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Stellingen

1. The Mek culture area is sub-divided in an Eastern and a Western region. As in the Eipo valley, both regions meet each other also in the Sela area. This is for example noticeable in the language(s), in the clan names and in the *mos* songs.

2. The sex ratio in the Sela area **at the time of birth** is in my opinion not out of balance. The disbalance is the result of the subsequent abandonment of newborn girls. This contrasts with what Van Baal observed among the Marind-anim (and Oosterwal among the Tor).

[Godschalk, J.A., 1990. Deregulation of population control in the Sela Valley area. See Appendix D in this volume]

3. Sims' characterization (1986:16) of the kinship system among the Ketengban Mek as being Iroquois is imprecise, for he does not limit this nomenclature to the cousin terminology.

[A. Sims, 1986. 'Ketengban Kinship.' *Irian* 14:15-45]

4. Stürzenhofecker's critique (1991:319-323) that Hayward uses ethnography to justify the presence and work of missionaries to promote religious (and cultural) change is incorrect.

[G. Stürzenhofecker, 1991. 'Border Crossings: Papua New Guinea Models in Irian Jaya.' *Bijdragen tot de Taal-, Land- en Volkenkunde* 147:298-325]

5. The search for the realization of *nabelan-kabelan* (in the traditional sense of life without death and misery; the literal meaning is 'my skin – your skin') in this age is a fundamental theme in the worldview of the Western Dani. For that reason, cargoistic movements can be expected to continue among them for years to come.

[cf. D. Hayward, 1985. Cargoism among the Western Dani of Irian Jaya. Unpublished paper, 25 pp. Idem, 1992. The cargoistic nature of movements of conversion, revitalization and revival among the Western Dani. Unpublished paper, 28 pp.]

6. Cargoism, a basic belief system consistent with the traditional worldview of the Irianese – and Melanesian – people, has a major influence on modern development processes. This is rarely recognized by Western development consultants.

[cf. Godschalk, J.A., 1988. Cargoism and development among the Western Dani, Irian Jaya. Paper presented at the Seminar on Development of Irian Jaya and Research in Eastern Indonesia. Jayapura, July 1988]

7. The Ethnographic Survey Project, initiated by the Provincial Government of Irian Jaya, merits the full support of anthropologists.

8. The construction of hundreds of so-called *rumah sehat* ('healthy houses') in the Highlands of Irian Jaya has not contributed to improving the health of the Highlanders or met their basic needs. The challenge remains to find a culturally appropriate type of housing in which heat is retained in, but smoke removed from, the living quarters, while roof and walls are preserved as much as possible.

9. Dr. J. van Baal fathomed the mind of the peoples of Irian Jaya as few others did.

10. The assistance rendered to survivors of disasters caused by nature or technology will be received positively and will have a greater chance of success, both short-term and long-term, if those who offer to help take into account the cultural patterns of life and the worldview of the victims, and accept them as mature partners in suffering.

11. Anthropologists should be involved, not only as advisors or consultants, but also as decision makers, in every stage of the development process undertaken by both government institutions and non-government organizations.

12. I support the hypothesis by Salamone that "the greater the power a missionary has in determining an anthropologist's success, the greater the hostility between them," but with one modification, namely to indicate that a missionary believes he has power, etc.

[F.A. Salamone, 1986. 'Missionaries and Anthropologists: An Inquiry into their Ambivalent Relationship.' *Missiology* 14:55-70]

13. Bonk's concern that the (relative) affluence of Western missionaries hinders the transmission and inculturation of the Gospel and that their lifestyle, therefore, contradicts the biblical message, is not taken seriously enough by those who claim to be Evangelical Christians.

[J.J. Bonk, 1991. *Mi\$\$ion\$ and Money: Affluence as a Western Missionary Problem*. Maryknoll NY: Orbis Books]

14. Missionaries on furlough ought to be fully integrated in the ministry of their home church.

15. Dissertations about societies in Irian Jaya could best be written in the form of a mythical story.