

PAPUA NEW GUINEA

The land that time forgot



PNG INDEPENDENCE SPECIAL

"IN the 40 years of my lifetime we have lived through a period which started with the stone age and has entered the space age," says Paulius Matane, Head of the Papua New Guinea mission in Washington.

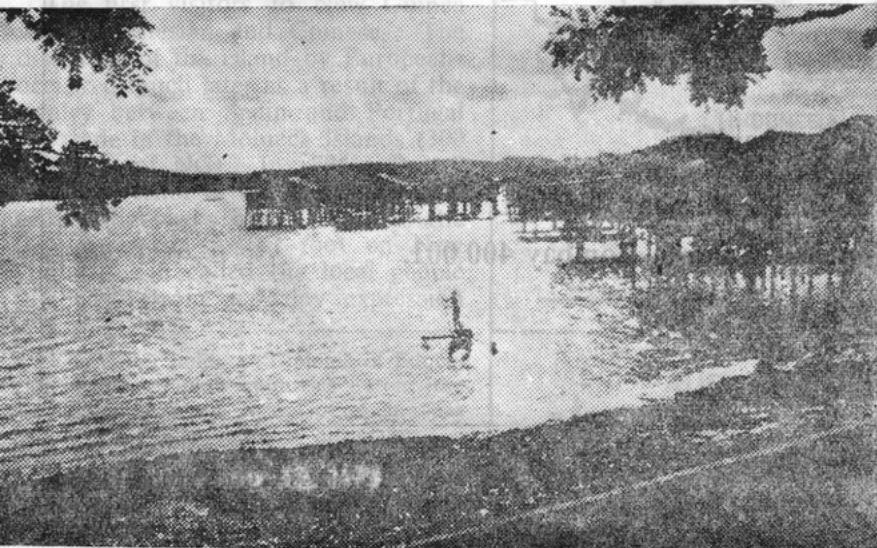
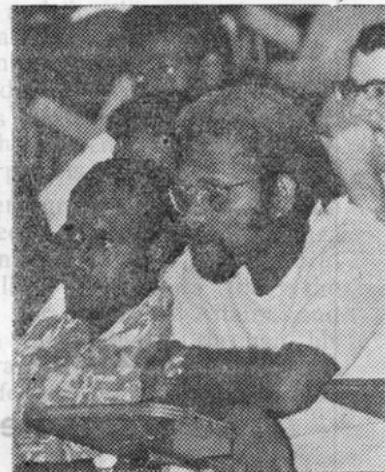
Truly, the pace of development of this new country, often called "the last unknown", has been breathtaking.

Now on September 16, Papua New Guinea (PNG) becomes independent. To weld 1000 different tribes, speaking 700 different languages, spread across 600 scattered islands into one nation has been a considerable achievement. Many difficult problems still face the two and a half million people of PNG.

The first political party, the Pangu Pati, was formed in 1969. By December 1973 PNG had attained self-government. And on September 16 it steps out as the world's newest independent nation. The leadership of the nation is in the hands of young men.

This special issue of HIMMAT is dedicated to a nation which through the unity of her diverse people could provide the world with fresh hope.

Independence comes to Papua New Guinea



The land that time forgot

by Jean Philippe Lieberherr*

NEW GUINEA (NG) is the world's second largest island situated in the Pacific Ocean, north of Australia. This bird-shaped island (with its head facing the West) has a spinal massif consisting of deep valleys, cloud-wrapped ridges and snow-capped peaks rising to altitudes of more than 4800 m. It is the largest cordillera between the Himalayas and the Andes.

Origin

In prehistoric times New Guinea provided a land bridge by which the ancestors of the Australian aborigines appear to have made their way into Australia. About 5000 years ago an agricultural revolution took place in Asia. It slowly spread through Southeast Asia until it reached the Pacific and turned the Melanesian people from hunters and gatherers into subsistence farmers. Later on, there was an influx of so-called "primitive Malays" who spread in successive waves throughout Indonesia, the Philippines and New Guinea. They brought with them pig and fowl, yam and taro (a root vegetable).

However, over the last 1500 years or so, New Guinea presented a formidable barrier to the eastward expansion of the great rice and religious civilisations of Asia. Its forbidding terrain, inhabited by warriors and headhunters, did not attract Indo-Malay settlers. So, for centuries the island slept undisturbed while change came to the rest of the world.

Discovery

The first visitors to New Guinea were Indonesian and Chinese. The discovery of the island by Europeans occurred much later as a result of the rivalry between Spain and Portugal for trade in the Molucca Islands (300 km west of NG). In 1526 a Portuguese governor of the Moluccas landed on the bird's head. He was the first European to set foot on New Guinea. He called the local people "Papuas" (from a Malay expression

meaning "fuzzy-haired man"). Between 1545 and 1827, seven explorers visited NG but left again without seeing much of the interior.

It was only in 1871 that the first European penetrated the mountains of NG. He was Baron Nicolai Mikluho Maclay, a Russian biologist. The day after the ship which had brought him there had left, he saw a shower of arrows and spears fall just short of him. He rightly assumed that the misses were intentional and did his best to appear unconcerned. However, quite a number of the explorers and missionaries who came after him were killed.

In 1884 Germany claimed the northeast part of NG (including the islands of New Britain, New Ireland, Manus and Bougainville) and in the same year Britain annexed the southeast; western NG had already been claimed by Holland in 1848 and when it joined Indonesia in 1962 was renamed Irian Jaya.

The birth of Papua New Guinea

In 1906 British New Guinea was handed over to Australia and renamed "Papua". Eight years later, following the outbreak of World War I, Australia moved into German NG and seized control. Both territories were separately governed until 1942 when — soon after the Japanese invasion — they were placed under the control of a military organisation.

In 1949, Australia passed the "Papua New Guinea Act" providing a joint administration of Papua and New Guinea (PNG).



The 1949 Act brought a dramatic change of attitude to PNG and its people. It provided for indigenous participation in politics and until the 1960s the emphasis was on social development. Local Government Councils were formed and, in 1951, a Legislative Council which was renamed House of Assembly in 1964.

When assessing the impact of Western ideas on PNG it must be remembered that half of its people remained unexposed to the outside world until some 40 years ago. Then explorers began to enter the central ranges which had been hidden for so long. The great valleys of the "Highlands" (Bena and Waghi) were discovered and in these fertile areas, 1500 m above sea level, were found the mountain people — today called "Highlanders". It is only in the last few years that the most remote areas of PNG have been contacted by government patrols.

The very great changes in the life of the people of Papua New Guinea have been made known to the world by Sir Albert Maori Kiki (today the Minister for Foreign Affairs and Trade in the Cabinet) through his autobiography, "Ten Thousand Years in a Lifetime" (first published in 1968).



* The writer holds a "Diploma of Education in Developing countries" from the University of Papua New Guinea and has spent 4½ years teaching in the country.



The radical who became Prime Minister

by Mohan Bhagwandas

PAPUA NEW GUINEA'S rapid progress towards independence from Australia is one of the most extraordinary revolutions in modern history. The fear and apprehension that had earlier existed in taking this step has suddenly been thrown away in a matter of two or three years. There are many reasons for this change not the least of which has been the courage and statesmanship of the Prime Minister, Mr Michael Somare.

Just five years ago Mr Somare was considered a radical, "dangerous" and "angry young man" for merely suggesting home rule, let alone full independence. Even in 1970, when the second select Committee on Constitutional Development produced a national flag and a plan for self-government, the Chairman, the late Mr Paulus Arek, discouraged it saying the mass of the people and the politicians did not want self-government. However in December 1973, self-government did come to PNG and independence will be attained on September 16 this year.

Like meeting a hurricane

Michael Somare, aged 39, is PNG's first Prime Minister. To meet him is like meeting a hurricane. His energetic handshake, absorbing conversation, sense of humour, uncompromising words and unpretentious qualities remain permanently in the mind of the listener. Put a question to him and his answer comes forth with resounding conviction and authority.

He is a wise, shrewd politician and able to maintain a calm even during the hottest of crises — such as the recent secession moves on Bougainville. Mr Somare says, "My grandfather Sana always used to say to his children — always keep cool when there is trouble in the village, within the clan; keep smiling even at a critical stage, be prepared and talk to them." He has carried this advice into national life.

The eldest son of Ludwig Somare Sana, the PNG Prime Minister was born in Rabaul, on April 9, 1936. His father had been a policeman in 1922 at Wewak, the main town in the East Sepik District. Later he was sent to Rabaul and made a Constable First Class, then became Instructor at the Police Depot. Ludwig Somare was the traditional leader of the Saet clan and was initiated as a Sana (clan chief-tain). Later his son was also to become Chief of this clan.

When war broke out in 1942, Ludwig Somare, his wife and young Michael returned home to the Murik Lakes in East Sepik district, the birthplace of the senior Somare. Fighting spread into this area and the Saet clan's home area came under Japanese occupation. The occupiers, however, were friendly and set out to implant their culture and language amongst the people. Younger children like Michael Somare attended Japanese school, were taught to count in Japanese and to sing the National Anthem (Kimanga Yowa), while the older children were taught how to fire guns. The children were also coaxed to find food for the occupying army.

After the Japanese defeat, people returned to the village from the bush. Michael was sent to school in Wewak. In 1956 he entered Sogeri Education Centre where he graduated as a teacher. Here he was to meet some of the young men who are now Papua New Guinea's senior Public Servants and political leaders.

Plunge into politics

After some years of teaching, Mr Somare attended a political education course and was appointed interpreter for the Legislative Council — which preceded Papua New Guinea's House of Assembly. It was here that the future Prime Minister and Governor General of PNG first met. Sir John Guise was then a Member of the Legislative Council. And it was during this time that Michael Somare's interest in politics increased as he translated speeches of the Papua New Guinean Members of the Legislative Council.

He was given a scholarship and

matriculated from the Administrative College, after which he worked as a broadcasting officer and journalist. In 1965 he met and married his wife Veronica and now has five children, including an adopted one. In 1968 he stood for the East Sepik regional seat and won by a clear margin of 7000 votes over his nearest rival. In the 1972 elections he was again elected, unopposed.

On April 9, 1972, on his 36th birthday, Michael Somare announced the formation of the National Coalition Government, which included his Pangu Pati, Mr Julius Chan's People's Progress Party and Mr Thomas Kavali's National Party. At the first meeting of the coalition, Mr Somare was elected Chief Minister.

In a land of 1000 tribes and 700 languages, where communications are minimal, it is no mean task for one man to emerge as a leader acceptable to all. As you travel through the villages and towns of PNG, you find that Michael Somare is such a man, loved and respected by all the people of Papua New Guinea.

He has a winning way with the ordinary man. In the last year he and his Cabinet have toured several districts in the country. "When I came into politics I decided to take the Government to the people and that is what I am doing", he says.

During a time of crisis in Bougainville two years ago Mr Somare flew to the trouble spot and spent three hours listening to the views of the people without uttering a word. Then he spoke to them with a compassionate understanding of their feelings, and confidence was restored.

There are occasions when he has been unbending and has lost his temper. Perhaps Michael Somare, the school teacher, comes to the surface sometimes. Experience and maturity however are changing his style and approach to those who disagree with him.

Under Michael Somare's leadership Papua New Guinea could become a nation whose policies are shaped not with a reaction to the past, but with hope and vision for the future.

The fabric of our nation

by the Hon Michael Somare, Prime Minister

Extracts from an address to the Waigani Seminar held at the University of PNG.

I believe we have it in our power to produce what will one day be Papua New Guinea's most valuable export. That export is the knowledge we will have developed in solving many world problems on a miniature scale.

I am not an academic and do not see myself as one. My business is practical politics and the business of governing and leading a new nation, so as to bring the greatest well-be-

I want to recall some of the things I value greatly, things that I hope will be a part of our life for many years to come.

Some of these are very practical and very personal—like the lessons in homage or reverence. Like the lessons in identity, family pride and self-discipline that I learned from my father and his generation. I cannot help feeling that these are things that many of our younger generation are



Prime Minister Michael Somare with his family

ing and happiness to the greatest number of people. And that means not only this year but next year, the year after and so on. As a politician I have to try to look 20 years ahead and make decisions now that will be seen as right decisions by your children and by mine. If I do not do this I will have failed in the greatest task any man can be called on to undertake.

We are all part of a world family. We cannot look for a solution to problems in isolation. Furthermore, these answers are only valid if they take account of what is happening in the world today. We must make decisions in the light of changes that must come to us and our neighbours in the next five to 25 years.

in danger of losing, even while they are acquiring other strengths from a different culture.

Some of the things I want to recall are almost intangible, like the sense of appreciation which I share with my fellow Papua New Guineans, and which I believe is a national characteristic.

It is like the unspoken sense of wonder I feel when I see daybreak across Wewak Bay. Our contemporary song-writers and poets dwell on the beauty of the country to which we all belong. We know it is more than an appreciation of its physical features. It is a combination of nostalgia, reverence and pride. We have words for this in many of our languages that simply defy translation



into English. This pride is part of our makeup and it goes back a long way.

I have flown from the extreme east to the extreme west of this country. I can honestly say there is no other country like this. I am proud of my country. I am proud to be a part of the land that has come down to us from our forefathers and from those who went before. I know I speak for all my people when I say we do not want to see our country, our heritage, marred or spoilt.

People talk a great deal about cultural heritage these days. Some even seem to think it is a string of dog's teeth or a traditional dance or the way we get married. It is much deeper than this.

In spite of our many differences, we Papua New Guineans are a people of intense sensitivity and a capacity to respond. We have what I might call spiritual perception and understanding. We have survived through many thousands of years with a strong belief in the supernatural and a belief in life after death. We are people of hope and faith.

These were qualities our forefathers had. This was their strength and we are proud of this. Many of our young people are in danger of losing this strength through the materialism of the West, which is quite foreign to us. Perhaps this was inevitable when so many of our children have had to learn from teachers with little understanding of our past. But in spite of this, I believe these great qualities and values can be and will be retrieved and become once more the strength and real character of our people. This is happening already.

In the old days there were times when our young men set out to prepare themselves for battle, or for initiation into manhood, or to set out on a sea voyage. They accepted, without question, an almost spartan discipline. They denied themselves all kinds of social activity. They ate no pig or any other kind of meat.

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'Independence with world's goodwill and no enemies'

by the Hon K. E. Beazley, Minister for Education, Australia

IN many ways Papua New Guinea's 90 year colonial history follows the classic imperial pattern.

With Imperial Germany annexing New Guinea in the 1880's and entering into agreement with Britain in the Bismarck-Carnarvon accord whereby Germany took the Northern Solomons (Buka and Bougainville) and Britain took the rest of the Solomons, there began some of the problems of the now newly emerging nation. (See page 30).

Britain handed British New Guinea to Australian administration in 1906. With the outbreak of war in 1914, German New Guinea was seized by Australia. In 1919 the League of Nations mandated it to Australia. Troops of Imperial Japan invaded it in 1942 and surrendered in 1945. With peace, some Australian planters looked to an eternal future.

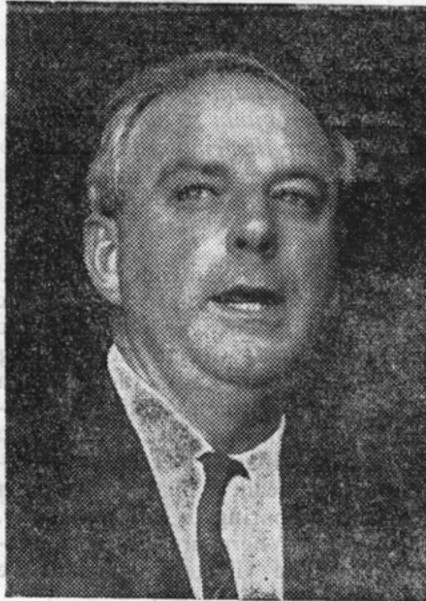
I well remember a somewhat indignant comment being made expressing the planter self-interest and their antipathy to missionaries in the presence of the Australian Prime Minister, Mr E. G. Whitlam, when he was Leader of the Opposition visiting New Guinea in January 1970. Whitlam had caused a burst of anger and demonstration in European settler circles by affirming his support for speedy independence and the settling of land ownership questions in favour of the New Guinea people, and had refused to condemn a land regaining movement, the Mataungan Association.

"The Catholic church", he was told, "takes the view that German

rule was merely an episode; Japanese occupation merely an episode; Australian rule merely an episode. The people are eternal and the church has work amongst them forever."

"Oh", said Mr Whitlam, "thank God somebody has a correct sense of perspective."

The people are eternal. Physically they are magnificent, and they



KIM BEAZLEY :
"the people are eternal"

are a nation of deep insights about their land. They are in a magnificent environment of forest and river. The economic environment of minerals is not yet fully known. The economic environment of agriculture and fisheries can certainly sustain the population for many years.

There are problems. Although the two universities, the teachers' colleges, the high schools and the technical and agricultural schools are good, education is unevenly spread and ranges from reaching 80 per cent of some communities to 10 per cent of others. It is conducted in English because of the difficulty in conducting it in the 700 languages spoken by 2½ million people, who are evolving a new language, "Neo Melanesian", or pidgin.

This language, spoken by 500,000 has become the effective lingua fran-

ca of the country, but it has as yet no literature and will scarcely admit of translation into scientific, technical or all educational terms. In any event, the difficulty of translating all the educational material needed is insuperable. (See box)

The problems in formulating the Constitution of the Government of the country have delayed independence. The final form is a Westminster unicameral system, in a unitary state. There may be, in deference to Bougainville and Gazelle Peninsula sentiment, considerable emphasis upon local government, but the Swiss canton-type confederation, which might have served, has not been adopted.

Some of the compromises show a very wise restraint.

The nemesis of the Westminster system can be the constant falling of government. It has been provided that for an initial few years defeats in the Assembly do not lead to the fall of the government.

It has also been decided to retain the Crown, and hence distinguished statesman and former Speaker Sir John Guise becomes first Governor-General. This appears to be in deference to the conservative sentiments of the highland peoples, who are a majority, and who value stability and who carefully scrutinise ideological utterances. They assess administrative skill and agricultural progress as vital and distrust demagoguery.

Strictly speaking, there never had been a Crown in New Guinea, which was a mandate and a United Nations Trust Territory, while Papua was the Crown colony.

Prime Minister Michael Somare and most of his opponents are seeking unity. They are unanimously seeking dignity and peace.

Papua New Guinea emerges to independence with the world's goodwill and with no enemies. Its beautiful flag and coat of arms, embodying the Bird of Paradise, one of the most glorious creatures in the world, should express the attributes of peace, dignity and unity the great majority of its peoples seek.



THE PIDGIN LANGUAGE

PIDGIN is written the way it is spoken. So "quick" is "kwik", "you" is "yu", "time" is "taim". Everything is personified: one, two, three becomes "wan pela, tu pela, tri pela". But because it is descriptive language, it also can give you a few problems. Thus, the pidgin for "piano" is "I blak pela bokis. Sapos yu paitim blak pela wait pela teet, i kraiaut. (It is a black box. If you strike the black and white teeth, it will cry out)."



Five years ago

by Alice Wedega, MBE



Miss Alice Wedega has seen dramatic changes come to Papua New Guinea in her lifetime. She has had a major part in establishing the role of women in a land where patrols have penetrated the remotest areas only in the last two or three years. She was the first Papua New Guinean woman to serve in her country's Legislative Council. Before this she had been the first Papua New Guinean Girl Guides Commissioner and was a pioneer of Women's Vocational Training Centres. She has travelled to many countries of the world.

Prior to World War II, Miss Wedega was one of a small group from Kwato Mission who spent five years in the Papuan hinterland, without police protection, working amongst the headhunters. As a result the leaders of the headhunters held a special ceremony to symbolically break their spears, and moved their villages from the enemy-protected hilltop sites down into the river valley. Below she recounts some of her experiences over the years.

WHEN I was young, I was sent with the wife of a manager of a big trading company to Australia. The lady who took me there thought nothing of me; she treated me as a labourer or animal. I was given only leftover food. I slept in the lounge and whenever I felt cold I wrapped myself in a rug from the floor. It built real bitterness in me. After returning to my country I warned my people not to travel with Australians.

Then I got involved with Moral Re-Armament. My first conviction was to forgive the Australian lady for what she had done. I apologised to the person against whom I had bitterness. I got free myself so that whatever the Australians have done to my people no longer builds bitterness — I now try to help them find an answer.

In 1935 I was sent to the head-hunting area in Central District where I spent five years working amongst the headhunters. Fifteen men and one other woman went with me.

My years with the headhunters were ones I enjoyed very much. I and my colleagues from the Kwato Mission were convinced God meant us to give a bigger purpose for living to the headhunters than that of killing, stealing and fighting. We learnt to listen, to find what God meant us to do, and to go ahead and obey.

Once when walking through the bush we became very tired and sat

down to rest. Someone suggested we made camp at that spot for the night. We listened to God and the feeling we had was to keep going on. We did not know there was a whole group of men coming to surround us. One of them came into the nearby village, wearing a hornbill on his head. That is the sign of a man preparing to kill somebody. He asked, "Where are those missionaries?" The villagers told him we had gone away.

Our task was to help the headhunters build unity amongst the two tribes who had been fighting for many, many years. Several of them had been put in gaol. But that did not help them and we were sent by the Administration to do something. We went in to help the people get in touch with God. God told them what to do for their people if they stopped killing and found unity and peace among themselves. We saw their future; if they found unity they could show other parts of the country what could be done.

Chiefs catch new spirit

The chiefs of two different tribes were among the first to catch the new spirit. One of them was Biluma. From the time he was small his father had trained him to make a big garden and to visit other villages "paying back" those who harmed them. He had made himself the centre of attention in the villages

so that people would see how big he was and he would be able to get a wife quickly.

For many years he lived like this with his big garden, visiting other villages, stealing people's goods and pigs. One day two men led him to kill his uncle. That was his training in how to kill. He was gaoled for two years.

After his release he decided to train other men to kill. He led three men one day to a garden in another village. They surrounded it and killed a man, his wife and child. He then took two of the men down to Abau (the Administrative centre) and put them into court. He lied, saying these two men had done the killing. So they were sent to gaol and he was free to return home.

He asked another village for two more men to train. When they arrived, he took them out and killed another man. He learnt that the Administration were coming to take him to court in Abau. He said to them, "I have been to gaol once. You said to me, 'Don't hide sin. If you see any sin, report it.'" And he told them these two men had done the killing. Once again two men were gaoled and Biluma went free.

The reason for all his killing was that a woman from the village of Doma had sent a message to the men in Biluma's village: "If you are not brave enough to kill men, the Doma women will give you grass

ng the headhunters

skirts to wear and we will not marry your men." That message made him feel ashamed and he decided to prove himself to them. He also wanted to be praised, and knew how important it was to keep up his father's reputation. Biluma told us years later what happened when we came from Kwato to his part of the jungle. "The Kwato people arrived in our village with no police, no guns, no spears, and it made me wonder. I said to my fellow men, 'What are these people driving at? Let's follow them.' And that is what we did — all the way down to Kwato, the island they came from — because we were so interested to know what they did.

"There, we heard for the first time about the good spirit that can speak to bad people like us. We had been listening to the bad spirit which tells us to do things like killing, stealing, lying and hating one another. I decided to listen to the good spirit and find if it could talk to me.

"All I heard was to make friends with my enemies, some of whom had also followed the Kwato people down, and were next to me. So I apologised to Ofekure, the Chief of the tribe which had been our main enemy, and others who I had travelled with and felt a new relationship between us. After some time we de-

ecided to return together to our homes and share our experiences with our tribes and enemies."

Biluma also decided to make himself known to the Government for having four men gaoled. Two had already been released, and the other two were immediately released. Biluma asked to be gaoled because of his lies and fraudulence, but the Government said, "We have set them free, but we set you free also because you have been honest."

The good spirit

Biluma and Ofekure, chiefs of the two enemy tribes, learnt to work together. One day Ofekure told us about himself: "I grew up enjoying myself in killing, stealing and fighting. Going to gaol did not stop me killing. I first met people from Kwato walking through the jungle with no policemen and no spears. They told me there was a good spirit that could tell you what to do with your life.

"I started to listen to this inner voice in my heart, and the first thing God told me was, 'Stop killing your people. Make friends with your enemies and apologise to them for the long years of hatred and bitterness. Make a public confession; go to the vilages to make yourself known as their former enemy, and put right the wrongs of the past.'

"I started to think, 'How can I do that? Supposing I make myself known — they might kill me.' But each morning God kept telling me the same thing — to be honest about the past and put it right. One day I found the courage to stand up before hundreds of people and I made my confession. That started me off and gave me courage to go from village to village putting right my past sins.

"At Kwato we had seen the children playing games, learning to read, putting on concerts. We felt our children were missing something because we were spending our time killing and fighting each other. So I made the decision with others to come down to live in the valley at Amau and build a school there. We realised our two tribes who had been at war with one another could show the coastal people what God had taught us; that listening for His word can make enemies into friends."



A CHIEF OF A COASTAL TRIBE

The headhunters taught me many things too. One day one of them came to challenge me. He walked straight up the stairs to my room and came in without knocking. I was a bit surprised and even more so when he handed me a ball of their string, made from a particular vine.

I asked, "What is that?" He said nothing and went out. So I threw the ball into a corner and forgot about it for a couple of days. Finally I picked it up and started to unwind it. As I came to the end my fingers began to get black and I realised there was a lump of charcoal at the centre.

For days I could not see why he had given it to me. Then God spoke to me. "You have been too proud to tell these people the deepest truth about yourself. You are honest with high up people but you look down on people below you. You need to be honest about the things really in you." I was shocked. When God speaks to you it is not easy. I had been too proud to tell these people the bad things I had done in the past.

So the next time we were gathered together I told them these things. They did not understand the idea we brought with us — that God can speak in a man's heart and tell him what to do and how to live — until we came to the root of our own sin. Then they knew what we were talking about. They began to name their own sins, and started to become free of them. It amazed me when I saw this happen. That is why they are free.



A HIGHLAND TRIBESMAN

Sir John Guise:

From messenger boy to Governor General

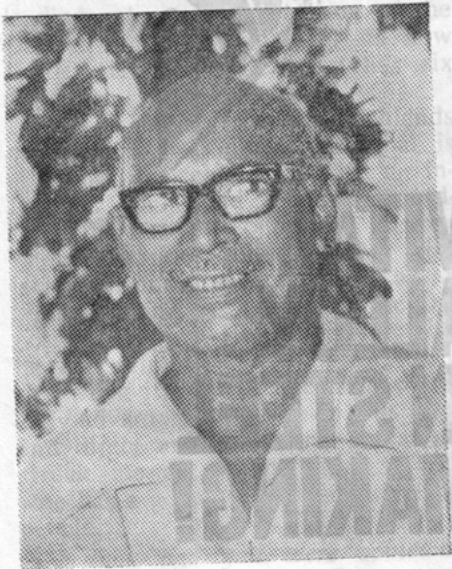
by Angus Smales*



THE father-figure of Papua New Guinea politics, the man chosen to be his country's first Governor-General, has a studied humility which fools few of his countrymen.

Sir John Guise, 60, has made humility a business.

It conceals only partly the fierce ambition, the astuteness — some say craftiness — and the hard resilience which has brought him from store



SIR JOHN GUISE:
"call me Doctor John"

messenger (three shillings a week plus rations) to Queen's representative.

Other PNG politicians have established their particular images, but few have measured up to the Guise "instant image" technique — a character for every occasion.

John Guise is a man of huge extremes, many skilfully employed to suit the time and the place. He has been accused of insincerity, hypocrisy and power hunger, and praised just as often for dedication, benevolence and humanity. He can be charming, humorous and tactful, and he can overact to the point of farce and be rude, cutting and overbearing.

* Mr Smales is a staff correspondent of the "Melbourne Herald Cable Service."

He was born near Dogura in the Milne Bay District in 1914. The fact that he had one white grandparent in his family tree allowed him some of the privileges denied most of his fellows until about a decade ago. The cruel campaign of "mixed race" which has been launched against him from time to time is unfair and anti-national. Whatever might be said of John Guise where it counts he is a Papuan and a Papua New Guinea nationalist.

John Guise started his working life as a messenger for Burns Philip (a South Pacific trading company) on Samurai Island. He received a few shillings a week and rations — local workers were not considered competent to handle their own food-buying arrangements. During the Pacific war he was a signals clerk with the Australian New Guinea Administrative Unit, and he later became a policeman and a welfare worker.

He was a well above average cricketer who has always retained an interest in the game.

He entered national politics in 1961 when he became a Member of the then Legislative Council, and has been a Member of all Parliaments since. He was Speaker of the second House of Assembly, received an honorary Doctorate of Laws from the PNG University for his services to the people, and became a knight

in this year's Queen's Birthday list. He's been known to issue edicts on how his name should be used in different connotations — just plain "Guise" or "Dr John". "I think it's more fitting for the nation if you just continue to call me 'Doctor' rather than 'Sir'", he said after his knighthood was announced.

There has been a tendency, particularly among whites, to see John Guise as a man out for power at any price. Although he has been deputy Chief Minister through the life of the present Parliament, for instance, he has remained an independent and seizes the reins strongly when his much younger Chief Minister, Michael Somare, is absent.

But this would seem to be nothing more serious than yet another facet of his image-building techniques. After all, he has lived twice as long as many of his colleagues, and was in politics when some of them were still at school, travelling a long long road of political and personal development.

Small wonder now that he sits on a sort of pinnacle from which he feels free to say all sorts of things, merely to get a kick out of the reaction. And it would not be surprising if this attitude carries over into his office of Governor-General. He would not be John Guise if it did not.

The driver taught me a lesson

In the course of a road-building operation undertaken by the Anglican Mission at Gona in Northern Papua New Guinea in 1932, a nineteen-year-old Papuan of mixed Papuan and European ancestry was sent to me to be taught to drive and maintain the half-ton truck used in the work.

He approached me one day, very nervous and hesitant, and almost in tears but still determined he protested about my roughness and bad language which troubled him. I was struck by his courage and

care; no other person, white or brown, had spoken about what needed to change in me. We talked and I apologised and mended at least some of my ways. A few years ago I wrote and told him how much his courageous challenge had meant to me.

Sir John Guise may not have been the best car driver I ever taught. But he is one of the most clear-sighted and courageous human beings I have met.

Geoffrey Warren, Australia



'The opposition's role must not be destructive'

says Tei Abal, PNG Opposition Leader

let alone Independence. Do you feel the situation has changed now?

Basically I have not changed my mind. After Self-Government I felt we needed to prepare the people for Independence. It is still too premature. However if I were to attempt to delay it by some political action it would only foment violence. The unity of Papua New Guinea is a very important thing and therefore I have not rallied people to violence. But I am worried. There is a great concentration on political independence but economic independence is more important.

You saw the first European come to your area in 1945 and your life has been etched with many hardships. The younger people are growing up in a different world. What are your thoughts for them?

What I do not want to see in the younger people is arrogance and selfishness. They are growing up in a modern world, living in comfortable homes and not aware of the day-to-day hardships of the village people. Because of this, they tend to be impatient and arrogant — saying village people are stupid.

The younger people must remember the plight of the ordinary man and get to know him before pronouncing solutions. The people need understanding and sympathy. Young

men and women are seeking such careers as white-collar jobs and not relationships with their own people. There needs to be a meeting of the young and old.



TEI ABAL:

no political manipulation to bring down the Government

At this historic moment for PNG, what are your hopes for this country?

I want to see a continuing and accelerated development. People have been offered a better life. Now we are facing financial cutbacks and we will not have the means to achieve this progress. We must encourage overseas investment.

What is the role of the Opposition?

To influence the Government where their policies are not what is best for the country as a whole. It must not be a destructive Opposition. It should not manipulate political situations to bring down the Government or to create political instability. There are politically ambitious people who do this for their own interest. That is not my policy.

What do you really want for your country?

For the leaders to listen to God and go ahead together. If all the leaders truly believe that God can help this country to be a peaceful place, it will. But if they go on with corruption, it will come to an end.

Interview by Mohan Bhagandas

MR Abal was born in 1932 at Sakalis village in the Highlands region of Papua New Guinea. He worked for 14 years as a medical orderly at the Wabag Hospital in his home district and took charge of indigenous staff. He resigned from the Public Health Department in 1964 to stand for elections to the first House of Assembly. He won easily and was re-elected in 1972. Tei Abal took a leading role in the formation of the United Party of which he is now Leader. He is married and has six children.

Like all people from the Highlands of Papua New Guinea, Mr Abal is a strong, muscular man, with an infectious smile and a wholeheartedness that makes one feel he has known him for a long time. Mr Abal is known and respected by all as an "honest man". As Leader of the Opposition in the House of Assembly he has refrained from playing politics when it would have been politically advantageous to do so. His calm and direct answers to my questions struck me as coming from a man who has a genuine desire to serve his people.

Not long ago you were somewhat apprehensive about Self-Government,

THE FABRIC OF OUR NATION — from page 17

They had no sex. They followed an extremely strict regimen. And they did all this willingly for a definite purpose. By any count these were men of remarkable character, they had courage, determination and beliefs.

This, and a great deal more, is our heritage. While talking of physical environment, we must not forget the spiritual environment which is a part of our heritage, and which we value very greatly.

I am not belittling the strengths and might which have been brought to us from overseas, and which are profound. These have been passed on to us with affection and, often at great sacrifice.

My purpose in recalling these

things from the past is to show that these qualities and strengths were ours and have come down to us from generation to generation. Things like recognition of authority and reverence of old people. Things like courage and endurance in the face of hardship. The capacity of appreciating beauty, of responding to friendship and affection — heart-warming things that I have seen amongst little-known people in out-of-the-way places. And the deep sense of commitment and loyalty we all have to our own group or tribe, and now, to our new nation.

This quality of life is part of the very texture and fabric of our people and our nation. This is our heritage. This is Papua New Guinea.



The realist who wants self-reliance

by Alan Weeks

JULIUS Chan, CBE, is the Minister for Finance of Papua New Guinea. He is also the Parliamentary Leader and founder of the People's Progress Party, which, together with the Pangu Pati, the National Party and some Independent members, forms the government of PNG.

The Finance portfolio is one of the most vital in any country today. This is certainly the case in PNG and Mr Chan has led what he describes as "nothing less than a revolution".

With drive and passion he has set about the creation of new policies and institutions suited to the new nation. In the last three years the Bank of Papua New Guinea has been created with full powers to supervise the operations of the banking and currency system. Likewise the nationally-owned commercial bank, the Papua New Guinea Banking Corporation, has been established. The charter of the PNG Development Bank has been

revised to make it more suited to the new national aims and policies.

Mr Chan is a realist. At the official opening of the Papua New Guinea Development Bank Head Office in Port Moresby recently he said, "It is not appropriate for an independent country to depend more on foreign aid than is absolutely essential. Aid is not a very reliable source of revenue. It also brings its own problems, and reduces a country's ability to plan its own future and set its priorities properly and keep our standards to what we can afford to sustain."

In the international field PNG is fully involved in the Asian Development Bank. Also membership of the World Bank, the International Monetary Fund, the International Finance Corporation and the International Development Association will become a reality after independence.

In April of this year Papua New Guinea's own currency was introduced. The "kina" and "toea", both names of traditional shell money, will be held on par at least until the

end of this year with the Australian dollar and cent.

Mr Chan comes from the New Ireland district of Papua New Guinea. His fourth child, a son, was born on the day that the local currency was introduced and has been called, appropriately enough, Toea.

In spite of the many pressures on a Cabinet Minister in a young emerging country, Julius Chan has always placed family life high in his order of priorities. He is a man with a lively sense of humour and a fierce determination to lay sound foundations in the creation of this new nation. "We must never cease to strive for improvement, and the goal of self-reliance must always be at the centre of our thinking," he says.



JULIUS CHAN:
drive and passion

The traditional exports of PNG have been copra, cocoa, and more recently, tea and coffee. The major export-earner today is copper from the mine on the island of Bougainville which started production less than four years ago.

So the economy of PNG is very much at the mercy of world commodity markets. It would also appear that largely through the influence of the very high salaries paid to expatriate employees by the former Australian Administration (in proportion to the local wage structure), material expectancy has become much higher than the economy of the country can bear without a considerable amount of foreign aid.

A very substantial amount of foreign aid comes from Australia, although this year a smaller amount is expected. This may result in cutbacks in the vital health and education programmes. It is very much hoped that Australia will not relinquish the continuing responsibility that will be hers following independence, to ensure the establishment of a stable economy in this young nation.

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The first Papuans to make India their home Trailblazers from the Pacific

IVIA and Jane Evara of Port Moresby are trailblazers. In 1973 they uprooted themselves and their four-month-old daughter, Nelly-Anne, from a comfortable life to participate without salary in the work of Moral Re-Armament in India.

Ivia, now 26, had a good job with a brewery. The company he worked for also gave him a scholarship to continue his course of Chemical Engineering. Jane, 21, was personal secretary to Papua New Guinea's Minister of Labour.

Theirs was a love marriage. They come from two of their country's 1000 tribes; Jane from the Koriki tribe and Ivia from the Iaii. Although both these tribes come from within 10 square miles of each other and pursue the same occupations such as fishing, subsistence farming and now cash cropping, the animosity between them is such that even up to two generations ago, they went hunting for each other's heads. Besides, marriages in Papua New Guinea are arranged by tribal elders. So Ivia and Jane had to wait seven months before they received permission to marry.

How did they happen to come to India?

The invitation to India to work with an Asian group of MRA came as a bolt from the blue. Jane says, "I didn't know much about India. The only things I'd heard were negative things like war, on the radio". They had met only two Indians before. One was Ivia's professor and the other, the doctor who brought Nelly-Anne into the world.

Also with a four-month-old baby to think for both of them were naturally apprehensive but "when we sat together sought guidance from God we both felt we should come. With our country gearing towards independence we wanted it to look outwards and learn from the experiences of other countries."

Ivia asked his board of management for a year's unpaid leave. Al-

though the company offered him a promotion, it wanted to have nothing to do with his going to India. At the same time Ivia was offered two other attractive jobs. But he and Jane stuck to their decision. Both of them resigned from their jobs and a total monthly income of \$ A 200 (about Rs 2000).

How did they get the money to make the journey?

Jane's eyes light up as she recalls: "We sold our car, refrigerator, radio-gram and all the furniture. (This brought in enough money for one air fare to India). Then I included my workmates on our decision to go to

have travelled extensively as a family in South India: Trivandrum, Coimbatore, the Nilgiris, Madras and Bangalore, as well as Bombay, Poona and Panchgani in Maharashtra. Ivia has also visited Delhi and the Northeast of India. The Evaras were moving with the Asian musical revue "Song of Asia", with a cast of 50 from 14 Asian nations.

How do they feel about being with Indians and Asians?

"So many Asians working together is a good omen for Asia", says Ivia. "We feel that we have our problems in the Pacific but we need to think of Asia too. We are more or less



THE EVARA FAMILY:

"PNG is the bridge between the Pacific and Asia"

India as a family. I didn't think they would give me anything but they all gave something, 50 cents or a dollar.

"A Chinese trader and his family, to whom I returned \$ 3 that I had once not paid for goods I took from their shop, gave us a gift — two suitcases and a bag.

"Many of our friends baked bread in ovens made from oil drums. They sold it and gave us the money. A number of sales of old clothes were held. Eventually we had the money to come."

On January 19, 1973, the Evaras landed in Bombay. Since then they

Asians. It is a pity that most of us from this part of the world don't feel enough for Asia."

Looking back on it, what do they feel about their time in India?

Says Jane, "India has given us the opportunity to know and live with people of many different religions and communities. We have also had the chance, during our time here, of living with a European family working with MRA. Back at home few Papuan and white families are so close to one another. But I realise

CONTINUED ON NEXT PAGE

HIMMAT September 12, 1973

Poems of the Pacific

MR KUMALAU TAWALI (28) was one of the first graduates of the University of PNG. He is one of the leading writers of PNG and has won national literary awards for the best short story and poem. Mr Tawali has had his works published in many literary magazines of Papua New Guinea and Australia. His book, "Signs in the Sky" (1971) was the first collection of poems to be published by a Papua New Guinean.

Children of this age

O' children of this age,
 The inward-looking individuals
 Whose worship in themselves
 As the centre of this great universe,
 Who demand the destruction of every system
 Except the system in themselves
 Of cynicism and egoism,
 The real roots of the evil systems
 They so vehemently attack!
 O' what hypocrisy in such living!
 So shall we open up our hearts
 Like the flowers of spring
 Who say "yes" to the sun's rays
 And listen to the whispers of the spirit
 Who speaks to us
 In the silence of the morning,
 The silence of the mountains
 The silence of the depth of the sea.
 And as the Spirit moves,
 May there be unleashed in us
 The dynamism of a new age
 When the pure in heart shall see God
 And the meek will inherit this earth.

The voice of the sea

That was it,
 The old man and I sailing.
 He with the knowledge of years,
 I with nothing but a sense of adventure.
 He took the steering,
 While I, as he said,
 With my good seeing,
 Would keep my eyes ahead.
 The sun had just gone to swim
 After its day's work.
 The seagulls were flying home
 In groups of four and five,
 Singing those ancient songs
 Of ceaseless bread-seeking.
 And who knows
 Whether those stomachs may be full or empty?
 The silence.
 As the sail moved it,
 The canoe slashed its way
 Through the phosphorescent water,
 Giving those sounds
 Pleasing to the ears of the old man,
 But then my eyes could see on further
 As the sky was flooded with darkness.
 So I thought of the old man's eyes
 And the countless times
 He went through safely.
 What was his secret?

Remember son,
 When darkness comes
 And you are sailing,
 Listen to the voice of the sea,
 With its unending chorus
 Of water splashing on rocks
 And the sea-sawing sounds of waves
 On sand bars.
 Then safely shall you guide your boat
 Among the sharp rocks of the reefs
 Without seeing.

that with a common purpose it was no different from any two families or people in the same family, learning to live together. This is a rich experience I shall share with my friends when I go back home."

Jane also describes how, with a little child to look after, they had to move from place to place, live in different homes and adapt themselves to different types of food and water. But "Nelly-Anne didn't seem to mind and people were very kind to us."

Jennifer, the fourth member of the Evara family, is now 17 months old. While Nelly-Anne may have been brought into the world by an Indian doctor, Jennifer has gone one better. She was actually born in Poona, in India. She is the first child of her

country to be born here. Jane's original apprehension about having her baby in another country was completely dispelled, she says, by the care and consideration of the doctors, nurses and friends.

What do the Evaras feel about independence for their country and the present situation there?

"Now we will be able to make our own decisions", says Ivia, "but even after getting independence we have many challenges to face. Illiteracy is one. Two-thirds of our population, who live in the villages, do not understand what independence means; they do not understand the disruptive ideological forces at play. I have tried to explain this to my own mother but she just cannot grasp the concept

of self-government.

"There is a small educated elite. And there is very little communication between this elite and the majority of the people.

"One of our main tasks is to create unity amongst our 1000 tribes. I sense a tough struggle ahead. Those who stand for what is right will have to sacrifice everything if necessary to meet these challenges.

What do they see as Papua New Guinea's role in the Pacific?

"We need to turn 180 degrees, and become a peace-exporting nation", is the Evaras' conviction. We believe that Papua New Guinea is the bridge between the Pacific and Asia."

Padmini A. Kumar

The Bougainville secession issue

THE immediate problem confronting the new PNG Government is the unilateral declaration of independence in Bougainville by a few extremists. On September 1, 1975 the declaration was made in the market place of Arawa, in South Bougainville. Dr Alexis Sarei proclaimed himself Chairman of the "Republican Government of North Solomons".

Prime Minister Michael Somare has defied the secessionists and said the declaration will not make any difference. He said neither Australia nor the UN itself would ever recognise Bougainville as a separate state.

There are many Bougainvilleans in high places in the PNG public service who have served the nation loyally. The first indigenous Police Commissioner, for instance, is a Bougainvilian. "It is sad that the very people who have done so much for PNG now want to break away," says Mr Somare. The dark skinned people of Bou-

gainville have close links with the people of the neighbouring British Solomons Islands, but history linked them to PNG. In the 1890's New Guinea was administered by Germany. In 1898, Britain detached Bougainville and Buka from the Solomons and traded them to Germany on the condition that Germany withdraws claims to Tonga and other South Pacific areas.

The Imperial German Government decided to administer German New Guinea with the German Solomons, (Buka and Bougainville). The British Government decided to administer the Solomons separately from British New Guinea (now Papua).

The secessionist movement in Bougainville (the Napidaku Navitu movement), which seeks to take the copper-rich island out of the new nation, perhaps stems in part from the separateness of the rest of the Solomons



from Papua New Guinea. Had the Germans not decided to administer Bougainville with German New Guinea it would not be part of PNG today.

The A \$ 400 million copper mine at Panguna has provided additional fuel to the extremists who are convinced that they must secede. Bougainville is the richest district in PNG. There are over 900 million metric tons of copper and gold ore on the island. Development in Bougainville far exceeds the other 12 districts that make up PNG. Seventy-nine per cent of Bougainvillean children of primary school age attend school compared to the national proportion of 56 per cent.

Bougainville Copper Pvt Ltd (BCP) will contribute Kina (K) 45 million (Rs 4.5 crores) to Government revenue in 1975-76 through the Mineral Resources Stabilisation Fund. Of this the Government hopes to spend K 15 million on Bougainville during 1975-76.

In 1973-74 Bougainville contributed about 40 per cent of PNG's Gross Domestic Product and the exports passing through the port of Kieta in Bougainville were 67 per cent of PNG's total exports.

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HIMMAT September 12, 1975

'The ordinary man does not fully understand what is happening'

AMOS RORIMA (28) and Tony Tsora (25) were part of the Government delegation headed by the Minister for Justice and Provincial Affairs, Mr Ebia Olewale, who visited Bougainville to get the people's views on secession. They are two of a very large number of Bougainvillean public servants who work for the Central Government and are based in different districts of PNG. They talked to HIMMAT on their return from an extensive two-week trip in their home district.

What are the main differences between the Provincial Government and the Central Government?

Amos Rorima (A.R.): The fact is that the Provincial and Central Government leaders are not united and they do not have proper communications with each other to solve problems.

Rather than secession we need reconciliation. Once the human differences have been resolved the political and economic solutions will follow. We feel the Central Government can make the first move in restoring better communication.

People are very disappointed by the many promises made by the Central Government, many of which have not been fulfilled. This was a very real criticism. I must make it clear I am against secession, but we cannot avoid dealing with real issues.

Tony Tsora (T.T.): It is a fact that the Provincial Government deliberately stopped the works programme and instead devised their own priorities. I understand that they purchased a cargo ship and several small aircraft

with funds which should have been used for more urgent needs. But the people get angry when their roads are not built, blame the Central Government and want to break away.

A.R.: I found they had been frightened and made to believe that the police, navy and army could come and use force on them. We tried to tell them there is no such law.

What are the Provincial Government's main arguments for secession?

T.T.: 1. They say the Central Government is getting more from Bougainville and not putting an equal amount back.

2. That the Constitution has been changed thus going against the recommendations of the Constitutional Planning Committee.

To add to this I also feel colour has become a main factor. Bougainvilleans, because they are black, consider the rest of PNG as "red skins". They say that ethnically we are part of neighbouring Solomon islands. In fact the Solomons are also a multi-racial community, just like PNG. And the people in the Mortlocks, Tasman and Feads are of Polynesian race and are part of the Bougainville District.

The truth is that the people who are very strong for black unity are themselves married to whites.

A.R.: Many people in Bougainville think that the people in the rest of PNG are still primitive and that they will probably spear us or kill us. I have worked in other districts for seven years and am proud to be a Papua New Guinean and belong to such a diverse and rich country. *Can Bougainville become a separate State?*

A.R. and T.T.: It will be very hard for the Provincial Government to create a separate, independent State. The island itself has been divided by all this talk of secession. The ordinary man does not fully understand what is happening.

What do you see as the role of a united PNG?

T.T.: We as a nation have gone through the same struggles and changes since colonial times. If we stand united we will be stronger.

The people in Bougainville are quite developed. I have worked in very remote areas of this country and



TONY TSORA (left) AMOS RORIMA (right)
"island divided by talk of secession"

have seen the hardships that people go through. I feel Bougainville is fortunate to have the development she does have now. Sharing is the quality of the Melanesian people. We have to practise that.

A.R.: PNG can be a pattern nation which enters freedom and pioneers progress towards a new and better way not out of the forces of reaction to some past oppression, but vision for the future.

History will give generous credit and praise to Bougainville if instead of going it alone with their wealth — material and human — they persist in being part of and contributing to a greater whole.

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The initiation

by Sir Albert Maori Kiki,

Minister of Foreign Affairs and Trade

Extract from his autobiography, "Ten thousand years in a lifetime" (Cheshire, Australia).

WHEN the great day came for my initiation my guardian, Mavao, led me into the bush on a narrow path. Our senses had been sharpened by a day's fasting. We knew, or felt, that something unexpected, something terrifying was going to happen to us on this path. Worried, I looked up at all the trees but could see nothing. Then suddenly there was an outbreak of shouting and screaming from the trees all around me, and before I knew what had happened the Kovave mask (the first mask a young man is made to wear) had been dropped over me from behind.

I was now supposed to run towards the meeting place, a clearance in the bush, but as I was unusually young and small I was in fact carried there by my guardian and uncle, mask and all. Hundreds of people were already waiting there for us. There was a tremendous commotion and the blowing of the shell horns provided an atmosphere of the supernatural.

I had to walk into the circle, presenting myself as a man — strutting around, shaking myself, wielding my staff. Every step, every gesture was supposed to suggest strength and power. Through the mouth of the cane mask I could clearly see my uncles, who had come down from the hills. They were crying with emotion and they were calling out in their own languages; he is a man, yes, he is a real man.

I was then introduced to seven other masks, and had to wear each in



turn. When I stepped out of the masks at last my uncles came with all the riches they had brought from home and they decked me out in shells. Looking richer than all the other boys, I was made to stand out in front of the assembly. Somebody called out my name: Maori Kiki, to introduce me to the men. Then I was introduced to the laws of the community:

You must not kill another man's pig with the bow you have been given by us.

You must not take another man's wife.

You must not tell lies.

You must not steal food from another man's garden.

You must go and make your own garden.

You must marry.

You must have your own family.

You must respect others.

You must know your own place in the community.

You must love your elders.

I was told that if I broke any of these laws, I would be killed and there was to be no "payback" for my death. Having heard all these words, I in turn was made to step forward and promise that one day I would grow up to be a man, that I would lead others in making gardens, that I would lead others in hunting, in fishing and in decision-making.

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Like politicians and administrators the world over the leaders of Papua New Guinea face a tough test: how to live with power.

Temptations at the top

by Rajmohan Gandhi

THE Independence of Papua New Guinea takes an Indian back to August 15, 1947 when the Union Jack went down and the Indian tricolour was raised. Somehow we felt a little bigger and straighter-backed than before and held our heads higher.

Our record since then has been mixed. The new nation of Papua New Guinea will, one hopes, avoid our mistakes and take heart from our achievements.

Independence is necessary. It uplifts. But it is no wonder drug for human and social ills.

Papua New Guinea will hereafter have its own Head of State. For some time now it has had valuable experience in self-government. A number of leaders have developed who will now run their country's affairs.

Their performance will be watched by the world and assessed by future generations in Papua New Guinea. Like politicians and administrators the world over the leaders of Papua New Guinea face a tough test: how to live with power.

Relatives will seek favours from them. Money will be offered for permissions, licences and facilities. Clever, ruthless men will use the age-old weapons of wine and women to corrupt them. The djinn of jealousy and rivalry will work to divide the leaders. Flatterers will endeavour to exploit the human weakness of vanity.

The trappings of power and the adulation and publicity leaders receive can create in them the notion that they are a cut above the ordinary run of mankind. Those entrusted with the guardianship of the new nation — like their counterparts elsewhere — will be tempted to apply one set of standards to their people and a softer one to themselves.

If they steer clear of these snares their contribution to their land and to people around the world would be beyond price. A proverb says: "Do not fall during the day into the hole you fell into last night while walking in the dark". Wisdom would also lie in stepping away from the holes into which others have fallen.

Papua New Guinea is a unique and uncommon country. It comprises races and tribes of whose existence the world was unaware until comparatively recently. A popular phrase has it that the country has traversed 10,000 years in a lifetime. Almost overnight there have been great changes in the costumes and customs of the population. Mines, plantations, churches and modern buildings have transformed the landscape of the different islands making up the country. Modern aircraft roar across the skies where until recently only rare birds flew. Despite these sudden changes it would appear that the country has also maintained its continuity.

The relationship between Papua New Guinea and Australia, which has been administering the territory, has also been unusual. Australia has been eager to hand over power, and has been giving over A \$100 million annually to Papua New Guinea.

Just as partition's pain was interwoven with freedom and joy in India, Papua New Guinea's entry into independence has been accompanied by a movement for secession in the copper-rich island of Bougainville. Secession will not necessarily remove the handicaps of a dissatisfied minority or region.

In our age of economic interdependence and quick means of travel and communications, each country can regard the whole world as its neighbour. Yet it seems so difficult to have normal and cordial relations with the next-door neighbour. Undoubtedly there are decent and patriotic men on both sides of the secession issue in Papua New Guinea. Violence over the dispute would be a grievous tragedy. One hopes for the statesmanship that would restore trust and friendship.

Michael Somare, Prime Minister of Papua New Guinea, says, "We have it in our power to produce what will one day be Papua New Guinea's most valuable export. That export is the knowledge we will have developed in solving many world problems on a miniature scale."

The world would be a safer and better place if this vision is realised.

The new nation of Papua New Guinea will, one hopes, avoid our mistakes and take heart from our achievements.