

# Theological Study On The Psychological Role Of Women In Dani Culture – Papua

Serli Patasik

([serli@stakpnsentani.ac.id](mailto:serli@stakpnsentani.ac.id))

**Abstract:** Bible, in Genesis 2:23 states that woman was created from the rib of man – representing equality in bearing the burden of domestic work and public work. Jesus Himself in his day did not discriminate against women in a patriarchal society. He paid attention to a woman with a backache (Luke 13:10-17). The woman who was bleeding for twelve years (Mark 5:25-34; Luke 8:43-48) visited and gave guidance to Martha and Mary (Luke 10:38a-42) and volunteered herself to be anointed by a sinful woman who, according to her the patriarchal culture of that era, was inappropriate (Mark 14:3-9; Matthew 26:6-13; John 12:1-8). Likewise, the Dani tribe, in a patriarchal cultural order, presents women as the main actors in the economic and socio-cultural fields. In the background of that view, the women or Ninagoya who first appeared in Weisaput, Baliem valley, came with the sun's power, meaning signs of fertility and recovery from hunger. The role of Ninagoya (original mother) is recognized and upheld in high value in the life of the Dani tribe in Wamena, Papua, from generation to generation to this day.

**Keywords:** Women, Culture, Wamena, Dani Tribe, Papuan

## Introduction

The Dani tribe lives in the mountainous area of Jayawijaya, starting from the Ilaga valley in the west to the Balim valley area or between 1370 40 North Latitude and 1390 25 South Latitude. In the north, it is bounded by mountains reaching an altitude of 3500 m above sea level, and in the south is bounded by mountainous areas reaching an altitude of 4500 m - 4750 m above sea level, as well as snow-capped mountains. The area of the Dani tribe is estimated at 6000 square miles, precisely in the Baliem valley in the middle of which the Baliem river flows with an area of 30-40 m and empties into the Arafura sea (Wenda, 2022; Sarce & Gainau, 2022).

According to the myth, the Dani tribe originated from the first humans who came out of a hole near the villages of Seima and Hitigima near the Balim river today (Ploeg, 2007). From this hole came out the first human consisting of a woman and a man named "Bak." Bak carries various necessities of human life, such as sweet potatoes, taro, tobacco, sugar cane, dogs, and pigs (Stewart & Strathern, 1997; Patasik, 2022). Then Bak explored the entire Baliem valley and continued northward to Makhi and Tiom. At every place that Bak passed, he left his big footprints, and according to the Dani belief, Bak now lives in the Sea.

The existence of this myth is suspected that the Dani people come from the coast. They then walked towards the interior of the island of Irian, starting from the east to the mountainous areas and then

spread out. It is evidenced by the use of seashells as currency and one's wealth. After they were in the interior, their habit remained: trading shells with other tribes that had relations with coastal areas such as Ikari in the west (Kanem & Norris, 2018).

After reaching the mountainous areas with cold air, the Dani settled in fertile valleys. Because the situation consists of high mountains, they live in isolation and still maintain their culture. The Dani never call themselves the Dani and do not even like to use that name. The term Dani was first used by Le Roux, a leader of the Dutch-American expedition, in 1926 (Castro & Roux, 2016). He conducted research in the upper reaches of the Rouffaer river (now the Balim river) and made contact with the inhabitants of the upper reaches of the river; since then, they have been called Dani.

## Women According to the Old Testament Bible

In the Old Testament, specifically Genesis 2:23, Adam says, "This is it, bone of my bones and flesh of my flesh,". It asserts the equivalence or equality between women and men according to the purpose of creation and the presence of women as helpers who are commensurate. It has the understanding to strengthen each other in togetherness as a man and a woman who are naturally different but have an appropriate or equal equivalence (Cf. Van Rensburg, 2002).

So that loneliness in the sense of imperfection in life alone can be avoided, it is determined to meet, make friends, associate and fellowship together to participate in conversations, get acquainted and ask questions and receive answers. It shows that author Y recognizes and continues to uphold the meaning of equivalence between men and women, even though women live in a society with a patriarchal culture.

The creation of a woman from the rib of a man (where the man is asleep) illustrates that woman is a part of a man that cannot be separated or divorced by humans (Bekkenkamp & Van Dijk, 1987). If God Himself takes women from humans, it is clear that women must return to men so that they are united in marriage to become human beings who accept and recognize each other's existence, both as a man and a woman.

### **Women According to the New Testament Bible**

Since the announcement of the birth of Jesus to Mary, namely by the grace of God, she was chosen and given a particular task, namely "to conceive and give birth to a child who is named Jesus (God saves) who will be called the Son of God Most High." in this world, God does not prioritize men because of Patriarchal culture but through women (Mary) as the main character and the man (Joseph) and (Elisabeth) the mother who gave birth to John as the pioneer, showing the existence of "equality between women and men" in the work of salvation revealed to this world (Getty, 2001). It means that the Bible teaches the world that there should be equality between women and men according to the provisions of the Bible in Genesis 2:18-25 (Hysten, 2018).

Jesus himself in His days ignored the patriarchal culture that discriminated against women in public life (Kinukawa, 2003). Against such a culture, Jesus paid attention to women through His concern for their suffering and gave healing to women with backaches (Luke 13:10-17). Woman who was sick with bleeding for twelve years (Mark 5:25-34; Luke 8:43-48) was healed by God.

Next, Jesus visited and gave guidance to Martha and Mary (Luke 10:38a-42); Moreover, Jesus volunteered to be anointed by a sinful woman who, according to the tradition of that time was not worthy (Mark 14:3-9; Matthew 26:8) 6-13; John 12:1-8), and pardoning adulterous women (John 8:1-11). He also conversed with the Samaritan woman at the well at the wrong time. Here Jesus does not question the rights of women who must be the same as men, nor does he overhaul the legal position that prevailed in his day regarding women. Jesus also ignored religious values that discriminated against or

demeaned women in His day, overstepping the boundaries set by Jewish customs and views regarding the association of women.

Nevertheless, Jesus' attitude shows that He recognizes and upholds the existence of women (Thurman, 2022). In other words, Jesus prioritizes and elevates the existence of women rather than customary provisions that limit women in their rights: for example, living a healthy, free life, being creative, and even enjoying the happiness of life and accepting the truth of God's Word that He teaches.

While the Apostle Paul, in his preaching, was aware of the existence of women in the patriarchal culture of his time, he gave practical directions on how to look good through clothing, speech, and daily life patterns (in public, especially in houses of worship). All of that is meant to describe the glory of God.

Paul is critical of this general understanding, Paul does not dispel the strong impression that this traditional interpretation belittles or discriminates against women (Scroggs, 1972). In Paul's day, a woman covers her head to show modesty and submission to her husband in order to express his dignity. The veil means that she must be respected and appreciated as a woman; without a veil, she has no dignity because men do not respect women who do not wear a veil, with a view as if showing themselves in public in an impolite (shameful) way.

The principle behind wearing the veil is still needed today because a Christian woman must dress modestly and carefully wear appropriate and dignified clothes so that she can go anywhere safely and with respect. A woman who dresses modestly and appropriately is a glory to God; she exalts her own dignity and worth that God has given (Wilhelm et al., 2019).

Paul was concerned with proper relationships between men and women, and he sought to establish those relationships as ordained by God. He argues that in Christ, there is spiritual equality between men and women as heirs of God's grace, but this equality includes order and submission with regard to power (Galatians 3:28). As God is the head of Christ, so Christ is the head of the man, and the man is the head of the woman. The word "head" seems to express both power and divine order (cf. I Corinthians 3:23; 11:8, 10; 15:28; Judges 10:18; Ephesians 1:21-22; 5:23-24; Colossians 1 : 18 ; 2 : 10).

Paul does not base the chief role of the husband on cultural considerations but on God's act of creation and His purpose in the creation of women to help men. What he meant here was not submissive to someone's personality because it does not imply oppression or oppression. On the other hand, it is stated that the husband must acknowledge the

dignity of women, which God has determined, and that the husband is responsible for protecting and guiding his wife in such a way that she can fulfill God's will for him in the household and the church. Just as Christ is not inferior or lesser because the Father is His head, the woman is not inferior because the man is her head. Moreover, in the Kingdom of God, leadership never means "to be greater." Servant attitude and obedience are the keys to greatness in the kingdom (Matthew 20:25-28; Philippians 2:5-9). Thus Paul's explanation of the relationship between man and woman must be understood in terms of the responsibilities of wife and husband in marriage (cf. Ephesians 5:21-23).

### **Women in the Dani Cultural Structure**

Judging from the traditional leadership structure of the Dani tribe at high and low levels or the boundaries of responsibility that are firm in the Dani leadership structure, it is not unambiguous (Kogoya, 2013). Dani people believe that all people have the same degree. They also do not create traditional leadership status classifications but are considered to have the ability, courage, and responsibility and are generous, even though they come from ordinary backgrounds.

However, this can be observed and analyzed based on the size of their influence and the scope of their responsibilities in their respective leadership. Working, according to Dani, includes all human physical activities related to earning a living and the welfare of family life by gardening, looking for firewood, and making fences and houses. The division of tasks between men and women is quite transparent and well-regulated. However, now it seems that women work harder than men. This impression must be examined and understood from the situation and perspective of Dani culture.

In connection with the above understanding, the Dani tribal woman with the division of labor based on nature or gender that has been patterned in her father's culture has been seen as "harmony or commensurate happiness" with men (husbands) in household and community life. For them, work is an obligation without feeling forced by any party, because from that work there is a feeling of satisfaction and happiness, especially if all family members are well fed, and the husband and brother have a high status in society thanks to the hard work of women.

Thus, the Dani women, in their cultural structure, do not feel discriminated against; on the contrary, they are proud of such a situation because they feel they have been treated fairly in their environment by their cultural structure. However, there is a division of labor according to gender

where men, because of their nature, only do certain jobs, and women, because of their nature, also do specific jobs.

The emergence of the view that Wamena women are discriminated against in their own culture only emerges when outsiders enter the area with their culture, as well as various modern living facilities or facilities, including the adequate educational background of the immigrants (Munro, 2013). This situation opened the eyes of the newcomers because they compared themselves and their work with those of Dani women, and the reality was very different.

Here, a cultural collision began because the immigrants tried in various ways, either through religious teachings, social services, education, and health, to convince the Dani people, especially women, to open themselves as quickly as possible to get out of the culture that was considered to be discriminatory. However, until now, it seems that they are not ready to adapt to modern developments in science (education), health, and economics. The position of women according to their cultural structure can be seen in the following description:

### **The Role of Dani Women in the Economy**

#### **1. Agriculture**

Farming is the main livelihood, because the results are prioritized to meet their own needs and some are sold to buy other household needs. The farming pattern of the Dani tribe, especially in the Balim valley (Wamena), is quite advanced, where agricultural land management is plotted and planted with sweet potatoes (hyperes), vegetables, and other types of plants, neatly. Management of semi-permanent agricultural land but limited to the customary territory. The boundaries of the customs territory are regulated according to the historical and mythological background, the spread of the first ancestors, and the influence of tribal war power.

Until now, the Dani division of labor system, namely between women and men, has not undergone significant changes, where men are in charge of opening gardens, making ditches, and making fences, then women are in charge of hoeing, planting, cleaning, picking (harvest) and transporting them to the village. House for the parts that are eaten and transport to the market for parts to be sold. So before opening a new field, a fence was made around the garden so that the garden was not damaged by animals, especially domestic pigs (because domestic pigs were allowed to roam).

#### **2. Ranch**

Livestock that is generally kept by the community are pigs and free-range chickens. Pigs have an exchange value in the modern world which is now increasingly complex because the function of pigs, besides following the traditional pattern for traditional purposes, also supports children's education. Pigs can be sold, and the money used for various necessities of life is increasingly varied. Women almost entirely handle the task of keeping pigs.

### 3. Crafts

The handicraft sector is an ancestral heritage intended for women and is always maintained and even improved according to the community's needs. The handicrafts meant are weaving noken, which is a kind of bag or pouch that is used to load agricultural products, also to be sold and even used in traditional ceremonies. When a Dani woman sits resting in the garden or at home or on a trip or is sitting selling in the market, she always holds the needle and thread while weaving the noken.

## The Role of Women in the Social Sector

### 1. Social Status

In Dani culture, the difference in roles occurs because of a patriarchal family system, so women's movements are currently limited by the understanding that women are born to be married. In that marriage, the term "dowry payment" is known, which seems to give an interpretation for today's men that "women have paid with property or dowry," then the woman is the property or right of her husband and family. As a result, women bear the economic burden of the household, as well as the needs for traditional purposes, in order to raise the social status of men (husbands and brothers).

The general situation described above clearly reveals the existence of Dani women in their existence in order to maintain life and life in the family and society. Given the dominance of these problems, it requires an in-depth study and study of the role of Dani women in the social and economic fields according to cultural structures, as well as revealing that Dani women have equivalence with men from the point of view of their cultural structure.

A Dani man occupies a level in the social class of society (i.e., being a traditional head and war tribal chief) and is determined by various factors, one of which is the role of his wives. The higher a person's class is due to having much wealth (i.e., pigs), while those fully responsible for raising pigs are his wives. If there are many pigs and his wives

are no longer able to take care of him, he must marry another young wife as a productive worker to maintain his status and increase the amount of property he has.

In the competition that occurs in society, of course, women also occupy a central position because they have two functions:

- Through the marriage, the brothers get a new network in exchanging traditional objects.
- Women have always been a bulwark for their brothers in various activities.

The competition that occurs among the Dani community increases the social status feels strong. Each individual with various abilities utilizes various sources and means to become a significant societal person. Here, Dani women occupy a central position in improving the social status of men. The husband of his sister (in-law) morally always bears heavy burdens from his wife's brothers. So if someone wants to get a high social status in society, then they develop strategies as follows:

- Parental inheritance: Every Dani man dies with a number of debts or receivables from a pig, an inheritance for his children and grandchildren. Receivables where a number of pigs have been paid to their relatives, and of course, one day they will pay again when the boys are adults and want to marry girls even though their father has died.
- Brother's marriage: The brother occupies the father's position and leads the family, so he becomes the hope of the sister. Her presence on the husband's side is getting stronger because her brother supports her. If the family experiences a disaster in any form or undergoes any ritual ceremony, it is obligatory to be assisted by his brother. There is a mutually beneficial relationship here.
- Courage in winning the sympathy of various parties in winning a war with other parties: Basic capital is the result of forging people and families in a strict traditional education system. On that basis, she (the woman) already knows what she will do. He has embedded a high fighting spirit (real work ethic) as the basis for carrying out various life activities.
- Efforts to prosper the family: With food abundant in abundant meat, the number of prominent family members and the number of pigs that are raised, as well as the many transactions of traditional objects that have been given to us. When a member of our group experiences a disaster or needs energy, he immediately follows it and even provides everything

needed to lighten the burden he is experiencing. Such a person must be held continuously because his ability is needed.

- The ability to marry off all the male adolescent children responsible: Marriage is closely related to traditional objects as a payment transaction for marital property. Because without a sister's marriage, her brother doesn't have the property to marry. If all teenagers have families, our position in society will be stronger. In the era of traditional life, cohesiveness in small groups became a stronghold to fend off various attacks from outside.

- Social interaction relations and relatives: To strengthen relations with relatives, it is carried out through networks that were pioneered by their ancestors or newly pioneered through traditional ways: visiting each other, holding exchanges with barter, attending various parties held, helping to alleviate problems faced, and so on.

- Paying off the problems that befell the family: Here, the role of women in supporting their brothers or their husbands in solving various social problems is very significant. If the husband has difficulty, he and his brother help to settle it.

- Ability to organize traditional parties: These parties are now rarely held anymore because they show power. But in ancient times, it was held because of family group life, so the only chance to meet was when traditional parties were held. So the social status of a person or group of people increases or decreases and is determined by the role of women; even someone can become famous because of women. The fact shows that the existence of women has an important meaning in the system of social life.

The competition and conflict mentioned above for the Papuan people are a must to realize their existence. They believe that because it has a big name, it has a lot of debts and receivables. On the other hand, a person who lives away from various social conflicts or competitions means he is not a real human being. It is clearly understood that in order to achieve harmony in living together with other humans in competition and conflict, the presence of women is a must, not an alternative.

The role of women here is manifested in an effort to increase the number of pigs as a determinant of the social status of a Dani man (her husband). With the marriage property in the form of a pig, the husband can carry out various transactions and marry another woman for the hard work of his wife(s).

## 2. Strong Interaction in the Kinship System

Relations and interactions within the clan and with other clans are very strong;. However, the number of family members spreads to various directions within the unity of the cultural system and other community groups, their relationship is still maintained. The community controls the complete lineage of their descendants because they visit each other by adhering to the marriage relationship. One factor that determines strong inter-marginal ties is the marriage system between clans. The process of exchanging traditional objects that have ritual values will more smoothly follow the marriage path of the sister (with her in-laws).

### Ritual ceremonies

The Dani tribe is the largest part of the area's inhabitants, often called the Balim Valley. Here the Dani live to grow and develop along with their habits. Besides, they still maintain their original culture in the form of ceremonies and parties in an effort to preserve the traditional leadership structure. In this regard: Douglas Hayward stated:

"In the Grand Valley, the population density was greater than in any of the western Dani regions, which meant that big men from the Grand Valley had a greater numerical sphere of influence. And secondly, the Grand Valley Dani gave greater importance in their culture to the celebration of the great pig feast, which occasioned period opportunities for intense leadership."

This means that the population density in the Great Valley is greater than in other areas around Dani. Thus, the Dani tribe, which is densely populated, especially for men, has a broad influence. In addition, the Great Valley gives importance to culture, especially at the time of a big pig party, where the leaders, namely the tribal chiefs, risk their abilities.

What is meant by ritual ceremonies are traditional parties and certain celebrations that related parties follow through the marriage system. Every particular ceremony or celebration requires the presence of a sister or wife as the main prerequisite in providing support. At the party, what was shown was the value of the identity of each clan, which was reflected in the ability to count and exchange traditional objects. The clans who attended the party were certainly driven by the desire to be popular because other parties recognized them.

### 1. Attending the Burial

Every news about the death of a figure in Irian customs is shocking news and invites various interpretations and deep concerns. All these feelings rest on the relationship between them in exchanging traditional objects with the deceased through marriage bonds. For this reason, they try to attend the final release ceremony from their home to their resting place. They are concerned about whether the relationship that has existed so far is passed on to their children. On that basis, the heir can show his ability by paying it as a relationship with his relatives.

The Dani tribe, in welcoming the death of traditional leaders, has its art. At that time the party who came to mourn usually took the pig from the bereaved party or community. In ancient times young girls were targeted. The trick is without asking permission or asking whom it belongs to, but they immediately take it. Even now, they still exist, but only revolve around treasures, namely pigs.

The ceremony of burning the deceased's wedding property is an arena where the social credibility of those who experience grief due to the departure of their character is at stake. Seeing the above process, the values and self-esteem of women are respected and upheld, which of course, instills confidence in women (wives) to carry out their duties. They have big capital in the social status of their husbands/families.

## 2. Attending Marriage Property Payment

The event of payment of marital property is an arena where the social credibility of the parties (husband and wife) is at stake. The husband risks his value and pride in a number of traditional objects, including pigs which are the core of exchange among the Dani tribe. Seeing such procedures in the payment system for marital property, finally, someone can remarry as long as they have marital property according to local standards. So the pigs that are used as the main capital in the traditional exchange system are the efforts of their first wives/women.

Here the first wife does not object and even recommends that her husband can marry another woman so that her duties and responsibilities will be reduced. On that basis, the polygamy system in society (especially in the Dani tribe) continues to grow regardless of the values and religious norms they believe in. Here is the girl's side, regardless of the status of the boy, whether he is married, old, and so on. They only saw an opportunity to obtain a certain amount of treasure in the form of pigs.

## Conclusion

The role of Dani women in Wamena, Jayawijaya Regency, in the economic and social fields plays an important role. The division of labor according to nature (gender) does not make women seen as a lower class in their traditional cultural structure; in fact, this division of labor is a matter of pride in women because they are able to improve the social status of their husbands and brothers thanks to hard work in the form of daily food. Days and livestock for the continuation of traditional ceremonies.

In the economic field, specifically agriculture, women are tireless in managing gardens, planting, and maintaining for the survival of their household (husband and children). In contrast, the husband does certain parts for a certain time, namely opening new gardens, making ditches, and making fences. , then it is the responsibility of the wife (female). Women's hard work in the economic field allows for sufficient daily food and can be sold to help the educational needs of children.

In the social field, it is said that Dani women occupy a central position because of several points as follows.

1. Through marriage, women will open social networks. This is closely related to traditional objects as a means of dowry payment transactions so that without the marriage of a sister, the brother does not have the property to marry.
2. It has become an obligation for the wife (Dani tribe woman) to raise pigs because apart from being an additional need in the economic field, it is also something that determines the social status of men (husbands) because with the wealth of pigs, husbands can carry out various transactions and marry women. another with the approval of the old wife (wives). So that the more wives, the more laborers who take care of pigs, meaning the more wealth and the higher the social status of the man.
3. In ritual ceremonies, the presence of women determines a clan's value or self-esteem, which is reflected in the ability to count and exchange traditional objects. The clans who attended the ceremony were driven by the desire to be popular because other parties recognized them.

Judging from the traditional Dani leadership structure at high-low levels and the boundaries of responsibility are not clear and clear, this is because Dani believes that "everyone has the same degree ."This is also embedded in their minds to see women as people with the power or ability to work with men. That means the patriarchal Dani cultural structure is aware of the existence of women both in the economic and social fields and even prioritizes or prioritizes that existence. But the recognition of

the existence of women itself is ignored because, basically, women, according to the cultural structure, are seen as number two because of gender differences (nature). Thus all decisions must be taken and determined by men according to the existing cultural structure, while women only accept and implement these decisions. This means that local cultural structures always limit the space for women to develop themselves in a more advanced direction following modern developments.

The existence of Dani women according to their cultural structure is very calculated because the women who first appeared in the Balim Valley, precisely in Wesaput, came with strength against the sun. This woman is Ninagoya, or mother of origin, who determines the signs of hunger, fertility, and nurturing. Mother originally lived in a valley, and at certain times if there was a change in the balance of nature in people's lives, it was seen as a warning from the mother. To restore the balance of nature, pigs are slaughtered and eaten together. Here Ninagoya (original mother) and Ninopase (original father) become the key or center of Dani's community life, which has been recognized and upheld for generations.

In addition, in the life of the Dani tribe, something that is considered sacred and historical is very secret, anyone should not know except those who can control the custom. So in carrying out traditional activities, both men and women must obey and uphold their values from generation to generation. They assume that if these values fade one day, all aspects of life will be destroyed, thus;

1. The appearance of women in the Balim Valley (Valley Agung) with the sun's power shows "the existence of Dani women," which God has given them from the start.

2. The existence of Dani women is a source of life and balance, so it must be maintained, appreciated, and recognized. This fact will teach that appreciation and recognition of The view of God as the source of life and the giver of balance between fellow human beings as male and female, even between humans and nature, cannot be ignored but still maintained and taught from generation to generation.

3. The existence of Dani women needs to be recognized theologically as a gift from God that cannot be limited by the local cultural environment but must be developed in such a way in order to balance life between men and women.

## References

1. Bekkenkamp, J., & Van Dijk, F. (1987). *The Canon of the Old Testament and Women's Cultural Tradition*. *Historiography of Women's Cultural Traditions*. Edited by Maaïke Meijer and Jetty Schaap. Providence: Foris, 91-108.
2. Castro-Koshy, E., & Roux, G. L. (2016). Introduction. *Creative collaborations, dialogues, and reconfigurations: rethinking artistic, cultural, and sociopolitical values and practices with Indigenous people in Australia, French Polynesia, New Caledonia-Kanaky, and Papua New Guinea*. *Anthrovision. Vaneasa Online Journal*, (4.1).
3. Getty-Sullivan, M. A. (2001). *Women in the New Testament*. Liturgical Press.
4. Hylan, S. E. (2018). *Women in the New Testament world*. *Essentials of Biblical Studies*.
5. Kanem, V., & Norris, A. N. (2018). An examination of the Noken and indigenous cultural identity: voices of Papuan women.
6. Kinukawa, H. (2003). *Women and Jesus in Mark: a Japanese feminist perspective*. Wipf and Stock Publishers.
7. Kogoya, U. (2013). Peranan Kepemimpinan Kepala Suku Dalam Mengatasi Konflik Antara Suku Dani Dan Suku Damal Di Kabupaten (Suatu Studi Di Mimika Provinsi Papua). *Politico: Jurnal Ilmu Politik*, 1(3), 1013.
8. Munro, J. (2013). The violence of inflated possibilities: education, transformation, and diminishment in Wamena, Papua. *Indonesia*, (95), 25-46.
9. Patasik, S. (2022). Occultism and disease healing in lani tribe papua. *The International Journal of Social Sciences World (TIJOSSW)*, 4(1), 155-165.
10. Ploeg, A. (2007). Revitalisation Movements among Me, Damal and Western Dani, Central Highlands, Papua, Indonesia. *Zeitschrift für Ethnologie*, 263-286.
11. Sarce, M., Hutabarat, O. R., & Gainau, M. B. (2022). Herbal theology and its application in papuan society. *The International Journal of Social Sciences World (TIJOSSW)*, 4(1), 166-174.
12. Scroggs, R. (1972). Paul and the eschatological woman. *Journal of the American Academy of Religion*, 40(3), 283-303.
13. Stewart, P. J., & Strathern, A. J. (1997). *Netbags revisited: cultural narratives from*

- Papua New Guinea. *Pacific Studies*, 20, 29-29.
14. Thurman, H. (2022). *Jesus and the Disinherited*. Beacon Press.
  15. Van Rensburg, J. F. (2002). Intellect and/or beauty: A portrait of women in the Old Testament and extra biblical literature. *Journal for Semitics*, 11(1), 112-125.
  16. Wenda, D. (2022). Traditional education patterns of WIRT in lanny tribe papua: A descriptive study. *The International Journal of Social Sciences World (TIJOSSW)*, 4(1), 398-408.
  17. Wilhelm, L., Hartmann, A. S., Becker, J. C., Kisi, M., Waldorf, M., & Vocks, S. (2019). Thin media images decrease women's body satisfaction: Comparisons between veiled Muslim women, Christian women and atheist women regarding trait and state body image. *Frontiers in psychology*, 10, 1074.
  18. Yogesh Hole et al 2019 *J. Phys.: Conf. Ser.* 1362 012121