

- J. C. TORCHÍA-ESTRADA, *Las ideas en la sociedad argentina del siglo XX*: Revista Interamericana de Bibliografía (Washington 1969) 56—63
- A. VERGARA, *U Encuentro Latinoamericano del Movimiento Familiar Cristiano*: Mensaje 18 (Santiago, Chile 1969) 432—436
- La vie religieuse au Brésil aujourd'hui*. Rapport confidentiel à la Congrégation pour les religieux (Rome, 4-1-1969): IDOC, n. 15 (Paris, 1-1-1970) 2-15. — Dazu: *Communiqué de la Conférence des religieux du Brésil*: IDOC, n. 24 (15-5-1970) 4—6
- C. P. WAGNER [missionnaire protestant en Amérique du Sud], *Comment gagner au Christ les catholiques?*: IDOC, n. 10 (Paris, 15-10-1969) 2—17
- Wie frei ist die Kirche auf Kuba?*: Herder-Korr. 22 (1968) 283—290
- P. WIEMERS, «Braziliaans» *katholicisme*. Kanttekeningen bij een image: Streven 23 (Antwerpen 1969—70) 135—145
- P. WIEMERS, *Godsdienst in een ontworteld continent*. Voorlopige peiling van het Latijns-Amerikaans kristendom: Streven 23 (Antwerpen 1969—1970) 376—383
- J. WOMACK, *Priest of Revolution* [Camilo Torres]: The New York Review (New York, Oct. 23, 1969) 13—16
- W. L. WONDERLY, *The Indigenous Background of Religion in Latin America*: Practical Anthropology 14 (1967) 241—248

## DOCUMENTATION

### A STATEMENT

BY THE CATHOLIC BISHOPS OF PAPUA AND NEW GUINEA

issued from their Annual Conference, April 1969\*

The Catholic Bishops of Papua and New Guinea wish to assure the people of the Bishops' strong desire and firm intention of continuing to serve this country in the future, in every genuine form of human development. — The Catholic Church, along with other Christian Churches, will continue to spread the Gospel of Christ and to contribute to the progress of the country with men and material support.

\* Die z. Z. unter australischer Verwaltung stehenden, nach dem Zensus von 1966 2 183 036 Einwohner (davon nur 34 730 nicht Eingeborene) zählenden Gebiete, werden demnächst von ihrem Selbstbestimmungsrecht Gebrauch machen. Im Hinblick auf dieses Ereignis erörterten die katholischen Bischöfe in einer Verlautbarung mit aller Deutlichkeit die Probleme der Region: Bevölkerungsdichte, rassische und andere Diskriminierungen, gesellschaftliche und wirtschaftliche Entwicklung, etc. Zwei Punkte verdienen Hervorhebung: die Beleuchtung der Tatsache, daß die Gebiete zu Südostasien und nicht zum australischen Kontinent gehören; die Forderung größerer Freiheit für die Lokalbehörden, die somit die im Hinblick auf die Unabhängigkeit erforderlichen Erfahrungen sammeln könnten. (Einführungstext nach *Idoc international*, Nr. 9 [Paris, 1. 10. 69], wo die Verlautbarung in französischer Übersetzung erschien [p. 2—11]).



*Social* — The Catholic Bishops are very concerned about the condition of indigenous family life. Unless the stability of the family is safeguarded, maintained and promoted, particularly in this period of vast and rapid change, the social fabric of the country will be torn to pieces.

Increasing threats to the well-being of the family will result in the people being more and more uncertain of the future. Insecurity will grow, as also will fear. There will be a greater danger of strife.

Any constructive means that can promote the well-being of the family must be encouraged. All those people, indigenous and European; and all those agencies, Administration as well as independent, working in the best interests of the local families deserve the gratitude of the whole country.

There are some steps that should be taken, and taken urgently in this dynamic society, to protect certain families and to promote their well-being.

Normally, employers should not be allowed to engage husbands and fathers for any form of employment where this means in effect separating such men from their families for lengthy periods of time. To say in support of this practice that married men who engage for work do so quite freely and that they do not mind, is a very weak argument.

If such husbands and fathers know no better, then it is the clear duty of the Administration, in this predominantly Christian land, to teach them and to protect their families.

The Catholic Bishops do not hesitate to assert that to be a party to the separation of husbands and fathers from their families is to be partly at least responsible for endangering the family. In fact, this practice can well lead to the destruction of some families.

Adequate housing is essential for the well-being of the family. Sub-human housing conditions cannot be expected to produce by some miracle, as it were, persons who are fully human.

Papuans and New Guineans are capable of building and maintaining improved houses which are humanizing in every way. What the people are capable of doing, when encouraged respectfully and tactfully, and helped to help themselves, is abundantly clear in some areas. The new houses built by the people on Buka Island are a splendid example of what they can do.

There are periods when married quarters are unavailable for married people in towns. For this situation to be allowed to go on indefinitely is most unsatisfactory. Forcing husbands, wives and their children to live separately is to act in a way which often goes clean counter to the well-being of the family.

In view of the family planning information being made available to the people of Papua and New Guinea, we feel obliged to address ourselves directly to the people themselves on this matter.

The Catholic Church does not teach and may not teach that married people are obliged to have as many children as they can. Responsible parenthood is essential.

By and large this country is underpopulated. It can support many more people than it does. If Papuans and New Guineans fail to people their land, sooner or later some other country will. It would be hiding our heads in the sand, in a most unrealistic fashion, not to call to mind that our nearest neighbour has a population of about 115 million people.

Papua and New Guinea certainly needs sufficient people to provide workers for the expansion that lies ahead; to provide markets for local industry and manufactures; to provide her own soldiers to help defend the country.



It would not be just for the administering authority, Australia, which has both the wealth and the freedom to supplement its own low birth-rate by spending millions and millions of dollars annually on immigration, to endorse a policy of keeping Papua and New Guinea underpopulated, and thereby possibly making it a ripe plum for some future plucking by alien hands.

A certain Australian politician, one of the members of the Federal Parliament in Canberra, is reported to have said earlier this year: "I want any culturally deprived person, irrespective of race, to have free sterilization if they can't cope with a family situation."

"The decision whether they can cope should be made by a panel comprising a medical man, a social worker and perhaps a third person appointed by the Government."

Hearing this politician's view, a spokesman for the aborigines asked the pertinent question: "Is this Australian politician talking of human beings or of cattle?"

Even more recently a medical scientist in Australia was reported as stating: "The achievement of effective birth control in South-East Asia can only be attained by a programme of collaboration between the advanced and under-developed countries."

This scientist went on to say, so it was reported, that the recent development of a male fertility control injection, which had been used in Asia and could be produced in Australia, was an example of how Australians and Asians could co-operate.

In this context it is instructive to recall that a Negro Catholic Bishop who visited Australia last year stated that his people would never take to birth control on a large scale; for they feared that others were trying to exterminate them.

There is an authentic account of a New Guinean leader who had been listening to the advantages of birth control for his people, as outlined by a certain official; and when the official had finished, the leader summed up his own sentiments: "Mipela gat planti graun. Mipela laikim pikinini tumas!"

Whe had occasion two years ago to stress another very important point for the benefit of our policy makers. Development is not the same thing as economic progress. Economic progress is a necessary condition for full human development. But there is more to life, much more, than mere economic progress.

In this predominantly Christian country we favour a balanced policy of socio-economic action and progress. We look for a correct emphasis, in word and in work, on the social advancement of our people: their cultural, spiritual, religious, educational, political, recreational, physical betterment. Development, rightly understood, means the genuine progress of the whole man, and of all men.

Unless the social advancement of the people is given its rightful place, they could become culturally deprived; they could fall into the category of people that some are proposing to put an end to.

The social well-being of the people will need to be safeguarded and actively promoted to an even greater extent now that tourism is looming larger all the time. Tourism will be a good thing for the country of Papua and New Guinea if, and only if, it contributes to the socio-economic development of the Papuans and New Guineans. Effective precautions must be taken to prevent Papuans and New Guineans from being exploited, whether it be for the purpose of tourism, or anything else.



Continuing discriminatory practices are a matter for concern. Discriminatory practices that do exist are seen in sharper focus as time goes on. There are increasing numbers of Papuans and New Guineans who are ready to take their place socially anywhere; and who know that all men, whatever their race or background, are meant to have a certain basic equality: that no man should be discriminated against.

We noted with interest that a large group of teachers and trainee teachers at a certain Teachers' College in New Guinea last year unanimously supported the proposition put forward by one of their number that "all forms of racial discrimination should be abolished now, in preparation for New Guinea's independence."

We wish formally to go on record as being in full support of this resolution to do away with all forms of racial discrimination now.

*Educational* — There can surely be no doubt as to where the Bishops stand in regard to the question of mission teachers' salaries.

However, to avoid all possible misunderstanding and mistakes we wish to state in the most unambiguous manner that we give our unqualified support to the just claims of the indigenous mission teachers for a parity of salaries with their brothers teaching in the Administration schools. This is our policy.

We abhor the discriminatory practice which obtains among teachers with the same qualifications, in this predominantly Christian country.

We support the principle of equal for equal work.

This is our policy. In practice we will not rest or remain silent on this matter until justice has been done to our mission teachers; until they have been given their due: parity of salaries.

As regards the courses being given the children in schools — their selection, content and orientation, — we are not convinced that enough has been done or is being done to ensure that the courses are the best for the development of Papuans and New Guineans. The courses might indeed be calculated to divorce the children of the rising generation from reality: the reality of the past: the reality of the present; and the reality of the future.

No people can be cut off from its past and expect to flourish.

This country is situated in South-East Asia; it is being unrealistic to neglect this fact.

The administering authority has made it abundantly clear that New Guinea's future — her political, social and cultural future — does not lie mainly towards the south. Her future lies elsewhere. Educators who neglect this factor do the rising generation of Papuans and New Guineans a grave disservice.

Only by giving the school courses and subject matter a content and orientation proper to the actual and future situation will the educational authorities give our children an adequate preparation for life.

Only thus can authentic cultural connections with the past be retained; organic growth in knowledge be achieved; cultural shocks be cushioned; the people retain a genuine attachment for the soil; "drop-outs" from school be catered for; and the rising generation of indigenous children prepared to take its place in South-East Asia.

*Political* — The progress made in and through the House of Assembly has been considerable. We are told that the Ministerial Members and the Assistant Ministerial Members have made splendid progress. Real and dynamic progress,



coming from within, cannot of course be halted. We believe that this country moves forward to self-determination.

It is hard to say, with any degree of confidence, when the people will feel themselves ready for self-government and independence. But it is obvious that continuous progress, even discernible progress, towards self-determination must be encouraged in an effective fashion.

We have noted that two United Nations Mission reports have stated, with evident wisdom, that it is better not to be overtaken by events, but to be ready to meet them.

One reliable indication of how serious the Administration and various organizations, big and small, are about the legitimate aspirations of the people towards running their own country is the extent and rate of localization of their officers and staff.

We can hardly think of a more effective way of helping towards self-determination than to have and carry out a policy of localization of officers and staff.

It seems that the Federal Government is reluctant to hand over *much* real authority to the officers on the spot, in New Guinea. The big decisions about New Guinea are apparently still made outside New Guinea.

While this may be regrettable, it is equally regrettable that within New Guinea there is very little decentralization of decision making; only very limited delegation of authority.

This means in effect that the growth of the political infra-structure is being retarded. Opportunities for training local people in the democratic processes are being lost.

Local officers and authorities must be given opportunities, increasing both in number and importance; opportunities even to make their own mistakes, while there remains time for them to learn from their mistakes.

There seems to be widespread uncertainty among the people of Papua and New Guinea as to whether or not Australia will be prepared to continue to assist them financially and to provide on-going technical assistance after independence.

A clear statement on this matter in terms such as an unsophisticated person can readily grasp would be a source of great encouragement to the people.

There is one thing the people of Papua and New Guinea can do: *unite*. No-one else can do this for them. No-one else can force them to unite. They hold this power in their own hands.

The people of the same district must be one with one another. They must not unite against another district. They must be increasingly friendly with the people of other districts, and with all the other people of the whole country.

Christians above all have the duty to spread the idea of uniting in Christ. For all the baptized are brothers in their Leader, Christ. Christians are therefore to give a splendid example of friendliness, tolerance and respect for all human beings, no matter what their colour or their place of origin.

*Five Year Plan* — The Bishops have no particular competence to make a critical assessment of the *programmes and policies for the Economic Development of Papua and New Guinea*.

Certain expert economists have raised some issues relating to this Five Year Plan which should not be allowed to go unheeded: matters such as the following:



What is the extent and rate of outside investment in this country?

What is the outflow of money from Papua and New Guinea?

Must we continue to import so much food into this country?

Why is there not a more considerable import replacement by the establishment of industries locally, particularly for essential commodities?

What real assurance have we that political control of this country will not be eventually replaced by economic control from outside?

It has been stated "as a matter of policy that plans of development have been drawn up on the basis of the greatest possible participation by Papuans and New Guineans at every level of entrepreneur and owner of productive resources. It is our intention, said the Government, that all forms of production should increase."

The Five Year Plan states explicitly: "Key objectives will be to build up the capacity of the people of the Territory to develop and manage their own enterprises."

Facts speak louder than policies. Unfortunately, some of those very instrumentalities which are designed to put these policies into effect are known to be seriously understaffed and, to that extent at least, ineffective.

In *conclusion* the Bishops wish to express their sincere appreciation of the assistance given the Church in her endeavours to serve the people, by those indigenous and expatriate officers in the Administration, who through their expertise and their spirit of co-operation have been working with Church personnel, not along parallel lines, but rather in close, practical co-ordination, for the advancement of the people of Papua and New Guinea.

## MITTEILUNGEN

*Ehrenpromotion* — Professor Dr. Johannes BECKMANN SMB ist zu seinem 70. Geburtstag am 2. Mai 1970 von der Theologischen Fakultät Freiburg/Schweiz zum *Dr. theol. h. c.* promoviert worden.

*Ernennungen* — Dr. Johannes DÖRMANN, Dozent für Missionswissenschaft und Religionswissenschaft an der Kath.-Theol. Fakultät Münster, wurde am 17. 3. 1970 zum apl. Professor ernannt. Unter dem 1. 4. 1970 übertrug ihm der Erzbischof von Paderborn eine Gastprofessur an der dortigen Theol. Fakultät. — Dr. Adel-Théodore KHOURY, Dozent für Religionswissenschaft an der Kath.-Theol. Fakultät Münster, wurde am 12. 5. 1970 ebenfalls zum außerplanmäßigen Professor ernannt.

P. Georges MENSAERT OFM, der sich um die Fortführung der *Sinica Franciscana* besonders verdient gemacht hat, ist am 14. 3. 1970 als Missionar in Kongo-Kinshasa verstorben.

## VORSCHAU AUF DIE LÖWENER MISSIONSSTUDIENWOCHE 1970

Die 40. Löwener Woche wird vom 28. August bis 1. September in Namur (Grand Séminaire, 190, rue Henri Blès) abgehalten. Der Sekretär der Wochen, JOSEPH MASSON SJ, kündigt als Thema an: *La mission en esprit d'œcuménisme*. Über die Teilnahmebedingungen siehe ZMR 1968, 207. — Anmeldung: Secrétariat des Semaines de Missiologie, St.-Jansbergsteeweg 95, B-3030 Egenhoven, Leuven. Detaillierte Programme können dort angefordert werden. *W. Promper*