

CRITICAL IMPRESSIONS ON PAPUA

SOCIO-ECONOMIC PERSPECTIVE

VOL.1

EDITOR
DON AUGUSTHINUS L. FLASSY

Research Team of Papua Institute for Science
and Technology

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Socio-Economic Perspective Vol.1

Editor

Don Augusthinus Lamaech Flassy

Papua Institute for Science and Technology/LIPTEK-Papua

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Critical Impressions on Papua: Socio-Economic Perspective Vol.1

Editor: *Don Augusthinus Lamaech Flassy*

Papua Institute for Science and Technology/LIPTEK-Papua

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Dedication

*Tribute to Dag Hammarskjöld, Gus
Dur, Theys Hio Eluay and those who
think clearly on Papua*

Notes on Contributors

Don Augusthinus L. Flassy was born in the village of Seribau District of Teminaboean, West Papua, on August 28, 1947, the son of the couple Simon Tesia and Salomina Flassy. Called Don, Agus is also Thinus, bearing the fam or clan name Flassy since mama Salomina was divorced by father Simon and subsequently under the care of uncle Anton Hendrik Flassy as guardian. He is known as a planner, researcher, author, editor, political activist, artist, cultural activist, teacher, lecturer and also bureaucrat. In his last position, he was the Secretary of the BAPPEDA of Irian Jaya Province 1997-2001. He had won Structural Position of the Main Trustee and Functional Position of the Expert Researcher of Other Social Sciences, Stage IV/e. Now, even though he has retired as a civil servant, he still has a cool position as Secretary of the Papua Institute for Science and Technology (LIPTEK). Since November 2017, the husband of Yuliana Christivora Welikin, SE., MM, Father of two sons (Don Rodrigo Athur Douglas Flassy, S. Sos. And Don Steven Patrick Flassy) and one daughter (Vanda Oliva Angela Flassy) has officially become Doctor in social Sciences. He defended his dissertation entitled: *Peta Jalan Balik Bangsa Papua di Negeri Papua Bagian Barat: "Sebuah Keputusan Damai Pemulihan Jati Diri (The Roadmap to the Revival of the Papuan Nation in West Papua: "A Peaceful Decision on the Restoration of the Self")"* in the Cenderawasih University Postgraduate of Doctor Social

Sciences, Jayapura. Education was starting from Elementary School in SR Seribau (Class I to III) 1955, Dutch Language Connection School at JVV5 (Class IV to VI) 1957 in Teminaboean, continuing Junior High School 1963 in ODO Fak-Fak, Senior High School 1967 in SPG Merauke and Semi-Academic 1970 in PGSLP Sukarnapura. Before becoming a doctor, Don Flassy studied at the Indonesian Language and Literature Department, FKSS- IKIP, Yogyakarta (graduated baccalaureate in 1973 and undergraduate in 1979) continue to Advance education at Department of Southeast Asia and Oceania, Faculteit der Letteren Rijksuniversiteit te Leiden, Netherlands (obtained an M.A. degree in 1992). As a writer, he has produced many books and will continue to write.

Marlina Flassy, was born born in Seribau Village, Teminabuan District, West Papua, March 15, 1968. Her daily work is a lecturer in Anthropology, Faculty of Social and Political Sciences at Cenderawasih University. Marlina started her lecturer career since 1996, structural positions held during her work were as Chair of the Department of Anthropology, Assistant Dean I of the Faculty of Social and Political Sciences, Cooperation Coordinator between Cenderawasih University Jayapura Papua and Georg August Goettingen University in Germany, and also held a number of other structural positions in Cenderawasih University. Marlina's career is supported by comprehensive education, namely: elementary, junior high, high school graduated in Jayapura city as a barometer of education in Papua, then completed her undergraduate degree in Anthropology in the Department of Anthropology, Faculty of Social and Political Sciences, Cenderawasih University, Jayapura 1995, S2 (Master) with an M. Hum from the Department of Anthropology, Faculty of Cultural Sciences, Gadjah Mada University, Yogyakarta 2002, and S3 (Ph.D.) from the Department of Ethnology at the Faculty of Social Sciences, Georg August Goettingen University, Germany 2015. As a researcher, Marlina was awarded as a Young Community Care Researcher from the Ministry of Research and Technology of the Republic of Indonesia in 2004. Her seriousness in raising

gender issues that raised the issue of children and women in Papua made her crowned by the Jayapura City Government through the Jayapura City Women's and Children's Empowerment Service, Papua with an award as the Achievement Image of Papuan Women's Charisma in 2004. Her love for gender issues has led to her being the coordinator of the Cenderawasih University's Center for Gender and Child Studies (PSGA) (2019-2023). Before becoming a lecturer Marlina, by the Arts Council of Irian Jaya (DKIJ); had been assigned an ethno-cinematography internship at the Department of Ethno-cinematography, the Faculty of Social Sciences, State University of Leiden the Netherlands in 1992. Marlina once wrote The ethnographic book of the Mooi tribe in Sorong Regency (Etnografi suku Mooi di Kabupaten Sorong), the Ansum Ethnography in Yapen Waropen District (Etnografi Suku Ansum di Kabupaten Yapen Waropen), and the Ethnographic of the Napan-Wainame Tribe in Nabire Regency (Etnografi Suku Napan- Wainame di Kabupaten Nabire), which was published in Series I and II of Papua Ethnography in collaboration with the Cenderawasih University and the Regional Planning Agency (Bappeda) of Irian Jaya Province. (Papua) in 1995/1996. Marlina also translated the book Etnos cycle of popot party at the Meybrat (Etnos siklus pesta popot Meybrat) by John-Erik Elmberg (English translation into Indonesian), another book written was Fully Roads Honoring Children and Women in Papua Province (Jalan Terjal Memuliakan Anak dan Perempuan di Provinsi Papua) 2019. Currently Marlina is presenting a numbers books amongothers Traditional Treatment System in the People's Community in West Papua Province (Sistem Pengobatan Tradisional Pada Masyarakat Tehit di Provinsi Papua Barat,), the Marriage System in the Maybrat Community in West Papua (Sistem Perkawinan Pada Masyarakat Maybrat di Papua Barat), the Gender Equality Deficit in the Province of Papua and the Health of Women and Children in the Province of West Papua (Defisit Kesetaraan Gender di Provinsi Papua dan Kesehatan Perempuan dan Anak di Provinsi Papua Barat), etc.

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Introduction

In particular, the volume contains four chapters:

I. *Evaluation of Papua provincial assets: Case study on non utilized and non optimized assets of integrated economic development zone (KAPET) of Biak*

This chapter evaluates Papua provincial assets which are not utilized or not optimally utilized in Integrated Economic Development Zone (KAPET) of Biak. Through a case study analysis, direct observation, direct interview and literature studies conducted in this research, we found that the KAPET of Biak assets which also are the Papua provincial government's assets have not been consistently well maintained and protected. Several assets were unutilized and were abandoned. Considering the great potentials of KAPET-Biak area which has cultural richness, rich resources area, strategic position in the middle of world economic growth triangle and on the hub of the global route for trading in pacific region. It would be better to develop the KAPET-Biak and its assets for further zonal developmental concept in this more global world. The provincial government and all stake holders can

also develop and utilize several assets to be the part of research and educational center (LIPTEK Lab and office).

II. Tiwit forest and preservation efforts to become forest of Earth powder: A peoposal

Tiwit Forest Preservation is in need for Sponsorship: This may an action for celebrating corporate event, carbon offsetting, launching of a Corporate Social and Environmental Responsibility action: the opportunities to plant a forest as close as possible to our clients and collaborators are legion. Reforest' Action makes it possible for us to sponsor the birth or restoration of a forest in this area and to enhance this commitment with our stakeholders.

III. Natural environment vis a vis living environment in the Papua Melanesia culture and philosophy

The title of this Chapter *Natural Environment vis-à-vis Living Environment in the Culture and Philosophy of Papua Melanesia* questions the Natural Environment versus Living Environment in cultural and philosophical life of the Melanesian in general and Papua in particular. In questioning that, we are confronted with three main points, first, in the daily practice of Melanesian ethnicity, especially in Papua, facing tensions that can also be called conflicts of interest between "environment" as the Natural Environment but because it is confined to foreign interests (outsiders) so it must accept the concept of the Living Environment; second, Environmental Concepts in Culture and Philosophy of Papua-Melanesia, third, Peaceful Steps as a logical consequence of the concept of sustainability. The purpose of this writing is academic and practical. The academic goals is using Structuralism and Hidden Structure theory converged with other supporting theories, bringing the compromise and action to nature in a sustainable manner. The practical purpose with respect to that is to know the concept of Papua-Melanesian emik related to the existence environment in the form of daily life behavior as well as philosophy in the form of source of life and "way of life". Furthermore, this research also introduces what is called Papuanistics and Melanesianology. Papuanistic focuses on the languages (linguistic) of Papua in this case Melanesian-

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Austronesian languages and Non-Austronesian languages or the more elegant are called Papuan languages. Melanesianology focuses on Anthropology. If Papuanistics had just moved in the 1980s, Melanesianology had been going on for a long time since Melanesianist Franz Boas encouraged anthropological studies in the region in 1896. In the meantime, with an understanding of the underlying propriety, through the Department of Anthropology, the Faculty of Social Sciences of Cenderawasih University has been launched the Papuan Anthropology as the Basic Science of the Main Lecture. It would hope to be also applying to all universities in the Land of Papua. The results of this study are revealing from the perspective that Papua Melanesia regulates its environment so that it is in harmony with the available natural environment. The Culture and Philosophy of Papua-Melanesian continues only by a balanced touch of the natural environment with the desired environment. What is more understanding can be confronted with the binary opposition method of Structural Anthropology based on the ideas of Claude Lévi-Strauss.

IV. Hidden structure in the study of Papuanistics and Melanesianology

Development until the late 1980s and early 1990s embodied the initiative of a typical science as the study of Papua titled Papuanistics as a course of study at the Department of Southeast Asia and Oceania, Faculty of Arts, University of Leiden-The Netherlands, while Melanesianology lead anthropology has been developed since 1896 when Boas carry out research works in the region of South Pacific and the Southwest Pacific. When Papuanistics sounds as a specific branch of the broader Melanesianology include anthropology, the course is not closed for any other specific subject areas, especially on the natural environment as physical nature (tangible) as well as the philosophy as the inner nature (intangible). A concept of intangible or philosophy of Papua-Melanesian on Socio-Cultural structure is what being proposed in this writing work as a "hidden-structure" or 'covered structures'. The term or this formula was by the author uses to accommodate referrals various scholars who call the social structure of Papua-Melanesian as "loosely structure" or a missing

Introduction

structure and also as "confusing diversity" or as confuse or chaos diverse. That, "hidden structure" is said to be so because it is hidden to those outside the system which understanding as ethics while looking for people in the system who view of understanding the relationship of emics accused loose or off and confuse or confusing is very well lightly acknowledge. Melanesianology and Papuanistiecs very well coordinated by the Sydney University and the Australian National University in Canberra by enabling the University of Papua New Guinea/UPNG in Port Moresby PNG and the University of the South Pacific/USP, in Suva-Fiji. In addition to its general purpose by making Papuanistiecs and Melanesianology as a discipline of area regional study, the special purpose of the author also is about to raise these matters in connection with the State University of Cenderawasih who have declared itself as Anthropological Study Base, then the function of Papuanistiec and Melanesianology may be of the major studies take precedence in all disciplines.

Don Augusthinus L. Flassy

Editor

Papua Institute for Science and Technology/LIPTEK-Papua

1

Evaluation of Papua provincial assets: Case study on non utilized and non optimized assets of integrated economic development zone (KAPET) of Biak

Don Augusthinus L. **Flassy**

Introduction

The main ideas which backed up this research are as follows: 1) The assets of government both in physical and/or non-moving assets have historical and philosophical values. 2) Those assets would increase to the higher values by the time (economically, for generating income toward the people welfare). 3) The assets of government are the supporting facilities which are pivotal for serving people in the province, and 4) The assets of government should be optimally utilized in order to accelerate development in Papua province and nearby zone. Therefore, it was critical to identify and evaluate the assets of Papua province which are widely spreading in several cities and districts.

The Integrated Economic Development Zone (KAPET) for Papua was centralized in Biak Numfor Regency [1]. The area of KAPET Papua included: Biak Numfor Regency, Supiori Regency, Yapen Regency, Waropen Regency, Nabire Regency, Mimika Regency, Manokwari Regency, Wondama and Bintuni Regency. The area of KAPET-Biak covered 101,748.56 km² of area. This area is currently known as development zone of Saireri, Bomberai and

Domberai. The great potentials of economical activities which have planned to be developed in KAPET-Biak are Tourism Industry (Nature and Maritime), Fisheries and Marine Products, Mining Industries (Up streaming and Down streaming Process), and Timber Industries. The location of KAPET central office in Biak Numfor Regency is a strategic position considering Biak Numfor is the central area (hub) for trading and transportation routes that can connect countries in south pacific (Australia, New Zealand, PNG), Central Pacific (USA/Hawaii; Guam), North Pacific (Japan, South Korea, and China), and ASEAN. Furthermore, KAPET-Biak also located in the middle of world economic growth triangle (China/Korea/Japan-Australia-USA) [1-2]

In line with the vision and mission of Papua Governor toward the welfare and empowered Papua society by applying zonal developmental concept, and good will of governor to re-open Frans Kaisepo Airport in Biak as the International Airport. Therefore, LIPTEK Papua considered that it was necessary to evaluate KAPET's assets which are existed. The assets of KAPET-Biak were selected as the evaluation target. It was because, from the point of view of zonal developmental concept those assets can be strategically utilized and can produce synergic results with all intellectual richness, local wisdom, and all potentials in KAPET-Biak area [3-6]. Furthermore, there are several negative impacts resulting from KAPET-Biak which already closed [2], the negative impacts resulted explained as follows: several assets that were not maintained and utilized or abandoned assets. There are also non-moving assets (land) which has economical and strategic values but currently unutilized. Moreover, there was an increasing number of unemployment which mostly affected the local people.

Legal framework of this evaluation research study:

1. PERGUB Nomor 15 tahun 2014, in which consist the information about LIPTEK Papua as an institution for Science and Technology for professions and scientific studies in Papua.
2. PERDA Nomor 4 TAHUN 2016 that covered structure organization of LIPTEK Papua.

Objective of research

The objectives of this research are:

1. To re-identify the assets of provincial government which are existed in Biak Numfor Regency.
2. To contribute ideas and concept to provincial government in re-utilizing government assets for the zonal development process in the KAPET area.
3. To report and to record all the data and information about provincial government assets

Time, location and research team

The observation and evaluation were conducted two times in Biak Numfor Regency by LIPTTEK Papua Research Team [5-6].

Methods

Methods used in this research are:

1. Direct observation to the location
2. Direct interview with related stakeholders
3. Literature study (KAPET report, etc.)

Results and discussion

KAPET Biak building

Based on information which were collected, this building was unutilized and abandoned since the end of governor Jap Salossa era in 2006, and by the Presidential Regulation of the Republic Indonesia No.176 tahun 2014, followed by the stopping of central government funding to the KAPET Biak office and its operational cost. Therefore, the only asset exists at this time is the building itself which is still in average good condition, while all the furniture were already moved out.

Physical condition of this office building was averagely in good condition. However, that was only an empty building. There were curtain, air conditioner, electrical connection and water installations. There was no any office furniture anymore [5]. Figure 1 shows the physical condition of the main office building (KAPET-Biak) in Biak Papua.



Figure 1. *Photos of the main office building (KAPET-Biak) in Biak Papua*

The office building, office yard and the fence were in good conditions. On the right side of the building there was a two story building which has not been finished yet for the construction. This two story building was initially planned as a home stay/mini hotel and mini restaurant.

Over all, the building looked fully built. Based on information provided [3], that building would become a home stay/mini hotel and mini restaurant.

These two buildings office and home stay to be are located in Sumber Ker Village which is widely attracted due to its beautiful scenery and easy access to this location.

Those two buildings located in Sumber Ker Village which was supported by the greeneries at outdoor area and supported with a very good condition of asphalt road. Figure 2 shows the condition of unfinished building next to KAPET-Biak main office (It was prepared for home stay/mini hotels and restaurant).



Figure 2. Photo of the unfinished building next to KAPET-Biak main office (It was prepared for home stay/mini hotels and restaurant)

Moreover, there are more assets of KAPET Biak such as 14 hectare of land in Urfu (traditional land that offered by local people), KAPET road construction, Berikat area, and several tools which used by KAPET staffs and their family who keep maintaining and protecting KAPET assets (Provincial Government's Assets) from outsiders who wanted to take over the assets. Figure 3 shows the abandoned bonded zone which located in between KAPET-Biak main building and Frans Kaisiepo International Airport of Biak Papua [5-6].



Figure 3. Photo of bonded zone (kawasan berikat) close to KAPET_Biak area

Museum Building

Physical conditions of museum building were similar to KAPET Building. Overall, the building was in very good condition. However this museum building is an empty building mostly filled with garbage and dust. There were a lot of garbage and dust. Considering the unicity of this museum building which rich in architecture scene, therefore it is important to be maintained continually.

Considering the architecture of this building, it was a beautiful and unique building. It needs to be maintained and protected. Those great potential would contribute to the development of tourism and local culture. Figure 4 shows the current condition of World War II Museum in Biak which close to KAPET-Biak area [5-6].



Figure 4. Photo of World War II Museum in the KAPET area Biak Papua

Nirmala Biak Beach Hotel

Nirmala Biak Beach Hotel in Sorido, has strategic position in Biak. It has several facilities and beautiful surrounding area. This hotel has great potential for tourism industry.

Port of BMG in Sorido

There was a small sea port known as Pelabuhan BMG in Sorido. This sea port usually used by several small ships and speedboats to connect Biak and Yapen island and/or Waropen area.

There are several additional information of Papua government assets which needs to be revitalized such as General Hospital in many different regencies, Airports, Schools and Traditional markets.

Conclusions

According to the data gathered from both direct observation and interview, it is appeared clearly that Papua Government abandoned assets are in need to be protected and managed. LIPTEK Papua is considering to conduct intense discussion with government, so that all these abandoned assets can be revitalized and used for better development in Papua. This action proposed by LIPTEK Papua is triggered by the fact that LIPTEK is an institution for research and technology that has been legalized by Papua Government based on PERGUB No 15, 2014 about LIPTEK PAPUA as the institution for professions and scientific studies in Papua and PERDA No 4, 2016 about Structure of Organization of LIPTEK Papua.

Therefore some actions and suggestions proposed by LIPTEK Papua in the near future are presented below:

1. KAPET Biak building is the provincial government assets. Therefore, needs to be utilized to avoid other peoples or institutions that want to use it illegally and irresponsibly. Considering the building and the location of KAPET which are cozy and safe place. This building has potential to be used as a research building (LIPTEK building) for several area of studies such as: maritime education, oceanography education and marine education in Saereri area. It would automatically reopened job opportunities and advancing educational development.
2. Museum building in Biak needs to be developed and reopened. There are several historical artifacts of World War II. The museum also can be used to put several cultural and traditional objects from Biak Numfor Regency and nearby. All

of those potentials would contribute greatly to the tourism industry and cultural/educational developments.

3. The succession of local government is an evitable process. Therefore, it needs to keep sustainability of development and assets utilizations for people and society. Learning from previous time that the KAPET-Biak development is a glance of neglecting.

4. All stakeholders in Papua provincial government need to discuss and elaborate in more intensive about all assets. For example: Biak Regency has ever had international airport that can be reopened for international flight again.

5. The utilizations and revitalizations of provincial government assets in Biak Numfor Regency would generate income and provide job opportunities to local people.

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2

Tiwit forest and preservation efforts to become forest of Earth powder: A peoposal

Don Augusthinus L. **Flassy**
Marlina **Flassy**

Introduction

Seribau Village consists of Five Hamlets find place in Teminabuan District, South Sorong Regency, West Papua Province, INDONESIA; there located Tiwit forest. This forest is a conservation forest consists of tropical rain forest wood of dry land forest and wet forest or tidal forest (with mangrove wood and *nipah* palm forest growing on marshland). It is expected to preserve the functions of the environment and re-grow forest biodiversity. It will become the lungs of the earth, at least for South Sorong Regency and the Province of West Papua (bird's Head Area of New Guinea). The Province had established itself Conservation Province all over Papua Land and of Indonesia.

However, the position as the "lungs of the earth" will always be under pressure from the communities around the Tiwit forest. This pressure has begun to intensify since 2017 originating mainly from the needs of the community to carry out primary activities (hunting, gardening and fishing) and secondary (recreation). If the people around the Tiwit forest have lost their mind trying to make a living, more and more people will enter the Tiwit forest and

Ch.2. Tiwit forest and preservation efforts to become forest of Earth powder...

destroy the forest. They will choose to try to survive and forget about the preservation of the environmental functions of the Tiwit forest. The Tiwit forest will also lose its biodiversity and its position as the "lungs of the earth" will be disrupted.

To ensure the existence of the Tiwit forest as a conservation forest, communities around the Tiwit forest must continue to be encouraged to participate in economic governance in the village of Seribau. They must be able to move the economy of the area around the Tiwit forest in order to preserve the intergenerational life. For this reason, this project will conduct advocacy at the Teminabuan District and South Sorong Regency levels to provide investment to the poor because there is zero income around the Tiwit forest. The investment will vary in each community group. The hope is that investment diversification has an economic effect on the lives of the poor because there is zero income community around the Tiwit forest.

From the results of the pre-survey, we did not see that the poor because there is zero income in the vicinity of the Tiwit forest, which belonged to the Seribau Village area, received productive investments from village funds from South Sorong Regency. Does the South Sorong Regency government not trust them? We don't know the exact answer yet. However, this issue is important to be explored further and responded.

There are four urgent issues that we feel need to be a priority: **First**, there is still limited economic participation of citizens in managing village funds. The benefits of the Village Fund for the residents of Seribau Village have so far been enjoyed in the provision of road infrastructure, the construction of new houses for residents who do not yet have a house, and fixing damaged houses. **Second**, the conservation policy is still not effective because there is no accommodation of the community's needs for sustainable productive activities. There are many small-scale economic and recreational activities in the conservation forest that need to be considered as a continuation with existing biodiversity conservation efforts. **Third**, there is still limited economic diversification that connects the economy between villages. In order to ensure economic sustainability, subsistence patterns of quality need to be improved so that they can adapt to the current

Ch.2. Tiwit forest and preservation efforts to become forest of Earth powder... of modernization. **Fourth**, there is no incentive to relocate extractive productive activities from within the Tiwit Forest to rural areas outside the conservation area. Economic opportunities for the community that add value to welfare need to be facilitated by market development that can support the circulation of goods and services within the inter-village scope.

Following is the documentation of the project location:



The Road Crossing the Tiwit Forest Lead to Sorong (ahead to Raja Ampat)

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The Sembra (Blue Water) Fresh Creeck swirling around the Tiwit Forest flows into salt water



The mangrove and tidal sub-marine and aquatic vegetations at salty water way of Tiwit Forest



Seribau, the main Hamlet

Project description

This project was built on the basis of our understanding of the concept of empowering rural communities based on regulations set by the government. In this case the R.I Law. No. 6 of 2014 concerning Villages, records the following:

Empowerment of Village Community is an effort to develop community independence and prosperity by increasing knowledge, attitudes, skills, behaviors, abilities, awareness, and utilizing resources through the establishment of policies, programs, activities, and assistance that are in accordance with the essence of the problem and priority needs of the village community (article 1 point 12).

This quote shows that empowering rural communities is done through the establishment of policies, programs and community assistance. Referring to this provision, the project we are proposing will focus on advocating economic empowerment policies in Seribau Village conducted by the supra-village government (Terminabuan District and South Sorong Regency).

Actually, every village, according to Article 72, RI-Law No. 6 of 2014 concerning villages, has the right to receive village funds. These funds are funds allocated in the State Revenue and Expenditure Budget (APBN) to finance government administration, implementation of development, community development, and community empowerment. We imagine this last

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designation as an investment for the community includes those in Seribau Village.

Environmental sustainability aspects concerning the context of the conservation of the Tiwit forest are very relevant. As stated in the Village Law: Village Development aims to improve the welfare of the village community and the quality of human life and poverty reduction through meeting basic needs, building village facilities and infrastructure, developing local economic potential, as well as sustainable use of natural and environmental resources (Article 78 point 1).

If approved, this project will become advocacy on three levels. On the first level, the South Sorong Regency Government (Pemkab) invested a portion of annual village funds during the year to encourage inter-village network-based productive activities so as to have an economic effect on the people of Seribau Village. The result will be a district regulation in the second level, we will advocate for the Teminabuan District officials. On the third level, advocating is directed to the community around the Tiwit forest. This last advocacy empowers them so that if the investment from the district government has gone down, they can manage it with agreements that have been jointly established according to the rules that apply at the national level so that the benefits can be enjoyed in the long term. The result will be the willingness of the community to run the program they planned themselves.

Advocacy will be carried out systematically, planned, and collectively to change the policies of the South Sorong Regency Government in order to empower communities around the Tiwit forest so as not to disturb the Tiwit forest. It is in the form of action, which is done consciously. We will translate advocacy strategies into activities that encourage community economic participation.

The form of advocacy activities will be tailored to the conditions of the audience. We will invite audiences with suppressive power to build coalitions. On the contrary, audiences at the grassroots level will be invited to create pressure through routine mass activities. In our identification, audiences who have suppressive power are members of the DPRD (Legislative Body) of South Sorong Regency. This is what we will invite coalition to

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advocate for South Sorong Regency Government. Whereas we will invite people around the Tiwit forest, including the Seribau Village area, to hold associations that are broadcast to the public by cooperating with religious leaders, especially because the Church is a very influential social institution in Seribau Village.

Starting from this brief description, we can imagine that the people around the Tiwit forest, including the Seribau Village, would not interfere with the existence of the Tiwit forest if they obtained investment from village funds that encouraged economic effects to the community. This desire can be achieved if we conduct an advocacy to the South Sorong Regency Government, Teminabuan District, and the community around the Tiwit forest. To ensure that advocacy can succeed, we will invite: (i) members of the South Sorong Regency DPRD and Teminabuan District to coalition and (ii) communities around the Tiwit forest to hold periodic meetings to show that they are actually ready to manage the investment to be provided.

Project impact and outcome

Project impacts to be achieved

There are at least four positive impacts from this project. All of the positive impacts were directed at the communities around the Tiwit forest, which included Seribau Village, namely: (i) participating in maintaining the Tiwit forest, (ii) obtaining economic effects from the village fund investment provided by the South Sorong Regency Government, (iii) educating themselves to embrace people who are more powerful than them through participation in managing village funds, and (iv) striving to get the best life possibilities that can be achieved.

Project Outcome to be achieved

At least there are four outcomes that we imagine will be obtained by the community around the Tiwit forest from this project. The outcomes include, first, no longer being ignored in moving the economy in the region. Secondly, it no longer ignores the organization of Teminabuan District and South Sorong Regency. Third, build awareness that cooperation between them is the key to success. The fourth, making a living, not asking for

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living expenses to the government. The link between output, activity and strategy can be seen through the following matrix:

Outputs	Activities	Strategies
The communities around the Tiwit forest also take care of the Tiwit forest	Campaigning the importance of the Tiwit forest	Write and share leaflets about the importance of the Tiwit forest as the lungs of the world and the place of biodiversity
The South Sorong Regency Government is willing to invest part of the village funds for communities around the Tiwit forest	Advocating for the South Sorong Regency Government to be willing to invest village funds to try for the people around the Tiwit forest	Building a coalition with the DPRD (Legislative Body) of South Sorong
Obtain economic effects from investment in village funds provided by the South Sorong Regency Government	Guiding the community to conduct activities that will have an economic effect on the investment they receive	Introducing the best practices story about investments that have succeeded in generating economic effects in other villages through writing
Educate themselves to embrace people who are more powerful than them	Assign them to look for other people who are more powerful than them and ask them to learn from them, for example in the form of an internship	Identify and introduce great figures around them
Fight to get the best life possibilities that can be achieved.	Simulate principle practice: continue to achieve and to be proud to adopt best practices from other parties	Providing simulation facilities

This matrix shows that we will facilitate the poor because there is zero income around the Tiwit forest with information that they can make as a regulator of their behavior to drive the economy. All information is actually included in the idea of marketing activities. If they have captured the idea, then program advocacy will be held for them.

Output, activities, strategies

Project strategies

Policy Advocacy and Program Advocacy

Project output to be achieved:

1. The people around the Tiwit forest do not damage the Tiwit forest, instead take care of it.
2. The South Sorong Regency Government is willing to invest part of the village funds for communities around the Tiwit forest.
3. Communities around the Tiwit forest obtain economic effects from investment in village funds provided by the South Sorong Regency Government.
4. Communities around the Tiwit forest are willing to embrace people who are more powerful than them to guide them.
5. The people around the Tiwit forest are passionate about struggling to get the best life possibilities that can be achieved.

Project activities to be carried out:

1. Write and share leaflets about the importance of the Tiwit forest as the lungs of the earth and the place of biodiversity.
2. Building a coalition with the South Sorong DPRD.
3. Introducing the best practices story about investments that have succeeded in generating economic effects in other villages through writing.
4. Identify and introduce great figures around them.
5. Providing simulation facilities.

Benefit recipients

The poor because there is zero income around the Tiwit Forest consist of approximately 100 family heads with irregular livelihoods. Women from Seribau village tend to work more, while men work odd jobs. The kinds of work they do are gardening, hunting, and fishing in the sea.

It is the uncertainty of livelihood that is one of the important factors that explains why the people around Tiwit Forest belong to the poor because there is zero income. Therefore, it is important to pay attention and find solutions to these problems in order to realize poverty alleviation.

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How this project will provide benefits - especially for vulnerable groups, minorities or marginalized / marginalized groups (women, children, minority groups, disabilities, etc.).

As mentioned above, the beneficiaries of this project are the poor because there is zero income. They belong to the marginal group. They are often called disadvantaged people. So this project wants to change their position: from the community they are not lucky (bad luck) to be a lucky community. In this context, the project will at least provide 3 (three) benefits for communities around the Tiwit forest and the local government:

1. Through mapping the capabilities of local communities in the context of local economic governance, and the knowledge gained through FGDs with successful practitioners from outside Sorong Selatan, investments poured out by local governments will encourage diversification of livelihoods, encourage marginalized groups to drive the local economy, to economic networks between villages that will improve the livelihoods of these marginal groups.

2. This project is expected to strengthen the inclusiveness of formulation to the implementation of regional policies, so that the process opens up spaces for marginalized groups to voice their interests. In this project, the policy that will be the focus is village funds.

3. The increasing degree of livelihood of the people around the Tiwit forest will prevent them from exploitative behavior towards the Tiwit forest. Thus, this project will produce ecological benefits for the surrounding community, and succeed in the vision of the local government to maintain the existence of the Tiwit forest as the lungs of the earth.

Important changes expected to happen to the benefits receivers after this project is finished

The people who live around the Tiwit forest live barely. They grab any job once there is a chance. If they later get investment from village funds channeled by South Sorong Regency, they will head up their own business units. They will take care of the business. They will also have a steady income. For this reason, they

Ch.2. Tiwit forest and preservation efforts to become forest of Earth powder... must need their own calculations, at least the profit-loss balance. That way they will make difficult decisions with good judgment. If it has become a habit, this will broaden their horizons in managing the family. They can also be more rational. They no longer follow the habit so far which is subsistence. It is not impossible for them to start thinking about saving and investing.

Partners outside the organizations that will be involved in running this project

Papua Institute for Science and Technology (LIPTEK-Papua), what important knowledge will be obtained from this partner?

Here, the knowledge of the anatomy of the Tiwit forest and how to preserve the functions of the Tiwit forest. In addition, the LIPTEK-Papua also has data relating to the demographics and geography of the local community. This knowledge will make it easier for the Whose Ever Sponsored Team to ensure that with the same goal, namely maintaining the preservation of the Tiwit Forest, enhancing the ability of community economic governance, through the programs we developed and LIPTEK to develop; synergies can be achieved in building the community of Seribau Village.

How to acquire important knowledge from knowledge partners

Looking for, not bagging. Ask them to recognize the Tiwit forest and how to preserve the environmental functions of the Tiwit forest. The results of this search will be confirmed to experts from LIPTEK-PAPUA. Thus the information can be more accurate.

Knowledge products that will be produced

- Books
- *Policy briefs*
- Leaflets
- Films/video of brief

Monitoring and evaluation strategies

How the organization will carry out monitoring and evaluation programs:

Whose Ever Sponsored Team will conducts program monitoring and evaluation through several stages:

1. The Research and Advocacy Team first carried out program planning and discussed it with the Organizational Management Division consisting of Directors, Program Managers, Administrative Staff, and Financial Staff. The organization's Management Division will record the type of program, program implementation team, duration, partners, funding sources, output forms, and risks of the program.
2. After the program has been approved by the Management Division, the Research and Advocacy Division will make an 'entry' on the excel sheet specifically for research and advocacy programs that can be accessed by organizations to conduct collaborative monitoring. This entry is equipped with a progress column that will be updated regularly following the progress of the program being run.
3. In an internal meeting held every week, the Research and Advocacy Division will also report directly on developments, challenges, and obstacles in front of all divisions in the organization.
4. Monitoring by other divisions outside the Research and Advocacy Division to the field will be carried out if needed.
5. Every 6 months and at the end of the program, an organizational evaluation meeting is held which includes evaluation and reports on activities and finances. At this stage, the management team will again carry out various considerations regarding the program, including whether the program will continue, how to minimize the risk (if it occurs), how to improve the quality of the program and its results, and whether it will continue for the long term.
6. At the end of each year, an evaluation meeting is held by involving senior researchers and those in charge at the Department. At this stage, the organization will carry out a comprehensive report and recommend programs, potential partners, and new plans for the following year.

Project strategy

Organizational experiences

This project is something completely new, but the organization already have experience working on similar projects in other areas.

This project is a new project that WHOSE EVER SPONSORED team has never worked on. WHOSE EVER SPONSORED team for that must learn from others, for example Yogyakarta International Institute of Studies (IIS) which has experience working on similar projects in other areas that are related to environmental conservation. The project is *Membangun Masyarakat Tangguh Bencana* (Building a Resilient Disaster Community) in Yogyakarta that was held from April 2013 to March 2018. The project which is collaboration between IJ and RESPECT Satellite Office Osaka University, Japan, is in the umbrella of Disaster Management and Humanitarian Action. The project focuses on disaster management and prevention efforts in Yogyakarta, mainly highlighting the policy of the establishment of the *Desa Tangguh Bencana/DESTANA* (Resilient Disaster Villages) after the eruption of Volcanic Mount Merapi in 2010. The project produced research documents on Water and Political Vulnerability in Indonesia, which underlined the management of water resources crises in Yogyakarta due to massive development. The project was built by involving the Stakeholder Forum in 2017 consisting of at least 19 civil society organizations in Yogyakarta, the *Badan Penanggulangan Bencana Daerah /BPBD* (Regional Disaster Management Agency), and a number of villages in the Sleman Regency and Bantul Regency. The project also developed through collaboration in the form of lectures and field research between the UGM International Relations S2 Study Program along with master program students from Osaka University to understand and encourage water resources governance that supports the sustainability of people's quality of life.

This organization is not yet has experience working on similar projects in other areas and learning has been gained from that experience

The answer is, not yet; it is still very new starting with the Tiwit Forest Project as a first step.

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Based on this learning, are there new ways or different ways that your organization will do to run this project later?

Based on the IIS Team collaboration project with Osaka University RESPECT Satellite Office, we understand the importance of highlighting the synergy between the state (government / bureaucracy), civil society, and market mechanisms in constructing links between ideas, institutions, and material resources. Based on perceptions of the significance of the Tiwit forest, we will analyze the position and role of the Tiwit forest to influence the perceptions of the three actors on livelihoods. Then, we see the disbursement of village funds solely as an attempt by the regional government to dominate the development discourse in the village. This has resulted in the formation of a dominant discourse in the community regarding development, namely the absorption of village funds for infrastructure needs only. Thus, there needs to be an alternative discourse which positions village funds as material resources for empowering civil society-based economic governance around the Tiwit forest. Thus, the activities that will be carried out in the project will try to encourage the community, local government, and market mechanisms to produce economic governance and alternative development that is more prosperous for the citizens of Seribau Village and supports the role of Tiwit forest conservation as the lungs of the earth.

Other parties' engagements

Are there donor organizations or other organizations that are doing the same program in overcoming this problem?

So far no donor or other organization has carried out the same program in overcoming this problem. This program is relatively new and we feel the urgency of its implementation, especially because we look at it in terms of its environment. The Tiwit forest is a conservation forest that is the "lung of the earth" and has such great ecological potential (eg, agarwood, honey, cassowary birds, etc.). Thus, protection of Tiwit Forest is very much needed. One form of safeguard is to facilitate the community in developing their economic governance. Thus, it is hoped that the community will not enter into conservation forests and damage them but depend

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Indeed, there has never been a donor, even though there has been an effort with the German Embassy on the 2018 LIPTEK Proposal, but failed.

Risks and risks mitigation

What risks does your organization see in the effort to achieve the planned output or outcome? And what mitigation plans are planned to anticipate and handle this risk?

The risk of implementing this program is not achieved, the following is a detailed explanation:

1. Policy Advocacy: Regency's Decree does not come out for Village Funds
2. Program Advocacy: The community does not want to make a program
3. With the anticipation of the risks outlined above, the most possible mitigation to do is:
4. Inviting village leaders to act as community mobilizes to carry out programs, and
5. Encourage community leaders and religious leaders to be involved in the programs implemented.

Project construction

How does your organization plan the sustainability of the results achieved by this project later?

- Making programs in the LIPTEK policy section. LIPTEK is a study centre that will continue to be in the area, so the most likely thing is to embrace LIPTEK to initiate and carry out programs together with the team, then continue the program after it was acquired as part of LIPTEK's own policy.
- Socialize the program through the church. The church is seen as the most influential social institution in the community of Seribau Village. The church is also active in social activities, so information dissemination through the church will be very sustainable because the Church will always be there.

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Knowledge products for project construction

Knowledge products that will this organization produce so that similar projects can be continued by other civil society organizations and replicated elsewhere

Bring up a three-level advocacy model for conservation areas that has similar institutional contexts to the Tiwit Forest.

Exit strategy

Organizational plan to end the project (Exit Strategy) if the project has been successful:

The program is submitted to LIPTEK-Papua to run. This is because the LIPTEK-Papua has a Forest Conservation Decree since 2017 and is authorized to empower communities around the Tiwit Forest directly and sustainably. The following (highlighted) is evidence that the LIPTEK-Papua has the legality to carry out programs in the Tiwit Forest area. Therefore, it will be very strategic to partner with LIPTEK-Papua and include this program in the LIPTEK-Papua program to ensure the sustainability of the program.

Impact				
	<i>Logic Intervention</i>	<i>Objectively Verifiable Indicators</i>	<i>Sources of Verification</i>	<i>Assumptions and Risks</i>
Outcome	Outcome 1. the community is no longer ignored in moving the economy around the Tiwit forest	Widespread local economic actors in deliberations related to village fund policies	Survey to the community of Seribau Village	Assumption: local economic actors understand how to participate in deliberations Risk: strengthen the socialization of participation procedures
	Outcome 2. The community around the Tiwit forest supports conservation	Increasing productive economic variations outside the traditional	1. Traditional market observation 2. Secondary data from the Department of	Assumption: various kinds of modern economic activities are emerging and carried out

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	<p>policies made by the Teminabuan District, South Sorong Regency by utilizing the untapped economic potential outside the conservation forest</p>		<p>Industry, Trade and Cooperatives, Small and Medium Enterprises (UKM) of South Sorong Regency</p>	<p>by citizens</p> <p>Risk: encourage people to carry out economic activities outside their habits</p>
	<p>Outcome 3. The community around the Tiwit forest has a sense that cooperation between them is the key to success</p>	<p>The emergence of cross-village economic activity networks</p>	<p>Teminabuan District Government and South Sorong Regency Government</p>	<p>Assumption: The community cooperates between villages in carrying out economic activities</p> <p>Risk: Providing incentives and operational funds to mobilize the community in an effort to establish cooperation</p>
Output	<p>Output 1.1: The South Sorong Regency Government is willing to invest part of the village funds for communities around the Tiwit forest</p>	<p>There are a number of village funds allocated to communities around the Tiwit forest</p>	<p>Teminabuan District Government and South Sorong Regency Government</p>	<p>Assumption: The government is willing to allocate a number of funds from village funds to communities around the Tiwit forest</p> <p>Risk: Accompanying the regency and district governments in making policies regarding the allocation of village funds to communities around the Tiwit forest</p>

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<p>Output 1.2: Communities around the Tiwit forest obtain economic effects from investment in village funds provided by the South Sorong Regency Government</p>	<p>The community uses village funds for productive economic activities</p>	<p>Report on Seribau Village Government Absorption Funds, Teminabuan District Government, and South Sorong Regency Government</p>	<p>Assumption: income per day increases and the variety of sources increases</p> <p>Risk: assisting the community in the introduction of various economic activities by utilizing village funds</p>
<p>Output 2.1: Communities around the Tiwit forest take care of the Tiwit forest</p>	<p>The community does not carry out exploitative economic activities in the Tiwit forest</p>	<p>LIPTEK report</p>	<p>Assumption: people do productive economic activities on their own land</p> <p>Risk: distribute leaflets to the community that contain concepts of environmental sustainability and their relevance to the economy</p>
<p>Output 3.1: Communities around the Tiwit forest educate themselves to embrace people who are more powerful than them</p>	<p>Communities partner with entrepreneurs who have good market access</p>	<p>Sorong Selatan Manpower and Transmigration Office</p>	<p>Assumption: the community believes in acquiring knowledge</p> <p>Risk: Facilitating small-scale business meetings</p>
<p>Output 4.1: Communities around the Tiwit forest struggle to get the best possible life outcomes.</p>	<p>The frequency of people in discussing better livelihood ideals increases.</p>	<p>Survey and interview with the community of Seribau Village after attending the FGD with practitioners.</p>	<p>Assumption: People are more open to discussing their lives.</p> <p>Risk: The research team provided assistance and</p>

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				encouraged the community of Seribau Village in expressing the ideals of life.	
Activities	Output 1.1: The South Sorong Regency Government is willing to invest part of the village funds for communities around the Tiwit forest	Output 1.2: Communities around the Tiwit forest obtain economic effects from investment in village funds provided by the South Sorong Regency Government	Output 2.1: The communities around the Tiwit forest also take care of the Tiwit forest	Output 3.1: The people around the forest Tiwit educate themselves to embrace people who are more powerful than them	Output 4.1: Communities around the Tiwit forest struggle to get the best life possibilities that can be achieved
	Activity 1.1.1 Advocating for the South Sorong Regency Government to be willing to invest village funds to try for the community around the Tiwit forest (Discussed 5 times with the South Sorong Regency Government)	Activity 1.2.1 Guiding the community to conduct activities that will have an economic effect on the investment they receive (The implementation of 12 community meetings with practitioners)	Activity 2.1.1 Write and share leaflets about the importance of the Tiwit forest as the lungs of the world and the place of biodiversity. (The distribution of at least 5 leaflets in a community household around the Tiwit forest and residents want to discuss it)	Activity 3.1.1 Assign them to look for other people who are more powerful than them and ask them to learn from them, for example in the form of an internship (Obtain a minimum of 2 names and choose one name where they draw experience)	Activity 4.1.1 Introducing the best practices story about investments that have succeeded in generating economic effects in other villages through writing (The introduction of 2 best practices to communities around the Tiwit forest)
				Pre-condition	
				Have social and cultural awareness about the local community	

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WORK PLAN													
N o.	Outcome/Output/Act ivities	Work Plan Period (January to December /2020)											
		I	I	II	I	V	V	VI	VI	I	X	X	XI
		I	I	II	I	V	V	VI	VI	I	X	X	XI
Activity 1.1 Advocating The Government of South Sorong Regency													
	Desk study												
	Creation of Presentation												
	Visits and hearings (four times)												
Activity 1.2. Guidance to the community about activities that will produce economic effects													
	Desk study												
	Collaborate with experts in the field of economic activities that produce effects for society												
	Mapping guided community groups												
	Assistance for 12 times meetings												
Activity 2.1. Share leaflets about the importance of preserving the Tiwit forest													
	Desk study about Tiwit forest												
	Prepare content of leaflet												
	Share leaflets with local people and discuss their contents (5 hamlets)												
Activity 3.1 Assignment of the community to find partners to learn from them.													
	Map potential												

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partners who can be consultant to the local community																			
Prepare a scheme to find partners and discussion material																			
Ensure that "learning to partners" activities run																			
Activity 4.1. Introducing a story of best practices about the success of investments that produce economic effects																			
Mapping hamlets / places that can be used as best practices																			
Visiting hamlets / places that can be used as best-practices to confirm																			
Make best-practice stories into writing																			
Share best-practice stories with the community																			
Writing Report																			
Making Film																			

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3

Natural environment Vis Á Vis living environment in the Papua Melanesia culture and philosophy

Don Augusthinus L. **Flassy**

Introduction

Given the title listed above, this paper will argue about the compound or combination of the words "natural environment" and "living environment" in the "Melanesian culture and philosophy". The second compound in Indonesian system expressed as Lingkungan Hidup (living environment). Means there is no tough to involving components which are part of environment as we learn to know which as possessing great deal and important part of the total live of the world being. Disclosure of Lingkungan Hidup to the environment, from the basis of this understanding is contrary to nature.

Carrying such a discourse, we will talk about each of it, but before that, we first question here, what is "environment" [Retrieved from] as the core of this celebration to day. Popularly said: Environment is everything that is around us. It can be a living thing (creature) or an inanimate object (item). It is said, can include physical, chemical and other natural forces. Living beings get life in their environment. They also constantly interact with

the nature of their existence and adapt to the conditions in their environment. In the environment there are different interactions between animals, plants, soil, water, and living things and other non-living things. Because everything is part of the environment of something else. The word environment is used to talk about many things. People in various fields of knowledge use the word environment differently. For example, we know, the electromagnetic environment is radio waves and radiation and other magnetic fields.

In addition, the galaxy environment refers to the conditions among the stars, while the molluscan or the snails environment can not necessarily be located at the none wet locus. It is also popularly known that in psychology and medicine, one's environment is people, physical objects, places, and the environment in which the person lives. The environment affects the growth and development of the person and gives effect to the behavior, body, mind and heart of a person. For this reason, discussions about nature versus nurturing or scoping are sometimes framed as hereditary factors of the environment in this case the natural environment vis à vis the living environment.

Description

From understanding the "natural environment" of the Papuan people in West Papua, Papua has experiencing *edenic periods*, namely periods of abundance and peace "in the eden era" (NNGPM Oil Company, Kumbe and Genyem Rice Projects, New Guinea Guilder Currency, Oriented Education Systems, Patterns of Health Services, Papoeanizing, Nieuw Guinea Raad/ NGC, etc.). The period has been limited or obstructed otherwise the process becomes a general situation namely *structural equality of poverty* and *absolute poverty* which is a condition as stated by Geertz (1973, 1983, 1988, 1995, 2000) as the concept of "shared poverty" is part of the agricultural involvement theory which has been experienced so far, since "eden" which disappeared before 1969. In the eden era, there was only happiness and peace. While after the eden period after 1963 and 1969 was a period of non-peace despite changes but very small and not at all beneficial for (Papuan-)Melanesian people so that "identity" needs to be fought

for and realized to be present again "the eden period that ever experienced", thus, its messianic ideology.

Herein lies the difference between Aceh (if categorized as Indonesia) and Papua in relation to Geertz's cultural duality theory according to Junus Aditjondro (1993) quoting Otto Syamsuddin [Retrieved from].

Regarding the economic element, appear with what is called *involution concept* (the concept of involvement or the concept of complexity). It is said, by Otto Syamsuddin Ishak, according to the concept, a tiny plot in Java is forced to be absorbed by an unlimited supply of labor (an unlimited supply of labor. planting the land until it is unbearable). In the above correlation, it can be seen how the environmental concept collides according to Article 33 of the RI 1945 Constitution and FRWP 1999 Constitution Article 51 which leads to the "environmental" approach to the Indonesian environment versus respect for the natural environment in (Papua-)Melanesian.

Article 33 of the RI 1945 Constitution: (1) The economy is structured as a joint effort based on the principle of kinship. (2) Production branches that are important for the state and which control the livelihood of the public are controlled by the state. (3) The earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people; not as understood in the (Papua-)Melanesian philosophy Article 52 of the Papua Constitution 1999: Natural Environment, Forests, Water and Earth Content: (1) The Natural Environment is recognized as God's gift to human life; (2) Forests, water and earth content in the State of West Papua are legal property of the Nation and State of West Papua; (3) Protection of the natural environment along with flora and fauna, utilization of forests, water and earth content in the State of West Papua are regulated by Law; (4) The State of West Papua guarantees and advances the biodiversity of the Land of Papua into "world heritage of civilization".

From the point of view of affirming the "environment", the 1945 Constitution was compiled by intellectuals without regard to adat (kings, sultans, pertuanan, kapitan, customary heads, etc.) so it is more able to be called environmentally oriented while on the

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other hand the 1999 Constitution is in under the Customary Council to be adherent to adat.

Papuan-Melanesian Basic Human Philosophy is as Part of the Balance of the Universe (Latin: *In ipsius mundi parte statera*) adheres to the Triple Melanesian Fraternity: One Man - One Soul - One Solidarity (Latin: *Unus Populus - Una Anima - Solus Solidarita*), assembled by Papuan Trials Virtue: Love - Faithful - Honest (Latin: *Caritatis - Fidelitas - Justitatis*).

The concept of the environment is the natural environment (humans inside) not the living environment (humans outside).

Compare that with Tri Hita Karana Bali:

1. Sanghyang Jagatkarana. (Man with his God)
2. Bhuana. (Humans with the natural environment).
3. Humans (Humans with each other).

This might correlate further with the Panca Sila Principles.

Natural environment

The natural environment includes all living and non-living things that occur naturally, which means that in this case it is not artificial or created (men made). This term is most often applied to earth or some parts of the earth. In a sense, it is arbitrarily used.

In this case, the environment referred to includes the interaction of all living species, climate, weather, and resources that affect human survival and economic activities that are active but also lived as a source and way of life¹. Call it *dema* for Marind Anim, *tu* for May Brat, also "*fanfanandi*" (which is heavenly ma'na) for Numfoor or Biak, and more than 200 others in West Papua, which we may translate as "living sources" to create "way of life".

Being in nature regulates the way of life, it is inevitable for the Amungme to unhesitatingly call "earth as our mama" and the mountain as a channel of relations from and to the universe for mama to support the Amung people².

But now what happens is our question, is this philosophy still

¹ That of *gabus* fish (*Channa striata*) and other endemic fish are displaced because the entry of GASTOR (*gabus* from Toraja, South Celebes) in Sentani Lake, as well as the Wamena bees entering the forest because the exotic bees enter the Baliem valley.

² One of the interview with Tom Beanal in Jakarta June 2010.

valid. This and past and future conferences can answer how long it is not only for the Amung but also Sempan and Kamoro in the neighbour as have experiencing the curse of the forces of nature either up to 100 years after Freeport has not milled again. (Agus, 2000) Thus this syllogism applies to any people and has the opportunity to form any conditions directly or indirectly.

Different, the natural environment can be sustainable if the desire for the built environment adheres to existing wisdom (eg Gunung Meja (460.25 ha) is still a City Forest that is second to none in the world, besides Het Nationale Park De Hoge Veluwe in the Netherlands (55 square kilometers/5300 ha), and the area is said to be more than three times compared to Bogor Botanical Gardens in West Java (87 ha). [Retrieved from].

In areas where humans have fundamentally changed landscapes such as urban settings and conversion of agricultural land, and mining areas (gold, copper, cement, oil, gas etc.), the natural environment is heavily modified into a simplified human environment called *lingkungan hidup* (living environment). Here are the terms *-lahan tidur* II (the sleeping land or none-used land), *tanah tak bertuan* (land of none-holder), etc. Even seemingly less extreme measures, such as building mud huts or photovoltaic systems in the desert, modified artificial environments. Although for that too many animals are constructing to provide a better environment for themselves, even though they are not human, as for example there are dams by otters, and termite works, which are considered to be a striking natural environment such as "musamus" (anthill) in Merauke. We also learn that molluscs' species (or snails) are animals that are most tolerant of their environment, but if they refuse, then the scope is no longer appropriate for life, yes, in this case at least for the molluscs themselves.

In that connection, the natural environment (Don, 2008) encompasses all living and non-living things that occur naturally on earth or in a region. It is an environment that encompasses the interactions of all living species, climate, weather, and natural resources that affect human social survival and economic activity (*homo socius - homoeconomicus*) (Johnson *et al.*, 1997).

Concept of the natural environment can be distinguished by the

following components:

- a complete ecological unit that functions as a natural system without massive civilized human intervention, including all vegetation, micro-organisms, soil, rocks, atmosphere, and natural phenomena that occur within its boundaries.
- universal natural resources and unclear physical phenomena such as air, water, and climate, as well as energy, radiation, electric charges, and magnetism, etc. which do not originate from the civilization of human activity.

It is indeed difficult to find a truly natural environment, and it is common that naturalness varies in a continuum, from ideally 100% natural in one extreme to 0% natural to another. More precisely, we can consider various aspects or components of the environment, and see that their degree of naturalness is not uniform (Symons, 1979). If, for example, we take agriculture, and consider mineralogical composition and soil structure, we will find that while the former is very similar to undisturbed forestland, the structure is quite different indeed.

It is inevitable that the natural environment is often used as a synonym for habitat, for example, when we say that the natural environment of giraffes is savanna, so the natural environment for *matoa trees* and birds of paradise (= 20 a 80 species)³ is endemic to the island Papua.

The ecosystem, also referred to as the environment, is a natural unit consisting of all plants, animals and micro - organisms (biotic factors) in the functioning area together with the environment of all non-physical or abiotic physical factors (Christopherson, 1996).

Central to the concept of ecosystems is the idea that living organisms continue to engage in a highly interrelated set of relationships with every other element that is the environment in which they exist. We quote Eugene Odum, one of the founders of ecology, states: "Every unit that includes all organisms (ie: "community") in a particular area interacts with the physical

³ Cornell Lab of Ornithology's (the), you tube Channel, accessed 12 June 2018.; Dousset Roselene and Etiene Taillemite, 1979 *The Great Book of the Pacific*, Secaucus-France, Chartwell Books Inc.; Don A.L. Flassy, 2008, *Cenderawasih, Fauna Tanah Kita Jilid II*, Jakarta, Balai Pustaka.

environment so that the flow of energy leads to clarity defined as a trophic structure, biotic diversity, and cycle materials (ie: interchange of living matter with nonliving parts) in systems that are ecosystem" (Odum, 1971).

The concept of human ecosystems is thus based on the deconstruction of human and/or natural dichotomy, so the premise arises, that, all species are ecologically integrated with each other, as well as with a-biotic constituents of their biotopes.

A large number or variety of species or biodiversity from ecosystems can contribute to greater resilience of an ecosystem, as there are more species on site to respond to changes and thus "absorb" or reduce their impact.

This reduces the effects before fundamental ecosystem structures change to different circumstances (the natural environment becomes the living environment). This is not a universal case and there is no real connection between ecosystem species diversity and its ability to provide goods and services at a sustainable level.

Futures ecosystems can also relate to man-made environments (living environment), as human ecosystems with human ecosystems are influenced, and can describe situations where there is a relationship between living organisms and their environment. Fewer areas on the earth's surface today are free from human contact, although some original wilderness areas continue to exist without human intervention.

Wilderness is generally defined as the natural environment on Earth that has not been significantly modified by human activity. The WILD Foundation [[Retrieved from](#)] is more detailed, defining the wilderness as: "The most intact, undisturbed, wilderness area left on our planet is the last truly wild places. That human do not control and do not develop by road, pipelines or other industrial infrastructure "Wilderness areas and protected parks are considered important for the survival of certain species, ecological studies, conservation, solitude, and recreation. This wilderness is highly valued for cultural, spiritual, moral and aesthetic reasons.⁴ Some writers believe that,

⁴ In Ubud Bali, for example, sharp bends and giant stones and certain woods and forest trees remain left without destruction.

natural wilderness areas are important to the human soul and creativity⁵.

The word, "wilderness", comes from the idea of *wildness*; in other words that which cannot be controlled by humans. The etymology of the word is from Old English *wildeornes*, which in turn decrease the *wildeor* meaning wild beast (wild + deor = animal, deer).⁶ From this point of view, what is like that is the wilderness of the place that makes it a desert.

The presence or activities of people do not disqualify the area into "wilderness." Many ecosystems that, or have been, inhabited or influenced by human activities may still be considered "wild". This is the way to see the wilderness, including areas where natural processes operate without very striking human intervention.

Wildness includes all non-tamed plants, animals and other organisms. Cultivating wild plants and animals for human use has occurred many times throughout the planet, and has a great impact on the environment, both positive and negative.

Wildlife can be found in all ecosystems. Deserts, rainforests, plains, and other areas -including sites- are all the most developed cities that have different forms of wildlife. While the term in popular culture usually refers to animals untouched by civilized human factors, most scientists agree that wildlife around the world is (now) affected by human activities.

Living environment

People have long wanted to know about living things - how many different species, what they are, where they live, how they relate to each other, and how they behave [[Retrieved from](#)]. Scientists are trying to answer these questions and more about organisms that inhabit the earth. In particular, they try to develop concepts, principles and theories that enable people to better understand the environment (life).

Living organisms are made of the same components as all

⁵ *No Man's Garden* by Daniel B. Botkin p155-157.

⁶ Collin's Dictionary.com. Collins English Dictionary-Complete & Unabridged 11th Edition. Retrieved November 29, 2012.

other materials, involving the same type of energy transformation, and moving using the same type of basic strength. Thus, all physical principles and physical arrangements apply to life and stars, for example, raindrops, including television sets. But living organisms also have characteristics that can be understood as best through the application of other principles.

Unlike the natural environment, the living environment is what can be said to be built environment. In areas such as where humans have changed fundamentally, for example in landscapes such as urban settings and conversion of agricultural land, the natural environment is highly modified and reduced. Composition with the human environment is much simpler, largely replacing it. Even seemingly less extreme events such as the construction of hydroelectric dams, or photovoltaic systems for the construction of solar arrays in the desert, the power of water currents, wind currents, are the natural environment substantially converted into the living environment.

However, there is also an uncertainty limit because the Living Environment or just Environment is also defined as everything that is around humans and is reciprocal. Opposition from the living environment is an artificial environment, which covers the area and its components which are heavily influenced by humans or what is meant is the area of living (residential area). For example, in Jayapura there is the Environment or the Complex of Padanbulan, Kampkey, Kampcina, Kotaraja which now becomes Cigombong, Melati, Furia, etc. in Abepura District. Each is before separated by forest. Now, it is not much different from those in Merauke, Manokwari and Sorong which are indeed chaotic. Where are the floating stones on the island of Pulau Buaya and the sustainable Lido ecosystem any longer?

Environment in culture and philosophy of (Papua- Melanesian

In relation to the Natural Environment and the Living Environment, I want to relate it to creatures called Papua-Melanesia in a cultural and philosophical way. We can therefore ask the question: What is meant by the Melanesian Philosophy? Before answering that question, of course, there are other things

that need to be straightened out in this connection, namely "Is there a Melanesian identity? There are opinions and assumptions that the classification of the Melanesian race is inaccurate (Nicholas *et al.*, 1989) because it ignores the broad cultural, linguistic, social, and genetic diversity in the existing regions. Not to mention if it covers the context of the country, especially in this case it leads west, most of the eastern regions which are not Malays, in this case the Eastern Part of Indonesia (Nusantara) includes the Moros in the South Philippine and Timor Leste.

So of course the possibility arises that there are opportunities from various parties to argue that there really isn't a single way of life, namely "Melanesian Culture", but Papuan-Melanesian philosopher from Papua New Guinea, Bernard Narokobi in his work (1980) and (1984) (Narokobi, 1980) refute this debate, by fundamentally emphasizing that Melanesia is indeed a cultural unit and or way of life. This means that Melanesia is a concept, a compound word, a genera based on description (experts in various disciplines) as expressed in a collection of papers entitled, *Melanesia Beyond Diversity*, then Melanesia does exist.

Melanesian philosophy of the holistic World and ethical

This section will discuss the Melanesian Philosophy of the Holistic World and Ethical in relation to the environment, as follows.

Melanesian Philosophy of the Holistic World

We have seen that Melanesia as an individual does not have the tendency of dichotomy in wisdom, but rather presents itself as a whole. And that should be seen by Melanesia in its world. Almost and most writers do state that Melanesia does not have a dualistic concept in viewing other worlds.

While in the Western world the thought is reality as profane or sacred, physical or spiritual, dead or alive. Differences like this are not in line with Melanesia who hold everything integrally. For example, religion is now inseparable in life.

The ultimate goal of Melanesia regarding life is in material, biological, and spiritual aspects and as permeating everything. The short word for it is "biocosmic". Later salvation for Melanesia is also integral, as in Biblical terms shalom for peace. For all of that, it

Ch.3. Natural environment Vis Á Vis living environment in...

consists of the terms in Tok Pizin is 'gutpela sindaun' (please just place it first) and Malay-Papuans are said to be 'ator suda' or 'akor saja' and 'tra papa suda'. While in the Tobati of Yotefa Bay community in Port Numbay, the expression "wanya-mbe" at the time of far-well has included various matters concerning goodbye, promises to meet again, may the divine hand be with all of us, etc.¹⁴

In a sense, fulfillment in every aspect of life (Fugmann), whether it is healthy, success, fertility, honor, respect or even influence each other. The ultimatum is the absence of negative forces in life such as illness, death, defeat, infertility, humiliation or poverty.

In connection with 'gutpela sindaun' is 'pawa' (= power) or 'strong' or 'macht' (strength) which is related to the acquisition of results.

Since Melanesia has a pragmatic view and realistic thinking, it will certainly be apprehensive to reach 'gutpela sindaun'. Therefore, a person becomes uninterested in what is profane or sacred. It is alarmed by what has power and what has no power, not the same as holy or holiness.

There is a word that Melanesia is associated with power as place to where to avoid, because the place is a power and a force that can therefore be a home of something such as a rock (see footnote 15). Not everyone has access to the place because it can kill people who don't meet the requirements.

Another example is a person who has a gap in life, must have been snapped by a snake, if he or she is on Numfor Island, the Gulf of Saireri is said to have many types of poisonous snakes. While people who are clean their lives feel completely safe here from snake disorders.

Spirits occupy important bio-cosmic positions in viewing the world and its existence. The ancestors (both historical and mythical) and spirits who are still play the main role. One can say that he or she always remembers his or her late father wherever he or she went. The feelings are reminded through ordinary creatures like birds or fireflies at night that appear in that place amazingly.

If a Melanesian person ignores it, he or she will become sick. Pain is often characterized as a matter of ignoring the deceased.

From here the social philosophy of being in the community is applied not only to the visible but also to the invisible.

The Melanesian vision sees humans in their integrity with the mystic realm, as well as in animals and the plant world. Humans are not the absolute rulers of the universe, but are one of the important complementary components in the world and are interdependent between humans, animals, plants and the spirit realm. 15 This is the star core of natural philosophy of Melanesian Natural Environment.

Melanesian philosophy of ethical

The years give a retrospective testimony about theological ethics and morals (Leonardo, 1979). If morality is based on human nature, then, there are cultural factors that are not universal and still influence ethical opinions.

The case is that one extreme right-wing position considers that opposing actions are always evil, while those who are not included always say such actions are good. In addition, left-wing members, justifying the action as good or bad depend simply on the results achieved. In order to avoid these two extreme positions, ranking value has been proposed as basic morality. We have thus agreed (arbitrarily) things wherever they are, and there is no need to describe at length including the language and understanding that we use, for example in Tehit green and blue are the same names of 'mbra'. Another arbitrary example of people said: chewing betel nut is a Papuan culture even though the smell wiped out and polluted around the mouth, clothes when sprayed. Is it true that Papuan Culture is so dirty?

Since Melanesia is in a position of change, traditional values seem to have been shaken. Christian tradition and secular values have competed in people's lives. As we have seen that 'wantok system' or fellow people system as an example has changed but at the same time it is also a continuation of culture.⁷

In Melanesia the dominant value that governs is the value of life, which as stated earlier, the value of life that is understood here in the context of the 'gutpela sindaun' as well as of 'wanya-mbe', is

⁷ Institute of PNG Discussion Paper 6, Port Moresby; 1977 'A Fundamental Melanesian Religion' Point 1: 154ff.; 1986 'Mipela Simbu! The pig festival.

in harmonizing relations with and between communities, towards the ancestors, divine and with the environment. In short, living in this world is communal and cosmic. The second value is the community that consists of the living and the deceased. Third is the value of relationships (to the community of people and the community of others, to the ancestors, divine and to the whole natural environment). The four values are interchangeably symbolic of the relationship.

Mantovani (1986) 17 provides as an example the application of the regulating values in the tradition of the Simbu people (PNG Plateau), twins are killed because the mother cannot breastfeed two babies within three years, while for the Tehit and Mey Brat communities in the Bird's Head (West Papua) this incident is a family disgrace because it has included other creatures' children in birth. In addition there are also practical and logical considerations such as nutritional deficiencies, high infant mortality rates, and will also complicate movement and life in the forest. In such conditions either one or both can only allow 60 per cent of life (Mantovani, 1986, p.209).

Another example is the application of multiple standards. In Melanesia, especially people in the high mountains, stealing in secret is common in tradition and that is good, only, will be bad when the thief is known. The same is the case with the poison carrier and the witch in the Bird's Head which if found is not a problem when killed. This happens because public ownership is known in the community and the value of the relationship is cut off in the event of theft and the thief is known, the poison carrier is known and killed, the person who kills and is known and if killed, all of them will be more important than the value of ownership. The regulating value must make a lot of clarity about changes in society. So, if the health of the community is better, it is better to go, the value of life is thus translated in the above case as murder of baby because of a family planning program, the killing of a poison carrier and a spell so that no more souls die because of their actions and so on.

From the perspective described above, then, it can be assumed, that, long before there had been a sketch of the Melanesian philosophy. An important characteristic is the "shared with"

philosophy that characterizes various aspects of Melanesian thinking. Like Melanesia, in the Philippines according to Mercado (1999) philosophy has many common similarities even though there is no debate about the differences.

Since the philosophical category became important in the theologian, Melanesian philosophy became tool to enable the development of Melanesian theology. Here are some areas that allow the application of categories. Its social philosophy allows Melanesia to understand more clearly the mystical body of Christ, that the deceased and now become the reality of life forms the Communion of Saints. Salvation is holistic so 'gutpela sindaun', together with the philosophy of time, points to the realization of eschatology. Like Melanesia, concrete thinking might apply religious knowledge to the vision.

Melanesian philosophy may also be applied to other fields. For example, it might help to think about improving the colonial legal system in Melanesia. Its opaque size is, the Papuans in the Land of Papua who have been infected with Indonesian attitudes in the process over a half century.

This discussion does not claim to be the final analysis. As an expert in social sciences, the findings from philosophical studies must still be tentative until proven by more experimental data.

The most important of all, Melanesia is a cluster of regions in which there are PNG, West Papua, Bougainville, Solomon Islands, Torres Strait Islands, Vanuatu, New Caledonia and Fiji and even to the west bank which is

bordered by East Timor, Nusa Tenggara and Mollucas and even Moro in the South Philippines have lived and worked in unity long before contact with people from the emperors of Europe, Asia and even Africa (Egypt).

Binary opposites

The existence of Melanesia anthropologically but also naturally can be measured. A tool of Structural Anthropology based on the idea of Claude Lévi-Strauss that 'the idea of people thinking about the world is in terms of binary opposites-such as high and low, inside and outside, people and animals, living and dead - extinct and sustainable, and that every culture can be understood in the

contradictory manner. "From the beginning," he wrote, "the process of visual perception is good if using binary opposition" (Lévi-Strauss, 1964).

The Lévi-Strauss approach arises, in essence, from Hegel's philosophy which explains that in every situation that exists, two opposing things can be found and the resolution at hand, which he calls: "thesis - antithesis - synthesis". Lévi-Strauss argues that, culture has this structure, for example, the contradiction of ideas will collide and will also be resolved in marriage rules, in mythology, rituals, etc. in terms of *na'pirem*, *'aqo*, *a'mule*, *'sobat*, etc.

This approach, according to him, is made for fresh new ideas. He stated that only those who practice structural analysis are made aware of their daily work, what they really try to do, that is, to reunite the narrow perspective of scientific views that has long been believed to be mutually exclusive in the form of: sensitivity and intelligence, quality and quantity, real and geometric, or also "ethical" and "emic" (Pike, 1967). Meaning: "do not justify the habit but it is good to get used to the right thing", despite any ever relativity.

It is pleased with an example of a binary deictics opposition table in the Tehit language discovered by Stokhof and Flassy (Flassy & Stokhof, 1979), table 1 below.

Table 1. *Oposisi Biner Deiktik (Kata Penunjuk) Bahasa Tehit.*

		(S) 'this'	BASE		MSC	FEM	PL	
			SG	PL				
			qo-	qe	qow	qom	qey	
		(A) 'that'	o'qo-	e'qe	o'qow	o'qom	e'qey	1
distant	spatial	'that overthere on the other side'	a'na-		a'naw	a'nam	a'nay	3
		'that relatively lower than S/A'	a'le		a'lew	a'lem	a'ley	4
cata-phoric	tem-poral	'that what is to be expected'						
ana-phoric	temporal	'that what happend/past'	'-aqo	'-eqe	'waqow	'maqom	'yeqey	5
		'sloping up'	ra-		raw	rum	ray	6
dis-tant	spatial	'that relatively outer'						
		'that relatively inner'	nyan-		nyanw	nyanm	nyany	7
		'that higher than S/A, upper/above'	'ago		'agow	'agom	'agoy	8
		'that lower than S/A, under/beneth'	'adi		'adiw	'adim	'adiy	9
		'that at either end of'	qoyt-	qeyty	qoytw	qoytm	qeyty	10
ana-phoric		'this, that known to S & A'	o-	ey	om	ow	ey	11

Source: Stokhof & Flassy (1979)

The existence of Lévi-Strauss's "binary opposite" concept or idea as in Table 1 above moves only in one language or one language community (Tehit) specifically about "deictic" (bookmark). From work patterns like that, theory (structuralism) and methods (Binary Opposite/Correlation) referred according to this writer can also be applied to broad interests both with different aspects and between communities with one another.

Naturally in this case Papua cum Melanesia versus Papua not cum Melanesia (Pacific) for example with Indonesia (Asia) related to "identity" nature of its existence so "binary-opposite" in the form of "correlation" can be recorded in Table 2 below.

Table 2. Binary opposite Papua versus Indonesia. Flassy, 2017

Domain	Papua	Indonesia
Race	Melanesia (black, curly)	Indo-Malay (mix)
Inheritance	Patrilineal	Bilinal (mixed-matri-patri)
Language	Papua and Austro-Melanesia	Austro-Malayo
FoS	South-West Pacific	South-EastAsia
Environmental	Natural Environment	Living environment
Philosophy	(Article 52 Papua 1999 Constitution)	(Article 33 RI 45 Constitution)
Subtitution	Drie field sweet potato, taro, sago	Fields, rice fields, crops, rice
Politic	Peace Declaration = <i>Belligerent</i> .	Uprising Proclamation of = <i>Insurgent</i> .
Perpetrators	Activist	Extremists
Dutch	Guide to Self-determination	Colonizing 300 Years, UNI Indonesia-Netherlands RTC 1949
Base	Customs of 7 Cultural areas (big-man, king, theocratic, mixed / pre-capitalist, pre-socialism, pre-imperialism, mixed, obedient of adat.	The will of Elite (Sukarno Cs.) Bridle the right of autonomy of the kingdom, sultanate and pertuanan, disobeying adat.
Social Interaction	Solidarity.	Tolerance.
Nationalism	Bahasa Melayu 1926 (Churches). Triple Fold Logics Papua-Melanesia.: Circular breaks and pauses (open-ended). Loose / Relax.	Bahasa Indonesia 1928 (Youth). Panca Sila Hierarchical pyramidal top station <i>mandhek ing pandhito</i> . Loose / Relax
National Principles	Universally: Melanesian-Christian; Muslim-Papua. Democracy-Liberalists.	Shariah: Islamiah-Hindu-Budha-Jawanese. Feodalist. Deliberation Guided-Gotong Royong.
Flag	Morning Star (Hope and Peace for People in 7 wards).	Dual-Colour (Blood and the Swords, fighting Jihillah / Non-Moslem).
Coat	Mambruk Crown Pigeon), an enterprising worker, elegant, and calm.	Garuda (artificial eagle), a muscular predator, strong, tough, anxious and rowdy.
Form of state	Federalist.	Unitary.

Based on the opposition, Table 3 meant above, for example, it can be a Papuan claim that shows that constitutional rights and change, and even the concept of equality itself is not beyond dispute. This conflict has therefore turned into a dispute over the definition of equality and political sovereignty. If this theory is linked to the role of the third party as a mediator or liaison for the Papuan people and the Indonesian nation is a neutral third party, so far it seems that it is not easy because the system in Indonesia is very strong, it requires an attitude change that leads to a transformation. Said Reform of Indonesia is lack or empty of Transform.

On the sustainable side, Opposite can also show Papua within the environment of Indonesian and Papuan outside the environment of Indonesia, Table 3 below:

Table 3. *Papua inside Indonesia versus Papua outside Indonesia.*

Domain	Papua inside Indonesia	Papua outside Indonesia
Papuan identity	Declared in the Bhineka's, ireal and measurable	Maintained.
Mentality	Dishonest, CCN, Ligid, Drugs, HIV /	Appear honest, healthy mentality, communal (nostalgic edenic).
Reality	Not visible, pretend.	Visible/ realistic, plain.
Population	Tends to be extinct (700,000 out of 3,000,000).	an opportunity to increase (1958 800,000 souls, should be the same with the now 7,000,000 PNG.
Endemic Flora and Fauna	Contaminated and extinct.	Have a chance to be protected.
etc.		

Source: Flassy, (2017).

Regarding the concern for Melanesian Papua, the more factual is the number of people, especially in West Papua. From monitoring is increasingly critical because competition is very unbalanced as it is also scientifically demonstrated by asking questions (David, 2011): *Would An Independent West Papua Be A Failing State?* Stott shows more frightening figures on population composition as can be seen in Table 4, as follows:

Table 4. *Population composition of Papuans and non-Papuans in the land of Papua*

	Indigenous (%)	Indonesian settler (%)
1971	887,000 (96%)	36,000 (4%)
1990	1,215,897 (75%)	414,210 (25%)
2000	1,505,405 (68%)	708,425 (32%)
2005	1,558,795 (59%)	1,087,694 (41%)
2010	1,760,557 (49%)	1,852,297 (51%)
2020	2,112,681 (29%)	5,174,782 (71%)

Hidden Structure

From the "binary opposite" tables shown above it is revealed that the dark side or the missing side is unconscious. That is what is called the hidden structure. Mentioned here, the understanding of "hidden structure" in this presentation is a continuation of the understanding of the Field of Ethnographical Study (FoS) interpreted in the "Structuralism" Leiden Anthropology. As by A. v/d Leeden (1956), in his thesis on Rijksuniversiteit te Leiden with the title: *Hoofdtrekken der sociale structure in het westelijke binnenland van Sarmi* claimed Culture in Papua- Melanesia, especially regarding marriage alliances as "loosely structured (unstructured or loose structure)".

The opinion that had invited the endless polemic of the pros and cons was a direct comparison with the cultural pattern-marriage in Africa that was so clearly structured. The view or understanding was challenged by various colleagues in the Nieuw Guinea Studien bureau (NGS/LIPTEK-Papua now) especially-in this case-J. Power, 1959, in the title *Loosely Structured Societies in Netherlands New Guinea, Hollandia, NG Studien* (See also Barnes J.A, 1948 "African models in the New Guinea Highlands", in *Man* 2: 5-9).

Many things in people's lives can be used as examples of the presence of hidden structured. It is the attention of the author and at the same time tries to explain how the social structure does exist but is hidden or latent (not visible) rather than loose or lost.

This understanding can be explored by structure linkage methods, including: correlation methods and comparison methods or will be more wrapped up in phenomenological-behavioristic methods or behavioral tendencies. The method is used to find and emerge to the surface, in a sense, connecting between what is seen

and what is kept secret or not visible or has been and still escapes the vision and understanding of outsiders (researchers, scholars and scientists) and may even be completely hidden for ordinary understanding and general and government policies implementators.

The existence of the Hidden Structure Theory can be seen as having the equivalent of The Hidden Dimension and The Silent Language (Edwad, 1966). Many examples illustrate how a structure of relationships is hidden in a culture. For example, in the culture of the majority of the population in the Bird's Head with the mastery of sacred cloth or eastern cloth the kain timur, which is a medium of exchange and means of payment with the concept of parties, initiations, wars, deaths, barter, marriages, and various other aspects (John, 1966). In the case mentioned earlier, the Amungme people refer to the earth as mama⁸, for example, this will be a hidden environmental dimension which can therefore be revealed by the linkage of the structure, to show that the "hidden structure" is real to the surface. Similar to the Marind Anim group, each time splitting the oka 'young coconut' and mes 'dry coconut', all the remaining skin or shells and pulp are buried or covered with sand or soil. Outsiders who see these behavioral phenomena or behavioral tendencies are so impressed⁹, that how unpretentious people care and care for their environment, so that garbage and even coconut chips are buried neatly. But actually this is not the case, because coconut is a totem (a secrete object) of family that must be tidied up in order to avoid clashes with their owners or with dema, the nature spirit of the totem supporters.

Universally, indeed, it is possible that "hidden-structure" or "hidden dimension" exists, even though it appears diverse. To

⁸ As said Tom Beanal an Amungme figure, 2010 in Jakarta, also read A. Mampiooper, 2000, *Amungme, Manusia Utama dari Nemangkawi, Pegunungan Carstensz*, P.T. Freeport Indonesia.

⁹ In addition to the empirical experience of the study period in SPG Merauke 3 years and 2 years serving as the State Elementary Teacher in Kumbe District Kurik Village, can also be obtained from J. van Baal, 1966, *DEMA Description and Analysis of Marind Anim Culture (South New Guinea)*. ... specifically tribal religion.

reveal hidden structures or hidden dimensions many methods are needed, as mentioned earlier.

Entering the nuances of the "hidden structure" many things passed, including emotional ties, sympathy, antipathy, and even various ways of processing conflict. Like the "hidden structure", it has indeed been marked and clearly supported as a theory built by various researchers, including the close link between pigs and sweet potato or the *Ipomea batatas* in reciprocity with the pattern of polygamy in the Central Highland population in Papua New Guinea (Feil, 1986).

In the sense of the background of the British Strand of Anthropology, Functionalism Anthropology which emphasizes productivity, as indicated by Feil, it can be interpreted functions (phenomena or tendencies) that must be highlighted so that they appear to the surface of what is hidden is meant, concerning ideas, relationships and productivity.

Besides that, there are also other people with different topics who can show or explain in such a way that there is no impression of "loose structure" or even the existence of "hidden structure", thus giving rise to an interesting concept of this meaning with the title "Taal derdingen (Languages of things)" (Adrian, 1970). emphasis on material culture, especially in this case fine arts. So it has been predicted not in line with the important points of Leiden, FoS's Structural Anthropology about "loosely-structure" in this case, Papuan-Melanesian culture.

Other defenses are local knowledge and local wisdom (emik) which is almost always stagnant when the introduction of outside knowledge (ethics) which is guided in development while still underlying the knowledge and views marked by previous scientists. The basic culture of local knowledge and domestic wisdom (emik) in each specific matter, is not a single color because it is obtained from each of the interests and backgrounds, even at the same FoS locus.¹⁰

¹⁰ In one locus only of the community of the villagers of Seribau there are 3 different words to mention (sea/salt water) crabs, namely / qo'in / (from the origin of Tehit-Jit dialect), / e'dero / (from Ogit language) and / 'fqeit / (from Tehit Ymian dialect).

In terms of first understanding, then related to this (John, 2002), about the ecological transition, there is an idea of complexity which states that the most likely thing to happen is to organize themselves into repetitive patterns, even when these patterns are not immediately seen for external observers. Common names for scientific fields concerned with behavioral tendencies over time from dynamic systems are 'complexity theory'.¹¹

A dynamic system in this understanding is a system that is able to change over time - is the focus of this approach, and attention is on predictability for validity or existence, is a system that is interesting to the complexity of the theory. Under certain conditions, this is appears regularly or permanently, while the predicted method under other conditions shows regular behaviour but also a predictability that disappears. In another standard reality, the concept of stable and unstable (labile) (Smith, 1972) behaviour is part of the traditional repertoire of physics. What's new is the concept of something between chaotic behaviour. For chaos here we see a system that displays behaviour that despite certain rules, but opposes prediction because it is hidden. In Melanesian life such confusion, as is known, as called "confusing diversity", "loosely structured", "savage (brutal or wild)", "irregularity", and "coma ending", "interlude" or "pause".

A theocratic order shows the difference between understanding with synergetic equilibrium (synergetic balance) which is upward to reach perfection. In the life of Papua-Melanesia the balance is patterned according to wave theory or circular rotation to reach equilibrium or known as cyclic equilibrium, see the following example of equilibrium in Sentani tribalhood.

Ondofolo Institute according to Lawrence Mehue¹², as the Center for Theocratic Government surrounded by Qoselo which

¹¹ That of the complexity theory and the chaos theory both attempts to reconcile the uncertainty of non-linear dynamic systems with a sense of order and underlying structure. (David Levy, 2000, "Application and Limitations of Complexity Theory in Organizational Theory and Strategy"). Implications: short-term patterns of predictability but long-term planning impossible, unexpected dramatic changes, organizations can be tuned to become more innovative and adaptive.

¹² Interview in Hawai-Sentani, 27-06-2016.

Ch.3. Natural environment Vis Á Vis living environment in...

included Ondofolo himselfes become 5 parties. Number 5 is taken from the philosophy of the distribution of pigs, namely the head to the stomach contents into the Ondofolo designation.

Four legs (front and back) are divided between the 4 Ooselos according to the obligation to pay (beads color: green, blue, red, black, white, etc.) and the right to eat. The Qoselos of each have a structural task or can also be functional in the existing field of life, a.o. General, Social, Security, Economic, Land/Hamlet Government, etc. Every Qoselo is supported by Aqona in every house. The circle after Aqona is the heads of households which, although they are in a broad public but still obedient and bound to a circular pattern with the core of Ondofolo in fighting for-onomi" which is the welfare, for example:

Ondofolo Ifar Besar: Fransalberth Yoku supported or served:

1. He himself Qoselo of Aqona Yoku-1,
2. Qoselo Taime supported or served: -Aqona Time, Aqona Pangkali, Aqona Ondi, etc. May able to 15.
3. Qoselo Palo supported or served: Aqona Palo, etc.
4. Ooselo Yaku -2 supported or served: Aqona Yoku-2. etc.
5. Ooselo Kopeu supported or served: Aqona Kopeu, etc.

The next question is: How can orders and policies or wisdom emerge from chaos? But also: How can we predict the chaos of behavioral system?

This situation is the focus of attention in a number of interrelations. With structuralism, the focus is around the extent of social science understanding as a phenomenon and therefore, it can include the psychology of shutter (behaviouristic) related to memoria passionist, traumatic, identity, rights, demands, violence, neglect, partiality, moral decline, deterioration of the natural environment and others are handled proportionally only through one "road map" or the road itself (my way) hacked by the Papuans themselves.

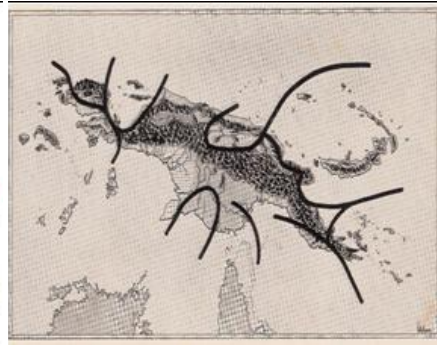
Cultural areas and ecosystems

As can be seen on the Cultural Area map (Map 2), that in terms of the actual division consists of 7 regions in West Papua and 6 regions in Papua New Guinea. Each of them is divided into

dominant ethnic or sub-sub-groups so that it occupies existing conditions. (Don, 1983-2013).



Cultural Area of Papua-Melanesia,
Don Flassy, 1983, 2007, 2013
Aspek dan Prospek Seni Budaya Papua



Art Division
J.G. Held, (1951),
Papoea Cultuurimprovisator

While in West Papua the State of West Pa-pua consists of 7 areas of culture namely Tabi (Jaya-pura), Saireri (Cende-ra-wasih Bay), Domberai (Birfd’s Head Peninsula), Bomberai (Fakfak-Kaimana), Ha-Anim (Mimika-Merauke), Lani Paqo (Eastern Highland) dan Me Paqo (Western Highland) While in West Papua the State of West Papua consists of 7 areas of culture namely which in the Dutch Government administration was allocated in 6 Territories of Government Residency plus 1 Preparation Area (Overzicht gebied).¹³

Thus, the gathering of conference this time should reveal the existence of the Papuan people as a whole in the 7 existing cultural regions, because it is not limited to certain areas of government administration only starting from the village, district, city and Province level in the Land of Papua. The Institute of Science and Technology/LIPTEK- Papua works between disciplines and is not limited to administrative areas. There is Bio Devercity and Forest Conservation work in Arso and Timika as well as Liki Island and Kampung Climate in Sarmi but there are also in the Tiwit Learning Forest and Seribau Tourism Village and the Kais Community Development in South Sorong.

¹³ ...basis for 7 white lines and 6 blue lines of the Papua Flag "Morning Star".

There remain ambition to do as much as possible to serve the Land of Papua which is an area located at the coordinates of 28 degrees East Longitude to 141 degrees East Longitude and 2 degrees North Latitude to 9 degrees South Latitude, or physically to the North bordering Palau State in Micronesia also with the Philippines for reasons certain and Pacific Ocean with the outer islands of Mapia Island, to the south bordering the Arafura Sea or Adi Island, to the Southwest with Maluku Province with Gag island as the temporary outermost island to the east directly bordering the Papua New Guinea State which is limited by a colonial line (line colonial) stretching straight from the Pacific Ocean pelupuk in the north with a slight twist following the Fly river channel before touching the Arafura Sea lids in the south.

Papuanistics and Melanesianology

As mentioned earlier, according to Leiden Strand of Antrhopology, "Structuralism Anthropology" that, with a regional concept called FoS (Field of Anthropological Studies), researchers and scholars have so far claimed Oceania island region, consisting of: -Melanesia, -Polynesia and -Micronesia as a FoS specific and global study area.

The proof of the area underlies classification, among others, the existence of other specific disciplines, for example because it is different from Indologie which studies about Indonesia, Chineologie about China, Arabiren about Arabic, also about Africa, Caribbian, American Lati, Slavic, etc. But for various reasons, a.o. the existence of a Malayo-Polynesian family or the present Austronesian (Blust, 1978) and various other specific understandings, then the distribution of the FoS target area towards Oceania and Southeast Asia became one that was called Vakgroep Zuid-Oost Azie en Oceanie (Department of South- East Asia and Oceania), Faculteit der Letteren (Faculty of Literature), Rijks Universiteit (State University) te Leiden.

Until the end of the 1980s and early 1990s there was a discourse that typical studies on Papua would be called Papuanistiek

(Papuanistics) as a study program for this Department.¹⁴ While the knowledge of Melanesia or Malanesianologie (Malanesianology) is more emphasized in anthropology has been going on for a long time since Melanesian or Melanesianist expert Franz Boas invoked anthropological studies in this region since 1896. (Lewis, 2001).

To focus on linguistic, Papuanistic initiated by experts called Papuanist has held its first Papuanistics Workshop on 27-29 October 2006 and the last (second) on 28-29 June 2008 in Sydney was designed with Sydney University and Research School of Pacific and Asian Studies/ANU RSPAS-Canberra [Retrieved from].

As long as other linkages have been established, Papua or New Guinea¹⁵ covers the islands and clusters of Raja Ampat, Schouten, Meosnum, Yapen, Kayupuri, Kumamba, Wakde, Liki, Kayo Pulo, Manus, Bougainville, New Britain, Trobian, Samarai, Kimam, Adi, Karas, Pattipi, Ugar and others, including islands in the Torres Strait, are among other things referred to as a country of 1000 languages (Wurm, 1982). It is a spread area of 13% to 15% of the number of languages in the world, namely more about 250 languages in the Papua Courant West and more about 750 languages in the State of Papua New Guinea. Furthermore, that, the languages are classified into two major groups, based on the characteristics of each language group. What is meant are languages with Austronesian characteristics and languages with non-Austronesian or likely Papuan characteristics (Wurm, 1982).

For Papua Courant West, some examples of Autronesian languages are Wondama, Waropen, Numfoor or Biak, Namatota, Onin, Mor, Ansus, Ambai, Liki, Ormu, Kayopulo and Tabati which are languages as far away as Malay, Batak, Java, Gorontalo, Kei-Evav, and others, while the language characterizes Non-Austronesian or more popularly called the Papuan languages are classified into several groups which for this purpose are only

¹⁴ This author was from 1980-1981 and 1992-1993 advanced and doctoral studies at this Department with Melanesia as major study (main focus), Stokhof, 1988.

¹⁵ The existing RI's Act No. 21 of 2001 concerning Special Autonomy for the Papua Province so that it is not questioned here is the fact that there are provinces in the division; then the Land of Papua is ex Nederlands Nieuw Guinea 1949-1963.

mentioned two regions or phylum (phyla or phylum)¹⁶ which are prominent phylum Trans New Guinea Language and West Papuan Language Phylum. If the West Papuan Language Phylum covers only the Central, West and North Bird Heads, and North Halmahera (North Mollucas), the Trans New Guinea Language Phylum covers almost all parts of Papua including the Pantar, Alor and Timor islands in East Nusa Tenggara/NTT. Of these two linguistic features, it is marked as the Trans New Guinea Language Phylum which is actually the center of Melanesian traits while the West Papua Language Phylum is peripheral because it is more of an intermediary between Non-Austronesia or Papua (in this case the Trans New Guinea Language Phylum) with Austronesian elements. This fact is what a.o. strengthen the designation of the Papua-Melanesian mosaic as part of the Melanesian Culture. Although there are Austronesian elements, it is still distinguished from Malayo-Austronesian and/or Indo- Melanesian (Maluku, NTT/B, Moro) based on the form of vocabulary, phrases and language structure. In terms of the Indo-Melanesian kinship order adheres to a bilateral pattern of patriarchal relations distinguished from Papua - Melanesia which has a unilateral patriarchal kinship order.¹⁷

¹⁶ There are several other phylums but their position is isolate (for example, Phylum Geelvinkbay (Ambaidiru in Yapen and Tarungare in Napan and Nabire). If Austronesian and Non-Austronesian are clear, vocabulary differences are also various grammatical aspects, while Phylum is determined based on kinship which is characterized by vocabulary similarities, sentence structures and various other linguistic events such as flexion, O3 (he and she) gender differences, differences verb because it is singular and time (tenses). Take the SPO sentence arrangement in the Austonesian language: (S). I (P) eat (O) the taro will be the same composition, as the Tehit language which West Papua Papuan Phylum also knows the proper characteristics of SPO (S) Tet (P) tat (O) qam, will correlate with the Bahaam language of Papuan Trans New Guinea Phylum becomes SOP (S) Andu (O) kadi (P) nowa. Another difference with Austonesia is in Tehit the word "at" eating in plural will be "eit" while in Bahaam "nowa" in the time adjustment will be "nowa nde - nowayet - nawi yende (already eating, while eating, eated), etc.

¹⁷ The trough of kinship in Papua is different from the patriarchate lineage of Minangkabow custom, for example those who embrace the uncle or

As is well known, good relations of kinship, idealism, action and production appear not transparently so that it is difficult to follow, of course there are terms such as confusing diversity, asymmetry, savage or vulgarity, and/or also loosely structured (in a loose or unstructured structure) which in this paper is called hidden structure.

As mentioned above, the existence of diversification has prompted the author (1983) to initiate the classification of the Cultural Area in Papua into 5 cultural regions which subsequently took place in the 2001 DAP Conference to dividing into 7 Cultural Areas namely 5 main plus 2 later developed cultur areas.

Further development studies if it leads to far insight, there are 14 characteristics of Melanesian cultural regions. In this case in Papua New Guinea there are 5 (numbers 8 to 12) including the Islands in the Torres Strait. Because it is so complex, it requires an equivalent term that includes not just a cultural area. So from the linguistic term stock is obtained so that there is a super-stock for the Melanesian Islands Cluster Culture in the Southwest Pacific (Fiji, Vanuatu, New Caledonia, Solomon and Bougainville) number 13 while from the term power the term empire is obtained so the imperial is proposed for Melanesia at Insulander of Hindia Ocean, here, number 14 (Mollucas, Nusa Tenggara, and Moro), still needs to be explored further.

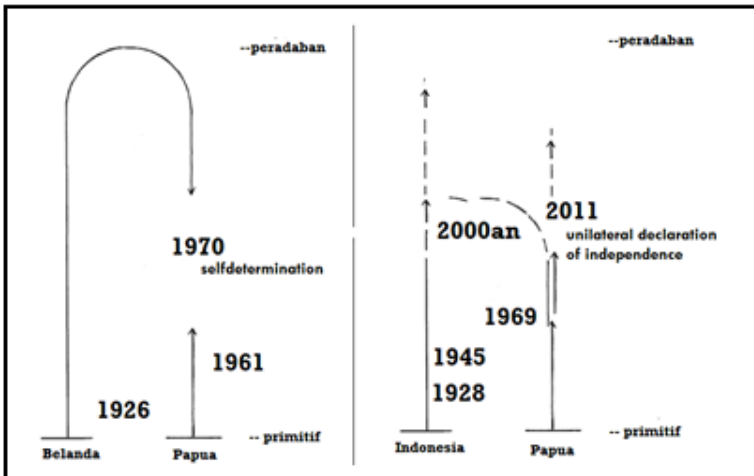
Thus what is meant by Melanesia, which is generally characterized by "federalism", then in the variety colors and formative nuances of mosaic patronages (the form of the mosaic format), the Land of Papua which is known in Papua-Melanesia is certainly in the confines of "hidden structure" as the totality of the way of life) with the basic philosophy of tri fold logic (basic philosophy: Triple Spirit of Melanesian Brotherhood): One People (One Nation), One Soul, One Solidarity with the Triple Lusters of Papua Principles: Mercy (Love), Allegiance (Loyal) and Honest. and Pease (Peace) or Devine (Sacredness) as the motparent for the sixth. The existence of cyclical - synergetic (rotating synergistically)

mother's lineage (matriarchate) and the rest all Malay / Indonesian practice both sides of the trough of kinship (patri-matriarchate or bipartite). As for kinship classification, see J.R. Mansoben (2009).

is in a mosaic-looking pattern, in the sense of not-smelting and not bhineka tunggal ika (not unifying).

The emic and ethical concepts introduced by Kennet L. Pike (The founder father of Summer Institute of Linguistics/SIL) have been shown before, it will be very useful to gain understanding and acknowledgement at the same time also a reference to, the —hidden structure theory|| that this author wants to appoint to the surface. This is the life (in format of state, political, social, economic, and whatever other complexity of life) Papua-Melanesia is enforced and placed on exact circulation (the exact distribution point) which is absolutely understood by each entanglement (interests or purpose target) so that they are able to break through every obstacle. In a sense, it is not too oversimplify and neither a cutoff but let it move naturally (see Scheme 1 below).

The above study if combined with ‘Scheme The Cycle of Man’s Civilisation’ (Timmer, 2015) will produce the Scheme 2 following.



Schema 2. Scheme of Albert’s Dutch and Indonesian assistance to Papua.

Source: Flassy, (2017).

Notes: In 1926 the Dutch gave Papua the opportunity to get to know them selves through Malay as a Language of Unity, Indonesia only began this understanding in

1928. In 1961 the Dutch gave Papua the possibility of identifying their identity (name: Nation, Country, Flag and Song) with the promise of Full Merdeka in 1970 (eroding Papuan primitiveism) while Indonesia Merdeka 1945 and annexing Papua

1969 (Papua is still primitive) by bending Papua’s history on to 2000s to the UDI 2011.

Regarding the rotation edge or the whirling point, however it is adhered to one axis even though the circulation of one another is different, but lays on one axis basing where the cyclone is equally difference to each period (resting on one axis base but the spin is differ equally for each period).

As understood the synergetic equilibrium for the Western World introduced by Talcott Parsons (Talcott, 1949) that the improvement point is said to be gradually upright to reach totality or equilibrium (gradually rising up to the top layer for reaching out to perfection that is equilibrium) which is also shown in Maslow's (Maslow, 1943) theory will look different or different when compared to what is to be stated, among others in this manuscript.

So, this is the difference with the synergetic equilibrium of Papua-Melanesia which is patterned according to the theory of waves or circular rotation to reach equilibrium or known as cyclic equilibrium.

In this case, it is said that each rotation stipulates its changes (each round places its changes) as various groups of Papua-Melanesia in their typical level are known, for example, specifically for the Saireri Cultural Territory, this concept is called fan fanandi (heavenly ma'na) and for Marind Anim called dema (incarnation spirit), Tehit is called toror (edenic). The concept in the minds of the prominent Papuan-Melanesian people, especially the religious (Christian) group¹⁸, is declared to be a messianic movement, even though it is real and simple in its utilization and local domestic outlook or called domestic wisdom, it must be pushed to be

¹⁸ It has become a psychological pressure that the Brave Women, the Korero Commander in Chief, Anggainita Manufandu as not to be a disgrace to her families and the Biak (Christians), in his book F.C. Kama on Korero movement ... wrote this name to be Anggainita Manufuar. Evidently, Willem Romainum, S.H, who was confused because of losing the debate with Drs. Michael Manufandu. Willem by shouting said: "You people sitting here, do you know? That Korero rebel commander is Michael's aunt. Hearing that, including the author, almost at once we said: "Then what's wrong? That's great ". We applauded. Apparently this great woman anti-Amber (immigrants) among the Biak (Christians) was ostracized.

abandoned due to the demands of out side patrons, which is indeed not part of the cultural distribution axis.

If this study talks about the environment, it should also show how the real "Papua" in the West Papuan State concerns the existence of Melanesia. In this case, the term Melanesia (Sillitoe, 1998; Nelson, 1982) comes from the Greek μέλας /melan/ = black, νῆσος /nesos/ = island.¹⁹ It is an archipelago that extends from the Southwest Pacific Ocean to the North and Northeast Indian Ocean Insulander²⁰ towards Australia inhabited by black and curly haired residents. The term Melanesia for the first time reported by Jules Dumont d'Urville in 1832 refers to an ethnic group that inhabits a group of islands and isles whose physique is different from Polynesia (= large island groups) and Micronesia (= small island groups) is also different from Insulander (Southeast Asia: Malay Peninsula, Indonesia, Philippines and Formosa) as shown in Map in Fig. 3 following.

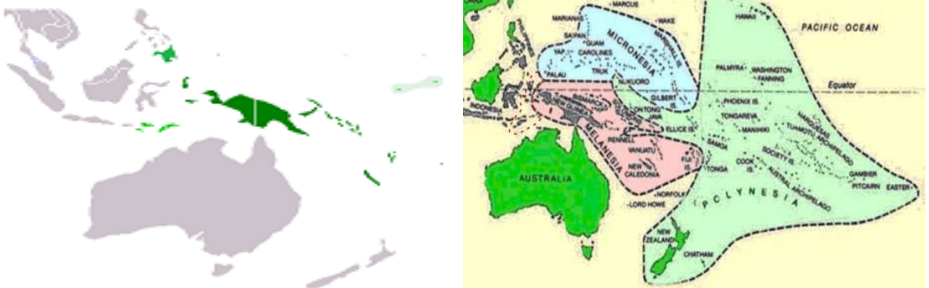


Figure 3. Melanesia flanked by Micronesia, Polynesia, Insulander and Australia, Flassy, 2013.

¹⁹ According to the Department of Asia-Southeast and Oceania, the Faculty of Letters at Leiden State University, counted in the Oceania Field of Ethnographical Study / FoS consisting of Melanesia, Polynesia and Micronesia (lecture material). See also Osborne Robin, 1984, *Indonesia's Secret War: The Guirella Struggle in Irian Jaya*: 1-2.

²⁰ The term Insulander (land / island interspersed with water / sea or vice versa) is used rather than Nusantara or Indonesia, because this FoS also covers almost all of Southeast Asia in this case the Malay Peninsula, Indonesia, Filipina dan Formosa (Taiwan).

Included in this population are Andaman people in the Andaman Islands, Semang people in Malaysia, also Manis in Thailand, besides there are also Aeta or Agta, Ati people and 30 other groups in the Philippines especially the South, a.o. Negrito and Mindano Islands.

The geological work²¹ features extreme volcanic activity and earthquakes, separating Melanesia from Polynesia in the east and from Micronesia in the north, along the equator. In the south, Melanesia is adrift by the southern backbone and Australia.

As mentioned above, Melanesia is the name of archipelago which in the Greek 'melas' black [Retrieved from] and 'nesos' island because of its dark skinned population. At the beginning of the 21st century, it was estimated that there were a population of around 10 million but needed to be re-examined because in the meantime for PNG, in 2013 it had reached 7,321 million.

In order to have a comprehensive view of Melanesia, here are various reviews from various disciplines including, views on: Human and Identity, Linguistic, Biogeographic Marking, History and Cartology (Mapping) etc.²²

Regarding humanity and identity, Roger M. Keesing aside from what has been mentioned before: "Where is Melanesia?" What is Melanesia? "Then," Who is Melanesia? "It is very valuable to start a volume about what is called Melanesia with ask what the universality we have said in this subject and why. Too bad, that, the answer is very simple, but by describing it can provide a start of a distant orientation.

²¹ Furthermore, it is also conveyed that for almost all of this section was extracted from Ronald James May, Hank Nelson, *Melanesia: Beyond Diversity*, RSPS, ANU, also other the author's data complements the empirical especially from lectures at Department of Linguistic Faculty of Arts ANU and Department of South East Asia and Oceania Faculty of Arts Leiden University.

²² R.J. May dan Hank Nelson, *Melanesia: Beyond Diversity*, eds, 1982, contains a set of knowledge about cartographic boundaries in various working papers offered by each consisting of an anthropologist, linguist, bio geographer and prehistoric experts in order to set the so-called Melanesia.

Further said, the term 'Melanesia' or 'black islands' or in this case the 'islands inhabited by black peoples' as we know and understand existed in us since the French sailor Dumont d'Urville introduced them in 1832. This term then gained meaning in anthropology and linguistics around two centuries ago.

'Melanesia' as a noun or nominal is a geographical term, which refers to an area with the ends of doubt. Furthermore, the term 'Melanesia' is an adjective as in the Melanesian countries, Melanesian cultures, Melanesian languages and as nominal (nouns) also to contrast between Melanesia and Polynesia, Micronesia, including Indonesia and others, is very interesting historically and various other aspects make it very complex.

The existence of the word or term 'Melanesia' as an adjective and nominal, has been used both in limited images and broad imagery. In its limited image this term was given place two centuries ago in the establishment of anthropological and linguistic science in contrasting it with 'Papua'. The image of 'Melanesia' refers to language and people or humans, especially in the islands of New Guinea (PNG and Papua), passing the eastern zone as far as the Fiji islands and New Caledonia. The Melanesian population uses language relatively similar to Indonesia far west and Polynesia in the east as according to philological understanding (Codrington, 1887).

But the languages of Melanesians are different (with what was said before), and between themselves are different. In addition to people who use Melanesian languages, are black and curly-haired, not the same as or not the same as Indonesia (ns) or Polynesia (ns). Their culture is different, recorded in particular ceremonial, in terms of economics, social organization, and in religious foci about spirits (the invisible world and death).

In the image of Melanesian cultures and languages (Andrew, 2001), we will be carried back two centuries ago; they are Fiji, parts of the Bank Islands, New Caledonia and New Hebrides (present-day Vanuatu), southwest of Solomon, several islands of New Guinea, and in Torres Strait. Knowledge of them came from educated missionary pioneers as to mention Codrington and Leenhardt in 1887 as learned government employees, and Rivers and Haddon in 1906 as pioneer of social anthropology.

Papuans with what is called Melanesia are contrasting populations in this case the New Guinea subcontinent (and the surrounding islands in the west which were known from the beginning of the spice trade era from Dutch sources). There is very little knowledge about 'Papuans', besides they seem to be different (in the eyes of Europeans) as more 'primitive' physically and culturally, and speaking from language values are not related to each other as well as to Indonesia, Polynesia and Micronesia.

Another widespread use is 'Melanesia' has been referred to all people with dark skin (black), curly hair in Oceania (in contrast to the Origin Australians), thus the Papuans are in Melanesia. In imagery, this term can be used to refer to person or population, and (somewhat inappropriate) also to culture(s) and language(s).

All that is Melanesian, in imagery ("hidden structure"), from the European perspective of being 'primitive', physically and culturally directly compared, for example, Melanesia are those who lack centralized political systems, do not develop hierarchical systems, are not priestly and faith, as well as other lengthy expositions since the days of sailor and explorer James Cook (1728-1779) in the sense of being marked as different from Polynesia, Micronesia and Indonesia. (Vanessa, 2003).

In 'Melanesia' from outside views, there appears to be suspicion, hostility, war that destroy each other and lead to illicit actions and cannibalism. With the exception of some Fijians who for this reason were accepted, both by British imagination in awards (and deserving to be not so comfortably categorized as Melanesia in category', they had no respect for hierarchical status. which is hereditary or not purified by the nature of deity.

There are two valuable points noted about the use of the term 'melanesia'. First, 'melanesia' in some respects is seen as negative at first when compared to Micronesia and Polynesia and even Indonesia. Melanesian languages are Malayo-Polynesian now called Austronesian languages which are not Micronesia, nor Polynesian or Indonesian. In this connection, Melanesian culture in a limited image is those who speak or are speakers of Melanesian languages (Papua and Austronesia of Melanesia). Even more negative is the term 'Papua' which is linguistically and culturally the final remnant of the category, with dark skin namely 'primitive'

whose language and culture have not even had the character of a good relationship with the Micronesian, Polynesian or Indonesian.

This characteristic suggests the absorption of the second theme that leads to racism. The term 'Melanesia' thus, which is also a pity, left the notion of racism towards the dark skin colour of slaves brought from Africa to the Pacific, associated with primitivism, black savagery and mumbo jumbo (meaningless ceremony). For that, in the period between before PD-II, there was the term "Papua Noko-Noko" (Papua Uncivilized) (Anonymous)²³, discussion data with Ir. Frans Wospakrik, Deputy Chair of the MRP 2003. This term is used by the Indo people and employees of Indonesian descent to mark the Papuans as such.

Melanesians and more specifically Papuans, are stereotyped as those who cannot count past number five - as targets of Europeans and even people of Indonesian descent insulting with hospitality, and projecting ideas about cannibalism and barbarity ceremonial.

It can be said to be synonymous with the Sundanese term "ideng" or of Javanese term "ireng" as cynicism which is often over-appreciated by Papuan students in the study cities of Bandung, Yogyakarta, Solo, Surabaya, etc.

If Micronesians and Polynesians practice cannibalism or human sacrifice, the Europeans consider everything as normal from the defence of their 'noble race', whereas Melanesians who practice cannibalism are said to be natural expressions of barbarity.

This racism is not realized at all and so worries because it can also influence Pacific scholars. But scholars also temporarily find that the negative overlap of 'Melanesia' and 'Papua' is no less implying a complicated reality. What's more complicated and a lot of interest for the scientists.

²³ Salute and appreciation should be conveyed to the predecessors of the members of the Papua National Committee who without hesitation pledged on October 19, 1961: the name of our nation Papua, the name of our country West Papua, and so on. The same award is also given to the Kiyai Haji Abdurahaman Wahid or Gusdur and also Theys Hio Eluay who had fought hard the name of Papua back again.

This rough-appearing picture therefore serves as an initial overlapping substitute to be introduced further.²⁴ So then, what is 'Melanesia'? In a broad, and loose sense, geographical image (as in the title *Melanesia Beyond Diversity*, this will still be useful. So, this thing is not really suggested, is because the term Melanesia is doubtful. Shifting boundaries, in certain respects related and includes 'Melanesia' again serving our understanding. (Ronald & Hank, 1982).

From the discipline of biogeography, Donald Walker (1982) describes the following:

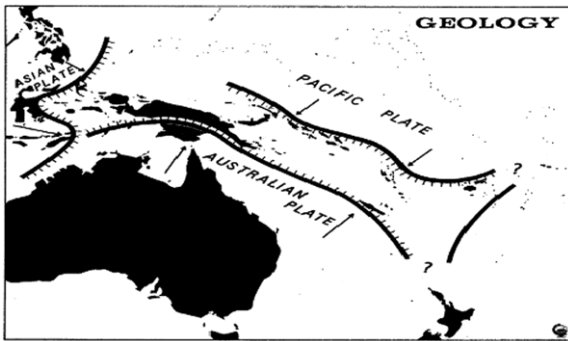


Figure 4. *Map of Melanesian Biogeography Region* by Donald Walker, 1982.

The Melanesian region has various and distinctive characteristics determined by the aspects of geology, botany, zoology, and others. The Melanesian islands are located randomly along the boundary line between the Australian and Pacific crustal plates. It is composed of upward throwing material as a result of sub-dictions from one edge of the plate to the other which coincides with each other, or from continental fragments floating into this area and modified by the tectonic motion in it. Towards the north and northwest the large cut-outs between the

²⁴ Flassy 2009: in the new world, 'Melanesia' and 'Papua' become pride and identity. In the Papuan Political Manifesto of October 19, 1961, the leaders of the Papuan tribes ("Papua Volken") positioned themselves to call: Our Nation's Name "The Papuan Nation" and Our Country Name "West Papua Papua", without hesitation. Indeed, pride is lasting, prompting Indonesia to revoke the engineering term of Irian Barat/Jaya as of January 1st, 2000.

slab surfaces also affect the position of the islands as well as the local seabed that lay in the archipelago. The mainland of New Guinea (Papua) is formed from fractional arches originating from the Australian continent which is expanded by mountain buildings as seen in the current location and results in collection and stockpiling that fills the vast lowlands with material eroded from this plateau.

Westward from West Papua there is Asian crustal plate after the Pacific plate as well as neighbouring Australian plates in addition to the Indo-Malaysian Islands basin which can be analyzed and compared to the existence of the Melanesian Islands above it. Perhaps it would be good, if somewhat arbitrary, the north-western boundary should be described as limiting the contribution of Australian plate fragments to the islands, including Timor cutting to Celebes according to some geological reconstructions.

The main comparative instructions on the size of the basic layout of coral reefs and islands, at least have just build up around or at the top of older rocks in the hot sea.

Melanesia thus covers the Floristic Region of New Caledonia (including Pinen and Loyalty Island) and the super province of Eastern Melanesia and Southwest Pacific with high endemic species.

Some what northwest has a weak boundary line, which is between Borneo and Celebes but almost simultaneously is described equally well in the western part of New Guinea (Papua); Nusa Tenggara and Timor outside the area. Melanesian flora is characterized as basically one of the cosmopolitan genera similar to the broad Asean component to the southwest.

Some islands are with the ancient continent of Gondwana. New Caledonia, and New Guinea / Papua, for example, have significant elements originating from the ancient continent and take place generally as with parts of the Australian region. The size of the flora (in this case the number of species) on the islands is also strongly influenced by the size and distance of the island from its neighbours, especially those with richer biota.

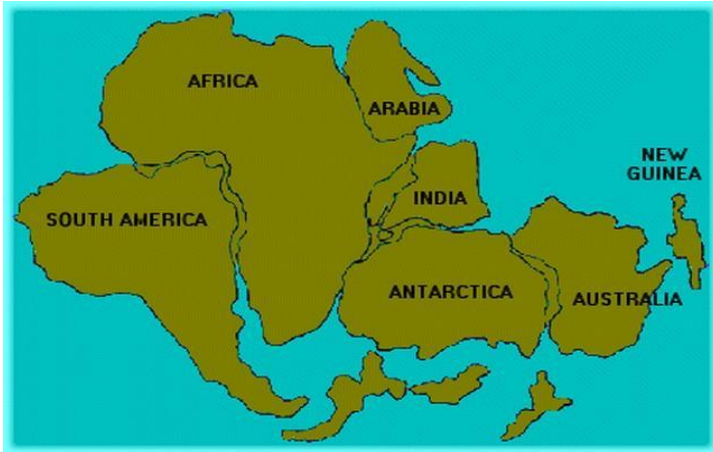


Figure 5. *Map of the Ancien Continent Gondwana.*

Source: Muller (1979).

The boundary line between Australia and Oriental Realms (Eastern order) is a limitation of the south-western Melanesian boundary line, in which there are Papua and Polynesia as part of the Eastern Order (including all Melanesia) in terms of the animal world (fauna) predominantly associated with those from Southeast Asia by considering local speciation.

The fauna of certain islands is increasing and spread over a distance from Southeast Asia and New Guinea. As is the case with plants, the number of different animals on an island is coupled with its size and isolation. The western boundary has even traditionally been described by the 'Wallace Line' but still shows the definition of excessive simplification of a region which is very clear the change in fauna between western Indonesia and Malaysia on the one side, and New Guinea and the eastern and southern point on the other.



Figure 6. Map shows Wallacea line, Weber line and Lijdekker line marcking Sahul Land or Terra Australia (Papua, Aru, Australia and Tasmania) apart from Asian Geographic Zones

There are also significant breakthroughs or disturbances from the Australian continent to the New Guinea subcontinent, and the small New Caledonia region. In addition, there is no well-defined north-eastern boundary between Melanesia and the rest of the eastern order but it is observed that there is an influence of the American continent, as felt in Hawaii, although not too prominent and important in Melanesia.

From this exposure it can be concluded that, geologically Melanesia can be explained as a chain of islands which are linked between two crustal plates that move against each other. According to M.N.J. van Balgooy, (ditto), biologically the strongest regional relationship with Southeast Asia whose limbs are modified by the effect of island size, so isolation in the final appearance is due to the effect of human migration as an organism from one place to another.

The convergent process of Papua sub-continent

Since it was still a part of the Old Continent of Gondwana as seen in Fig. 5, the subcontinent or the island of New Guinea or Papua has become separate part of the rest of the world. While it is also noteworthy, in terms of biogeography it is known, that the convergent processes formed and the occurrence of the island or sub-continent of

Papua, marked seven eras (periods and epochs) to become the present form, according to data from Kal Muller (1975, Irian Jaya) that is:²⁵

- 1) Era of Jurassic (-/+ 170–140 million years ago);
- 2) Period of Cretaceous (-/+ 140–63 million years ago);
- 3) Epoch of Eocene (-/+ 53–37 million years ago);
- 4) Epoch of Oligocene (-/+ 37–24 million years ago);
- 5) Epoch of Middle Miocene (-/+ 15 million years ago);
- 6) Epoch of Pliocene (-/+ 5–2 million years ago);
- 7) Epoch of Pleistocene (-/+ 20 thousand years ago);

Meanwhile from the point of view of History and Cartography (Mapping) (Jack, 1972), describing the depiction of the pre-historical boundary for Melanesia is similar to that of ethnographers, linguists and physical anthropologists, although there are various difficulties and things that are not right, because of the will to say the true impossibility of the translation of archaeological evidence in the categories used. If propriety is demanded in this case, then what happens is closed to the large measure of the geographical characterization of the region by giving a determination of certain characters about the existing colonization.

LIPTEK-Papua

Short about formation

Lembaga Ilmu Pengetahuan dan Teknologi Papua (Papua Institute for Science and Technology) abbreviated as LIPTEK-Papua, according to its founding goal is to be a home for Papuan Scientists resulting from various programs both for personal and institutional initiatives, especially Provincial Government Programs in this case the 1000 Ph.D.

As pointed out above, it is intended to continue the scientific tradition at the time of the Special Autonomy Government in the Dutch colonial era, Nederlands Nieuw Guinea, namely “Nieuw Guinea Studien” abbreviated as NGS, in 1950s.

²⁵ Deliberately raise here to find out the process of the occurrence of the earth's bowels of Papua which is rich in minerals.

Starting in 1988 during the time of Barnabas Suebu settling the seat of Governor of the Province of Irian Jaya, the address carried was the Pusat Studi Irian Jaya (Irian Jaya Study Centre) abbreviated as PUSDI. The Study Centre is based on an MOU signed jointly by Rijksuniversiteit Leiden/RUL on behalf of the Royal Dutch Government with the Cenderawasih State University/UNCEN and the Governor of Irian Jaya on behalf of the Indonesian Government in coordination with the Indonesian Institute of Sciences/LIPI. The operational technical aspects of the PUSDI are managed by the the Bhakti Cenderawasih Foundation, abbreviated as Yabsih, headed by Augusth Kafiar, who was then Chancellor of Cenderawasih University.

From this collaboration, a facility was built in the form of an Administration Building behind the Anthropology Museum at the UNCEN Bawah Complex, Abepura. The following is the PUSDI Complex in Waena near Expo in the form of Secretariat Building then home and other research facilities. From the existing collaboration there was a Joint Research including Raja Ampat Research and the Bird's Head Project and Study Opportunities for UNCEN undergraduate and graduates for the S1 Program. The PUSDI went smoothly throughout the 1980s but until the beginning of the year experienced drastic neglect and total vacuum. This condition was triggered by: First: Chairman of Yabsih, Mr. Augusth Kafiar who had finished his term of Chancellor and then was in charge of the duties and the fulltime office role of the Vice President for Freeport Indonesia in Timika. Secondly: PUSDI's management of the intervention of the Bureaucracy and the Political Authority/Power is handed over to the person who does not understand the mechanism and procedure of a scientific institution. Third: Minister Pronk from IGGI disputes with President Suharto causing the Dutch Government's aid funds to PUSDI to be cut off altogether plus PUSDI manoeuvres that are mismanaged. Occurs in chaos at PUSDI, the PUSDI housing facility was seized by civil servants from BAPPEDA and the Regional Development Bureau which initially carried out the physical development and development functions of PUSDI. The arrangement of archives in the Main Building is messy plus the building which was originally spun-

ding wrongly, tilted and slumped in the ground, is not at all worth using. These billions of physical development funds became wasteful.

On the Dutch side, sweeping research took place from Raja Ampat and the Bird's Head to the entire body of West Papua. Created various scientific works and establishing of experts (professors and teachers) in their fields of Papuan Studies.

The most recent period began in 2008 in Bas Suebu's time again in the position of Governor, this time the OTSUS Province of Papua after Yakobus P. Solosa. Bas again brought together the scattered ex-PUSDI researchers, among them, the author himself Don A.L. Flassy with Johsz R. Mansoben, Nafi Sanggefa and then involving Yohana Yembise. For this reason the Decree of the Governor of Papua was issued by Number 111 Year 2008 concerning the Establishment of the Tim Pelaksana Riset Papua (Papua Research Implementing Team) for the Period of 2009 - 2014, consisting of Chairman Dr. Johsz R. Mansoben, M.A., Deputy Chairperson Drs. Nafi Sanggenafa, M.A., and Secretary Drs. Don A.L. Flassy, M.A. With the death of Drs. Nafi Sanggenafa, M.A. as Deputy Chairperson, to fill this vacancy the Team involved Professor Dr. Dra. Yohana Yembise, M. Apling. The team in connection with its function to form the Lembaga Riset Papua (Papuan Research Institute) abbreviated as LRP, was equipped with 1 Secretariat headed by the Secretary, 4 PUSDI (Study Centers), namely 1) the Humanities Center led by Dr. Leonard Sagisolo, M.Pd, 2) Earth Science Center was led by Prof. Dr. Ir. Franz Wanggai, MSc and then Dr. Frans Asmuruf, 3) Technological Science led by Sance Irianto, MT.

During Governor Lukas Enembe's time, the legal basis further strengthened this institution from the Tim Pelaksana Riset (Research Implementing Team) that formed the Lembaga Riset Papua (Papua Research Institute)/LRP to become the Lembaga Ilmu Pengetahuan dan Tenologi (Papua Institute for Science and Tenology)/LIPTEK-Papua in the form of Papua Governor Regulation Number 15 Year 2014 concerning Papua Institute for Science and Technology / Liptek-Papua; Province Regional Regulation Number 4 Year 2016 concerning the Organization and Work Procedure of the Secretariat of the Science and Technology

Institute/LIPTEK-Papua, and the Governor's Decree 188.4/230/2016 concerning the LIPTEK-Papua Statute.

Nevertheless, the realization of the aforementioned legal product has not been implemented optimally because the Organizing Body has not been appointed and appointed.

Activities and programs

Activities for 5 to 10 years take place in the form of building construction facilities for the secretariat, upstream to down stream research in various fields, research institute collaboration, support of Professors and Supreme Teachers (Doctors), Library Facilities, New Papuan Scientists to Accommodate. Furthermore, have and endeavor will of:

(1). The establishment of the Wallace Naturalist Museum in Manokwari,

(2). Establishment of Medicinal Plant Gardens and Kamoro Cultural Center in Mimika,

(3). The detection of the Pacific Ocean Flow to meet Saireri Bay Flow at Sorendoreri North Supiori for the Power Plants.

(4). The printed of book about and Fam, Keret/Marga (Family Names) in Papua. (5). The printed of Papuanika Encyclopedia,

(6). Monitoring of Water Quality Standards in Saireri Bay,

(7). Realization of the Tiwit Learning Forest and Community Development at Kais Sorong Selatan (Cooperation of Senior German Expert Services / SES).

(8). The realization of the collaboration with the Sarmi Regency for Liki Island / Liki Climate Village.

(9). Duplicating and Translating Typical Books on Papua from Foreign Languages (Dutch and English) into the Bahasa Indonesia.

(10). Printing and publishing scientific works starting from LIPTEK-Papua staffs and components.

Collaborating with the Jayapura City Government resulted in the publication of the Dictionary of Kayo Pulo Language and Tobati Grammar.

Working with UNCEN has produced alternative fuels from plastics and algae and medicinal teas from 9 spices. In addition, in the joint plan to the Ministry of Women's Empowerment and Child

Protection will carry out a Research on the Portrait of Papuan Women and Portrait of Papuan Children.

Activities outside Tanah Papua are: Research on comparative material for Melanesian culture in Indonesia about Key. Next, the spread of Hindu Bali to the East with the media of Bird of Paradise has taken place in the FGD in Denpasar Bali June 2018.

Furthermore, the intention to have a Complex, Workshop and Laboratory for various fields of science is an obsession that will later have to be fulfilled in order to utilize the regional potential for activities and life fairs in Papua. The following may can revitalize the assets of the Papua Provincial Government including Batatanta Hotel and Sifo in Sorong, Arfak Hotels in Manokwari, Mapia Hotels and Kapet Processing Zone in Biak, the Expo Waena Complex and the surrounding area to be the Papua Province Cultural Center.

In the last 4 months of 2018 in collaboration with the Sorong-Selatan District Government and Yogyakarta State University/ UNY initiated the establishment of the "University of Seribau Natural Education Teacher (SNUST-Edu)" in South Sorong.

LIPTEK-Papua and future ethics

For us, future ethics need to be understood and practiced in managing Papua. Based on the ethics of the future, the current generation can inherit the environment of Papua to the next generation in similar conditions or, even, more better.

For us the ethics of the future are ethics for a better future for Papua. It is needed to be obeyed by all parties involved in development in Papua to create a humane future. Departing from here we/I my side, actually design and carry out all activities of the LIPTEK-Papua. This means that the orientation of LIPTEK-Papua's activities is to shape the future of Papua which is more humane.

Up to this point many people may ask, how to shape the future ethics. To answer this, we quote the opinion of Daoed Joesoef (former PDK Minister of Indonesia's New Order), in the book *Dia dan Aku: Memoar Pencari Kebenaran* (He and I: The Memoirs of the Truth-Seeking). Future ethics arises from and is shaped by the awareness that every creature will live the rest of his life in the future together with other living things on earth. So humans,

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especially as khalifatullah (traveler) on earth, are responsible not only for themselves, but also for other beings and that responsibility should be directed to the future in accordance with the direction of time (p.272) and this concept is only found in "natural environment" not the other way around.

Call it not an admiration but a self-awareness of the two high-ranking officials of the Republic of Indonesia, Alie Murtopo and Daud Yusuf, during the New Order era, while in the Reform Order there were also higher -ups, this time not kidding, Chair of the DPR-RI, Setia Novanto, Cs against Freeport Indonesia, playing of "papa minta saham (papa ask for shares)".

This quote makes us think that the basis for the formation of future ethics is, first, humans empathize with all God's creatures. If empathy is interpreted as not selfish, of course the result is that humans cannot be arbitrary towards other living things.

Second, humans are responsible for the results of their work. They cannot run away from the consequences that arise. They, even, must take steps that must be taken.

Closing remark

We now approaching the end of this presentation and will return to our routine, today's event is just the same as those that have already been, inform, argue, debat, record then quiet. It will pass to wait for another chance to meet another. But, is there a sheet from the past, are we still open to remind us of the time record? However, along with that, let me conclude from this presentation and the following suggestions:

Conclusion

From our presentation above, it can be concluded that:

1. There is a contraction between the "natural environment" versus "the living environment", the first one caught in the (Papua-Melanesian philosophy of the latter which contrasts with the (Papua-)Melanesian philosophy.

2. The definition to the English term "environment" or in the Dutch language "miliu" in the Indonesian state order (including the Land of Papua / 2 Provinces) is the LINGKUNGAN HIDUP

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(LIVING ENVIRONMENT). This means it can double. First, all natural order is declared as having life, it will be in accordance with the (Papua-) Melanesian philosophy or contradictory if it is said only for those who carry on in this case humans and animals because flora and inanimate objects are not exploited in the "environment".

3. From the second understanding of human appearance as an arbitrator in an arbitrary manner as specified in Article 33 of the RI 1945 Constitution: (1) The economy is structured as a joint effort based on the principle of kinship. (2) Production branches that are important for the state and which control the livelihood of the public are controlled by the state. (3) The earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people; not as understood in the (Papua-)Melanesian philosophy Article 52 of the Papua Constitution 1999: Natural Environment, Forests, Water and Earth Content: (1) The Natural Environment is recognized as God's gift to human life; (2) Forests, water and earth content in the State of West Papua are legal property of the Nation and State of West Papua; (3) Protection of the natural environment along with flora and fauna, utilization of forests, water and earth content in the State of West Papua are regulated by Law; (4) The State of West Papua guarantees and advances the biodiversity of the Land of Papua into "world heritage of civilization".

4. This is actually a contradiction to answer the existence of the humanity of (Papua-)Melanesians today, so that the positive negative measure can be listened to, among others, contained in this exposure.

Recommendations

From that understanding, then to give weight to reform there are precise steps when accompanied by transformation. Let's turn the wheel away from "doesn't justify the habit but habit to the right". Let's take aut viam in feniam, aut faciam (it is wise to find a way or make a road).

Say it in the not ordinary similar manner. Firmly uttering the different and transformly.

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4

Hidden structure in the study of Papuanistics and Melanesianology

Don Augusthinus L. **Flassy**

Introduction

Making of thought process in this case is a distinguishing feature of man kind as homosapiens or thinking beings with other creatures. Thus thinking is a process that led to knowledge. This process is a series of thought in motion following the path of a specific meaning which finally came to a conclusion in the form of knowledge. Human thinking to find comprehension or understanding, forming opinions, and conclusions or decisions of something desired. Studies with an alternative approach from the viewpoint of Ontology, Epistemology and Axiology are in Philosophy of Science and Scientific Thinking. With the scientific basis of the theory of the topic Making of "Hidden Structure"¹ in the Social-Cultural of

¹ The term "Hidden Structure" the author first appear with in the article entitled Toror, a name beyond the Language and Culture Fusion, PhD Dissertation draft, Leiden, State University-The Netherlands 1991 in the meaning of the Social-Cultural of Papua-Melanesia as a basic theory of specific and unique. So on the basis that the author have come up in various writings over the years; therefore, there may be aspects that are

Papua Melanesia approached as a framework regard the Studies of Papuanistic and Melanesianology. Melanesianology and Papuanistic are very well coordinated by Sydney University and the Australian National University in Canberra by moving the University of Papua New Guinea/UPNG in Port Moresby PNG and University of South Pacific/USP in Suva-Fiji. If the Cendrawasih University has nuanced itself Based Science on Anthropology, then the function of Melanesianology and Papuanistic can become major studies take precedence in all disciplines as the inevitability of meaning. In this regard to philosophy as a science in this meaning of its trademark shades that is speculation, doubt, curiosity and interest to reveal the essence referred to here as "hidden-structures". This is because philosophy can also mean a trip to the deepest thing that is usually not touched by other disciplines, namely with skepticism to question everything, in this specific "Hidden Structure" within the meaning of the Social-Cultural of Papua Melanesia.

Theoretical review

To understand the details of academic and scientific Hidden Structure of the Socio-Cultural meanings of Papua Melanesia as Study of Papuanistic and Melanesianology let desired in this study is given basic and theoretical summary of each feature linkages as follows:

FoS

Guided by School of Leiden Anthropology, the Structuralism Anthropology to the concept of regionalism called FoS (Field of Anthropological Studies) until now very many scientists, researchers and scholars have claimed archipelagoes of Oceania consists of Melanesia, Polynesia and Micronesia as a regional and global subject areas namely an ethnographic study region: Taal-Land-en-Volkenkunde (linguistic, cultural, and tribal studies).

not covered or are there gaps that need to be improved and supplemented.



Figure 1. Oceania (Melanesia, Micronesia and Polynesia) flanked by Australia and Insulander

Proof has been given specific basic discipline as well Indologie studying Indonesia, Chineologie about China, Arabiren of Arab, also Africa, Caribbean, Latin. America, Slavish and so on. The presence of clumps Malayo-Polynesian (Austronesian), then there is the distribution of target areas of FoS to Oceania and Southeast. Asia into a single Department found place in Faculteit der Letteren, Rijks Universiteit te Leiden called Vakgroep Zuid-Oost Azië en Oceanie (Department of South- East Asia and Oceania). Then here and here Papua-Melanesian specific in defining “hidden structure” or “covered structure”.

Structure

The said structure is the fundamental idea, tangible or intangible refers to the recognition, observation, nature, and immortality patterns and also relationships of entities. This idea may itself be an object, such as the structure is built, or attributes, such as the structure of society. From verbal description e.g. placemat snowflakes, for scientific analysis of the detailed properties of the magnetic field, the concept of the structure of the present is often an important foundation of nearly every mode of inquiry and discovery in scientific knowledge, philosophy, and art (Pullan, 2000, Structure, Cambridge: University Press.), In the 20th century's and forethought, the form often plays a role comparable

to the structure of contemporary thinking. Cassirer (cf. *Philosophy on Symbolic Form*, completed in 1929 and published in English translation in the 1950s) is sometimes considered a precursor of the shift then structuralism and post-structuralism (Rowe, 1995). Description of implicit structure offers an explanation of what the system is made of: a configuration item, a collection of interrelated components or services. One structure can enable a hierarchy (a cascade of one-to-many relationship), network-featuring many to many links, or grilles which shows the relationship between the components e.g. solar system in space.

Social structure

Social structure is the relationship patterns of social organization of individuals in various life situations. Structure applies to people in the way society as a system organized by a characteristic pattern of relationships. This is known as the social organization of the group. Sociologists have studied changes in the structure of these groups. Structures and institutions are faced with two theories of human behavior. The debate about the influence of structure and agency on human thought is one of the central issues in sociology. In this context, the institution refers to the human ability of individuals to act independently and make a free choice. Structure here refers to factors such as social class, religion, gender, ethnicity, customs, etc. which seem to limit or affect the chances of an individual (Scott, 2012).

Hidden structure

About hidden structure mentioned here may or may not be equated with the shape of the Sweden hologram on the light sun that appeared in this country in every 3rd of April [Retrieved from] and also of shimita namely Jewish abundance Sabbath of Sept. 13, 2015, 2008, 2001, 1994 with intervals every seven years is also affecting the world economy slumped, especially of the United States [This cycle effect on the world economy, especially that of the US [Retrieved from]. Besides the idea of complexity states that matters most tend to organize themselves into repeating patterns, even when these patterns are not immediately visible by external observer. The common name for the scientific fields

concerned with the behavior over time of dynamic systems 'theory of complexity' says: system is dynamic, the system is able to change from time to time - is the focus of this approach, and attention is the predictability of the behavior of the system attractive for complexity theory, under certain conditions, appear regularly, such as how to predict; in other conditions showed regular behavior but also lost predictability. The concept is of the behavior of the stable and unstable part of the repertoire of traditional physics. What is meant is the concept of a chaotic behavior. For the chaos here is seen as a system that presenting behavior, although it has a certain regularity however, against predictions order emerging from chaos. And indeed how could, predictable behavior of a chaotic system. Nevertheless, the complexity of the idea that every, everything is most likely to organize themselves into repeating patterns, even when these patterns are not immediately visible by external observer. But really, what to be reason of the author (1992) uses the term "hidden-structure" is with a view refuted the opinion of experts on culture for example Alex v / d Leeden on mating systems of the inland communities of Sarmi said loose (apart) or loosely structured (not organized) as well as in Africa. Or also the word used is confusing diversity. That is there for, will the author to states that the existing structures for people outside the system (ethics) is indeed seem so, but for the people in the system (emic) the relationship between the structures are clearly visible.

Structure linkage

According to Wikipedia, in the science of natural herbs, the future advances in plant genomics will allow it to scan the genome for polymorphisms associated with the properties of both qualitative and quantitative. Before this potential can be realized, we must understand the nature of the linkage disequilibrium/LD (non- equilibrium linkages in the genome. LD, nonrandom association of alleles at different loci, plays an integral role in the association mapping and association studies determine resolution. Recently, the association mapping has been used to dissect quantitative trait loci/QTL. With the exception of maize and Arabidopsis, little research has been done on LD in plants. Species

mating system (selfing vs. cross), and phenomena such as population structure and recombination hot spots, can greatly affect the pattern of LD backs. The basic pattern of LD in plants will be better understood as a species analyzed. In this respect the social sciences are led to deep structure (inner structure) to the surface and also by the historical relationship.

Structuralism

In that regard structuralism (structuralist flow) in cultural anthropology is a school of thought (thought of learning) developed by the French anthropologist Claude Levi-Strauss, that the culture, viewed as a system, which analysed in terms of structural relationships between elements. According to the theory of Levi- Strauss, universal pattern in the culture system is the product of the invariant structure of the human mind. For Levi-Strauss, the structure mentioned exclusively covering mental structure, although he found evidence in the analysis of such structures far-covering kinship, patterns in mythology, art, religion, ritual, and culinary traditions (food system). The basic framework of Levi-Strauss's theory comes from the work of structuralist linguistics NS Trubetzkoy, underlying the study of 100 of the 361 words (vocabs). Furthermore Leiden structuralism is based on the understanding that the Saussurean (Ferdinand de Saussure) of *la langue* (the element or inner structure) and *la parole* (element of surface or conversation).

Structural Anthropology which is based on the idea of Claude Lévi-Strauss is 'the idea of people thinking about the world is in terms of binary opposites (opposition) - such as high and low, inside and outside, people and animals, life and death - and that each culture can be understood in the case of such inconsistency. "From the beginning," he wrote, "the process of visual perception that use binary opposition." Structuralism and Ecology (1972), approach of Levi-Strauss' appears, in essence, of Hegel's philosophy which explains that in every situation there can be found two opposites and resolution available to him, he called: "thesis, antithesis, and synthesis". Levi-Strauss argued that, in fact, culture has this structure. He shows, for example, how the conflict of ideas will collide and will also be resolved in the rules of

Ch.4. Hidden structure in the study of Papuanistiecs and Melanesianology marriage, in mythology and ritual. This approach, according to him, made for new and fresh ideas. He stated: "Only those who practice structural analysis resuscitated by their daily work what they are really trying to do: namely, to reunite the perspective of the scientific view that is narrower than the last century has been too long believed to be mutually exclusive: the sensitivity and intelligence, quality and quantity, real and geometric, or as we say these days, "ethics" and "emic." (Pike, 1967; 1972).

Discussion

Development until the late 1980s and early 1990s realized an initiative of the sciences of the typical study of Papua as Papuanistiec² as a course of study at the Department of Southeast Asia and Oceania intended (Stokhof, 1988, IRIS-ISIR Project) while the Melanesianology leads anthropology had been developed by Boas since 1896 carrying out research work in this area³ (South Pacific and Southwestern Pacific). Melanesianology and Papuanistiec very well coordinated by Sydney University and the Australian National University in Canberra by moving the University of Papua New Guinea/UPNG in Port Moresby PNG and University of South Pacific/USP in Suva-Fiji. Throughout the other adrift, has been pegged to Tanah Papua⁴ covers the island and surrounding islands are among others by Wurm (1982) referred to as the land of 1000 languages or where spreading of 13 to 15% of the number of languages in the world which is

² Flassy in Mansoben, et.al, Proceedings of International Conference on Papuan Culture Diversity in The Mosaic of Indonesian Culture, Jayapura, 2010: 21-79.

³ Also do Borislav Malinowsky and Margareth Mead in decade of 1950s and then keep developed in the Pacific mainly by Sydney University and Autralian National University (ANU) Canberra.

⁴ The existence of RI Law No. 21 of 2001 on Special Autonomy for the Province of Papua is so that the issue here is not the reality of the division of the provinces. While the Natural Bio-Geographical of Papua (New Guinea), Aru, Australia and Tasmania in the limit three natural barriers marked as Wallace Line, Weber Line and Lijdekker Line. Papua is thus not a single and easy drawn to digest but is a very diverse and very complex.

Ch.4. Hidden structure in the study of Papuanistics and Melanesianology approximately 260s languages or more in West Papua (Indonesian Territory of Tanah Papua) and approximately 750s languages in the Sovereign State of Papua New Guinea. Besides pegged in 3 bio-geographic boundaries so that a specific characteristics.⁵

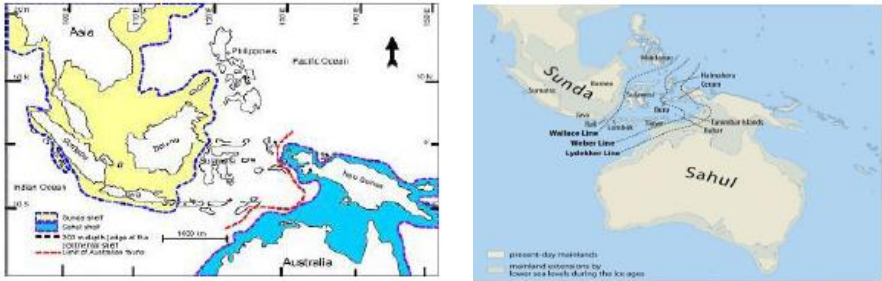


Figure 2. The nature of Bio-Geographic separating Tanah Papua, Aru, Australia and Tasmania from west direction of Wallacealine, Weberline and Lijdekkerline.

Languages that exist, classified into two major groups, based on the characteristics of each language group. As for the group or family of languages in question is a group of Austronesian language family traits and characteristics of a group or family of languages of Non-Austronesian language family or trait Papua. To West New Guinea, some examples of languages which are characterized as Austronesian languages are Wondama, Waropen, Numfor-Biak, Namatota, Onin, Mor, Ansum, Ambai, Liki, Ormu, Kayopulo and Tabati which is a distant relative of languages with the language groups of Melayu, Batak, Jawa, Gorontalo, Kei-Evav, and a variety of other languages. Meanwhile for those characterized as languages of Non-Austronesian or Papuan languages further classified into several groups for this purpose only mentioned three areas or phyla (phylum)⁶ which are Phylum

⁵ In this regards, the author appreciates the Melanesian and Papua writers among others Ben Narakobi for his work 1980 Melanesian Way and J.R Mansoben for 1994 Sistem politik tradisional di Irian Jaya, Indonesia (Traditional political system in Irian Jaya, Indonesia) is Melanesian Papuans who writes about themselves and also Bernada Meterai who appeared in 2012 with Nasionalisme Ganda Orang Papua (Dualistic Nationalism of the Papuans).

⁶ If the Austronesian and non-Austronesian was obvious is the difference in vocabulary as well as various aspects of grammatical, while Phyla or

Ch.4. Hidden structure in the study of Papuanistics and Melanesianology of Geelvinkbay, Phylum of Trans New Guinea and Phylum of West Papuan. If the Phylum of Geelvinkbay only covers about Gulf of Cenderawasih mainly languages of Yawa inland of Island Yapen and Tarunggere along the coast between Waropen and Nabire, where the Phylum of West Papuan covering languages in the inland, west and northern Bird;s Head of Tanah Papua and of North Halmahera North Maluku, further the Phylum of Trans New Guinea covering nearly the whole Tanah Papua also including South of Bird;s Head and also of the island of NTT specifically Pantar, Alor and Timor.

Of the two linguistic patterns that are marked as Trans New Guinea Language Phylum that is actually a feature of the center while West Papua Language Phylum and the other is more of peripheral as an intermediary with the elements of Austronesian Languages. This fact, among others, strengthens the mosaic of Papua- Melanesian designation as part of the Melanesian culture. Cultural traits, among others even though there is an element of Austronesian but still distinguished with that of Malayo-Austronesian and Indo-Melanesian (Maluku, NTT, NTB, Moro) which in order of kinship adheres to the pattern of bilateral patriarchal-matriarchal distinguished by Papua-Melanesia which has kinship order of unilateral patriarchal.⁷

Phylum determined based on the kinship between languages characterized by the similarity of vocabulary, sentence structure and futures of language such as flexion, gender differences of 3rd person (he and she), difference due to the influence of verb in grammar of singular and plural-and tenses. Take wording SPO on Austonesian language "(S) I (P) eat (O) taro" will be the same as in Tehit language which is a Papuan language of West Papua Phylum also known to the characteristics worthy of SPO "(S) Tet (P) tat (O) qam" will be changed the order of the language which is the language Bahaam of family Phylum Trans New Guinea, became, SOP "(S) Andu (O) kadi (P) nowa". Another difference with Austonesia is in Tehit word "at" eating on the plural would be "eit" while in Bahaam "nowa" in the adjustment of tenses will be "nowa nde - nowayet - nawi yende" (not enough space to explain here), see Flassy et al, 1984, Struktur Bahasa Bahaam (Language Structure of Bahaam).

⁷ Trench of kinship in Papua is in the lineage of the father (patriarchate) is different from the people who embrace Minangkabow uncle or mother's

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Figure3. Map of Language Phylum in West Papua and surrounding islands west

About the kinship patterns in Tanah Papua, Mansoben (2009) by pointing Pouwer (1966) stating, there are 4 types of kinship classifying, which are: (1) Iroquois Type, with characteristic groupings, members of relatives cousin parallel using the same term with siblings, is different from the term used for a cousin of the cross that is marked on the Biak, Waropen, Gulf of Humboldt (Numbay) which is of the Austronesian language characteristics, but also on the Iha, Senggi, Marind-Anim, and Me, which is of languages of Trans New Guinea Phylum; (2) Hawaiian Type, with characteristic groupings, members of relatives use the same term to refer siblings and all the cousins cross and parallel, at the Mairasi which is the language user of Bomberai Stock Isolate, the Hattam-Manikion which is the user language of Papua Stock Isolate Bird's Head, the Mimika, the Asmat, the Kimam, who are the language users of the Trans New Guinea Phylum and the East Coast Sarmi the user of Austronesian languages; (3) Type of Omaha, with the characteristics of a system that clarifies cousins cross matrilineal and patrilineal with different terms then terms for cross cousins was influenced by the levels of generation and are not symmetrical, so the term for son of mothers brother (mother's brother's son/MBS) is same as the brother of the mother (mother's brother/MB) and the term for the son of father's sister (father's

lineage (matriarchate) and the rest of the entire Malay/Indonesian practice of both sides of the trough kinship (patriarchate-matriarchate or bipartite).

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sister's son/FZS), is the same for son of the sister (sister's son/ZS), recorded on the people of Meybrat who is the user of Papuan language of West Papuan Phylum and the Auwyu, Dani, Mek and Muyu who are languages user of Trans New Guinea Phylum languages; (4) Type of Hawaiian-Iroquois, recorded in the Bintuni, the Tor as the user of Papua language of Trans New Guinea Phylum, but also the West Coast of Sarmi who are the users of Austronesian languages.

Nonetheless a child is the father's and of course can not be separated from responsibilities of its uncle and the parallel family. In the sense of entrainment is also in the system of descent inheritance.⁸ Accordingly, except for the classification of the population of Papua by the system referred to kinship terms, this view is corroborated also by the principles of inheritance of descent that adhere to the principle of descent inheritance through the paternal or patriarchal. In shades of this discussion, both kinship relations, idealism, or else action and the production does not appear transparent so hard to follow then of course there is the terms of confusing diversity, asymmetry (not symetrics), savage or vulgar (wild), and also loosely structured (or unstructured) which is in this written work refers to as hidden structure (covered structure). Accordingly, the mentioned here, understanding of "hidden structure" in this exposure, is a continuation of the familiar Field of Study (FoS) were interpreted in Structural Anthropology Leiden, by which A. v/d Leeden, 1956, in his thesis at the Rijksuniversiteit te Leiden with the title: *Hoofdtrekken der sociale structuur in Binnenland van het westelijke Sarmi* (Drawing head of the social structure in the western interior of Sarmi) claimed, culture in Papua-Melanesia, especially concerning marriage patterns (marriage alliances) as a "loosely structured". The opinion had invited debate the pros and cons it is a direct comparison with the cultural patterns (marriage) in Africa are so

⁸ The real story: Dr. Musa'ad an Arab descent but of biological mother was Siblings of King Fatagar (from Fakfak-Bomberai Culture Area) his candidant proposal for deputy governor was rejected by Majelis Rakyat Papua (Papua House of Representative)/MRP because although the biological mother is Papuan women but he is not a descendant of Papua as he is the son of the father who is an Arabic.

clearly structured. View or understanding is challenged by various colleagues in the Bureau of Nieuw Guinea Studien (NGS), especially in this case J. Power, 1959 in the title *Loosely Structured Societies in Netherlands New Guinea, Hollandia, NG Studien* (See also Barnes, 1948 *African models in the New Guinea Highlands*, in *Man* 2: 5-9). Many things in people's lives can serve as an example of the existence of hidden structure in this case to the attention of the author and try to explain how social structures that do exist even though no visible or covered (hidden and latent).

This understanding will be explored by the method of connecting structure (structure linkage) to find and will build up to the surface in terms of links between the visible and the under secrete alias invisible or have been and still escape at the sight and the understanding of outsiders (researchers, scholars and scientists) and may even be completely hidden for the layman and common understanding and implementing government policy. This fact shows that the concept of the person or the so-called emic view is mostly hidden or escaped from the view of outsiders because most just underlies the view outside or called an ethics mere (Pike, 1967). Many examples of how the hidden structure of relationships within a culture, for example, the culture of the majority residents of the Bird's Head with the power of sacred cloth or eastern cloth which is a medium of exchange and a means to pay with the concept of a party, initiation, war, death, barter, marriage and another various aspects.⁹ In other cases the Amungme refer to the earth as mother¹⁰, then, for example, will

⁹ Elmberg, 1966, *The Popot Feast Cycle in Ethos*, Stockholm: Statens Ethnografiska. Musset; 1968, *Balance and Circulation: Tradition and Change Among the Meybrat of Irian Barat*, Stokholm-Etnografiska Musset Monograph Series No.12.

¹⁰ Personal consultation with Tom Beanal, a chief figure of Amungme tribe, 1999 in Jakarta. Accordingly, Muffet an Americans owners of Gold Mine Freeport has been accused of desecrating the initial meeting described with words winged (pleonasm and euphemism) as: "You have been received in the "noken" (emblem of feminine, vagina, thighs or lap of mama) but you have besmirch the treatment of an indecent nature and we abandoned the wealth of our earth, our mama and so on." Data was also obtained empirically in meeting the initial launch for negotiations of 1% and 2% Profit Sharing from Freeport Mine returned

constitute an environmental dimension which can therefore be expressed by connecting the structure to reveal "hidden structure" is real to the surface. Similarly, in the group of Marind Anim which each finished splitting *oka* 'coconut' and *mess* 'desiccated coconut' all the rest of the skin or shell and wastes buried or covered with sand or soil.¹¹ The outsiders who see this behavior so impressed that how these simple people understated preserve the environment so that the garbage and even bits of coconut only have buried neatly, but in fact is not so, because coconut is a family's totem should trimmed in order to avoid clashes with the owners of the totems as well as with the realm spirit (*dema*) supporting totem meant. Universally, indeed, may be "hidden structure" or "hidden structure" exists, though appeared diverse. To that end, in uncovering the structure of these hidden there must be a lot of methods is needed, as has been mentioned before, one of them is the method of connecting structures (structural linkage) to know and understand and support the understanding "hidden structure" as a theory.

Entering the nuance of "hidden structure" many dots are exceeded among other emotional ties, sympathy and antipathy even any variety of processing methods of conflicts. As the "hidden structure" has indeed been marked and clear to researchers, is to support the theories that have been developed by various researchers, among others by Feil (1979) is about the close relationship between pigs and sweet potato (*Ipomeas batatas*) are reciprocity with polygamy in the mating system in the Central Highland PNG. In a sense against the background of the school of British, Functional Anthropology (British Strand of Functionalism Anthropology) that emphasizes on productivity, indicated by Feil,

to the people of 7 tribes, in Timika, 1997. The author was present in the capacity of Secretary of Irian Jaya Planning Board also together with Mr. Michael Menufandu accompanying the Governor Fredy Numberi.

¹¹ In addition to empirical experience in Merauke when study at SPG of 3 years period, can also be obtained knowledge of Baal, 1966, *DEMA Description and Analysis of Marind Anim Culture* (South New Guinea), with the collaboration of Father J. Verschuren, MSC, The Hague, Nartinus Nijhof, special on three religious streams in Marind rate: Azam, Zozom, and Mayo.

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can be interpreted functions which are highlighted so that it appears to the surface what is hidden, or meant by "structure hidden". In addition, there are also other people with different topics can be demonstrated or explained so that no impression of "loose structure" or even "hidden structure". Gerbrand (1970), for example, will bring up an interesting concept with the title "Taal der Dingen" (Languages of things) or language objects emphasis on cultural material (material culture), especially in the art, it has been predicted off with the main points of Anthropology structuralism Leiden as told above about FoS to "loosely-structure" in the socio-cultural relationship of Papua-Melanesia.

Aware of "hidden structure" helps mutual understanding between people outside the system and the people in the system in an attempt of adhesives to counteract the tendency of cohesivisme growing increasingly strained time tends to nullify the deal and the followings on. On understanding the purpose of the above and with underlying 7 to 9 system of universal ethnography that there are 7 to 9 system ethnography which is a system of environment, livelihood, kinship, political (power and alliances), confidence (initiation and worship), technology, language, arts and utilization of spare time as well as physical build of the human body and makeup, (Koentaraningrat in Pengantar Antropologi (Introduction to Anthropology) 1986), has been useful leads this author since 1983 through 2013 (produce books Aspek dan Prospek Seni Budaya Irian Jaya (Aspects and Prospects of Arts Irian Jaya), 1983, Jayapura, local government of Irian Jaya, and then Aspek dan Prospek Seni Budaya Papua (Aspects and Prospects of Cultural Art of Papua), 2013, Jakarta, Balai Pustaka) basing on the Dutch scholar's working of Held (1951) and Gerbrands (1975) peged the Territory of Papua and Melanesian culture as following map:

Reality of diversification has encouraged the author (1983) initiated the classification of the Culture Regionalism in Tanah Papua into 5 areas of culture then beyond the Papuan Customary Council Conference 2001 was held to 7 Cultural Autonomy Regional's which are 5 majors and 2 developed, respectively: (1)Tabi, (2) Saireri, (3) Bomberai, (4) Do(m)berai, (5)Ha-Anim, (6) Lani Paqo and (7) Me Paqo. Further studies led to the development of deep insights then there are 14 characteristics of the cultural

Ch.4. Hidden structure in the study of Papuanistics and Melanesianology regionalism of Melanesia. In this case in Papua New Guinea there are 5 (number 8 to 12, see Fig.: 1) included the Torres Strait Islands Group. Because it is so complex it would require the equivalent of term that encompasses so it is not just a cultural region. Thus the linguistic and likely botanic term of “stocks” been obtained so then the term super-stock then used for Culture of the Melanesian Cluster Islands of the Southwestern Pacific (Fiji, Vanuatu, New Caledonia, Solomon Islands and Bougainville) is numbered 13 while from the power of regionalism the term or word empire is obtained to Melanesia in Insulander of Indian Ocean numbered 14 (Maluku, Nusa Tenggara, and Moro), still needs to be explored further.



Figure 4. Culture Area in Papua and Melanesia

Again Culture Area in Papua and Melanesia again skatered as: 1) Tabi also mention as Mamta (Mamberamo-Tami) around Jayapura-Capital of Province of Papua, 2) Saireri (Cenderawasih Bay which exspanced eastward to the Wogow archipel in the Pacific and to westward to Raja Ampat archipelago and some settlements in Northern Maluku. 3) Doberai (Birds Head: Manokwari-Sorong-Bintuni). 4) Bomberai (Fakfak-Kaimana). 5) Ha-Anim-(Mimika-Merauke). 6) Lani-Paço (Eastern Highland). 7) Me-Paço (Western Highland). Where in PNG: 8) Sepik. 9) Huon. 10) Orokolo. 11) Enga. 12) Chimbu. In the Southwest of the Pasicic Ocean: 13) Superstock Culture Regionalism of Melanesian Island in the Pacific (Fiji, Kanaki, Vanuatu, Solomon, Kiribat). In Southeast Asia: 14) Empire of Melanesian archipelago (Maluku, Nusa Tenggara and Moro of Southern Philippines). This meant that the knowledge of regional studies recognized as the essence of which should be realized. So with the development of society in any form

Ch.4. Hidden structure in the study of Papuanistics and Melanesianology should be done by culture approach (cultural approach), especially in this case the characteristics of zoning in Papua and Melanesia in general.

Culture and philosophy of Melanesia

Is there what is meant by the Melanesian philosophy? Before answering the question, of course, there are other things that need to be straightened out in this connection that "Is there what is meant the Melanesian identity? There is opinion and assumption that the classification of the Melanesian race is to be inaccurate¹² because it ignores the larger culture, language, social, and genetic diversity in the region. Not to mention if it covers countries, especially in the context of this case in the west mostly easternmost region which are not Malay or Indonesian. Then of course there are many parties argue that there is no single way of life or a "Culture of Melanesia", but the philosophers of Papua New Guinea, Bernard Narokobi denied this debate, with fundamentally emphasized that Melanesia indeed is a unit of culture and or way of life, in his written work entitled *The Melanesian Way*.¹³ That is meant Melanesia is a concept, a compound word, a genera that is based on the description (of experts of various disciplines) as expressed above, Melanesia Beyond Diversity is exists.

Melanesia as universals

Melanesian culture and way of living is envisioned as a place or a public forum for the contemplation of the world and domestic events and opinionated of people of Melanesian people. Melanesian people manage and maintain life in the islands of their existence was already thousands of years before Europeans came and relate to them. It is assumed for the people of Melanesia have had already civilization with their culture, the value of life,

¹² Nicholas Thomas, Allen Abramson, Ivan Brady, RC Green, Marshall Sahlins, Rebecca A. Stephenson, Friedrich Valjavec dan Ralph Gardner White, *The Force of Ethnology: Origin and Meaning of Melanesia/Polynesia*, in *Anthropology Event*, Vol. 30, No. 1 (Feb., 1989), pp. 30, No 1 (Feb, 1989), pp. 27-41.

¹³ Bernard Narakobi, *The Melanesia Way*, 1980, Institute of Papua Nugini Studies, pp.199, Narakobi, *The Melanesian Way*, 1984, p. 185. 6.

knowledge and wisdom that has guided them through the ages. Through all of the truth they believe in is revealed, accepted and enshrined in the way of life and the concept of thinking become the focal points of civilization. Civilization has lasted long time and gives greatness, freedom and space, and self-esteem in the history. Melanesians became themselves because they accept themselves as who and what they are without denying or avoiding the autonomous of self and their existence. Admittedly, the history of Melanesia is not in the world of writing documents. Melanesian civilization does not have the wheels to the distance traveled and did not have the power of ammunition tong, cannons and rifles as well as guile hegemony. But these things exist and we have because the linkage between nations, especially in this case with the European world, is no less important as we have a culture pottery of Donsong in Sentani, culture of Chinese Porcelain in the Gulf Saireri or culture of Eastern cloth in Doberai and of course Ceramics of Lapita culture in the areas of Oceanic Super stock culture (Southwest), see this description before on Culture Area which in the beginning based on 7 or 9 aspects of the culture or the specific conditions which of course implies the values of philosophy.

Because of our unique circumstances, then, we are very limited for influencing the world of civilization. In a sense, it is still an immortal human experience. But now we are blessed with the talent to write words and privilege rolling. We can reflect past Melanesia rushed through our modern life. We may have a responsibility to ourselves and the world by bringing the personality and property of our civilization. It is already so far we can only find out about ourselves through the books written by others.¹⁴ From the intersection that we may have the opportunity to build universals that can be spoken in the language of Malay/Indonesian, English, French dyed in so-called Melayu-Papua, New Melanesian (Melanesian-English, Pidgin or Tok

¹⁴ Besides the mentioned pioneer Bernard Narakobi and a series of names in PNG, priced well worth to Johsz R. Mansoben (1994) who mapped the 4 shades of traditional leadership in West Papua and certainly also reflected in Papua New Guinea and Melanesian islands.

Pizin¹⁵) as well as in French, Dutch, Portuguese and even in Latin and Greek or Hebrew and also formulas of other communications given the diversity of languages that we have inherited is not able to break through the universality due to the limitations but also the robustness of our autonomy. Will it be viewed and understood from creation, every person in the human community, whether called a village, clan, tribe or nation, inherited the image and sense of good and bad according to its sources that is contain specific meaning but is becoming nomenclature. Therefore, good or evil can not be cheers in Melanesia, in the kinds of unique tribute to ourselves; while on the other side we share with other communities through the intersection of the world. It is not intended for logic of a syllogism or immortality meant to be used as input to think in human life and in the form of experience that contains inconsistency, contradiction, emotion, reason and intellectuality. A wide range of publications begin contemplation of the case of this main subject, including matters of religion, spirituality, culture, law, education, politics, economics, administration, library, business, history, sports and technology, and more in charge of a long list of contemporary (especially in the part of Melanesia which has become an independent and sovereign state).

Melanesia as essence

The existence of Melanesia envisioned freely as a positive, creative and constructive force. This targeting in good sense, beautiful and honest as a consequence of the existence. Melanesia is a news or oriental principle rather than bringing people directionally specific opportunity would be misleading. In this regard would not think of human weakness, except in the case referred to advance the understanding of truth or positive, healthy life as well as a healthy, comfortable and prosperous desirable. Hopefully, through that understanding, Melanesia has a view that

¹⁵ The name for this Pidgin is varying by nation and the Melanesian countries, for example in Vanuatu called Baslama. As for the official texts such as text of political manifestos, declarations and laws were written in standard Malay/Indonesian, English or French including textbooks for science, common and popular.

is also essential Melanesia which allows seeing the world as it should be there. Melanesia consisting of West Papua, Papua New Guinea and the islands around it which are the Solomon Islands, Vanuatu (Ex-New Hebrides), New Caledonia (Kanaki), and Fiji as well as the Torres Strait (between Papua and Australia) but also to the west, namely on East Timor, Nusa Tenggara (East, West) and Maluku even too Moro in southern of the Philippines. Melanesia is indeed a unique style of human performing, not a clump of Asia and Europe, in addition to at the same time nor Africa, the Caucasus and Polynesia (and Micronesia). Not associated with light skin because even though here and there, there is also no Melanesian people with light skin color (not albino) were very common. Melanesia has been invaded by a large wave of immigration from the west in various form of material culture, philosophy of life, religion and the latter in particular shades of Christianity along with colonialism. Like most western civilization coming wave lashed mercilessly, with all the power and prowess, on top of our existence in the real world we are not infrequently we are not aware of our own existence. The new wave of civilization that have destroyed our property, take piece of land rich in minerals, in addition to not doubt, because, also left a lot of garbage pollution physical, mental and spiritual.

Some assertions

There will be a primary answer is to be placed in the balance with the concept of improvement of local-domestic concept in terms of the distribution of the target group is clear. Conclusion of this understanding is: Papua, a word of plural form in Melanesian-Papua alloys; an universals of salient aspects shown autonomously which are intertwined in the combined of hidden structure forming a synergistic circular mosaic give each other mutual interests in the estuary for the principle of love, loyal, honest and sustainable in the spirit of one nation, one soul and one solidarity. Furthermore, how Papua to Indonesia is extra work for all the parties to give balance matching cohesive space being productive and beneficial to both parties Indonesia and Papua. Accordingly, we are required to understand the concept of culture in Melanesian-Papua is no strong interrelationship although not

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apparent due to appear mosaic but summarized in reasoning and
feel (hidden structure). On the other hand the expression "wantok"
in Tok Pizin is so strong binding the Melanesian communities that
exist primarily in the path of political struggle and solidarity
rights. In West Papua is a password struggle blaze slogan "One
Nation-One Soul-One Solidarity". Over solidarity to the struggle of
West Papua- Melanesia, Vanuatu in 2010 published a specific Act
on West Papua called "Wantok blong Youme Bill" (Bill to the
fellow Melanesia of West Papua).¹⁶ From this exposure, Melanesia
had meet three criteria of philosophy as human, thinker and as
well as social beings who express emotions, provide a way out and
bring together a balanced including to the other linkage.¹⁷ Very
urgent in 2015 since June to September and then, the growing
regionalism concern over the plight of Papuans in West Papua has
been demonstrated in such key regional groupings as the
Melanesian Spearhead Group (MSG) and the Pacific Islands
Forum. Now, regionalism leaders have brought their concerns to
the United Nations General Assembly (UNGA). Their remarks
sparked what may be the first discussion in the UNGA on West
Papua since the UN body "took note" of the Act of Free Choice in
1969 by concern over human rights and "called all parties to
protect and uphold the human rights of all residents in Papua

¹⁶ The wantok Blong Yumi Bill The wantok tension Yumi Bill was the
decision unanimously adopted by the Parliament of Vanuatu in June
2010, is derived from the "People's Petition", tabled in the Parliament by
Independent MP Ralph Regenvanu. The purpose of the bill was to
express Vanuatu recognition of the independence of West Papua from
Indonesia and Vanuatu to implement actively seek observer status to
West Papua in MSG and FIP. The bill is supported by both the Prime
Minister and opposition leader Edward Natapei Maxime Carlot
Korman, along with their respective parties. The Government stated that
the bill would "allow for developed the specific policies on how to
support the struggle for independence of West Papua", fulfilling the
dream of Fr Walter Lini first Prime Minister founder of Vanuatu, once
said [sic]: "Vanuatu will not rest until it sees the brothers in Melanesia
get their freedom".

¹⁷ Even in the US HR 2410 2009, at paragraphs 1123 specifically about West
Papua on the last point (11) said: the Papuans in West Papua are ethnic
Melanesians and is believed to be derivative of Africa.

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[Retrieved from]. NOT ROOT OF THE PROBLEM rather ROOT OF THE CAUSE.

Conclusion

This closure may be given in the following conclusion: The studies of Melanesia focused Anthropology called Melanesianology and The studies of Papua focused on Linguistics called Papuanistic. Characteristic expression of different cultures in Papua-Melanesian by people outside the system looks expressed as loosely structured (unstructured) or confusion diversity that is for those inside the system actually is hidden (hidden) because it does not seem to surface while the people in the culture of these relations is clear. With the approach of the theory of the structure linkage (structures relationship), historical study (study of history), and also functional study (study of functions) based British Anthropology the relations which said to be non-visible can be seen and explained. Based on the concept of Field of Study/ FoS (zoning Studies) then

the color of cultures in Southeast Asia and Oceania (Polynesia, Micronesia and Melanesia) because of the spreading of Malayo-Polynesian languages or now known as Austronesian, then the two regions by understanding of University of Leiden (Leiden structuralism) used as an ethnographic study region: Taal-Land-en-Volkenkunde (linguistic, cultural, and tribal). With the culture material protruding from 7 to 9 aspect universal culture, the typical areas called Cultural Division (Regional Cultures) into 7 regions in Tanah Papua (West Courant of Papua), 5 territories do in PNG, Super stock Region of Melanesia Pacific Islands (Fiji, Kanaki, Vanuatu, Solomon, Kiribat) and Emporium Region of Melanesian Islands archipelago (Maluku, Nusa Tenggara and Moro-Southern of the Philippines). The tight among Melanesia and thus Papua is chain of Melanesian Spirit Brotherhood: One People, One Soul and One Solidarity and Papuan Spirit of Luster: Mercy, Honest and Justice. This is where Papua case had to be taken in serious concern (e.g. Vanuatu of Wantok blong Youme Bill). Melanesianology and Papuanistic are very well coordinated by Sydney University and the Australian National University in Canberra by integrating moving of the University of Papua New

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Guinea/UPNG in Port Moresby PNG and University of South
Pacific/USP in Suva-Fiji.

Implimentations

If the Cendrawasih University has ever launched Based Science on Anthropology, then the function of Melanesianology and Papuanistiec can make as major studies take precedence in all disciplines.

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Don Augusthinus Lamaech Flassy

Don Augusthinus Lamaech Flassy was born in the village of Seribau District of Teminaboean, West Papua, on August 28, 1947, the son of the couple Simon Tesia and Salomina Flassy. Called Don, Agus is also Thinus, bearing the fam or clan name Flassy since mama Salomina was divorced by father Simon and subsequently under the care of uncle Anton Hendrik Flassy as guardian. He is known as a planner, researcher, author, editor, political activist, artist, cultural activist, teacher, lecturer and also bureaucrat. In his last position, he was the Secretary of the BAPPEDA of Irian Jaya Province 1997-2001. He had won Structural Position of the Main Trustee and Functional Position of the Expert Researcher of Other Social Sciences, Stage IV/e. Now, even though he has retired as a civil servant, he still has a cool position as Secretary of the Papua Institute for Science and Technology (LIPTEK). Since November 2017, the husband of Yuliana Christivora Welikin, SE., MM, Father of two sons (Don Rodrigo Athur Douglas Flassy, S. Sos. And Don Steven Patrick Flassy) and one daughter (Vanda Oliva Angela Flassy) has officially become Doctor in social Sciences. He defended his dissertation entitled: Peta Jalan Balik Bangsa Papua di Negeri Papua Bagian Barat: "Sebuah Keputusan Damai Pemulihan Jati Diri (The Roadmap to the Revival of the Papuan Nation in West Papua: "A Peaceful Decision on the Restoration of the Self")" in the Cenderawasih University Postgraduate of Doctor Social Sciences, Jayapura. Education was starting from Elementary School in SR Seribau (Class I to III) 1955, Dutch Language Connection School at JVVS (Class IV to VI) 1957 in Teminaboean, continuing Junior High School 1963 in ODO Fak-Fak, Senior High School 1967 in SPG Merauke and Semi-Academic 1970 in PGSPL Sukarnapura. Before becoming a doctor, Don Flassy studied at the Indonesian Language and Literature Department, FKSS-IKIP, Yogyakarta (graduated baccalaureate in 1973 and undergraduate in 1979) continue to Advance education at Department of Southeast Asia and Oceania, Faculteit der Letteren Rijksuniversiteit te Leiden, Netherlands (obtained an M.A. degree in 1992). As a writer, he has produced many books and will continue to write.

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