

Alice Wedega (*Listen My Country* 1981) and Paulias Matane (*My Childhood in New Guinea* 1972) are two of the handful of first generation autobiographers from Papua New Guinea (PNG). Their life stories therefore encompass the effects of colonialism and decolonization during the first seven decades of the twentieth century. Specifically, their stories treat the series of externally imposed challenges that the authors and their people have met and overcome.

Wedega and Matane each approach those challenges from a different ideological perspective using a distinctly different genre. Nevertheless, both authors use the autobiography as a means of ordering foreign cultural impositions within a PNG context. In so doing, they shape their autobiographies as hermeneutic models for the experience of decolonization in PNG.

The extraordinary aptitude of Wedega and Matane for overcoming the problems posed by colonialism and its aftermath lies in their commitment to a certain worldview. Alice Wedega's world, for example, is ordered by the benevolent, pragmatic Christian theology of the mission established on Kwato Island in 1891 by Charles Abel.² As an organizing principle then, her world relies on the direction provided by revelation. Therefore the path Wedega charts for herself during decolonization is informed not by the stern Christian motif of sin and redemption, but by a gentler pattern of error (i.e. chaos)



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