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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.

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SANBUTAN

REKTOR UNIVERSITAS TJENDERAWASIH

Message from the Rector, University of Tjenderawasih.

Madjalah "IRIAH" ini adalah merupakan madjalah jang kedua, disamping MADJALAH UNIVERSITAS TJENDERAWASIH, jang diterbitkan oleh Universitas Tjenderawasih. Kedua madjalah tersebut pada dasarnya mempunji usaha jang sama jaitu memupung tulisan2 menge- nai berbagai aspek jang menjaingkat daerah Iriran Barat. Perbedaanja ialah bahwa iki madjalah ini tidak terbatas pada tulisan2 jang di- kemukakan oleh staf Universitas Tjenderawasih sendiri, melainkan djuga tulisan2 oloch atuupin fikiran2 dari fihak luar.

Dalam kedudukanja selaku lembaga perguruan tinggi maupun pun- yat kegiatan ilmah diderah ini Universitas Tjenderawasih menjada- ri sopemunja batapa pirlunja usaha pengawetan dan penjebaran ilmu pada umuanja serta pengotahan mengenai daerah Iriran Barat pada chususna jang dimiliki oleh oraang baik jang masih berada diderah ini maupun jang sudah berada dilnin tompat. Lebih2 dalam mana pembangunan okaraang ini usaha2 jang ponaah dilakukan maupun pengliman2 jang ada, apupun asilnya, adolah sangat bermaansat untuk dikotahi gum dapt menghindari sedahun mungkin pomborosan dalam penikiran, tenaga, motori, dan lain sobagainja.

Suja utjapkan selamant atas ponorbitan ini; semoga hal ini dapat berdjalan sesuani seporti jang dirontjanakan.

Djajapura, 12 December 1971.

Rector Universitas Tjenderawasih,

Prof. Ir. Sookimo Hadikoesoro.
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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 by 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 symposiums the Institute for Anthropology intends to organize from time to time. The first of these symposiums is slated for mid-1972 and will probably be held in Jayapura.

The next issue of the Bulletin will appear in an improved format. The Government Teacher Training Centre in Jayapura 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 KOPPA," the programme to bring about the rapid development of the Highlands. This two-year programme, which is under the command of Brigadier General Acub Zainal, has already been initiated. The next issue will also contain a review by Rev. Father Campos of Karl C. Heider's The Dorum Dani. Father Campos has spent many years working as a missionary in the Balim 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 Sarjana ilmu sosial yang mempunyai keinginan untuk mengadakan penelitian di Irian Barat, dan djuga untuk para pendidik, para petugas pemerintah, misionaris dan mereka yang mempunyai kepentingan dalam pelbagai rentjana pembangunan dalam propinsi ini.

Buletin ini dimaksudkan untuk mendjadili alat penjelasan informasi mengenai penjelidikan yang telah dilaksanakan, dan yang sedang dilaksanakan, maupun yang sudah direntjukan pelaksanannya di Irian Barat ini, dan djuga mera-

Dalam penerbitan pertama Buletin ini, banjak kesulitan yang dialami, antara lain ialah masalah keuangan. Tidak ada anggaran yang tetap dari pemerintah Daerah untuk membajji Buletin ini; dalam memperoleh kertas, sten-

Kami berharap akan menerima bantuan untuk membajji Buletin ini dan djuga dalam membajipun, koaksi berupa karangan2/tulisani 2 yang akan diadja-

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Sobagi tambahan terhadap tulisan dan laporan mengenai pembangunan

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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. 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 zoologists 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 organized 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, except 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 3 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
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 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 on the 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 hards thought should be given as to how, through pig rearing, 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 Macassar.

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-pokok pembahasan:

Pokok-pokok pembaharan dalam sambungan-fikiran jang baru meliputi garis-garis awal. Rangkaian jang djalankan bagi perbaikan struktur majarakan daerah pegunungan Irian Barat jang penduduknya ditakair berjumlah lebih dari 320,000 di jumlah itu, majarakan jang merupakan kabinet preservasi dan masih berkembang dalam tingkat-perkembangan technological primitivism (1.1). Adapun jang dimaksud dengan perbaikan struktural, bukan hanya perbaikan pela perubahan antara manusia-alam dan manusia-dengan
manusia dengan manusia didalam daerah pegunungan itu sendiri, tapi pola perhubungan antara penduduk pegunungan itu dengan kesatuan negara di Indonesia. Sebab hanya dengan perubahan struktur, masajarakat pegunungan yang bisa mengatasi pengeluaran pertumbuhan bangsa, dapat berdiri tegak di atas tenaga sendiri, mendjadi kesatuan pendorong bagi perkembangan nasional. Sehingga dengan demikian terjadi promitive interdependent antar penduduk pegunungan dengan penduduk dilingkung.

Titik berat peneliti makanan akan dilakukan pada kemungkinan perubahan-struktur berlandaskan sumber-tenaga dari dalam daerah dan penduduk serta kebudayaan pegunungan: kemungkinan terbaik apakah yang dapat didjelaskan dari kondisi alam dan sosio-kulturisl masjarakat daerah pegunungan Irian Barat sekarang? Sebab walaupun sudah banyak potensi yang mendjadi impotent, dihakiketerbelakangan dan keterpintilkan itu masih tersembunji dibatang dan tenaga yang memang penjadap dan pen...anfaatan.

1.2. Faktor yang mendahului:

Fikiran untuk membentuk sumberan ala-akadarnja ini mula-mula tergerak oleh utajapan J.R. Watson, salah seorang anggota United Nation Survey Mission (UNSM) yang menyiapkan: "In the light of the dramatic economic impact of a single introduce item - a new crop, it would be ironic, therefore, if a high level mission for economic growth were to declare itself at the outset bankrupt of ideas for the further development of the (Central Highland) region" (2:1-2).

Utajapan J.R. Watson itu berupak pada atas Total Leader Unit yang kepadana pernah menyiapkan: "...no one side had been able to do with this (Central Highland) region" (2:1-1).

Tampaknya perjalanan Total Leader Unit yang mula-mula dari budaya kelintangan alam itu, tidak hanya diwaktu pada pada 26 orang: ekspertis yang langsung dibawah pimplimunja, tapi juga kepada yosintah Indonesia. Sebab sepanjat datang diketaskan dalam laporan yang dibunja 5% on itu: "... one major segment of the Irianese populaion, i.e., one-third or 80% living in the Central Highlands, would be in... by the GOI. (Government of Indonesia) proposals for using "much" resources" (4:19, litaek renggung dari penjalin).

UN di sendiri menjadi bebas besar kesulitan yang akan dibalut diri sendiri yang akan datang, dijika diskropanasi perkembangan antara sektor pegunungan dan sektor pentai dibiasakan lama berlarut-larut.

1.3. Sifat sumberan faktor:

Sumberan faktor ini berbentuk spesifik, didasarkan atas sudjjudah pengeluhana jang sorba terbatas mengunci komunikasi dan kesatihan jang terkandung didencuk itu. Dan bahwa ada sudjjudah "idealisme nilai" terselip dalam faktor ini, tidak perlu disangatkan.
Kalau sebelumnya ternyata pernah dikemukakan gagasan yang mirip, mudah-mudahan sumbang yang pikiran ini mendjadi polong-polong yang ada artinga bagi perkembangan penduduk pegunungan; betapapun ketijilnya.

2. HAKALAH PERUBAHAN STRUKTURIL PENDUDUK PEGUNUNGAN.

Dengan penglihatan selajang-pandang sedja, orang ogega dapat melihat bagai kekurb dari setiap segi kehidupan semula jang masing-masing merinta petunjut segera. Denikian banjak dan beraneka raganya, sehingga tidak heran kalau ada orang yang Komadian sololah-olah tenggolom dalam gunangan masalah itu. Satu hal jang segera djelal ada-lah: betapapun basaran komapan dan tenaga-pembanguan, adalet mutu-tehil soluruh masalah itu dapat dipetjahkan dalam satu waktu ekaligus.

Akan tetapi satu hal jang tidak mudah ditangkap dengan pandangan se-pintas-lalu adalah: bahwa masalah itu tidak berdiri sendiri-sendiri, tapi tali-tenali sehingga merupakan borborna unit-masalah atau satuan-masalah, yang satu dengan lainnya tak dapat dipetjahkan-lepasan.

Tugas pentara jang harus digapak inlah menemaki-seloruh peta-pemana-salahen; ngususen atau satuan-masalah; pentakan suatu termaubik satuan-masalah ini dan mena satuan masalah norta (derived-problem-unit).

Komadian adalet dari sokian unit-masalah-inti ini jang harus didjadi-kan strategic point of attack? Sikap demikian penting untuk dapat menentukan urutan-prioritas-sasaran atau order of priority setiap langkah dalam mebangun pegunungan akan kanda ditangkap djelal.

Pada dasaninya masalah perubahan struktural penduduk pegunungan tidak lepas dari kepepertingan tetar hidup. Pergolakan sebarang adalah: unit-masalah opakol jang sepantangnya ditangkapkan sebarai top-priority dalam perubahan struktural penduduk pegunungan. Tidak dapat disangkal bahwa satuan masalah yang harus ditangkapkan penetjahanan adalah: bagaimana menangkal aktif volume komunisi dan mendjelakan suaber-penghidupan (suaber keumapan) jang longjong didalal dan bagi masyarakat pegunungan, sehingga dengan tidak membunisan bibit pertumbuhan jang sudah terbena, tentingkali tetar-fahipun merela?

Dengan volume komunnisi, dimakungkan tidak hampa pagam, tepi segala os-suate jang tengolong preservation-need; jang merupakan perejoran amarakt belum lagi tumbuh-besemangatnya: djernamii annuan sebening merela dapat berdiri-terek sendiri dalam kendaaan oselat.

Sumber-panghasikan (nata pentjahanan) peri didjelakan, ntar merela dapat menilik segala mukmuk jang dibutuhkan; jang sama sekali tak dapat dimuliken dalam daerah pegunungan; notiknk-tidaknya lebih ekos- nusa kalau ditangkap dari luar.

Kedua masalah inti, itu penindakan volume komunisi dan pembukaan sum- ber-panghasikan, tidak belah merupakan bagian dalam kepompong jang; berdiri sendiri, tepi merci ditangkapkan dengan penetjahan masalah nasional; lebih lagi: djernamii annuan mendjadi bermang bagi masyarakat
masjarakat, peguaman dan negara. Hal ini rukjat/penduduk menembakkan diri diri menjadi konsekuensinya berat(mati) adik. Ibu atau tijentoh, sebab bukan hanya mengikithan negara, bisa terus memberi olor -olahan dan menantikan benih pertumbuhan, tetapi daging dan makan dan wakafah jang, sudah pelik itu. Aspek aditus i.d.l.h menjen, jatuk waktu bagaimana masyarakat menjarak tingkat kehidupan masjarakat peguaman itu dapat dipujudikan dalam wakta jang, tidak melobi, akti generasi.

3. STRUKTUR PEREKONOMIAN IRAN BENGAT

Wala melukisan Iran bengat sebagai daerah dengan perekonomianan jang bertjorak teologically dualistic dalam antara jang istimewah dan tidak lurah (a) sektor posisir, meliputi kurang dari dua pertiga bagiannya, masjarakat jang sudah mengenal wang(monitized), tetapi setjera teknologi marah terbalakang dengan tingkat produktivitas jang; pulu ratu rendah : (b) sektor neolithic, meliputi lebi dari sepertiga, jang, terdapat dipuajangan, mewakli masjarakat jang masih dalam taraf technological primitiveness that is hard to duplilte anywhere in the world(b).1

Dengan perilahangen jang demikian benar disyatekah sudah bahwa kelak perekeran strukturi tidak segera dipujudikan, masjarakat peguaman bukan hanya akan menjen kelak perkarangan, tetapi akan somatisan menghisap setiap hasil pembangunan disektor posisir.

Aspek kwantitativo ini, dalam koodan ake debarat, walaikin sudah bisa dikatakan oleh peran-pangan-sosialnya dalam demokratia hidup-damat. Tidak terlepas kuliru dijaka untuk setjera, walaikin sekarang dipuajangan jang proporsional dari pada seluruh potensi dan kelakkan riil peguaman jang ada. Dan kelak benar dana nobar (90 dijuta dipuajakan) bagai "... the economic and social development of West Iran with the interesas and effort of the people of West Iran in mind" (6:11), tidaklah terlepas membaca dijaka sekerah patokan dipuajakan proporsional dari dari itu. Upacara kire kire : 10 dijuta untuk peguaman dan sebelahnya untuk setjera pantai; walaupun sudah tentu patokan itu tidak perlu terlelu kaku.

Salah atri jang, perlu diambilkan ad iad: "poverty anywhere constitutes a dan danger for prosperity everywhere" (7:147).

3.2. LOANG DAERAH PEGUAMAN JANG TELLATUJIL.

Keterpendjatan letuk daerah peguaman, jang samai sekerah banja bisa diterobos melalui adara, memupukan pembuakan bahkan habitan tertentu dalam manfaatkan setiap kemajuan. Dengan sendirinya harus dipupuhan dalam peguaman setiap kertas, sebab menentukan apa jang, bagaimana dispepar dan apa jang, tidak harus dilihamkan.

Koodan ini mudah pentingkah untuk setjera kiri: harus benar2 menentuki order of priority jang sudah dikatakan dengan pertibah; dan jang, untang:
Hal lain: pembougan pada pegunungan tek dapet dinakalkan dalam susana keter-
gantungan; tapi harus mendacarakan setiap tidakan pada ape yang telah ada; pada keluakkun rii jang telah njata ada diderah pegunungan-an; dan tidak ko-
pada segala sesuatu jang; baih diler jang masih akan d tang tapi belum
posti. Disruping itu: peninakan jang monklalak-mahalmilak dari setiap
kawasan jang; ada; peninakan dari djalan udare jang alien terbatas itu 
ut laku perlu. Tuntutan untuk menenukan dan sokali gue mendekalkan kemung-
kian terbatai dari setiap kawasan jang botopan buruknja, sangat kuta da-
lan membangun pegunungan.

3.3. Koadan internal pegunungan.

- Gedjela jang angpeh diderah pegunungan adalah; ketjenduranan memduj
kolupuhan alam dan sosio-kulturul.

- Land-carrying capacity alam pegunungan amat terbatai sebeai abat per-
tanian berpindah jang pengalihan terkuras-terkuras ke subdivis dan binas-
aja tanah(fertility destroyin, agriculture), tidak adikit alam jang telah
ada dalam koodan tidak sitip untuk diolah. Peralahan dari fertility-destroying
agriculture ha bertanah menepo jang fertility-conserving, perlai dipertjep-
pot. Didereo pegunungan baijok sokali i kiter-lengka(sektor jang tidak ada)
dan sektor halinda.

- Pundukud dengan koodan terbokak jang; dalam baijok hal burong respons-
sip tetap; dengan djelas.

- Vital-point of growth matah den terdebu dipertolom leleh kobidjekaan-
nan jang burong; dipertolom la anatan.

- Kindekina numa tohnum numu a jang; tidak digamakan sepunknja, dia-
lah pun-kaw sepofion, dialelah naaleh dan atu permonggangan jang salah arah.

- Waktu enggang jang digamakan alam ulehan berbhh panjang. Dapat di-
aciria i peper an beru enggang ngait ber-m baijok mentukukan waktu teriup; pen-
dukud jang nemungg punjdepden dan punjdekuh sorte punjdekuh dengan korutu-
jang burong.

- Halupa demilh koodan terdapat dinamika opyonan keteristik manjerekat,
jang, dalam tetap vermanakan maktub tiduk disjekan betu lontjekan bai
perobahan strukturul memduj penintrogenian pegunungan dengan bagian lain
ditonh air Indonesia ini.

3.4. Imponderabilidade(sektor jang sobeluanja ada diler dugaan atau diler perki-
tungan, tapi tiba? mutunul dan monpengaruhi proses jang; terjedah dipun-
unan). Senonjung mutul untuk memori aceatu jang terdeleak, mimbel tetap
vampong dalam mendjeklah jang terbaik, mut dipertolom.

3.5. Pegunungan gambang terus in cognita (= derelah antah beranah)
- Sektor intorn dan extern jang, mentsyken pernonan derelah dan masyarakat pe-
gunungan dalam proses pembagunan manah Air setjara kosaluruhan, amch te-
ka teki.

- Bantu pertikoon monnumenni kemunstabilan dan kemungkina sorte betu kemunghin-
an jang; telch terkandung, d doh derelah pegunungan perlu sokali.

- Prioritas pembiliran perlu didjebuhkan pada: bacaknas.
Pemikiran pengasas masyarakat perlu didasarkan atas beberapa prinsip
(1) perlunya pelatihan proses perakihan strukturis berlandaskan konstruksi
dalam masyarakat yang hidup, keseluruhan budaya dan dasar pemikiran masyarakat sendiri.
(2) Alternatif dihadapi pemahalan adalah: perakihan tajuk atas dasar
dasarnya; penting; (3) Penting islamia pemahalan harus sedikit demi sedikit di-
dobrak sehingga anjakan penduduk pemahalan yang akan datang sudah tempat
sebagai gugusan-keratan sosial ekonomi baru dalam tanah air Indonesia
ini; (4) Dalam fungsi faktor langka masyarakat untuk dimasukkan masyarakat
unsur baru dari
dasaran pemahalan; (5) Penuturannya dijalankan konstruksi kebijakan melalui urusan,
baru dipandang sebagai kesatuan ilmu dalam wujud doktrin ini. (6) Kedua sama
juga orientasi terhadap perakihan strukturis amat perlu, masyarakat dengan
diskriminasi tanah perlu kesatuan ilmu pemahalan untuk negara
Tudur usaha pembangunan (7) ke-
dalam setiap pemahalan keputusan adanya beberapa peradaban manusia yang perlu
dipengaruhi untuk disatukan kelompik.

2. Alun, dinamika spontan dan selera socio-kultur berukut batu batas
Pada analisis pelatihan proses perakihan, pemahalan harus memahami diri
untuk mendidik dan alam, dinamika spontan penduduk dan selera socio-kultur
masyarakat sebagai batu batas konstruksi. Bahkan asal mula pemahalan dengan "ada
alas" pemahalan dan "namanya" selera pemahalan. Perakihan strukturis
sulit dapat dirasakan tempat sebagian sebagian perakihan terdiri
perakihan alam. Alat tetapi sama tingkat pemahalan alam atau pernah
sebab: "... it will not be easy to rise the standard of living of the tropical
people if Nature's directions are obeyed, but it will be utterly impossible
if her vetoes are disregarded" (8:157).

Pemahalan dengan dinamika spontan dari selera menunjuk perlu, sebab na-
gulalan acabatan dalam tenaga sosio kulturil tampak jelas dalam se-
dah dapat terbentuk masyarakat perakihan di pada masyarakat dalam masyarakat ko-
struksional socio-kulturil.

Dalam pemahalan dan pengarahan itu tingkat ketidaktahuan dan ketidakmampuan
juga sudah ada serta konsumen-ritik penduduk, tak dapat dibandingkan selis-
ian harus dididikkan modal perakihan.

Pemahalan membalas terhadap ketercapaikan dan ketidakmampuan
people: alam, flora, fauna, manuia, inti sosial, serta nilai, pembudayaan
konstruksi dan keunikan masyarakat, membantu dalam penurunan

2.1. Perkiraan hadapan
Sebagai perwujudan pemahalan yang amat terbentuk, mutasi perkiraan hadapan
juga dapat dikemukakan ilah:
13

1. Pragnancy.

Mia. 14 ałan połaman, a tamże bełd zwarcz "socie alejkt" jong
narcyzał węzów, dwadzieścia dni nałko them Pokadziec tapl bukę unto dipažüd ateja-
ra socie alejkt bule. Lato, alna połaman, poradzenie jek; chuffling marzytona
a. ćwiczeń buntu, c. in w, bung, bcomen. itu ajęss miat temal deng uenie te-
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na. Unen to, jek; c. in a, bung, bcomen. it
5. Kendaraan sosio-kulturil

babak: alang aperti setj si manha ditemukan diatra manusiabulan di teratik a du ak a tirah dan "hidupan perdukul jang mukin dicintai dan turut menandai bentuk dan pole ditem social cerke bentuk perges.akun bistang-tumubeh-en nasi dihah cerbau peneguran.

Therefore dan peredaran alam turut menandai alang dan peradatan sosio kulturil nangka jang rubah conterenni. Cerita dan tehidupan tradisional majerakat peneguran berperone pada abubu "soji tiga" ubi, bebi, dan unik. Sebab karhur perduka jang tindah dicerah peneguran diget abhiliken pada "soji tiga" ubi-babi, wanita ini. Kerana hal jang berlita dengan "soji tiga" itu merasa berperone tilm nikiha dan buruh senatjua bahrak; tapi bersama dan dela "soji tiga" itu paleh dan ko longk manusia jang diliputi kera nembat bish bellah dulan pernomo dan sebelunjuk melitik jang bere. Eni, i bis, bish. jang, eni sakuran berpalek namber diremok dan namber colora; bading itu peli jang mungkun bahan kodjumur maka pepetonon maji-yak dan ditulih. Koma daban auto-ununjap eni. bis, bish. nita manifesti fisik dan pada perbandaharana psycho-sociolo, itu majerakat peneguran.

5. SUBAH KENDURANGAN JAK XIKK. IX J. III BI. D.JI.1 DII. MAUKU

Demat korekuran terusdir itu meraj. di batinubuk djelam personal baron dipetj bisasa unha apo jang, sejogonjaja dilekumukan dan ( bish ab colora) kan atau bish (di) senjuma (kan) demat kondisi alam dan pah kulturil majerakat daerah peneguran? Atau: Supaya kimi terbark apa jang demat didjelumukan davi "soji tiga" itu?

5.1. Komifikasi volume konsumen

1. Konsumen peraj rakyat

Lik aha makam borden dajum peneguran, b anbuk tercah, lain dengan bera
Djena ubi dih. kowdih. P. vihath. Laki: menajintunisit arcsu ubi dih. lara jang nescgub peraj 2.1. (1) senja dengan "ondia akan peneguran"
(2) Bisa dilahikin dulu utako jang leboh penek dori pada ubi aho
jari colora, diken. bordun "
(3) "baju bedor protisipja."
(4) raenja colora dengan colora (tjita nesc) bordun (5) terjelong djena ungu.

2. Unit mengalih:

Dengan kebaikan, baik baik dubug boleh ini; pengambilan kembali tukang; pengarahan yang lagi; disertai panduan (agar tidak oleh digunakan) dan pengawasan (agar tidak diperintah); didakikan umum kemudian); kerja sama dengan strategi portofolio ini dalam dan diluar negara; experimentasi sendiri dalam nanti nampak nampak ubi djalur juga lebih mudah.

3. Kerja mengalih

Kalo dijelat bahwa ubi djalur akan. Diikat sehingga memperlukan waktu 1 lebih 6 bulan untuk bina pohon kemudian, dengan dipertahankan yang ubi djalurbohui pendi itu, sudah berasah pendi pendi polis, sedikit 2 bulan. Dadi adah bulan tentu punahkan lagi jadi, dapat dikordikan solusi waktu itu.

Tingkat kesuksesan penduduk yang diikatkan naik, sedih nilai makanan dari ubi djalur berasah tinggi.

4. Dijelat lain kerang peningkatkan volume konsumsi

Diantroduksi traknaan lain lain, yang akan protein rebuti; manfaatan berbagai djalur keterkaitan, berkumah penduduk yang perlu dikontrol, dalam hal; posisi atau jururujura; buah-buahan, baik untuk dikonsumsi sendiri kumpun untuk dipertukarkan dan dipertajam dalan.

5. Peningkat konsumsi yakni lahir lembu

Lembu yang relatif relatif lembu semula dikembangkan dengan aspek konsumen dalam djalur lembu; jadi djalur dalam dan ejen; pemeliharaan, jadi manfaat djalur. Walaupun, lembu dari djalur semula dikembangkan, tapi lembu putih mampu menjadi sejak awal dan menemukan struktur dan cerita penduduk, baik dalam djalur. Peningkat konsumen ekonomi semula berasah agak naik non-ekonomi(yang vs budi cuba, ai bimbingan sekolah manfaat)

Bersyukur sekali ubi kali kita memiliki relatif dapat dibangun untuk lebih seluruh alat-alat dalam waktu perubahan dari, lembih mudah.

Bersyukur djalur potensial dan ejen, oleh ditambah oleh mimpi mimpi perlu diirukik kembali lagi, ejen, yaitu periuk, pelintas, dan.

Semula terpotensi potensi mungkin, dan akan, menampakkan untuk pertukaran, dibebaskan dari pengarahan; pengarahan...

Pertama, yang sekali dijumpainya, sebuah, fajult, oleh pengarahan yang tidak, sementara, dan bina djalur djalur, diingat, dan segera dalam budi, atau potensat, lembu perlu dibina.

6. Peningkat konsumsi djalur ejen 1 di ubi)

Agar utama dari djalur djalur dalam mendapat djalur dan harus, perubahan dalam alat-alat pendekat. Tambah, tingkat djalur dari pada kritik dan teman, kontak dengan pengarahan, ejen, jadi, cek djalur dan, serta perubahan untuk h 12 besar, lembu polis, atau lembu unik, lagi, djalur...

7. Konsumen kini djalur ubi

...
Agar surya rekat bertjotjak tenan dan berasa manakaw, cerita yang mengandung manakaw manakaw yang bercerita, menuturkan cerita, membahagi dalam kononan pertu agar orang pemurugu tidak mengjadi mencederai orang lain, pemuda, pemurugu. Adanya orang yang, dijadujur dari bermurugu a baca dijaduh ke- takdan, dan dibiasakan.


Dinamakan jen, kebahagiaan tersierap mengahitak dari bermurugu (demonstrasi, rekan) jen masuk disikalaja bisa mempertjepet pening katatan tingkat hidup masyarakat.

5.2 Senar penghwa akuta pokok

Walaupun epa jen, dilomakakan di kep biasa pendjadi senar kebangga bagi rekat, atau tetapi masing perilu ditawarkan berbagai senar penghwa lain

1. Beberapa penghwa pokok

Dalam kerjasama senar penghwaian perlu dilakukan berbagai jen pening senar bermurugu senar bermurugu kerjasama.

(1) Baca jen (biasa di) senarwa (kan) dengan kondok alam dan selera sosio kulturil peninggan.

(2) Tinggi bermurugu dan bent pemurugu (pemurugu) baca jen dari atas bermurugu senarwa (satu ari), hagi dari senarwa bermurugu dari bermurugu.

(3) Makan, sucinga diulur udara jen mah itu bermurugu peninggan-as asal lebih di dalam.

(4) Susinga, sucinga diuara udara jen itu bisa diulur bermurugu dari diulur wuara jen, bisa.

(5) Kaca, sucinga, bermurugu diulur udara bermurugu sucinga hasil bermurugu itu tidak benturu atau bermurugu.

(6) Diulur diulas diuara dalam mudah, maha dan dalam ukhuwah ujarlaj dari diulur wuara jen, dan diulur wuara jen, dan diulur wuara jen, dan diulur wuara jen, dan diulur wuara jen.

(7) Beberapa dari diulur diuara dalam ukhuwah bermurugu.

(8) Kaca, sucinga diulur udara bermurugu dari diulur wuara jen, dan diulur wuara jen, dan diulur wuara jen, dan diulur wuara jen, dan diulur wuara jen, dan diulur wuara jen.

2. Projak jen muncu

Tanpaik aja jen, muncu dan muncu tidak kebanggaan itu i.1ah peternakan

A. Senar penghwa akuta pokok, dengan pertenakan; (1) Makan perlumur, senarwa pengakuta senarwa (a) dan jen diulur wuara jen, dan diulur wuara jen.

(2) Makan berjuja, senarwa penghwa (b) selalu memperjuja dan diulur jen, dan diulur wuara jen, dan diulur wuara jen, dan diulur wuara jen.

(3) Makan, senarwa penghwa, senarwa penghwa, dan diulur jen, dan diulur wuara jen, dan diulur wuara jen.
(4) Kekuatan penanganan umumnya tanpa buah yang asal usul harus disihiri do-
ngan tidak menggunakan pada wabah yang berlaku.
(5) Buah asli bukan hanya dapat dimanfaatkan untuk bahan pokokn, tapi juga
dapat diproses menjadi buah yang dapat dikonsumsi. Dari buah (all-vorn cut, hirsided silk dan
headed silk threads) buah dibuat pembalut dan sering digunakan untuk tisu (artificial blood
vessel).
(6) Ketercakapan buah asli berada pada mutu yang dapat dipahami oleh semua
dalaman, buah asli dan buah yang disediakan oleh penani buah kulit.
(7) Beberapa di sekitar buah asli ditemukan dalam mutu dan buah yang
dapat dipahami oleh semua dalaman, buah asli dibuat dan disediakan oleh penani buah kulit.
(8) Kacauk rupau buah, buah asli dan buah yang disediakan oleh penani buah
dengan buah asli dan buah yang disediakan oleh penani buah kulit.
(9) Buah asli dibuat dan disediakan oleh penani buah kulit.

3. Iktisar penanganan keadaan vaksin strukturul

(1) Beberapa di sekitar buah asli dan buah yang disediakan oleh penani buah
dapat disimpan dalam keadaan 20 - 30 tahun, hal ini, terdengar suatu perbedaan dalam kultur buah, buah asli dan buah yang disediakan oleh penani buah kulit.
(2) Dari peninjauan yang ditemukan pada buah asli dan buah yang disediakan oleh penani buah kulit,
(3) Beberapa di sekitar buah asli dan buah yang disediakan oleh penani buah kulit,
(4) Beberapa di sekitar buah asli dan buah yang disediakan oleh penani buah kulit, faktor objektif
dan subjektif, ada beberapa perubahan yang baru.
(4) Bisa juga berdasarkan faktor sementara (internal dan eksternal), faktor objektif dan subjektif, ada beberapa penerapan yang harus diambilkan dan dipengaruhi, akibat setting pembahasan bagaimana dan pencarian langkah pentingnya pada negara. Dengan penanggulangan atas dasar berdasarkan itu, setting pembahasan kabel jadi: (1) Apalah hubungan sekarang ini diambil, itu bagaimana dengan sejarah sosio-kultural pengungkapan?

(2) Apakah hubungan sekarang ini, diambil itu sekarang dengan tujuan nasional atau sejarah sebelumnya? (3) Apakah hubungan sekarang ini, diambil itu dengan pengungkapan teori, diambil dari teori, diambil dari teori pengungkapan? Dan, (4) Apakah batas komponen ini; ajak ada pengungkapan ini, bukan pada bagian pada daerah atau bagian aksi di dalam batas komponen ini, kemana ada dalam dimiliki?

(5) Seringkali tolak pada faktor sosio-kultural jang bertujuan pada sebuah audiensi, ubi-babi-wanita tanpa ada, di-lain jelas, manajen ditambah lain merapat, dan masih kabilah suatu pengungkapan, dan ini pengungkapan adalah berdasarkan volume komponen atas pendapat suatu pengungkapan:

1. diintroduksi suatu accused; dengan konsumen orang suatu dimiliki dari ini.
2. diintroduksi suatu accused; dengan konsumen orang-dasar dimiliki dari ini.
3. diintroduksi suatu accused; dengan konsumen pendapat kementerian tolak dan hubungan lain suatu yang jelas, ini, dalam kabinet aktif (atau-atau)

(6) Cagasan ini dan suatu pokok tidak mengenai seseorang dalam rekomendasi jang, pencari diminta dalam tanggapan komposisi daerah suatu laku oleh US! Ini seperti disebutkan dalam appendix, sebab seorang suatu keliru ini tidak.

(7) Pemahaman volume komposisi dan pembahasan beberapa pendapat ini, tidak bisa memulai suatu accident, berarti, meski, itu, meliputi itu, meski, itu, tentu dipengaruhi oleh pendapat jang dalam bagai daerah dalam kita suatu jang; terkoordinir; one-coordinated unit atau one-integrated-unit usaha.
7. PENGUJIAN

(1). Dalam tataf perumahan masyarakat, dibutuhkan komunikasi vertikal; dengan perumahan, antara lain:
   a. komunikasi vertikal dan horizontal exclusive;
   b. komunikasi horizontal dan horizontal exclusive;
   c. komunikasi horizontal dan horizontal exclusive.

(2). Dalam tataf perumahan, setiap tataf buah proyek, mungkin tujuskup (a) di Dijasa Lilin Sarat, dan di Dijasa Lilin Sarat; atau (b) satu daerah polis (dijasa Lilin Sarat) dan satu lagi diluar daerah polis (dijasa Lilin Sarat).

(3). Dalam perumahan lokasi proyek polis dipotongfrontengi apalagi lebih baik didorah jenb jaik dan jenb jaik responsive (dijasa Lilin Sarat) atau jenb jaik yang mulaiberkuat: atau dua-duanya. Diderorah daerah tidak matal though ada (RUMAH) atau diderorah jenb jenb melalui jenb itu.

APPENDIX

Dalam appendix ini ada dikerukut dalam beberapa cara jenb, pernah dikonsumsi oleh United Nations Survey Bureau muna kemenangan polis (dijasa Lilin Sarat) dan jenb polis.

1. Jd. Ekojoen, oilgolog, oilgologist, jenb, jenb tidak diintai untuk mampu 1,000 vertikalnya terhadap daerah polis (dijasa Lilin Sarat), menggabungkan cara jenb polis.

2. Jd. Ekojoen, oilgolog, oilgologist, jenb, jenb tidak diintai untuk mampu 1,000 vertikalnya terhadap daerah polis (dijasa Lilin Sarat), menggabungkan cara jenb polis.

Dengan pengurusan restoran polis jenb, ada polis tidak dikerukut polis (dijasa Lilin Sarat), dan jenb tidak dikonsumsi oleh United Nations Survey Bureau muna kemenangan polis (dijasa Lilin Sarat) dan jenb polis.

2. Jd. Ekojoen, oilgolog, oilgologist, jenb, jenb tidak diintai untuk mampu 1,000 vertikalnya terhadap daerah polis (dijasa Lilin Sarat), menggabungkan cara jenb polis.
Seduh sarunja yang istimewa ad Lah : agar dh. DHI mendjak seorang sar
a person of rare qualification, who might be termed an educational inven-
tor dengan tugas pelik membantu dalam hal advising, and testing out innov-
ons in the educational process. Idaa tartat perumaham export tab untuk
ber-
ordja paling audikul di tahan, jgn. momdeni dapa dipendjakan, berda-
kan ponjelongsoran export tabi dan berhakilanya restera dan terbatas. Sarun-
ja dikolumu consultant kin tidak ada hubungah susah dengan peng-
an. Salah seorang consultant, menjerakan adanja tanpa achi dalam bing-
pendidikan ura dan komunikasi radio untuk koperasi panandikan.
Dikolumu dijang perumaham export jgn. berpengalaman dalam coonity de-
lopant program, jgn. bekoraja selena. tiga tahun mulai tahan 1908.
Lambang Anthropologi Universitas Tjondrawasih disertakan untuk dipero-
at dengan seorang sarunja tingat Professor di magajina mahanisa tingat
Sardjana sebujuk. tiga orang untuk memji pemister doktor, jgn. harus long-
dalam penelitian didaerah pengujian.

3. A.D. Richardson, Forest Product and Wood Utilisation Consultant, menjer-
kan ponggongadhikan bajau jgn. dapa dipindahkan, jgn. bingungan susah, hasa
pongngornedian ini dipecahkan untuk didjak, dipindahkan sendiri atau nonpend-
tan ga korjaja. Dena bescara 18.000 dan MDP 96.000, dipindahkan dipera-
kan dober ini waktu pengumum.

4. J.C. Collins, Agricultural Production Consultant, tidak menjerakan relog
stu cahua untuk pengujian, kotju li dibantu dengan Agricultural Development
Planning Group jgn. binc. dijang dipengornedikan untuk memeli korjakan pan-
bangunan daerah pengujian.

5. J.H. Wendor, Agriculture and Livestock Consultant, menjerakan pusat pes-
anah di Vancora. Hasilnya jang perlu didasrkan (1) tuan yang adh. jgn.
bijak untuk piringan baji; (2) korjakan pen=Value suatu; (3) petani,
ajin; dan (4) korjakan pen=Value balok. Dianjungi itu dipindahan mengikat
rantah yang research unit untuk potongan dari pusat pen=Value pen=pan
de pesanan dapa pengumululan dapa wujud petani.

6. Dr. Henry Richards consultant dibidang public Health, menjerakan dipeng-
ypo yang introduksi garsan jeng, ditjarur jadih korjakan penduduk baji jeng ker-
punjak gendok.

7. Joseph E. Steenboek, Small Industries Consultant, jgn. melihat begini buah
komuniti dan kekurnu, tidak menjerakan sarunja susah ketjuri didas-
kannya Development Corporation jgn. harus didasrkan komun. Timul akik
cahau pengujian, dan dibangunlah projek jen. atau menjerakan kuburan-
tan, dijangu scontinue pengujian, pilihan dan besc.

8. H.H. Noerke, Consultant dalam Nicole Power, menjerakan didasarkan rohda
tari sosialnya dari pada power station di Vancora, dianjungi beantam petu-
parts dan pengumpelan lain.

9. V. Pai, Telecommunications Consultant, menjerakan didasarkan sisa
komunikasi baik di Vancora wujun dibangun tanpa penting sejahteri
sendiri dan Ok Sibih.

10. Sekomanda beuruna diprolikan oleh Consultant dibidang Aerodrome, Civil
Air Communication, Project Manager Development for Air Communication Project,
jeit: projek sosialตาย korjakan udara, dalam rangka pengembangan udara bagi dorah pengujian.

11. Konstatin Leblodale, Finance Consultant menjerakan didasarkan perikanan
air tuwah didaerah pengujian.

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*Dr. Anwas-Iskandar, the Director of the Institute for Anthropology at The Univer-
sity of Tjondrawasih, holds an M.A (Sardjana) in Sociology of Rural Development
from the Institute of Teacher Training, Bandung. Dr. Iskandar has lived in
West Irian since 1964 and carried out anthropological field work among the Muka-
tribe in the Balim Valley.

Dr. Anwas Iskandar, Pedjabat Direktur Lambaga Anthropolologi Universitas Tjandra-
wasih, telah mendapat gelar Sardjana Pendidikan pada Institut Keguruan dan
Pendidikan Bandung. Dr. Iskandar telah bekoraja di Irian Barat sedjak tahun 1964
dan telah mengadakan penelitian lapangan pada suku Mukuco di Lebah Balia.
ICHTISAR:

Review terhadap Projek 2 FUNDWI dalam rangka pembangunan di Irian Barat, telah diadakan di Djakarta, pada tanggal 20 - 30 Juli 1971. Delegasi Pemerintah Indonesia dipimpin oleh Deputy Ketua BAPPENAS, Dapak FUNROMOSIDI MADOJISAROSO, sedangkan delegasi UNDP/FUNDWI dipimpin oleh Executive Secretary FUNDWI Mr. EDMOND F. JANSSENS.

Dengan adanya kebijaksanaan pengintegrasian daerah Propinsi Irian Barat dan sehubungan pula dengan adanya rentjana projek 2 pembangunan jang disusun dengan rentjana pembangunan nasional, Projek-FUNDWI (FELITA-II) tidak lagi diperpanjang dan tidak dapat dianggap ’berdiri sendiri’. Rentjana keseluruhan merupakan integrasi dari rentjana 2 pembangunan daerah. Pemerintah berpendapat bahwa penggunaan selandjutnya dari dana bantuan luar negeri yang disediakan oleh FUNDWI harus dapat diprioritaskan kegunaannya. 

Berkaitan ini pandangan diri pemerintah yang menunjukkan bahwa dana FUNDWI harus dipakai untuk memenuhi kebutuhan infrastruktur dan hubungan dengan dana yang dapat disediakan sebagai 2,7% dari kebutuhan perhubungan laut, perhubungan udara dan land transportation, telecommunication dan pembangkit tenaga listrik.

Aktivitas pembangunan selandjutnya dilakukan selama masa 1973 dibutuhkan dalam hubungan dengan bantuan luar negeri yang ada. Untuk waktu yang akan datang bantuan dalam bentuk investasi dan bantuan teknis juga diperlukan agar dapat ditujukan dalam program UNDP untuk Indonesia. Dilihat pihak pemainan modal (investasi) FUNDWI sebagai bagian besar akan dimulai oleh Bank 2 Pembangunan Internasional dan Bank Deorah dan oleh FUNDWI diadakan Badan 2 yang memindahkan modal ialah Jasaan Dana Kerdjasama untuk pembangunan Irian Barat (VIJDP).-

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

1 The Fund of the United Nations for the Development of West Irian (FUNDWI) was constituted under a funds-in-trust grant of $50 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 FELITA 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 have a 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 minimal 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 hard fact of it is that the very basis for locally
generated economic progress has not yet been reached; the building up of
the production sector, which features in the PLAN II for forestry, fisheries
and agriculture and through the creation of the Small Loan Agency (KUNDA),
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 discounted 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 FUNDA Consultants who visited West Irian in
1967—a rather common misconception. In fact, the basic outline of the
FUNDA program 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 program as a
whole shaped up with an infrastructural strategy, in that roughly one third
of FUNDA's resources went to road, 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 RUMDI II or FUNDI 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 FUNDI 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 35 million to be utilized for projects in West Irian, private foreign investment, etc. Accordingly, it was felt that the resources made available by FUNDI 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 FUNDI.

A sum of over 32.7 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 FUNDI 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 Lund Transport project, it was realized that, even with a year's extension initio until end-1972, it would not be possible
to complete even the Djajapura-Santuni 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/II 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 Djajapura 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 Assut 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 ("JIDF"), 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/II'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
hold 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 particular
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 pre-investment 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 PELITA II/ PUNDWI emerged strengthened, still astride the same horse, but with slightly different bearings for safe arrival on the other shore.

*Bernst 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.
This afternoon my friend Matius, a 20-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 sheet doubling 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 the only language Matius speaks—his native language Damar.1

Translated, it went something like this:

"Dear Matius. Hello my father. 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

Matotagan."

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1 Damar is the language spoken by about 10,000 people of the
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 Bazar (primary schools) 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 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 carefully 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 initial 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 Irianaese teachers. It is used daily by scores of Highlands people to carry out their business and their relationships (one 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, as a CAJA 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 is a vital and important part of the system of Missionary Aviation Fellowship. It combines the efforts of many organizations to do a more efficient and satisfactory job with limited resources available. The central office of Missionary Aviation Fellowship is located in the interior of West Irian. Missionary Aviation Fellowship has combined the efforts of all the missions involved in these areas in which we could cooperate and utilize our finances and personnel, a meeting of all the missions involved was held. Missionary Aviation Fellowship is a federation of six mission organizations 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 communica-
tions 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 head-
quarters for MAF of West Iria is at Sentani. At present there are twenty-five
adults making up their forces.
REGIONS BEYOND MISSIONARY UNION

The Regions Beyond Missionary Union came into being in 1970 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 Minis 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 ARMS Mission in West Irian is located at Karu-Bega. There are presently twenty-seven missionaries serving with this mission in West Irian. The ARMS 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 Kandari and preparations were made to enter the Central Highlands. The first station to be established by the ABMS was Tion 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 cooperative. 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 fullscale 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 ARMS is located at Tion. The Mission is involved in medical training, Bible School training, carpenter training, and educational training on their various stations. 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 coming of the Christian and Missionary Alliance (CAMA) missionary enterprise in West Irian had its beginning in the other islands of Indonesia.
Robert Jaffray, who had worked extensively in China, launched a 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 miles from the south coast, over almost impassable terrain, to the government post at Sumberi. 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 Bemah to Bahasa Indonesia. The Indonesian language is used exclusively in the Kobo Bible School and is being taught systematically in the Dani Bible School at Pyramid and at the Booga 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. (Jajanan Pemrockhahan Pereshabatan 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 Santani 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 Hanokwari. Mr. Walter Erikson was the first missionary in West Irian with this mission. He was soon joined by Mr. Eduard Tritt. In August, 1952, these two men were put to death by carrier 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 Testaga. 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 Namiki 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 Fak Fak residency and into Manjamb. A medical doctor joined the staff and thus began the medical work of the mission and the opening of the work in the Mersaika 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 Hanokwari. 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 Benggo and gained 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 considerable population concentration at a very promising airstrip site two days to the west. Plans were implemented for this area, known as Okandini, was entered in 1956. The response of the nationals 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 Benggo, the Bulim 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 Bulim area. At first progress here was very slow, but mission activity in the area has increased steadily since its initiation and Bulim 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 outstations as well.

A hospital has been built at the Bulim 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 Bulim.

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

UNITED 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 Goereformierde Kerken. All the missionaries went out by the Reformed Church 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 Dawah.

Headquarters of the mission is at Tanah-herah. 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 in not to present religious dogmas alone, but ensues from the message that is preached. The message is to the "whole man" and it is hoped that by 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 "husajurah" 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 cuts 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 more detail of the work that is being done.
The medical programme has been a real point of contact with the people and after the initial fears were overcome and confidence built up, there has been a substantial progress in the health of the people. Hygiene has been taught. Buttering, 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 advancement, 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 works 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 thin company of young 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 1951. 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>1960</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>167</td>
<td>201</td>
</tr>
<tr>
<td>National pastors</td>
<td>902</td>
<td>920</td>
</tr>
<tr>
<td>Baptized members</td>
<td>51,643</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>
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### Medical Work

<table>
<thead>
<tr>
<th></th>
<th>1960</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>40</td>
<td>10</td>
</tr>
<tr>
<td>Nurses</td>
<td>19,064</td>
<td>1,716</td>
</tr>
<tr>
<td>In patients</td>
<td>696,143</td>
<td>978,954</td>
</tr>
<tr>
<td>Out patient visits</td>
<td></td>
<td></td>
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### Education

<table>
<thead>
<tr>
<th></th>
<th>1960</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literacy classes (Dmerah)</td>
<td>975</td>
<td>662</td>
</tr>
<tr>
<td>Literacy class teachers</td>
<td>1,019</td>
<td>973</td>
</tr>
<tr>
<td>Pupils enrolled</td>
<td>20,900</td>
<td>19,394</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 (includes all previous years)</td>
<td>25,244</td>
<td>27,244</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>3,389</td>
</tr>
<tr>
<td>Pupils passed exam. (Readers)</td>
<td>219</td>
<td>334</td>
</tr>
<tr>
<td>Total number of readers to date (includes all previous years)</td>
<td>1,800</td>
<td>2,134</td>
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### Agricultural Projects

<table>
<thead>
<tr>
<th></th>
<th>1960</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. lbs. vegetable seeds distributed</td>
<td>861</td>
<td>1,179</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>188</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>
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### Special Classes

<table>
<thead>
<tr>
<th></th>
<th>1960</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carpentry: No. classes</td>
<td>14</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>No. students</td>
<td>91</td>
</tr>
<tr>
<td>Sewing: No. classes</td>
<td>15</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>No. students</td>
<td>197</td>
</tr>
<tr>
<td>Hygiene: No. classes</td>
<td>47</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>No. students</td>
<td>1,323</td>
</tr>
</tbody>
</table>

### Misc.

<table>
<thead>
<tr>
<th></th>
<th>1960</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*


Infrastruktur di Irian Barat belum seluruhnya dibangun untuk memperjejat perluaman bebana buta huruf. Selain kesulitan2, inspektorat Pendidikan Masjarakat ini dengan bantuana UNESCO-FUNDWI, telah mempelajari program ini dengan menggunakan metode2 baru jang telah milai memberikan hasil2 jang diharapkan.

The literacy programme in West Irian, within the short period of seven years, has gained considerable momentum. This year, the international jury appointed to award the Mohammed 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, 1968, 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 advises 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 provinces 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 Education, 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 Tetuluk Tjenderawasih to about 35% in Djajawidjaja and Fanai (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 800,571. 19.4% of the population are in the age group of 6-13. 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 rate within the primary school system. There is
also the phenomenon of relapse into illiteracy due to lack of follow-up activities. As Dr. Soenarjono Danuwidjaja, 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 and 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 Namena area, children attending school learn Bahasa Indonesia at school but use Bahasa Dani, their own language, in the home. Literacy classes in Bahasa 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 .... However, 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 employment groups and so on. In this group, it is reasonable to assume that the object of instructional materials is primarily to communicate effectively and therefore that intelligibility is vital. This may well mean the use of a 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 those 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 (CAMA) has already published a series of primers in Bahasa Dani and those 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 Tjonderawasih', 'Toropong', and 'Suluh' 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 neo-literate, 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-Fundud, 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 Centre 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 'BERJA PANTJA NARGA' 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 'Mar Iembatja' 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 will 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.


Kr. B.B. Mohanty, UNESCO Expert 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 Indian countries.
MUSEUM HENGKAIN KEMADJUAN DAN KEBUDAYAAN
DI DARAH ASMAT

I. PENDJELAJAN UNUH HENGKAIN ASMAT:


Program perkembangan ini terutama berusah untuk menarik kampung2 dan penduduk jang duluja bermauulan mendjadi suatu majarakat jang sulung membututikan jang akan mendjadi dasar diri suatu tjara hidup jang baru. Sistim koperasi ja dikembangkan oleh Missi dengan bantuan dan bimbingan dari Pemerintah sedang berusaha untuk mengganti tjara untuk mendapat kedudukan terhormat dalam majarakat melalui keberanian memotong kepala musuh sebagaimana binca dulu.


II. SUATU MUSEUM ASMAT HENGKAIN KEMADJUAN DAU KEBUDAYAAN:

Sehubungan dengan perobahan suatu tjepat ini seperti jang tersebut diatm maha dari pihak Missi mengharapkan untuk pembangunan suatu museum jang kira2 akan bermauunt bagi majarak2 Asmat, karena murnikan hal jang penting sesuatu bawah suatu majarakat djangan tampai hilang perasaan kebutuanja dan hubungan dengan riwajat sedjaranja sendiri. Suatu hasil kumpulan jang tersebut

dari kesenian dan hasil kesenian yang terbaik dari Asmat tradisionil yang ditahan diderah Asmat untuk keperluan rakjat Asmat, sangat diperlukan sekarang ini djuga. Pengumpulan dari kesenian Asmat seperti yang dikerdjakan oleh almarnam Michael Rocheveller dan kemudian sekarang ini oleh Pemerintah melalui kerdjasana dengan FUNMIDI biarpun tidak dapat disangkal kesenafaatannya tetapi tidak merunjui nilai langsung untuk rakjat Asmat. Suatu tjara yang Iobih langsung untuk mempertehkanan kelangsungan kebanggan dalam kesenian mereka jang kaja ini diprolukan oIeh rakjat Asmat. Sahihah museum akan memenuhi kebutuhan ini.

Museum ini diciptakan akan memenuhi kebutuhan fungsi:


Foto2 berwarna djuga akan disimpan dalam museum ini dan djuga perlu dindungi dari pengaruh tropis. Suatu projektor untuk film2 slide yang tahan bejadadap pengaruh tropis diperlukan supaya kolokasi file2 slide dapat berguna bagi penduduk.

3) Dokumentasi "ang mengunci lagu2 Asmat dengan Persitiva2.

Danjak diantara lagu2 tradisionil sekarang hampir punah. Baujak pemimpin2 perang dan pemimpin lagu sekarang sedang menghilang dari panggung dan menghilang berasal meraka ini ialah laadjina utsu njanjian2nya. Ini setelah perbu dikumpulkan 2
njan2 ini dema nasa dopen generasi Asmat.

Sobah itu untuk museum ini disimpan suatu tape recorder stereo yang dapat menjapam sebagian dari konpain dan suzama yang terkandung dalam njanjian Asmat dan perenian tifanja. Dari tiap lingkungan dan kebum besar akan diambil dokumentasi sehingga penduduk kemudian dapat mendengar njanjian,
hikajat, dan sedjara mereka sendiri.

4) Tadbuh pendidikan dari Museum: Seorang guru sekolah yang terasli dalam lingkungan FSI setiap akan dididik mendjadi curator dari museum dan sa-
lah satu tugasnya ialah untuk mengandjurkan sekolah2 dari kebum2 untuk meng-
dakan kundungangan ke museum. Kemudian in harus berikan tjerawah2 yang telah di-
persiapkan, merutarkan foto2 slide berwarna, merutarkan film, membantu tape
dab. Melalui usaha ini diharapkan akan mendokatkan, monsu bulkuran pendamaian dan
sentiptakan perhatian atau tjinta ngecani cegala susuatu dari Asmat.

III. PENGAMBANGAN, PIMPINAN, PENGALAMAN:

Bangunan akan didirikan dalam kompleks Kantor FSI Kusaupan Agata dan akan merupakan nilik Kusaupan Agata sekarang diwakili oleh Jang Hul1
Alphonse L. Sowada, o.c., H.I. Pekerdja2 setiap yang yang dididik oleh Misi2 atau sedang dalam pendidikan akan sebagian godungnya dibawah pengawasan bruder
Clarence Nouner o.c. Mesin listrik dari Misi akan mendjadi wewenai peneranga
Bangunan akan berukuran 20 x 5 m, kitu uturan godung utama dan kan diadakan
pertundjukan2, solain itu ada dan ruangan sebagai ruangan kordja dan ruangan p
najimpanan (godung). Godung toradi dari buku basi torketjuali dinding2nya akan
dibuat dari gubu2.

Karena diantara para rohanikan ada tiga yang menunjai idjamah antar
pologi mereka akan diberikan tugas sebagai pengawas umum dari museum itu.

Alat2 kantor lain yang diperlukan seputri sebuah stenod dab, akan di-
sedinkan oleh kantor3 Misi jang lain.

Potongan2 jang berasangkutan dengan projek ini akan dipadji oleh Kusaup-
pan Agata.

Terakhir totapi bukan boarti kurang penting pilak Pemerintahan Setor-
pat akan berlaku sebagai pengawas keupan sebagai sensor terhadap susu diajeg
ada hal2 jang tidak seuai.
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 Senggo-Tjitek 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 (Pirinapun area) became a focus for development projects.

The development programmes of the Mission is attempting to draw the people of what were former enemy 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 L. Sowdes 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 FUNWID (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 fulfill 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 FUNWID 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 endeavour, it is hoped, will draw people together, work to alleviate enmities, 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 shinglas are too difficult to make locally.

Three of the Missionaries working among the Asmat have graduate degrees in Anthropology. They 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
LETTER TO A CATHOLIC PRIEST

The letter reproduced below was written by a young Ekari student now living in the Manokwari 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.

Manokwari 16-5-1971

To: The Father of the Catholic Mission.

Dear Sir,

In this letter I inform you that my name is [omitted], 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 who asks for help. So now I want to request if possible, Father, please give me some medicine to make me clever. It doesn't matter how many hundred (rupiah) you, Father, may ask, I am ready to pay. As long as I got 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 by study[is], 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 fulfill my request.

I give many thanks to you Father for giving attention to my request both beforehand and after it is do.
Surat yang disalin dibawah ini ditulis oleh seorang peladjar Ekari yang tinggal di desaerah Manokwari. Untuk mendengar kosadja,2 yang tidak diinginkan, maka namanja tidak diatur. Dari beberapa laporan mendapatkana bahwa banjak dilihat. Dari beberapa peladjar yang mengakui, di peladjar yang terap,2 penciptaan mendapatkana keberkian dan kebaikan dari peladjar yang mempunyai kebaikan. Setiap peladjar terap pun mengalami suatu perubahan dalam kehidupan, sehingga tidak pernah ataupun peladjar yang mendapatkana keberkian dari peladjar yang mempunyai kebaikan.

Dengan hormat,

Bapak Pemerintah Paling.2

Jilid 1

Rah Yoni di Nias.

Dengan berasa


Demikian berdasarkan anak2 Kristen kita yang ini agama Kristen disekolah Irian Barat setiap sebabkana diamanakan dan itu tetap. Tetapi unpadakah anak Kristen tidak wujud bakan suka sehabis anak2 Kristen kita akan masuk. Apa sebab disekolah anak Pater dapat pertimbangan. Suatu hal sebab kabulkan kemanakah saja.

Atau Pater yang septempat saja bakan saja mendapat sehabis bakan lagi sehabis taklamah kebaikan bakan bina.
CULTURE CHANGE AMONG THE MEJBRAH OF THE BIRD'S HEAD, WEST IRIAN

Han Schoorl

Ichitera:

Dalam djudul inti Drs.Han Schoorl menurut Anthopologist menguasahakan dari Misi Katolik di Kepala Burung, untuk melukiskan aspek tertentu kebudayaan Mejbrat. namja: digunakan untuk penduduk yang mendiami daerah tengah kepala burung. Laporan penelitian Schoorl dipulatkan di Ajudari sebuah desa di Timur Laut Naskaijen (Ajamah).


Nal ini memperlihatkan beberapa hubungan dari dan pihak. Nesipun kebudayaan penduduk Mejbrat telah mengalami bingak perubahan karena pe-


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 Hesskaijen 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 for these people. This dialectal group, the Mej-brat, were studied by Elsborg and Pennor. The term "mej" means language and "brat" in the
name of a specific region. All other dialectal groups have their own names beginning with "moi-". It is misleading then to apply the name "Moij-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 Moij-brat culture were studied by K. Galis (1955) and J. Power (1957). The most thorough investigation was carried out by Swedish anthropologist John-Erik Elsberg (1932-54; 1957). Elsberg's research was focused on the ceremonial exchange of valuables called, in Indonesian, "kain timur", the organization of this exchange and its function in terms of social organization. Elsberg was also interested in their cosmology, their dualistic system and the meaning of "kain timur" exchange in their cosmology. Elsberg 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 Manuswari, has been centred at Ajaarei, a village about two days walk to the north-east of Merkadijan (or Ajaarei), and about fifty minutes by mission plane from Manuswari. Various aspects of Moij-brat culture are being studied, but the principal focus is on cultural change.

In earlier times the Moij-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 to the people of the rain forest — a number of Moij-brat people moved to the coast and established small villages along the rivers. These were often the sites of the earliest contact with outsiders. The Moij-brat culture area, with its many dialects and subgroups, is home to a diverse range of people适应极端的生态条件——土壤贫瘠，动物稀少，气候恶劣，人口稀疏，孤立，以及对人们来说雨林的极大重要性。许多莫伊布拉特人迁移到海岸并在河流沿岸建立了小村庄。这些往往是最早接触外人的地点。莫伊布拉特文化区域，拥有许多方言和小群体，是许多不同人群的家园。
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 goods and tano stalka, marriage partners
and the "kain timur" exchange which is charged with cosmological power. In
that the physical and cultural survival of Hoj-brat culture centres 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 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 Aruensi 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. Mein-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 Mein-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 Mein-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 barriers 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 Nijenrode University, Holland, from 1964 until 1969. In addition to his work in the Birda Head, Drs. Schoorl has carried out short studies on effectiveness of various Catholic Mission agricultural projects in the Balim Valley and Waisel Lahen areas on behalf of the Missions in those regions.
The Impact of Macassan Immigrants on the Economy of Greater Djajapura.

Introduction:

Chausenjo adak waktu Pepera banjak orang2 dari Makassar berpindah dan berdai di Djajapura. Mereka seluruh memakai perannya jenting seba-

gai nelayan pun dalam pasar sajur dan ikan. Banjak orang2 Makassar bercer-
din djuga sebagai buruh2 dalam bidang bangunan dan dimana mereka pun memi-

likli banjak penggurudjian kaju. Sutuh hal yang bare inlah pasar uama jang
besar di Djajapura jang dibuka setiap malam. Diseini orang2 Makassar mendjual
banrang2 dagangan jang murah.

Djelas sekali bahan pengaruh ekonomi dari imigran2 Makassar sangat
besar artiannya. Sutuh studi mengenai pengaruh ekonomi tersebut telah dilin-
kukan oleh Institut Anthropologi, Universitas Tjenderawasih. Diharapkan
bahan hasil2 penelitian itu akan membina manifest bagi powerinah disamping

dimaksudkan djuga agar penelitian tersebut akan memberikan lalahan jang ber-
guna dalam Metode2 penelitian dan ketangkasen bagi personil Institut sendiri.

Preamble:

It appears that even before Pepera numbers of immigrants from

Makassar had begun to arrive in Djajapura. Since Pepera, the number of

Makassars entering Djajapura has increased tremendously; no estimate

places their present numbers at 5,000. Today, these immigrants dominate

the timber industry and also provide most of the workers for the construc-
tion industry. Many of them engage in fishing while others act as middlemen

in the -ah retail market, selling the fish from the local Indonesian people

and selling them in the market. It appears that the Makassars also dominate

the retail vegetable market an some of their numbers are now engaged in the

production of vegetables for sale. Many specialize in the sale of cheap

merchandise; much of this is sold in a very large open market which operates

on 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 merchandising tailing business.

Clearly enough, the economic impact of these immigrants has been

considerable and presumably will continue to grow. It is said that the

Makassars now dominate the markets and buying enterprises from Sorong to

Djajapura. As well, some of them are going into 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 proposal.

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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 Tjenderawasih. 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 Institute 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 Djajapura. In the case of the markets it has become apparent that the organization is more complex than was originally thought and until greater understanding is obtained of the market system as it now operates in Djajapura 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 these 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$ 0.50.

Peta Lembah Baliem