

Papua New Guinea is a new nation, seeking its own road to development. The following article was printed as a letter in the country's main paper, the 'Post-Courier'.

Its author, Miss ALICE WEDEGA, MBE, was the first woman to serve on the Legislative Council.

Broken spears

LISTENING to the radio and reading the *Post-Courier*, so many of our people, Papua New Guineans, feel that we must not introduce the cultures of other countries in this country — that it is no good bringing European ways into this country, we have to bring our own culture.

I felt that was all right for them to say. But the thing to look at is that good things have also been brought in.

In the early days the missionaries came and the Government came and trained primitive people to take on our own country in the years to come.

We were grateful for what these people helped produce in this country.

As civilisation grew up, people were trained to become pastors, doctors, teachers, builders and nurses. Slowly people made friends with other villages and tribes and fought the hatred and bitterness and bad things in their lives towards other people.

At the same time as the civilisation grows and multiplies we have to be very, very careful about what is given to our people. As the years went by, lots of bad things came

Before, we had to accept what others thought was good for us or what others wanted us to have. Now we have the freedom of choice.

We don't have to go on doing the same things. We have to be able to see the difference between the good and the bad and decide what of our own culture and what from outside will help us build the country in the years to come.

This is a time to look back and to look forward. What have our fathers and grandfathers left to us?

We have good positions, we have become leaders because of what they have done in the past. Now what are we bringing the younger generation and what are we leaving for them to grow up into in the years to come?

What examples will they follow when they get into trouble?

Daughters of headhunters

We must cut away the bad things and create good things for the sake of the



Photo: Mayor

into this country, introduced by those from outside — things from their cultures like drinking, bad magazines, bad films, gambling, smoking.

In the early days we had no sport on Sunday, we seemed to respect Sunday and everybody attended church; now Sunday comes and everybody attends sport.

Another thing that has come in is when anyone wants something, they all march demanding what they want.

Let's look at all these good and bad things at the same time. I don't blame the Europeans. The good things and the bad things were already here. Some people came and built up the good things, others came and built up the bad things.

younger generation. Otherwise in the days to come the younger generation will reap hatred, fear and bitterness and there will be bloodshed.

Let's put our heads together before it is too late and fight the bad things out through a change of heart, and bring peace and harmony.

In these last days I have been visiting Amau. I saw the daughters and sons of former headhunters there and reminded them what their parents did in the early days.

First they built unity between the tribes. They built a church and broke their spears as a promise to stop their killing. This was done through God's guidance.

Now the younger ones have drifted away

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

from the vision their parents had in the past. Some of them live on their rubber plantations, thinking only of making money and buying trucks.

But they and all their generation must build on the best of their parents' vision, for the sake of their own children, who have to carry on from the decisions we make.

It is time to choose the best and never the second best, because in the future there will be much more difficult things happening they will have to know how to deal with.

There was a man who never came to Papua New Guinea, only met some Papua New Guineans in other countries. He was Frank Buchman, initiator of Moral Re-Armament, and God gave him this vision for our country, which he told to me:

- Papua New Guinea — the cornerstone of South-East Asia, a listening post for the guidance of God in a materialistic world.
- Papua New Guinea, guided by God, will save the Pacific islands from the materialism of the Right and Left and give a total answer to the world.
- Papua New Guinea will speak to the world.

Independence without bloodshed

Today, I feel that vision is being fulfilled by Papua New Guineans in different ways. Over Independence, we went through it without bloodshed and in a good spirit.

This was continued by the Bougainville leaders and Central Government when they reached agreement about the North Solomons Province together.

Then there are the Papua New Guineans who have travelled, aiming to put their best into other nations. Especially I am thinking of four young Papua New Guineans who are in Canada now with a group of Asians and others with the MRA musical *Song of Asia*.

They have travelled across Asia, Europe and North America speaking for their country and giving their faith and personal experience. In these ways Papua New Guinea is speaking to the world.

ALICE WEDEGA, MBE
Boroko

Last month Kim Beazley, MP, former Australian Minister for Education, was awarded the Honorary Degree of Doctor of Laws at the graduation ceremony at the Australian National University, Canberra. We print extracts from his address on that occasion.

Australian honours

WHAT ARE universities about? They are about many desirable aims, but essentially they are to create a civilisation of quality.

In a world where many nations, both old established and newly independent, resort to massacre, torture and the suppression of constitutional freedoms, universities are meant to produce the thinking valid for a statesmanship in depth at every level of society — a statesmanship without arrogance, enlightened with compassion, and with a valid vision for other races, other nations, other cultures, other sub-cultures than one's own.

It is part of the business of universities to produce thinking which creates a conscience and a courage in the world to make cruelty and callousness so unacceptable that no government dare manifest cruelty and callousness, and no society will wish to give them expression.

All social advance depends on drawing the line of acceptable conduct higher, especially in the way you treat others, and making the conscience more sensitive, especially in the way you take responsibility.

The Australian community is longing to hear from the university-trained professions good things other than what the rate of remuneration or the level of fees for the profession ought to be.

The world is badly in need of the qualities which a university education should confer — respect for truth; the capacity to make dispassionate analysis; the capacity to take action to assist people to meet their needs. There seem to be cults against all these attributes, except perhaps the ability to take action for needs.

I am not going to say that it is the function of universities to usher in a sane civilisation, but I am going to say that it ought to be a consequence of university teaching that they produce a body of people who constitute a force for sane civilisation. If the Australian student body, and above all that at the Australian National University, will apply in its thinking the same tests to all societies without playing ideological favourites or selecting pariahs, and work in the defence of the lives and freedom of students, wherever they are, it will perform an important service.

It is a grim world for young people, and the respect of the Australian student body for truth, the development in it of a militant compassion and concern for students everywhere, and its assumption of a rightful leadership in valid thinking on the issues confronting this nation, I hope for and expect.

From the citation of Kim Beazley's Honorary Degree by Professor R Johnson, Deputy Chairman of the Board of the School of General Studies:

Mr Beazley's greatest achievement was the healing of an ulcer that has festered in our society for close on 200 years. Sectarian bitterness, which has marked this country since its beginnings, and which for the last century or so had focussed on the schools and on their funding, was first weakened in that quarter by some initiatives of Sir Robert Menzies and his colleagues more than a decade ago; but it was dealt a death blow by the needs-based principle of school funding which Mr Beazley introduced and had accepted in his Government and gave to the Schools Commission in its charter. While many things done by his Government are in dispute today, that one is not; and it is a most constructive and unifying achievement for the health of Australian society.

His other great achievement is similar, in that — contrary to so many forces active in our society — it is unifying and healing and enhancing human dignity and freedom. It has become popular, over the last few years, to recognise the injustices that have been done them (the Aborigines); but over the last half century this was far from popular; and in that time few people have done as much, and none have done more, than Kim Beazley has, to bring about that change in attitude. His constant concern has been twofold — to ensure better education for Aborigines and a better place for them in our society; and at the same time fuller study of their situation and a better knowledge and understanding of them amongst other Australians.

Sane Expectations a spirit in education

by Kim Beazley, MP
Australian Minister for Education,
1972—75

An 8-page pamphlet of a speech made at the MRA conference 'From Crisis to Cure', in Canberra.

Illustrated with photographs.

Available from Grosvenor Books,
54 Lyford Road, London SW18 3JJ.
Price: 20p plus 7p p+p. Ten copies
£1.60 plus 30p p+p.

A NEW NATIONALISM

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We need roo

The first of a series of four articles by N Swedish journalist and author. He was fo of the Stockholm daily 'Svenska Dagbla author of 'Experiment with God', an eva

A NEW NATIONALISM seems to be one of the strong undercurrents in world developments today. It might have much in common with earlier waves of nationalism in history; but there are driving forces in this new nationalism which may be decisive for the survival of mankind in a world of global interdependence.

This new national consciousness shows itself most obviously in racial and social minorities reacting against oppressive majorities, or in oppressed majorities reacting against privileged minorities.

These reactions find their primary expression in the fight for political freedom. But behind these revolts there are deeper motives and needs. This is illustrated by many liberation movements in Africa. They started as a united black revolt against a white regime within a geographical region, shaped by the colonial power often irres-

ON CHANNEL 0

BRISBANE TV newscaster Brian Cahill, in the Sunday night *Profile* programme, urged viewers to read *The Song of a Merryman*, biography of Ivan Menzies of the D'Oy Carte Opera Company.

Menzies, he said, was 'a man with the world at his feet who appeared to give away, but kept it at his feet anyway embracing Moral Re-Armament. Whether you believe he was right or wrong I think you should have a look at *The Song of a Merryman*.'

Cahill was chairing a 22-minute interview with Brian Lightowler on Moral Re-Armament in his weekly series on Channel 0 dealing with public issues.

A free person

On *The Crook Affair*, another Channel 0 interview programme, Mrs Agnes Warrington now living in Toowoomba, Queensland, told how seeing a play at the Westminster Theatre in London had stimulated her to apologise to a person whom she hated. This ended her bitterness and made her a free person.

Mrs Warrington said she had lectured in



Photo: Strong

GOSTA EKMAN,
 for many years one of the editors
 of 'The New Yorker', and he is the
 subject of a book by Frank Buchman.

pective of national-tribal boundaries. As long as the fight for freedom was directed against a common oppressor, the regional unity of the fighters outweighed national differences. But as soon as the immediate political aim was achieved, these differences often exploded in bloody confrontations.

The new nationalism in the Third World can be politically exploited in a disastrous way. But it does mean a new consciousness of a rich cultural heritage that could be a challenge and inspiration to a technically advanced but spiritually rootless Western civilisation.

In the industrialised parts of the world the new nationalism, visible nearly everywhere, arises from ethnic, linguistic and other minority groups opposing social and cultural discrimination.

I think, however, that this wave of nationalism should be understood in a wider

and deeper dimension — common to all its varying expressions — as a human reaction to the world technological revolution that is making an increasing part of humanity rootless at a level unknown to all earlier generations.

Most of us living in industrialised societies are, in our ways of working, dwelling, thinking and feeling, cut off from a natural life. We have no longer any immediate contact with the sources of life. The technological revolution has altered much of the world on the surface. But human nature is unaltered. Deep down we remain human beings with invisible roots in the nature that feeds us.

The word 'nation' is derived from a Latin verb meaning 'to be born'. My nation is primarily the environment where I was born and grew up and received my earliest impressions and memories. My nation is related to my parents, my family, my native place, the language that became my 'mother tongue'.

Recent empiric psychology seems to have rediscovered the fundamental importance of the earliest experiences in life for the whole development of an individual, especially our need of close and continuous relationships with one or a few persons during our first months and years. This is contrary to the current anti-national theories and ideologies which deny the family as the basic unit in the society.

Today's new nationalism shows itself in many areas. In sport it is finding a free outlet that is seldom evaluated. One remarkable fact in this context is the undisputed acceptance of common international sports

rules. There is a universal consensus that all the meaning and joy of the game would be destroyed if the players, and the public, compromised in obeying the rules. 'Law and order' are disputed concepts among radicals in the democratic societies. But not so far in sport.

Another significant trait in the current nationalism is a new evaluation of national arts and handicrafts. We are becoming bored with mass machine-made products, and looking with fresh appreciation on things made and marked by human hands. And a generation of Western intellectuals with over-developed brains and under-developed hands is increasingly aware that we have got too far away from an educational tradition that made St Paul not only a theologian and missionary but also a tent-maker.

The most remarkable and significant expression of the new nationalism in our time may be the recent developments in the Communist world. Before the breach between China and the Soviet Union in the early 'sixties, the non-Communist world, already more or less infiltrated by subversive revolutionary forces, had every reason to reckon with an impending Communist world victory. The break between the two Communist super-powers radically changed the global perspective. And the differences between the two seem to be irreparably deep and ever wider, in spite of their common confession of orthodox Communism. This may sound like a contradiction, but it can be analysed as a deep conflict between Communism and nationalism, between lifeless, rootless theory and deep-rooted living reality.

the Westminster Theatre's *Day of London Theatre* programme for schools, and had there developed a demonstration of historical stage costumes. She was now making this demonstration available for use by Queensland schools.

Conscience money

A well-known Brisbane firm recently telephoned MRA to say they wished to give some conscience money, paid back to the firm, to the work of Moral Re-Armament. A businessman had paid the firm a cheque three months ago as restitution for goods he had stolen years earlier. When asked by the firm's director what his favourite charity was, the businessman had replied, 'MRA'.

AUSTRALIAN CHOICE

IN THE LAST MONTH, *A Personal Choice*, the film-interview made by Scottish Television with West Indies cricketer Conrad Hunte, has been seen by television audiences across Australia. It was screened after the popular *Monday Conference* programme in Brisbane, Perth, Adelaide, Hobart, Sydney and Melbourne.

Toongabbie is a small township in eastern Victoria, Australia, at the foot of the Dividing Range. In the goldrush days of the last century, it was the stage where goods for the goldfields at Walhalla, up in the mountains, were transferred from the wagons to pack horses for the narrow winding mountain road called McEvoy's Track. The valley is the Latrobe Valley, one of the electricity power centres of the state, with lines of steel towers carrying the cables out from it.

My grandfather was the first school teacher at Toongabbie.

TOONGABBIE

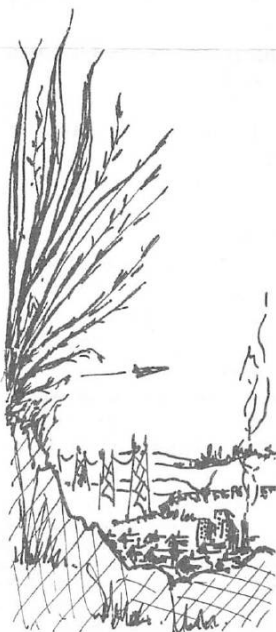
*Wind blows the grasses
 And the tombstones glimmer in the fading light.
 The pioneers, eager and curious, crowd around.
 — What have you done with the heritage
 We left you?*

*Look at the valley with steam rising, diesels throbbing;
 The open cut where coal was torn from the earth
 And the steel robots marching across the quiet fields;
 Aircraft roaring across the blue sky.*

*— It is more than our wildest imaginings
 But what about your brother and his needs?
 Is his welfare your interest?
 Without his care we never would have survived
 In this unfriendly land.*

Will you survive?

INNES CAMERON



Presidential foundations

by David Brewer

EVERYONE in the United States is trying to read people. Many are looking at Jimmy Carter, and wondering whether his faith and smile are the new salvation for the country's moral and spiritual values, or whether it is a campaign platform aimed at a soft spot in most American hearts. They look at Gerry Ford, and wonder whether he now has the chance to be a politician in his own right, on his own merits. Whether his quiet, formal disposition is encompassed by a deep faith and a strong moral and spiritual alertness. Or whether he just hasn't got what it takes, in leadership and strength of character.

Senile smiler

The Western world has been through a phase, when the Christian faith laid the guide-lines to many of the policies made by the various governments. Now, man-made comforts and goals have replaced much of that attitude. A lot of our religion has been re-designed, re-phrased, revised and re-written, to fit more smoothly with the compromises we have come to accept as *normal*. Many have chosen to deny Christ by adapting the gospel into the realms of human credibility and capability, and conveniently forgotten the Cross. The view seems to carry, that God is a smiling, indulgent and increasingly senile grandfather in heaven, who smiles, overlooks our failures, marks no division between right and wrong, and smiles some more.

Matthew writes in his Gospel, 'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.' The dictionary definition of 'righteous' is 'acting in a just manner, doing what is morally right', and righteousness is termed as justice. I wonder if either of the presidential candidates have Matthew's advice in mind as they prepare for their respective campaigns.

Justice or jelly

We would do well to heed his advice. Instead, love is far too casually mentioned from political platforms without the equal emphasis on the cost such an attitude will mean in our daily lives. Alexander Solzhenitsyn once said that the justice of God

meant more to him than the love of God. He may have drawn his conclusion from watching the West. Love could, when loosely used, be misunderstood to be just a feeling. Then the statement, 'God is love' can make Him look like jelly, always smiling, and letting the tyrants of this world get away with murder. I suppose if you come from a country where tyranny crushes people, you are likely to have a low regard for that kind of God.

The fair justice of God is the only climate in which love can breathe, and Jesus promised that all who hunger and thirst after that justice shall be satisfied. Justice to God is subjecting all to Him. The subjection of our ambitions, lusts, hopes and desires, while He refills us with the passion and compassion for change. This is the justice that the United States was founded on, and it is the justice she must continue with, if Mr Carter and Mr Ford want to harness their religious convictions to the needs of the world.

But what is it?

The text of a leaflet handed out at the 'Freshers Fair' at the start of the year at Oxford University:

OUR MOVEMENT has... no membership (but everyone's included), no subscriptions (but you may have to give everything), no leadership (but everyone takes responsibility). So what is it?

'My Christian faith was restored by meeting people for whom religion was vitally relevant to the needs of the real world' — Paul Joyce, Keble.

'As a disillusioned Marxist I recognised it to be a more radical way to change things' — Denis Nowlan, Balliol.

'In this cynical University it was a challenge that threw me out of the smallness of my life into a new dimension of living for others and fighting for truth' — Elisabeth Tooms, Lady Margaret Hall.

Yes, but what is it?

It's a practical philosophy which aims to build an unselfish society on this basis: If you want to change the world the best place to start is with yourself!

It's an idea that's inspired Oxford students to visit the mines and factories of Britain, working with trade unionists for a new spirit in industry; to travel to Egypt, Brazil and South Africa and go beyond intellectual analysis to practical action.

We want to make Oxford a place where people from all over the world can learn of the guiding power of God that can transform men and nations.

And it's called Moral Re-Armament.

Asking the earth

We reprint here the text of another advertisement by Polydor of India in the *Asian newsweekly* 'Himmat' (see *NWN* Vol 24 No 45).

ONCE UPON A TIME, dear readers, not so long ago, the men of the good earth thought that all the oil, minerals, energy, food they wanted was there for them to take and use in inexhaustible quantities. You could ask the earth — and, provided you had the know-how, men, machines, right and might (especially the might) to get it, then it was yours.

Then along came OPEC and an army of environmentalists, and shattered all that.

But many people still live with the idea. They seem to believe they have a God-given right to make generous profits, draw fat salaries and live at a standard way above that of their fellow men. They are not interested in just earning an honest living but in making a fortune. They ask the earth and expect to receive it. What do they deserve?

Gentle vegetarians

Long, long ago, quite a bit before OPEC, lived the dinosaurs. They were gentle vegetarian creatures, but chomped their way through more than an average amount of greenery. In the end (their end), they developed bodies too big for their strength. They got what they deserved.

Gandhiji once said: 'I cannot picture to myself a time when no man shall be richer than another. But I do picture to myself a time when the rich will spurn to enrich themselves at the expense of the poor and the poor will cease to envy the rich.'

How civilised are we?

Where does one draw the line on affluence? When I consume something I do not need which deprives someone else, somewhere, of something he vitally needs, that is affluence.

Could we learn the dignity of having enough, and not wanting more? 'Enough for a civilised man is enough,' said a professor refusing a pay rise. How civilised are we?

The earth, and our children's children and millions of other children, deserve at least our honest reflection on these matters. Is that too much to ask?