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# LANGUAGE PLANNING NEWSLETTER

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## Issues of Language and Law in Papua New Guinea

by Paul W. Brennan\*

The recent appearance of *Law and Social Change in Papua New Guinea*, edited by Weisbrod, Paliwala and Sawyerr, is a timely reminder of the need for language planning relative to legal development in Papua New Guinea (henceforth, PNG). Although this study in the role of law in socio-economic development contains no overt discussion of language issues per se, it does raise indirectly and by implication numerous problems relative to language planning.<sup>1</sup>

The aim of the editors was to "capture . . . the flavour of the exciting legal developments in PNG over the past decade and the historical antecedents of these developments." (p. 11). Included are land laws, decentralization of government, control of foreign investment and Constitution-making. The greatest periods of dynamic change occurred in the early 1970's, culminating in important innovations such as the establishment of village courts and especially the Independence Constitution.

Coincidental with legal developments in PNG have also taken place important discussions on communication, including language, during the decade of the 70's. The National Government's Review of Information Services, appearing in 1979, and the accelerating dialogue, since 1978, on the possible introduction of television have contributed significantly although unconsciously in many cases — to awareness of language planning needs and possible prospects. (See Jernudd, 1980 for a summary of language issues in the Government's Review.) The potential application of improved language resources to the technical field of law is therefore for PNG, both

timely and useful.

This paper will survey in an introductory and cursory way the present development issues faced by PNG in regard to improving the communicative quality of its legal services and codes. Throughout the discussion it will be kept in mind that PNG as an independent nation, with its 3.3 million inhabitants, represents the world's greatest diversity from a linguistic point of view. Vernacular languages number in excess of 700; three lingue franche are used, especially in contact situations, namely English, Motu and Tok Pisin. The official language of education and government is the colonial lingua franca, English, although Tok Pisin is spoken by approximately one-third of the total population. (See Wurm, 1978 for an overview of PNG language use patterns.)

### Spoken Language

Legislative processes and legal activities, on a day-to-day verbal basis, present probably the greatest variety and volume of communication problems in law within contemporary Papua New Guinea. Politicians, legal professionals and para-legal professionals are the major participants in such communication.

Within the National Parliament, under whom legislative power is vested, the Independence Constitution specifies that three official languages will be used, namely English, Tok Pisin and Motu. During the seven years of independence, English and Tok Pisin have been the predominant languages spoken by parliamentarians, but since the 1982 election the medium of English in debate, spoken by the formally better educated national officials, has increased both in frequency and quality. It is not uncommon, however, for members to switch language codes, especially in emotionally charged discussions.

Consecutive translations of all parliamentary debates are provided in the three official languages by the Interpreters Section of the National Parliament. This section has maintained a staff of approximately (Continued on page 2)

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20 during the post-independence period. Aside from its role in translating spoken language, it also produces a written verbatim record of all parliamentary discussion, called *Hansard*, after Commonwealth practice.

During the initial years of independence Members of Parliament often expressed private concern for better and more accurate interpretations of prospective bills and acts. To try to improve understanding of pre-enactment discussions, the author (in his capacity as Assistant Director of the Office of Information) proposed to the Minister for Media in 1978 that the existing interpretation unit be upgraded to perform such a function, or that a separate agency be established to do so. The proposal was rejected by the Minister, indicative perhaps, in part, of the generally low official status the Interpreters Section has had since its inception.<sup>2</sup>

It is interesting to note also that in the National Government's Information Review conducted in 1979, the need for upgrading the translation and interpretation services for the National Parliament was listed as one of 23 specific recommendations.

Argumentation for the recommendation reads in part as follows:

The Committee believes that every assistance for comprehension of Parliamentary discussion must be provided in order to ensure that the highest decision-making body of the nation is fully capable of understanding issues — including the subtle nuances of meaning which sometimes are expressed about them — and then being able to vote in a discriminating manner.

The qualifications of Parliamentary translators and interpreters must be upgraded. Their services must be recognized as professional services of a high order. Adequate training must therefore be provided for basic skills as well as for ongoing needs, such as the learning of new words coming into the languages, grammatical changes, etc. (*Report of the Review of Information Services*: 88-9).

While the National Government approved the *Report* in principle in 1980, no practical specific support has thus far been given to this need.

In both the pre- and post-colonial periods English has been the official language of the courts, by virtue of both legislative prescription and existing practical need. Evidence may be given in another language, but translation is provided by interpreters. Four levels of courts exist in PNG, namely village, provincial, national and supreme. In the lower courts vernacular language, Tok Pisin and Motu discussions frequently take place, but rarely if ever does this type of language evidence occur at the national and supreme court levels. A clear continuum of vernacular to Tok Pisin/Motu to English exists in progressing from lower court to higher.<sup>3</sup>

When other-than-English communication is expressed, officially appointed court interpreters attempt to provide the audience and especially the judge with an interpretation of what was said. Possessing no formal training in either language or law and operating without official guidelines, these low-status officers provide interpretations which are often impressionistic.<sup>4</sup>

Training for legal professionals is provided primarily through the Law Department of the University of Papua New Guinea, where a four year Bachelor's Degree is offered. Approximately 350 students (nationals) are presently enrolled in the course; the average annual number of graduating lawyers is about 30. Instruction is conducted almost exclusively in English.

Besides the basic degree program, a two year Diploma in Magisterial Studies and a one year Diploma in Land Administration are also available. Within the Administrative College and the Legal Training Institute additional studies can also be taken. As at the University, the English language is the medium of instruction, including all practical legal aspects.

While no formal language requirements exist for nationals entering the legal profession, the same is also true for expatriate lawyers entering the country. Automatic admission to the profession is allowed for any licensed attorney entering from England, Australia and New Zealand. No course work is required on PNG's Constitution, nor is any language facility other than English required. Expatriates continue to dominate PNG's legal profession both numerically and in practice — due in no small part to the linguistic circumstances prevailing.

Although national lawyers appear to have ample employment opportunities, certain clients, especially expatriate firms, express reservations about their training and skills. English language proficiency, a primary requirement of the courts, is particularly identified as a criterion of such assumed incompetency (Mitchell: 244).

Language use in the courts is also a fundamental feature characterizing popular notions of accessibility. The alienation perceived by many Papua New Guineans to the courts is reflected in contemporary designations in Tok Pisin: "Kot bilong Mipela" ("Our Courts") refers to village courts where among other features vernacular languages are spoken, as opposed to "Kot bilong Gavmen" ("Government courts"), the higher three levels of court procedures, utilizing basically English language communication. Even in the lower courts local feelings of fear and alienation reflect significant attitudes about language. Mitchell (245) states: "It is not uncommon for defendants to falsely admit guilt to crimes they did not commit

because of their intimidation in the court or their inability to adequately understand the language spoken by court personnel.”<sup>5</sup>

In addition to politicians and legal professionals whose use of spoken language in law contexts is significant, certain para-legal roles are also worthy of comment. Police officers, for example, receive their formal training in English and all official records and court evidence is expressed in English. In verbal contact with Papua New Guineans, however, they often use Motu and Tok Pisin, as well as, when able, local vernaculars. Tok Pisin is unquestionably the major language medium used by the police overall in day-to-day performance of their tasks.

Prison warders likewise rely primarily on Tok Pisin, not only because it is the most understood linguistic medium, but also because they possess generally fewer alternatives than the police, owing to more limited formal education. Like police administration, prison documents, including acts and regulations, are all communicated in English.

Media personnel (both print and radio) who report on legal decisions, judicial processes and the like, communicate primarily in the three lingue franche, especially English. Since 1980, when the last of all provincial radio stations became operative, opportunities increased for vernacular broadcasting. Relatively little reporting on law topics has been done, however, through indigenous languages. The common practice for the National Broadcasting Commission and the Office of Information (which ceased to exist at the end of 1982), as well as non-government publishers, is to borrow legal terms and pronunciations from English, the language in which the majority of national journalists work. No glossaries on legal terminology have been prepared for media personnel.

## Written Language

Written expressions of the legal activities described above also account for numerous problems in contemporary PNG. The language of written legal communication illustrates important issues beyond those of a spoken nature already surveyed.

The most fundamental legal document in PNG is the *Constitution*, prepared at the time of Independence in 1975. The Constitutional Planning Committee, while receiving verbal submissions in the three lingue franche, conducted its deliberations in English; likewise the resulting document, while aiming to be autochthonous and ‘home-grown’ exists in the language of the Australian colonial administration. The Law Reform Commission has made several attempts in the seven years of its existence to translate the *Constitution* in Tok Pisin, but thus far has succeeded in producing only a very small percentage

of the long and complex document. While brief summaries were prepared in both Motu and Tok Pisin at the time of Independence by the Office of Information, their distribution was limited. In fact, no summaries have been available for several years, nor is it possible today to obtain a personal copy of the *Constitution* in English. Only in a limited number of libraries is it available to the public.

The National Parliament, the supreme law-making body of PNG, receives all pre-enactment documents in English, the product of the Legislative Draftsman within the Department of Justice. Although the Australian occupying this position has long recognized the need for upgrading staff and duties so as to permit multiple language products as well as greater accuracy and clarity, all attempts thus far in establishing a ‘National Interpretation Service’ for written legal documents have been unsuccessful. The officer’s aim is for the unit to provide versions of all new legislation in the three lingue franche, as well as to translate the *Constitution* into approximately six major vernacular languages — in a form which will be clear, accurate and legally defensible.<sup>6</sup>

Within PNG there never has existed a national government translation service designed to coordinate all publishing activities, as well as to provide training for translators. The Office of Information (formerly called Department of Information and Extension Services) from its beginning employed at least one translator each in Motu and Tok Pisin. Demands made on the translation staff by OI alone rarely permitted their services to be extended to other government departments. In response to a widely recognized translation need, a committee of representatives from a range of agencies, both governmental and non-governmental, was established in 1976 to formulate a proposal for a National Translation Service. Through the Minister for Information and Broadcasting, the proposal was submitted to the National Executive Council in late 1977. Insufficient political support has never permitted the service to be established. Subsequent efforts, especially in 1979 and 1980 through the Information Review Committee and the Communication Task Force, have likewise failed to generate the administrative and financial support needed for the Service’s establishment.

In addition to this continuing need, a service has also never been provided for the distribution of government documents. A considerable variety and quantity of written materials designed for public use are produced regularly by virtually all government departments. However, relatively few publications — including laws, regulations and acts passed by Parliament — ever reach their intended audiences. Aware of this need the Information Review  
*(Continued on page 4)*

Committee in 1979 included among its 23 recommendations a specific request for the establishment of a distribution center for government software products, including print material. Two of the principles enumerated by the Committee's *Report* relate especially to the subject of language and law. Principle 13 (p. 76) states: "All citizens have the right to receive information which is understandable, unambiguous, and in a form which will encourage usefulness, including feedback." Similarly Principle 16 (p. 77) argues that "The communication system adopted by Papua New Guinea — whatever its form — will be based on, complementary to and harmonised with the traditional forms of communication, including its language and face-to-face aspects." Both principles are directly predicated on the *Constitution* which identifies communication in general and language in particular as essential for development. It calls for "... the fostering of a respect for, and appreciation of traditional ways of life and culture, including language, in all their richness and variety, as well as for a willingness to apply these ways dynamically and creatively for the tasks of development" (5).

Practical application of such ideals has already been shown to be a difficult accomplishment, especially in such basic ways as providing written legal materials. It has already been noted that court and police records are all written exclusively in English. In addition to these and the *Constitution* referred to above, it is noteworthy to point out that other important government documents have also been limited basically to an English-only form. The *National Development Strategy*, produced by the National Planning Office in 1976, was written and published only in English. Investigations, committee reports, and information campaigns with important legal information generally have also been printed only in English. Examples include the *Handbook on Village Court System*, "Committee Investigating Tribal Fighting in the Highlands" (1973), and the "Peace and Good Order Committee" (1974). The "Eight Aims," a short listing of improvement goals of the government, which led PNG to independence, were translated into Motu and Tok Pisin and distributed limitedly in poster form.

## Conceptual Problems

The most fundamental category of issues pertaining to language and law in PNG concerns legal concepts and the problems relating to them. While spoken language and written language issues may be able to be addressed practically and directly, those which involve differing philosophical constructs of the meaning and interpretation of justice and differing procedures for rectifying injustice have more

far-reaching consequences. Weisbrot has described certain of the parameters of contemporary conflict between custom and criminal law in PNG. His conclusion is that "the [imposed colonial] legal system has changed very little with decolonization," and that "no coherent approach to law reform has yet been thought through and adopted" (60). Assuming that to be the case, what implications are suggested for the state of communicative expression in law?

Attitudes about language status have contributed significantly to the alienation of particular legal processes and institutions. For example, as was noted earlier, courts identified with the language of national government, *viz.* English, have established a popular reputation among Tok Pisin speakers as "Kot bilong Gavmen" ("Government Courts") in contrast to those which utilize predominantly vernacular languages and to a lesser extent Motu and Tok Pisin, called "Kot bilong Mipela" ("Our Courts"). Other designations reflecting on attitudes about identification are "Gavmen Lo" ("Government Law") and "Wait Lo" ("White Law") (Brown: 246). These referred popularly to the law administered in the official courts, a domain in which the rural populous perceived little access or ease in participation as well as perhaps scant potential for equitable decision-making.

The *equation of Western Anglo-Australian law with written culture* is also significant. Throughout PNG acculturation processes have largely been characterized or at least accompanied by literacy developments. Orthographies, primers, grammars, literature development and the like have generally been favorably received, recognized as consistent concomitants of "progress." Patrol officers have been known to authenticate messages to preliterate groups by accompanying verbal announcements with literacy symbols like pens and paper. Such symbols have also

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been prized as 'props' in traditional ceremonies, public events and photographs. Such a pervasive attitude has not been exempt from legal settings, as Paliwala (198) notes: "The law in written form has a symbolic effect for court officials, and one notices many magistrates assiduously referring to the 'government's law' in the handbook."

Popular attitudes about the efficacy of court systems and appropriate communication codes derive naturally from multiple patterns of historical development. Relationships between colonizers and the indigenous populations are one important antecedent to such views, especially as they concern language. For example, included in *Native Administrative Regulations*, in effect from 1924 to Independence, was instruction about language — specifically that no English was to be spoken by an indigenous person to Europeans. Similarly, the Lieutenant-Governor of Papua from 1908 to 1940, regarded Papua as "a regular Tower of Babel" (Chalmers: 174). He noted the reliance by Papuan constables on resident magistrates in settling traditional disputes because "some seemed of the opinion that the native is not intelligent enough . . . (or the system . . .) is impracticable until a knowledge of the English language is more widespread" (174). Such attitudes by government personnel could not help but have far-reaching practical effects both upon an emerging legal system as well as upon communicative aspects of the system.

At the root of all issues pertaining to law and language in PNG is a radically contrastive understanding of law philosophy by members of Melanesian society and by those responsible for the transplantation of legal norms. Sociologists like Durkheim (1965), Weber (1969), Toennies (1957), and Nader (1980), have explored these contrasts in some detail.<sup>7</sup> In general terms it is possible to characterize PNG societies as not being individualistic, rule-oriented or contract based, like the Western introduced system. Rather, they focus on corporate responsibilities which emphasize complex social relationships, they prefer negotiation rather than adjudication, and focus on future relational results.

In spite of an Independence Constitution often described as "autochthonous" and the presence of the Law Reform Commission since Independence, little progress has been made in PNG of indigenization of legal concepts and systems. Incorporation of traditional means of social control into the introduced 'official' legal system has yet to take place. From the standpoint of communication further evidence of this fact at the conceptual level will now be provided.

Legal terminological problems abound in PNG. In English, the major language of expression, technical legal jargon is employed with little sensitivity to

translatability, clarity or connotative subtleties. English, like any other colonial language, has difficulties expressing local customs, values and experiences. In the other two lingue franche, no planning has been done to assist Motu and Tok Pisin in elaborating legal terms, in standardizing and implementing them. Weisbrot has noted that Tok Pisin does not possess terms corresponding accurately to "guilty" or "not guilty." The same language, spoken by approximately one-third of the total population, does not possess equivalent terms for such basic crime categories as "serious assault," "breaking and entering," "larceny," and "fraud and false pretences." More common designations of such categories as "homicide" and "rape" are not well understood in Tok Pisin or precisely used.

From the standpoint of vernacular languages, complex modal and tense systems, terms of social relationship, and other important and basic referents often fail to be adequately communicated when interpretation is provided for non-Melanesian speakers. In many Highlands languages, for example, "to die" may mean various degrees of cessation of life; "to be married" may likewise involve particular stages in an elaborate time-consuming process. Specificity as such is not lacking in vernacular languages; vocabulary is carefully delineated for whatever semantic domains the culture elaborates. However, semantic domains from one language to another — especially when outside a language family — can be significantly different in degrees of elaboration and specification. The challenge in technical cross-cultural contexts, especially legal, is to translate languages to the same degree of specificity and accuracy as they are normally used, or to standardize expressions of new technical legal uses. Thus far no attempts have been made to prepare accurate, acceptable and legally defensible nomenclatures in Motu or Tok Pisin, to say nothing of the largest spoken vernaculars.<sup>8</sup> These languages, including the lingue franche, implicitly do not lack the necessary precision required for use in law; the task is to identify existing common expressions, and if acceptable, assign explicit technical contexts to them (Weston).

Discourse styles constitute a further area of concern in PNG law courts. When evidence is being sought, direct specific questioning is the normal pattern, with similar answers expected. In traditional oratorical practices in PNG, oblique questioning and answering is preferred, with ample use of figurative language ("tok bokis" — Tok Pisin) employed (Brennan 1970). Although speakers of vernacular languages, as well as Motu and Tok Pisin, possess linguistic means for strict interrogation and answerhood, their preference is not to use it — and thereby demean occasions and relationships — except

(Continued on page 6)

in very unusual circumstances (Lang: 354).

A similar but less complex problem exists in many PNG languages, including Tok Pisin, where questions in negative form are asked (e.g. "This man wasn't with you at the time of the crime, was he?"), and responses are provided on the basis of the factuality of the statement ("Yes" meaning: "He wasn't with me at the time of the crime."). Without interpreters being sensitive to the Indo-European bias of the judge, lawyer or other party in interpreting answers provided, the likelihood is high that innocent but consequential misinformation may be communicated in questioning processes of this type.

In light of the evidence provided above, it is doubtful that communication in legal contexts in PNG will improve significantly until the issues identified are addressed in serious, practical ways. In institutional terms the following types of assistance seem necessary: the establishment of a language planning agency, a national translation service, an improved interpretation service within the Parliament, an expanded professional unit within the Department of Justice for drafting clear and accurate legislation in various languages, as well as the establishment of a distribution center. Judging by the National Government's recent downgrading of general communication services — witness the abolition of the Office of Information by the end of 1982 — it seems highly unlikely that funds will be committed for such tasks, at least in the short term. Alternatively, one may hope that the National Government may become more cognizant of language and law issues, encourage research of them, and take initial steps to overcome the problems involved.

In practical terms this may express itself in regulations regarding both legal roles and language use, as well as increased support of the Law Reform Commission in addressing certain of these issues. Likewise the Law Faculty of the UPNG could become a more active discussant in the dialogue to improve communication in legal contexts. Increasing concern with customary law could conceivably result indirectly in greater sensitivity to communication matters, especially those pertinent to expressing aspects of customary law.

Implicit throughout this discussion is the belief that *development of law, especially in a basically non-literate nation, can only occur through the coincidental development of communication, especially language development.* Innovations in language may be required, in terms of vocabulary, syntax and discourse. As law processes are applied and examined, skills in communication and translation become potentially a new sensitivity. Decision-making is required of politicians and legal professionals to utilize language potential as well as to overcome limiting features. Eventually research must also be conducted into the adjustment of customary

law in the context of codification. An important question to be studied is: In societies where norms of behavior formerly were communicated and enforced without the aid of writing, what consequences follow upon codification? Discovery needs to be made of the fate of law when a society begins to rely on written codes, written transcripts, written procedures and precedents.<sup>9</sup>

In PNG the first Chairman of the Law Reform Commission, Bernard Narakobi, is optimistic about the prospects for legal change. He describes it as "the great and noble ambition to free the legal systems of colonial vestiges and to proceed to develop a Melanesian system of justice which meets the changing needs of our times" (23). To accomplish such a feat will be impossible without the utilization of one of PNG's most abundant resources, namely language.

## NOTES

1. This survey has also benefitted from a seminar 'Language and Law in Papua New Guinea' provided in November 1982 by one of the editors, David Weisbrod, to the East-West Center Culture Learning project, entitled "Modernization and Language Development."
2. In 1980 the *Parliamentary Dictionary of Terms*, prepared by P. Mehegan primarily for politicians, was published by the National Library in simple English "to clarify basic legal terms connected with Parliament, politics and government." The Library plans to translate the booklet in Tok Pisin and Motu.
3. Weinstein (93) notes that an increasing number of emerging nations are now introducing local languages into their courts. He discusses (94-5) efforts in the U.S. in recent years to improve communication in the courts. See also Arjona in LPN volume 9 number 1 for a description of court interpretation in the U.S. federal courts.
4. See Lang (1976) for a discussion of interpreters in local courts. Within the National Court it is significant to note that the highest level at which interpreters are employed is clerk class 4. By contrast, interpreters employed by the National Parliament, who also translate speeches and write out transcripts, hold positions at the clerk class 5, 7 and 9 levels. The standards of interpretation in courts and the qualifications of interpreters are cited as major problems by the judges of the Supreme and National courts in their 1982 report.
5. It is acknowledged that professional legal terminology typically alienates litigants and defendants — a problem not unique to multilingual societies. For a discussion of legal jargon, see Weinstein (89-90), who notes that "Lawyers and others become the gatekeepers to understanding the courts and justice" (89).
6. In the first session of the 1983 Parliament, it is noteworthy that debate on the controversial Peace and Good Order bill has been postponed until the June session. One of the major reasons given by the Justice

## Issues of Language and Law in Papua New Guinea — continued

- Minister for the postponement is for the purpose of allowing the bill to be translated into Tok Pisin and Motu — an activity requested specifically for very few previous legislative efforts.
7. Law scholars have also made important recent contributions to conceptual legal distinctions in cross-cultural contexts. See, for example, Barton, Gibbs, Li, and Merryman (forthcoming).
  8. In order of decreasing size, Enga, Kuanua, Melpa, Kuman and Huli.
  9. I am grateful to Björn Jernudd, Mike Forman, Sharon Mann, and Don Lewis for discussion of various aspects of this paper.

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### LANGUAGE PLANNING/LANGUAGE TREATMENT RESEARCH

#### "Language Standardization Processes in Igbo" by Pat Ndukwu. Submitted to the Department of Linguistics, University of Ife, September, 1979.

In this study, an attempt is made at a detailed description from a sociolinguistic point of view of language standardization processes in Igbo. This has been done through a sequential account of Igbo language standardization from the earliest standardization efforts of the Christian missionaries to the present intensive activities of the Society for Promoting Igbo Language and Culture and the Igbo Standardization Committee. The motivations, methods of operation as well as the purely linguistic aspects of the work of the various standardizing agencies come

in for close examination. An evaluation is made of the work of the Society for Promoting Igbo Language and Culture and the Igbo Standardization Committee.

The study is given a theoretical orientation by considering the language standardization theoretical proposals (Ray, Garvin and Mathiot, and Rubin) available to the author and by relating them to the research results on Igbo. Suggestions are made for modifications to these proposals which it is hoped will contribute to a development of a coherent and unified language standardization theory.

## "MONOTONY"—New Greek Writing System Saves Millions

Last January (82), the Greek government passed a law to implement a new writing system called "monotony" by which a complicated system of marks will be replaced by a single stroke to indicate pronunciation. Until this law passed, the Greeks used a system introduced after Alexander the Great spread the Empire, to make Athenian pronunciation clearer to foreigners. In this system there are five rules for placing accents, seven for accenting nouns and pronouns, and five rules for accenting verbs. Each rule has dozens of exceptions.

It was estimated that it took average Greek school children 4,500 hours to learn to write their language. With the introduction of "Monotony," it is estimated that millions will be saved in printing expenses and typing time will be reduced by up to 35 percent.

(Excerpted from the *San Francisco Chronicle*, December 26, 1982).

## PEOPLE URGED TO USE PUTONGHUA

The Ministry of Education and 14 other organizations in The People's Republic of China are jointly urging people in all walks of life to learn and use 'putonghua' and to take an active part in popularizing it. The proposal stresses the urgency in spreading 'putonghua' to overcome the barrier of local dialects in social communication. The proposal calls on leading cadres to encourage the use of 'putonghua' and set an example in speaking it.

'Putonghua' should first be used in teacher's colleges and schools as well as middle schools and primary schools and kindergartens. Also suggested is the training of attendants, announcers, booking-office clerks, telephone operators and other people in the traffic and post and telecommunication departments, who should use putonghua as their working language.

The proposal goes on to suggest that shop assistants and people working in the service trade, particularly those in the major cities should converse with customers in it. All army recruits, safety-bureau and police officers should learn and use 'putonghua.' The proposal recommends that broadcasting and TV stations hold 'putonghua' training courses.

(Excerpted from *China Daily* (The People's Republic of China), December 25, 1982. Submitted by Margaret van Naerssen).

## NEW JOURNAL—*Multilingua*

*Multilingua* is a new journal of interlanguage communication. The first volume appeared in August 1982 with J. C. Sager as the editor. This journal seeks to stimulate discussion, new research, and activities aimed at overcoming the language barrier and to provide a forum for contact and cooperation among the many different groups of the professions involved in interlingual information, documentation, and communication. It will attempt to present, examine, and influence policies on the use of language in a linguistically diverse community.

It will be published four times a year for a subscription price of DM 110—approximately \$50.00 for institutions and DM 50—approximately \$22.75 for individuals. Published by Mouton and Co.

## TIES (Translators and Interpreters Educational Society) Symposium 83.

The TIES Symposium held April 27-30, 1983 featured a session on "Language Policy and Language Planning in Translation and Interpretation." The Symposium was held at Brigham Young University. For further information on this session, write: Prof. Marian McMasters, Dept. of Spanish and Portuguese, 113 FOB — Brigham Young University, Provo, Utah 84602.

**The East-West Center** is an educational institution established in Hawaii in 1960 by the United States Congress. The Center's mandate is "to promote better relations and understanding among the nations of Asia, the Pacific, and the United States through cooperative study, training, and research."

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The Center's research and educational activities are conducted in five institutes—Communication, Culture Learning, Environment and Policy, Population, and Resource Systems—and in its Pacific Islands Development Program, Open Grants, and Centerwide programs.

Although principal funding continues to come from the U.S. Congress, more than 20 Asian and Pacific governments, as well as private agencies and corporations, have provided contributions for program support. The East-West Center is a public, nonprofit corporation with an international board of governors.

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