

Natural Environment Vis Á Vis Living Environment in the Papua Melanesia Culture and Philosophy

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Abstract

The title of this paper 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-Austronesians 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.

Keywords: Papua melanesia; Natural environment; living environment; Culture and philosophy.



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1. 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"¹ 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.

¹ <https://simple.wikipedia.org/wiki/Environment>, accessed July 31, 2018.

These two interests are directed at the culture and philosophy of Melanesian Papua as a necessity.

2. 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, Kumbé 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 (1999) quoting Otto Syamsuddin.²

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 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 - Iustitatis*).

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. Bhuna. (Humans with the natural environment).
3. Humans (Humans with each other).

This might correlate further with the Panca Sila Principles.

2.1. Natural Environment

The natural environment³ 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 life.⁴ 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".

² [<http://himasio-unsyiah.blogspot.com/2012/03/otto-syam-sudin-ishak-nasionalisme-kita.html>] dalam Aang Ananda Suherman, <http://bahana.mahasiswa.com>], accessed July 2016.

³ Ditto.

⁴ 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.

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 people.⁵

But now what happens is our question, is this philosophy still 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).⁶

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" (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 - homo economicus*) (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)⁷ 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 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.

⁵ One of the interview with Tom Beanal in Jakarta June 2010.

⁶ <http://dhony-syach.blogspot.com/2010/12/twa-gunung-meja-ayamfos-kota-manokwari.html>;

https://id.wikipedia.org/wiki/Taman_Nasional_Hoge_Veluwe; https://id.wikipedia.org/wiki/Kebun_Raya_Bogor, diakses 2 Agustus 2018.

⁷ Cornell Lab of Ornithology's (the), you tube Channel, accessed 12 June 2018.; Dousset Roselene and Etienne 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.

Wilderness is generally defined as the natural environment on Earth that has not been significantly modified by human activity. The WILD Foundation⁸ 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.⁹ Some writers believe that, natural wilderness areas are important to the human soul and creativity.¹⁰

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).¹¹ 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.

2.2. 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.¹² 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 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?

2.3. 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,

⁸ https://en.wikipedia.org/wiki/WILD_Foundation, accessed 31 July 2018.

⁹ In Ubud Bali, for example, sharp bends and giant stones and certain woods and forest trees remain left without destruction..

¹⁰ *No Man's Garden* by Daniel B. Botkin p155-157

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

¹² http://www.aalto.fi/en/current/magazine/05-asuminen-ja-elinymparistot/defining_term-a_good_livin_g_environment/, accessed 31 July 2018.

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.

2.3.1. 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.

2.3.1.1. 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 consists of the terms in Tok Pisin 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.¹³

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.¹⁴ This is the star core of natural philosophy of Melanesian Natural Environment.

2.3.1.2. 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.¹⁵

¹³ Jermias Semra at the Cultural Conservation Bimtek event in Jayapura City, 29-30 August 2018.

¹⁴ Narokobi, ditto: 6.

¹⁵ Narokobi, idem, op.cit.

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 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)¹⁶ 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 (Ibid., 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.

Since the philosophical category became important in 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 Moluccas 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).

2.4. 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 Flassy and Stokhof (1979), table 1 below.

¹⁶ Institute of PNG Discussion Paper 6, Port Moresby; 1977 'A Fundamental Melanesian Religion' Point 1: 154ff.; 1986 'Mipela Simbu! The pig festival.

Tabel-1. Oposisi Biner Deiktik (Kata Penunjuk) Bahasa Tehit Stokhof dan Flassy and Stokhof (1979)

		(S) 'this'	BASE		MSC	FEM	PL	
			SG	PL				
			qo-	qe				
Proximate		(A) 'that'	o'qo-	e'qe	qow	qom	qey	1
					o'qow	o'qom	e'qey	2
distant	spat- ial	'that overthere on the other side'	a'na-	a'le	a'naw	a'nam	a'nay	3
		'that relatively lower than S/A'			a'lew	a'lem	a'ley	4
cata- phoric ana- phoric	tem- poral	'that what is to be expected'	'-aqo	'-eqe	'waqow	'maqom	'yeqey	5
		'that what happend/past'			raw	rum	ray	6
dis- tant	spat- ial	'sloping up'	ra-	nyan-	nyanw	nyanm	nyany	7
		'that relatively outer'						8
		'that relatively inner'						9
		'that higher than S/A, upper/above'						10
ana- phoric		'that lower than S/A, under/beneth'	qoyt-	qeyty	qoytw	qoytm	qeyty	11
		'that at either end of'			om	ow	ey	

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	Bilinial (mixed-matri-patri)
Language	Papua and Austro-Melanesia	Austro-Malayo
FoS	South-West Pacific	South-EastAsia
Environmental Philosophy	Natural Environment (Article 52 Papua 1999 Constitution)	Living environment (Article 33 RI 45 Constitution)
Substitution	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).	Bahasa Indonesia 1928 (Youth).
National Principles	Triple Fold Logics Papua-Melanesia.:	Panca Sila :
	Circular breaks and pauses (open-ended).	Hierarchical pyramidal top station"mandhek ing pandhito".
	Loose / Relax.	Loose / Relax
	Universally: Melanesian-Christian; Muslim-Papua.	Shariah: Islamiah-Hindu-Budha-Jawanese.
	Democracy-Liberalists.	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.
etc.		

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.* Flassy, 2017, Dissertation

Domain	Papua inside Indonesia	Papua outside Indonesia
Papuan identity	Declared in the Bhineka's, ireal and measurable	Maintained.
Mentality	Dishonest, CCN, Liguind, Drugs, HIV / Aid, individualistic.	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.		

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%)

2.5. 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 Leeden (1956), in his thesis on Rijksuniversiteit te Leiden with the title: *Hoofdtrekken der sociale structure in het westelijke binnenland van Sarimi 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 *mama*¹⁷, 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

¹⁷ Ditto footnote no. 4, 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.

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 impressed¹⁸, 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 sacrate 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 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.¹⁹

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'.²⁰

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)²¹ 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 Mehue²², as the Center for Theocratic Government surrounded by Qoselo which included Ondofolo himself 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:

¹⁸ 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.

¹⁹ 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 / 'fkeit / (from Tehit Ymian dialect).

²⁰ 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.

²¹ Maynard, J. Smith (1972),

²² Interview in Hawai-Sentani, 27-06-2016.

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.

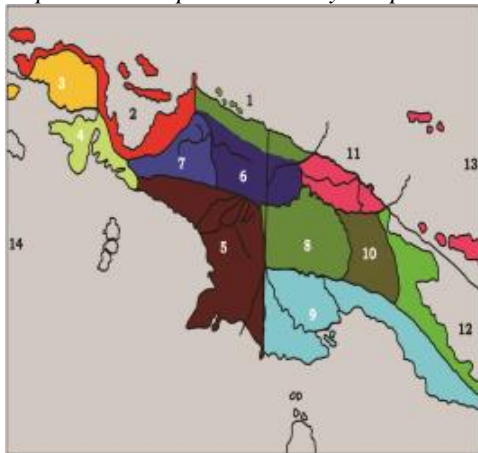
The next question is: How can orders and policies or wisdom emerge from chaos? But also: How can we predict the chaos of behavioural system?

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.

2.6. Cultural Areas and Ecosystems

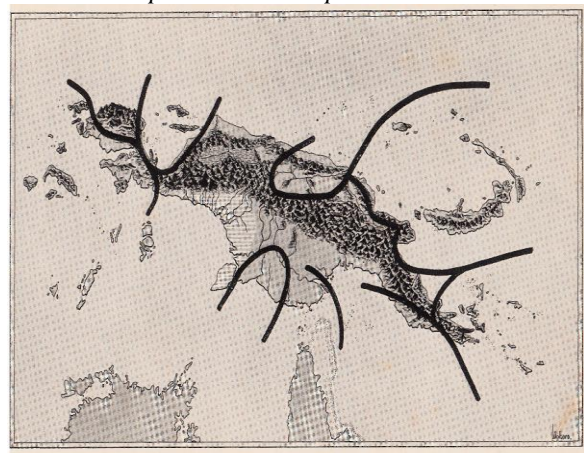
As can be seen on the Cultural Area map (Map 2), that in terms of the actual division consists of 7 regions in West Papua and 6 regions in Papua New Guinea. Each of them is divided into dominant ethnic or sub-sub-groups so that it occupies existing conditions (Don, 1973-2013).

Aspek dan Prospek Seni Budaya Papua



(Flassy, 1983;2008;2013)

Papoea Cultuur Improvisator



Jack (1972)

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).²³

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 Sarimi but there are also in the Tiwit Learning Forest and Seribau Tourism Village and the Kais Community Development in South Sorong.

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.

2.7. Papuanistics and Melanesianology

As mentioned earlier, according to Leiden Strand of Anthropology, "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.

²³ basis for 7 white lines and 6 blue lines of the Papua Flag "Morning Star".

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, Arabieren 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.²⁴ 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.²⁵

As long as other linkages have been established, Papua or New Guinea²⁶ covers the islands and clusters of Raja Ampat, Schouten, Meosnum, Yapen, Kayupuri, Kumamba, Wakde, Liki, Kayo Pulo, Manus, Bougainville, New Britain, Trobrian, 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.²⁷

For Papua Courant West, some examples of Austronesian 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 mentioned two regions or phylum (phyla or phylum)²⁸ 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.²⁹

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.

²⁴ 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.

²⁵ http://blogs.usyd.edu.au/elac/2008/04/2nd_sydney_papuanists_workshop.html, accessed 27 august 2016.

²⁶ 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.

²⁷ Wurm, ditto.

²⁸ There are several other phylums but their position is isolate (for example, Phylum Geelvinkbay (Ambaidiru in Yapen and Tarunggere 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 Austronesian 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 Austronesia 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.

²⁹ The trough of kinship in Papua is different from the patriarchate lineage of Minangkabow custom, for example those who embrace the uncle or 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).

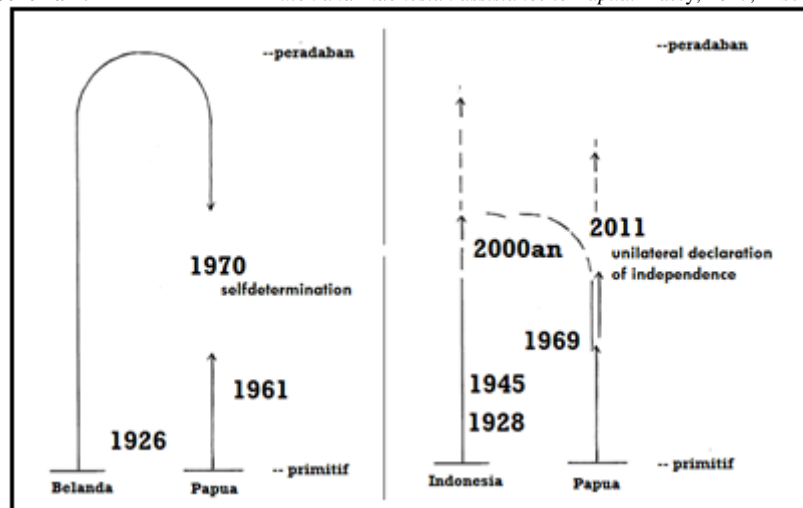
Further development studies if it leads to far insight, there are 14 characteristics of Melanesian cultural regions. In this case in Papua New Guinea there are 5 (numbers 8 to 12) including the Islands in the Torres Strait. Because it is so complex, it requires an equivalent term that includes not just 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-cynergetic (rotating synergetically) 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*. Flassy, 2017, Disertasi



Description

In 1926 the Dutch gave Papua the opportunity to get to know themselves 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 but 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 (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 (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) group³⁰, 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 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 Melanesia³¹ comes from the Greek μέλας /melan/ = black, νῆσος /nesos/ = island.³² It is an archipelago that extends from the Southwest Pacific Ocean to the North and Northeast Indian Ocean Insulander³³ 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.

Fig-3. Melanesia flanked by Micronesia, Polynesia, Insulander and Australia, Flassy (2013)



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 work³⁴ 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' black³⁵ 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.³⁶

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

³⁰ 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.

³¹ According to Paul Sillitoe (1998) also May, R.J. and Hank Nelson, ed.(1982).

³² 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.

³³ 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).

³⁴ 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.

³⁵ "Corso in Geografia Universale," Firenze, 1839; <http://dictionary.reference.com/browse/melanesia>] accessed June 2015,

³⁶ 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.

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.

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, noted Codrington (1887), learned government employees, and pioneer of social anthropology recorded Rivers and Haddon in 1906.

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)³⁷, 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.

³⁷ 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 Abdurahman Wahid or Gusdur and also Theys Hio Eluay who had fought hard the name of Papua back again.

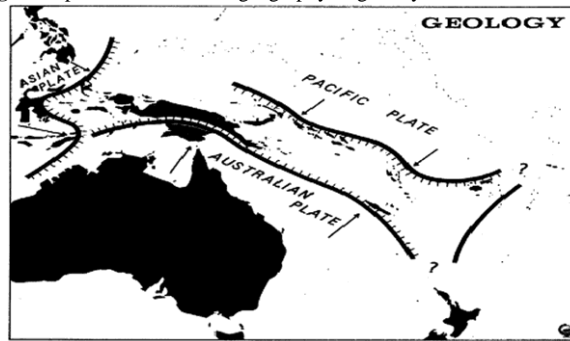
If Micronesians and Polynesians practice cannibalism or human sacrifice, the Europeans consider everything as normal from the defence of their 'noble race', whereas Melanesians who practice cannibalism are said to be natural expressions of barbarity.

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.

This rough-appearing picture therefore serves as an initial overlapping substitute to be introduced further.³⁸ 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 and Hank, 1982)

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

Fig-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 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.

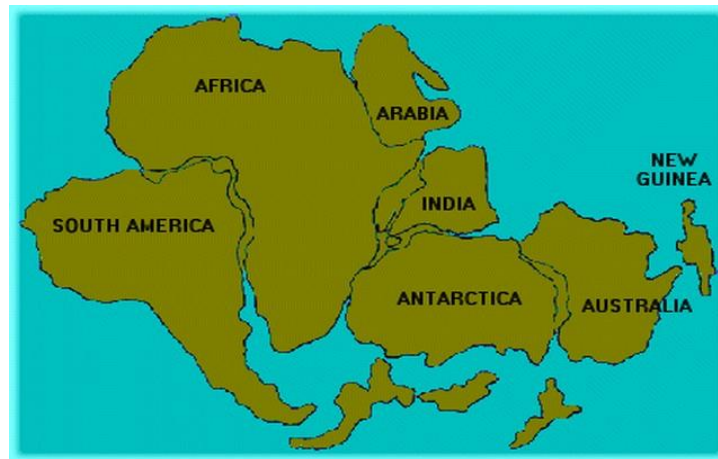
The main comparative instructions on the size of the basic layout of coral reefs and islands, at least have just build up around or at the top of older rocks in the hot sea.

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.

Somewhat 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.

³⁸ 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.

Fig-5. Map of the Ancien Continent Gondwana, Kal 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.

Fig-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.

2.7. The Convergent Process of Papua Sub-Continent

Since it was still a part of the Old Continent of Gondwana as seen in Fig. 6, 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:³⁹

- 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);

³⁹Deliberately raise here to find out the process of the occurrence of the earth's bowels of Papua which is rich in minerals.

- 4) Epoch of Oligocene (\pm 37–24 million years ago);
- 5) Epoch of Middle Miocene (\pm 15 million years ago);
- 6) Epoch of Pliocene (\pm 5–2 million years ago);
- 7) Epoch of Pleistocene (\pm 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.

3. Liptek-Papua

3.1. 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.

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 Kafiari, 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 Kafiari 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 Teknologi (Papua Institute for Science and Technology)/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.

3.2. Activities and Programs

Activities for 5 to 10 years take place in the form of building construction facilities for the secretariat, upstream to downstream 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.

3.3. 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 Daoud 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, 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.

4. 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:

5. 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 (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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