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Propositions

***Gintingan* in Subang: An Indigenous Institution for Sustainable Community-Based Development in the Sunda Region of West Java, Indonesia.**

by
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1. *Gintingan* is a typical representation of a traditional community institution, based on the indigenous Sundanese cosmovision of *Tritangtu*, which has guided the local people to safeguard their well-being though maintaining a harmonious balance among the human, natural and spiritual worlds. As such, it is well expressed in the socio-economic and cultural events known as *Hajatan*, which not only includes weddings, circumcisions, rituals, etc, but also local endeavours to realise sustainable community development in Subang, West Java in Indonesia (*This thesis*).
2. The concept of Sustainable Community Development represents a process which is based on local people's knowledge, belief, practices and institutions to manage their available resources in a sustainable way in order to achieve health and well-being of the people and their future generations (*This thesis*).
3. The reported utilisation behaviour of the Plural Community Institutional System (PCIS) by the local people in Subang is dominated by their psychosocial factors of indigenous knowledge, belief and wisdom, underscoring the importance of the incorporation of the cultural dimension into development through alternative 'bottom-up' approaches on the basis of the emic perspective of the participants (*This thesis*).
4. This study shows that the proposed strategic model of Integrated Community Institutions (INCIN) has the potential to provide a substantial contribution to the achievement of the Sustainable Development Goals of the United Nations (2015) in Indonesia by the year of 2030 (*This thesis*).
5. The newly-developing field of 'neo-ethnoscience' as an applied-oriented elaboration of ethnoscience does not only contribute to the improvement of the process of sustainable community development, but also initiates new grounds for the advancement of 'modern' science, such as in the sub-fields of ethno-economics, ethno-botany, ethno-medicine, ethno-pharmacology and ethno-communication, in which indigenous knowledge systems are playing a pivotal role (*This field of study*).
6. The recent focus on ethno-economics in the study of socio-economic development, poverty alleviation and empowerment at the community level has not only provided theoretical contributions to the general field of economics, but has also initiated practical solutions to complicated problems of local communities in the age of globalisation (*This field of study*).
7. The implementation of advanced ethnoscience research methods and techniques to document, analyse and understand the emic view on local people's behaviour will enrich the knowledge-base of current processes of development and change on a global scale (*This field of study*).
8. The statement of Bronowski (1981), that: '*the practice of science, including belief and magic, forms a fundamental characteristic of all human societies*' has shown to be most relevant for the ethno-economic study and analysis of local institutions at the community level (*This field of study*).
9. In contrast to the general opinion, obesity has a direct relationship with poverty (*Free choice*).
10. The principle of reciprocity which is gaining substantial ground in today's advanced societies, should also transpire through the practice of education by adhering to the motto of my Promotor: '*What you hand out, comes back*' (*Free choice*).