**PERAN PENGETAHUAN ADAT DALAM PEMBANGUNAN BERKELANJUTAN**

**BERBASIS HAK (*The Role of Indigenous Knowledge in Right-based Sustainable Development*)**

 **Forum seminar Asia pada tgl 8 – 9 Oktober 2019 di Yogyakarta**

Beberapa pengetahuan masyarakat adat khususnya masyarakat Maybrat-Tambrauw di Kepala Burung Papua, dan Papua umumnya, yang menunjang pembangunan berkelanjutan berbasis hak:

**1. Pengetahuan Tentang Ekologi.**

Masyarakat adat mempunyai pengetahuan tentang bagaimana memanfaatkan ruang alam sesuai dengan fungsinya masing-masing yang telah diwariskan turun-temurun oleh nenek moyang. Dalam bahasa kita sekarang dikenal dengan istilah penataan ruang atau penataan kawasan hutan. Ada empat ruang atau kawasan hutan yang diwariskan turun-temurun: *Pertama,* ruang atau kawasan pemukiman. Ruang pemukiman ini biasanya bersatu dengan ruang perkebunan-pertanian (kebun). *Kedua*, ruang atau kawasan perkebunan-pertanian. Ruang atau kawasan ini adalah tempat di mana masyarakat berkebun – bertani. Biasanya mereka berkebun berpindah-pindah kemudian berkebun kembali di bekas kebun yang pernah dibuka. Jadi, masyarakat memiliki pengetahuan yang memadai tentang ruang perkebunan ini, dan humusnya. *Ketiga*, ruang atau kawasan berburu dan meramu, berkaitan pula dengan ruang atau kawasan peternakan dan juga pertanian. Karena secara alamiah segala jenis binatang dan buah-buhan terdapat di ruang khusus ini. Karena itu, di ruang ini tidak boleh digunakan untuk perkebunan atau pertaninian dan pemukiman. Secara ekologis, segala jenis pohon dan bintang bernilai tinggi terawat dan terjaga dari kerusakan.

*Keempat,* ruang atau kawasan sakral-kudus atau pemali. Kawasan ini secara hakiki tidak boleh diganggugugat. Ruang sakral ini, dijaga dan dilindungi. Karena ruang ini dipercayai sebagi tempat di manaYang ilahi bersemayam dan tempat di mana para roh-roh leluhur bersemayam. Tempat bersemayamnya “Roh ilahi” disebut *atuboou*, dan tempat bersemayamnya roh-roh leluhur disebut *totor d*an *seweron*. Pada umumnya, ruang atau kawasan sakral ini, terkandung berbagai sumber mineral, dan sumber air. Secara makna ekologis sumber air dan pohon-pohon yang ada di situ dapat diselamatkan dari kerusakan karena ulah manusia. Karena dengan cara ini segala yang ada di kawasan ini tetap hidup dan terhindar dari perusakan lingkungan hidup. Keempat ruang atau kawasan ini tidak dapat berdiri sendiri dan tidak dapat dipisahkan satu-sama lain. Keempat kawasan hutan ataua alam ini adalah satau kesatuan ruang yang saling terkait, saling terikat dan saling tergantung satu sama lain. Bila ruang atau kawasan sakral dirusakan, maka ketiga ruang atau kawasan yang lain pun terkena akibat negatif. Misalnya terjadi bencana banjir, lonsor, dan lain-lain.

Kerusakan terhadap ruang sakral atau pemali dan ruang berburu serta pertanian, berarti kematian terhadap manusia. Bagi orang Maybrat khususnya dan Papua umumnya, hutan-alam adalah bagian integral dengan manusia. Seluruh identitas diri dan hidup orang Maybrat khususnya dan Papaua umunya adalah bersumber dari alam-hutan. Kerusakan – kehancuran alam-hutan dan segala isinya berarti kehancuran dan kematian, bahkan kepunahan bagi manusia. Hampir seluruh eksistensi manusia Maybrat khususnya, dan Papua umumnya bergantung pada eksistensi alam-hutan. **Pembabatan hutan – alam demi proyek raksasa perkebunan dan pertambangan oleh berbagai perusahan yang beroperasi selama ini di Papua, dapat dikatakan sebagai suatu upaya pembunuhan secara tidak langsung terhadap orang Papua**. Selain itu, cara ini pun dapat meninggalkan problem kemanusiaan bagi orang lain yang bermukim di sekitarnya dan berakibat pada masyarakat luas, seperti perubahan iklim secara global.

2. **Pengetahuan Tentang Pendidikan.**

Ada tiga aspek utama pendidikan bagi orang Maybrat. *Pertama*, adalah pendidikan nilai-nilai ilahi atau nilai-nilai ke-Tuhan-nan dan leluhur, *kedua,* adalah pendidikan moral-etika, dan *ketika* adalah pendidikan tentang pengetahuan praksisis. Menurut Jack Urame, ketiga aspek pendidikan ini merupakan “Produksi dan transmisi pengetahuan tradisional, yang selalu menjadi bagian integral dari masyarakat tradisional. Sebelum masuknya budaya Eropa dan modern, orang Melanesia telah menunjukkan kemampuan mereka untuk bertahan hidup dan kecerdasan mereka untuk merespons fenomena sosial dan alam ”. Di sini, kita dapat melihat bahwa, sistem pendidikan tradisional memiliki metodenya sendiri, berbeda dari sistem pendidikan modern.

Materi pembelajaran yang diajarkan kepada para didik yaitu materi pembelajaran yang bersifat komprehensif atau holistik mencakup semua aspek yang membentuk kepribadian para didik yaitu aspek spiritual, mental, intelektual, dan fisik serta keterampilan-keterampilan tangan. Dengan kata lain, pendidikan tradisional melalui ritus inisiasi para pemuda dan pemudi diajarkan dan dididik ketiga aspek tsb agar mereka kelak mampu melanjutkan pembangunan manusia dan tetap melestarikan nilai-nilai yang telah diajarkannya. Materi pembelajarannya mencakup materi dokrinal tentang hukum ilahi dan adat yang diramu melalui media belajar mitos-mitos atau cerita-cerita adat. Selain itu materi pembelajaran tentang nilai spiritual-mistik, moral-etika, kepemimpinan (*leadership*), dan mantra-mantra penyembuhan penyakit dan pengusiran roh-roh jahat (*exorcisme*), serta keterampilan praksis : berkebun, membangun rumah, berburu, meramu, menjahit, mamahat, menganyam, memasak, mengasuh anak, dll.

Perbedaan sistem pendidikan adat dengan pendidikan modern yaitu bahwa pendidikan adat lebih menekankan aspek spiritual, moral-etika dan pengetahuan praksis, sedangkan sistem pendidikan modern lebih menekankan aspek teoritis dan intelektual. Perbedaan lain terletak pada metode pendidikan. Pendidikan tradisional lebih menekankan metode praksis berdasarkan kenyataan atau fata di lapangan. Dengan kata lain pendidikan tradisional tidak banyak berteori tetapi lebih banyak berpraktek, sedangkan pendidikan modern lebih banyak menekankan aspek teori dan ilmiah daripada praktek. Dalam pendidikan adat, proses belajar-mengajar tidak teoritis abstrak tetapi lebih praksis yaitu belajar dengan berbuat (*learning by doing*) dan belajar mencoba dari kesalahan (*trial and error*) serta belajar memecahkan masalah hidup sehari-hari (*problem solving of daily life*).

Sistem pendidikan adat ini oleh Semali dan Kincheloe (1991) menyebutnya sebagai 'pengetahuan asli', yang telah tercipta dan tersimpan, dan digunakan sebelum ada kontak dengan dunia luar. Sistem pendidikan ini disebutnya sebagai dasar pendidikan dan pengajaran tentang hidup serta sebagai media yang memungkinkan orang Maybrat mewariskan nilainilai luhur budaya kepada para generasinya. Pengetahuan adat orang Maybrat ini merupakan nilai-nilai yang diwariskan turun-temurun. Karena itu, pertanyaan penting dapat diajukan adalah bukanlah apa yang bisa kita dapat pelajari tetapi bagaimana kita bisa belajar? Bukankah apa yang bisa kita ketahui tetapi bagaimana kita bisa tahu? Bukankah apa yang bisa kita percayai tetapi bagaimana kita bisa percaya?

Tujuan pendidikan modern sebagian besar lebih menekankan hasil akhirnya yaitu lulus ujian dan membuat skripsi atau thesis, dan juga yang mempersempit manusia pada ruang specialisasi pada satu keterampilan tertentu, sehingga mausia dikotakan pada satu fungsi tertentu saja, tetapi tujuan pendidikan tradisional (adat) lebih menekankan proses, fokus membangun karakter atau sikap peserta didik dan sejumlah keterampilan praksis, yang dibutuhkan mereka untuk bertahan hidup dalam kehidupan sehari-hari dan kontribusi mereka bagi kebaikan bersama (*bonum commune*). Selain itu, tujuan utama pendidikan adat adalah membangun martabat manusia dalam mempertahankan jati dirinya sebagai mahluk multi dimensi dan mampu menempatkan dirinya dalam relasinya yang harmonis dengan alam, Roh pencipta, roh leluhur dan dengan sesamanya.

Sedangkan persoalan pendidikan modern terletak pada sistem pendidikan yang bertujuan mengali potensi diri, bakat, kemampuan anak didik dan membentuk martabat mereka sebagai seorang manusia melalui pendidikan karakter, direduksi dan dipersempit oleh tujuan ekonomi semata. Sistem pendidikan jaman sekarang cenderung menekankan aspek ilmu pengetahuan dengan orientasi pada mengejar gelar akademis demi status quo dan demi memenuhi kebutuhan pasar kerja. Selain itu, lembaga pendidikan dijadikan tempat “bisnis”, bukan sebagai lembaga pendidikan yang sungguh mejalankan fungsi dan perannya sebagai pendidik dan pengajar bagi para didikan.

Sistem pendidikan saat ini, khususnya di Indonesia dikuasai dan didayai oleh mentalitas budaya kontemporer yang terlalu dikendalikan oleh motif ekonomis-konsumtif, hedonis, materialis, sehingga mentalitas, baik pihak pendidik maupun yang dididik sama-sama berorinetasi pada motivasi memperoleh uang sebanyak-banyaknya demi memenuhi keinginan dan nafsu memiliki kekayaan sebanyak-banyaknya. Hal inilah yang melumpuhkan hakikat pendidikan yang sebenarnya sebagaimana diajarkan oleh tua-tua adat kepada para generasinya.

3. **Pengetahuan Tentang Spiritualitas Reciprocity.**

Pengetahuan tentang spiritualitas *recyprocity* atau spiritualitas saling ketergantungan dan saling menguntungkan satu sama lain. Spiritualitas saling ketergantungan dan saling mengutungkan ini, secara hakiki menekankan roh kesatuan atau *communio*. *Comunio* ini tidak monogam tetapi plural atau berbeda-beda tetapi satau (*diversity in unity*). Spiritualitas ini pun mengajarkan sikap solider terhadap sesama manusia dan alam mencakup segala mahluk hidupnya. Karena itu, spiritualitas reciprocity ini menolak mentalitas individulaisme, materialisme, hedonisme dan kapitalisme yang membabibuta. Spiritualitas *reciprocity* ini lahir dari pandangan orang Maybrat tentang dunia dan segala isinya (*worldview*). Menurut seorang ahli agama Melanesia, Darell Whiteman, melihat bahwa Orang Maybrat, khususnya dan Papua umumnya (Melanesia) memahami dunia ini terdiri atas dua dunia yaitu dunia epirik dan dunia non empirik. Dunia empirik adalah dunia riil, dunia material di mana manusia dan segala mahluk yang lain hidup saat ini. Sedangkan dunia non empirik adalah dunia roh-roh, baik Roh pencipta maupun roh para leluhur atau nenek moyang dan roh orang meninggal berdomisili. Namun kedua dunia ini tidak dapat dipisahkan satu sama lain. Kedua dunia ini adalah satu kesatuan yang utuh, dan saling memberi dan menerima. Berbeda menurut cara berada secara fisik dan meta-fisik, namun satu dalam tujuan hidup yaitu persaudaraan (*fratenity*), harmoni (*harmony*), damai (*peace*), suka cita dan kegembiraan (*joyful*) dalam hidup saat ini, kini dan di sini (*hic et nunc*) dan kelak (*life-after-death*).

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**THE ROLE OF INDIGENOUS KNOWLEDGE IN SUSTAINABLE DEVELOPMENT (The Role of Indigenous Knowledge in Right-based Sustainable Development)**

**Asian seminar forum on October 8- 9 2019 in ogyakarta.**

The indigenous peoples knowledge that supports rights-based sustainable development:

**Maybrat’s Knowledge**

**Here, I would like to explain three principal aspects as the knowledge of the Maybrat people to support sustainable development**

1. **Ecological knowledge:**

Indigenous peoples have knowledge of the use of natural spaces in accordance with their respective functions that have been passed down for generations. *First,* residential space. This residential space is usually united with the agricultural space (garden). *Second*, the plantation-agricultural space. This space is a place where people are farming. Usually they move gardens and then they have been gardening again at the planted area that was opened. So, the community has adequate knowledge about this plantation space, and its topsoil. *Third,* hunting and gathering space, related to the space of livestock and agriculture. Because naturally all kinds of animals and fruits are in a special space. Therefore, this space should not be used for plantations or agriculture (gardening) and settlements.Ecologically, all types of trees and high-value stars are maintained and

protected from damage.

*Fourth*, sacred space or sacred place. This space is not allowed to be destroyed.
This sacred space, guarded and protected. Because this space is believed to be the place where the Divine resides and the place where the ancestral spirits reside. In general, this sacred space, contains various mineral sources, and water sources. Ecologically, the source of water and existing trees can be saved so they stay alive and avoid damage to the environment. Second, the agricultural-space. These four spaces cannot stand alone and cannot be separated from each other. These four spaces are a unified and interconnected and interdependent spaces.

Deforestation for the sake of the mega projects of plantation and the mining projects by various companies operating during this time in West Papua could be said to be an indirect way to kill Papuans. In addition, this approach can also leave humanity problems for other people who are living around those places and affect to the wider community, such as global climate change.

**2. The knowledge of the traditional education system.**

There are three main subjects of the Maybrat understanding of education. These are the divine – ancestors’ secret and sacred knowledge, moral-ethical and practical knowledge. These three knowledges, called the traditional knowledge are mentioned by Jack Urame. He writes, “Production and transmission of traditional knowledge has always been an integral part of human society. Before Westernisation or Europeanisation Melanesian people had already demonstrated their ability to survive and their intelligence to respond to social and natural phenomena”. Here, we can see that, the traditional educational system has its own methods, different from the modern educational system. The students were educated in a comprehensive or in a wholeness view as human beings spiritually, mentally, intellectually, and physically as we have seen through this ritual process.

In other words, the traditional education through these youth initiation rites is an integral or holistic education of human development. It is not like the modern educational system which is more concentrated on the intellectual aspect rather than the spiritual and moral- ethical aspects. Another difference in the traditional education method is when the elders or masters of initiation taught the novices, they did not just teach the abstract ideas but also the concrete things by the symbols and reality. Indeed, the unwritten body of knowledge which Semali and Kincheloe (1991) call the ‘native knowledge’ was created, stored and used before any contact with the outside world. It was the basis of survival and a tool that enabled the Maybrat to create meaning out of their world.

According to Semali and Kincheloe (1999), the native way of knowing is the body of knowledge which is embedded into local cultures. It is not universal and can only be defined within the context of a given culture. It is the totality of skills, concepts and ideas locally produced, transmitted and preserved by individuals or groups such as tribes, clans, lineages and family units within a society. This Maybrat knowledge is immersed in the local culture and is recreated through the line of generations. The important question is not what we can learn but how we can learn? Is not what we can know but how we can know? Is not what we can believe but how we can believe? The goal of modern education is mostly for passing examinations but the traditional education goal is to provide the attitudes and skills one needs to survive in his every day, lived-world, as well as his contribution to the common good or to the community.

Therefore, the education of a person involves acquiring information, developing skills and forming attitudes related to the values and beliefs of the society in which that person lives. Furthermore, the educational dimension perspective is more practical than educational, scientific knowledge. The practical education includes some kinds of traditional systems, such as education skills: handicrafts, woodcrafts, garden food, and traditional houses, hunting, fishing, healing and politics of change, booho (the eastern cloth). The other kinds of educational models are spiritual – religious education, like moral – ethical education, for example, how to respect fathers and mothers as well as elders. The education of religious lifestyle, for example, the attitudes of respect for ancestral spirits and “Spirit beings” including respect for nature.

Here, the Maybrat have the mentality of religious lifestyle (behaviors) of chastity and obedience. During the time of education, the students memorize the ancestral knowledge or the rules of tradition (*boo ro rae manes*) which are taught to them by the teachers, (*rae wuon*). All these kinds of educational systems belong to tradition. The indigenous ways of preserving beliefs and their traditional values, therefore, remain as aspects of traditional education in Maybrat society as well as the whole Melanesian society. This education system through the initiation rites provide this avenue where certain knowledge, information, skills, values, and ideas are learnt or passed on to the students, because they are the new generation, to maintain their existence and their identity. The process of acquiring certain skills, cultural and religious values, which involves learning, practicing, observing and imitating, is necessary for the survival of a clan or tribal unit. Indeed, in traditional societies, this was an important process of preserving cultural values and beliefs necessary for the maintenance of physical, social, economical and spiritual balance in the society.

The principal aim of this educational system is to educated characters of a person as a human being and to teach the knowledge of worldview including some practical life. This methodology of education so called by the Maybrats tribe, Wuon and Fenia Mekiar education systems. Wuon is an education system for men and Fenia Mekiar for women. This methodology educational system has own characteristic which is an integrative or holistic systems in safely emphasizing all aspects: cognitive, affective and psychomotor. Some principal subjects to teach to the students are doctrinal material about divine’s doctrine and the traditional laws which used the media of myths and storytelling, and the another subjects are spiritual-mysticism and moral-ethics teaching, as well as the leadership training, disease-healing spells, and praxis skills: gardening, building houses, hunting, sewing, weaving, etc. The method of teaching is the teaching –learning process, it is not abstract theoretical but more practical, namely learning by doing and learning by trial and error and as well as learning to solve the problems of daily life. The goal of modern education is mostly for passing examinations but the traditional education goal is to provide the attitudes and skills one needs to survive in his every day, lived-world, as well as his contribution to the common good or to the community.

**Education problems today**

I would like to add, some education problem today. Principally, the nature of the education system is to explore the potential, talents, abilities of students and shape their dignity as a human being and to educated the character of the students. Today, these aims are reduced and narrowed by mere economic goals. The current education system tends to emphasize aspects of science with an orientation towards pursuing academic degrees for the status quo and for need of the job. In addition, educational institutions serve as a place for "business", not as an educational institution that truly carry out its functions and role as educator to educate the future generation who has quality in whole aspects.

The current education system, especially in Indonesia is dominated and empowered by a contemporary cultural mentality that is too controlled by consumptive, hedonist, and materialist motivation. So that both of them, educators and students are oriented to have a lot of money as possible for satisfying their desire for having a lot of material wealth. This is what paralyzes the true nature of education as taught by the traditional elders to their generation.

**3. The knowledge of spiritual reciprocity or spirituality of interdependency and mutual benefit for one another.**

This spirit of interdependency is essentially process the spirit of oneness or communion. This community is not homogenous but plural or different but one (diversity in unity). This community is not just human community but the community of whole life which include divine and ancestor spirits as well as all natural life (animals, trees, river, and so on). This spirituality also teaches an attitude of solidarity with fellow humans and nature encompassing all living creatures. Therefore, this knowledge of spiritual reciprocity can reject the mentality of individualism, egoism and blind greed of the material things or materialism as well as hedonism.

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