

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS

The challenge of Hai or cargo movements is still alive. The basis for these movements is rooted in the deeper level of people's cultural beliefs and expectations. Their way of seeing the world and naming their environment as well as their search for a better quality of life becomes the foundation of these messianic movements.

The Amungmes in the South Central Highlands of Irian Jaya have longed for Hai from generation to generation. They expect a new quality of life, a new way of seeing the world and their life in relation to nature and the supernatural, finite and infinite ideas, and physical and spiritual realities.

Hai movements as a search for a new way of life are very much related to the Amungmes' expectation of a "new humanity" and a "new order" of life from now until eternity. It appears in their myths and the cargo stories. The new humanity that they are looking for is not distorted humanity. They are searching for the whole person, the fullness and completeness of human life. They expect a higher quality of life in terms of physical prosperity as well as spiritual well-being. They quest for moral integrity as well as healthy interpersonal relationships.

New humanity promotes a new way of seeing the world and others for what they are. The dignity of the whole person is honored and respected. A new world order is sought for a better life and service. The new humanity that they search is a new

understanding of human beings, nature, and also supernatural realities.

The search for a new humanity, a new man, a new way of seeing the world and life, is not found overnight: It is a lifelong process of interaction between ultimate and universal truths of God's revelation and daily life experiences of human beings who are created in the image of God.

Jesus Christ claimed himself to be the only way of life. He said, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). Jesus was incarnated in order to bring life in its fullness. In John 10:10 we read, "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." Salvation (or new life) is found in Jesus Christ alone. Peter claimed that, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:37)

The task of Christian education in Irian Jaya is to share the new life in Jesus Christ that will transform persons and communities by the power of Holy Spirit. It should have the intent of building a new humanity and communities which reflect love, faith, and hope for the glory of the eternal God. Pazmino (1992) pointed out four tasks of Christian education. These include: call and commitment (kerygma); community and covenant (koinonia); care and concern (diakonia); conscience and challenge (propheteia); and celebration and creativity (leitourgia). These tasks are also applied to the terms of proclamation, community, service, advocacy, and worship (p. 46).

The practice of adult nonformal Christian education in Irian Jaya includes a process of educating people for information (content), formation (context) and

transformation (open to change). It should stress the development of interpersonal relationship skills, problem solving skills, decision making skills, economic development skills, teaching and learning skills, and several other skills.

Information, formation and transformation can be developed also in the Christian formal education setting. But attention must be given to academic exercises in the formal setting while creating a learning community, witnessing community, worshipping community, and a sharing community (Gish, 1979).

Recommendation for Adult Nonformal Teaching-Learning Practices

This study deals with an adult nonformal Christian education program among the Amungme people in Irian Jaya. The teaching of the Word of God to adults in this setting is different from teaching children. Adult learners in Irian Jaya are key persons in making decisions and solving problems for their own families, communities, and the church. Hence, Christian educators must know the need, problem, and issues of the learners in order to integrate it with Biblical teaching.

Adult nonformal Christian education should propose its teaching-learning process in a variety of programs, such as family clusters, retreats for adults, conferences, conventions, and seminars on specific themes. Through these programs, local nationals would be equipped to be leaders for transforming personal as well as the community life. This process of equipping leaders becomes an educational tool to transmit Christian values, beliefs, attitudes for growth and development. Therefore, clear goals, objectives, themes, and schedules must be stated systematically with the appropriate methods of

teaching.

Adult nonformal Christian education in the local churches is badly needed. The content of nonformal education must be related to existing issues, problems, stories, and a time for discussion and reflection must be provided. The facilitators must direct the process of nonformal education toward the Christian world and life view. It must be based on the Word of God.

Nonformal education must be designed in creative ways. The programs for nonformal education may include conferences, retreats, seminars, workshops, family clusters, conventions, field trips, revival meetings, on-the-job training programs, and other planned programs.

Nonformal education for adults in Irian Jaya must help them to participate in actual experiences. They must be involved in all activities. They must be given opportunities to take over leadership positions in the church, businesses, multinational corporations, government offices, private organizations, and community development projects. They must not have the experience that many other indigenous people of the world have had, who became victims of modernization, industrialization, secularization and development. They must be liberated from the oppression, injustices, exploitation and manipulation of powerful people. The task of Christian education is an unending job of the Church that calls for transformation of whole levels of society and all human beings. The church is established to continue Jesus' great commission to teach (Matt. 28:19-20), in order to live in the light of Jesus' great commandment in Matthew 22:37.

Recommendation for Community Development Training.

Training for socio-economic transformation among the communities in Irian Jaya is urgently needed. Training for transformation can be developed in many educational programs, such as on-the-job training, workshops, and seminars which will lead people to develop critical thinking and interpersonal relationship skills for community development.

Community development agencies, government business corporations, and private corporation must help natives to educate themselves. Education for natives doing on-the-job training, for example, does not mean just teaching them how to write, or how to speak Indonesian or English. John Naisbitt and Patricia Aburdene (1985) said that this approach is an out of date method for helping people to change. They said that the basic teaching of reading, writing, and arithmetic is an old approach. They pointed out the need to change the educational approach to developing skills. They suggest to replace it with TLC-- that is, shorthand for learning how to Think, learning how to Learn, and learning how to Create. They say that the TLC approach does not replace the old approach of education (which is the reading, writing, and arithmetic approach), but they are included (pp. 139-69). The value of how to write, how to learn, how to read, and how to encourage creativity must be the main practice in nonformal community education. Skill development is badly needed by the people in Irian Jaya.

Recommendation for Educational Methods for Adults

Methods of teaching adults are characterized by how adult learners learn. It is obvious that adult learners bring personal experience to the learning situation. They expect to contribute something in the learning situation. Adult learners are more interested in practical matters. They are willing to contribute actively to the process of

teaching-learning.

Methods of adult education in Irian Jaya must be related to these characteristics. There are many methods of teaching related to adult education. Kenneth O. Gangel (1977) identified 24 methods of teaching. These methods are classified in: 1) Lecture, a formal discourse delivered for the purpose of instruction. This one must be combined with the method of buzz groups, discussion, question and answer, assignments, and audio-visual aids. 2) Story, role play, Scripture search, discovery, project/ practicum internship, field trip, research report, and case study are included in the second classification. 3).

Methods used in a big group learning situation or mass education would be, for example, the panel method. Panels can be used because it is a presentation and interaction of differing viewpoints by "experts" on a particular subject. The method of colloquy, debate, debate forum, and symposium are also usable in the adult education programs.

The method of action/reflection/action becomes an important method of teaching and learning in the context of the animistic, cargoistic cultures of Irian Jaya. It helps them to evaluate cargo stories as the people's action from a Biblical world and life view. This process helps learners to develop critical thinking and critical awareness of their personal life and their environment.

Recommendation for a Curriculum Development

Adult nonformal Christian education must aim to attain quality education, especially in the areas of the development of human relation, problem solving, decision making, and job-related skills. Learners must be encouraged to develop a better knowledge of the Word of God and at the same time the Christian teacher must help

students to learn from him in relation to attitudes, values, and beliefs through his words and deeds.

This study has shown that the Amungmes' cultural values are rich. The task of Christian education in the adult nonformal setting is to integrate cultural values with Biblical values for growth and development of the individual and the transformation of the community. Curriculum for nonformal education must be proposed within its various programs in the context of Irian Jayans.

Moreover, Hai remains a core value for the Amungme people. Other groups of people in Irian Jaya have different terms to indicate their core value systems. The meaning, however, is similar. They quest for a new humanity and a just community.

Irianese value systems are related to their world and life view. Almost all groups of people in Irian Jaya believe the natural as well as the supernatural are real. For example, Biakers in the Raja-Empat area believe in the invisible, supernatural, spiritual realm and have a concept of holy which is called dunia wam, which means "the world of the wind." They also believe in visible objects, matter that they call dunia baken, which means "the world of the body" (Kamma, 1975, pp. 12,13).

The practical goal of adult nonformal Christian education is to integrate the distorted values of a people's culture into Biblical, universal, and ultimate values of love, peace, justice, health and prosperity in Jesus Christ.

The themes for adult nonformal Christian education are related to the development of the spiritual, social, moral, and physical life of the individual as well as the community. The researcher of this study suggests to include the following topics. First, the knowledge

of Bible stories and the cargo stories should be taught. This involves: the themes of creation of man and nature, sin, supernatural beings, God, the Holy Spirit, Jesus and his New Life, death, power, healing, suffering, sickness, marriage and family life, redemption, justification by faith, sanctification, eschatology, church as a new community, and God's missions.

The second theme is related to value development. Amungme must be taught values such as love, peace, consensus, harmony, justice, hope, togetherness, the value of hard work, stewardship, the value of health, education, family, honor and respect, suffering, equality, unity, communication, logical thinking, and spirituality.

The skill development for life and service is the third theme for Amungme adult curriculum. Here, the development of skills involve: interpersonal relationship skills, decision making and problem solving skills, small business, teaching and learning, writing, reading, leadership, communication, organization and administration, creative thinking and management skills.

Recommendation for a Christian Community

The Christian community refers to all individuals who encounter new life in the Lord Jesus Christ. They come together to worship God while proclaiming the Gospel of eternal life in Jesus. Serving the Lord in their respective functions and in the society, having fellowship one another and participating in prophetic ministries are the characteristics of the Christian community.

The task of nonformal education in Irian Jaya is to encourage the building of the Christian community in the world. Nonformal adult education must aim for building the

Community of faith and also the world community. The community of believers must promote kingdom values in their words and deeds to the world community. Building a life together in the community must be stressed while emphasizing the uniqueness of Jesus Christ in the world community.

The Christian church in Irian Jaya are called not only to plant churches. They must start to built healthy interpersonal relationships among believers based on Christian values of love, peace and hope. Lingenfelter (1992) said that in the contemporary church, new believers are introduced to the Gospel as a fundamental part of the discipleship process. But, he estimated that the economic dimensions of discipleship and the growth of a new community of believers have been greatly neglected by evangelicals. He noted that Jesus' teachings had significant economic as well as spiritual implications. These behaviors contribute to the growth of the community and commitment to Jesus Christ (p. 195).

In Melanesia, including Irian Jaya, the value of building the community life becomes a challenging task. Our focus must be given to build Christian communities and at the same time be involved in the building of a world community in the aspect of socio-economic concerns. It will not only strengthen their relationships but, more than that, the Christian community will become a teacher for its members and a witness tool for unbelievers in the world community.

Recommendation for Theological Schools

Theological schools must be sensitive to the stories of cargo cult beliefs and the cargo movements in the area. A course on this ideology must be included in the curriculum of theological schools on a dialogical basis. They must be directed to evaluate

the cargo or Hai stories from Biblical perspectives.

The students must be equipped to interpret the Bible, do exegesis, and build theology in its socio-cultural and historical setting. They must be able to critically create stories of the Bible within the context. At the same time, social science courses like cultural anthropology, religious movements, and primal religions, must be included in the curriculum.

Critical thinking and human relationship skills must be developed in nonformal education settings in the theological schools. This can be done through small groups or seminars, workshops, panels, and symposiums aside from regular formal classes.

All the recommendations, heretofore mentioned above by this researcher, require further research and represent opportunities for future study in developing approaches to education within the context of Irian Jaya.