IRIAN

Bulletin of West Irian Development

PRODUCED BY THE INSTITUTE FOR ANTHROPOLOGY
UNIVERSITY OF TJENDERAWASIH

Vol. I. No. 1
Editors:
Drs. Anwar-Ikandar (Indonesian section)
Institute for Anthropology
University of Tjenderawasih
K. O. Box 120
Djajapura
West Irian, Indonesia

Malcolm T. Walker (English section)
UN/C/UNESCO
Room A-215, United Nations
Box 20, Grand Central Station
New York, N.Y. 10017
(for U.S. and Canada)

U/D/UNESCO
P. O. Box 2338
Djakarta
Indonesia
(for Europe and Asia)

or
UNESCO/UNDP/I
P. O. Box 302
Djakapura
West Irian, Indonesia
(for Australia and the Pacific)

Subscription rates:
Single issue ................................ US$1.70 (or equivalent)
One year subscription (three issues) ........ US$34.00
Institutional subscription ...................... US$6.00

Pemasaran dalam Negara:
Satu kali terbitan ............................... Rp.300
Satu tahun (tiga penerbitan) ...................... Rp.750

Pesan mas ke ditindakkan kepada Bendaharawan IRIAN dengan alamat
Lembaga Anthropologi, Universitas Tjenderawasih
Kota Pus 120
Bepera-Djajapura-Irian Barat,
Indonesia

Cheques or money orders should be made payable to the Treasurer, IRIAN, and
posted care of either of the editors using one of the above addresses.

Manuscripts:
The editors of the IRIAN welcome manuscripts of a theoretical or practical
nature that directly or indirectly bear on West Irian. Manuscripts should be
typed, double spaced and may be submitted in either Indonesian or English.
If articles are submitted in Dutch the editors will endeavour to have the
material translated into one of the above languages. Two copies of
articles are required. Each article should be accompanied by an abstract,
which, if possible, should be in the language other than that in which the
manuscript is written.

Note: The views expressed in any material produced in the IRIAN are the
authors' and do not necessarily represent those of the Government of
Indonesia or local government authorities. The editors of the IRIAN and
the University of Tjendarawasih accept no responsibility for statements that
may appear in any article.

Cover design: an Asmat pattern reproduced by David Darbyshire.
SAMPUTAN
REKTOR UNIVERSITAS TJENDERAWASIH
Message from the Rector, University of Tjenderawasih.

Madjalah "IRIAN" ini adalah merupakan madjalah yang kedua, disamping MADJALAH UNIVERSITAS TJENDERAWASIH, yang diterbitkan oleh Universitas Tjenderawasih. Kedua madjalah tersebut pada dasarnya mempunyai usaha yang sama jauh menampung tulisan2 mengenai berbagai aspek yang menjangkut daerah Irian Barat. Perbedaannya ialah bahwa isi madjalah ini tidak terbatas pada tulisan2 yang dikemukakan oleh staf Universitas Tjenderawasih sendiri, melainkan juga tulisan2 oleh ataupun fikiran2 dari fihak luar.

Dalam kedudukannya selaku lembaga perguruan tinggi maupun pusat kogiatan ilmiah didaerah ini Universitas Tjenderawasih menjadari sepenuhnya betapa perlunya usaha pengawetan dan penjebaran ilmu pada umumnya serta pungotahan mengenai daerah Irian Barat pada chususnya yang dimiliki oleh banyak orang baik yang masih berada didaerah ini maupun yang sudah berada dilain tempat. Lebih2 dalam masa pembangunan sekarang ini usaha2 yang porcah dilakukan maupun penglamaan2 yang ada, apapun hasilnya, adalah sangat bermanfaat untuk diketahui guna dapat menghindari sedjauh mungkin pemborosan dalam penikiran, tenaga, usteri, dan lain sobogainja.

Saja utjapkan salamat atas penerbitan ini; semoga hal ini dapat bordjalan sesuai seperti jang dirontjangan.

Djajapura, 12 Desembar 1971.
Rector Universitas Tjenderawasih,
[Signature]
Prof. Ir. Soekisno Radikomoro.
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorial</td>
<td>1</td>
</tr>
<tr>
<td>Research Possibilities in West Irian</td>
<td>3</td>
</tr>
<tr>
<td>Sambungan Pikiran Tentang Komunitas Pembangunan</td>
<td>7</td>
</tr>
<tr>
<td>Masarakat Daerah Pegunungan Irian Barat</td>
<td></td>
</tr>
<tr>
<td>Anua-Ilbrandar</td>
<td></td>
</tr>
<tr>
<td>Programme Review of PELITA II (PUPRMI) in West Irian</td>
<td>21</td>
</tr>
<tr>
<td>Bernt Bernander</td>
<td></td>
</tr>
<tr>
<td>Vernacular Literacy: Vehicle for Progress in the</td>
<td>28</td>
</tr>
<tr>
<td>Interior Highlands</td>
<td></td>
</tr>
<tr>
<td>John D. Ellengerger</td>
<td></td>
</tr>
<tr>
<td>The Missions Fellowship</td>
<td>33</td>
</tr>
<tr>
<td>Harold C. Catto</td>
<td></td>
</tr>
<tr>
<td>Literacy in West Irian</td>
<td>44</td>
</tr>
<tr>
<td>B.P. Momanty</td>
<td></td>
</tr>
<tr>
<td>Museum Bungkai Kemajuyan dan Kabudajau di Daerah Asmat</td>
<td>50</td>
</tr>
<tr>
<td>Bishop Alphonse A. Sawada</td>
<td></td>
</tr>
<tr>
<td>A Museum of Heritage and Development in Asmat</td>
<td>53</td>
</tr>
<tr>
<td>Letter to a Catholic Priest</td>
<td>57</td>
</tr>
<tr>
<td>Surat Kopada Soorang Pater</td>
<td>58</td>
</tr>
<tr>
<td>On-going and Proposed Research</td>
<td></td>
</tr>
<tr>
<td>Culture Change Among the Nejbrat of the Bird's Head, West Irian</td>
<td>59</td>
</tr>
<tr>
<td>Han Schoorl</td>
<td></td>
</tr>
<tr>
<td>The Impact of Indonesian Immigrants on the Economy of the</td>
<td>64</td>
</tr>
<tr>
<td>Greater Bujangpur</td>
<td></td>
</tr>
<tr>
<td>the Editors</td>
<td></td>
</tr>
<tr>
<td>Notices</td>
<td>66</td>
</tr>
</tbody>
</table>
EDITORIAL

It is hoped that this Bulletin will prove to be informative to social scientists with a research interest in West Irian as well as to educationalists, government officials, missionaries and others who are engaged in developmental programmes of various kinds in the Province. The Bulletin is intended to provide a vehicle for the dissemination of information concerning completed, on-going and planned research in West Irian and also a means by which those engaged in various projects might communicate their successes and the difficulties being encountered to others. At the present time no such means exists and it is hoped, therefore, that the Bulletin might fulfill a vital need.

In producing this, the first issue, the editors have encountered a number of difficulties, not the least of which has been the problem of meeting costs. There are no steady funds available locally to finance the production of the Bulletin; obtaining the paper, stencils and printing the cover have posed problems. It has been necessary to charge a subscription to help meet these costs. We are hopeful of receiving foundation support for the Bulletin and also funds to publish collections of papers presented at symposia the Institute for Anthropology intends to organize from time to time. The first of these symposia is slated for mid-1972 and will probably be held in Manena.

The next issue of the Bulletin will appear in an improved format. The Government Teacher Training Centre in Djajapura now has limited printing facilities and these will be utilized for its production. In time, as funds become available, it is hoped to have the Bulletin printed commercially.

In addition to articles and progress reports on research, the Bulletin hopes to publish book reviews and describe major events occurring in West Irian.

In the next issue there will be a report on "Operation KOTEKA," the programme to bring about the rapid development of the Highlands. This two-year programme, which is under the command of Brigadier General Acub Zeinai, has already been initiated. The next issue will also contain a review by Rev. Father Camps of Karl G. Heider's The Puma Dahi. Father Camps has spent many years working as a missionary in the Baliem Valley and is well acquainted with the group studied by Heider. There will also be an article dealing with educational problems in the Highlands and an article by D.C. Laycock concerning the work of the Australian National University on the languages of West Irian.

Notwithstanding the many expressions of interest in the Bulletin on the part of various ones within the Province and scholars abroad, few have pledged to write articles. It is not the intention of the editors that the Bulletin become a typical academic journal. The principal function of the Bulletin is to serve the people of West Irian. At the same time, it is important for this University and the Institute for Anthropology that the Bulletin have a reasonably wide circulation and that it attain some standing. The support of foreign scholars is needed and we appeal for articles that directly or indirectly may bear on West Irian.
Diharapkan Buletin ini akan dapat memberikan keterangan kepada para Sardjana ilmu Sosial yang mempunyai keinginan untuk mengadakan penelitian di Irian Barat, dan juga untuk para pendidik, para petugas pemerintah, misionaris dan mereka yang mempunyai kepentingan dalam pelbagai rentjana pembangunan didalam propinsi ini.

Buletin ini dimaksudkan untuk mendjadi alat penyebaran informasi mengenai penjelidikan yang telah dilaksanakan, dan yang sedang dilaksanakan, maupun yang sudah direjtanakan pelaksanaannya di Irian Barat ini, dan juga merupakian alat bagi mereka yang mempunyai kepentingan dengan pelbagai projek, guna menjumpai kesuksesan mereka dan kesulitan2 yang mereka hadapi.

Pada saat ini tidak ada Buletin yang seperti ini, dan olehkarena itu diharapkan Buletin ini dapat memenuhi kebutuhan2 yang fital bagi mereka yang memerlukan2nya.

Dalam penerbitan pertama Buletin ini, banjak kesulitan yang dialami, antara lain ialah masalah keuangan. Tidak ada anggaran yang tetap dari pemerintah Daerah untuk membiayai Buletin ini; dalam memperoleh kertas, stensil dan pentjekatan kulitina, djuga didjumpai pelbagai kesulitan.

Olehkarena itu perluulah ditetapkan harga langganan untuk membantu menutupi pembiajaanannya.

Kami berharap akan menerima dana bantuan untuk membiayai Buletin ini dan juga dana untuk mempublisir koleksi berupa karangan2/tulisan2 yang akan diadjuarkan didalam seminar yang direjtanakan akan diorganisir oleh Lembaga Anthropologi setjara berkala. Seminar pertama direjtanakan akan diadakan pada pertengahan tahun 1972 dan mungkin akan diadakan di Wamena.


Sebagai tambahan terhadap tulisan2 dan laporan2 mengonai perkembangan penjelidikan, Buletin ini diharapkan djuga akan mempublisir "Book reviews" dan penulis lan mengonai kedjadian ponting di Irian Barat.

Dalam penerbitan berikutnya akan terdapat sebuah laporan mengenai "Operasi KOTeka" suatu rentjana yang akan menghasilkan pembangunan daerah padaalam Irian Barat setjara tjetpat. Rentjana pembangunan 2 tahun ini dipimpin oleh Brigadir Djenderal Aob Einal dan sekaraan telah dimulai.


In virtually all fields, but particularly for the social and natural sciences, West Irian provides a rich area for research. For various reasons, however, relatively little research has been carried out in recent years and what research is being undertaken at present is largely through the endeavours of missionaries. ¹ Few missionaries are able to give their full attention to research or to devote the time necessary to write material up in a systematic way so that it might be made available to others.

Contrary to what is popularly believed in some circles, the Indonesian Government is not opposed to the entry of foreign researchers into West Irian who may wish to carry out research. With regard to the social sciences and the humanities, however, there is a strong feeling that to the fullest extent possible researchers should address themselves to problems of development and change. This is not to imply that traditional areas of interest such as kinship studies, for instance, are viewed with disfavour. However, in submitting any proposal researchers would be advised to consider in what ways the findings of the research are likely to be beneficial to those concerned with the economic development of the people of this Province and to draw specific attention to this in the proposal.

Applications to carry out research should be made through the Rector, University of Tjenderawasih. The Rector will then forward the application to the appropriate authorities in Djakarta with a recommendation that the proposal be viewed favourably or otherwise. It is advisable not to communicate with Djakarta in the first instance as such applications are returned to the Rector for consideration, thus causing unnecessary delay. Those wishing to carry out anthropological research would be wise to send a copy of the proposal and other documents described below to the Director of the Institute for Anthropology at the University.

¹At the present time a group of sociologists from Heidelberg is carrying out research in the Asmat region. It is hoped to obtain a report on this research and publish it in a forthcoming issue of the Bulletin.
In addition to the research proposal, which should be as comprehensive as possible, the following documents should be sent:

1. a curriculum vitae,
2. a statement of the source of funds for the research,
3. in the case of students proposing dissertation research, a letter of recommendation from the principal adviser.

Those who carry out research in West Irian are requested to comply with the following:

1. A copy of the final study should be deposited with the University of Tjenderawasih as well as copies of any subsequent publications, or papers delivered, resulting from the research.

2. In the case of major research, a summation of the principal findings and their implications for development should be written. This document is to be addressed to the Governor of the Province, through the Rector of the University. The researcher should undertake to have this summation rendered into Bahasa Indonesia. Four copies of this document are required – two in Indonesian and two in English.

3. To the extent that is feasible within their budgetary limits, whilst carrying out field work researchers should be prepared to participate in any major seminar that may be organised by the University from time to time which bear on their research interests.

An expression of willingness to comply with these requirements would aid the Rector in urging the speedy processing of an application for entry. Nevertheless, researchers intending to come to West Irian are warned that delays of up to several months may ensue before approval or otherwise to enter is granted. The procedures in Djakarta for processing applications for entry are somewhat complex and time consuming.

A few points might be made concerning costs and facilities for carrying out research in the province. Although one can live relatively cheaply on a diet of locally grown foodstuffs, costs for all other food...
items are high indeed. Tinned foods are approximately double the U.S. or Australian price and local pig, where available, is expensive. In the main centres a native chicken is approximately US$ 5 and eggs are from $0.20 to $0.25 each. Rice is cheap as the price is controlled but outside the main towns is not readily available. In certain areas of the Highlands a variety of European vegetables are grown and these are relatively inexpensive. Costs for items of field equipment such as cameras, tapes, film, as well as for kitchen items, camping equipment etc., are priced well beyond the means of most research budgets and one is therefore advised to bring as much equipment as possible.

Travel within the Province is mainly by aircraft or on foot. Air fares and freight rates are high. The Government-owned Merpati airline serves some of the larger centres but elsewhere one must rely upon planes operated by the Christian Missions. These services are already overextended in supplying the mission stations; arranging flights or the movement of cargo for non-mission personnel must take a low priority. The missions, it might be added, are more than willing to assist scholars who enter the province with the intention of carrying out serious research. What has proved to be an embarrassment, however, is the not inconsiderable number of scholars who arrive here essentially in a tourist capacity and wish to use the facilities of the missions. The same is true of the University and especially the Institute for Anthropology where much time and energy is expended catering to the wants of casual visitors.

---

1 At present the Institute for Anthropology is gathering information on living costs, costs of erecting a simple house of native materials, costs of carriers, informants etc., for each of the major areas of the province. This information should be on hand within two months. Subscribers to the Bulletin who wish to obtain this information should communicate with the editor and remit the sum of US$ 1.00 or equivalent for each area on which information is desired.
Where Government operated hotels exist it is the expectation of the Administration that these will be used. The standard charge is US$ 5 to US$ 8 per night. Where such facilities do not exist and missionaries are able and willing to provide temporary accommodation, a contribution should be made for accommodation which is at least comparable to that charged by the hotels.

Notwithstanding these somewhat negative remarks as to costs, carrying out research in West Irian is lower in expense than in many other parts of the world. The rewards, in terms of the worthwhile research that can be done, in our opinion, undoubtedly outweigh the costs and frustrations of getting here. The Rector and the personnel of the Institute for Anthropology are anxious to promote research and those who come to West Irian with the intention of undertaking serious research can be assured that everything possible will be done to render them assistance.

The Editors
SUMBANGAN FIKIRAN TENTANG
KEMUNGKINAN PEMBERDAYAAN MASJARAKAT
DAERAH PEGUNGANAN IRIAN BARAT.

Lunas - Iskandar *

Abstract:
In this article entitled, "Some Thoughts on Possible Lines of Development in the Central Highlands of West Irian", the author contends that the lack of development in that area and the neglect of the inhabitants (who comprise some 40% of the population of the province) pose problems that must be overcome without delay.

In considering what possibilities there may exist for the economic development of the Central Highlands, it is first pointed out that the people of the area are tremendously energetic and look to the Government to provide help. These factors provide a fertile ground on which planning might proceed.

The development of the Central Highlands calls for an integrated approach. However, development in the region must be coordinated with the overall plan for national development. At the same time, internal conditions in the Central Highlands warrant the establishment of an experimental centre for community development which will investigate the feasibility of specific projects such that the Central Highlands may be developed as rapidly as possible and the people of the area reach the stage when they can exercise a voice and contribute to national affairs.

A number of suggestions are made as to ways of increasing present productivity in the Central Highlands. Rather than pursue experiments in the growing of paddy rice (which so far have met with little success) new varieties of sweet potato which are quicker growing and richer in protein should be introduced. Pigs of course, are in great demand in the Central Highlands but in improving the quality of hogs thought should be given as to how, through pig raising, protein intake can be increased and the people mobilized for other activities.

In considering what the Central Highlands could produce that might be exported, a number of requirements dictated by the mode of transport (namely, aircraft) and the irregularity of air services have to be met. Perishable or heavy items are not economically feasible. Moreover, produce from the Central Highlands must be saleable on the national market. Cashew nuts in one possibility and the production of silk through the cultivation of silk worms another. Mulberry trees grow readily in the Central Highlands and there is a great demand for natural silk in Manasseer.

An immediate problem as has been indicated by studies, is that of soil depletion. The need to restore soil fertility is urgent.

The article concludes with an appendix which is a summation of certain of the recommendations of the 1967 UNO publication, A Design for the Development of West Irian. Therein are contained a number of alternative proposals for the development of the Central Highlands.

1. Pengantar:
1.1. Pokok-pembantaraan:
Pokok-pembantaraan dalam sumbangan-fikiran jang baru meliputi garis-besar ini adalah: menemukan djalon bagi perobahan strukturil masjarakat daerah pegunganan Irian Barat jang penduduknya ditaksir bordjumlah lebih dari 320.000 dijwa itu; masjarakat jang merupakan neolithic preserv-vo dan masih terkutj di dalam tingkat-perkembangan technological primitiveness (1:1). Adapun jang dimakasd dengan perobahan strukturil, bukan hnnja perobahan pola perhubungan antara manusia-alam dan manusia-dengan
manusia dengan manusia di daerah pegunungan itu sendiri; tapi pola perhubungan antara penduduk pegunungan itu dengan keseluruhan masyarakat Indonesia. Sebab hanya dengan perubahan struktural, masyarakat pegunungan yang bisa mendjadi kekuatan pengembang pertumbuhan bangsa, dapat berdiri tegak diatas tenaga sendiri, mendjadi kekuatan pendorong bagi perkembangan nasional. Setengah dengan demikian terdjadilah promitive interdependent antar penduduk pegunungan dengan penduduk diluarannya.

Titik berat pembintaran akan diletakkan pada kemungkinan perubahan-strukturil berlandaskan sumber-tenaga dari dalam daerah dan penduduk serta kebudayaan pegunungan: kemungkinan terbaik apakah yang dapat didjelma-kan dari kondisi alam dan sosio-kultural masyarakat daerah pegunungan Irian Barat sekarang? Sebab walaupun sudah banyak potensi yang mendjadi impotent, dibalik keterbelakangan dan interpentjilan itu masih ter-sambunji bit-bit-pertumbuhan dan tenaga jan; menanti penjadapan dan pe-manfaatan.

1.2. Faktor yang mendorong:
Fikiran untuk memberikan sambangan ala-kaarnja ini mula-mula tergerak oleh utjapan J.B.Watson, salah seorang angota United Nation Survey-Mission (UNSH) yang menjatakan: "In the light og the dramatic econo-mic impact of a single introduce item - a new crop, it would be ironic, therefore, if a high-level mission for economic growth were to decla-re itself at the outset bankrupt of ideas or the further development of the (Central Highlands) regions" (2:1-2).
Utjapan J.B.Watson itu merupakan tanggapan atas Team Leader UNSH yang kepadanja pernah menjatakan: "...no one else had been able to do with this (Central Highlands) region" (3:8-1).
Tampaknya perjataan Team Leader UNSH melambangkan gedjala kohi-langan aklal itu, tidak hanya dialamattan pada 25 orang experts yang langsung dibawah pimpinanja, tapi dja kepada pemerintah Indonesia. Sebab seporti dinjatakan dalam laporan yang bolehnya 35 etm itu:.....
.. one major segment of the Irianese populatin, ..0, one-third or 40% living in the Central Highlands, would be isolated by the GOI (Government of Indonesia) proposals for using TLDI resources" (4:19, tjetak rengang dari penjalin).
UNSH sendiri menjadari betapa bosar kesulitan yang akan dinadai dima-sa jang akan datang, dikja diskippani perkembangan antara sektor pegunungan dan sektor pantai dibiaran lama berlarut-larut.

1.3. Sifat sambangan fikiran:
Sambangan fikiran ini bersifat spekulatif, didaarkan atas sedjumal pengetahuan jang sorba terbatas mongoni komunikhan dan kemustahilan jang torkandung didaerah itu. Dan bahwa ada sedjumis 'idealismo gila' terselip dalam fikiran ini, tidak perlu disangakan.
Kalau sobelumnya tornjata porrnah dikemukakan gagasan jang mirip, mudah-mudahan sumbangan pikiran ini mendjadi pelongkap jang ada artinja bagi perkombangan penduduk pegunungan; botapapun kotjilnja.

2. MASALAH PENDUDUK STRUKTURAL PENDUDUK PEGUNUNGAN.

Dengan penglihatan selajang-pandang sadja, orang segera dapat melihat bahwa hampir dari setiap segi kehidupan tampil masalah demi masalah jang masing-masing meninta pemotjahan segera. Demikian banjak dan beranoka ragan, sehingga tidak heran kalau ada orang jang kemudian seolah-olah tonggolam dalam gumpalan masalah itu. Satu hal jang segera djelas adlah: botapapun besarnja komaupuan dan tonaja-pembangunan, adlah mustahil soluruh masalah itu dapat dipotjahkan dalam satu waktu sokali-
gus.

Akan tetapi hal jang tidak sudah ditnjagkap dengan pandangan se-
pintasc-lalu adlah: bahwa masalal itu tidak berdiri sendiri-sendiri, tapi tali-tomali sehingga merupakan boborapa unit-masalah atau satuan-
masalah, jang satu dengan lainja tak dapat dilepas-lepasan.

Tugas pertoana jang harus digarap ialah memenokan soluruh peta-perma-
salahan; gusuran atau satuan-masalah; penisahan mace termasuk satuan-
masalah inti dan mana satuan masalal sorta (dorived-problem-unit).

Kemudian adlah dari sokian unit-masalah-inti ini jang harus didjadi-
kn strategic point of attack? Sikap demikian perlu untuk dapat menen-
tukan urutan-prioritas-sasaran atau order of priority seting langkah-
dalam menebangan pegunungan akan kandau ditengah djalan.

Pada asarnja masalal perubahan strukturil penduduk pegunungan tidak
lepas dari memportingi taraf hidup. Perselisahan sokarang adlah: unit-
masalah apaklah jang sepansana ditempatkan sobaja top-priority dalam
perubahan strukturil penduduk pegunungan. Tidak dapat disangkal bahwa
satuan masalah jang harus diutamakan pemotjahana adlah: bagaimana
meningkatkan volume konsumsi dan mendjelamakan sumber-pongihidupan
(sumber keuangan) jang langsang didalakan dan bagi masajarakt pegunungan,
sehingga dgonang tidak membinasakan bibt-tertubuhan jang sudah terta-
nam, tertingkatlah taraf-kohidupan moroka?

Dengan volume konsumsi, dimakoudkan tidak hanja pangan, tapi segala so-
satu jang torgolong preservation-need; jang erupakan perejaratan
mutulak bagi tumbuh-berkembangaja djhmansi manusia sehingga moroka da-
pot bordiri-tegck sendiri dalam koanda sohat.

Sumber-pongihidupan (mata pontjahan) perlu didjolmakan, agar moroka
dapat meniliki segala matjam jang dibutuhkanja jang sama seikali tak
dapat dihasilkan dalam daerah pegunungan; setidak-tidaknya leboh obo-
nomis kalau didatangkan dari luar.

Kodua masalah ini, joitu poningkatan volume konsumsi dan pembuakan sum-
ber-pongihidupan, tidak bolch erupakan logistan dalam kepoong-jang
bordiri sendiri, tapi harus diintegrasikan dgonang pemotjahana masalal
nasional; leboh lagi: djangan sampai tendedjadi busarang bagi masajarakt
masjarakat, pegunungan dan masyarakat, kedatuan hak jati/pemuda, membiasakan diri
diri mendjadi konsumen beraq (asli) adilah salah satu tindah, sebab bukan
hanja mengkonsumi merokok biasa terus menerus over-dependence dan menantikan
benih pertumbuhan, tetapi jadi menambah ruminasi masalah jang sudah pelik
itu. Aspek kebudayaan dalam memajukan usaha, bagaimana upaya pembangunan
tingkat kebudayaan masjarakat pegunungan itu dapat diwujudkan dalam waktu
jang; tidak melibati satu generasi.

3. FAKTOR YANG PENTING DIPERTIMBANGKAN

Dalam serangkaian usaha berentang monetera yang tingkat kehidupan
masjarakat pegunungan dengan tingkat bagian masjarakat Indonesia yang
terjadu, terdapat beberapa hal yang perlu dipertimbangkan:

3.1. Struktur perekonomian Irian Barat

U32 melaksakan Irian Barat sebagai daerah dengan perekonomian jang
bertjarak tecnologically dualistic dalam arti jang istimewa dan tidak luara (a) sektor pesisir, meliputi kurang dari dua perhaga bagian, masjarakat
jang sudah mengenal uang (monetized), tetapi setjara teknologi mawir ter-
berdaam dengan tingkat produktivitas jang pukul rata rendah : (b) sektor
neolithic, meliputi lebih dari sejerangka, tersdapat dipergunungan; serupa-
kan masjarakat jang maci dalam teaf technological primitivism that is
hard to duplicate anywhere in the world (5:1)

Dengan peribahasa jang demikian besar didalalah sudah bahwa kalau perbaikan
strukturil tidak segara diwujudkan, masjarakat pegunungan bukan hanja akan
mendirj kekuatan perusahaan, tapi akan sendiri menghimpun setiap hasil
pembangunan desektor pesisir.

Aspek kuantitatip ini, dalam keadaan serba darurat, sunukkin sudah biasa di-
djadikan sekeasar pegunungan-monetera dalam menentukan kehidupan.
Tidak
lah terlalu keliru dijaa untuk antjor2, sulai selarang disudak perbaikan
jang provisoril dari pada selurah potensi dan keluatan riil pembangunan
jang ada. Dan kalau benar dana sobeem 130 djuta diperuntukan bagi "...
the economic and social development of West Irian with the interests and
welfare of the people of West Irian in mind" (6:11), tidaklah terlalu ge-
gubah dijaa sekeasar patokan disudak pembangunan provisoril dari daan itu.
Umpamana kiri kiri : 10 djuta untuk pegunungan dan selebihnya untuk sektor
pantas; walaupun sudah tontu patokan itu tidak perlu terlalu kaku.

Salah satu jang perlu diindahkan ad-lah: "poverty anywhere constitutes a danger
danger for prosperity everywhere;" (7:47).

3.2. Letak daerah pegunungan jang terpentjil.

- Keterpentjil dalam masyarakat, jang sampai selarang hanja biasa dis-
derobos melalui uaderc, memuplikan pembatasan bahkan hambatan tontu da-
alan menenakan setiap lapangan. Dengan sendiri jasa dipertimbangkan
dalam pengambilan setiap keputusan, sebab menentukan apa jang sejuga
diwujud dan apa jang tidak harus dilakukan.

- Keadaan ini nomaska peresinah untuk kesekian kali jang harus benar2 menatuhi
order of priority jang sudah ditentukan dengan pertimbangan jang matang.
Hal lain: pembangunan pegunungan tak dapat dilaksanakan dalam suasana ketergantungan; tapi harus mendasarkan setiap tindakan pada apa yang telah ada; pada ketelitian riil yang telah ajeta ada dicadrah pegunungan; dan tidak kepada segala sesuatu jen; masih dilarang yang masih akan d tang tapl belum pasti. Disamping itu: penanganan jang moniksal-sakimala dari setiap komponen jen; ada; penanganan dari djalan udara jang amat terbatas itu, mutlak perlu. Tuntutan untuk menonrukan dan sekali gus mendjalanak kemungkinan terbaik dari setiap keadaan jen betapapun buruknya, sanjat kuta dalam kebunagun pegunungan.

3.3. Keadaan internal pegunungan.
- Gedjala jang nyata didorah pegunungan adalah; ketjendorongan menudju kelungkuan alam dan sosio-cultural.
- Land-carrying capacity alam pegunungan amat terbatas sebagai okibat pertanian berpinah jang mengakibatkan terkurang-tendakan kosuburan dan binasa-nja tanah (fertility destroying agriculture), tidak aceh di alam jang telah ada dalam keadaan tidak siap untuk dicolor. Peralihan dari fertility-destroying agriculture ke pertanian menetap lain; fertiyl-conserving, perlu dipertjepat. Didorah pegunungan banjuk sekali f ktor-langka fakor jang tidak ada dan faktor ponghubat.
- Penduduk dongang keadaan terbolakang jang dalam banjuk hol kureng responsive nyapak dongang djelas.
- Vala-point of growth anet tanah dan keadaan jang diperlomol oah kobidjekma- naan jang kureng dipertimbangan hatang.
- Banjirna sumber tenaga manusia jang tidak digunakan sesuatu jang disalalah gunakan sesuatu, disalalah gunakan dan ataupun gunakan jang salah arah.
- Waktu senggang jang dikerapahan akan makin bertambah panjang. Dapat di- acharinna peperangan akan sojor; sudah banjuk misiabilan waktu terlalu penduduk jang menunggu penjedapan dan penjeluran serta pengisian dengan kegiatan jang berarti.
- Walupun demikian terdapat dinamika spontan karateristik majarakat, jang dalam taraf peralihan sudah tajup kust didjidakkan batu lontjatan bagi perobahan struktur al al pegunungan dengan bagian lain ditang air Indonesia ini.

4. Empoderabilita (faktor jang sebolumna ada diluar djalan atau diluar perhitungan, tapj tiba2 mantjul dan kompenggarahi proses jang terjadi diseunungan). Kesianan mental untuk menencar sesuatu jang terdjelok, sambil tetap waspada dalam mendjalanak jang terbaik, amat diperlukan.

5. Pegunungan sekaih terce in cognita (deorah antah berantah).
- Faktor intern dan extern jang menentukan peran dan masjarakat pe- gunungan dalam proses pembangunan Tanah Air setjara-kosumulaan, masiih ter- ka toki.
- Suatu perikiran mengenai komunitahulan dan kemungkinan serta batas kemungkinan jang telah terkandung dalam deorah pegunungan perlu sekali.
- Prioritas penikiran perlu didjintuhkan pada: bajaran
Prioritas penelitian perlu didjatahkan pada: bagaimana mengembangkan kemampuan serta semerlauas keterampilan yang terlebih dahulu; dan bukan pada bagaimana memungkinkankan kemungkinan (Tentulah eksperimenasi pada)

4. PENDAHULU DENGAN DALAM KEADILAN KEPADA KELUARGA.

Dalam mendalati penelitian masalah yang dipandang top-priority penelitian, hendaklah, perlu ada perijinan senantara.

4.1. Premise

Penelitian manajemen pemanganan senantara ini didasarkan atas beberapa prinsip (1) perilaku pola jadwal proses perobahan struktural berlandaskan kejadian yang hidup, keteratangan jarak jalan ada didasarkan tergumpang sendiri.

(2) Alternatif dihadapkan pemantauan adalah; pemantauan tepat atas dasar jarak jarak; (3) Sentuhan integral pemanggangan harus sedikit demi sedikit dirubah sehingga angkatan penduduk pemanggangan yang akan datang sudah tampil sebagai gugus-kecamatan sosial ekonomi baru dalam tanah air Indonesia ini; (4) Banjir lain faktor lingkungan mungkin untuk dimasukkan dalam unsur baru ke-keadilan pemanggangan; (5) Perubahan seluruh komunikasi kotjuali selalu ada, harus dipandang sebagai kemestikan dalam waktu dekat ini. (6) Kerja sama jang-orientated terhadap perobahan struktural asal perlu, bukan hanya dalam didalam tepi kalau perlu kemestikan diluar negeri; Irian Timur nampulan (7) Ikan cetiap penyelidikan keputusan ada beberapa perbedaan diseru jang perlu dipergantungrogung (sementara dibangun belakang).

4.2. Alasan, dinamika spontan dan selera sosio-kultural sebaiknya batu lontjatan.

Pada awal pola jadwal proses perobahan, pemantauan harus memihakkan diri untuk mendajakティin alam, dinamika spontan penduduk dan selera sosio-kultural masjkrat sebaiknya batu lontjatan. Bahkan mungkin penjelasan dengan “sabda alam” pemanggangan dan “iran” serta selera pemanggangan. Perobahan struktural sulit dapat diharapkan tempa serta serta diadakan perobahan terhadap perobahan alam. Man tetapi suatu tingkat penjelasan alam asal perlu sebab: "... it will not be easy to rise the standard of living of(tropical) people if Nature's directions are obeyed; but it will be utterly impossible if her votoes are disregarded" (8:152).

Penjelasan dengan dinamika spontan dan selera masjkrat perlu, sebab penjelasan menubukkan bahwa tenaga sosio-kultural tampaknya dekh lebih su dah dapat berobah reses jang perobahan dari pada berobah dan menghargakan keluarga sosio-kultural.

Dalam penjelasan dan polahan itu tingkat ketjeraduan dan keterampilan jang sudah ada serta kemampuan-ril penduduk, tak dapat diabaikan melain kenah harus didjekatkan modal pertama.

Penelaahan kemii terhadap perobahan alam: terkendalinya dalam daerah pemanggangan: alam, flora, fauna, manusia, ilatang sosial, serta nilai2 hidup dalam, kemungkinan dan kemungkinan, masih dipandang perlu.

4.2.1. Perkiraan Keadaan

Berdasarkan penolitan jang asat terbatas, suatu perkiraan keadaan jang dapat dikomulahkan ielah:
1. Lingkungan alam

Didefinisikan alaman peunungun tenjatu terdapat berbagai "subda alaman" yang muncul gara;gara ane;gara untuk digunakan bila bukan untuk didiukui seatanja membeni buat; letek alaman peunungun, pernakakan, ajian, tjerah budjien dan ikan; dinin; dob; digaing itu duja aneh terdapat aneka ragam komunitas lain dengan konsistensi yang masih serba terbata.

Peusulidihan sebustika lemah peunungun tergolong 3 kategori: (1) alaman yang sudah dalam keadaan siap; (2) tanah yang memerlukan perbaikan rian;

(3) tanah yang memerlukan perbaikan berat sebelum bisa dimanfaatkan. Tapi oleh karena tingkat kestabilan pada umumnya rendah, suatu kuran berbisa buta kobidjaksanaan perlu ditetapkan; perlu juga diselenggarakan usaha berontjakan dalam hal restorasi konservasi dan melindungkan konservasi tanah.

Suatu aras ketjendaran yang nyata adalah jadi bertutur perbaikan bertambah fastilah fertility-destroying, terjadilah proses perubahkaan tanah. Peningkatan api memanfaatkan manusia sebagai peunujab utama erosi yang makin mempertjepat tanudrunja tanah. Manja kobidjaksanaan jenpe perlu diambil: (1) mempertjepat terwujudnya pertanam monopeljepat; (2) mendidik dan melatih penduduk; (3) penerapan agung dapat segala menara; memperbaiki kabit kabinet konservasi dan pertisapan dalam melindungkan konservasi; (4) keluatan baru(jak; pujuk, tanaman, tji suka kera dan monusia) hazus disusun kan kedalamcaran peunungun, dalam rangke ini.

Analisis: agan tuwuhan sosial dan daya disosialikan(lewak aklamatisasi) perlu diintroduksir, dengan menindahkan ketentuan karantina tanaman. Hasih ada beberapa potensi jen peunujan peunafatan: air, mineral (sumber garan)

2. Founa

Mempertjepat persembuh biologi struktur pada founa jen, ada dalam peununggur aspek skerang masih belom stjukup. Mempertukalikan penduduk dengan berbisa djenis jen depat disosialikan atai sesuai dengan kondisi alam peunungun, untuk mempermudik tanpa perubahan tadi, masih perlu sekali.

3. Manusia

Kuantitatif stjukup bunjakirata 100-200 orang per km persegi. Kailah jen oleh watson disebut "dramatic economic impact", sebab dalam sistem pertanian berbangsa jen mengakibatkan terhuras tanudrunja konservasi, land carrying capacity sunggin haruje untuk 50 orang auda.

Kwalitatif belom;stjukup, walaupun ada berbagai djenis ketjerdan, ketrampilan dan kekuatan jen, perlu sedaar dibiak pesosieran dan pengembangan.

4. Faktor waktu

Walaupun waktu sehari seaman tetap 24 djen, unsursekar peunungun saman sekarang mempunyai waktu sengkang jen lebih baji. Depat disosialrja poprungan, peruntunan alet beti duong alat boci; peroksalan penduduk duong tjar. Kerdaja baru;perbaikan komunikasi, muncul perasa bberbapa faktor jen harus segera digamas dengan follow-up jen oriented terhadap perubahan strukturil.
5. Keadilan sosio-kulturil

Dalam alam seperti setiap rintik digambarkan diatas menimbulkan geam tertentu dalam elemen pikiran dan kehidupan penduduk yang mulai distanja dan turut menunut menutup dan pola pertan social serta bentuk pergesulun alam binatang-terbuhu-anunia didalam daerah pegumungan.

Gara-gara peredaran alam turut menuntut gara-gara peredaran sosio kulturil menurut yang mulai distanja. Samas dana kehidupan tradisional majarakat pegumungan berperos pada sebuah "sesei tiga" ubi, babi, dan wa-nita. Sebagian besar perkara jang timbul didaksa pegumungan dapat dikawal bulihan pada "sesei tiga" ubi-babi, wanita ini. Karena hal jang bertalian dengan "sesei tiga" itu meraoka berperos tikem nenikas dan bahun membunuh setjara bercak; topi berasem dan dalaas "sesei tiga" itu pulalah dan ko-lompok manucia jang diliputi sendiri kosaat bina laluh dalam pergesulun dengan kerubungan neolitic jang coba cah. Sesei tiga itulah jang sampai sekaran berupakum sunggur dinamik dan sungur solera; bahkan itu pulalah jang nuponak halau kedjamun mana perakopton majarakat ditudjukan Konang bukan satu-satunyatapi itulah salah satu manifestasi fisik dari pada perbondaharan psycho-sociologis majarakat pegumungan.

5.1. Kesimpulan volume konnaun:

1. Debargan pererjataan

Baik alan maupun penduduk pegumungan sudah teribucuan dengan berbagai djenis ubi djalar. Saudara Puserintah inal: mengintroducir sedyenise ubi djalar jang meseunui pererjataan:
(1) sosuai dapan kondisi alam pegumungan:
(2) Bisa dihakikan dalam waktu jang lohob pendek dari pada ubi djalar jang sekaran dikomas penduduk;
(3) kasta laina protrimi
(4) rencana solerae dengan selora(tjita mea) penduduk
(5) terjolong djenis unggul.

Ubi djalar ini pernah dikonsumukan antara lain di Station Dubia dokat Loe Irian Timur Australia, jaitu djenis okinawa jang menambahkan 9 ton per are; dan hanja manucian waktu 3 bulan. Distasiun jang sama terdapat djuga: Puerto Rico; waktu tuabuh 4 bulan; hanjina 4 ton per are. Di Madag terdapat djenis Okinawa jang berumur 3-4 bulan dengan kecil 24,680 pounda/are. Djenis Gold Bush teramasuk djenis unggul jang tinggi nilai mancanja.
2. Unit magalah:

Banjir hal ini: bencana saat penuh dengan usaha ini: penanaman kebun tanah; poroskan pertanaman juga disorot pandangan (agar tidak selah digunakan) dan penggunaan (agar tidak dimanfaatkan: didjakan mas keminan perubahan); kerdaj: sama dengan antri pertanaman ini dalam dan diluar negeri; experimentasi sendiri dalam rangka mereaksii ubi djalal jaung lebih umagul.

3. Muntayangan

Kalau diingat bahwa ubi djalal jaung, dikenal sekerang magerukan waktu 1 lebih 6 bulan untuk bisa dipun hasilnya, dengan diperkayakan ubi djalal beragam pada itu, sudah menghabis waktu polin; sedia 2 bulan. Dan sudh berang tenutuban lagu jaung, dapat dikerdajakan selama waktu itu.

Tingkat kasestan penduduk dapat dihargakan naik, soeb bil nilai makanan dari ubi djalal terusut tinggi.

4. Djelajah lain kesah pongingkatan volume konsumasi

Dinintroduksi tanaman lain jaung, koja akam protein nabati; usmanan berbagai djenis katjong-katjanggan. Perkenalan penduduk jaung pola diintensifikasi dalam hal: pemanfaat susur-susur; buah-buahan, baik untuk dikonsumsi sendiri maupun untuk dipertukarkan dan diperdijual belikan.

5. Pongingkatan konsumsi melalui babi

Kebiasaan racjet melalui babi perlu dikembangkan dengan msemperkenakan djenis babi jak: diancam dan tjana pemeliharaan jaung jenemahi djarat Walaupun babi dari djenis sapiun diancam penduduk, tapi babi putih non- nopoeti kodudukan central dalam susunan incentive struktur dan selar penda, baik karena dipertimbangkan ekonomi maupun karena pertimbangan non-ekonomis (anggap babi sebagai biniten; selar usmanan)

- Berapasal tolok pada babi ini: welskin racjet dapat dirangsang untuk lebih eksklusif iku-seta dalam usaha porobahan jaung; lebih nadju.

- Berbagai djenis potomima jak, sudah ditjeka oleh misjoneris perlu dikemakan, kapotomima sam ajum, saji pora, kelintja, dsb.

- Penulis itu potensi pora (sanu, dunia, rawa) untuk perikanan, dibesera daerah tinggal pongosengmanja.

- Perkenalan racjet dengan berbagai tjara pengucutan melalui jaung, gampang dan bisa dike-djalan dengan skill dan bahan setempat, besi perlu dinamakan.

6. Pongingkatan konsumsi melalui djelan udara.

Agar udah: dari dalam dapat lebih memungkinkan dinamik majarakat, namun fenomena djelan udara sebagai djelan naik hitam sudah terlalu mendasar.

Halaman tidak dapat ditanggalkan volume asosiasi; penanggung dan pemacu ranjang penerbangan jaung; dapat dipertaja, serta penanggung an untuk hal jaung bonor perlu, adaik usaha minimum yai utlak.

7. Pengorganisasian dan wajtan
Agar suatu rekom endogen diperoleh keuntungan yang proporional pengorganisasian usaha dan nomor makanan jang; bisa langsung berhubungan dengan konsumen perlu agar orang pegumangan tidak mendjadi mangsa pedahan; peruntukan. Alasan orang jang; ajudur dan berpandangan luas diah ke-

depan, bagai dibutuhkan.

-Penjadian kebutuhan barang kebutuhan rekom setuju kontinu jang; komunikasi rekom dapat diperolehnya dengan mudah, walaupun materi tepat pada saatnya, bisa mendjadi faktor pendorong memungkinkan kerjasama belerjenan.

-Bingihnya jang, langsung terhadap masajukan dapat berbagai tijontoh (demonstration) jang muncul disakala jang, nonportung jang perlu katan tingkat hidup mere-

5.2. Sumber pengama ilah pokok

Walaupun apa jang didemukan data bisa mendjadi sumber keuangan bagi benjak, akan tetapi masih perlu diketahui beberapa sumber penghasilan utama.

1. Beberapa persejutan

Dalam bentuk jang sumber penghasilan penduduk perlu diketahui beberapa jang-

nisa usaha jang hasilnya nomorlah beberapa persejutan:

(1). Usaha jang (bisa di) senjawa (lan) dengan kondisi alam dan selera sosio kulturil pegumangan;

(2). Tinggi harganya dan luat permintaannya (panaran) bulan hanja dari dalam daerah pegumangan Irin Karat, tepi dari nouvelle kalau perlu dari luar noster;

(3). Tinggi, sehingga djalan udara jang, ahal itu bisa disampaikan setjara lebih ekonomis;

(4). Tingkas, sehingga volume angkutan udara itu bisa dihantar karenatidak diprolukan ruangan jang bulu;

(5). Tahan lama, sehingga waktu angkutan gada terhulang sehingga hasil keringat itu tidak hentur atau busuk;

(6). Dapat diproduir dengan mudah, murah dan dalam waktu singkat dan ada dalam batas kemampuan dan ketamapilan rekom;

(7). Serba guna dan dapat dibuat saluran darih tiruan

(8). Kalau terpaksa tidak ada pascaran, dengan nonpenganakan peralatan jang tidak terlalu mahal dan skill jang dimiliki penduduk, ada komunikasi niolah mendjadi berang ajadi untuk koperasian daerah pegumangan.

2. Projek jang, munkin

Tampaknya usaha jang munkin dan nomorni persejaratan itu iolah peternakan

ulet antra , dengan pertimbangan;

(1). Alasan pegumangan mangup menjadilah konsumen jang diprolukan jai utama dan

murbei.

(2). Kesajahan pegumangan sudah noniangi tradisi suku nonpajam helus jang, tijukup berarti.

(3). Wanita pegumangan menerlukan bahan untuk jokai, kali di a nomok;holok

pelikan;
(4). Bakiet pecugungan uma manja tata buona eng awat uxtu halus dinchiri dengen tidik hinggantungkend pada rumah-lahen dari buan.

(5). Bonang autora bukan hanja degat dikanan untuk bukan pukinan, tapi djulo pahian, seunut, bonang bodih (silk-worn but, braided silk dan twisted silk thread) bukan dibut pensubul daran tiring (artificial blood vessel).

(6). Motorna aut daep dilkukan, setidak-tidaknya, untuk papuk jang; daep diperjelapt "penangbukan" tawh jang mendonita abilat fertility-destruction agriculture; kulnu tidik untuk keperluan lain.

(7). Daep dilusulun dalam waktu pandok (mulai penetasan telur sampai djadi kepompong hanja diperlukan waktu kurang dari satu bulan).

(8). Hanilaja tjuky banjek. Satu tjeno. Dijenong daeng 100.000 hektar tananen burbei daep dikaifillan autora nanalek 20 djuta kg portuhu. Pada hal tischka hanja menergginan pecugunan burbei selama 3 bulan tiap tanh. Djali hanilaja kiri 125 kg per tuku lari tiap ha; atu 10 kg autora nanalek tiap bulan dari tiap hektar burbei.

5.3. Lehtisar perekonomian pada porobahan strukturul

(1). Sobrasi abikat mananha ubi djeler hodereg pecugunan Irini Barat juh nenurat tak_sidera terjed 200 - 300 tahun jen. baku, terdjedilu suatu porobahan sosio culturul jen. oleh Ukuna dibezek Mipoan Revolution ataup Decolucui ubi djeler; adu djulo jang manjobut porobahan itu sobrasi Horticulture Revolution. Bada akanan revolusion ini, oebraeng majorek porobahan pecugunan suatu "daunetic economic impact"

(2). Daik konentah rayan sobraax nata tingkat tinggi untuk pambangunan ekonomi (UMU), rayan jen. bunan materikan djeburan juh kepoto; bagisana revolusion ubi djeler itu halus eksternen. 2m disukseskan djengan revolusion nacional. Lokeh chunva legoi: pengintagresias dengan UXUAA. Ho konentah jen. dikonahken UMU ijen. suotik borhotan kepadah kebutuhan nendoruk penduduk pecugungan, baku diluayun selik untuk daep meneungkikut porobahan strukturul j na senjuen dengan tuntutan nacional; setidak-tidaknya untuk waktu folot, nenurat pambangunan penuan.

(3). Cagseu jen. dikonahken alam mambung pikiran ini, jeng mungkin daep dipandang sobrasi jtehuan wishful thinking; balaka, dimasukkan untuk reneuokhua sohj. o a tu djelen jen. mungkin bayj pelendjut dan pengintagresias revolusion ubi djeler itu; djengan pambangunan nacional (Chuanja djengan repoliti) djengan mepersonakan soorok allen sobrasi batu lentjukura.

(4). Hojeingat beberapa faktor intern (intern dari autorn), faktor objektif dan subjektive, adu beberapa porajutan juh hurus.
Hingga angat beberapa faktor (internal dan eksternal), faktor objektif dan subjektif, ada beberapa perencanaan yang harus diusahakan dan dipengaruhi, dalam sosiologi perpajakan konsep yang terlalui nuhur dari satu keunikan komodifikasi: (1) Apakah kebijakan perpajakan yang diambil itu solusio dengan sosiologi dan sosiologi sosial-filosofis perpajakan?

(2) Apakah kebijakan yang diambil itu solusio dengan tujuan nasional dan sosial? (3) Apakah kebijakan perpajakan yang diambil itu su- dah secara dan atau disidentifikasi oleh terbatasnya dikuatkan pada perpajakan? dan: (4) Apakah batas konsep yang digunakan dalam perpajakan sudah ada dan sudah dimiliki?


Gagasai ini sama salahi tidak menebatutjil arti warnu dan rekomendasi yang pouring dikemukakan terdahulu antara lain oleh UNH yang dipertahakan dalam appendix. Bahkan cobaranai bisa saling isi mengisi.

(7) Peningkatan volume konsumsi dan pembukaan sumber penghasilan, tidaklah merupakan satu soal jenq, berdiri sendiri, tapi merupakan salah satu UKM NASIONAL yang terintegrasikan. Sama itu, usaha itu harus digawat oleh adunah teranga jenq bekerjade dalam satu satuan jenq terkoordinir; one-coordi- nated unit atau one-integrated-unit usaha.

6: KEUNGKAPAN PERANAN

c gangsa tersebut digajet dikemukakan dengan berbagai djelen:

(1). Satu satuan tugas dalam pengrajaban Perpajakan, progjek, dan inspektorat yang terintegrasi bekerjade dengan pengajaran Penoritarah, sinteret bertanggung jawab kepada Cabang/IDN Propinsi Indonesia Barat.

(2). Didjadian projek Operasi Karya ASHI.

(3). Didjadian projek Penoritarah Barat Kebupeten.

(4). Didjadian, (disusun untuk didjadian) projek para penyebur agama dengan pedoman pelaksanaan dari Penoritarah atau:

(5). Usaha majuabat (dengan bimbingan dan pembinaan dari Penoritarah).

7. SARAH KEPUNIUKAN
7. SURAH KEPATUHAN

(1). Dalam taraf permusuhan sopai, ditengah komunikasinya pertama dengan pertimbangan antara lain:
   a. memerlukan perhatian chusus setjera exclusive;
   b. memerlukan korjia sama jen, lusa, bukan kurja dengan toegga dari dalam penguasaan dan lian Serat, topi dalam lusa lian Serat; bahkan mungkin dengan ngora toegga(Lian Timur Umarah);
   c. Sifat jasa pertoboran

(2). Dalam taraf permusuhan, sidik sidiknya dua buah projek, sudah tju-lap (a) di Djaja Mada Serat dan di Djaja Mada Timur; atau (b) satu daerah penguasaan Djaja Mada Timur dan satu lagi dalam Daerah penguasaan.

(3). Dalam penentuan lokasi projek perlu dipertimbangkan apalak lebih baik didora jang mangarantina responsivo (Djaja Mada bagian Serat dan Ba- li Serat) atau manjardak jang pulit berkuasa; atau dun adjuja. Didora disesa tawon nurbok sudah ada (NULA) atau didora jang bolun mo-niliki terusna itu.

APPENDIX

Dalam appendix ini akan dikomunikakan beberapa asma jawah penuh dikomunikakan oloh United Nations Survey Mission mengenai komunikasinya pembangunan daerah penguasaan:

1. JO Watson, sebagai Consulting Anthropologist, jang setjera chusus dininta untuk memperhatikan perhatianan terhadap daerah penguasaan, meneungukan carnen sebagai berikut:
   - Saran Watson bertolak dari suatu promosu bavna penuh kan dalam karjia udara, dalam waktu dekat ini dan sebagai suatu responsivo. Karona itu, fokus perhatianan diletahkan pada komunikasinya yang dapat ditekankan tanpa memperhatikan daerah dekat. Komentar pandepstana, perlu diusehakan (a) berang jenjeng dekat dan angur keajian dan buat permin- tanan; berang jang dibentuk oleh suka pantai dan penguasaan sembiliki ajurut untuk menghasilkan; (b) Permusuhan antar antara lian jang nemangkinkan dipertajap tina integrasi perokonomian regional.

Dengan nomanperhatikan kotjandrauance jang sudah tampak didora penguasa-
an, ia mampu jen hejukina bavna bawna suko bawas hal jenjeng sudah dapat diuasakan dalaan mungga integrai itu. Dengan bawas bawas penguasaan, tomo-
benka dipendeng sebagai ngora jen, torpentein. Disingg itu ia juga
menjakan taka untuk ditimbatkanja produksi pengen jang dapat dipere-
ningakan kedora pajg atau untuk dikonsumsi condi: (1) ikan air

tawar jen; sugur (2) bakalan tanuk antara lain kotjeng kebali jang
mungkin dipulokan dajg buat bavna wakken manasi; (3) potomem (4) po
potomem ajen; (5) pajak hidja (6) tanukkan baw baw djentenja nau-
pun jenjeng bolun penuh dae diponguunan; (7) produksi jala. Diantara tu-
djuh hal jang dikomunikakan produksi jala jang paling manja: perha-
tianan sebab tomban bawh daeng baw, oddik skill pondeuduk dan perak-
han sodahtua sudah depat digunaikan.

Dalam renga perebahan perkasa produksi, disinggup ango; disinggup baw-
baw perlu produksi jang bagaimana tingi baw untuk dipergunakan dan-
lan perebahan, penuhkan daerah mupun sebagai bawh perebahan atau ba-
hun kontak dan hadiah atau upah. Disinggup, itu dikomunikakan dajg penu-
kaan peli paling titik jang menghambatkan bawh tingkat tepat strategis.

2. Shannon McCune, the Education Consultant, jang melihat perebahan pon-
duduk dan karakteristik subbahan, meneungkan perlu diselenggarakanja
muatu atjara pondeidikan jang chusus jang manjuk lein dp jang lein.
Sudah jelas, istimewa adalah: agar sD. D. H. mendukung seorang export a person of rare qualification, who might be trained an educational innovator dengan tugas polok nombatan dalam hal advising and testing out innovations in the educational process. Tada tersebut perlakuan export tab untuk bekerja polok edukasi dua tahun, dan komulukan dapat diperlukan, berdasarkan pengetahuan export tadi dan berlisensi resitjena tersebut. Sana yang diperlukan consultant lain lebih ada dengan cara dengan pendidikan para dan komunikasi radio untuk koperasi pendidikan.

Dikemukakan dengar peran perlu export yang berperan dalam koperasi desa program, yang bekerja selama tiga tahun mulai tahun 1960.

Lebih dari Anthropologi Universitas Tjondraswati diperlukan untuk dipertahankan seorang tatang First Professor in Agriculture, bersamaan tatang Sardjuna sebagai tiga orang untuk mengisi jual doktor, yang harus meng 
dapatkan pelatihan disierach peguanan.


4. J. C. Collins, Agricultural Production Consultant, tidak menjerumuskan rekon 

dana chuanu untuk peguanan, ketujuh dibentuknya Agriculture Development Planning Group yang biasa dikenal disierach untuk menghurufkan peng 

5. J. H. Meuliig, Agriculture and Livestock consultant, menjerumuskan puas pertemu 

akan di Mamasa. Membuka jalan porlu disierach (1) tercatat jaw; ada dan jaw baru untuk pengen bali; (2) hargana penuhannya membeq; (3) porluan ajaj; dan (4) hargana pertemuan buah. Disierach itu dipindahkan porlu dib 

entumnya research unit untuk penghurufkan dan puas pengumpulan data mengenai 

pertemuan.

6. Dr. Henry Michena consultant dibidang public health, menjerumuskan dipergiat 

nya introdusi para jaw, ditjapur jualan kawan penduduk bangjak jaw ber 

panjak sendok.

7. Joseph E. Spenock, Skull Industries Consultant, jaw melihat begitu banyak 

konsilisation dan sekarung, tidak menjerumuskan chuanu hargana ketujuh didiri 

kanja Development Corporation jaw bana meritki keempat klaim peng 

umun dan disierach projek jaw, saat menjerumuskan kebutuhan 

jeng disierach penguapan, paxian dan sebun.

8. R. B. Hoekko, Consultant dalam Disel Fower, menjerumuskan diaknakkan rehabsil 

insi disierach dari pada power station di Mamasa disierap bantuan opere 

parts dan pelunagan lain.

9. V. Fai, Telecommunications Consultant, menjerumuskan dibukanya djerengan to 

lokasi ina iaki di Mamasa kepup dibebukap tembel pening opore opsi in De 

kondini dan Ok nibil.

10. Mekonomi berasa dibukukan oleh Consultant dibidang Aerodrome, Civil Air Communication, Project Manager Desainate for Air Communication Project, jawit; projek konsolidasi komunikasi udara, dalam range penanganan djalan udara bagi doarh peguanan.

11. Konstantin Lasharidio, Fisheries Consultant menjerumuskan disierach disierach 

perikanan air tanah disierach peguanan.

* Drs. Anwar-Iskandar, the Director of the Institute for Anthropology at The University of Tjendrawasih, holds an M.A. (Sardjuna) in Sociology of Rural Development from the Institute of Teacher Training, Bandung. Drs. Iskandar has lived in West Irian since 1964 and carried out anthropological field work among the Mukoko tribe in the Balien Valley. Drs. Anwar Iskandar, Pedjabat Direktur Lembaga Anthropologi Universitas Tjendrawasih, telah mendapat gelar Sardjuna Pendidikan pada Institut Keguruan dan Ilmu Pendidikan Bandung. Drs Iskandar telah bekerja di Irian Barat sedjak tahun 1964 dan telah mengadakan penelitian lapangan pada suku Mukoko di Lembah Balim. 

20
PROGRAMME REVIEW OF PELITA II (FUNDWI)
IN WEST IRIAN

Bernt Bernander

Ictisar:

Review terhadap Projek2 FUNDWI dalam rangka pembangunan di Irian Barat, telah diadakan di Djakarta, pada tanggal 20–30 Djuli 1971. Delegasi Pemerintah Indonesia dipimpin oleh Deputy Ketua BAPPENAS, Dapak FURMOKOSIDI HAMDJISARONO, sedangkan delegasi UNDP/FUNDWI dipimpin oleh Executive Secretary FUNDWI Mr. EDMOND P. JANSENS.

Dengan adanya kebijaksanaan pengintegrasian daerah Propinsi Irian Barat dan sehubungan pula dengan adanya rentjana projek2 pembangunan yang di-seusaikan dengan rentjana pembangunan nasional, Projek FUNDWI (PELITA-II) tidak lagi diperpajang dan tidak dapat dianggap berdiri sendiri. Rentjana keseluruhan merupakan integrasi dari rentjana2 pembangunan daerah-daerah. Pemerintah berpendapat bahwa penggunaan selandjutnya dari dana bantuan luar negeri yang disediakan oleh FUNDWI harus dapat diperhitungkan kemungkinan sumber lain dari pemanfaatan projek lain; dapat diperoleh dan kenjataannya bahwa dana itu sendiri tidak dapat ditambah lagi.

Berikut ini pandangan daripada Pemerintah yang menipsulkan bahwa dana FUNDWI harus dipusatkan pada sarana komunikasi (infrastruktur) dan dihubungkan dengan dana yang dapat disediakan sebesar 3.274 juta, direntjakan untuk perbaikan dan pemeliharaan serta perluasan target fisik dari projek perhubungan laut, perhubungan udara dan land transportation, telecommunication dan pembangkit tenaga listrik.

Aktivitas pembangunan selandjutnya daripada biaja yang bersumber dari dana FUNDWI pada achir tahun 1973 dibitjarakan dalam hubungannya dengan bantuan dari luar negeri yang ada. Untuk waktu yang akan datang bantuan dalam bentuk preinvestment dan bantuan teknik yang diperlukan dapat ditjantumkan dalam program UNDP untuk Indonesia. Dikira pinch penamman modal (investment) FUNDWI sebajian besar akan dizisbih over oleh Bank2 Pembangunan Internasional dan Bank Daerah dan oleh FUNDWI didadak Badan2 yang memindajamakan modal ialah Jajasan Dana Kerdjajasam untuk pembangunan Irian Barat (WJDF).

In the midst of implementing a development programme such as that undertaken by the Government with the assistance of the UNDP and the special Fund of the United Nations for the Development of West Irian (FUNDWI), shifts in the thinking of those responsible for its planning and execution

1The Fund of the United Nations for the Development of West Irian (FUNDWI) was constituted under a funds-in-trust grant of $30 million from the Government of the Netherlands to the United Nations and is administered by the United Nations Development Programme. The grant is being used for an economic and social development programme launched by the Government of Indonesia in the Province of West Irian, the Government providing local currency and facilities, estimated at the equivalent of $50 million. The programme is currently at the mid-point of its implementation. As part of the five-year National Development Plan, the programme goes under the name of PELITA II.

The views expressed in the above article are exclusively the author's and do not necessarily represent those of the UNDP which administers the FUNDWI grant.
are bound to occur. It is not only that new people are placed in positions of responsibility; as time passes, things that once appeared important subsequently seem less so, and events often bestow greater significance on other matters once considered minor.

All this is natural and there is little reason why the PELITA II in West Irian (or the FUNDMI programme as it is also called) should escape changing values and shifts of emphasis. The PELITA II was perhaps especially exposed to re-thinking of this kind. It aimed at being an integrated programme and approach to a development situation acknowledged to be most complex, was designed to deal more or less comprehensively with an economy which has few parallels, conditioned by a three-fold technological gap represented on the one hand by the inland populations living in a neolithic environment, secondly the coastal peoples whose contact with the outside is centered around half a dozen coastal towns, and finally the mostly temporary resident officials and immigrants from the rest of Indonesia, also concentrated in the towns. By inference, PELITA II may also have been expected to deal with economic conditions retaining as a legacy of the past history many features widely different from those prevailing elsewhere in Indonesia, such as high relative consumption and the higher cost of goods and services, which tend to discourage investment and are generally inimical to development; this was probably expecting too much, but the existence of these factors had to be taken into account in the design of a programme, which identified poor communications, low productive capacity and lack of manpower resources as the principal obstacles to progress.

All these elements contributed to create a feeling that the time was ripe for a general review of the PELITA II. There seemed to exist an uneasy impression that the programme was not coming to grips with the basic development problems of the Province. This applies not only to the situation in the Highlands in the interior, to which the FUNDMI blueprint "A Design for Development in West Irian" could only give limited attention and which was to be tackled by the Task Force set up in 1969 by a special Presidential decree, but in general. This is hardly surprising considering the rudimentary state of production and lack of manpower skills in West Irian. The fact of it is that the very basics for locally
generated economic progress has not yet been reached; the building up of
the production sector, which features in the "Plan II" in forestry, fisheries
and agriculture and through the creation of the small loan agency ("KLIDF"),
is a long-term process which could not really be set in motion before other
programmed activities were well on their course.

Another aspect perhaps relevant in prompting the Review was that
the political urgency for projects with short-term returns and of visible
impact had to some extent been dissipated by the formal integration of
West Irian within the Republic of Indonesia, and it increasingly became
possible to view the process of development as "first things first" in
economic terms. This consideration had been very much in the minds of
the authors of the "Design", who while accepting the political justification
for rapid and visible evidence of progress, had called particular attention
to the difficulty of reconciling speed and efficiency, haste and waste,
warning solemnly that one was later more likely to regret having moved too
quickly on some projects than not having moved quickly enough on soundly
conceived activities.

I should mention in this connection that the "Design" was not
exclusively a product of the FUNDWI Consultants who visited West Irian in
1967—a rather common misconception. In fact, the broad outline of the
FUNDWI programme had been in gestation since 1963, when a series of project
proposals and requests were received by the United Nations from the
Government of Indonesia; they were later revised in the "Five Year
Development Plan for West Irian, 1965-1970" and amplified in various
documents prepared in April, May and June 1967. These formed the starting
point for the survey mission, whose sectoral allocation proposals in great
part reflect those of the Government requests, although several changes of
project scale and composition were recommended. While the programme as a
whole shaped up with an infrastructural strategy, in that roughly one third
of FUNDWI's resources went to sea, air and land transportation, the
Government requests as well as the "Design" also gave primary emphasis to
the creation of an export potential (forestry and fisheries) and to food
production.
At the Programme Review held in Djakarta in July, it became apparent that the Government had abandoned the concept of regarding PELITA II or FUNDWI as a self-contained, comprehensive programme which by itself could put development in West Irian firmly on the rails. The first integrated approach was a natural one at the time and in the context the programme was formulated, but was progressively questioned as it became clear that the FUNDWI trust fund would not be replenished and that other sources of foreign exchange for project financing could be tapped, as for example the Asian Development Bank which was made the beneficiary of a Dutch grant of $5 million to be utilized for projects in West Irian, private foreign investment, etc. Accordingly, it was felt that the resources made available by FUNDWI were only part, although a very significant part of the total picture, and that their proper use need not necessarily reflect the overall development priorities for the region. Thus, where it appeared at all likely, or definite prospects existed, that development financing could be secured from other sources, such sectors should not be made to tax further the unutilized resources of FUNDWI.

A sum of over $2.7 million was available for reprogramming at the Review, consisting mainly of the earmarking that was released through the failure to launch the projected Forest Industries Development Corporation, for want of interested foreign investors. The Government's top priority for the use of this amount was in the field of communications infrastructure, particularly since a significant portion of its project budgets in this sector represented expenditure in foreign exchange, which the Government considered should legitimately be a FUNDWI responsibility. There was also the problem of the actual shortfall in the local cost financing of individual projects, which was making it obvious that the physical targets listed in some project Plans of Operation could not be fulfilled unless additional funds came to the rescue. A case in point was the Air Transportation project, where a study of its aerodrome rehabilitation programme in April had revealed that the number of air-fields to be reconstructed would have to be reduced from six to four. In the road construction programme of the Land Transport project, it was realized that, even with a year's extension in time until end-1972, it would not be possible
to complete even the Dja'ajapura-Sentani road with the equipment and resources at the project's disposal.

In line with these considerations, and communications infrastructure being a precondition for productive investment, UNDP and the Government agreed to make additional allocations in the amount of $1 million for air transportation, to maintain the original aerodrome construction and rehabilitation targets; $500,000 for Land Transport to carry forward the road building programme; $290,000 for harbour and port terminal facilities; $320,000 to continue to up-grade and modernize the telecommunications facilities in the Province; $240,000 to expand the power generation capacity in locations outside Dja'ajapura and Biak, (the latter are to benefit from a project of the Asian Development Bank); minor additional inputs were also agreed for meteorology and to carry forward to completion the projects in Asmat handicrafts and brick and tile manufacturing.

The balance of the allocation for small industries ($500,000), earmarked mainly to meet technical assistance requirements in connection with loans granted by the Joint Development Foundation (IJDF), was also released for reprogramming for infrastructural needs, since the statutes of the Foundation enable it to utilize henceforth its own resources for giving technical assistance to entrepreneurs. Other unused monies, such as the $400,000 earmarked for primary and secondary school construction, and a similar amount available in the Marine fisheries project, were left to their respective sectors, the Government accepting UNDP's view that these funds could be used to advantage in the general field for which they had originally been intended, although perhaps not for exactly the same purpose.

A decision was also taken at the Review to proceed as soon as possible with individual project reviews, for which there exists a standard UNDP procedure, generally involving a field mission by Headquarters representatives from both UNDP and the Specialized Agency of the United Nations executing the project. The progress of the project is formally reviewed in all its detail together with the responsible Government Agency, an exercise which often leads to substantial amendments in the project plans of operation, taking into account the developments that have
occurred since the project was launched. Such mid-term reviews were to be held of most of those projects for which additional funds were allocated to ensure that continuity was maintained and that the extra inputs were properly phased in with current operations.

The discussions at the Review also served to throw light on what the future may harbour with respect to development in West Irian and particularly what external resources might come to its aid. Due to historical accident and taken separately, West Irian has received through FUNDWI more outside assistance per capita of population than any other area in the world, and certainly more than any other Indonesian province. This situation is not likely to endure, but does not mean that there will necessarily be a let-up in development activity as the FUNDWI operation draws to a close.

For one thing, the Government's outlays on development in West Irian is likely to continue to increase at a yearly rate of about ten per cent; as regards external cooperation, any further preinvestment or technical assistance needed to maintain the momentum generated by FELITA II can no doubt, if the Government so wishes, be accommodated within UNDP's Country Programme for Indonesia. Already for one project, the Teachers Training Centre at Abepura, it seems probable that further assistance will be sought from UNDP's general resources. The capital investment role of FUNDWI can be expected to be taken over by international and regional development banks, and follow-up bank financing is virtually assured for the successful pilot tuna-fishing survey operation in the West Irian waters off Sorong, for urban water supplies and power generation; there are furthermore signs of bank interest in the forestry sector and in sugar production. In addition, private foreign companies and joint ventures are already active in mineral exploration and extraction as well as in exploiting the rich shrimping grounds in the Arafura Sea. The events of the past two years in fact point to a variety of opportunities and possibilities for sustained growth and development, and the principal problem for the Government will no doubt be to ensure that this growth has sufficient social and economic impact in West Irian itself.

As the saying goes, it is difficult to change horses in midstream and he who tries to, courts failure. If there was any temptation to do
this at the Programme Review, it was successfully resisted, and POLITA II/
FUNDEI emerged strengthened, still astride the same horse, but with
slightly different bearings for safe arrival on the other shore.

Bernt Bernander, a Swedish national, received his post-graduate
degree at the University of Gothenburg in Philology and Linguistics.
Following three years as Foreign Editor of a Swedish newspaper he joined
the United Nations Secretariat serving with its peace-keeping operations in
the Congo (Kinshasa) and in Cyprus. Since 1967 he has served with UNDP in
Iran and is currently Deputy Resident Representative of UNDP in Djajapura.
Ichtisar:

Benjak penduduk daerah pegunungan, Irian Barat sudah sangat tua untuk memasuki Sekolah Dasar dan tidak sanggup mengikuti kursus pemerantasan buta huruf dalam bahasa Indonesia, sebab mereka belum mengerti bahasa tersebut. Tetapi beribu-ribu penduduk pedalaman Irian Barat telah dapat diajar untuk membaca dan menulis dalam bahasa mereka sendiri. Pengajian kelas-kelas untuk pemerantasan buta huruf oleh Ikatan Missionaris sendiri, sudah dapat dipertanggung jawabkan untuk melatih 27.244 orang dewasa yang buta huruf hingga dapat membaca dan menulis.

Kesanggupan membaca dan menulis didalam bahasa daerahnya memungkinkan penduduk disana dapat mengadakan hubungan yang lebih baik lagi diantara mereka dan djuga memberikan kesempatan untuk mengadakan pendidikan didalam bidang lainnya yang masih baru, umpamanya teknik pengobatan dan pertanian.

Penulisan judul ini untuk menunjukkan "kemajuan" yang njata itu telah menjejaskan hubungan yang lebih baik didalam hubungan sosial dan hubungan per-ekonomian dan menggerakkan seluruh masyarakat untuk mentampai tudjuan yang diinginkan oleh pemerintah. Kemampuan membaca dan menulis dalam bahasa daerahnya itu telah membabikan bantuan untuk mentampai tudjuan yang diharapkan.

This afternoon my friend Matius, a 70-year old Highlands tribesman from one of the more isolated valleys of West Irian, showed me a letter from a mutual friend, Timotius. It was scrawled quite legibly on a half sheet of notebook paper with the backside of the she ruled as the envelope. He had received it from a traveller who had carried it many days on the jungle trails to his valley. It was written in to only language Matius speaks — his native language Damal. I translated, it went something like this:

"Dear Matius. Hello my other. Dear Matius. It is I, your son Timotius, who has a message for you in this letter. Dear Matius. I am in deep trouble here in this school, and I need you to give me some money. Please send me some money and a small net-bag. Dear Matius. Please tell Elam In's mother (his mother-in-law) so she can make a net-bag and send it to me. I really miss my father and mother. Tell my father and mother that I said I loved them. Dear Matius. I really need some money. Dear Matius. You should also send me a letter. I want you to keep sending letters to me. That's all. (Signed) Timotius Blatotagan."
Amusingly similar to the letter of any son in school to his father (though here Matius and Timotius are almost the same age and only classificatory relatives). But Timotius will probably get his money — and maybe something from his mother-in-law — and only because Matius could read:

When the Sekolah Dasar (primary school) came to Matius's area a couple of years ago with its training in reading and writing the Indonesian language for the 6-year olds of the valley, Matius was already too old to enter. His plight was similar to that of a vast majority of his people who were adults — or worse, young adolescents who just missed the opportunity of primary education. Most of the older adults are beyond the age when they can expect to absorb the Indonesian language, and most of the young adults do not have the opportunity to attend the several Indonesian language instruction courses offered by the Missions for adults. Neither of these groups could profit significantly then from the "Buta Huruf" literacy courses which teach reading in a language they do not understand.

The "step of progress" for these adults — and one which thousands in the Highlands have eagerly taken — is to learn to read in their own language (also known as the "vernacular" language). Matius, for example, learned to read and write his native Damal in a class held in the courtyard of his own village, taught by another Damal adult who already knew how to read and write and who had been commissioned as an adult literacy instructor. Materials used were a set of 10 booklets introducing and drilling simply all the elements of the written form of Damal, prepared by the mission linguist and his wife. There are almost a thousand of his fellow Damal people who have successfully passed through this programme and with whom Matius might correspond.

"Progress" for illiterate people is often thought of in terms of some social trait suppressed (such as cannibalism or headhunting), or some introduction from the outside which makes some economic contribution (such as the introduction of cattle), or some service supplied which was not
before available (such as medical care). However, our understanding of "progress" must not be restricted to the introduction of items, such as goats or penicillin, which may in no way really have incorporated itself into the life and thought of the people. Rather progress should be thought of in terms of the integration of ideas which make a contribution in moving a people toward a new way of life. "Progress" can be thought of then, as some introduction which, when integrated into the life and thought of a people, 1) stimulates social and/or economic intercourse, and 2) moves the society another step towards new goals which correspond to the "new society" or "target culture".

In these terms, vernacular literacy has provided progress toward the goals of the new Indonesian-oriented society for a whole generation of interior people in the following ways:

1. It provides opportunity for social and economic intercourse not formerly available. As the letter cited above illustrates, business which would have been impossible before because of the restriction of word-of-mouth transfer is now common, everyday practice by letter. Money (and even cowrie shell) transactions are made by letter. Debt reminders -- and payments -- are often sent by letter. Requests for bride price payments are done in the vernacular letter. Notices of public gatherings and minutes of the proceedings resulting from these gatherings are carried on by mail in the local language.

2. It opens doors to learning in a variety of subjects. Available now in vernacular literature amongst the various languages of the interior are publications dealing with health, medicine, religion, indigenous folklore, agricultural methods, and other matters.

3. It provides an ideal bridge to Bahasa Indonesia. Thus it becomes possible for the adult or adolescent to gain what he missed in not being able to attend Sekolah Dasar. Such books as Scovill's *Bahasa Indonesia Untuk Orang Dani* published in four volumes make available drill material to the
vernacular reader who wishes to learn Bahasa Indonesia. With this goal in mind, the orthography of the vernacular must be modified to coincide as closely as possible with Indonesian orthography so as to get the greatest possible ease of transfer. This principle has been carefully adhered to in devising the orthographies now used for the languages of West Irian's interior Highlands. This makes it possible for any interior tribesman who knows how to read in his own language to easily read Indonesian with a minimum of added explanation -- even though, of course, he may not understand the Indonesian words. This provides an excellent base for Indonesian language instruction. This is then followed by literature produced in "diglot" form: the vernacular text and its Indonesian translation appearing together on the same page. Diglot publications are now in circulation in the Highlands, and others are in production.

It is also true, of course, that similarity of orthography allows any Sekolah Dasar student who can read Bahasa Indonesia to easily read something published in his own language.

However, such a programme of vernacular literacy requires a care-fully planned and executed series of steps which include the following:

1) Scientific analysis of the sound system of the language, and interpretation of the significant sounds into written symbols as closely paralleling the Indonesian orthography as possible.

2) Preparation of a series of primers which introduce and drill all of the major features of the writing system.

3) Training of national teachers to carry out the instruction on the village level, even to the final testing of new literates.

These steps have been carried out for many of the major languages of the interior highlands, with gratifying results. From the classes carried on by teachers (national and foreign) associated with the evangelical missions (The Missions Fellowship) alone there are now some 27,244 adults who have been passed as new literates and are now reading whatever literature
is available in their particular language. Gratifying too have been the results of transfer for adults from the vernacular language to Bahasa Indonesia, though statistics for this are not yet available.

Vernacular literacy has been integrated into the life of the people who have been schooled in it and now use it. The instruction is carried on by national Irianese teachers. It is used daily by scores of Highlands people to carry on their business and their relationships (once plane I was on last week carried over 50 letters from nationals to their friends in distant valleys). It has become a key which has opened up a new world for thousands of people emerging into a new society. This is a genuine contribution toward the progress of the people of the Highlands of West Irian.


Rev. Ellenberger, a CAWA missionary, first came to West Irian in 1957. He holds an M.A. in linguistics; his principal work has been among the Damal. Rev. Ellenberger has made an intensive analysis of the language of these people and has now translated 70% of the New Testament into Damal.
The Missions Fellowship adalah salah satu organisasi gakungan dari Zending2 yang bekerada di Irian Barat. Makaud dibentuk The Missions Fellowship salah untuk mempermudah mendapat keuangan atau dana setiap usahaan misiorn. Tjoentohnja ad; Tiap Zending adalah tanggung djawabnya memang sejuga, wpamanaan jang lain dapat melajani masajarak jang masih buta huruf dan jang lain dapat melajani bagian kesahatan.-

1. Mulai terbenturinja The Missions Fellowship sampai sekarang, kita dapat lihat satu kemajuan besar ditengah-tengah masajarak Pedalaman di Irian Barat.-

2. Setiap Missionary berdjalan diantarak rakjat setemtap dengan djudjur keinginan untuk melong dan satu pembaktian jang luur bisa terhamp rakjat.-

3. Keperjajaan rakjat terhadap Missionary mahin hari mahin bertambah, sehingga sekaran mereka ingin mentjapai kekebisaan yang lebih tinggi.

4. Hal Pendidikan, buta gizi, kesehatan doonja, mereka ingin mentjoba meningkatkan kearach hidupnya yang lebih tinggi.-

5. Rakjat jang mengikuti Kursus Buta Huruf, kira2 dua puluh ribu djiwa, dan pengadjar2na dari kursus ini adalah orang asli Pedalaman, yang sudah mempunji dasar Pendidikan.-


7. Dari Jajasan Fellowship, berhasil membuka 85 buah Sekolah Dasar, 3 buah Sekolah Guru dan 1 buah Sekolah Menengah Tingkat Pertama.- Djualah anak jang sudah ada dalam pendidikan kira2 9.000 djiwa.-

8. Missionary Aviation Fellowship, adalah seanggota dengan The Missions Fellowship. Missionary Aviation Fellowship adalah salah satu clect vital bagi semua Missionaries dan rakjat jang ada di Pedalaman Irian Barat. Tidak adanja Missionary Aviation Fellowship, kami tidak dapat memasuki daerah Pedroalan jang bagitu mengerikan dengan lembah2 jang sangat dalam, terpentjil dan sunji.-

9. Missionary Aviation Fellowship selalu siap bekerdasama dengan Feme-rintah untuk kemajuan saudara2 kita di Pedalaman jang masih primitif.-

Any morning of the week around seven o'clock, one may hear the central office of Missionary Aviation Fellowship calling the many stations located in the interior of West Irian. This is only a part of the system of The Missions Fellowship: a federation of six mission organizations which have combined their efforts to do a more efficient and satisfactory job with the limited resources available.

Realizing there were several areas in which we could cooperate and utilize our finances and personnel, a meeting of all the missions involved was held. Secular education, medical facilities, linguistics, education of missionaries' children, and higher theological education were some of the
areas discussed. It was also felt that one office of representation to the government would be of particular value. This in itself has proven to be a great asset in the work.

Since the establishment of the federation, three other missions have been given an Associate Membership and they are given all the benefits of the group.

The following is a short resume of the missions involved in the federation:

MISSIONARY AVIATION FELLOWSHIP

The Missionary Aviation Fellowship is a non-profit organization with the primary purpose of providing transportation, supplies, and communications to evangelical Christian Missions. Of secondary purpose is to be of any help possible in times of emergency such as providing medical needs or necessary government needs in the countries in which they serve.

Missionary Aviation Fellowship started operations in West Irian in 1955 after receiving requests from several mission organizations to assist them in reaching the interior regions. From one plane in 1955, others have been added to meet the growing needs of the missions and national church. MAF now serves over 200 missionaries, plus countless national preachers and teachers. The areas of the interior are entirely dependent on MAF services for their transportation as well as for most of their food supplies, medicines, and other material necessities. The total number of landing areas constructed at mission stations exceeds thirty-five. In addition, there are ten stations on the south coast of West Irian where a float plane is used.

One of the ministries provided by MAF is in connection with the radio. The main bases of MAF are always on stand-by with the radio in the event of any kind of emergency and also coordinate air-travel. The headquarters for MAF of West Irian is at Sentani. At present there are twenty-five adults making up their personnel.
REGIONS BEYOND MISSIONARY UNION

The Regions Beyond Missionary Union came into being in 1878 at which time the work in the Congo was started under the name of the Livingston Inland Mission. Later, the mission branched out into other countries. The aims of the mission are to train the nationals to take over the work as much as possible. Educational and medical work plays an important part in addition to Bible teaching.

The work of the RBMU in West Irian was started in 1954 when preparations to enter the interior of West Irian began. In the year 1956, the missionaries trekked from Bokondini to Karu-baga in the Swart Valley. From the beginning the people in this valley have been friendly and seemed eager to learn to read and write as well as to listen to the Word of God. Two more stations have been opened in this valley. Nationals have been trained to do much of the medical work as well as much of the educational teaching. A hospital has been built at the Karu-baga station where many missionaries as well as nationals have been treated for various types of diseases.

In 1961 the RBMU moved out and began work in the Eastern Highlands. Air-strips have been built in this section at the stations of Ninia and Koruppun. Though the people have not been friendly in these areas, they have been provided with medical treatment and those who desired have been taught in schools to read and write.

The work on the South Coast under the RBMU Mission began in 1961 also, at which time they moved into an area previously occupied by the TEAM Mission which had to be closed because of a lack of personnel with that mission. Here too, there is a medical ministry as well as an educational ministry being carried on. The RBMU Mission continues to expand into new areas. In 1968 when attempting to enter a new area, the lives of Phil Masters and Stan Dale were taken by hostile nationals who did not want the gospel, or any kind of change, to enter their area. Work is presently being carried on in this area by national workers who have been trained on other stations.
Headquarters for the REMU Mission in West Irian is located at Karu-baga. There are presently twenty-seven missionaries serving with this mission in West Irian. The REMU Mission is involved in translation, medical work, Bible School work and education.

**THE AUSTRALIAN BAPTIST MISSIONARY SOCIETY**

The Australian Baptist Missionary Society began work in West Irian in 1956. A base was set up at Sentani and preparations were made to enter the Central Highlands. The first station to be established by the ABMS was Tiom in 1956. Here they found the people to be friendly and responsive to leadership. From that centre their work spread to Nagi in 1957, where, after a period of initial hostility, the people became responsive and co-operative. The year 1959 saw the opening of the work in Jugwa. In that area the people were reluctant to work on the airstrip; there were spasmodic outbreaks of fighting and a small-scale massacre in September, 1962. The picture has now changed and the people are slowly responding to the gospel and to the medical and educational help that is being provided. In 1961 the station at Pit River was opened. Here people gladly helped with the very difficult task of constructing the airstrip.

Headquarters for the ABMS is located at Tiom. The Mission is involved in medical training, Bible School training, carpenter training, and educational training on their various trains. A well equipped hospital is established at Pit River and used for training patients and for training nationals in medical work. At present there are seven missionaries serving with this mission.

**THE CHRISTIAN AND MISSIONARY ALLIANCE**

The history of the founding of The Christian and Missionary Alliance (CAMA) missionary enterprise in West Irian had its beginning in the other Islands of Indonesia.
Dr. Robert Jaffray, who had worked extensively in China, launched the Protestant missionary programme in Indo China. In 1928 he opened the CAMA work in Indonesia with headquarters in Makassar, Sulawesi. The Bible School, which he started in that city, became the springboard for work in West Irian.

In 1938 an intrepid corps of twenty-three Indonesian Christians from Kalimantan accompanied by two missionaries trekked north sixty-six miles from the south coast, over almost impassable terrain, to the government post at Enarotoli. Throughout the intervening years the Indonesian pastors and the missionaries of The Christian and Missionary Alliance have worked and prayed together with this purpose in mind, to bring the knowledge of God and help to the long neglected people of West Irian.

The CAMA is producing easy reading material on all the stations so as to effect more readily a change from Bahasa Sansek to Bahasa Indonesia. The Indonesian language is used exclusively in the Kebo Bible School and is being taught systematically in the Dani Bible School at Pyramid and at the Benga Bible School.

In addition to the extensive programme of medical help in polyclinics at almost every station in cooperation with the government, we provide for serious medical cases to be flown to either Karu-baga, Pit River, or to Djajapura where hospital facilities, doctors and nurses are available.

CAMA has also been involved in extensive primary education work since before the Second World War. Our extensive subsidized school programme is being carried on by the J.P.P.G.I. (Jajasan Persekolahan Persehbatan Gereja2 Indjili) as well as a large number of schools in the central and Baliem areas which, to date are completely unsubsidized. Thus, The Christian and Missionary Alliance Mission is involved in medical help, Bible School training, educational training and translation in order to make materials available for those who are literate. Its headquarters is located in Djajapura. There are presently fifty-seven missionaries serving in West Irian with this mission. A school for the education of missionaries children is established at Sembani under the direction of The Christian and Missionary Alliance.
THE EVANGELICAL ALLIANCE MISSION:

The work of The Evangelical Alliance Mission started in West Irian in 1951 at Manokwari. Mr. Walter Erikson was the first missionary in West Irian with this mission. He was soon joined by Mr. Elwaic Tritt. In August, 1952, these two men were put to death by carriers while on a survey trip into remote areas of the Bird's Head.

Other TEAM missionaries soon arrived in West Irian. In 1954 a work was begun in the mountains at Tastaiga. It became necessary to close this area but it was finally reopened in 1964. In 1955 TEAM missionaries began working at the Anggi Lakes in the Mansiki District. An airstrip has been constructed in this area. In the same year, work was begun in the Agats District. In 1957 the work spread to the Pak Pak residency and into Menjambo. A medical doctor joined the staff and thus began the medical work of the mission and the opening of the work in the Keruuke Residency in 1959. Work began in the Kepi District in 1960.

The Erikson-Tritt Bible Institute was opened in 1959 in order to prepare Irianese young men to teach their own people. In all the areas where the TEAM mission is working, an effort has been made to start elementary schools for the children and to provide literacy education for the adults. Medical help is also available on all of the stations; there is a doctor as well as several others who have been medically trained serving with this mission. The TEAM mission has also been involved in making literature available to the people who are able to use it. Nationals have been trained to help in the work of translation and preparing literature.

Headquarters of the mission is in Manokwari. There are thirty-three adults serving with this mission in West Irian at the present time.

UNEVANGELIZED FIELDS MISSION

The work of the Unevangelized Fields Mission in West Irian was initiated in October, 1950, with the establishment of a base at Sentani from which personnel carried on work among the people of the Sengge and surrounding lowland areas.
In 1955 four UFM personnel and a number of Seaggo were granted access to an initial but temporary base in the Highlands at Archibald Lake. Most of the people who were seen in this area were non-resident but aerial search revealed a considerable population concentration and a very promising airstrip site two days to the west. Plans were implemented and this area, known as Bokondini, was entered in 1956. The response of the national was very favourable. It was later this same year that the entire work of the UFM was moved to the interior. The following year, 1957, with additional personnel and with the help of nationals from Seaggo, the Bania Valley was entered and a station established. In 1962, most of the population of this area was driven out of the valley by a warring enemy group, thus forcing the closing of this station.

In mid-1958, the UFM continued to send out its personnel and work began in the Mulia area. At first progress here was very slow, but mission activity in the area has increased steadily since its initiation and Mulia is now a large station for UFM work. 1960 saw the work in Ilu opened and this centre too has been the scene of steadily growing interest on the part of the local people. The work of the UFM is now centred at seven stations with out-stations as well.

A hospital has been built at the Mulia station. This mission is involved in the training of nationals to do medical work, translation, and teaching their own people in education. A Bible School is also located at Mulia.

Headquarters of the UFM Mission is at Kaltja. At present there are thirty-five missionaries serving with this mission in West Irian.

SENDING GERARDUS KUYKEN TALAH-MULIA (associate member of UFM)

The work of this mission started in West Irian in 1956. Three groups of Reformed Churches in the Netherlands and the "Canadian Reformed Churches" each sent personnel to West Irian. These joined together and
have become known as Zending Gereformeerde Kerken. All the missionaries sent out by the Reformed Churches in the Netherlands and the "Canadian Reformed Churches" are members of this mission. Until this date all the missionaries working with this mission are of Dutch nationality. The mission organization is small, having but six stations. The social work being carried on by this mission is mainly in medicine and education — particularly programmes in literacy and the establishment of Sekolah Indjil and Sekolah Guru Bawah.

Headquarters of the mission is at Tanah-Kerah. There are fifteen adults serving with this mission in West Irian at the present time.

As one can see from the foregoing information, mission activity here is not to present religious dogma alone, but ensues from the message that is preached. The message is to the "whole man" and it is hoped that by so reaching him, he will become a better citizen of his country. Also, if the reader could visit these inland stations he would find that it is not a western type church we have come here to build, but the message is being made relevant to the man in his present environment. For example, in most of the churches the people do not sing "normal" western style tunes, rather, they have written hymns of their own that are sung or chanted in the pattern they have been following for years in their own culture. Church buildings dot the countryside but are only used when it rains, or for communion service. The people prefer to meet outside as they have done for centuries. Sermon time is carried on as they have done for years with several contributing to the topic; a "Musjawarah" type of service is held. Communion services are extremely interesting: communicants use sweet potatoes for the bread and a type of wild raspberry juice for the wine. Small individual retainers have been made from bamboo stocks, so that each gets his own portion.

The younger generation is eager for schooling. There are about eighty-five schools spread throughout the province as well as three teacher training institutes and one high school. Also there are several small centres offering training in agriculture, carpentry, medical and dental work and sewing. There are about twenty thousand adults in the adult literacy programme. The attached abridged yearly report of the Fellowship will give some idea of the extent of involvement of the church in the life of the community.
The medical programme has been a real point of contact with the people and after the initial fear was overcome and confidence built up, there has been a substantial progress in the health of the people. Hygiene has been taught. Bathing, washing clothes, changing clothes when dirty, and coming for medical help early all of which are things we take for granted, must be explained and patiently encouraged. Agricultural progress has provided a better diet. Local medical helpers have been trained to help their people with simple ailments. Mother-child health services have been provided thus cutting down infant mortality rate. All these endeavours have contributed towards making a healthier people.

All the mission groups working among the tribes of the interior have had to reduce the language of the people to writing. This work is still in process and at different stages of advance, depending upon when the particular language group was encountered. With this comes the gigantic task of teaching the population to read. All are eager to be able to understand the strange marks on paper, they are often considered to be magic. One day a man came asking that we write a note. "Write a note for what?" His answer, "My pig has been stolen and if you write a note I will take it to the people and they will bring the pig back." It was explained that writing a note would do no good. He stood amazed and then exclaimed, "But when you write a note to the missionary at the other house and I take it to him, he gives you whatever you want!" Now, more and more people are learning the value of being able to read and write. It is of paramount importance, of course, that they be able to read the Bible for themselves.

Not the least of all our activities is the flying programme of the Missionary Aviation Fellowship. Without their help the work of the interior would be impossible. The rugged, inhospitable interior can only be conquered by air so by-passing the treacherous peaks to come to the hidden valleys of "the land that time forgot". All personnel and supplies have to be flown in by this company of unsung heroes who face this gigantic task with
all its dangers with a dedication second to none. Considerable help has been given by MAF to the Indonesian Government in maintaining their interior posts. Together we work for the development and advance of the people many of whom still live in the Stone Age, so that they might be brought to the conditions we enjoy and take so much for granted. Many have asked about the Missions Fellowship. Just what is the organization? What is it doing? Perhaps this article will give some idea of what we are endeavouring to do for the peoples of West Irian.

*Rev. Harold W. Catto has served as a missionary with the Christian and Missionary Alliance in West Irian since 1952. His first years in the field were spent working among the Ekari and Moni tribes of the interior. In 1960 he moved to Sentani, on the coast. Since 1959, he has been the Chairman of the Christian and Missionary Alliance in West Irian.

### Church Organization

<table>
<thead>
<tr>
<th></th>
<th>1969</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adherents</td>
<td>133,177</td>
<td>124,339</td>
</tr>
<tr>
<td>Organized churches</td>
<td>513</td>
<td>303</td>
</tr>
<tr>
<td>Unorganized churches</td>
<td>187</td>
<td>201</td>
</tr>
<tr>
<td>National pastors</td>
<td>902</td>
<td>920</td>
</tr>
<tr>
<td>Baptized members</td>
<td>51,648</td>
<td>51,792</td>
</tr>
<tr>
<td>Bible schools</td>
<td>26</td>
<td>22</td>
</tr>
<tr>
<td>Bible school teachers</td>
<td>74</td>
<td>73</td>
</tr>
<tr>
<td>Bible school students</td>
<td>1,027</td>
<td>927</td>
</tr>
<tr>
<td>Sunday schools</td>
<td>466</td>
<td>478</td>
</tr>
<tr>
<td>Sunday school teachers</td>
<td>1,399</td>
<td>1,360</td>
</tr>
<tr>
<td>Sunday school enrollment</td>
<td>50,146</td>
<td>43,598</td>
</tr>
</tbody>
</table>

### Medical Work

<table>
<thead>
<tr>
<th></th>
<th>1969</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clinics</td>
<td>60</td>
<td>66</td>
</tr>
<tr>
<td>Govt. subsidized clinics</td>
<td>26</td>
<td>21</td>
</tr>
<tr>
<td>Hospitals</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Doctors</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Medical helpers trained</td>
<td>-</td>
<td>10</td>
</tr>
<tr>
<td>Nurses</td>
<td>40</td>
<td>41</td>
</tr>
<tr>
<td>In patients</td>
<td>19,864</td>
<td>1,716</td>
</tr>
<tr>
<td>Out patient visits</td>
<td>696,143</td>
<td>978,954</td>
</tr>
</tbody>
</table>

### Education

<table>
<thead>
<tr>
<th></th>
<th>1969</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literacy classes (Daerah)</td>
<td>975</td>
<td>862</td>
</tr>
<tr>
<td>Literacy class teachers</td>
<td>1,019</td>
<td>900</td>
</tr>
<tr>
<td>Pupils enrolled</td>
<td>20,900</td>
<td>19,354</td>
</tr>
<tr>
<td>Pupils passed exam. (Readers)</td>
<td>5,241</td>
<td>2,000</td>
</tr>
<tr>
<td>Total number of readers to date</td>
<td>25,244</td>
<td>27,244</td>
</tr>
<tr>
<td>(includes all previous years)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literacy classes (Indon.)</td>
<td>137</td>
<td>138</td>
</tr>
<tr>
<td>Literacy class teachers</td>
<td>118</td>
<td>110</td>
</tr>
<tr>
<td>Pupils enrolled</td>
<td>3,984</td>
<td>3,369</td>
</tr>
<tr>
<td>Pupils passed exam. (Readers)</td>
<td>219</td>
<td>334</td>
</tr>
<tr>
<td>Total number of readers to date</td>
<td>1,800</td>
<td>2,134</td>
</tr>
<tr>
<td>(includes all previous years)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Agricultural Projects

<table>
<thead>
<tr>
<th></th>
<th>1969</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. lbs. vegetable seeds</td>
<td>861</td>
<td>1,179</td>
</tr>
<tr>
<td>distributed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fruit trees distributed</td>
<td>705</td>
<td>554</td>
</tr>
<tr>
<td>Poultry distributed</td>
<td>255</td>
<td>218</td>
</tr>
<tr>
<td>Rabbits distributed</td>
<td>168</td>
<td>85</td>
</tr>
<tr>
<td>Livestock (goats, sheep, cattle, deer, pigs)</td>
<td>72</td>
<td>68</td>
</tr>
<tr>
<td>Fish distributed</td>
<td>1,253</td>
<td>630</td>
</tr>
</tbody>
</table>

### Special Classes

<table>
<thead>
<tr>
<th></th>
<th>1969</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carpenry: No. classes</td>
<td>14</td>
<td>5</td>
</tr>
<tr>
<td>No. students</td>
<td>91</td>
<td>85</td>
</tr>
<tr>
<td>Sewing: No. classes</td>
<td>15</td>
<td>19</td>
</tr>
<tr>
<td>No. students</td>
<td>197</td>
<td>658</td>
</tr>
<tr>
<td>Hygiene: No. classes</td>
<td>47</td>
<td>11</td>
</tr>
<tr>
<td>No. students</td>
<td>1,323</td>
<td>509</td>
</tr>
</tbody>
</table>

### Misc.

<table>
<thead>
<tr>
<th></th>
<th>1969</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miles of road constructed</td>
<td>444</td>
<td>392</td>
</tr>
<tr>
<td>Airstrips built</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>
LITERACY IN WEST IRIAN

B.B. Mohanty*


Persentase bebas buta huruf atau melekk huruf bor-beda dari kabupaten jang satu ke kabupaten lainnya, Angka rata2 pada propinsi ini diperkirakan sekitar 58%. Daerah2 dipindahmen menunjukkan kesulitan2 kuasa. Pertjobaan telah dilakukan untuk penduduk daerah Waena untuk mongetahui Bahasa Indo- nesia molalui pemakaian bahasan Dani.


The literacy programme in West Irian, within the short period of seven years, has gained considerable momentum. This year, the interna- tional jury appointed to award the Mohammad Reza Pahlavi Prize for outstanding work in the field of literacy, has awarded Honourable Mention to the province of West Irian.

Eradication of illiteracy has been a major objective of the Government of Indonesia. One of the important steps taken by the Government since the proclamation of independence was the organization of a broad based literacy programme throughout the country. The President of the Republic of Indonesia, in a Decree issued 30th December, 1966, directed that a more intensive literacy programme be adopted in the overall Five Year Development Plan.

The Programme:

The Inspectorate of Mass Education, organized in 1963 as a unit of the Department of Education and Culture, is responsible for organizing the mass education programme in West Irian. The Directorate of Community Education which comes under the Ministry of Education and Culture, Djakarta, guides the Inspectorate on policy matters. The Inspectorate is headed by
a Chief Inspector who is supported by a technical staff. Each of the nine
regencies in West Irian has its Mass Education office staffed by three
Inspectors, the most senior being in charge of administration. The mass
education field workers posted in the villages are supervised by the
Inspectors of the respective regencies.

Pantja Marga:

The Mass Education programme in West Irian, as in the other pro-
vinces of Indonesia, has as its broad objective the stimulating of
'a new way of thinking, a new way of working and a new way of life'. The
programme is organized through 'Pantja Marga' i.e., five ways, namely:
Fundamental Education, Home Economics Training, Youth Training, Leaders' and
Field Workers' Training and Rural Libraries. Organization of literacy and
post-literacy activities comes under Fundamental Education.

West Irian has a Field Workers' Training Centre located at Biak.
This centre organizes courses each of one year duration, and takes trainees
from West Irian with a view to training them to work as Mass Education Field
Workers in the villages. The curriculum of the Centre includes Mass Educa-
tion, Community Development, Cooperation, and allied subjects. In-service
training courses are also organized for the field staff at this centre and
similar centres located in the other provinces of Indonesia.

The percentage of literacy in West Irian varies from regency to
regency — from 80% in Toluk Tjonderawasih to about 35% in Djajawidjaja and
Paniai (Highlands). The average figure for the province is estimated to be
58%. Many areas in West Irian have been declared to be free from illiteracy.
Literacy rates can be rather vague and confusing unless other relevant factors
are taken into account. The total population of West Irian is estimated to
be 600,571. 19.4% of the population are in the age group of 6-15. In
absolute numbers, this is 155,397, out of which only 77,686 or about 50% are
enrolled in the primary school system; the other 50% may be considered
illiterate. Even this picture is not so simple. Figures are not available
to indicate the drop-out rates within the primary school system. There is
also the phenomenon of relapse into illiteracy due to lack of follow-up activities. As Drs. Soenarjono Danoewidjojo, Director of Community Education puts it: "Hundreds of thousands of new literates have relapsed into illiteracy for lack of reading materials in sufficient quantities. Furthermore, as the compulsory education programme could not as yet be fully implemented throughout the country, there is still a problem arising from the recurrent arrival of a new generation of illiterates, youngsters of 13 years and over who have never attended school, and the early dropouts."

Central Highlands:

Areas in the Central Highlands pose special problems. In many areas, formal education started within the last decade. In other areas, formal education is non-existent. The estimated 321,000 people living in the neolithic stone-age speak a variety of languages. In the Wamena area, children attending school learn Bahasa Indonesia at school but use Bahasa Dani, their own language, in the home. Literacy classes in Balsa Dani are being organized by the Christian Missions. Literacy classes sponsored by the Mass Education Inspectorate of the Department of Education and Culture are in Bahasa Indonesia.

In a report dated 14th August, 1970, of the UNESCO Educational Broadcasting Mission for Indonesia, it was stated: "It is the policy of the Indonesian Government that above the third grade of Primary school (S.D.) the language of instruction should be Bahasa Indonesia .... Moreover, the situation in adult education and the further education of school drop-outs is rather more complicated. This may take the form of rural community education, education designed for individuals at home, for specific emigrant groups and so on. In this group, it is reasonable to assume that the content of instructional materials is primarily to communicate effectively at therefore that intelligibility is vital. This may well mean the use of mother tongue rather than Bahasa Indonesia for such materials."

In the eastern part of New Guinea, there are language groups varying between 150 and at the most 40,000 speakers. Nevertheless, the policy consistently advocated by the Summer Institute of Linguistics is to make
people literate first in their own language, and then to switch over to the lingua franca. The same experience is reported from various Latin American countries having important Indian minorities, all speaking different languages.

**Mother Tongue:**

The best way of making the people of the Central Highlands literate in Bahasa Indonesia should be through the use of the mother tongue as the communicating language. This means that the teaching materials are to be in both languages and these should be known to the literacy teachers. This is difficult, but some experimental work is being done through the use of Bahasa Dani and Bahasa Indonesia in the Wamena area. The Christian and Missionary Alliance (CANA) has already published a series of primers in Bahasa Dani and these are being used in the literacy classes. The Inspectorate of Mass Education of the province, in collaboration with Unesco-Fundwi, is exploring possibilities of training the literacy teachers in the method of imparting literacy through Bahasa Dani with the ultimate objective of making the learners literate in Bahasa Indonesia as well. A bilingual primer is also in preparation.

**Infrastructure:**

The infrastructure in West Irian is not yet developed to accelerate the spread of literacy. Difficulties in communication and transportation make the administration and supervision of the literacy programme very difficult. Follow-up activities, organized with the best intentions on the part of the field workers, have little effect in providing continuity because of the lack of adequate reading materials. Three newspapers, the 'Independent Tjenderaweasih', 'Teropong', and 'Saluh' are published at Djajapura but these do not reach the villages of the interior. The broadcasts from the various radio stations of the province, although interesting to listeners, do not reach many villages because of weak signal strength at the point of reception and the lack of radio sets. In short, for many villages it cannot be said that there exists an environment encouraging literacy. Many neoliterates, because they are unable to use their acquired skills of reading and writing, fall back into illiteracy.
As mentioned previously, the literacy programme in West Irian has quickly gained momentum and is becoming more effective day by day. The Inspectorate of Mass Education, with the assistance of the Unesco-Fundwi, has revised the programme under operation with the introduction of a number of innovations.

Innovations:

The three kinds of literacy courses, each of three to four months duration, hitherto run concurrently, have been merged into one integrated course of six months. This course, called the Functional Education course, is to be succeeded by follow-up courses, depending upon the local situation. In the Central Highlands, for instance, the Functional Education course may be of nine months duration.

The existing programmes of Home Economics training are being intensified through provision of reading materials and suitable equipment. Those involved in this training are being encouraged to organize children's programmes as well. The programme of training in youth work and recreation is to be 'development oriented' and will include village sanitation, kitchen gardening and other group activities. The Leadership courses have been redesigned in such a way so as to produce effective leaders who would catalyse rural development in their respective areas. The curriculum of the Field Workers' Training Centre at Biak has been revised to make it more task oriented and the teaching staff have been trained in methods of teaching.

Another development which is bound to accelerate the mass education programme and be accelerated by it is the Task Force for Human Development in West Irian conceptualized by President Soeharto and directed by General Broto. The Task Force, now at the planning stage, intends establishing in 1972 regional Adult Training Centres in some regencies and a Trainers Training Centre at Biak. The Mass Education Inspectorate is to provide the necessary academic guidance to the Adult Training Centres and the Trainers Training Centre.
Pilot Projects:

The conditions of villages in West Irian justify the evolution of a concept of rural development to the different aspects of which literacy could be linked keeping in view the needs of the target groups. Accordingly 38 pilot projects, to be called 'BUSA KANTJA KARGA' have been planned for the entire province and are being organized on the basis of one for each district. Each of the pilot projects will have all the five activities under mass education (mentioned earlier) and is to concentrate on functional literacy programmes for men and women; their main occupations being linked with literacy so as to make it work oriented.

Primers and reading materials have been prepared at a Writers' Workshop held at Djajapura, last April. A primer, entitled 'Mari Nembatja' has already been published for use in the literacy classes. A series of black and white filmstrips to be used in conjunction with the primers is under preparation. By the time this article is published, the Educational Broadcasting programme would be a reality. Through this programme educational and pedagogic materials will be broadcast exclusively meant for teachers. Training programmes for the field staff and literacy teachers have been assigned a top priority by the Inspectorate.

Article XV of the Agreement dated 15 August, 1962, by which West Irian came under Indonesian control states: "The primary task of Indonesia will be further intensification of the education of the people, of the combating of illiteracy, and of the advancement of their social, cultural and economic development." West Irian, despite the difficult geography and variety of languages in its vast terrain, is making sincere efforts to bring literacy to every door.


Mr. B.B. Mohanty, Unesco Export in Community Development, is an Indian with extensive experience in the planning and utilization of mass media in community development. He was a Ford Foundation Fellow at the University of London (1963-64) and a Fulbright Scholar at Western Reserve University, USA (1966). His book, A Handbook of audio-Visual Aids, is used extensively in India and other developing countries.
I. PENDJELASAN UMUM MENGENAI ASMAT


Program perkembangan ini terutama berusaha untuk memberi2 kampung2 dan penduduk jang dulunja bermusuhan mendjadi suatu masbulek jang saling membutuhkan jang akan mendjadi dasar dari suatu tjara hidup jang baru. Sistin koperasi jang dikembangkan oleh Missi dengan bantuan dan bimbingan dari Pemerintah sedang berusaha untuk mengganti tjara untuk mendapat kehidupan terhormat dalam masbulek melalui keberanian memotong kepala musuh sebagaimana biasa dulu.


II. SUATU MUSEUM ASMAT MENGENAI KOMADJUAN DAN KEBUDAYAAN

Sehubungan dengan perobahan sosial jang tjepat ini seperti jang tersebut diatas maka dari pihak Missi mengharapkan untuk membangun suatu museum jang kiranja akan bermanfaat bagi masbulek Asmat, karena merupakan hal jang penting sekali bahwa suatu masbulek djangan sampai hilang perasaan keasuanja dan hubungan dengan riwajat sedjelahjane sendiri. Suatu hasil kumpulan jang terdiri

dari kesenian dan hasil kesenian yang terbaik dari Lemat tradisionil yang ditahun dideraah Lemat untuk keperluan rakjat Lemat, sangat diperlukan sekaran ini djuga. Pengumpulan dari kesenian Lemat seyorti yang dikerdjakan oleh almarnun Michael Rocheffler dan kemudian sekaran ini oleh Pemertah melalui kerdjasama dengan FUNDWI biarpun tidik dapat disangkal kesenaatannya tetapi tidak mempunjai nilai langsung untuk rakjat Lemat. Suatu tjara yang lohib langsung untuk usmportetaahan kelangungan kebanggaan dalam kesenian mereka yang kaja ini dipelukan oleh rakjat Lemat. Sebuah museum akan memunui kebuhan ini.

Museum ini dibaraken akan memunui beberapa fungsi:


Foto2 berwarna djuga akan disimpan dalam museum ini dan djuga perlu dilindungi dari pengaruh tropis. Suatu projektor untuk film2 slide jangan terhadap pengaruh tropis diperluakan sup2ja kolleksi film2 slide dapat berguna bagi penduduk.

3) Dokumentasi Tape memangsi lagu2 Asmat dan Poriatiwa2.

Sebab itu untuk museum ini diprrolukan suatu tape recorder stereo jang dapat meminpan sebagian dari keramin dan susana jang terkaudang dalam njanjian Asmat dan permianan tifanja. Dari tiap lingkungan dan kampung besar akan diambil dokumentasinya sehingga penduduk kosudian dapat mendengar njanjian2, hikajat, dan sedjahare mereka sendiri.


III. PEMBANGUNAN, PIMPINAN, PENGAWASAN:


Karena diantara para romahawan ada tiga jang mempunjai idjahah anthropology mereka akan diberikan tugas sebagai pengawas umum dari museum itu.

Alat2 kantor lain yang diperlukan seperti mesin stensil deb. akan disediakan oleh kantor2 Missi jang lain.

Potugas2 jang bersangkutan tangan projek ini akan digadji oleh Keuskupan Agats.

Terachir totapi bukan boratk kurang penting pihak Penerintahan Setosmat akan borlaku sebagai pengawas maupun sebagai sensor terhadap sesua dianggap ada hal2 jang tidak sesuai.
Background Information: Asmat

Asmat is located on the central southwestern coast of Irian Barat. About 40,000 people are classified as Asmat. Although exploratory contact was made before World War II, the effective opening of the central Asmat was not accomplished until 1953. The Casuarina coast in the south, was not really opened until 1957 and the Songgo-Tjital area in the interior has seen the establishment of a Government post only in very recent years.

Together with the Government, the Crosier Mission in the Asmat has been promoting the development of the area from the time when mission activity began there. Because central Asmat has experienced the most concentrated contact, programmes of development have been carried further in that area. In 1969-70, the Casuarina coast (Pirimupun area) became a focus for development projects.

The development program of the Mission is attempting to draw the people of what were former enoury villages into a state of interdependence. It is hoped that this will provide the basis for a new way of life. The system of cooperatives, which has been developed by the mission with the help and advice of the Government, is attempting to provide avenues for the accruing of prestige that was formerly attained through prowess in headhunting.

* This article has been reproduced and edited with the permission of Bishop Alphonse A. Sowada M.A., Catholic Mission, Agats. The original document was written in the form of a proposal requesting funds from a Catholic organization in the U.S.A. This English version is a free and somewhat abridged translation of the foregoing article in Indonesian.
Change among the Asmat has been rapid. The "old ways" are fast passing and are being replaced by new values and new needs. The people are now at that stage where, with the adoption of new ways, they easily reject traditional values. There is a very real danger that the best of their cultural traditions, especially in the realm of art, will be lost.

**A Museum of Heritage and Development in Asmat**

It is in this context of rapid social and cultural change that the Mission hopes to build a museum as a service to the Indonesian citizens of Asmat. It is very important that the people do not lose a sense of identity and contact with their own history. It is essential that a collection of the best traditional Asmat art and artifacts be made immediately and be kept in Asmat for the use of the Asmat people. The collection of Asmat art by the late Michael Clark Rockefeller, and that presently by the Indonesian Government in conjunction with FUNDWI (Fund of the United Nations for the Development of West Irian) is of only indirect value to the Asmat people. A more direct means of maintaining a continuity of pride in their rich art is necessary for the Asmat. A museum would soon to fulfil this need.

The museum, it is hoped, will perform several functions:
1. Preserve Asmat art and artifacts thereby promoting local interest in these materials and so serve to develop pride and a sense of identity among the Asmat people.

Following surveys made by FUNDWI on the development possibilities of the Asmat area, the main project that ensued was that of promoting the creation and marketing of Asmat art, particularly wood carving. This project is now in its initial stages. Filling museums outside Asmat with Asmat art will be of some economic help to the people, but it does not provide them with a sense of identity or a pride in their art and way of life — something that is sorely needed right now.
Because the Mission has contact with the people at the grass-roots level, so to speak, it is in a position to buy the best art that is produced. From the time when the Mission was opened in 1953 it has made a point of promoting art and of buying the best that is produced. The art work to be displayed in the proposed museum will be bought and supplied gratis by the Mission. The Mission, it should be added, is in a position to assume the responsibility for protecting the collection and supervising its display.

2. Assemble a photographic record of Asmat life.

From the early years of contact the missionaries have taken thousands of photos of Asmat village scenes, particular events, and of individuals. The museum will gather the best of these, have enlargements made and then put on permanent display so that people can see the present, as well as their past. The Asmat have a tremendous interest in pictures and for those who cannot read and write, this is one simple form of communication. At a later point, this interest, which is now one of curiosity, should become more meaningful with advances in education. It is essential, it is felt, that such a record be made available to the Asmat people.

3. Provide recordings on tape of Asmat songs and events.

Many of the traditional songs are now on the verge of extinction. The war leaders of old and the song leaders as well are becoming a thing of the past and, with their demise, the songs are lost. It is urgent then, for the sake of future Asmat generations, that a collection of these songs be made.

In the museum it is proposed to have a stereo tape recorder. Collections will be made of the music of each major area. In this way, it is hoped to preserve some of the excitement and the atmosphere of Asmat drumming and singing. It will be possible for people from different Asmat areas to listen to their own songs and myths and history.
4. Offer educational opportunities to the new generation.

Under the supervision of the Mission, the District Education Officer is to be trained to become the curator of the museum. It will be his task to organize "field trips" from the various village schools to the museum. There, he will give prepared lectures, display coloured slides, show films of the Asmat (the Mission already has the equipment as well as slides and films for this purpose), and also play tapes from the various Asmat areas. This type of endeavor, it is hoped, will draw people together, work to alleviate onimities, and develop an interest on the part of all in the whole Asmat culture, present and past.

Within the museum it is also planned to establish a library in which will be housed all books that bear on Asmat culture and history.

Building and Supervision

The building itself will be erected within the Mission complex and will be owned by the Diocese of Agats. Local workers who have been trained by the Mission will carry out the construction. Electric power for the museum will be provided by the Mission generator. The building to comprise the main display room will be approximately twenty by six metres; adjoining this there will be a storage area and a dark room. The entire building will be of ironwood (which is available locally and is resistant to termites and other forms of tropical deterioration) with the exception of the walls, which will be of "gaba-gaba"—the ribs of sago palm. The many piles which are needed for construction in this swampy terrain, as well as all lumber, will be purchased from the local lumber cooperatives which were initiated by the Mission. All timber, it might be added is sawed and planed by hand. The roof will have to be of galvanized iron; wooden shingles are too difficult to make locally.

Three of the Missionaries working among the Asmat have graduate degrees in Anthropology. These men are to be responsible for the general supervision of the museum. They will document and display the material, and also provide the text for the lectures and arrange the sequence for the slides and films referred to previously.
LETTER TO A CATHOLIC PRIEST

The letter reproduced below was written by a young Ekari student now living in the Nanokwari area. For obvious reasons his name has been omitted.

From a number of reports it appears that many of the Ekari people, through repeated frustration in obtaining desired goods, are reverting to their earlier traditions and placing a heavy reliance upon magic. This letter, with its reference to "medicine to make me clever", is indicative of this frustration and also, perhaps, indicates that the writer feels he has been cheated. An essential secret has been kept from him but perhaps it can be bought for money.

----------------------------------------
Nanokwari 16-5-1971

To: The Father of the Catholic Mission.

Dear Sir,

In this letter I inform you that my name is ________, the one who is always so stupid in school that I ask you, Father, the one who is so full of loving kindness toward anyone whom asks for help. So now I want to request if possible, Father, please give me some medicine 'o make me clever. It doesn't matter how many hundred (rupiahs) you, Father, may ask, I am ready to pay. As long as I get some good medicine to make me clever.

In addition, Father, please bless me. Father, in the same way that God loved us until He gave His Son, Jesus Christ to this world. Just like that too, Father, for me. Because I also love my homeland, want to follow my studies, but I am not able to do this, so, Father, give attention to me. So that via the progress made by Christian young people the Christian religion can always flourish everywhere in Irian Barat.

But for example if Christian young people do not make progress, the result will be that the Christian religion will then decline.

Father, you can give consideration to what I mean here. I hope Father you will fulfil my request.

I give many thanks to you Father for giving attention to my request both beforehand and after it is done.
SURAT KEPADA SEORANG PATER

LJRJ - KATOLIK


Knokwari 16-5-1971.

Kepada

Jth: Frer di Missi.

Dengan hormat,


Atas Pater yang memerhatikan saja sebelum an sesudahnja diperhak terima kasih.
ON - GOING AND PROPOSED RESEARCH

CULTURE CHANGE AMONG THE MEJBRAT OF THE BIRD’S HEAD, WEST IRIAN

Han Schoorl.

Ichtisar:

Dalam judul ini Drs.Han Schoorl seorang Anthropologist mengusahakan dari Misi Katolik di Kepala Burung, untuk melakukan aspek tertentu kebudayaan Mejbrat, nama yang digunakan untuk penduduk yang mendiami daerah tengah kepala burung. Lapangan penelitian Schoorl diperhatikan di Ajawari sebuah desa di Timur Laut Nefkadijen (Ajamaru).


Hal ini memperlihatkan beberapa hubungan dari dua pihak. Meskipun kebudayaan penduduk Mejbrat telah mengalami banjak perubahan karena penurunan-2 dari luar (penduduk sekarang tinggal dalam desa2 yang lebih besar, ada rumah sakit, poliklinik, dan banjak anak2 yang sudah bersekolah dan mengunakan bahasa Indonesia).

Hal itu menunjkukkan bahwa rintangan2 itu dapat diatasi dan dikembangkan itu ber-akar pada kebudayaan tradisionil.

Untuk mengatasi rintangan2 ini dan bagaimana mereka dapat mengatasi-inja, mempela-djari kebudayaan tradisionil itu lebih djuh, dan proses perubahan kebudayaan diantara penduduk Mejbrat adalah sengat perlu.

The people living in the Ajamaru Lakes area and in the hills north and east of the lakes in the central part of the Bird’s Head peninsula, are usually called the Mej-brat. Their number is estimated at about 20,000. The Mej-brat are aware that they speak the same basic language and are bearers of the same culture, but this is of little concern to them and there is no real consciousness of forming a unity. The Mej-brat make many distinctions among inhabitants of the area according to dialectal differences, origin accounts, land rights and sometimes also on the basis of custom.

The name Mej-brat rightfully applies to the speakers of one dialectal group who are concentrated around the village of Nefkadijen on the southern border of western Ajamaru Lake. The name Ajamaru which dates from the time when government officials first penetrated the area from the south, is also sometimes used of those people. This dialectal group, the Mej-brat, were studied by Elmborg and Power. The term "mej" means language and "brat" is the
name of a specific region. All other dialectal groups have their own names beginning with "mej-". It is misleading then to apply the name "Mej-brat" to all the people in the central part of the Bird's Head, although this is the custom followed by the people themselves and this usage will therefore be adopted here.

Aspects of Mej-brat culture were studied by K. Galis (1955) and J. Pouwer (1957). The most thorough investigation was carried out by Swedish anthropologist John-Erik Elmberg (1953-54; 1957). Elmberg's research was focussed on the ceremonial exchange of valuables called, in Indonesian, "kain timur", the organization of this exchange and its function in terms of social organization. Elmberg was also interested in their cosmology, their dualistic system and the meaning of "kain timur" exchange in their cosmology. Elmberg made several trips to other regions but his main concern was the southern part of this culture-area.

From July 1969 until February, 1970, and from August that year until June, 1971, the writer carried out research in the Bird's Head. Further research has been carried out since September and will continue until February, 1972. The research, which is sponsored by the Dutch Augustinian Fathers working in the Bird's Head, and the Bishop of Manokwari, has been centred at Ajawasi, a village about two days walk to the north-east of Mefkadijen (or Ajamaru), and about fifty minutes by mission plane from Manokwari. Various aspects of Mejbrat culture are being studied, but the principal focus is on cultural change.

In earlier times the Mej-brat people lived in small groups made up of joint or extended families, building tree houses in their gardens. Daily work was preparing swiddens in the forest, building fences, growing taro, greens and sweet potatoes, and watching over the gardens and guarding the pigs. Usually these small groups lived scattered all over the area and only in the event of marriage arrangements, death and funerals, birth and initiation did larger numbers of relatives come together in temporary villages. After such assemblages, people returned to their own gardens.

In response to the challenge of extreme ecological circumstances — poor soil, very few animals, oppressive climate, sparse population, isolation, and the great importance of the small local group in the daily struggle for
survival, people have become reserved, suspicious and hostile. People are apprehensive in interacting with individuals outside the local group.

Because of the rigours of an environment in which only the fittest can survive, most of the Hoj-brat people are healthy, very active and alert. However, with regard to development and cultural change -- for instance, individual entrepreneurship, the acceptance of innovations and so on -- factors which work for social control and particularly distrust, which is built in structurally, as it were, appear to be strong barriers. These barriers have their roots in the traditional culture. Because of the marginal life situation every member of an out-group is a potential enemy. Accusations of sorcery and witchcraft, and arguments, particularly in cases involving women are frequent and often lead to fighting. Ambush and open attack were common until the 1950's and in more remote areas continue today.

At the same time every local group depends upon other groups for cooperation during war, exchange of seeds and taro stalks, marriage partners and the "kain timur" exchange which is charged with cosmological power. In that the physical and cultural survival of Hoj-brat culture centre around marriage and the "kain timur" exchange, each member of the out-group is viewed on the one hand as a possible threat, but also as a potential partner in marriage transactions and the "kain timur" exchange. The essential but always dangerous social relations that of each Hoj-brat has with other individuals or groups must be handled then with tact and diplomacy. For marriage and exchange friendly relations are important, but a Hoj-brat is always wary as to the motives of his partners. This ambivalent aspect of Hoj-brat behaviour is apparent in many aspects of social organization. It is also reflected nowadays in the processes of culture change.

Over the last twenty-five years the Hoj-brat people more and more have tended to congregate in villages of from eighty to over 1000 inhabitants. This is in response to pressures from missionaries and government officials. In almost every village a primary school has been established. The Catholic mission now has airstrips at Ajawasi and Senopi. There are three hospitals and several clinics. The younger generation now speak Indonesian as well as
their own language and a new educated elite is usurping authority. Mej-brat culture is influenced from the outside by government officials, missionaries, traders, scientists and also by teachers from other parts of Indonesia. Girls who have completed courses in Home Economics in coastal urban centres have returned to their villages and married. Virtually all the Mej-brat today are able to make comparisons between the old ways and the new and traditional values are fast becoming relative.

The fact is, however, that virtually no research of importance has been carried out among the Mej-brat since 1957. Knowledge of the traditional culture is incomplete and little is known of the processes of cultural change. In the present research the principal focus is on cultural change, particularly the structural carriers to change and development. However, an attempt is also being made to supplement present knowledge of the traditional culture in such areas as daily life routine, division of labour in the subsistence economy.
leisure activities, the exercise of authority and power, decision making, conflict resolution, the role of pigs in the economy, conceptualization of birth, death, disease and so on. The research is somewhat unstructured and holistic. Participant observation and informal interviews are the essential techniques. Formal interviewing, it should be added, is virtually impossible. People are not "research minded" but more to the point, they are bitter and frustrated because they no longer have a market for their copra and are unable to sell their labour or the products of their labour. Yet they hunger for "things" and any outsider, be he missionary or anthropologist is looked to as a continual source of supply. If one's budget is meagre, research here is made doubly difficult.

What has been offered here is not an article and no attempt has been made to arrive at conclusions. Any anthropologist will understand that in the midst of field work it is hardly possible to write articles and any conclusions drawn must be tentative.


After completing his studies in philosophy and theology, Drs. Schoorl studied Anthropology at Nijmegen University, Holland, from 1964 until 1969. In addition to his work in the Bird's Head, Drs. Schoorl has carried out short studies on effectiveness of various Catholic Mission agricultural projects in the Baliem Valley and Wissel Lakes areas on behalf of the Missions in those regions.
THE IMPACT OF MACASSAN IMMIGRANTS ON THE ECONOMY OF GREATER DJAJAPURA.

Ringkasan:


Djelas sekali bahwa pengaruh ekonomi dari imigran2 Makassar sangat besar arsinja. Suatu studi mengenai pengaruh ekonomi tersebut telah dilakukan oleh Institut Antropologi, Universitas Tjenderawasi. Diaturkan bahwa hasil2 penelitian itu akan membantu manajer bagi pemerintah disamping dimaksudkan juga agar penelitian tersebut akan memberikan luaih jang berguna dalam Mete2 penelitian dan ketangkasan bagi personil Institut sendiri.

Preamble:

It appears that even before Pepera numbers of immigrants from Macassar had begun to arrive in Djajapura. Since Pepera, the number of Macassars entering Djajapura has increased tremendously; one estimate places their present numbers at 5,000. Today, these immigrants dominate the timber industry and also provide most of the workers for the construction industry. Many of them engage in fishing, while others act as middlemen in the local retail market, buying the fish from the local Indonesian people and selling them in the market. It appears that the Makassars also dominate the retail vegetable market, and some of their number are now engaged in the production of vegetables for sale. Many specialize in the sale of cheap merchandise, much of this is sold in large open markets which operates in the town each evening. This market which is a recent innovation, is said to be providing viable competition for the Chinese merchants who hitherto had a monopoly of the merchandise retailing business.

Clearly enough, the economic impact of these immigrants has been considerable and presumably will continue to grow. It is said that the Macassars not only dominate the market and shing enterprises from Sorong to Djajapura, but also, some of them are living in the hinterland where they are opening trade stores. The implications of a dramatic influx of traders, skilled fishermen and experienced workers are such as to warrant study. This is recognized by the local authorities who have been favourable towards the proposed research.
The Research:

The research, which has been given the tentative title stated at the head of this notice, is being undertaken by the Institute for Anthropology at the University of Tjendernawasih. It is hoped that the findings of the research will prove to be informative to various ones concerned with economic planning here in the province, but it is also intended that the research provide a means of giving training in research methods and techniques to Instituto personnel. At the present time research has barely gone beyond the planning stage although some preliminary field work has commenced.

Research is being undertaken by a team of six trainees, each of whom will spend a minimum of two days in the field. Commitments to other duties are such that for the present, at least, further time cannot be spared. Those involved in the research come together once a week for a seminar to discuss progress and problems in the research; there they are also given guidance in research methods. Thus far, research has been concentrated on the construction industry and the fish and vegetable markets in Djajepura. In the case of the markets it has become apparent that the organization is more complex that was originally thought and until greater understanding is obtained of the market system as it now operates in Djajepura and as it operated in the past, it is difficult to gauge the impact of any one group of immigrants.

It is envisaged that the research discussed here may turn out to be quite a long undertaking. In the process of gathering data it is probable that the scope of the research will change and the focus perhaps become more narrow. At all events, from time to time, it is hoped to produce "progress reports" of preliminary findings in the Bulletin. Reactions to those and as well to the proposal outlined above would be welcome. Suggestions as to comparative material that may be pertinent would be particularly appreciated by the editors of the Bulletin.
NOTICES

Map of the Baliem Valley

A map of the Baliem Valley showing the location of Christian Mission stations, government posts, schools, airstrips etc. is available. The map was drawn by Han Schoorl with the cooperation of Protestant and Catholic missionaries and has been produced by Southern Illinois University cartography division. Copies of the map may be obtained by writing to either of the editors. Cost is US$ 1.50.

Peta Lembah Baliem