASPI initiative, while non-italics indicate a government initiative.

Figure 7
RELIGIOUS GROUPS IN PNG ACCORDING TO THE 1990 CENSUS⁵⁰

No religion stated	3%	Salvation Army	0%
Anglican	4%	Seventh-day Adventist	8%
EASPI	9%	United church	13%
Pentecostal	7%	Other Christian churches	4%
Evangelical Lutheran	23%	Non-Christian Religions	0%
Roman Catholic	29%		

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⁵⁰ This chart is based on 1990 national census figures, recorded in Theo Aerts, ed., "Religious Groups in PNG, According to the 1990 Census", in *Melanesian Journal of Theology* 10-1 (June 1994), pp. 93, 94.

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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

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,

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.

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,

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

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, orientalist 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

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

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 baking⁴³ 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

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 Thrax’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

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 (*didaskaleion*). 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.

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 Boyd⁵⁸ and C. B. Eavey⁵⁹ 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

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;
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

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

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

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 beings (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.

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

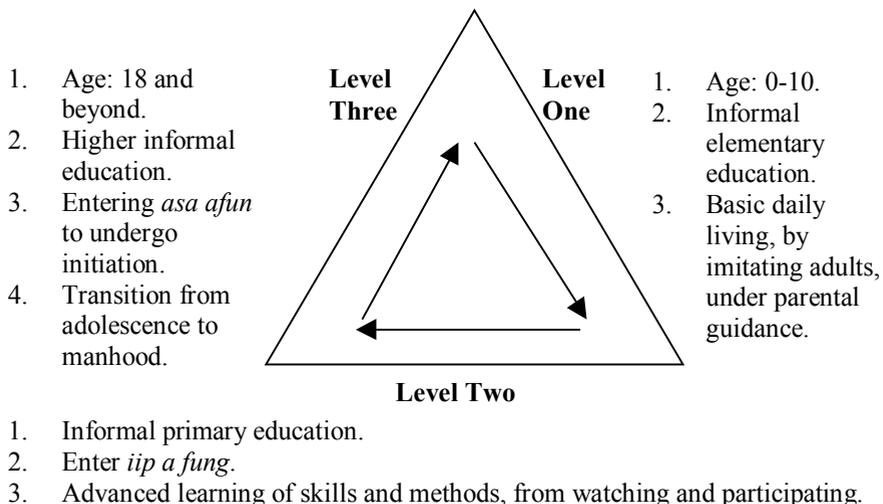
This is the highest level a young man had to achieve in his life. It was a phase, marking his transition from adolescence to manhood. At this point, all the young boys had to leave their *iip afung*, and enter the *asa afun*.⁷⁵ This house was usually built on a sacred site, for the initiation to take 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

⁷⁴ Bachelor house (*hausman*).

⁷⁵ Meaning “the house of (god) *Asa*”, also translated as *Anutu*.

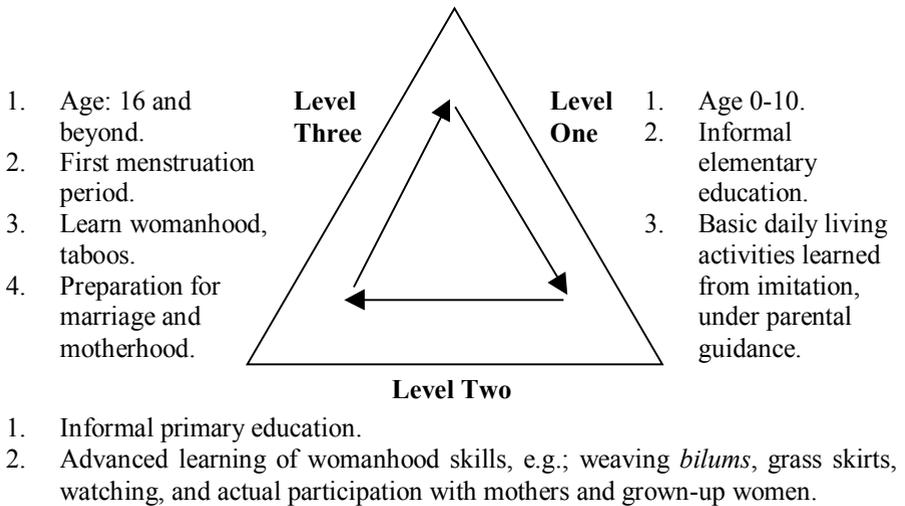
those wounds was stored away until the sores dried up. Then it was brought out, and was offered to *Asa*, by boiling each set of blood in special clay pots, and letting the steam rise up into the air. After this, a special feast and celebrations were held.

Figure 1 – Boys’ Educational Cycle



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



The Value of Bukawa Initiation⁷⁶

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

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 <i>longwam</i> 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

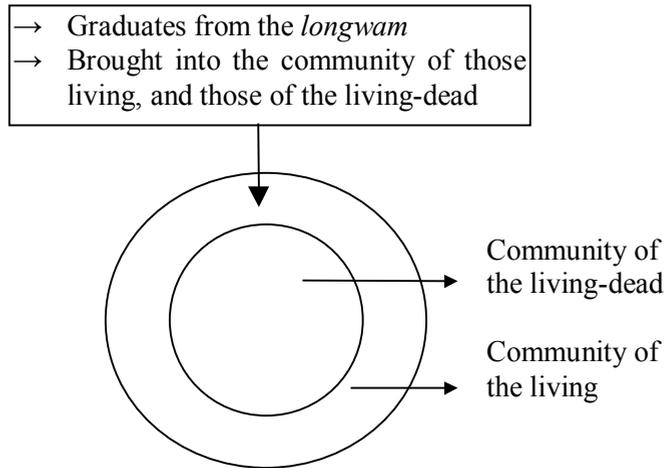
The whole purpose of this process, as Kigasung points out, was for purification.⁸¹ He further says that Bukawa society believed that, if a young man underwent initiation rites, then his impurity was purged. His mind was purified, and body cleansed. He was then released from a mother-son and a father-son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

⁸⁰ A traditional long house, similar to *haus tambaran*.

⁸¹ Kigasung, *The Value of Bukawa Initiation*, p. 131.

⁸² *Ibid.*

Figure 4
Level Two



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.

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

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

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

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.

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

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.

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

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,

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 Lancy, 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;

¹⁰⁸ Paulius 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

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.

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.

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.

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

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THE IDENTITY OF THE WOMAN AND THE BEAST IN REVELATION 17

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Introduction

The Apostle John tells us he “saw a woman sitting on a scarlet beast” (Rev 17:3). The identity of the woman and the beast are important to our understanding of the end times. Will there be a world religion? Will the great city Babylon rise again? Will the Roman Empire, once again, rule? Will a ten-nation European confederacy signal the end? The answers to these questions, and more, are found in the identity of the woman and the beast. The woman and the beast are described in Rev 17. From these descriptions, their context, and their relations to other parts of scripture, the identity of the woman and the beast can be seen. From this, we will see that the woman represents false religion, which began in ancient Babylon, and will centre, once again, in a rebuilt Babylon. The beast represents the Antichrist, who will come out of a revived Roman Empire. The Antichrist will use false religion, and its influence over the world, to gain power, and then dispose of it.

The Identity of the Woman (Rev 17:1-6, 15, 18)

The identity of the woman is found in Rev 17:1-6, 15, and 18. The identity of the woman is seen in her authority, appearance, and association. This identity is directly tied to the historical city of Babylon, and its religious influence on the world.

The Authority of the Woman (Rev 17:1-3, 15)

The woman has authority over the people of the world. Rev 17:1 says, “One of the seven angels, who had the seven bowls came and said to me, ‘Come, I will show you the punishment of the great prostitute, who sits on many waters.’ ” Rev 17:15 tells us the waters that the woman sits on

are “peoples, multitudes, nations, and languages”. The woman has authority over the world’s population. Her influence affects all people groups, all languages, and all countries. Historically, Babylon’s influence – religious and political – was worldwide (Dan 4:1).

The woman has authority over the kings of the earth. Rev 17:2 says, “With her the kings of the earth committed adultery, and the inhabitants of the earth were intoxicated with the wine of her adulteries.” When people are intoxicated, they are controlled by the intoxicant. The world leaders, as well as those they are leading, are under the authority of the woman’s adulterous intoxication. Historically, Babylon’s false religion intoxicated the world (Jer 51:8). “In OT prophetic discourse, the imagery of the harlot is commonly used to denote religious apostasy.”¹ Jerusalem turned from God, and was called a harlot (Is 1:21). Israel is accused of adultery, for accepting false religions (Jer 3:47). The picture of a harlot, representing false religion, stands in contrast to the church, pictured as a pure virgin (Rev 19:7-8).² “Just as the contrast to the ‘harlot’ is the pure bride, so the contrast to ‘Babylon’ is the City of God, the New Jerusalem, the eternal home prepared for the Lamb’s wife (Rev 21:9ff).”³

The beast has authority over the woman. Rev 17:3 says, “Then the angel carried me away in the Spirit into the desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names, and had seven heads and ten horns.” The woman is seen as sitting on the beast. Sitting implies the beast does as it wishes, while the woman simply rides. “The fact that the woman is riding the beast, and is not the beast itself, signifies that she represents ecclesiastical power, as distinct from the beast, which is political power.”⁴

The Appearance of the Woman (Rev 17:4)

The appearance of the woman is seen in her apparel, her adornment, and her abominations. Rev 17:4 says, “The woman was dressed in purple and

¹ Robert Mounce, *The Book of Revelation*, NICNT, Grand Rapids MI: William B. Eerdmans, 1977, p. 370.

² Warren Wiersbe, *Revelation*, in *The Bible Exposition Commentary*, 2 vols, Wheaton IL: Victor Books, 1989, p. 2:611

³ *Ibid.*, p. 2:612.

⁴ John Walvoord, *The Revelation of Jesus Christ*, Chicago IL: Moody Press, 1966, p. 245.

scarlet, and was glittering with gold, precious stones, and pearls. She held a golden cup in her hand, filled with abominable things, and the filth of her adulteries.” “Her apparel is purple and scarlet. The garments of royalty and prosperity are displayed on her.”⁵ Babylon, under King Nebuchadnezzar, ruled the world in royalty and prosperity (Dan 4:28-30). She is adorned with gold, precious stones, and pearls. Babylon is also described as “glittering with gold, precious stones, and pearls” (Rev 18:16). The golden cup she holds in her hand is filled with abomination. Babylon is also described as a “golden cup in the Lord’s hand . . . that made all the earth drunk” (Jer 51:7).

Babylon was founded by Nimrod (Gen 10:8-11). *Bab-el* means “city of God”.⁶ The tower of Babel (Gen 11:1-9) was man’s attempt to defy God. God’s judgment on tower builders was confusion. Confusion caused by the inability of builders to communicate. Just as the builders were confused, false religious systems confuse those who need to hear the truth. The tower of Babel could be seen as a forerunner of later towers built honouring false deities.⁷

Another connection between Babylon’s religious system, and false religion throughout history, is found in the wife of Nimrod. She “became the head of the so-called Babylonian mysteries, which consisted of secret religious rites, which were developed as a part of the worship of idols in Babylon.”⁸ Extra-biblical records state she claimed to have son, conceived miraculously. This son was considered to be the promised messiah (albeit, a false messiah). Pictures of her, as queen of heaven, cradling her son, are found in various forms, in many false religions.

Walvoord argues “the description of the woman, as arrayed in purple and scarlet, and decked with gold, precious stones, and pearls is all too familiar with the trappings of ecclesiastical pomp today, and, especially, of high officials in the Roman Catholic and Greek Orthodox churches”.⁹ This may be true, but we must be careful, and not draw too much

⁵ David Hocking, *The Coming World Leader: Understanding the Book of Revelation*, Portland OR: Multnomah Press, 1988, p. 246.

⁶ Wiersbe, *Revelation*, p.2:612.

⁷ Walvoord, *Revelation*, p. 246.

⁸ *Ibid.*, p. 247.

⁹ *Ibid.*, p. 245.

correlation with the Catholic and Orthodox churches. If we interpret scripture by experience, then we are doing an injustice. It is sufficient to say that it is a possibility, but only time will tell.

The Association of the Woman with Babylon (Rev 17:5-6,18)

The relationship between the woman and historical Babylon is evident in Rev 17:5: “This title was written on her forehead: MYSTERY, BABYLON THE GREAT, THE MOTHER OF PROSTITUTES, AND OF THE ABOMINATIONS OF THE EARTH.” Babylon is a **μυστήριον**, a “mystery.” “**Μυστήριον**, in the NT, is usually a mystery to be revealed. . . . The word implies a new revelation, not something to be kept hidden. In this case, it is the exposing of what is evil about Babylon.”¹⁰

Babylon is a mother. Much evil and spiritual adultery has flowed from her bosom. This has influenced false religions throughout history. The religious apostasy, began by Babylon, has meant martyrdom for saints, down through the ages. Rev 17:6 says, “I saw that the woman was drunk with the blood of the saints, and with the blood of the witnesses of Jesus.” If “saints” and “witnesses” indicate separate peoples, then perhaps they represent believers before Christ and after Christ.¹¹ In this case, all false religious systems since Babylon could be in view.

Rev 17:18 states, “And the woman, whom you saw, is the great city, which reigns over the kings of the earth.” Dyer argues that “the great city” must be taken literally, despite any evidence of a worldwide ecclesiastical system.¹² He has a point. Scripture seems clear. However, how can the evidence of Babylon, as a literal city, be reconciled with evidence of Babylon as a religious system? Thomas puts forth a strong argument that this refers to both Babylon, the city, and Babylon, the religious system. Part of his lengthy, rich with scripture, argument is worth repeating here.

¹⁰ Robert Thomas, *Revelation 8-22: An Exegetical Commentary*, Chicago IL: Moody Press, 1995, p. 289.

¹¹ Hocking, *The Coming World Leader*, p. 248.

¹² Charles Dyer, “The Identity of Babylon in Revelation 17-18”, in *BSac* 144 (1987), p. 436.

The many OT allusions to Babylon in Rev 17-18 indicate her tie to a certain geographical city, yet her primary function is not political, but religious. She stands for an ideology, associated with the political institution of the beast. Of the many connections between Rev 17-18 and OT passages on Babylon, the following are typical: Jer 51:13 with Rev 17:1; Jer 51:7 with Rev 17:2, 4; Jer 51:29 with Rev 17:16 and 18:8; Is 47:5, 7 with Rev 17:17 and 18:7, 8; Jer 51:8 [Is 21:9] and Is 13:21 with Rev 18:2; Jer 50:8 and 51:6, 45 with Rev 18:4; Jer 51:9 with Rev 18:5; Jer 50:15 and 51:24-49 with Rev 18:6; Jer 51:25 with Rev 18:8; Jer 51:63, 64 with Rev 18:21. John's angel-guide quite clearly alludes repeatedly to Babylon on the Euphrates throughout Rev 17-18. Therefore, the woman will be a religious system connected with that city. The OT prophecies of Babylon's destruction in Is 13 and Jer 51 are yet unfulfilled, and are awaiting the future day of the Lord for that fulfilment.¹³

The Identity of the Beast (Rev 17:7-14, 16-17)

In Rev 17:7, the angel transitions from identifying the woman to identifying the beast. In Rev 17:8, the angel starts to identify the beast. "The beast that you saw was, and is not, and is about to come up out of the abyss, and to go to destruction. And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world, when they see the beast, that he was and is not, and will not come" (Rev 17:8). "Was and is not, and is about to . . ." is "an obvious parody of the Lamb, who was put to death, yet came back to life and now is alive forevermore (Rev 1:18, 2:8). The description is also an intentional antithesis to the One 'who is, and who was, and who is to come' (Rev 1:4, 8; 4:8)."¹⁴ The beast "was", in that the spirit of the Antichrist was evident in the Roman Empire during the first century. The beast "is not", because the Roman Empire currently does not exist. The beast "is about to", because the Roman Empire will be revived as the seventh kingdom.

The beast is released from the bottomless pit. In Rev 9, the bottomless pit was opened, and smoke, with locusts, came out. The bottomless pit can be no other than hell itself. Rev 13:4 shows the dragon giving the

¹³ Thomas, *Revelation*, p. 307.

¹⁴ Mounce, *Revelation*, p. 312.

beast his authority. Satan gives the Antichrist his power. Unbelievers, on the earth during the tribulation, will be amazed at the quick rise, and all-encompassing power, of the Antichrist.

The Meaning of the Seven Heads (Rev 17:9-10)

Rev 17:9-10 states, “Here is the mind, which has wisdom. The seven heads are seven mountains, on which the woman sits, and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while.” Several interpretations of the seven heads exist.

Firstly, the seven hills could refer to the city of Rome. “There is little doubt that a first-century reader would understand this reference in any way other than as a reference to Rome, the city built upon seven hills. Rome began as a network of seven hill-settlements on the left bank of the Tiber.”¹⁵ But is this an inconsistent interpretation, because the seven hills are also seven kings.

Secondly, the seven hills could refer to Roman rulers, during the first century. The “five have fallen” could refer to five Roman rulers, preceding the exile of the Apostle John. These could be “Augustus, Tiberius, Caligula, Claudius, and Nero”.¹⁶ The “other has not yet come” would then refer to some unknown ruler that ruled in John’s day, or a yet-future day. But this view does not explain the seventh head with ten horns in Rev 17:10, since the ten horns are identified as ten kings in Rev 17:12. In addition, Mounce argues there are at least two problems with this view. One problem is “it regards Augustus as the first emperor, although his predecessor, Julius Caesar, took the title Imperator, and was reckoned by many writers (both Roman and Jewish) as the first emperor”.¹⁷ Another problem is that the three emperors, who ruled briefly between Nero and Vespasian are omitted.

Thirdly, the seven heads represent kingdoms throughout history. Seven hills symbolically mean seven important kingdoms in history. Based on Is 2:2; 41:15, Jer 51:25; and Dan 2:35, Dyer states that, in the OT, “the

¹⁵ Mounce, *Revelation*, p. 314.

¹⁶ *Ibid.*, p. 314.

¹⁷ *Ibid.*

word ‘mountain’ was often a symbolic reference to a kingdom, or national power”.¹⁸ Five of these kingdoms have fallen up to the point in history that John was writing. These were Egypt, Assyria, Babylon, Persia, and Greece.¹⁹ The sixth kingdom was the Roman kingdom during John’s day. It has since fallen, but another kingdom is yet to come, and will exist for a short time. This upcoming kingdom consists of ten kings. Hocking²⁰ summarises the flow of these verses well.

1. The beast with seven heads represents world government at seven moments of history.
2. The five empires that have controlled the world before John’s day are Egypt, Assyria, Bablyon, Medo-Persia, and Greece.
3. The world government existing in John’s day was the Roman Empire, and there has not been a true world empire since. This sixth head, or empire, is the one that received the fatal wound, but will be brought back to life as the seventh empire of the world.
4. The seventh empire will not last long, and will develop from a ten-nation confederacy around the Mediterranean Sea. It will be a revived Roman Empire.
5. Out of this seventh empire of ten nations, will arise a world leader (Antichrist), who will, in himself, become the eighth empire of the world.

Adversely, Mounce argues that the Greek word βασιλεύς is used, and not βασιλεία, and, throughout the NT, βασιλεύς is translated as “king”, not “kingdom”.²¹ Hence, the “most satisfactory explanation of the seven kings is that the number seven is primarily symbolic, and stands for the power of the Roman Empire, as a historic whole”.²² But the

¹⁸ Dyer, “The Identity of Babylon in Revelation 17-18”, p. 439.

¹⁹ Walvoord, *Revelation*, p. 613.

²⁰ Hocking, *The Coming World Leader*, p. 250.

²¹ Mounce, *Revelation*, p. 315.

²² Ibid.

argument for interpreting these as kingdoms stems from Dan 7:17, where the four beasts are four kings. These four kings are actually kingdoms, though. In addition, one must not pursue symbolism too much, when interpretations, which are more literal, are available.

The Meaning of the Eighth Head (Rev 17:11)

Rev 17:11 states, “And the beast, which was, and is not, is, himself, also an eighth, and is one of the seven, and he goes to destruction.” How can the beast have seven heads (Rev 17:7), be one of the seven, and yet be an eighth? The best interpretation is that the beast is a coming ruler (the Antichrist). The Antichrist will rule the eighth kingdom. But the spirit of the Antichrist was present in the five kingdoms that have fallen. The spirit of the Antichrist was present in the sixth kingdom. The spirit of the Antichrist will be present in the seventh kingdom. In fact, the Antichrist himself may personally be part of the seventh kingdom. Dan 7:8 tells us of a little horn that arises out of the ten horns of the fourth beast. This mirrors well with Rev 17. The fourth beast in Daniel is the Roman Empire. A little horn, the Antichrist, arises from ten horns. The ten horns are a ten-nation confederacy, comprising the revived Roman Empire. “The beast is world government, and has seven periods of history, in which to be manifested. The beast is also revealed, in all of its characteristics and policies, in one future world leader – the Antichrist!”²³

The Meaning of the Ten Horns (Rev 17:12-13)

Rev 17:12-13 states, “And the ten horns, which you saw, are ten kings, who have not yet received a kingdom, but they receive authority as kings, with the beast, for one hour. These have one purpose, and they give their power and authority to the beast.” The ten horns are ten future kings that are part of the seventh head (revived Roman Empire). These ten kings could represent specific leaders of nations, or a nation, itself. Will this be a ten-nation confederacy in Europe? It seems plausible. The ten nations will be part of the revived Roman Empire, and Rome is in Europe. However, time will tell. It is interesting to note that the rise to power of the Antichrist will initially be at the expense of three of the nations (Dan 7:8). Once the Antichrist has accomplished this, he will move on to rule

²³ Hocking, *The Coming World Leader*, p. 250.

all the nations. Hence, the ten kings “give their power and authority to the beast”. The “one hour” indicates a short time.

Adversely, Mounce argues that the number ten is symbolic. It indicates completeness. “It does not point to ten specific kings, nor to ten European kingdoms of a revived Roman Empire.”²⁴ But, as was stated earlier about Mounce’s predisposition to symbolic interpretations, one must not pursue symbolism too much, when interpretations, which are more literal, are available.

The Defeat of the Woman and the Beast (Rev 17:14, 16-17)

Rev 17:14 states, “These will wage war against the Lamb, and the Lamb will overcome them.” The Lamb is Jesus Christ. The war is Armageddon. The Lamb will be victorious. But, before Christ defeats the Antichrist, the Antichrist will destroy the woman. “And the ten horns, which you saw, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire” (Rev 17:16). The Antichrist will rise to world power by using false religion. Once the false religion has accomplished its purpose for him, the Antichrist will destroy the false religion. The beast “will make her desolate and naked”. This represents the woman’s large accumulation of wealth.²⁵ It will be taken away by the Antichrist. The beast “will eat her flesh, and burn her with fire”. This represents the completeness, in which the Antichrist will destroy all forms of religion in the world.²⁶

When will the woman be destroyed? Walvoord argues that “it is probable that the events of Rev 17 occur at the beginning of the great tribulation”.²⁷ But, Rev 13 indicates this will come at the mid-point of the tribulation, when the Antichrist rises to power. Chronologically, Rev 13 begins the second half of the tribulation. Religious freedom will abound in the first half of the tribulation. On the positive side, the 144,000 Jews of Rev 7 will evangelise the earth, along with the two witnesses of Rev 11. On the negative side, the woman (false religion)

²⁴ Mounce, *Revelation*, p. 317.

²⁵ Hocking, *The Coming World Leader*, p. 252.

²⁶ Ibid.

²⁷ Walvoord, *Revelation*, p. 243.

will also greatly influence the world. The Antichrist will use false religion to gain power at the midpoint of the tribulation, and then abolish all religious systems for the remainder of the tribulation. None of this happens without the permission of God (Rev 17:17).

Conclusion

The woman is false religion, which originated in historical Babylon, and will be centred in a rebuilt Babylon, in the future. The beast is the Antichrist, who will arise out of a revived Roman Empire. He will use false religion to gain power during the first half of the tribulation, and then destroy all religious systems, to rule the world during the second half of the tribulation.

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