

Divelopmen na Wok Bilong Sios

(Dispela pepa i bin kamap olsem wanpela pepa bilong kirapim toktok bilong ol manmeri i stap insait long wanpela bung bilong ol 4-pela pasto-semineri bilong tupela Luteran Sios (ELC-PNG na GLC-PNG) long Jun 24-29, 1991, long Lae.)

Tok i go pas

Long dispela het tok planti manmeri moa yet i bin kamapim tingting bilong ol na tu planti semina i kamap. Mipela i no inap long i go insait long olgeta dispela tok long wanem mipela i laik soim sampela as tingting bilong wok divelopmen tasol.

Mipela bai i bihainim rot olsem.

Pastaim mipela tingim, wanem samting ol manmeri i save kolim divelopmen. Nogut yumi no klia long dispela nem na yumi tok long narapela narapela samting.

Bihain mipela i soim sampela as bilong wanem ol sios i save i go insait long wok divelopmen. Mipela bai lukluk long sampela tok bilong baibel na long sampela as bilip bilong ol sios.

Wanem stia ol dispela tok i givim long wok divelopmen bilong sios, dispela mipela tingim aninit long poin 3.

Olsem las wok mipela i laik givim sampela stia tok long wok divelopmen bilong ol sios.

1. Divelopmen – em i wanem samting

“Namba wan as bilong wok divelopmen em divelopmen bilong ol pipel yet. Taim yumi toktok long divelopmen bilong ol pipel, yumi tingting long gohet bilong olgeta pipel long ol gutpela we i helpim ol tru. Gohet bilong olgeta wanwan man, meri, na pikinini. Dispela gohet i mas helpim olgeta manmeri i kamap manmeri tru.”¹

Dispela tingting bilong Ludger Mond mipela i bihainim long dispela pepa.

¹ L. Mond, “Divelopmen – em i wanem samting?”, in *Umben* 6/2 (1990), p. 1.

Sapos yumi askim ol manmeri, ol i gat wanem tingting long dispela het tok bai yumi harim tok olsem: Dvelopmen, em I dvelopmen bilong ekonomi bilong kantri. Narapela i tok em i kainkain projek olsem wokim bris o wara saplai.

Tasol ol dispela kain tok i kisim wanpela hap bilong wok dvelopmen tasol. Long wanem ol dispela kain tok i sut long wanpela hap bilong laip bilong ol manmeri tasol. Na dispela em i wanpela rong bilong planti wok dvelopmen bilong bipo. Em i no ting long strongim laip bilong manmeri olgeta, em i ting, sapos yumi helpim ol manmeri long kisim mani samting o wok bisnis, em inap long mekim ol i sindaun gut. Tasol sapos yumi lukluk long ol ples insait long PNG i gat planti hevi yumi lukim dispela ol ples i gat planti kofi o narapela bisnis samting. Na hevi long ol ples bilong wok gol – o bras – i moa yet. Dispela i soim yumi no ken tingting long kirapim ekonomi tasol long taim yumi tok long dvelopmen.²

Narapela as bilong dispela tok i stap long pasin bilong Melanesia. Ol manmeri bilong dispela hap bilong graun i no save brukim laip long sindaun bilong bodi na long amamas bilong spirit o bilip samting. Dispela em i wanpela samting tasol.³ Olsem na sapos wok dvelopmen i sut long sait bilong bodi tasol, dispela i no inap helpim ol Melanesia tumas.

Gustavo Gutierrez⁴ i kamapim wanpela narapela tok inap long strongim dispela tingting. Em i tok mobeta yumi lusim dispela nem dvelopmen, long wanem planti paul tingting i pas pinis wantaim dispela nem. Mobeta yumi usim “liberation” (mekim ol manmeri i kamap fri tru) tasol long soim ples kliia mak bilong dispela wok. Em i mas helpim ol manmeri long i stap fri long olgeta samting i daunim na bagarapim laip bilong ol. Sapos yumi kisim dispela nem “liberation”, yumi no inap tingim sait bilong bodi tasol, em i karapim laip olgeta.

² John D’Arcy May i tok long tingting bilong planti manmeri olsem. Ol i tok yumi mas “dvelopmen” ol “underdeveloped” kantri na ol i mas kamap long mak bilong ol kantri i gat planti save na mani. May, i tok dispela em i wanpela kranki tingting olgeta, long wanem yumi lukim hevi bilong ol “developed” kantri pinis. Olsem na dvelopmen i mas sut stret long pasin bilong wanwan kantri. Yumi no ken tok long olgeta kantri i mas kamap long mak bilong sampela narapela kantri. (Cf. John D’Arcy May, “Towards a Development of Ethics”, in *Catalyst* 17-3 (1987), p. 235.)

³ Cf. Kasek Kautil, “A Political Theology: Melanesian Milieu”, in *Melanesian Journal of Theology* 5-1 (1989), pp. 20ff; na A. Aime, “Religion as a Way of Life”, in *Catalyst* 20-4 (1990), pp. 313ff.

⁴ Gustavo Gutierrez, *A Theology of Liberation: History, Politics, and Salvation*, 2nd edn, Maryknoll: Orbis Books, 1988, pp. 15ff.

Insait long dispela pepa mipela bai i usim yet nem “diveelopmen”, nogut kainkain nem i paulim ol manmeri. Tasol tingting bilong Gutierrez bai i pas wantaim long taim mipela i usim nem “diveelopmen” long dispela pepa.

Olsem na mipela i tok, diveelopmen is mas sut long laip bilong ol manmeri olgeta. Long wanem ol mak dispela tok i sut long en, wanpela bung bilong Marga Institute long Sri Lanka long 1986 i bin kamapim ples klia. Ol i bin tok:

any adequate definition of development must include five dimensions:

- an economic component, dealing with the creation of wealth, and improved conditions of material life;
- a social ingredient, measured as well-being in health, education, housing, and employment;
- a political dimension, pointing to such values as human rights, political freedom, enfranchisement, and some form of democracy;
- a cultural dimension, in recognition of the fact that cultures confer identity and self-worth to people; and
- a fifth dimension, called the full-life paradigm, which encompasses symbols and beliefs as to the ultimate meaning of life, and of history.

Integral human development is all of these things.⁵

2. Bilong wanem sios i gat wok long diveelopmen?

2.1. Tok bilong Baibel

2.1.1. Olpela Testamen

Wanem tingting long sindaun bilong ol manmeri OT i gat, yumi painim pinis long Stat 2 long stori bilong ol dispela lain i kamapim planti tok insait long OT, yumi kolim Jahwist. Long dispela hap yumi harim tok olsem:

- God i wokim man na meri.
- God i tingim ol long olgeta sait bilong laip bilong ol olsem gaden, kaikai, wok, klos, poroman wantaim narapela manmeri na God, toktok na kain samting.

⁵ Citation from D. Goulet, “Ethics in Development”, in *Catalyst* 17-4 (1987), pp. 316f.

Long OT olgeta yumi no painim pasin bilong brukim manmeri. Laip bilong ol i wanpela tasol na bilip i sut long dispela laip olgeta.⁶

Nem developmen yumi no painim long OT. Tasol long stori bilong wanpela narapela lain i kamapim OT, yumi kolim pris, long Stat 1 yumi harim olsem God i wokim dispela graun na em i wokim gutpela tru. Bihain em i givim dispela ol samting long han bilong ol manmeri na ol i mas lukautim gut.

Long histori bilong ol Juda na ol Kristen wanpela rong i kamap long dispela. Ol i ritim Stat 1:28 na ol i ting, ol i ken bosim olgeta samting long laik bilong ol yet. Tasol nau yumi lukim, planti hevi i kamap pinis, long wanem, yumi no lukautim dispela graun gut, yumi bagarapim tasol.

Tasol dispela wok bilong lukautim na usim olgeta samting bilong dispela graun i stap. Sapos yumi tingim dispela wok stret, em bai i sut long wok developmen tu.⁷

Wanem rot ol manmeri i mas bihainim long taim ol i stretim sindaun bilong ol long dispela graun?

Long OT olgeta yumi painim tok long wok bilong kamapim gutpela sindaun tru long laip olgeta bilong ol manmeri. Nogut wanpela i daunim narapela long laik bilong em yet o givim hevi nating long em. I gat wok long givim bel olgeta long God na long ol narapela manmeri (Lo 6:4-5; Wkp 19:18; Mai 6:8).

Long Ais 9 na 11, yumi harim tingting bilong God long gutpela sindaun bilong ol manmeri: husat i stap long tudak, em i lukim wanpela bikpela lait (9:2), ol manmeri i gat bikpela amamas (9:3), ol i kamap fri long ol narapela lain i bin daunim ol (Ibid.), olgeta pait i pinis (9:5). God i salim wanpela man i kamapim gutpela sindaun na pasin bilong bel isi (9:6). Em bai i bihainim ol stretpela pasin tasol na kamapim dispela kain pasin tasol (11:5).

Olsem na wok lidasip bilong Israel tu i mas sut long ol dispela mak:

- Ol lida i mas i stap brata tru bilong narapela (Lo 17),

⁶ Cf. Claus Westermann, "Theologie des AT", in *Grundzugen*, Göttingen, 1978, p. 81.

⁷ Cf. Reinhard Tietze, "Ministering for Development", in B. Schwarz, ed., *An Introduction to Ministry in Melanesia, Point 7* (1984), pp. 262f.

- Ol i mas mekim ol manmeri i stap aninit long bosman nogut i kamap fri (Sng 72) long dispela hevi,
- Ol i stap wokboi nating na karim hevi bilong narapela (Ais 40-55).⁸

Olsem na yumi lukim OT i wari tru long laip na gutpela sindaun bilong ol manmeri. Long taim God i lukim hevi i stap long laip na bilip bilong sampela mameri, wantu em i salim helpim o stiatok i go long ol.

Dispela kain pasin yumi tingim long taim, yumi tok long wok developmen long OT. Tru, dispela nem developmen i no i stap, tasol long sait bilong pasin yumi lukim God i laikim tru, ol manmeri i ken sindaun gut na amamas long laip olgeta bilong ol. Olgeta samting i daunim na bagarapim laip bilong ol em i laik pinisim.

2.1.2 Nupela Testamen

Long NT tu yumi no painim wanpela tok i sut stret long dispela nem developmen. Tasol sapos yumi tingim ol tok na wok bilong Jisas, yimi save namba wan tok bilong en i sut long kingdom bilong God. Olgeta wok, Jisas i mekim i soim pasin bilong dispela kingdom.

Long taim em i raun mekim wok, em i no save toktok long maus tasol, em i wok na helpim ol manmeri long laip bilong ol olgeta. Em i bin skelim, wanem hevi bilong wanwan man o meri i stap na wanem samting i daunim em stret. Na bihain em i helpim ol long rausim dispela hevi.

Long taim em i lukim ol i sot long kaikai, em i helpim ol long bret na pis (Mk 6:30-44). Long taim ol disaipel i pret na ol i tingim, draipela win bai i kapsaitim liklik bot bilong ol, Jisas i kam na daunim win na pret bilong ol wantaim (Mk 4:35-41). Long taim ol spirit nogut i bagarapim wanpela man, em i rausim ol na dispela man i kamap fri long ol dispela spirit (Mk 5:1-20). Sampela taim Jisas i abrusim lo bilong sabat, long wanem em i lukim hevi bilong ol sikmameri (Mk 3:1-6). Em i sindaun wantaim ol manmeri i gat nem nogut long ai bilong ol arapela manmeri, long wanem em i laik soim kingdom bilong God long ol tu (Mk 2:13-17). Planti sikmameri em i oraitim (Mk 6:53-56). Em i givim stia long gutpela sindaun bilong ol manmeri long dispela graun (Mk 10:1-12; Mt 5-7). Long taim Jisas i bungim wanpela man i gat planti samting na i laik bihainim em, Jisas i amamas long dispela, tasol em i lukim tu, dispela ol samting i pasim em

⁸ Cf. H. W. Wolff, *Anthropologie des AT*, Munchen, 1977, 3, p. 296.

long dispela graun. Olsem na em i tokim em long lusim ol dispela na bihanim em. Tasol sori tumas, ol samting bilong graun i winim dispela man (Mk 10:17-27).⁹

Olsem na laip na wok bilong Jisas i soim, em i wari tru long laip olgeta bilong ol manmeri. Em i no save brukim bodi na spirit long tupela hap. Na tu em i tingting planti long sindaun wantaim bilong ol manmeri. Olsem na em i putim ples klia tupela lo i winim na karamapim ol narapela lo: Yumi laikim God na ol arapela manmeri olsem yumi laikim yumi yet. Olsem na yumi mas wari tru long gutpela sindaun bilong ol wankain olsem Jisas i bin mekim. Dispela em i namba wan mak bilong kingdom bilong God.¹⁰

Aposel Pol i strongim dispela tok na lo bilong laikim tru ol narapela i kamap namba wan lo long ol tok bilong en: Rom 13:8-10; 12:9-21; Gal 2:20; 2 Korin 5:14, 1 Korin 13.¹¹

Gutnius bilong Jon tasol i stap ausait long ol dispela tingting. Em i sut long laikim tru ol bratasusa insait long kongrigesen tasol (Jon 13:34). Olsem na i luk olsem ol lain i kamapim dispela gutnius i no wari tumas long ol ausait manmeri na tu ol i no tingting tumas long stretim sindaun bilong ol.¹²

Long Ef 1:9-10 yumi painim dispela tok: “God i laik stiaim olgeta samting i go i go, na long dispela taim em i makim pinis, em bai i bungim olgeta samting long Kraisi, ol samting bilong heven na bilong graun tu. Na Kraisi i ken i stap het bilong olgeta samting.” Ennio Mantovani i kisim dispela ves na soim klia: God i givim wok long yumi long wari tru long ol samting bilong dispela graun, long wanem God i laik bungim *olgeta* samting aninit long het bilong Jisas.¹³

Olsem na tok bilong NT i skruim tingting bilong OT. Yumi Kristen i no ken larim wok bilong helpim sindaun bilong ol manmeri i go long han bilong gavman tasol, yumi yet i gat wok insait long en tu, sapos yumi laik bihanim tok bilong God. Tasol yumi mas tingim gut. Tok bilong kindom bilong God i no sut long sait bilong bodi o bilong spirit tasol, em i sut long laip bilong ol manmeri olgeta. Olsem na long taim yumi mekim wanpela wok long kirapim gutpela sindaun bilong ol manmeri, yumi mas tingim olgeta sait bilong laip bilong ol.

⁹ Cf. long ol dispela tok W. Schrage, *Ethik des NT*, Gottingen, 1982, pp. 131ff.

¹⁰ *Ibid.*, pp. 82ff.

¹¹ *Ibid.*

¹² *Ibid.*, pp. 176ff.

¹³ *Ibid.*, pp. 296ff.

2.2. Ol tok bilip

Sios bilong Kraiss i gat tripela wok:¹⁴

- “Kerygma”: Em i mas autim tok na skulim ol manmeri long tok bilong God.
- “Diakonia”: Em i mas helpim ol manmeri long gutpela sindaun bilong ol.
- “Koinonia”: Em i bungim ol Kristen wantaim ol narapela na wantaim God.

Ol dispela tripela wok yumi no inap lusim. Ol i kamap wanpela long wok bilong sios olgeta na long laip bilong ol Kristen. Yumi no ken tok, bilip bilong mi i sut long wok bilong “diakonia” tasol ol long wok bilong autim tok tasol. Olgeta tripela wok i mas i stap wantaim long kirapim tingting na bilip na kisim strong. Sapos yumi tingim laip bilong Kraiss, dispela i kamap tru long laip bilong en.¹⁵

Ol Lutheran sios insait long PNG i save usim wanpela buk long kliaim ol memba bilong ol long bilip bilong ol. Dispela buk ol i kolim “Tok Bilip bilong Yumi/A Statement of Faith”. Sapos yumi lukluk gut long dispela buk, bai yumi painim aut, dispela kain tingting, mipela i tok antap long en, i no kamap strong tumas. Aninit long sapta 13 (The Christian and Society),¹⁶ i gat wanpela sotpela tok tasol, long ol Kristen i gat wok, long givim gutpela stia long ol gavman na ol manmeri na i go insait long dispela kain wok. Tasol dispela tok tu i no go insait tumas.

Ating dispela em i wanpela as na planti Kristen i no klia tumas long wok bilong gavman na developmen na planti paul i save stap.

2.3 Wok developmen bilong ol sios i mas sut long wanem mak?

Sapos yumi tingim ol poin mipela i kamapim aninit long 1 na 2, yumi mas tok olsem:

¹⁴ Ennio Mantovani, “Should the Church be Politically Involved?: a Theory of Mission”, in *Catalyst* 18-2, p. 139. Long painim sampela tok moa i sut long developmen na baibel lukluk long Samuel Rayan, “Development and Biblical Faith”, in Helen O’Brien, ed., *Religion and Development* (2), *Point* (2/1979), pp. 91ff.

¹⁵ Cf. D. Soelle, *Gott denken*, Stuttgart, 1990, pp. 179ff; and Gerhard Ebeling, *Dogmatik des Christlichen Glaubens* Bd III, Tubingen, 1979, pp. 363f; and W. Joest, *Dogmatik* Bd. 2, Goettingen, 1986, p. 600.

¹⁶ Cf. tok i stap antap aninit long 2.1.2.

- Wok developmen bilong ol sios i mas sut long manmeri olgeta (Integral Human Developmen).¹⁷
- Em i mas helpim PNG long kamap independen long olgeta ausait helpim. Long wanem, dispela helpim i pasim rot bilong ol manmeri bilong PNG i painim laip i fit tru long pasin bilong PNG. Na tu ausait helpim i bagarapim “self-respect” bilong ol manmeri.¹⁸
- Em i mas helpim ol manmeri long kamap fri tru long olgeta samting i daunim o kalabusim ol. Long wok insait long sios bilong yumi tu yumi mas lukaut, nogut, yumi sanapim planti banis na lo na ol manmeri i pilim, ol dispela lo i daunim ol moa yet. Yumi mas givim stia long ol, tasol yumi mas soim gut, as bilong dispela lo i stap long soim gutpela ol.¹⁹
- Em i mas kirapim “self-respect” bilong ol manmeri inap long ol i ken save na pilim ol yet i gat strong long bosim olgeta samting bilong laip bilong ol. Ol i ken pilim, ol yet i ken kamapim ol gutpela samting long laip bilong ol na ol i ken amamas long dispela.
- Em i mas helpim ol manmeri long save na pilim as bilong laip bilong ol (meaning and sense of life, identity).²⁰
- Em i mas sut stret long pasin bilong PNG.²¹
- Em i noken bagarapim graun, wara na win bilong dispela graun.²²

¹⁷ “A Statement of Faith”, Lae, 1972, pp. 275ff.

¹⁸ Cf. M. John Paul Chao, “Economics”, in Darrell Whiteman, ed., *An Introduction to Melanesian Cultures*, Point 5 (1984), p. 187, “Only when the development of whole persons is in focus, can economic and social changes bring about a truly better life”. Cf. tu Tietze, “Ministering for Development”, p. 270; na K. Kalai, “Kirchliche Entwicklungsarbeit”, in Herwig Wagner, Gernot Fugmann, and Hermann Janssen, eds, *Papua-Neuguinea Gesellschaft und Kirche: ein ökumenisches handbuch (Papua New Guinea Society and Church: an Ecumenical Handbook)*, Erlangen PNG: Evangelical Lutheran Mission, 1989, pp. 361ff; na D. Vincent, “Can We be Both Rich and Christian?”, in *Catalyst* 19/4 (1989), pp. 353ff; na Mond, “Developmen – em i wanen samting?”; na Gabriel Gris, “Towards the Development of the WholeMan”, in Helen O’Brien, ed., *Religion and Development (1)*, Point (1/1979), pp. 73ff.

¹⁹ Cf. F. X. Hezel, “The New Formula for Self-Reliance”, in *Catalyst* 10-2 (1980), pp. 86ff; na *Konstitusen Bilong Independen Kantri Papua Niugini*, Boroko PNG, 1986. Hap tri bilong ol gol bilong kantri na tingting stia.

²⁰ Cf. Gutierrez, *A Theology of Liberation*.

²¹ Cf. N. Mushila, “Unterentwicklung: Verlust der inneren Mitte”, in *Jahrbuch Mission*, Hamburg, 1990, pp. 109ff; na May, “Towards a Development of Ethics”, pp. 237ff.

²² Cf. *Konstitusen*.

2.4 Wanem kain stia yumi ken givim long strongim wok developmen insait long ol sios bilong yumi?

(a) Sios i gat wok long helpim ol manmeri long laip olgeta. Olsem na wok developmen i mas stap, sapos minin bilong dispela nem “developmen” i sut long ol tok mipela i mekim aninit long 1 na 3. Olsem na olgeta taim sios i laik kirapim wanpela wok, em i mas tingim pastaim:

- Dispela wok i helpim laip olgeta bilong ol manmeri? (Em i helpim Integral Human Developmen?)
- Em i helpim PNG i kamp independen inap long bosim hap bilong laip bilong ol yet?
- Em i tingim olgeta kaikai bilong dispela wok long laip bilong ol manmeri (social implications?).
- Em i fit tru long tingting na pasin bilong PNG?

Sapos yumi mas tok nogat long wanpela bilong ol dispela askim long taim sios i laik kirapim wanpela wok developmen, mobeta yumi lusim na usim ol samting long wanpela narapela wok.

- (b) Mipela lukim, insait long sampela sios ol dipatmen i no poroman tumas wantaim. Ol dipatmen i bosim wok developmen, edukesen, helt, na gutnius samting i tingting long ol yet tasol na dispela i pasim rot long ol manmeri i ken lukim olgeta wok bilong sios i poroman wantiam na wanwan dipatmen i kisim wanpela hap wok insait long olgeta wok bilong sios.
- (c) Tingting bilong ol lain i wok long developmen i mas sut long ol mak i stap aninit long 3. Planti taim i luk olsem dispela i no kamap.
- (d) Yumi mas strongim wok bilong lukautim graun, win na wara bilong PNG na bilong dispela wol olgeta. I gat wanem program long kirapim tingting bilong ol manmeri long dispela? Olgeta wok developmen i mas tingim dispela askim wantaim.²³
- (e) Yumi mas strongim “wok profet” bilong sios. Dispela wok i ken kamap long wanwan kongrigesen, tasol em i gutpela tu long strongim

²³ Cf. May, “Towards a Development of Ethics”, p. 238.

wok bilong PNGCC inap long em i ken kisim maus bilong ol Kristen bilong PNG na long givim strongpela tok long ol gavman long taim ol i lukim i gat rong is stap.

- (f) Wok edukesen bilong sios i no ken sut long kisim save long wok mani long ol taun tasol. Em i mas redim ol yangpela tu long mekim wok long ples, long wanem 70 percent bilong ol sumatin i lusim haiskul i no save painim wanpela wok o narapela skul long skruim save.

Wok edukesen tu i mas sut long ol mak bilong “Integral Human Developmen”.²⁴

Yumi mas strongim wok RI long ol skul. Mipela i lukim planti wokman bilong ol sios i slek long dispela wok, olsem na ol sumatin i no kimsim gut tok bilong God insait long ol skul bilong ol.

Na tu yumi mas strongim ol “social sciences”, long wanem ol manmeri i mas klia moa yet long pasin bilong stretim gutpela sindaun bilong ol.²⁵

²⁴ Cf. *Environment in Melanesia, Catalyst* 15-1 (1985). Soosai Arokiasamy, “Liberation Ethics of Ecology”, in *Jeedvadhara* 18-103 (1988), pp. 32ff, i kirapim tingting bilong yumi long wanpela hevi bilong bilip bilong ol Juda na ol Kristen. Ol i save tingim tumas long ol inap long bosim dispela graun. Tingting bilong lukautim em i no stap strong tumas. Arokiasamy i tok tingting bilong ol India i gutpela moa, long wanem ol i save tingim ol manmeri, ol samting bilong graun na graun yet i wanpela tasol.

²⁵ G. L. Chan, “Developing Self-help”, in *Catalyst* 5-1 (1975), p. 41, i tok pinis long 1974: “Western schooling omits agricultural skills, and is teaching our children to be dependent on cash wages from jobs, which do not exist.” Dispela em i no wanpela hevi bilong PNG tasol. Udo Bude, “Agriculture in Primary School”, in *Development and Cooperation* (2/1991), pp. 18f, i soim wankain tingting i stap long kantri bilong Africa. Em i kamapim tu wanpela piksa i sut long dispela hevi. Sampela man i gat gutpela tingting long stretpela developmen bilong ol sumatin, tasol sori tumas, ol i tingting long wok mani tasol: Dispela poin i kamapim wanpela hevi long olgeta dispela tok, mipela i mekim long dispela pepa. I luk olsem sampela man na lida tasol bai i amamas long ol tok mipela i mekim antap, tasol planti bai i tok, maski, mipela i laik kisim rot o nupela projek na wanem samting. Na sapos mipela i painim wanpela lain i givim mipela nating, mipela i kisim tasol. Na tu ol i no wari tumas long “Integral human development” o kankain hevi bai i painim ol lain bihain, sapos ol i gat amamas bilong ol nau.

Tasol dispela i soim tasol ol lida i no ken slek long dispela wok bilong kliaim ol manmeri long as bilong trupela wok developmen na wanem samting inap helpim ol tru tru.

Long rot bilong skulim ol manmeri, yumi mas lukaut. Sapos yumi pusim ol tumas, dispela bai i mekim tingting bilong ol strong. Yumi ken wok isi na soim wanpela gutpela piksa long laip

- (g) Olgeta developmen projek bilong ol sios i mas i go wantaim pasin bilong strongim bilip, nogut ol manmeri i no klia long as bilong dispela wok.
- (h) Yumi mas daunim namba bilong ol projek i wok long ovasis mani tasol inap long lusim olgeta.
- (i) Long ol semineri bilong ol wokman bilong sios i mas i gat kos i sut long as bilong gutpela developmen inap long ol i klia long ol mak bilong wok developmen.
- (j) Long olgeta developmen projek ol manmeri i mas soim klia, ol i laikim dispela wok Ol i mas putim han wantaim.
- (k) Ol lida bilong sios i gat wok long givim gutpela stia long wanem mak wok developmen i sut long en.
- (l) Yumi mas putim ples klia, sios i gat wok long givim gutpela stia long ol manmeri long sait bilong spirit na bilong bodi wantaim. Yumi no ken brukim man na tok, sios i gat wok long spirit na gavman long bodi tasol.²⁶
- (m) Wanem projek i givim mani tasol long han bilong ol manmeri i no helpim tumas. Planti taim dispela kain mani i bagarapim wok tasol na strongim tingting bilong ol long painim kainkain rot bilong singautim helpim.²⁷

bilong yumi long ol, na ol i ken lukim, skelim na painimaut, wanem samting inap helpim ol tru. Long ol dispela tok, cf. tu L. Morauta, "Urban Youth out of Work", in Helen O'Brien, ed., *Youth and Development, Point* (1/1981), pp. 73ff; Paulias Matane, "The Philosophy of Education", in *Catalyst* 18-2 (1988), pp. 143ff; Paulias Matane, "Neue Bildungsplanung", in Herwig Wagner, Gernot Fugmann, and Hermann Janssen, eds, *Papua-Neuguinea Gesellschaft und Kirche: ein okumenisches handbuch (Papua New Guinea Society and Church: an Ecumenical Handbook)*, Erlangen PNG: Evangelical Lutheran Mission, 1989, pp. 349ff.

Long nid bilong strongim save long wok didiman bilong ol manmeri insait long wok developmen bilong PNG, cf. Revelians Tulukungwa, "Villages: the Forgotten Resource", in *Catalyst* 12/4 (1982), pp. 317ff; B. David Williams Jr, "Evaluating the Impact", in *Catalyst* 4/4 (1974), pp. 45ff; Bernard Narokobi, "Nobility of Village Life", in *Catalyst* 4/4 (1974), pp. 55ff.

²⁶ Cf. May, "Towards a Development of Ethics", pp. 240.

²⁷ 5-sta progr em bilong ol yangpela i fit long dispela kain tingting, cf. W. Strauss, *Wokabaut wantaim ol yangpela*, Madang PNG: Kristen Pres, 1983, pp. 55ff. Cf. Kalai, "Kirchliche Entwicklungsarbeit", pp. 365f; na Vincent, "Can We be Both Rich and Christian?", p. 359; na

- (n) Klostu olgeta dispela kain tingting yumi painim long “Preamble to the Constitution of the independent State of PNG”²⁸ tu. Bilong wanem na yumi no bihanim dispela tok moa?

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²⁸ Cf. Gernot Fugmann, ed., *Ethics and Development in Papua New Guinea, Point 9* (1986), pp. ixff. Long tingting bilong usim dispela konstitusen long trupela wok politiks bilong nau lukim Bernard Narokobi, “The Old and The New”, in Gernot Fugmann, ed., *Ethics and Development in Papua New Guinea, Point 9* (1986), pp. 3ff.

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