

PAPUA: The Neglected 'Paradise'

Human Rights Report

SJP throughout Papua 2015-2017

and

Series of Memoria Passionis No. 36

STOP VIOLENCE AND MURDER IN PAPUA

Notes and Reflections of Human Rights Events

in the Land of Papua, July - December 2018



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July - December 2018*

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Rudolf Kambayong
Markus Malar, OSA
Linus Dumatubun, Pr
Anselmus Amo, MSC



Jayapura

Secretariat of Justice, Peace and Integrity of Creation
Franciscan in Papua

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West Papua Network in Rome

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Papua: The Neglected 'Paradise':

Human Rights Report of SJPs throughout Papua, 2015-2017

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First Print, August 2018

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Soaring the 'Lonely Song'

The gloomy song and enamoring poem

Swinging there breaking my heart

And the gloomy tones with enamoring poem

Tied together...oh... the Lonely Song...

A gorgeous and rich yet impoverished land

There outspread in a fissured body

And the sound of its waves and the whistle of its fowls

Singing together oh...the Lonely Song

The Neglected Paradise that full of smiles

The pent-up black pearl sea

And heavy rivers streaming gold

The verses of the Lonely Song by Arnold Clemens Ap in the 1980s, narrated the Land of Papua as a neglected paradise, but still looked full of smiles.

Arnold AP was born in Biak on July 1, 1945 and died on April 26, 1984. Arnold Ap is a musician and artist; he was the founder of a group "Mambesak", a music group that produced many songs which tell about the bitter and sweet things of the Land and Papuans in 1970-1980s. His artworks and music have inspired many people. His songs played by local radios and many Papuans love it.

The appearance of Arnold Ap and Mambesak turned out to be considered as a threat to Indonesia in the Land of Papua. By all means, Arnold Ap was eliminated and the Mambesak group was dissolved.

This book, Papua: A Neglected 'Paradise': A Human Rights Report 2015-2017 by SJPs throughout Papua, dedicated to Soaring the 'Lonely Song', a gloomy song, which often felt and experienced by Papuans, which became an enamoring 'poem'.

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Picture 1: Priest and nuns demand disclosure of shooting cases toward children in Paniai

Introduction

Bishop's voice: Commitment and Concern

THE APOSTOLIC WORKS, especially those carried out by colleagues in the Secretariat of Justice and Peace (SJP) of each diocese in Papua, certainly endeavors to uphold the nobleness of Papuan human dignity in the midst of the integrity of creation. This is in line with the mainstream of the worldwide apostolic Justice and Peace which has integrally included *The Integrity of Creation* in their various activity agendas.

Delivering this unique apostolate in Papua is not easy, let alone to live it. Because many parties have not understood to respect the nobleness of the Papuan human dignity, especially those are who marginalized and neglected. Therefore, it can be understood that in the midst of fidgetiness over the achievements of the outcomes of apostolic work in the fields of Justice and Peace, SJP colleagues throughout Papua, along with a number of their networks, published the book "Papua: The Neglected 'Paradise': Human Rights Report 2015-2017 by SJP's throughout Papua".

This book actually does not only contain a series of reports, both narrative and investigative. More than that, it was intended to inspire the emergence of truly synergistic movements to carry out a gigantic work: upholding justice and peace in Land of Paradise. This book, thus, intends to motivate the fellow activists to uphold justice and peace that must be fought for in the Land of Papua / *Tanah Papua*.

Perhaps it is not too much to say that this book also seeks to deliver an approach: understanding Papua from the perspective of Papuans with their special characteristics. Without understanding Papua from their perspective, it seems difficult to look into the heart of Papuans. Therefore, I hope this book will open our horizons so that we are eager to learn from the rich repertoire of Papuans. Why? Because the abandonment of Papua as the heavenly land, undoubtedly, is a serious violation of the enforcement of the values of noble human dignity.

This book is also the result of the at least three years of hard work of SJP colleagues throughout the Land of Papua. In the midst of countless storms and challenges, with the financial support that sometimes stagnates and even uncertain, finally various reports regarding human rights in our beloved Papua are gathered. Again, thanks to the willingness to hold regular and alternating meetings every year in Agats, Jayapura, Merauke, Sorong and Timika, concluded with a strong determination to publish this collection of reports in book form.

As one of the bishops in the Land of Papua, allow me to represent other fellow bishops, to express my gratitude for the hard work that has been done until this book being published. Perhaps it still remains as our common homework that there are the parts of this book that still need to be followed up in our actions and movements and obviously demanding our commitment and concern: both the SJP throughout of Papua Land and the Dioceses with all their devices to continue to advance the apostolic work in the field of justice and peace.

Sorong, April 19th, 2018

Mgr. H. Datus Lega, Pr

Bishop of Manokwari-Sorong Diocese

Foreword by the Author

LAND OF PAPUA and its problems are still becoming a topic that is always interesting to be talked about and discussed. The problems in Papua do not only become a concern at the local Papuan level but also at the national and international level. The problems in Papua do not only become the interests and concerns of the society, NGOs, humanitarian activists, the government, but also the interests and concerns of the Church.

Problems in Papua in various aspects of life are still there and always require our energy to think and solve. The Secretariat of Justice and Peace (SJP) throughout Papua is the representation of the Catholic Church in Papua who's being called to voice and fight all situations of impartiality, injustice, environmental damage and so on.

The Secretariat of Justice and Peace throughout Papua consists of SJP of Manokwari Sorong Diocese, SJP of Timika Diocese, SJP of Agats Diocese, SJP of Merauke Archdiocese, JPIC-OSA of Christus Totus Papua and JPIC Franciscan Papua.

On November 25-30, 2002, at Sentani Indah Hotel, Jayapura Regency, the SJP of Jayapura Diocese has invited all related parties to declare the Papua as a Land of Peace. Papua as a place or land of peace is not merely as a slogan, but the SJP of the Jayapura Diocese offers several things and aspects to create peace. There are around nine elements proposed to create the Papua as a Land of Peace.¹

After the Declaration of Papua as Land of Peace, has peace been realized? Not yet. To achieve this purpose requires struggle and hard work, especially among indigenous Papuans. In various incidents of violence and humanity tragedies, indigenous Papuans still remain as the main victims of the incident. Victims in the form of life and property demean the honor of indigenous Papuans as a dignified human being.

This situation is a challenge for SJP throughout Papua to work hard in order to create and actualize Papua as a peaceful land. For that reason, SJP throughout Papua again invited all parties to remember the ideals that were declared in 2002.

In the last three years, namely during 2015 to 2017, SJP throughout Papua has recorded various problems in the Land of Papua. These problems have become part of discussion and critical reflection. There are fundamental problems that have been going on for decades, and also current issues that are influenced by the social and political situation in Papua, Jakarta and the world. The following are issues that deserve serious attention about Papua:

- Prolonged conflict (arrest, torture and shooting by security forces).
- Problems with basic services (education and health) and the proliferation of HIV AIDS.
- Conflict due to political interests in regional elections.
- Environmental damage and loss of land ownership rights due to the presence of mega projects investors in Papua.
- The freedom for opinion or expression in public is suppressed.
- Internationalization of Papuan issues (UN and Pacific).
- Promises of Indonesian Government to solving human rights (HAM) issues in Papua.
- State policies that prioritize infrastructure development and,
- The state that ignores and forgets the settlement of various human rights cases.

We, the SJP throughout Papua put these various issues in a critical study or studies from the perspective of the Catholic Church. We use the Church's Social Teachings, the Pope's encyclicals, and other rules as analytical knives to elaborate these various problems.

¹ The nine elements or aspects offered to create Papua as Land of Peace are harmony / wholeness, communication / information, a sense of security and peace, justice and truth, togetherness / tolerance respecting, independence, prosperity, recognition and dignity and participation. Cf. *"Membangun Budaya Damai dan Rekonsiliasi: Dasar Menangani Konflik di Papua"* by Team SKP Jayapura, 2006.

Quoting Pope Francis' statement during the 49th World Peace Day Celebration on January 1, 2016, "When we are healthy and comfortable, we forget about other people (something that God the Father never did): we don't care about their problems, sufferings and injustices of which they suffer ... our hearts have become cold", the Catholic Church is being called to help dealing with all the suffering experienced by fellow people and this world.

In his encyclical 'Laudato Si': On Care for Our Common Home, issued at St. Peter's Basilica in Rome, May 24, 2015, Pope Francis reminded Catholics throughout the world that "A sense of deep unity with other beings and nature cannot be real if at that time our hearts are not filled with tenderness, compassion and care for fellow humans."²

This book describes the three-year human rights situation in Papua in three major parts. The first part is about the Secretariat of Justice and Peace (SJP) throughout Papua and its efforts in fighting for justice in the Land of Papua. SJP is a representation of the Catholic Church which takes an important role in voicing humanity and the tragedy of violent conflict that never ends. The Catholic Church becomes a foothold and as a perspective in interpreting various human rights situations in the Land of Papua.

Part Two, describes numbers of incidents regarding human rights violations in Papua during 2015-2017. The events presented are gathered from SJP reports in each dioceses, partners and SJP networks throughout Papua as well as records of several print and internet media.

Then, in the third or the final part, it has presented conclusions, recommendations, and solutions. From data analysis and various events gathered by the SJP Team throughout Papua, the Writers provided critical notes and in-depth reflections to help readers see and interpret the situation in Papua. In addition, readers and the public understand how the Catholic Church in the Land of Papua addresses these problems.

Hopefully this book helps readers to see the other side and different perspectives in interpreting the values of justice, peace and wholeness in the Land of Papua.

Happy reading!

Jayapura, June 2018.

Rudolf Kambayong

SJP Coordinator throughout Papua

² Pope Francis, *Laudato Si Encyclical: Tentang Perawatan Rumah Kita Bersama* (Jakarta: Torch Publishers), p. 68, translated by Martin Harun, OFM. This encyclical was published on June 18, 2015 at Vatican, Rome.

Part I

Catholic Church and Human Rights

Chapter 1

The Church is Present for Salvation

After PAPUA was integrated into the NKRI (The Unitary State of the Republic of Indonesia/*Negara Kesatuan Republik Indonesia*) in 1969, human rights violations have been occurring. According to the available data, human rights violations have been occurring even before Papua integrated to NKRI in the form of terror and intimidation which sought to force the Papuan people to approve the PEPERA (Act of Free Choice/*Penentuan Pendapat Rakyat*). The incident was revealed in a document about human rights violations in Papua in 1965-1969 which was shown in the National Security Archive (NSA) on October 17, 2017. This document explains that around 53 people died on Bukit Arfay in Manokwari. These people who died were victims of violence carried out by the Indonesian Army (*Tentara Nasional Indonesia - TNI*). According to the Executive Director of LP3BH (Legal Aid Institute for Research, Assessment and Development) Cristian Warinussy, this violation has not been resolved by the Indonesian Government yet.³

Papuans are constantly haunted by feelings of insecurity as they note the reality that is being experienced by their fellow indigenous. Human rights violations which occur in Papua touches many aspects of life and causes hundreds or even thousands of fatalities. The process of solving the problem to date is merely a discourse which then just disappears.

Many members of the Indonesian Army and Indonesian Police, under the pretext of performing their duty for national security and the sovereignty of the NKRI, have carried out inhumane actions to suppress the humanitarian actions of the Papuans who demand justice for their lives and land. There is also much concern over groups of corporations who with their greedy appetites want to control all of the natural wealth of Papua. Papuans are stripped naked, so to speak, and are being impoverished so that they are literally dying on their own land. The question is, how long can the Papuan People be treated like this? Aren't they human beings like any other humans who inhabit this earth and who are supposed to have equal rights and dignity? The suffering of Papuans is a severe blow to the image and experience of democracy in Indonesia. Papua remains a unfulfilled paradise.

Alongside the human rights violations that have occurred, are still happening and are likely to occur, the Church is present! It exists and lives in the Land of Papua. The presence of the Church in Papua has only one purpose and mission, that is for salvation. The presence of the Church is not only about baptizing and making Papuans Christians, but is primarily to guard and care for them so that they 'flock of sheep', the people, can enjoy human life, equal in dignity to all the peoples on this earth.

Through its presence among the people, the Catholic Church experiences the realities of the Papuan people who are suffering so much. These human rights violations have been continuously monitored by the officials of the Justice, Peace and Integrity of Creation (JPIC) Office and the Secretariat of Justice and Peace (SJP) of the Catholic Church (***The terms of JPIC and SJP are interchangeable – In Jayapura, the term used is the Justice, Peace and Integrity of Creation - JPIC Franciscan in Papua, while for other dioceses, the terms used is Secretariat for Justice and Peace***). As a consequence, it has undertaken in various ways to address the bitter and sad reality. It incessantly speaks out with the intention of trying to help the Papuans get humane and dignified treatment in their homeland.

Of course, while we are happy to acknowledge that the Catholic Church in Papua is involved in addressing human rights and humanitarian issues in Papua, we also recognize that it took some time for the Church, to become sensitive to the needs of the people. It must be admitted that some elements of the Papuan community had doubts about the concern of the Catholic Church in dealing with the social problems and human rights violations effecting the people.

Starting from this awareness, the Catholic Church in Papua now seeks to commit itself to the service of the poor and oppressed which is more in keeping with its sacred vocation. This outlook has been inspired by Pope Francis's pastoral method, in which he says and demonstrates that he, "I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security⁴.

3 Cf. <https://suarawiyaimana.blogspot.co.id/2018/01/lp3bh-arsip-rahasia-as-bukti-baru.html>

4 Cf. *Evangelii Gaudium* No. 49, Apostolic Appeal from Pope Francis on November 24, 2013, see <http://jpicofmindonesia.com/2017/01/Human-Rights-Report-SJP-throughout-Papua-2015-2017> • 11

Chapter 2

Secretariats for Justice and Peace (SJPs) in Papua: Voicing out the Church Concern

The Second Vatican Council which took place between on October 11, 1962 and December 8, 1965 is a new guideline for the journey of the Catholic Church throughout the world. At the Council, the Church began to examine itself and to reflect upon its place in the world. As a result, it became more outward oriented and in sharing in the joys and hopes of the people as well as in their worries and concerns.

This guideline is clearly revealed in the document *Gaudium et Spes* (Joy and Hope). In the introduction to the document, it is clearly revealed “*THE JOYS AND THE HOPES*, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.”⁵ In other parts, such as in articles 42, 43 and 90, it is advocated that the Catholic Church should be involved in humanitarian issues in this world.

This suggestion was continued by Pope Paul VI who founded a Pontifical Commission “*Justitia et Pax*” through a *motu proprio* (a document issued by the Pope) on January 6, 1967. Two months later, in his Encyclical, *Populorum Progressio*, No. 5, Pope Paul VI clearly stated his intention to form a Commission that would be called the Justice and Peace Commission. After going through a ten-year trial period, Pope Paul VI gave the commission official status with the *Moto Proprio*, *Iustitiam et Pacem*, on December 10, 1976. When, in 1988, Pope John Paul II presented the Apostolic Constitution, *Pastor Bonus*, he rearranged the Roman Curia, and changed its name from being a Commission to being a Pontifical Council, and reaffirmed the outlines of its work.

Later on, several other documents of the Catholic Church’ such as *Rerum Novarum*⁶ (New Things), the Synod of Bishop’s in 1971’s, *Evangelii Nuntiandi* (Evangelization in the modern world),⁷ and the document, *Redemptor Humanis*,⁸ gave us a clearer explanation and understanding of the importance of the efforts of the Catholic Church to realize the values of justice, peace and human rights. These noble values would have to be fought for by the Church that lives in the world. This struggle would not only be for its people but also for all people of good will so that all human beings become equal in dignity.

With the passage of time and the increasing social and humanitarian problems as well as human rights issues (Civil and Political rights as well as Economic, Social and Cultural rights) in Papua, the Jayapura Diocese formed and established the Secretariat of Justice and Peace (SJP- later it is called the *Sekretariat Keadilan, Perdamaian dan Keutuhan Ciptaan – JPIC Franciscan Papua*) Jayapura Diocese on July 1, 1998.⁹ A year later, in 1999, the Secretariat for Justice and Peace (SJP) was formed in the Archdiocese of Merauke (KAME). The presence of SJP KAME has been very helpful in voicing the rights of the indigenous peoples in Southern Papua. Two years later, in 2004, the Agats Diocese established a similar secretariat. While in the area of most western part of Papua (known as the bird’s head are due its resemblance), the Diocese of Manokwari Sorong, the JPIC was established in 2004. The establishment of these secretariats continued to put into practice what had been inherited and championed by the Popes after the Second Vatican Council. The establishment of this secretariat for Justice, Peace and the Integrity of Creation, did not come about only in Papua but in almost all the dioceses throughout the world.

jp-pic-dan-gereja-masa-kini/

5 Gaudium et Spes, article I

6 The Encyclical *Rerum Novarum* is the first encyclical of the Church’s Social Teachings issued by Pope Leo XIII on May 15, 1891. This encyclical paid attention to the conditions of human dignity, especially the workers at that time.

7 The Encyclical *Evangelii Nuntiandi* is apostolic advice published on December 8, 1975 by Pope Paul VI. This encyclical emphasizes that in its preaching the Church can touch people in the twentieth century.

8 The Encyclical *Redemptor Humanis* is the first encyclical written by Pope John Paul II. This encyclical was officially announced on March 4, 1979. It offered a solution to the problems that could be found through a more complete understanding of someone.

9 The formal status of the Jayapura Diocese’s SJP changed in 2010 when the SJP began to work under the auspices of only one institution, namely the Duta Damai Papua Franciscan Custody. The name was changed to the Secretariat for Justice, Peace and Integrity of Creation Franciscans Papua – JPIC Franciscan Papua, which is now based in Sentani, Jayapura Regency.

Thus, the presence of SJP/JPIC in each diocese in Papua is to encourage the Church to fight and walk hand in hand with the victims, the people who were eliminated, who were intimidated and terrorized in one way or another. The presence of the SJP/JPIC in our Dioceses helps us in pastoral work, in embracing “sufferers” and in enabling us to help them to get their rights and to be recognized as dignified human beings who can continue to live on their own land.

Papuan SJP/JPIC and Church Social Teaching

Judging by the Social Teachings of the Church since Pope Leo XIII with his Encyclical, *Rerum Novarum* to Pope Francis’ Encyclical *Laudato Si*,’ the Church has been paying close attention to the humanitarian problems of the world. Since the beginning of its presence, the Catholic Church has come into direct contact with humanity and history records that in the era of Pope Leo XIII, the Catholic Church began to emphasize concern for humanitarian issues. Pope John XXIII in the *Pacem in Terris*¹⁰ Encyclical, in the section on ‘Human Rights’, invited everyone, especially the people of the Catholic Church to respect each fellow human being. Every human being has the right to live, the right to get good social services, the right to be free to make choices, and so on.

“However, the first thing to discuss is human rights. A human being has the right to live. He/she is entitled to the integrity of his body and to the efforts needed for the development of a reasonable life, especially the right to food, clothing, shelter, health-care, rest and finally the social services needed.”¹¹

The involvement of the Church with human rights issues developed out of the awareness that humans are believed to be made in the image of God and so they must have a special place in the entire order of creation. Humans are partners of God. This special dignity dictates that humans must be treated as subjects, not as objects. Therefore, all forms of human exploitation must receive serious attention from the Church. The Church must not turn a blind eye to the various sufferings that “castrate” human dignity. The presence of the Catholic Church is to fight for the creation of justice, peace and harmony on earth. In the Encyclical, *Populorum Progressio*,¹² Pope Paul VI invites the Church to see the developments that are taking place. The Pope reminded everyone that

development is not only economic development but must be comprehensive. Development must aim at fostering the development of every human being.

“The developments that we are discussing here cannot be limited solely to economic growth. To be authentic, development must be comprehensive; it must aim at the development of every human being in their totality. What matters to the Church, to us, is every individual human being, every human group, and all of humanity as a whole.”¹³

In one of the documents of the Second Vatican Council, *Gaudium Et Spes*, it is stated that “*THE JOYS AND THE HOPES*”, “the sorrows and the anxieties of today’s people, especially the poor and those who suffer, are the joys and the hopes, sorrows and anxieties of the disciples of Christ too”. This statement of the Church confirms the exact position and duty of the Church when dealing with humanitarian issues. That is, joy and sorrow, the suffering of humanity that threatens their human dignity must be the responsibility of the Church. In other words, the joy of mankind is the joy of the Church and the suffering of the mankind is the suffering of the Church not the other way around. The church has no other choice and cannot be asked to choose because the choice is clear. When the Church does not opt for the poor then it should be challenged.

In *Populorum Progressio* Pope Paul VI alluded to the importance of paying serious attention to the development of other nations which are still living in poverty and which are still underdeveloped. These nations must be helped to grow and develop rather than to remain impoverished and while having their natural wealth exploited by outsiders. The Catholic Church must be in the vanguard of those defending human rights at any cost.

10 The Encyclical *Pacem in Terris* an encyclical issued by Pope John Paul XXIII published in the Basilica of St. Peter, Rome, on Holy Thursday, April 11, 1963 in the fifth year of his papacy.

11 One of the contents of the Encyclical *Pacem in Terris*, the 11th article.

12 Encyclical *Populorum Progressio* (Development of Nations) is an Encyclical issued by Pope Paul VI, at the Basilica of St. Peter, Rome, on the Day of Resurrection, March 26, 1967.

13 One of the contents of the Encyclical *Populorum Progressio* in its 14th article

Chapter 3

SJP/JPIC throughout Papua: A Voice for Justice and Peace

IN ACCORDANCE WITH the Church Social teaching, every SJP/JPIC in the five dioceses of Papua continues to move, engage and voice the problems of the Papuan people in general and indigenous Papuans in particular. The involvement of each SJP/JPIC is based on the needs and demands of the basic community conditions in each diocese.

In 2015, for example, along with a network in Jayapura, the Secretariat of Justice, Peace and the Integrity of Creation of the Papuan Franciscans encouraged the disclosure of the December 8, 2014 shooting cases in Enarotali, Paniai. Sadly, until now the sweet promises of the policy makers have not been fulfilled.¹⁴ In the same year, namely 2015 and early 2016 (January-April), the indigenous community of the Yerisiam Gua tribe, in collaboration with JPIC Franciscan Papua conducted an advocacy at the Jayapura State Administrative Court regarding customary land which had been seized by PT Nabire Baru company. Unfortunately, the indigenous society lost the trial.

Resistance against the heavy investment of the oil palm plantation business in Papua still continues. The Timika Secretariat of Justice and Peace with the Bishop of Timika Diocese, Mgr. John Philip Saklil voiced their concern over the continued permission for the palm oil company, PT Palm Indonesia, to continue exploiting land along the upper reaches of the Kamoro River, Timika. This concern was submitted to the Governor of Papua. They asked the Governor to revoke PT Palm's permission to open and clear large-scale forests, which they had been doing since 2008. This admonition letter was issued on December 17, 2014 and was then forwarded to the Governor of Papua.

In the Merauke Regency, SJP KAME together with indigenous communities in the three districts of Mapi, Merauke and Boven Digoel, continued to complain about the arrogant and monopolistic attitudes of various companies. In addition to fighting the ongoing flow of large investments, the SJP KAME continues to empower communities in several villages to improve their economic life. The community is accompanied while doing trade and business, so that they are able to try and compete against the domination of the migrants.

In the Diocese of Agats, the SJP of the Diocese of Agats continues to map the indigenous territories and to outline the social problems of the Asmat community. Starting from the issue of severe malnutrition incidents in Asmat the SJP of the Agats Diocese has carried out data collection and all information has been notified to the local authorities in Asmat to be followed up. In addition, the SJP of the Agats Diocese has been providing services for people affected by leprosy in the villages of Sa, Erma and Mumugu, Sawa-Erma District from 2011 to 2015. There, the SJP Diocese of Agats conducted a mapping exercise of the problem and helped to convey it to the Asmat Regency Government. In addition, the SJP also assisted the community in setting up village regulations and assisting victims of violence. Besides working in Sa, Erma and Mumugu villages, the SJP Agats also continues to serve in several other villages such as Karbis, Burbis, Medah, Binam, Busiri, Keta, Sambruge and Senggo.

The presence of the Catholic Church as a prophetic voice, first of all, is relates to the world and to the situation which occurs where humans are both the perpetrators or victims of of life threatening situations. In other words, the Catholic Church involves itself where humans are present in the events or incidents that injure society. Human rights violations are occurring everywhere now, including in Papua.

In the theological framework, the entire cosmic system and humanity are the main actors of God's work and must be treated with equal dignity and respect. All of humanity must be treated humanely in all of their existence. As creatures that were created in the image of God, all humans are equal regardless of their social status. Therefore, in that understanding, God desires the harmony of all life to be reflected in the values of life, namely respect for the human rights and dignity of all people and also profound respect for the earth, our mother and our common home.

In order to build up and enhance survival between humans and the cosmos, we need to look now at the following nine elements. The first is **participation**.¹⁵ Participation means being open to working with other parties. The manifestation of participation is to express opinions and thoughts

14 Cf. JPIC Franciscan Papua's unpublished report on Paniai's Case Advocacy.

15 Jayapura SJP Team, "Membangun Budaya Damai dan Rekonsiliasi: Dasar Menangani Konflik di Papua (Building a Culture of Peace and Reconciliation: The Basics of Handling Conflict in Papua)": Jayapura Diocese Justice and Peace Secretariat, 2006. Pg. 27

through demonstrations, writings, reports based on clear facts and evidence. Participation can be channeled through the role, position and expertise of each. Second, **togetherness and tolerance are mutually respectful**.¹⁶ Togetherness is not the same as uniformity or equality but acknowledges that there can be inevitable differences between people caused by such things as culture, wealth and strength. While tolerance still requires a critical attitude, i.e. being able to accept new offers, acknowledging or appreciating differences without ignoring the value systems of each community which have been adopted for generations.

The third element is **communication or information**.¹⁷ Confirmation of information is one of the keys to all the intricacies of participation in the world today. The wrong information can mislead people and vice versa, the correct information can help people to put them and their fellow people in the right place. The fourth is **welfare**.¹⁸ Welfare is defined as the natural fulfillment of all the primary needs of every person as a human being. It is not just one group that needs to fulfill this need. Without equal distribution of these primary needs, it is difficult to imagine the realization of peace in the Land of Papua.

The fifth element is **feeling safe and comfortable**.¹⁹ The need for these two elements encourages everyone to fight for them especially when one is deprived of them. The element of feeling safe is decisive for the dynamics of other aspects of life. It allows people to think calmly, to be creative and to try and build up the community and land of Papua. The rights of Papuans to feel safe and secure have received little attention for years. Sixth, the **sense of justice and truth**.²⁰ These two elements are the core values and are inseparable from various aspects in the pursuit of the good life. Various practical strategic steps have been taken to effectively realize justice and truth such as advocacy, research, disclosure of facts, mediation and negotiation. One thing that always haunts people's life in Papua is the necessity to acknowledge and rectify the facts of history. The rectification of Papua's history is one of the demands of the community that must be fulfilled in the effort to realize justice and truth for them.

The seventh element is **autonomy**.²¹ Papuans want to regulate themselves without relying on others. That means people in the Land of Papua

must be allowed to take the initiative to participate meaningfully in the use of all resources (natural and human) in their land. The project and materialistic oriented mentality indicate people's dependence on the help of others. As long as this mentality remains entrenched, the community will always wait for the other party for their survival.

The eighth element is **self-esteem and recognition**.²² In connection with this element, it is clear that the self-esteem of many indigenous Papuans is suppressed. In the history of the suffering of the Papuans, their self-esteem and recognition has been closely related to the treatment and judgment of others. Mutual recognition of the existence of each person is an important effort to make Papua as a land of peace. More has got to be done to increase the Papuan's self-esteem. This can be done by, among others, creating activities that are in accordance with the potentials of the communities in Papua.

The last element, the ninth is: **wholeness or harmony**.²³ Humans are one of the components that makes up the universe. We have come to understand in recent times that humanity has become very dependent upon nature and not vice versa. We now acknowledge that our lifestyle, which tends to be based upon consumption, threatens the safety of humankind and the environment in which they live.

We now do, for the most part, accept that we are an important component of creation, and as such we are very dependent on nature. Some recent global meteorological events have shown us that when the nature is damaged then disasters can occur anytime. We now know that humans can be afflicted with hardships and can experience many losses even to the point of losing their lives. Reflecting on some of the recent natural disasters that have been besetting humans, the Catholic Church continues to voice the importance of caring for the earth because it is the only place where we have to live together. Pope Francis in *Laudato Si' Encyclical* warns the world of the dangers of the uncontrolled greed that tends to sacrifice the environment and nature which in turn will inevitably have a negative impact on human life. If humans care for the earth properly and correctly, then their lives will certainly have a greater chance of survival.

16 Ibid., SKP Jayapura Team, p. 29
17 Ibid., SKP Jayapura Team, p. 30
18 Ibid., SKP Jayapura Team, p. 32
19 Ibid., SKP Jayapura Team, p. 34
20 Ibid., SKP Jayapura Team, p. 36
21 Ibid., SKP Jayapura Team, p. 38
22 Ibid., SKP Jayapura Team, p. 39
23 Ibid., SKP Jayapura Team, p. 41

Part II

*The Situation of Human Rights
in Tanah Papua 2015 - 2017*

Chapter 4

A look at the Security Apparatus behind the Shooting Cases

*Whatever is the reason, attacking civilians using state tools is certainly a violation of Human Rights. Without being given authority by the state or if the country is not in an emergency situation, then a member of the Indonesian Army/Police DOES NOT HAVE THE RIGHT to use weapons of war or equipment that has been entrusted to him by the state to attack civilians. The abuse of this authority must be regarded as a betrayal against the state.*²⁴

In recent years, from 2015 to 2017, the various cases that occurred in Papua are mostly related to the State security apparatus. The arrests, torture and loss of life (shooting) of people in civil society continues to be carried out by the security forces.

Towards the end of 2014, precisely on December 8, 2014²⁵ at Enarotali Field, Paniai Regency, security forces opened fire on civilians, which resulted in the death of four young people. This case evaporated without a fair court hearing process. The perpetrators were only required to apologize without undergoing prison sentences or severe sanctions.

Another case which involved the shooting of civilians by the security forces occurred in the area adjacent to Paniai Regency, namely the Intan Jaya Regency. There, in a village called Bilogai, on July 17, 2015 the security forces shot a civilian. At the same time, in Tolikara Regency, the shooting of some civilians there by the security forces triggered riots which then led to the burning of shops and a mosque.

The Tolikara incident received sympathy from various parties. However, the regional and central governments seemed to be preoccupied with discussing and managing the burnt-out mosque. The government did not pay much attention to the needs or concerns of the injured Papuans who were shot. Then on August 28, 2015, four soldiers of the Indonesian Army from the Kodim 1710 unit 'interrogated' six civilians who were praying in a house (the former St. Francis of Assisi Catholic Church Building) in Koperapoka, Mimika Regency.²⁶ As a result, Imanuel Mairimau and Yulianus Okoware died following the interrogation.

At the end of 2015, on December 1, in Wadapi and Wanampompi villages, in Angkaisera District, Yapen Islands, some citizens who were negotiating with the security forces were attacked and shot at by joint forces from the Indonesian Police and Army. As a result of that action, Erik Manitori and his brother Yonas Manitori, and Darius Anderebi and Yulianus Robaha were killed.²⁷

The craze of shooting at citizens who dare to criticize injustices, continues and demonstrates that such violent and illegal actions by the state apparatus is not over. In addition, the state security officials often torture civilians. On March 7, 2016, in Jogatapa, Intan Jaya Regency, three young men (Willem Duwitau, Jhon Sondegau and Martinus Sondegau) suffered from persecution at the hands of the Detachment C of the Mobile Brigade (Brimob) of the Indonesian Police. The three young men were persecuted for reprimanding a state agent who was drunk and driving without turning on his vehicle's light.²⁸ In Mappi Regency, a resident, Titus Sagaimu was shot to death. The head of the Mappi District Police Officer, Djafar Sidik, said that the reason for the shooting was because the drunken victim tried to fight the authorities.²⁹ Still in the Southern part of Papua, in Wanam Wogikel Village, Ilwayab District, Merauke Regency, on September 14, 2016 at around 19:00 Eastern Indonesian Time, Melky Balagaize was shot by belonging to the Water Police Officer Diram, who was drunk while shooting Melky. He managed to escape but was chased again by Diram's friend, Yayan. The latter hit Melki who had been injured with his rifle butt.³⁰

Critical voices from the Papuan people have been responded by reprisals, leading to arbitrary arrests, torture and even shootings. On May 2, 2016, in Papua there were many arrests during a peaceful protest. The JPIC Franciscan Papua collected data concerning the 1,700 people who were arrested on that occasion. In Jayapura City there were four people who were treated badly by the State security forces. They were taken by force into a Police car and then beaten. A number of participants in the mass action who were detained were seriously sun-

24 Compare Bishop of Timika Diocese, Mgr. Jhon Philip Saklil: Statement of the Attitude of the Catholic Church of the Timika Diocese regarding the shooting in Kampung Oneibo, Deiyai. See also <http://fransispapua.org/2017/08/08/statement-bishop-timika-grgr-jhon-philip-saklil-pr-shooting-di-deiyai/>

25 Compare Report of the Timika Diocese Justice and Peace Secretariat on the 2014 Enarotali Shooting.

26 Cf. Report of the Timika Diocese Justice and Peace Secretariat on the Shooting of Civilians in Koperapoka, Mimika, August 2015.

27 Cf. Report of the Timika Diocese Justice and Peace Secretariat on Shooting in Wanampompi Village, December 2015.

28 Cf. Timika Diocese SKP Report, 2016 which was not published.

29 Cf. Jubi Newspaper.

30 Cf. Report of the Merauke Archdiocese of Justice and Peace (SKP) which is not published.

burnt by the heat of the sun and the sun's reflection from the zinc walls at the Kotaraja Mobile Brigade Headquarters.³¹ At the same time, in Timika Regency, the Chairman of the Timika office of The West Papua National Committee National (*Komite Nasional Papua Barat* – KNPB), Steven Itlay, and some of his friends were arrested and treated inhumanly. When arrested and without resistance, Steven Itlay was briefly strangled and put in prison. He had to fight against the stuffy and stale air in the detention room. This treatment caused him to suffer from respiratory problem.³²

In Fakfak Regency, West Papua Province, Monday, May 2, 2016, the State Apparatus carried out some uncommendable actions. After successfully arresting the masses who participated in the mass protest, Fakfak police members detained and tortured them at the Fakfak Regional Police Headquarters. Some of them were children. In addition to torture, some of the State Security officials forced the detained children to watch pornographic movies from the cell phones belonging to one of the Police. After that, one of the police members committed immoral acts against several people from among the detainees. Victims (DH, TM, HH and WH) experienced trauma after the incident.³³

Again, in the southern region of Papua, precisely December 1, 2016, in Kali Mak, Boven Digoel Regency, at around 3:00 p.m. local time, Oktovianus Guam (16)³⁴ was shot by police. According to the explanation of Kevin Guam Amute (the victim's Sister), Oktovianus was shot but the police did not inform the family. The family were only informed at 9:00 p.m. The victim was shot without any clear reason being given. The perpetrator opened fire on Oktovianus when he bathed in Kali Mak, Boven Digoel.

In early 2017, to be exact January 11, 2017, a peasant in Beraf Village, Jayapura Regency, Mr. David Tarkouw was shot by the State Security Apparatus (Jayapura police officers). According to Mr. David's confession, he had surrendered but the police continued to drag and shoot him.³⁵ In the same month, precisely January 24, 2017, the State Security Apparatus held a security search operation

called 'Mantap Praja Sweeping' in Dogiyai Regency. As a result of this operation, dozens of people had to experience torture. In fact, some people died and suffered minor and severe injuries. In his report Benedict Goo explained some of the sweeping related events. A Papuan named Pekey who was on his way to Nabire on Tuesday (January 10, 2017) was detained by a joint operation. Pekey was then beaten badly and taken to the Moenamani sub-district police station. At 4:00 p.m. local time, Pekey was exhausted when he got home and died once he arrived at his house. This incident was criticized by the Church and the Dogiyai community. In this security operation, addition to sharp tools search, security forces also took some money that brought by the people.³⁶

In the Yapen Islands District, a Papuan who is regarded as a member of the Free Papua Movement, Michael Merani, was shot and tortured on the way to Yapen District Police Headquarters on March 27, 2017. Michael was allegedly shot dead while on the way to or while he was detained in the Yapen District Police Station.³⁷ Before the shooting in Kampung Oneibo, Deiyai, the State Apparatus stabbed two civilians in Uwabutu Village. Yus Degei (32 years old) and Piet Degei (27 years old) had intended to buy a package of Rinso detergent in a kiosk, but they were both accused of stealing it. The kiosk owner reported the suspects to the members of Timsus 753. Then the State Apparatus came to Yus and Piet and directly stabbed both of them without any questions being asked beforehand. Thankfully, Yus and Piet survived the incident after receiving medical treatment at Madi General Hospital.³⁸

On August 1, 2017, in Oneibo Village, Tigi District, Deiyai Regency, several civilians were subjected shooting from members of the Mobile Brigade. As a result, a civilian Yulianus Pigai (27 years old) died. While the eleven others suffered serious gunshot wounds and were hospitalized.³⁹ This action was criticized by the Church, the government, the legislature and humanitarian activists and also by students who joined in solidarity with the victims of Deiyai. Bishop of Timika Diocese and Mgr. John Philip Saklil, in their statements fulminated and condemned all forms of violence against humanity

31 Cf. Report of the Secretariat of Justice for Peace and Integrity of the Franciscan Papuan Creation (JPIC Franciscans Papua) which is not published

32 Aventinus Jenaru, OFM, et al., "Papua is in the Threshold of Destruction: Various Events and Facts of Human Rights in Papua 2016, p. 37

33 Cf. Unpublished Papua Elsham report.

34 Cf. <https://suarapapua.com/2016/12/27/kata-keluarga-korban-polisi-indonesia-tembak-mati-oktovianusguam-boven/>

35 Cf. Unpublished Papua Legal Aid report.

36 This search operation was carried out from September 2016 and continued in January 2017. <http://suarapapua.com/2017/01/25/sweeping-without-direction-jelang-pilkada-dogiyai/>, <https://www.tabloidjubi.com/artikel-2965-sweeping-aparat-gabungan-mulai-meresahkan-masyarakat-dogiyai-akan-datangi-dprd.html>

37 Cf. Timika Diocese SKP's unpublished report on torture of civilians in the Yapen Islands, 2017.

38 Cf. <http://suarapapua.com/2017/05/04/penikaman-dua-warga-di-aniai-dap-tarik-pasukan-tak-jelas/>

39 Ibid.

that was used by the organs of state to eliminate the lives of civilians.⁴⁰

The shooting in Oneibo Village aroused a sense of indignation and community solidarity both in Papua and outside Papua. Many parties urged that the perpetrators be severely punished for eliminating and harming the lives of civilians. The perpetrators of the shootings were eventually sentenced to apologize and transferred after undergoing the trial process according to the military code of ethics in the Papua Regional Police.

The tears had not yet dried, when one week later, members of the Indonesian Army acted again in Paomako Port, Timika Regency on August 9, 2017. On this occasion, three civilians were shot, namely, Theo Camtar and two of his friends. Theo Camtar died on the spot.⁴¹

In Nduga Regency, precisely in Mugi District, on December 15, 2017, the security forces conducted a search operation during which they shot civilians.⁴² Based on a report from the Coalition for Legal Justice and Human Rights in Pegunungan Tengah, this search operation was carried out due to reports of attacks and shootings carried out on officers on December 12, 2017. During this attack, Yovicko Sondak, a heavy equipment operator, was shot and died. He was a known associate of a member of the Indonesian Army, Didimus Abindodifu, was injured. However, this security operation was considered as an exaggeration which caused the shooting of five civilians, four others were tortured and two houses were burned down.

The State apparatus becomes 'irritated' with Papuan Young Generations

Since the shooting of young Papuans in Karel Gobay Field, Enarotali, Paniai Regency (on December 8, 2014) some of the State officials were still 'irritated' with Papuan young generations. In Dogiyai District, on June 26, 2015, at Ugapuga, the Indonesian Army returned night to punish the people. In this operation a young man was shot and killed.

In Mimika Regency, on September 28, 2015, the Police fired on two civilians, vocational students. Kaleb Bagau (18 years old) who died as a result of his injuries and his friend Efrando Sabarofek (17 years) who struggled to recover.⁴³

On May 27, 2016, the Nabire Regional Police chased Owen Pekey (17 years) while trying to apprehend him. Sadly, Owen collapsed and died during the chase. The Nabire Police Chief made a statement that Owen Pekey's death occurred as a result of a fatal traffic accident.⁴⁴ On August 27, 2016, the State apparatus was so irritated with a school boy, named Otinus Sondegau, who was just 16 years old and a junior high school student. He was shot and killed by the members of the Mobile Brigade (Brimob). Otinus's died in front of his house in Zogasiga Village, Sugapa District, Intan Jaya Regency.⁴⁵ Before the shooting by Otinus, Brimob an attempt had been made to shoot two children of Malon (Nolo) Sondegau and Nope Sani, on August 25, 2016. The two children managed to escape from the attempt.⁴⁶

At the end of 2017, during the Christmas Celebration on December 25, 2017, a student Nikolaus Bernolpus (19) was shot dead by the a member of Mappi Police, Bripka DE.⁴⁷ According to the Merauke Archdiocesan SJP Director Father Anselmus Amo, MSC, Bripka DE he was severely punished because he was viewed as a 'vigilante'. However, this incident still needs to be further investigated to find out what is the truth of the matter. Meanwhile, according to the Chief of Regional Police of Mappi AKBP Wartono, the shooting occurred because there was a fight. It was claimed by some however that the police officer concerned was annoyed by a complaint of the youth and so shot him.

40 Cf. Bishop of Timika Diocese, Mgr. Jhon Philip Saklil, Pr: Statement of the Attitude of the Catholic Church of the Timika Diocese regarding the shooting in Kampung Oneibo, Deiyai. See also: <http://fransiskanpapua.org/2017/08/08/statement-bishop-timika-gr-jhon-philip-saklil-pr-shooting-di-deiyai/>

41 Timika Diocese SKP Report, 2017., Op.cit. See also: <http://fransiskanpapua.org/2017/08/15/shooting-reports-3-warga-sipil-di-paomako-mimika/>

42 Cf. Coalition Report for Legal Justice and Human Rights of Central Mountains, <http://fransiskanpapua.org/wp-content/uploads/2017/12/Pers-Rilis-penyisiran-nduga.pdf>

43 Ibid.

44 Aventinus Jenaru, OFM, et al, Op.cit., P. 58

45 Ibid

46 Ibid., p. 59 Cf. Unpublished Papuan Elsham report and Aventinus Jenaru, OFM, et al, Op.cit., P. 56. These two children (Malon and Nope) sell firewood to PT Tigi Jaya, a company that works on the paving project for the Trans Papua road. Because it was rejected, there was an argument between the two children and company employees. The company called the security forces to come to the scene. Arriving at the scene, Brimob immediately opened fire on the two children. Fortunately the two managed to escape from the attack.

47 Cf. <http://tabloidjubi.com/m/artikel-12669-keuskupan-agung-merauke-pelaku-penembakan-remaja-dimappi-harus-diperiksakan-kejiwaannya.html> and <http://www.liputan24.com/2017/12/diocese-agungmerauke-principal.html>

Chapter 5

Society: The Victim of Papuan Elite's 'Political Power Libido'

THE IMPOVERISHED and disadvantaged citizens continue to be the victims of various conflicts that have occurred in Papua. It seems that the people have become used to it and are sometimes unaware that they are being used like pawns. With their limited knowledge and due to the influence of sweet promises and rewards the communities become very fragile and risk being easily played off against each other or by fellow Papuans. This can be seen during the regional government elections in Papua. In the last three years, the areas that were extensively reported were Puncak Jaya Regency, Nduga Regency, Intan Jaya Regency and Maybrat Regency.

The elections are usually held in seven provinces, 76 regencies and in 18 cities of Indonesia. In the Papuan Province, they were carried out in 11 regencies, namely: Puncak Jaya, Lanny Jaya, Jayapura City, Jayapura Regency, Sarmi, Mappi, Tolikara, Yapen Islands, Dogiyai, Nduga and Intan Jaya Regency. Whereas in West Papua Province: West Papua Governor Election, Tambrauw Regency, Maybrat, Regency and Sorong City.

The Papuan Regional Police have mapped out seven conflict-prone areas in Papua. In the presence of community leaders in Jayapura, on Tuesday, October 4, 2016, its chief, Inspector General of Police, Paulus Waterpau, explained the situation that would occur.

"The vulnerability of the 2017 Regional Election cannot be compared to regional elections that took place in 2015. This time the potential for conflict's is much higher. For example, in the Tolikara Regency, there has been a long-held grudge between the two candidates. Not only that, but the upcoming regional elections could also be used by a group of people to overthrow the other candidate."⁴⁸

The statement of the Regional Police Chief, has of course, some truth in it view of every other conflict that has occurred before, during and after the Regional Elections in the Papuan Province.

The Intan Jaya regional election conflict began on February 23-24 after the results of the votes were declared. There were clashes between large

groups of supporters - who were mostly the paupers defending their respective candidates. The conflict resulted in people being. In addition to the burning and destruction of public facilities, Kolenga Wenda (45 years old) was allegedly killed during the conflict and several of his friends were injured. There are differences regarding the number of human victims in some media. The Metro Merauke media stated that Kolenga Wenda was not killed but there were four other people who were killed.⁴⁹ Other reports stated that around 59 people were injured as a result of sharp instruments (arrows and machetes) and by burns.⁵⁰ Conflicts continued in August after the announcement of the decision by the Constitutional Court regarding the Intan Jaya Election winner on August 30, 2017. Supporters of one of the losing candidates burnt down a number of facilities supporting the candidate of the Intan Jaya Regency Government, such as the Health Department Office, the Financial Department Office and the Intan Jaya National Unity and Political Board Office. The Regent Natalis Tabuni explained to several media that public services for the people were paralyzed. Government officials chose to flee Intan Jaya.⁵¹ Papuan Regional Police were eventually mobilized to secure the situation. A Total of 100 Mobile Brigade personnel from the South Sulawesi Regional Police Detachment were brought to Intan Jaya.

Conflicts similar to those of Intan Jaya also occurred in the Maybrat Regency. The community that was originally a family was destroyed because they were instigated by the power 'greed' of the Maybrat Election contestants. The contestants were tribal children or 'land children' of the Maybrats. However, they were fighting against each other to access to power, to become a Big Man on his land. The "Greed" of children of this land has sacrificed their fellow people. Before the regional elections in Maybrat, the West Papua Regional Police Chief Brigadier General Pol. Royke Lumowa, on October 2, 2016, had predicted that the Maybrat area was one area that would be prone to conflict in the elections.

"Out of the 13 West Papua regencies/cities, Manokwari Regency was considered to be the most vulnerable to conflict as were some other areas including Sorong City, Maybrat and Tambrauw Regencies."⁵²

48 Cf. <http://pilkada.liputan6.com/read/2618255/7-kabupaten-di-papua-rawan-gangguan-separatis-saatpilkada-2017>

49 Cf. <https://metromerauke.com/2017/02/25/bentrok-pilkada-di-intan-jaya-papua-korban-tewasbertambah/>

50 Cf. <https://kabarpapua.co/61-orang-korban-konflik-pilkada-intan-jaya-masih-dirawat/>

51 Ibid., <https://kabarpapua.co/61-orang-korban-onflik-pilkada-intan-jaya-masih-dirawat/>

52 Cf. <https://www.cnnindonesia.com/nasional/20161002202821-12-162753/polda-papua-barat-siapkan-5000-personel-jelang->

According to one of the Maybrat community leaders, Mr. Samuel Jitmau, the carrying out of the elections on Maybrat was very chaotic. His house even became the target of a mass outburst of anger by supporters of one of the candidates. In addition, military and police officials also visited Maybrat to witness firsthand the process of the elections. The final results provided by the Regional General Elections Commission of Indonesia were not accepted by the candidate and his supporters. This declaration of results had to be guarded by several heavily armed military units. The combined forces of the Army, Police and the Marines had to provide security around the Maybrat Election Commission Office and several vulnerable points in the city of Ayamaru.⁵³ According to the West Papua Regional Police Chief, Brigadier General Pol. Martuani Sormin, on February 24, 2017, the security of the Maybrat Count Control Centre, involved 890 Army & Police personnel. The fraudulent voting that took place in the 24 districts made the atmosphere in the Maybrat Election Commission very tense.

The conflict which arose due to the interests of the political elites in these two districts shows us all how the feast of democracy took place. These incidents, we can say, are a demonstration of 'conflict' and 'egoism' of the elites in Papua. They prefer to satisfy their 'urge for political power', sacrificing their citizens rather than paying attention to their needs. Is it possible that the satisfaction of a political contestant lies in the fall of the victims?



Photo: Archives of Papuan SJPCI Papua.

Chapter 6

The Silencing of Critical Voices

Freedom of expression in public has continued to be a topic of serious discussion in Tanah Papua over the past 17 years. A critical voice for truth continues to be suppressed in the Land of Papua. Not only the voice, but the 'owners of the 'critical voice' have also become victims of 'the state tantrum'.

In 2015, the people could observe and experience the way of the state was treating its citizens. In Merauke Regency, a meeting was held by the Merauke chapter of the National Committee of West Papua (KNPB), on Saturday 16, May 2015. It was disbanded by the Merauke Regional Police. Two members of the KNPB were detained in the Merauke Region Police Station. At the University of Papua (UNIPA) Manokwari as many as 70 KNPB members who carried out their actions were disbanded by police and Brimob officers. They were detained at Mako Brimob Manokwari on May 20, 2015.⁵⁴

On August 17, and 18, 2015, a mass protest action which was undertaken under the banner of "Intan Jaya Development Concern Group" was disbanded by police and Brimob officers. This action was interesting not only because the security forces, but the Regent of Intan Jaya himself, also participated in breaking-up this action. From Melianus Duwitau's report to the JPIC Franciscan Papua, the Regent along with members of the Brimob Intan Jaya broke up the action. Natalius, the Regent, actually hit a member of the mass action group. This action was trying to draw attention to the problem of the stagnation of public services by the government in Intan Jaya. The crowd decided to take action to coincide with the Indonesian Independence Day on August 17, 2015 because on that occasion many civil servants were present at the flag ceremony.

"We deliberately took action at that day of August 17, because many of the civil servants, and the heads of Regional Work Unit (SKPD) were present. Ironically, none of them actually live in Intan Jaya. Most of them, in fact, live outside of Intan Jaya, in places such as Nabire and Timika. We knew they were present at the time so that they could be seen by the society. We blocked them on the road so that they could not get back to their homes. We feared that after the ceremony, they would run away from

their post in Intan Jaya."⁵⁵

On October 8, 2015, a group of people who had joined the Solidarity for the Victims of Human Rights Violations in Papua had to face the security forces. The joint police unit of Jayapura City Police and Abepura Sub-District Police carried out a disrespectful act, namely, they tried to disperse the crowd by interfering with the people who were giving speeches protesting against the disclosure and resolution of the December 8, 2014 case concerning the shooting in the Enarotali, Paniai Regency. At that time, the crowds managed to avoid the police car that broke through the group of demonstrators. In this incident, around 18 people were arrested and taken to the Abepura sub-district police station.⁵⁶ Because of this dishonorable action, Papua's SJP of Human Rights Coordinator, Penias Lokbere, at a press conference at the KontraS Papua Office, October 9, 2015, explained that their action was a peaceful action and had given a notification letter to the police.

"The act of forcibly dispersing yesterday's peaceful action by the police was a cruel behavior that tarnishes human values and makes people no longer dare to express the truth and critical opinions in public even though it is guaranteed by law."⁵⁷

Speaking of the need for space for freedom of speech in Papua, the Indonesian President Joko Widodo said during his visit to Tanah Papua in May 2015 that he would approve access for foreign journalists to enter Papua. However, this promise did not materialize. Even local journalists and critical commentators continue to be intimidated by the state. On November 11, 2015, a group of people who were on a pilgrimage to the tomb of Theys Elluay to commemorate his services were harassed by the. Security forces and tried to ban their activity.

In 2016, the pressure on the critical voices of the public, which were highlighting injustice and disclosure of truth, was getting stronger and stronger. On March 18, 2016, the Cenderawasih University (Uncen) Student Executive Body (Jayapura) held a demonstration to reject the arrival of the Indonesian Coordinating Minister for Law and

54 The JPIC Franciscan Papua Team, "Memoria Passionis Papua: Portrait of Human Rights during 2015", p. 213

55 The statement conveyed by Action Coordinator Melianus Dowitzou in his report to the JPIC Franciscan Papua. See also, <http://fransiskanpapua.org/2017/05/15/ruang-demokrasi-semakin-tertekan/>.

56 Unpublished JPIC Franciscan Papuan report, October 2015. Of the 18 people, 6 of them were religious/monk members of the Ordo of St. Agustinus (OSA) and Ordo of Fratrum Minorum (OFM).

57 One of the attitude statements conveyed by SKP HAM Papua in a press conference, October 9, 2015.

Human Rights, Luhut Binsar Pandjaitan.⁵⁸ They refused to welcome him because of a statement⁵⁹ he made, which members of the public and the State officials considered unreasonable. How is it possible to drive Papuans out from their own land?

The story of the State's wrath towards criticism in Papua still continues. In Mimika Regency, prayers and orations in the courtyard of the Golgota Kampung Bhintuka Church, Kuala Kencana District, Tuesday April 5, 2016, were confronted by the State Security Apparatus. The State Security Apparatus arrested the Chairman of the Mimika KNPB Steven Itlay. Furthermore, he was not treated like a human being. He was mistreated while in detention. Steven was tortured in a very narrow and smelly detention room. Steven suffers from shortness of breath.⁶⁰ This unjust action demands a response from a lawyer. The lawyer, Gustaf Kawer, on Thursday April 7, 2016, in his statement in the Jubi Newspaper (April 8, 2016), said that the new government is no different from the previous governments. The government is so repressive towards its critical people⁶¹.

The voice of the the United Liberation Movement for West Papua (ULMWP) members at the Melanesian Spearhead Group (MSG) with which they protested the human rights violations in Papua and while championing the voice of independence seemed to ignite the anger of the State which was expressed through its security forces exerting pressure and intimidation in different ways. The Secretary General of the KNPB, Ones Suhuniap, on Wednesday, April 13, 2016 said that under the leadership of the President Joko Widodo more than 1,000 Papuans were arrested. This was the case, even though the protests were carried out peacefully and not in an anarchistic manner.⁶²

The state made more massive arrests in May 2016. Within two months, the community led by the KNPB and the Papuan Student Alliance (*Aliansi Mahasiswa Papua - AMP*) conducted peaceful demonstrations simultaneously across the Land of Papua and in several areas outside Papua to provide support to ULMWP. Based on reports obtained by JPIC Franciscans Papua around 1,700 people were arrested. In the city of Jayapura, as well as being arrested, 7 people were tortured and beaten.

Then the arrested people were carried away and left in the hot sun and exposed to heat from the reflection of the zinc wall at the Mako Brimob Papua in Kotaraja.⁶³

In addition to the arrests, unjust treatment also occurred when one of the journalists in Papua. The Suara Papua reporter Ardiles Bayage was interrogated and beaten by the State security services while he was reporting on the events.⁶⁴ The Secretary General of the Alliance of Independent Journalist (*Aliansi Jurnalis Independen -AJI*) Arfi Bambani, speaking in Jakarta, on Thursday (May 12, 2016), said that Papuan journalists also experienced difficulties in carrying out their duties as journalists because when they covered the action, the security apparatus considered them as pro-independence journalists.⁶⁵ In fact, they were simply journalists who were carrying out their duties by reporting on events as they occurred in the field.

In the same year, 2016, the State attempted to muffle in various ways the critical voice of the KNPB. The State began to unite other groups and communities (indigenous Papuans and migrants) to jointly fight the KNPB. They issued various statements to the media encouraging them to reject the influence of the KNPB in Tanah Papua. The Daily Papers of Bintang Papua and Cenderawasih Pos (May 13, 2016) reported that there were several traditional leaders in the Mamta region declaring that they refused to acknowledge the existence of the KNPB. On Thursday, June 2, 2016, the group calling itself the "*Kelompok Barisan Rakyat (BARA)*" Defender of the Republic of Indonesia's National Unity in the city of Jayapura held a demonstration at the Papua Parliament Office. Their action was a counter action against KNPB supporter' groups. Their action was apparently politicized by certain groups to create conflict in the Land of Papua. The Deputy Chairperson of the Papua Parliament Commission I, Orwan Toli Wone, in Bintang Papua newspaper (June 6, 2016), suspects that the BARA NKRI group was manipulated in a particular way by certain people or groups.

58 Cf. Chronicle collection of the 2016 JPIC Franciscan Papua on unpublished Freedom of Expression.

59 Aventinus Jenaru, OFM, et al, Op.cit., P. 37

60 Aventinus Jenaru, OFM, et al, Op.cit., P. 37

61 Unpublished chronicle collection of the 2016 JPIC Franciscan Papua on Freedom of Expression.

62 Ibid. p. 36.

63 Unpublished JPIC Franciscan Papua Report.

64 Collection of Chronicles of the 2016 JPIC Franciscan Papua on Freedom of Expression, not published.

65 Ibid.

In the same month, on June 15, 2016, the Papuan protesters, led by the KNPB held a peaceful demonstration again. Unlike what the BARA NKRI has done, their goal and purpose was very clear. It was not a new action, as the KNPB had been doing the same thing for years.

The Jakarta Legal Aid Institute stated in its report that 1,168 people had been arrested.⁶⁶ In addition to their demands which expressed support for ULMWP, the masses also rejected the Papuan Human Rights settlement team formed by the Indonesian Coordinating Minister for Law and Human Rights.

The State Apparatus uses various arguments to limit the critical movements and voices regarding the issue of human rights in Tanah Papua. The classic reason that is always delivered is 'We (the police) do not give permission for action. This statement was easily countered by Law No. 9 of 1999 concerning the submission of opinions in public. No need to get permission from the security apparatus. The security forces only need to issue a notice of action not a letter of approval to the action. Jakarta Legal Aid Institute (*Lembaga Bantuan Hukum* - LBH Jakarta) Director Alghiffari Aqsa on May 28, 2016 said that police actions often did not issue letters The Notification Receipt (STTP) of peaceful actions carried out in Papua, including arrests, is evidence that the police or government are still discriminatory against the Papuan people. As long as the submission of opinion is carried out in a peaceful manner, the police and the Indonesian Government must respect it.⁶⁷

Discriminatory treatment of critical voices from Papua also occurs outside Papua. The plan for action by students at the Kamasan, Yogyakarta Dormitory, in Friday, July 15, 2016, received such extraordinary resistance from the security forces. In addition to security forces, the State 'uses' a mass organization in Yogyakarta to muffle the action. From the story of action participants in Kamasan Dormitory, they were shouted at dirty words. Roy Kareba, spokesman for the People's Union for West Papua Liberation, on Friday, July 15, 2016, said that the planned peaceful action outside the Papuan Dormitory was canceled due to security considerations. "As many as 22 fellow Papuan

friends who wanted to come to the dormitory were arrested by police for no apparent reason."⁶⁸ It was reported that even the Sultan (the king whose also as the governor) of Yogyakarta had called Papuan students in Yogyakarta as separatists. The state madness continued to be demonstrated in the Obby Kogoya trial process in the Sleman District Court, August 30, 2016.

The state was present in the courtroom through its apparatuses armed fully and stood on the back of the judge's desk.⁶⁹

The space to freely express opinions in public is increasingly not appreciated by the issuance of the Declaration by the Papua Regional Police Chief, Inspector General of Police, Paulus Waterpauw. At the Papua Regional Police Headquarters, Jayapura, on July 1, 2016, the Police Chief issued a declaration on the submission of opinions in public.⁷⁰ There were various reactions or responses to the announcement. The Executive Director of LP3BH (the Institute for Research Study and Development of Legal Aid) Christian Warinussy explained that there were already higher national and international regulations than the announcement. Therefore, in principle, the police and the State do not have the right to restrict freedom of expression, association and expression of the people.⁷¹

The silencing of the democratic space continues in 2017. Every action taken by Papuans is always faced with so many fully armed forces. The space for democracy in the Land of Papua is still restrained and suppressed may continue. The state with all its interests closes the critical voice of the Papuan people who demand the realization of justice, peace and freedom in their own land.

66 Ibid.

67 Ibid.

68 Ibid., Bdk. <https://koran.tempo.co/konten/2016/07/18/401956/Asrama-Mahasiswa-Papua-Dikepung-Polisi>.

69 Bdk. <http://tabloidjubi.com/16/2016/08/31/aparat-bersenjata-di-sidang-praperadilan-obby-kogoya/> dan <http://m.metrotvnews.com/jateng/peristiwa/PNg4290b-polisi-bersiaga-jelang-vonis-mahasiswa-obbykogoya>

70 In the first part of the Declaration, the State Apparatus was very wrong and limited the rights of people. People who carry out public opinion submissions will be recorded and entered into the police criminal record and will not be allowed to obtain the SKCK (Certificate of Criminal Records) letters needed to continue their studies and find employment.

71 Cf. <https://suarapapua.com/2016/07/25/maklumat-kapolda-papua-langgar-ham-oap/>

Chapter 7

The War between National Liberation Army/Free Papua Movement (TPN/OPM) Vs Indonesian Army-Indonesian Police Force (TNI-POLRI)

AT THE END OF 2017, the Papuan public, the national and the international communities got the news of a 'war' between the National Liberation Army/Free Papua Movement (TPN/OPM) and Indonesian Army-Indonesian Police Force (TNI-POLRI). Lots of information grew continuously to serve for their respective interests. Starting from the information related to the shooting of two members of the Police Mobile Brigade (Brimob) B Battalion Timika, on Saturday, October 21, 2017 in Utikini Village, Mimika Regency.⁷² Cases of shooting continued. The day after, on Sunday, October 22, 2017, around the Utikini Bridge, a Brimob member, Brigadier Pramana Putra, were shot.⁷³

The shooting incident was responded by the State of Indonesia by sending troops from the Indonesian National Police and Army to the scene. The troops were sent to fight against the West Papua Liberation Army. On several occasions the Police and TNI leaders stated that the group carrying out the shooting was the Armed Criminal Group (*Kelompok Kriminal Bersenjata - KKB*). In a teleconference between television Metro TV and the Papua Police Chief, Police Inspector General Boy Rafli Amar, revealed the explanation about who was the perpetrator of the attack and the shooting.

"They are a criminal group, looting and seizing communication tools from residents, including money, some even reporting crimes of rape. If we look at them, these are the younger generations of armed criminal groups, who, among other, are also descendants of them who used to be police fugitives such as Kelly Kwalik. His child is also in this group. Then there is Arjun Waker, his younger brother, Saptinus Waker, and some other young people are in this group who are currently isolating residents. We are still digging out to find out their motives."⁷⁴

But those who carried out the shooting denied the accusation clearly and openly. They acknowledge that they are not KKB but OPM's Army of Freedom Movement. This was clearly heard in the upload of the video which lasted 16.09 minutes on a You Tube account.⁷⁵

They did not hide their identities; the head of the letter written in handwriting was clearly seen that they were from the Headquarters of the Military Command (Makodam) III TPN OPM in Timika West Papua.

The reason they carried out the shooting was also clearly stated in the letter. The following reads:

*"... We are the Free Papua National Liberation Army (TPN OPM) attacking the area of Freeport Mc. Moran (PT. Freeport Indonesia) based on an operation warrant (PO), which was issued at Headquarters by General Jack Millian Kemong, the sound of operating orders is; Preamble of the 1945 Constitution of the Republic of Indonesia; that in fact independence is the right of all nations in the world, therefore occupation of the world must be abolished because it is not in accordance with humanity and social justice for all the people of Indonesia. The preamble of the 1945 Constitution is the basis of the laws and regulations of the Indonesian government itself. The Indonesian government must be aware that the occupation of the Papuan nation, the Melanesian race, means that the 1945 Constitution of the Republic of Indonesia was not enforced and was not respected by the government of the Republic of Indonesia itself. Based on the operation warrant, we have carried out and will carry out acts of attack on the Freeport area ..."*⁷⁶

The reason for the attack and shooting got a very fast response from the State. The state mobilized all its forces. The state shows some of its forces in Mimika Regency. A total of 100 Brimob personnel from the West Nusa Tenggara Regional Police (NTB), 100 personnel from the Central Kalimantan Regional Police and 100 personnel from Kelapa Dua Jakarta were sent to the Mimika area to fight the Makodam III TPN OPM Mimika. On the one hand it is frightening; on the other hand, it seems excessive because they just fighting with only about 20 members of the TPN OPM, and the State sent around 300 Brimob personnel, not including from the TNI unit. In addition, the Chief of Papua Regional Police, Police Inspector General, Boy Rafli Amar, issued an announcement on November 12, 2017 for TPN OPM."

72 Bdk. <http://metromerauke.com/2017/10/23/kronologi-penembakan-7-anggota-brimob-di-mimikadalam-3-hari/>

73 Ibid.

74 Voice of the Papua Regional Police Chief Irjend Pol. Boy Rafli Amar in a tele-talk with Media Metro TV on November 9, 2017, Cf. <http://m.metrotvnews.com/play/2017/11/09/785669>

75 Cf. <https://www.youtube.com/watch?v=749uca-pMZ4> or in five handwritten letters from the Mimika region TPN OPM, compare <http://www.tabloid-wani.com/2017/10/statement-oleh-TPN-OPMmakodam-III-timika-west-papua.html>

76 Ibid.,

Chapter 8

The Role of the Media and Coverage of the Freeport Conflict

ONE of the interesting things from the 'war' in October 2017 in the Freeport area was the role of the media that reported the situation around Kampung Banti, Kimberly and Utikini. The information consumed by the public also varies based on what they hear, watch and read. The public digests what is presented by the media both in print, the internet and in audio-visual form. Thus, the public understands what it knows. The question for the media is to what extent the independence of a media in processing and reporting information?

News such as the alleged criminal acts of rape and hostage taking of around 1,300 residents, delivered by the Papua Police Chief (Kapolda), Police Inspector General Rafli Amar, has become a heated debate and discussion in several media. The police chief's statement was responded by the TPN OPM. Media Tempo.co released the news with the title "Police Judged Manipulating the News of the Hostage of Papuans"⁷⁷ which certainly disputed the statement of the Kapolda Boy. In this media, Human Rights Lawyer Veronica Koman denied the news of hostage taking and intimidation of 1300 residents in Kimberly and Banti Village, Tembagapura District, Mimika Regency. Even more surprising was the recognition that a villager from Banti who was also the customary leader of the Amungme tribe, Jonathan Kibak, said that people in his village were safe, not taken hostage. Residents are left free. According to Kibak, the TPN OPM does not guarantee the safety of the residents there if residents pass through the battle zone and get caught in the shootout.⁷⁸

"I want to emphasize that we are not being held hostage. There are no people in the village who stop doing daily activities."⁷⁹

Separately, the OPM TPN Commander Hendrik Wanmang explained that residents in Kimberly and Banti villages were not targeted as hostages but were trapped because they were in a conflict zone.

"I am still considering how to get them out of here. If

I remove them, I have to consider what the TNI and the police will do against indigenous Papuans. I do not want any lives lost, I don't want any people to be victims."

Media *tirto.id* relates that the TPN OPM denied accusations from the security forces that rape was carried out in Tembagapura by TPN OPM. According to Hendrik Wanmang, information on the rape was used by the security forces to deploy armed personnel to the villages in Tembagapura District.⁸⁰ The Indonesian Institute of Sciences (*Lembaga Ilmu Pengetahuan Indonesia* - LIPI) considers the events that took place in Papua were not hostages but a resistance against the authority of the Indonesian government. According to one of LIPI researchers, Cahyo Pamungkas, the main problem there is that injustice has happened for so long.⁸¹

The impact of this situation is quite clear, namely, that psychologically the residents of Banti and Kimbely villages and in the surrounding area must feel depressed. The basic service was disrupted. Mimika Resort Police Chief, AKBP Viktor Mackbon, told Antara Papua media that the consequences of the incident were Banti and the surrounding area is difficult to get public services, such as health and education (teaching and learning activities). "The Medical Officer and the teacher on duty in Banti have been evacuated to avoid any undesirable things."⁸²

There was a debate between government officials and the security forces regarding the incident. The Commander of the XVII / Cenderawasih Military Region, Major General George Elnadus Supit, explained that in the pursuit and efforts to stop the TPN OPM in Mimika, the security forces should override Human Rights first. This opinion was responded to by one of the Papuan Provincial House of Representative members Mr Laurens Kadepa. Mr Kadepa was actually worried about the attitude of the security forces in handling the situation in Tembagapura. Civilians can become victims in an effort to terminate the TPN OPM group. "This is what I'm worried about. I agree with law enforcement, but I disagree if I put aside human rights."⁸³

77 Cf. <https://nasional.tempo.co/read/1033025/polisi-dinilai-manulasi-kabar-penyanderaan-warga-papua>

78 Cf. <http://tabloidjubi.com/artikel-11432-warga-banti-kami-tidak-disandera.html>

79 Ibid.

80 Bdk. <https://tirto.id/tpn-opm-di-timika-tidak-benar-ada-perkosaan-dan-penyanderaan-czYp>

81 Cf. <http://news.metrotvnews.com/hukum/Wb72JBaN-liplip-search-conflict-papua-related-movement-papua-independence>

82 Statement of Mimika Police Chief AKBP Viktor Mackbon, cf. <https://www.antaranews.com/berita/662727/setelah-penembakan-mimika-masyarakat-sulit-diliki-layanan-publik>

83 Cf. <http://tabloidjubi.com/artikel-11344-tni-value-ignored-ham-legislator-tak-ingin-warga-sipilkorban-.html>

The dissemination of information from interests-laden media has obscured the information that actually happened in the field. Veronica Koman explained that all this distortion of unilateral reporting was due to the poor press freedom in Papua, including the closed access to foreign journalists to enter Papua.⁸⁴ In line with that, the People Movement for Democracy (*Gema Demokrasi*), on November 15, 2017 issued a press release in Jakarta. The *Gema Demokrasi* quoted Papua Police Public Relations Officer, AKB Suryadi Diaz, as saying to BBC on November 12, 2017, who said that TPN OPM members did not take residents hostage but were on standby at a number of points that were the main doors for Banti and Kimberly villages. According to *Gema Demokrasi*, the hostage phrase used by some media is very excessive and can lead to new conflicts.⁸⁵

To stop interests-laden information, *Gema Demokrasi* urges: first, all mass media not to use hostage phrases and must present actual, accurate and balanced facts. Second, security forces prioritize persuasive efforts so that no victims fall and stop spreading information that is not in accordance with the facts. Third, the Press Council investigated the violation of the journalistic code of ethics carried out by a number of medias who reported on the condition of Papua recently.⁸⁶

In Tanah Papua, the Papua Law and Human Rights Enforcement Coalition (*Koalisi Penegakan Hukum dan HAM Papua*) consisting of various NGOs / NGOs, student and community movement groups, held a press conference at the Alliance Democracy for Papua (ALDP) Office, Tuesday 21 November 2017. Based on various data and information gathered, the coalition condemned unilateral actions and unbalanced from the media that which published regarding events in Kampung Banti and Kimberly.

According to the Coalition, hostage taking as conveyed by some media was incorrect because there were no demands submitted by the hostages. In addition, the recognition of several residents in Banti and Kimberly villages revealed that they were not in a hostage situation. In addition, the coalition found that the Mimika Regional Police Chief denied that the situation in Kampung Banti and Kimberly was hostage taking.

In response to the situation, the Coalition urged, first, that the State Tool does not disseminate untrue information without facts and evidence. Secondly, the media or press must carry out journalistic work based on the principle of freedom of the press responsibly, especially verifying any information received. Third, urging Freeport to immediately convey what actually happened in Banti and Kimberly Village.⁸⁷

In the event of a conflict, as happened in Papua, the media carries the mission as the bearer of truth, by presenting the correct information in accordance with the facts. The media must really maintain the spirit of truth, without involving themselves with the parties in conflict. By presenting unverified news, the media will extend conflict and develop misconceptions to the reader and can even be misleading.

The media must hold fast to the commitment that its main task is to present truth. Unfortunately, the media commitment to the truth is now eroded by false news. And such a phenomenon can be seen in reporting on conflicts, for example, conflicts between the TPN OPM and the Indonesian National Police and National Army.

The phenomenon of fake news in journalism is also a concern of the Catholic Church. This was stated in the commemoration of World Social Communication Day in May 2018, in a message entitled "Fake News and Peace Journalism". Pope Francis supports the commitment of the media and the public to stem the spread of false news and to elevate the nobility of the dignity of journalism and the personal responsibility of journalists to convey the truth.

Pope Francis calls for the peace journalism, the honest journalism and against falsehood. "I want to invite everyone to advance the peace journalism. The peace journalism is not intended as a "sweetener" journalism that refuses to recognize the existence of serious problems or journalism that has sentimentalism. Conversely, the peace journalism is an honest journalism and defies falsehood, rhetorical slogans, and sensationalist news topics." According to Pope Francis, journalism was created by society for society, which served everyone, especially those who did not speak. Pope Francis's view is relevant in seeing how the media cover the conflict in Papua.

84 Op.Cit., <https://tirto.id/tpn-opm-di-timika-tidak-benar-ada-perkosaan-dan-penyanderaan-czYp> Human Rights Lawyer Vero Koman statement in Jakarta

85 Cf. Press Releases issued by Echo Democracy on November 15, 2017, in Jakarta

86 Ibid.

87 Ibid.

“A journalism that is not centered on breaking news, but more explores the underlying causes of a conflict, in order to advance deeper understanding and contribute to solutions by starting a good process. A journalism that is committed to show a variety of alternatives regarding increasing commotion and verbal violence.”



Picture 3: Action of Community Coalition in Mimika Regional Parliament Office (DPRD) in November 2017. A demonstrator asked the national media to stop the hoax news about the conflict in Tembagapura. Photos by Istimewa



Picture 4: People who joined the SOS held a peaceful action demanding the completion of cases of human rights violations in the Land of Papua. Photo by JPIC Franciscan Papua.

Chapter 9

Development Vs Human Rights Violations

PRESIDENTIAL VISIT of Joko Widodo to Papua during 2015 happened twice, in May and December 2015. Jokowi's visit to Papua was often responded positively, his visit always brought good news in infrastructure development. However, a negative response also appeared on the sidelines of his visit, because he was considered negligent of various human rights violations and various cases of violence that experienced by indigenous Papuans.

People must feel proud and happy if they get a visit from their leader. Moreover, there is "something" brought by the leader, as is commonly called "gift" or "souvenir". With super security and 'crazy'⁸⁸, the President visited Jayapura City and Merauke. On that occasion (May visit), the President released five political prisoners in Papua. In Merauke Regency, President Joko Widodo was invited by the Merauke Regency Government to carry out a harvest in the Kurik District. The state which represented by President Joko Widodo gave and instilled a 'time capsule'. It could say it was like a basket that filled all people's dreams. On that occasion in the Kurik District of Merauke, President Joko Widodo said that the state needed 1.2 million hectares of land for rice fields, and the President assigned the TNI to open the land. In other languages, the people must give up 1.2 million hectares of land for the state.⁸⁹

In addition, there are several infrastructure developments projects that were taken a look and inaugurated by President Joko Widodo during his visit in May 2015. He took a look at the Hamadi Market in Jayapura City, the inauguration of the Holtekam Bridge in Jayapura City, the inauguration of the Institute of Public Administration (*Institut Pemerintahan Dalam Negeri* – IPDN) Campus in Buper Waena, laid first milestone of the construction of the 2020 PON facility, the inauguration of the optical cable.⁹⁰ In Jayapura Regency, President Joko Widodo took a look at the Prahara Sentani market.

In West Papua Province, President Joko Widodo went to Manokwari to inaugurate the development of the Petrochemical industry and the inauguration of the construction of a power plant, a powerful BUMN project.

After the visit of President Joko Widodo and his officials to the Land of Papua, through the Coordinating Minister for Politics, Law and Human Rights Luhut Binsar Pandjaitan, on March 29, 2016, said that the Indonesian Government wanted to resolve cases of human rights violations in Papua. The government wants to resolve the human rights problem wisely and also does not want human rights issues to be taken anywhere. One surprising statement is that the resolution of the Papuan problem was through military operations. It means that the state is still very attached to the old pattern of problem solving in Papua.⁹¹ In the same year, precisely on April 15, 2016, in response to this statement, Papuan security forces held a discussion in Jayapura City with the theme "Documentation of Severe Human Rights Violations Cases in the Land Papua."⁹² They presented and invited several NGOs and the National Human Rights Commission of Papua Representatives. This discussion formed a team called the Concerned Team (*Tim Peduli*) for Human Rights Violations in Papua. Of the several recommendations produced, it was decided to focus on completing only three cases of human rights violations namely the 2001 Wasior Case, 2003 Bloody Wamena and Bloody Paniai (December 8, 2014).⁹³ The team even promised to complete it within 6 months, the second semester of 2016.

"The Papua Human Rights Violation Concerned Team recommends three cases of human rights violations that occur in Papua and West Papua. The three cases were the Wasior 2001 Case, 2003 Bloody Wamena and Paniai, on December 8, 2014.

88 During this presidential visit, a total of 6000 personnel were deployed consisting of 3,600 TNI, 2,400 from the police. A total of 5 helicopters were used, two warships were on standby and 12 snipers were placed at certain points (<http://fransiskanpapua.org/2017/05/15/kunjungan-kedua-presiden-joko-widodoke-papua/>)

89 Op.cit. JPIC Franciscan Papua Team, p. 96. Compare also the film "The Mahuze" by Watchdoc 2015 (<https://www.youtube.com/watch?v=MSVTZSa4oSg>)

90 Compare <https://www.antaraneews.com/berita/494141/presiden-jokowi-akan-resmikan-project-pembangunandi-papua>

91 The Collection of Chronicles of the JPIC Franciscan Papua in 2016 concerning Settlement of Papuan Human Rights Issues.

92 A total of 13 cases of Papuan human rights violations were recommended to be resolved during the discussion. The thirteen cases were: Mapenduma (1996) Hostage Case, Bloody Biak (1998), Abepura Police Headquarters Attack, Theys Murder, Makodim Wamena Arms Warehouse, Uncen March 16 Riot, Opinus Tabuni Shooting, Yawan Wayeni Murder, Kelly Kwalik Arrest and Shooting, The Third Papuan People's Congress, Mako Tabuni Shooting, Boxing Riots in Nabire and the 2014 Paniai Case. Compare also <http://tabloidjubi.com/16/2016/04/19/dimana-logika-polda-papua-f-facilit-dokumentasi-masalah-ham-papua/>

93 Cf. <http://tabloidjubi.com/16/2016/04/19/dimana-logika-polda-papua-f-facilit-dokumentasi-masalahham-papua/>

Preliminary data for the three cases were complete and the National Human Rights Commission had also formed an Ad Hoc Team, so it was a priority to be followed up. The Papua Regional Police stated that they were ready if later there were their members who were allegedly involved in cases of human rights violations.⁹⁴

In Jakarta, Thursday (April 28, 2016), the Attorney General for Special Crimes, Arminsyah, ensured that the handling of alleged cases of human rights violations in Wasior and Wamena continued. According to Arminsyah, until now the investigators still need expert information to dismantle the case. According to the statement of the Chief of Papua Region Police, Inspector General of Police, Paulus Waterpauw and the prosecutor's office, agreed by the Chief of National Police, Gen. Pol. Badrodin Haiti. According to Badrodin, there were three cases of human rights violations that became a serious concern of the government, two of which were handled by the Attorney General (the case of Wasior and Wamena Berdarah) while the case of the shooting in Paniai, on December 8, 2014 is still under investigation.⁹⁵ In 2017, so easily, through the Coordinating Minister for Political, Legal and Human Rights Affairs, Wiranto, the state sought to resolve cases of human rights violations by way of *musyawarah* and *mufakat* (consensus agreement). Wiranto likens the resolution of human rights cases by using one of the traditions in the Papua region, namely stone burning.⁹⁶ Was there a *musyawarah* and *mufakat* when there were arrests, torture and shootings from the State of the Papuan people?

The public, especially in Papua, may appreciate the intention and purpose of the state. But human rights activists and critical voice groups in Papua are pessimistic about the State's promises and intention. One of the Papuan human rights defenders, Father Jhon Jonga Pr, on April 23, 2016 in Wamena, expressed his surprise at the good intention. They are perpetrators of human rights violations in Papua. "I feel surprised and ludicrous because most of the perpetrators are (security forces) themselves, who did violence and human rights violations in Papua so far".⁹⁷ Director of Elsham Papua, Ferdinan Marisan, on May 5, 2016 also stated the similar one. According to him, there was no process of controlling the TNI and Police personnel who committed human rights violations in Papua. This proves that the state has neglected all human rights violations in Papua.

The process of resolving various human rights cases in Papua does not seem to find a bright spot. Various parties (groups/institutions/agencies and individuals) continue to urge and speak up their voices so that the judicial process of the perpetrators can be carried out.

On June 14, 2016, one of the Papuan Provincial House of Representative members, Laurens Kadepa, issued a warning which was strong enough by said that officials at the center and Papua should not discuss human rights in Papua as a tool for certain political interests and positions.⁹⁸ But what is really expected is to give dignified justice to the victims.

Warm discourses encouraging the resolution of violations of the Human Rights Cases in Papua is accompanied by a swift process of development in the Land of Papua. The entry of investments in both the mining and plantation sectors and forestry as well as the opening of isolated locations has a significant impact on the indigenous Papuans. Land grabbing by PT Nabire Baru (Yerisiam Gua, Nabire Regency), the issue of the Nabire Nifasi mine, and the project of making Merauke as National Food Barn, an extension of PT Freeport's work contract and road construction projects in the interior of Papua, resulting in increasingly faltering and extinction of indigenous Papuan in their own land.

Incidents of arrests, torture, shootings continue to be a habit / culture of the State which simultaneously continues to foster a sense of antipathy and memory of suffering for the indigenous Papuan. The State permission of customs and ill-treatments will continue to arouse distrust of indigenous Papuans towards the country.

⁹⁴ Statement by the Chief of Papua Police, Inspector General of Police, Paulus Waterpauw, Monday (April 25, 2016). Cf. Jubi Newspaper, April 26, 2016

⁹⁵ Cf. Bintang Papua Newspaper, 30 April 2016

⁹⁶ Cf. <https://news.detik.com/berita/d-3654332/soal-penyesai-kasus-ham-wiranto-merujuk-ke-adatbakar-stone>

⁹⁷ Cf. Koran Jubi, 25 April 2016

⁹⁸ Cf. Bintang Papua, 15 Juni 2016

Chapter 10

Health Emergency

RIGHT TO obtain health services is the right of every citizen. This right is a need that inevitably must be fulfilled by the provider or health service provider. Some cases of poor health in Papua in recent years (2015-2017), raised several questions "What really happened? Why did it happen? Where are the medical staffs? And there are still many more questions to ask when reading, seeing and experiencing poor health services in The Land of Papua. Seeing the poor health services that ultimately caused many children died, we can say that "Papua is in a health emergency".

Some cases, such as Extraordinary Events in the Mbuah Region, Nduga Regency, claimed the lives of 96 children and toddlers,⁹⁹ deaths in Lanny Jaya Regency,¹⁰⁰ in Tigi Barat District (Deiyai Regency),¹⁰¹ deaths at the age of children and toddlers in Saminage District (Yahukimo Regency)¹⁰² and age deaths of children and toddlers in the Yigi District (Nduga Regency).¹⁰³ All of the above incidents start on the ignorance of the population and the lack of health service by service providers, in this case the local Health Department. Such deaths afflicted generation of the Land of Papua (especially in the interior of Papua), raising questions and slanted prejudices towards the State.

The Wamena Regional General Hospital, Jayawijaya Regency, gave information about the increase in mortality of pregnant women and infants in Wamena General Hospital during the period of 2015 and 2016. Director of Wamena Hospital Dr. Felly Sahureka said that based on the data he had, in 2015 there were 1,888 mothers gave birth, 7 of them died. In 2016, as many as 2009 mothers gave birth, 6 died. Whereas for babies, out of 2009 born in 2016, only 293 live. According to Wamena Hospital obstetrician, Dr. Charles Ratulangi, the death was caused by bleeding, pregnancy infection

99 Based on the Nduga District Government Team report that conducted field research in the Mbuah Region, from October to December 2015, which was continued until January 2016, 96 children under five years old were found dead. In addition, hundreds of domestic animals such as chickens and pigs have also died due to disease outbreaks in the area.

100 Based on the Lanny Jaya Coalition for Health Report, 20 people died, mostly under-five years old. The death of these 20 residents is from January to April 2017. Information about the number of people who died also varies. In the media www.tabloidjubi.com said that 37 people died.

101 In the JPIC Franciscan Papua Report about victims who died in Tigi Barat District, Deiyai District, 42 children under five years old, 1 child and 7 adults. This incident affects five villages in the West Tigi District, occurring from May to July 2017. Compare also <https://www.tabloidjubi.com/artikel-7755-kematian-lebih-30-balita-di-distrik-tigi-barat-akibat-7-type-disease.html>, <http://kesmas-id.com/40-bayi-meninggal-dunia-di-deiyai-papua-terserang-wabah-sarampa/>

102 In the report of the Hepuba Parish, Wamena, around 48 people have died in 8 villages from January to August 2017.

103 In a report from the student team concerned about health in the Yigi region, Nduga, the number of toddlers who died was 35. This event occurred in July to September 2017. Compare also <https://suarapapua.com/2017/10/19/juli-Sampai-oktober-2017-35-toddlers-and-children-died-in-regionyigi-nduga/>

104 Cf. <http://tabloidjubi.com/m/artikel-7104-tingkat-kematian-ibu-hamil-dan-bayi-di-rsud-wamenameningkat.html>

105 Cf. <https://regional.kompas.com/read/2016/09/07/16214001/angka.kematian.bayi.di.sembilan.kabupaten.di.papua.masih.tinggi>

106 On that occasion, the UN Special Rapporteur on Health Dainius Puras listened to testimony about health services and medical treatment that were not acceptable for patients. Like Mr. David Tarkouw, the shooting victim who was treated at the Bayangkara Hospital. Mr. David Tarkouw was left for almost a month.

and malnutrition for pregnant women.¹⁰⁴ The head of the Regional Health Department in Papua, drg. Aloysius Giyai, explained that the mortality rate in nine districts in Papua was still high. The nine regencies are Deiyai, Dogiyai, Pegunungan Bintang, Yahukimo, Mamberamo Tengah, Nduga, Puncak, Puncak Jaya and Waropen.¹⁰⁵ The death rate of the next generation is so high in Papua. Who is must to be blamed?

On March 31, 2017, the UN Special Rapporteur on Health, Dainius Puras, visited Jayapura, Papua. Dainius Puras directly listened to information about the facts of health services in the Land of Papua. Several NGOs and health activists who are members of a coalition present victims and health care workers to provide facts and testimony.¹⁰⁶ Starting with an extraordinary event in the Mbuah Region, Nduga Regency, the fact that bad health services continue to be 'uncovered'. The absence of health workers, the limited stock of medicines, the circulation of expired drugs, the death of patients (especially the age of toddlers), the omission that happened to patients, all of these became hot topics discussed on that occasion.

UN Special Rapporteur Dainius Puras promised to write a warning letter to the Indonesian Government. All requests from victims, health activists, NGOs are heard. Dainius Puras is concerned with the situation of poor health in the Land of Papua, especially in the interior of Papua.

This sad story isn't over yet. Stories about problems in the health sector, almost always the same every year. On this occasion, we raised a number of facts in the field that we met in 2017, in several regions in Papua. The facts presented are expected to give us an idea of health problems in Papua.

Death of Children in Deiyai: Lanny Jaya and Saminge, Disasters or Extraordinary Incidents?

Dozens of parents sadly and with painful hearts gave up their children. Toddlers are too vulnerable to be attacked by various diseases.¹⁰⁷ Measles, Upper Respiratory Tract Infection (URI), Diarrhea, Dysentery and Lack of Nutrition become their friends who bring them to meet the Creator. These events occurred in five villages in the West Tigi District, Deiyai Regency, five villages in Lany Jaya Regency, and in Kwarja Village, Jayapura Regency.

Based on the Law Number 55 of 2008, Deiyai was formed into regency. Expansion was carried out legally in mid-2009. Topographically, the five districts or sub-districts in Deiyai Regency encircled Lake Tigi.¹⁰⁸ There are scattered Health Center and Pustu (auxiliary health center) and health workers in five districts namely Tigi, Kapiroya, Tigi Barat, Tigi Timur and Bowobado.¹⁰⁹

Deiyai Regency has been running for eight years, in 2017, and the public heard bad news. Some villages in Deiyai Regency mourn. In five villages in the West Tigi District, Deiyai, 42 children under five died of illness. Death cases in Ayatei, Digikotu, Piyakedimi, Yinudoba and Epanai villages were considered disaster.¹¹⁰ One of the Papuan Provincial House of Representative members, Laurens Kadepa, said on Monday (July 17) that the case was a disaster because the deaths of children were caused by various types of diseases.

"In addition, I call this a disaster, not an epidemic, because babies and toddlers die not only in a week or two, but from May to July 2017. It has been a few months but there is no prevention effort."¹¹¹

Doctor Selvius Ukago, head of the Health Dept. team for the Deiyai case, based on the findings of his team, concluded that the deaths of 31 toddlers (since May, June and July 2017) because they suffered from 7 different types of diseases. The seven types of diseases include URI, diarrhea, malaria, dysentery, intestinal worms, fever, pneumonia, bronchial and sarampa/measles.¹¹² Whereas, according to data compiled by the JPIC Franciscans Papua from the local Catholic Church, the number of children who died was 42 (see table 1).

The health service team just began to act after hearing the news about the death. They came from the West Tigi District, the Health Center, the Naked Foot Task Force and the Deiyai Health Service. They only took action in July 2017.

Table 1. Names of Toddlers who died May-July 2017 at Tigi Barat District, Deiyai Regency

	Name	Died	Age
1	Mabi Pigome	7 May	1 month
2	Yulita Pigome	7 May	1.1 yrs
3	Yose Goo	11 May	5 months
4	Nofita Douw	11 May	4 months
5	Theodorus Badi	13 May	5 months
6	Amakatedou Bobii	29 May	1.7 yrs
7	Jonas Bobii	30 May	1.3 yrs
8	Yonas Pigome	2 June	3.3 yrs
9	Yulmina Pigay	3 June	1.3 yrs
10	Depian Badi	7 June	6 months
11	Badiwene Badi	9 June	2 months
12	Maria Giyai	10 June	6 months
13	Pigomeumau Pigome	10 June	6 months
14	Otopina Giyai	10 June	8 months
15	Yosias Goo	10 June	1.10 yrs
16	Martina Bobii	10 June	1 months
17	Antasia Pigome	11 June	8 months
18	Meliana Goumau Goo	11 June	8 months
19	Yuliana Badi	16 June	11 months
20	Wenedega Bobii	17 June	7 months
21	Lina Goo	20 June	2.2 yrs
22	John Pekei	20 June	6 months
23	Agustina Pigome	20 June	1.7 yrs
24	Selina Bobii	21 June	2.1 yrs
25	Melince Pigome	24 June	1 month
26	Periska Agapa	25 June	2.2 years
27	Mariance Bobii	25 June	1.11 yrs
28	Pince Ukago	1 July	1.3 yrs
29	Yanuaris Goo	2 July	1.6 yrs
30	Yunias Pakage	2 July	1 month
31	Akupince Badi	4 July	1.1 yrs
32	Yohan Very Pekei	4 July	1.9 yrs
33	Mariana You	8 July	8 months
34	Marselina Badi	8 July	8 months
35	Yulita Agapa	9 July	2.2 yrs
36	Pekeimaga Pekei	9 July	1.2 yrs

¹⁰⁷ Report of the JPIC Franciscan Papua about the death of a toddler in the West Tigi District, Deiyai District, cf. <http://fransiskanpapua.org/2017/11/14/papua-darurat-kesehatan/>

¹⁰⁸ Cf. <https://deiyaikab.go.id/page/18Iklim.htm> and https://id.wikipedia.org/wiki/Kabupaten_deiyai

¹⁰⁹ Based on data updated as of March 2016, there are 5 Puskesmas (one for each district), 3 Medical Centers (in Tigi Barat District, East Tigi and Bowobado), while Pustu, there are 4 (1 in Tigi, 2 in Tigi Barat and 1 in Tigi Timur), cf. <https://deiyaikab.bps.go.id/statictable/2016/03/31/18/jumlah-puskesmas-dan-balai-pengobatan-menurut-kecamatan-di-kabupatendeiyai-tahun-2009-.html>

¹¹⁰ The Report of JPIC Franciscan Papua on the death of toddlers in the West Tigi District, Deiyai District, cf. <http://fransiskanpapua.org/2017/11/14/papua-darurat-kesehatan/>

¹¹¹ Cf. <https://www.tabloidjubi.com/artikel-7863-kasus-deiyai-bukan-wabah-tapi-musibah.html>

¹¹² Cf. <https://www.tabloidjubi.com/artikel-7755-kematian-lebih-30-balita-di-distrik-tigi-barat-akibat-7-jenis-penyakit.html>

37	Yuliana Badi	10 July	3.2 yrs
38	Sela Badi	10 July	2 months
39	Yupiana Badi	10 July	10 months
40	Yohanes Pigome	10 July	9 months
41	Yupinia Badi	11 July	1.7 yrs
42	Dominicus Pigome	20 July	7 months

Daily Services in the Area Affected by Disasters

At the end of 2016 similar incidents occurred in Wagomani and Deimago Villages where around 15 people died. According to information from one of the local Catholic Church officials, Melkias Giay, of about 15 people who died, most of them were babies.¹¹³ But the media did not report this incident to the public.

There are four Health Centers (*Pusat Kesehatan Masyarakat – PUSKESMAS*) in Tigi Barat, located on Tenedagi, Ayatei, Gakokebo and Wagomani. According to community recognition and observations made at the Health Center, there were only four health workers, no doctors. In addition to the Health Center, Auxiliary Health Center (*PUSKESMAS Pembantu - PUSTU*) were also built in several villages, but there were no health workers there.

“There are indeed PUSTU in many villages, but only the buildings, there are no medical infrastructure and medicines. Medical services are available only at Church-run clinics. Medicines and medical personnel were provided at the clinic. As for the PUSTU buildings in these villages, they turned into cages of goats and pigs.”¹¹⁴

Melkias Giay further explained that the health workers in the PUSTU were transferred by the Regent of Dance Takimai. The officers were transferred simultaneously in 2016 to the Civil Service Police Unit. Even some of the teachers were transferred to become employees in the welfare department of the Deiyai Regency Provincial House of Representatives. Beni Ukago, who has been a teacher for many years, was transferred to the logistics department of the Regional Disaster Management Agency.¹¹⁵

This shortage of personnel and health services has had a negative impact on people who need treatment. The community prefers to go to the Regional Public Hospital (*Rumah Sakit Umum Daerah - RSUD*) in Madi rather than hospital in Waghete, although the

distance is quite far and there are transportation issues.

Delay in Medical Assistance, Plague Issues, and Political Contestation

The incident that occurred in January 2017 was known by the Health Service medical team in the Regency, Province and Central level, seven months later, namely, in July 2017. The Catholic Church’s assessment of medical personnel services can be used as an illustration of the condition of health services not only in Deiyai but also in other parts of Papua.

“The Deiyai government has indeed built PUSTU in several villages, but there has been no service from medical staff and the Health Department so far, we only see buildings, there are no medical facilities and medicines, in the villages there are only PUSTU houses without medical service. The house has become a place for goat and pig manure.”

If health services had been going well, surely the toddlers would not die. This disaster in Tigi Barat invited a lot of attention from various groups, both from the medical side and from several community leaders. They were so fond of visiting villages after the incident. These cadres or public or political figures explain to the families of the victims as if they know the problems that occur. But they rarely mentioned about the health workers who are absent from their place of duty, and vaccinations and immunizations that are not given.

Regent Dance Takimai explained that this incident was a disaster. This explanation seems to ‘provoke’ the community and the public to see this incident as beyond human control, even though it is not. The toddlers will be safe if they get proper care and immunization. On the other hand, this view scapegoats the community. It is as if the lifestyle of the community is improper and unhealthy which caused the disaster. If that were true, surely the people in Tigi Barat had long been extinct.

The Death in Lanny Jaya

“My father was sick for one week. He coughed, had a headache and his entire body ached before he died. I went to Tiom to buy medicine, but the medicine could not cure my father.”¹¹⁶

113 The interview result of Albertus Vebrianto (JPIC Franciscan Papua Investigation team) with Melkias Giay, one of the Catholic Church officers at Deiyai.

114 The interview result of Albertus Vebrianto (JPIC Franciscan Papua Investigation team) with Melkias Giay, one of the Catholic Church officers at Deiyai.

115 The interview result of Albertus Vebrianto (JPIC Franciscan Papua Investigation team) with Beni Ugako

116 Results of interview with Billir Wanimbo by the coalition team (Frengki Making)

Billir Wanimbo testified about the death of his father, Tiber Wanimbo, who died on Thursday, April 20, 2017 because of illness. Billir recounted his efforts to cure the illness suffered by his father but was unsuccessful because of the difficulty of getting access to proper health care. The drug he bought was unable to cure his father's illness.

The Tiber Wanimbo case is one of the stories of deaths caused by an illness in the Lanny Jaya area in April 2017. Some print and online media reported 37 people died in the incident,¹¹⁷ while from the results of investigations by the JPIC Franciscan Papua found that the number of people died were 19.¹¹⁸

The village leader, Eyuni Yarak Wenda, said that the population in his village had been stricken with disease since January 2017. In a family of five, two or three people had the disease. According to him, this disease attacks from Indawa / Umuwak Village and then came into Eyuni, Uragebur, Tinggira and Nambume Villages. Since the outbreak of the disease attacked the area, five residents of Eyuni's village have died. Some of them suffer from diarrhea.

Other illnesses were suffered by two others: Etis Wenda (7 years) and Etia Wenda (4 years). Etis Wenda is suffering from a disease that is somewhat different from other people. It has been three weeks since Wenda suffered from his illness. He had got help from Mantri (registered nurse) Wanman Wanimbo from the village. Her sister, Etias Wenda, has been suffering from illness for two weeks. Her body looks thin and after a few days of illness, she became deaf until now.

The tardiness in handling cases such as in Deiyai Regency seems to also occur in Lanny Jaya Regency. Health workers began to act after the victim died was revealed to the public. In April 2017 health workers were preparing to build a health post.

"On Thursday, April 20, 2017, health workers came to visit villages to treat sick people. But the Head of Awina District ordered to establish a health post at the Awina District Health Center on Monday, in Indawa. The distance is about 1 to 4 km from the villages. There were some people who were sick and

unable to walk to the Health Center. Even though the entrance into the villages has been built and all types of vehicles can enter to the location. We are disappointed that medical services to residents have not optimal."¹¹⁹

The statement of the village head, Yarak Wenda, indicates that the disease-stricken villages are accessible for medical staff. Disappointment illustrated by this statement has happened for years, in a long time. Data obtained by the investigation team since January 2017 shows that cases of death due to disease have occurred in the four villages. This confirms that the incident occurred not only when the news of Lanny Jaya's death spread in several media.

Is the source of water as its cause?

To the tabloidjubi.com, Lanny Jaya Regional Secretary, Christian Sohilit, said that the community was attacked by diarrhea because of the water source they consumed. The community drank the collected rainwater. People consume water that is not cooked and mixed with animal and human feces. The Lanny Jaya Regional Government has also sent a medical team to help alleviate the suffering of the community.

This statement of the Lanny Jaya Secretary did not necessarily describe all the diseases suffered by the people in the three villages. What about Etias Wenda who can no longer use his sense of hearing? What about Welina Wanimbo who (at that time) had been using a cane for two weeks?

According to Mr. Yutin Wanimbo from Eyune Village, the drinking water they consume has come from sources of water flowing from the mountains, not the source of water from the rainfed process. They have consumed it for years and so far, the population's lifestyle has not changed. Water provided by nature doesn't cause various types of symptoms of the disease as reported. "For drinking water, we draw it using jerry cans. We took the water from a small river, about 20 meters from the *Honai* (house). The water comes out of the mountain spring."

117 Cf. <http://www.tabloid-wani.com/2017/04/37-warga-meninggal-di-Lanny-jaya-diduga-karenalangkanya-air-bersih.html> & <http://www.harianpapua.com/miris-37-orang-meninggal-di-lanny-jayakarena-diare/>, Koran Cenderawasih Pos, Jumat 28 April 2017

118 Cf. Coalition report, people who died came from 4 villages with a total of 19 people, whereas, there were no fatalities in Indawa village. The names of those who died in Eyune Village: Aiman Wanimbo (24 years), Nus Wanimbo (23 years), Pendina Wanimbo (37 years), Tulem Wanimbo (41 years), Temimb Wanimbo (47 years). In Uragebur Village: Mar Wanimbo (38 years), Mes Wenda, Pandina Wanimbo, Merry Wanimbo (35 years), Enos Kogoya (43 years). In Kampung Tinggira: Tiber Wanimbo (33 years), Digen Wanimbo (41 years), Bato Wenda (39 years), Sisa Wenda (37 years), Pite Wanimbo (13 years), Etemeliakwe Komba (38 years), Tayampan Wanimbo (39 year), Umbinus Wanimbo (36 years), Jubiter Wanimbo (41 years).

119 Statement by Eyuni Village chief, Yarak Wenda, in an interview with a member of the team of Health Coalition Investigation for Lanny Jaya (Frenki Making).

C. Kwarja Village: Portrait of Health in the Oldest Regency of Papua Province

Kwarja village is one of the villages that administratively included in Jayapura Regency. At a glance on the information, Jayapura is the oldest regency in the Papua Province which was legally designated as a regency or autonomous region in 1969 based on Law No. 12 of 1969.¹²⁰ In terms of the year of its establishment, the process of the Jayapura Regency Government has been ongoing for around 48 years. Based on information obtained by the JPIC Franciscan Papua, Kwarja Village is one of the indigenous villages inhabited by the Elsheng Tribe. At first some community leaders in Kwarja were chased and labeled as OPM (Free Papua Movement) troops. Kwarja village itself consists of Kampung Tua, the Main Village (Kwarja) and Kampung Baru.¹²¹ Very little information about Kwarja Village can be obtained both from internet media and print media.

Now Kwarja village has officially become one of the villages in the administrative area of Yapsi District and Jayapura Regency. That means the Elsheng Tribe has the right to get public attention and service from the government in Jayapura Regency. The Kampung Tua is located about 25 km from Kwarja's Main Village. In Kampung Tua, most people's lives depend on nature or the forest. Animal hunting is one of the daily activities of the population to get food intake. In addition, the Elsheng tribe community also uses gardening products such as tubers (petatas – Papuan sweet potato, taro), sago flour and fruits. Kampung Kwarja is a village whose area is very large compared to other villages in the administrative area of Yapsi District.

At the end of 2015, the Papua Provincial Government, through the Social Service, opened the isolation of the area by built up a new village. This new village is now better known as Kampung Baru or Jembatan Dua.¹²² In the course of time, even though it has been relocated, basic health services are still very far from what is expected.



Picture 5: The condition of the auxiliary health center (PUSTU) in Kwarja village, Jayapura district.
Photo: Archives of JPIC Franciscan Papua

Medical Officers are Only in the Transmigration Area

For almost a dozen years there has been no health service in Kwarja Village. A PUSTU building in the village was decorated with high grass and there were no health workers who settled there.¹²³ This Health Service Center has been built since 2005. Kwarja residents sometimes seek treatment at the Community Settlement Health Center (SP) V or SP I. To get treatment, they have to travel a distance of about 5 km to reach the SP V (located in Bumi Sahaja Village) or around 15 km to the SP I (located in Takwa Bangun Village). These two villages are the settlements of transmigrants. The access road to Kampung Baru has only been opened for the last two years (2016-2017).

In the middle of 2015, during a meeting with the JPIC Franciscan Papuan, residents in Kwarja village hoped that the road construction will reach the Kampung Induk (Kwarja). The reason is that the source of economic life (garden produce and agriculture) is in the Kampung Induk. In the course of time (2016-2017), the government built a road but only reached Kampung Baru/Jembatan Dua.

In Kampung Baru or Jembatan Dua there are no Pustu buildings such as in Kampung Induk (Kwarja). Even health workers are currently not available. Based on the statement of the Head of Yapsi District, Kornelis, there were actually two health workers stationed in Kwarja Village. Because the distance is too far and the medical staff are women - with a unilateral decision and as if acting as the District Health Office of Jayapura District - the District Chief places the two officers in the SP I Health Center.

120 Cf. <http://www.kemendagri.go.id/pages/profil-daerah/kabupaten/id/91/name/papua/detail/9103/jayapura>

121 Research results of the Papua Franciscan SJPCI

122 Interview with Kwarca Village Chief, Soleman Mapo, July 29, 2015.

123 According to the Yapsi District Profile Report in 2015, it was said that in Kwarca Village there was a Posyandu (Integrated Service Center).

“If there are people who are sick, sometimes me or someone else who drives him to the SP V or SP I Health Center. I often pick up officers at the SP V. Health Center. If they look for excuses not to come, I am angry there then they come to serve. But now they are used to it and when we need it, we pick them up to serve patients here.”¹²⁴

The pattern of life of the population and the limited knowledge about health make them surrender to the conditions they experience. They did not understand why until now there is no health workers assigned for their village.

“The Posyandu (Indonesian acronym for Maternal and Child Health Service – *Pos Pelayanan Terpadu*) building already exists, but the medical staff is currently not available. What is the obstacle, we also do not understand, maybe there is none of them that specifically assigned to this village? In addition, it is difficult to hold meetings in the main village, Kwarja, because the road to get there is difficult to be passed. Indeed, there have been PUSTU in Kampung Lama but until now there are no medical staff working there. If you have a severe disease, for example, malaria, if it's only tropical malaria or tersiana+1 we can still work, but if it's more than that, we can't work anymore.”¹²⁵

Health services to residents living in indigenous Papuan villages, such as in Kwarja and others, give us a picture that health services in the land of Papua are still very poor. Kwarja Village, and several villages in Deiyai Regency and Lanny Jaya Regency, are grim and dark portraits of health in Papua when viewed by referring to the Regulation of the Minister of Health of the Republic of Indonesia Number 741/MENKES/PER/VII/2008 concerning Minimum Health Service Standards in Districts/City, which calls for 14 basic service items to be carried out.¹²⁶

Toddlers in Lanny Jaya and Deiyai do not get one of the services set out in the law. Health workers in remote areas of Papua still neglect their medical services. The government, with its ‘wasteful’ budget, is building health care facilities without maximum service. The lack of social control by the Health Office (in provinces and regencies) allows health staffs absent in the field. This situation continues to

sacrifice the population.

The Government (Health Office) has to make various efforts to seriously control every officer stationed in the regions so that they provide at least minimal services in handling health problems in the community. The government and health workers must instill empathy and be willing to sacrifice according to the promises they have made. The situation and conditions of the people that are not severe are not allowed to be used as a pretext for ‘creating an Ad hoc Team’ (which leads to disbursement of funds or money). In some instances, the government and officers just went down and were busy bringing drugs only after there are victims reported fell. Then they are busy visiting and providing encouragement to patients or affected people.

D. Samingage: Poor Service in the New Autonomous Region

Yahukimo Residency is a New Autonomous Region (*Daerah Otonom Baru* - DOB) which was expanded from Jayawijaya Regency in 2002 (15 years ago). The decision to expand Yahukimo DOB is based on Law No. 26 of 2002 and was inaugurated on December 11, 2003.¹²⁷ One of the forty-five districts of Yahukimo is Samingage. To visit Samingage District from the Capital of Jayawijaya Regency, Wamena, must be by air. There are no land and water lines. Transportation with flight services is not available every day. Residents in Samingage who want to go to other areas, not all of them have money to pay for flight services, except civil servants and wealthy people. The poor people, they go to other areas by foot. Walking trips are taken for hours, even weeks. Samingage District is closer to Wamena than to Dekai, its own regency capital.

On Tuesday, September 27, 2017, a health officer, Ababel Lokon, gave a report to Father Jhon Jonga, about the deaths of residents in Samingage District. Based on the received data, it is known that 48 people died. This death occurred in 8 villages from January to August 2017.¹²⁸ On Tuesday, October 17, 2017, the second report followed, related to the deaths of residents in Samingage District. Based on the report, the number of people who died was 16 people since September to October 2017. Died residents experienced pain, such as swollen feet,

124 Interview with Kwarca Village Chief Soleman Mapo, July 29, 2015..

125 Interview with the Head of the Kwarja Village Consultative Body, Imanuel Kause, on July 14, 2017. In addition to malaria, several types of diseases experienced by people in Kwarja Village are wet lungs, symptoms of hard and slimy cough, elephantiasis, deafness, swelling of blood vessels around the face, stomach acid and shortness of breath.

126 Based on the Regulation of the Minister of Health of the Republic of Indonesia Number 741/MENKES/PER/VII/2008 concerning Minimum Service Standards for Health in Districts/Cities, there are 14 items that must be carried out by the government in Districts/cities such as under-five service coverage, immunization, malnutrition services and others. While referring to Law Number 25 of 2009 concerning Public Services, Article 15 explains how the Public Service is carried out.

127 Cf. https://id.wikipedia.org/wiki/Kabupaten_Yahukimo

128 Cf. Report on the Public Health Conditions of the Samingage District by Hepuba Parish Catholics, Samingage Stasi, October 2017, unpublished.

exfoliated body skin, and hair loss.¹²⁹

If we look back at a few years before, similar events have also happened. In April 2013, it was revealed that around 61 people in the Saminage District had died.¹³⁰ At that time the Health Office had sent a team to handle the case. One problem that was revealed at that time is that many health workers preferred to live in the Dekai Capital Town rather than at their posts in the Saminage District.

The problem in 2013 was recurred in 2017. The initial report by a health officer told us that 48 people died due to illness. If it is added with the second data, which was compiled in September to October 2017 there were 16 people died, it means that 64 people died during 2017. Based on reports compiled by the Teratai Hati Papua Foundation (YTHP), who worked together with doctors from Dian Harapan Jayapura Hospital, it was found that most of the diseases suffered by people in Netahua, Helenga, Haleroma, Pona, Hugi Lokon and Muke villages, were respiratory infections, muscle aches, ascariasis worms, chronic coughs, stomach aches, cataracts, diarrhea, resilient on skin, infection wounds, difficulty eating, itching and Tuberculosis (TBC).¹³¹ According to dr. Gany, all types of this disease have nothing mysterious or plague. But if it left for a long time and the patient do not be treated, it will cause death.

Other types of diseases suffered by residents are swollen feet, hair loss and skin peeling. Maybe it could be said that it was a type of cellulitis and the sufferer's condition were quickly dropped because of malnutrition. In the PUSTU it was found that many of the medicines used had expired.¹³² Could this situation be improved? Could it be changed?

Medical staffs (doctors and nurses) from Dian Harapan Jayapura Hospital who conducted medical services in six villages in Saminage District for 6 days (October 23 to 27, 2017), found several obstacles and challenges in their services. They stated in their report that the first obstacle was the absence of health workers there, even though there was a Puskesmas (health center) in Helenga Village and a PUSTU in Haleroma Village.¹³³ Another obstacle is the difficult condition and topography of Saminage District. It also revealed the problem of sanitation, including access to clean water and the absence of other sources of good nutrition.

Residents are only relying on the harvest of their gardens for their daily food needs.

Saminage District is a bad story about health conditions in the interior of Papua. In addition to Saminage, there are still many districts in other regions of Papua that are experiencing poor conditions in the health sector of their population. Portraits of poor health are also seen in the districts of Korowai and Yigi, in Nduga regency, and, of course, there are still others. It takes hard work and high awareness to solve problems around the poor health situation.

E. People living with HIV AIDS (PLWHA)

The issue of HIV AIDS in Papua is very worrying. Almost every year the local government in the district / city and in the province, namely, the health office, always issues data and information about HIV AIDS. In 2016, as of March 2016, the Provincial Health Office of Papua issued 25,233 people: AIDS sufferers were 15,871 and HIV 9,626. Around 1,836 people from the total number have died.¹³⁴

HIV/AIDS cases in the Land of Papua are difficult to be controlled, the number of cases is increasing in 2017. The Papua Provincial Health Office released data on the number of HIV/AIDS cases as of December 31, 2017 reaching 32,263 cases, consisting of 11,828 HIV and 20,435 AIDS cases. Based on the gender, HIV cases amount to 5,203 and AIDS 10,345 for male, while HIV cases are 6,563 and AIDS are 10,055 for female. Further, there were 62 HIV and 35 AIDS cases whose identities were unknown by gender.

Of the 32,263 cases of HIV and AIDS in Papua Province in 2017, the number of PLWHA who died was significant, namely, 1900 people. The population most affected by HIV/AIDS is in Nabire Regency with the number reaching 5923 cases, namely 2207 cases of HIV and 3716 cases of AIDS. Next is the City of Jayapura which reached 5362 cases: 1301 cases of HIV and 4061 of AIDS. Furthermore, the area with a high number of cases was Mimika Regency with 5294 cases: 2801 of HIV and 2493 of AIDS. And almost the same number is found in Jayawijaya Regency, which amounts to 5293 cases: 1484 of HIV and 3809 of AIDS.

Meanwhile cases of HIV/AIDS in other regions continued to crawl quite significantly, as happened

129 Ibid.

130 Cf. http://www.bbc.com/indonesia/berita_indonesia/2013/04/130410_kematian_beruntun_yahukimo_papu

131 Op.cit. Report on the Public Health Conditions of Saminage District by Hepuba Parish Catholics, Stasi Saminage. October 2017

132 Ibid.

133 Cf. Report from the medical team of the Dian Harapan Jayapura Hospital who made visits and medical services in six villages in Saminage District

134 Cf. <http://www.satuharapan.com/read-detail/read/penderita-hivaidis-pada-anak-di-papua-tinggi>

in three regencies: Biak, Jayapura and Merauke. The number of cases that emerged in each regency is above 2000s. In Biak there were 2038, Merauke 2070, and Jayapura 2756 cases.

In the Ordo Franciscans Minor (OFM) Papua Friary there is a unit of work devoted to serving PLWHA. This unit is also part of the JPIC Franciscan Papuan. This unit is located in Jayapura City, Waena, commonly called Rumah Surya Kasih Waena.¹³⁵ Rumah Surya Kasih Waena has served PLWHA for 10 years since 2007. At the age of 10, Rumah Surya Kasih Waena has served as many as 412 PLWHA. Of the 412 PLWHA, 200 of them have died, 7 of them are children.¹³⁶

Since January to September 2017, Rumah Surya Kasih Waena serves 33 PLWHA. Quite surprising and raises questions when Br. Agus Adil, OFM relates that most PLWHAs served are residents of the Central Highlands region of Papua. This means that HIV/AIDS has been long and may also flourish in the interior of Papua.

“The people we serve here are those mostly come from the interior of Papua, areas in the Central Highlands of Papua. That means that the conditions in the interior are very alarming. They are mostly from heterosexual behavior.”¹³⁷

Table2. People with HIV AIDS in 2017

(Based on data from the Papua Provincial Health Office as of December 31, 2017)

Age Group			
Umur	HIV	AIDS	Jumlah
<1	12	37	49
1-14	218	525	743
15-19	1,339	2,200	3,539
20-24	2,789	4,705	7,494
25-49	6,837	11,911	18,748
>50	343	793	1,136
Unknown	290	264	554
Total	11,828	20,435	32,263

Citizenship			
Nationality	HIV	AIDS	Number
Indonesia	11,753	20,405	32,158
Foreigners	64	21	85
Unknown	11	9	20
Total	11,828	20,435	32,263

Risk Factors			
Risk Factors	HIV	AIDS	Number
Heterosexual	11,498	19,804	31,302
Homosexual	57	41	98
Bisexual	10	20	30
Transfusion	9	41	50
Mother to baby	155	408	563
IDU	9	10	19
Hemophilia	0	0	0
No	90	111	201
Total	11,828	20,435	32,263

Per Regency/City				
Regency	HIV	AIDS	No.	Died
Asmat	0	41	41	6
Biak	541	1497	2038	143
Boven Digoel	79	55	134	16
Deiyai	33	30	63	12
Dogiyai	0	35	35	0
Intan Jaya	4	9	13	0
Jaya Pura	1220	1536	2756	233
Jayawijaya	1484	3809	5293	400
Keerom	134	68	202	31
Yepen Island	157	438	595	109
Jayapura City	1301	4061	5362	181
Lani Jaya	139	198	337	18
Mamberamo Raya	0	16	16	6
Mamberamo Tengah	30	13	43	4
Mappi	30	134	164	31
Merauke	1039	1031	2070	124
Mimika	2801	2493	5294	170
Nabire	2207	3716	5923	316
Nduga	0	1	1	0
Paniai	101	95	196	12
Pegunungan Bintang	84	219	303	11
Puncak	34	9	43	1
Puncak Jaya	44	367	411	52
Sarmi	0	4	4	0
Supiori	14	67	81	2
Tolikara	314	423	737	7
Waropen	20	21	41	7
Yahukimo	18	4	22	4
Yalimo	0	45	45	4
Total	11,828	20,435	32,263	1,900

135 Rumah Surya Kasih located in Dian Harapan Hospital Complex, Waena, Jayapura City, is one of the many homes for those who are called PLWHA (People Living With HIV/AIDS). The initial establishment of a shelter for PLWHA was pioneered by Brother Agustinus Adil, OFM. The plan and intention to establish this house of love arose when Br. Agus Adil, OFM met with Ms. Yuli (one of the PLWHA) in 2004. This Surya Kasih house serves the recommended ODHA from Dian Harapan Waena Hospital.

136 Interview with the Management of Rumah Surya Kasih Br. Agus Adil, OFM, September 26, 2017

137 Interview with Br. Agustinus Adil, OFM, Tuesday September 26, 2017

Chapter 11

Education: The Unresolved Classical Problems

THE PROBLEM OF EDUCATION in Papua is in line with health issues. The same classic story about staff shortages, absence of staff and weak control function continue to have a detrimental effect on the development of education in the Land of Papua. In early 2015, residents of Kampung Tambat, Merauke Regency, complained that the teaching and learning process in primary schools did not work. The same thing also happened in Kiwirok State Middle School, Pegunungan Bintang Regency. Teaching and learning activities did not work because the teachers were not available.¹³⁸ In November (November 4, 2015), teachers in Dogiyai District held a simultaneous demonstration.¹³⁹ They demanded that their work allowances rate be the same as those of medical staff. These matters have an impact on the paralysis of education. The process of education in schools in Dogiyai Regency does not work. The issue of this allowance also occurred at Kampung Demoi Elementary School, Yokari District, Jayapura Regency. In Merauke Regency, a PAUD (Indonesian acronym for Early Childhood Education) teacher, Debora Simanjuntak, did not receive her honorarium for 6 months.

In addition to the problem of teachers who do not live in the location, the process of teaching and learning activities in schools is stopped because of demands from the residents themselves. The education process at Sentani Vocational High School I, Jayapura Regency, stopped and threatened could not take the national final examination because residents, the customary rights holders blocked the school on April 15, 2015. The problem of blocking by customary landowners occurred in several areas in Papua. Other issues that are quite alarming arise from within the school itself. Tuesday, January 26, 2016, the teachers of Public High School I (SMA 1) Sorong went on strike to teach as a protest against the school principal and the treasurer who was not transparent in managing the school's financial.¹⁴⁰

Problems in the field of education are still looking for a solution. Comparative studies and improving the competence of education personnel (teachers and SKPD - Indonesian acronym for Regional Work Unit of the Education Office) continue to be carried out. However, there is an impression that the field of education is used as a business object for a group

of people. For example, as happened in Kwarja Village, Yapsi District, Jayapura Regency. Based on the results of the JPIC Franciscan Papuan study, there were no school buildings and there were no teachers there. However, in the Yapsi District report it was stated that in Kwarja village there was an elementary school building and four teachers (two honorariums and two civil servants).¹⁴¹ This situation was indeed very embarrassing and had happened for a long time in Kwarja Village.

Another story about education is what happened in Pronggoli District, Yahukimo District. The SJP/JPIC throughout Papua when visiting Pronggoli, found out that one of the primary schools had not operated for 18 years (1999-2017). The reason, as usual, was that there were no teachers. Even so, a final examination from the Department of Education is carried out every year which is represented by a teacher. Children aged 12-15 years are collected, given examinations and are entitled to get an elementary level diploma. This practice continues to this day. The Yahukimo regional government, especially the Yahukimo Education Agency, seems to have deliberately left the practice.

Should the pattern or system of education, especially in the Land of Papua for indigenous Papuans be changed? Fr. Aventinus Jenaru, OFM in his research related to the perception and participation of the community in education with a case study on the Kamoro Tribe, Hiripau Village, Mimika Regency,¹⁴² found that the community in Hiripau Village felt that education was indeed very important. But there are still a number of inhibiting factors that are quite instrumental so that education does not go well and weakens community participation. Cultural factors of the local community, social life, family, curriculum and stakeholders.

From these various factors, there are number of solutions to improve the condition of education, such as those offered in the study. The first factor is training and development of teaching and learning for teachers. The second factor is applying school skills to children so that they can develop their abilities and talents. And the third factor is developing nature schools.

138 Op.cit., Memoria Passionis's 2015 book by the Franciscan SJPCI Papua, pg. 11

139 Ibid.

140 Op.cit. Chronicle of 2016 by the Franciscan SJPCI Papua, pg. 99, Cf. Bintang Papua Newspaper, January 26, 2016.

141 Cf. The Research Report of the JPIC Franciscan Papua in 2017 and Profile of the Yapsi District, Jayapura Regency.

142 Cf. Community Perception and Participation in Education; Study of the Participation of the Kamoro Tribe in Hiripau Village, Mimika Regency, Papua in Education, 2015; Aventinus Jenaru.

Chapter 12

The Destruction of the Earth, “the Mother and Womb” of Papua

The Leader of the Roman Catholic Church, Pope Francis, through his encyclical “Laudato si” calls on all nations and all mankind to protect the earth or the universe as “our common home”. This Pope’s call is a response to the condition of our earth screaming in pain due to various damages inflicted by human. The ‘Womb of Papua’ is one part of the ‘the mother nature’ that cries out in pain due to destruction and similar threats for the future.

In Papua, all the tribes give a name to the earth or this land with the name of respect in the family frame, namely “Mama”. By calling this earth or land “mama”, we are invited to see the deepest aspects of the nature of “mama” or “woman” namely “the womb”. Like a woman who be pregnant, grows life and gives birth to children, so does with this earth; it pregnant, grows and gives birth to various types of life. Like a “mama” who feeds her baby child, even so the earth always provides milk, nutritional intake to all life in the Land of Papua.

Then what happens if the “womb” is damaged and capitalized to fulfill the power and economic interests of certain groups? Of course, it will have an impact on both the earth and the various lives (including humans) that depend on the mercy of the earth or nature. This condition is now engulfing the “womb of Papua”. The womb of Papua with its beautiful and enchanting biodiversity has been snatched away, torn apart and exploited for the sake of a moment’s purpose, the greed of certain groups.

The condition of Papua’s ‘womb’ is worsening because the development in Papua by President Joko Widodo only focuses on economic and infrastructure development. Likewise, with the Governor of Papua, Lukas Enembe, who widely opened the door for all investors. As if by doing that all problems are solved. The reality is not that simple.

The beautiful and enchanting Womb of Papua with its biodiversity becomes a bone of contention for many people from various parts of the world. Investors with the interests of their capitalist economy view “the womb of Papua” as a very promising and lucrative business land that providing maximum profits to them. They do not think about and care about the safety of this earth (*salus mundi*) and the safety of

humans (*salus humanum*) of indigenous Papuans whom inseparable from the earth and its nature.

Therefore, in this discussion, we will present various phenomena and facts about the damage and destruction of Papua’s (forest) earth that caused by large-scale national investors and companies.

Palm Oil Destroys the Womb of Papua

The international environmental organization, Greenpeace, noted that Papua’s forests that were destroyed ranged from 300 thousand hectares per year. The damage covers the provinces of Papua and West Papua. A number of companies engaged in giant oil palm plantation projects are accused of being ‘masterminds’ of the destruction of forests in Papua. It was known when an exhibition of environmental damage images was held by Greenpeace Papua and Port Numbay Green at the 4th cultural festival of Port Numbay Humboldt Bay in early August 2012 at Hamadi Beach, Jayapura City.¹⁴³

One of the issues that received widespread attention was the presence of the Merauke Integrated Food and Energy Estate (MIFEE) project in Merauke Regency since 2010. This project takes the largest portion of the damage of Papua’s forests because in the first stage the forest cleared for the plantation is 228,022 hectares. This project has been proven to damage thousands of hectares of forest and to afflict indigenous landowners. Data from the Regional Investment and Licensing Coordination Agency (BKPMDDP) of the Merauke Regency Government said that around 32 companies had received principle licenses to work on several leading sectors in this project.¹⁴⁴

Here, the Industrial Plantation Forest (*Hutan Tanaman Industri* - HTI) sector got the largest portion of land, namely 973,057.56 hectares. Oil palm plantations as the second leading sector obtained 316,347 hectares of land. For sugar cane plantations covering an area of 156,812 hectares, corn plantations 97,000 hectares, 69,000 hectares of food crops, processing shale wood 2,818 hectares and 1,200 hectares of pier construction area. In accordance with the permission that has been issued, the total land to be used is

143 Cf. <http://sawitwatch.or.id/> “Menuju Keadilan Ekologi Bersama Masyarakat Adat/Lokal, Pekebun Sawit, dan Buruh Sawit”, accessed on September 14, 2017.

144 Ibid.

1,616,234.56 hectares in the MIFEE mega project. Some of the large companies involved in this project include; Wilmar, Sinar Mas Group, Bakrie Sumatera Plantation, Medco, Bangun Cipta Sarana and Artha Graha. Wilmar was allocated an area of 200,000 hectares. Whereas, in the 2010-2014 National Sugar Self-sufficiency Blueprint Road Map, Wilmar only needed an area of 10,000 hectares with an additional area of 10,000 hectares and a factory capacity of 8000 tons per day.

This mega project not only turned into forest logging. The Secretary of the Village Kaiburse Indigenous People's Institution (*Lembaga Masyarakat Adat - LMA*) in Malind District, Paulus Samkakai, admitted that the indigenous people in the village which included in the scope of this mega project area were pressured by the Government to allow the entry of investors, especially, when this mega project starts. In fact, the MIFEE mega project in Merauke, aside from being proven to have a detrimental impact on the environment, also afflicts the indigenous population. This happened because the forest as a source that providing their lives had been cleared in the interests of large-scale investment.¹⁴⁵ In Bupul Village, Elikobel District, indigenous people from the Wonijai clan were forced to lose their customary land because they are tempted by the sweet promise of the company PT Agrinusa Persada Mulia. Their land of around 900 hectares has shifted into the hands of the company with improper compensation payments. The company pays a very cheap price for only IDR 300,000 per hectare.¹⁴⁶ The total given to the community is only IDR 600 million. Simon Wonijai, one of the communal landowners, said that various ways were used by companies to create disunity in the community. The elders or the head of the tribe was persuaded and subsequently pressured by the company to influence their folks to release their land to the company.

The same story does not only come from the Merauke community. Indigenous people in Keerom Regency also suffered the same fate since their area was made into a transmigration area plus a palm oil plantation area in 1982. In March 2012, indigenous peoples in this area blocked PTPN 2's palm oil mill operating in Arso, the capital of Keerom Regency. Blocking was triggered by the use of palm oil land by companies that exceeded the total land that previously agreed upon and PTPN 2 also had not paid off the land that had been cultivated.¹⁴⁷

145 Ibid.
146 Cf. <https://awasmifee.potager.org/?p=1585&lang=id>.
147 Ibid.
148 Ibid.
149 Ibid.
150 Ibid.

Indigenous Keerom residents, through the Leader of the Keerom Customary Council, Servo Tuamis, explained that the palm oil land in Arso that the oil palm company PTPN 2 worked on was more than 50,000 hectares. In fact, in accordance with the previous agreement, the land released by the government with the consent of the community was not that wide. According to Mr. Servo, the demands of the community refer to the agreement dated October 19, 1982, when Keerom was still one of the districts of Jayapura Regency. Under the agreement, Bas Youwe, as a regent of Jayapura, requested 5000 hectares of communal forest area to be managed as Arso palm oil plantation.¹⁴⁸

But the reality is different. Palm oil companies manage more than 50,000 hectares. "This has not been paid, so it becomes a problem up to now," Servo said irritably. To deal with the issue of Arso palm oil, the Papua Provincial Government also intervened. The Head of the Papua Province Land Division, Petrus Korwa, said that his party had tried to invite companies and community representatives to discuss this issue. But none of the invited parties were willing to attend. Now 30 years have passed, PTPN 2 has triumphed by clearing forests, expanding land and managing palm oil plantations in Arso, Keerom Regency.¹⁴⁹

Palm Oil Expands

Large-scale palm oil plantations so far have been proven to have caused environmental problems and social disasters for indigenous landowners. In Sumatra and Kalimantan, for example, the existence of large amounts of palm oil plantations has resulted in the destruction of thousands of hectares of primary forest in the two regions. As a result, local people as landowners who were able to live peacefully by relying on forest products turned into laborers for these plantations at low wages.¹⁵⁰

After the forests in Sumatra and Kalimantan were completely looted, what was left was only Papua's forest. As the owner of a tropical forest that is relatively intact along with its beauty, Papua's forests are starting to be threatened because of being targeted by many parties. In this case not only companies holding concessions are interested in exploiting timber, but also national, private, and foreign companies of palm oil plantations (Malaysia and Korea) are starting to glance at Papua as a new

area for expansion of palm oil land.¹⁵¹

Imagine, in the span of less than ten years, thousands of hectares of new palm oil plantations have emerged in a number of regions. For example, in Papua Province, PT. Tandan Sawita Papua, a subsidiary of PT. Rajawali Group, was present by clearing forests in Keerom Regency with an area of 18,337 hectares. Investors and capitalists cleared the forest in Village Yetti, Keerom Regency for use as palm oil plantation. In Lereh area, Jayapura Regency, PT. Sinar Mas Group (SMG), in 2010, participated in clearing 5,000 hectares of forest to expand the area of its old palm oil plantations that has already thousand hectares.¹⁵² Ironically, the number of new palm oil plantation in these two regions continued to expand, not counting the opening of thousands of new palm oil plantations by PTP II Riau in the Garusa District of Unurum Guay District, Jayapura Regency.

In the West Papua Province, the Central Government and the Regional Government are in coalition with local community leaders to allow several palm oil plantation companies to clear thousands of hectares of indigenous peoples' forests to be converted into palm oil plantation. Just mention PT. Henrison Iriana Group, that freely to clear 21,500 hectares of forest in Klamono District, Sorong Regency to be used as palm oil plantation.

In the Sidey District of Manokwari, PT. Medco has expanded by officially obtaining concession rights for 45,000 hectares of palm oil plantation. About 1500 hectares have been cleared for palm oil plantation land. Then in the Moswaren District, South Sorong Regency, PT. Rajawali Group plans a palm oil plantation of around 23,000 hectares, the status of the land is in the process of being released by indigenous peoples. In addition, there are still more prospective new concession areas being proposed by companies to obtain permission for its expansion.

The latest development is the entry of the palm oil plantation company, PT Nabire Baru, in Nabire Regency, Papua Province. The company began the operations from 2011 to 2016. The company operates in the customary forests that inhabited by the Yerisiam Tribe. In September 2016 Greenpeace International published a report on the crimes of palm oil companies in Indonesia. Greenpeace recorded PT Nabire Baru's violations.

151 Ibid.

152 Ibid.

153 Cf. JPIC Franciscan Papua, "Papua on the Threshold of Destruction; Various Events and Facts on Human Rights in Papua 2016 ", p. 65.

154 The Statement of Daniel Yarawobi, the Chief of Yerisiam Gua Tribe. Cf. <http://tabloidjubi.com/m/artikel-4492-ptnabire-baru-dan-ptsariwana-adhi-perkasa-terus-buka-lahan-baru.html>.

155 Ibid.

First: deforestation, that is, clearance of primary forest. In 2011 and 2013 several thousand hectares of forest were cleared, some of which were primary forests and peats. In mid-2016, through Landsat satellite imagery, it is seen that around 70 percent of the PT Nabire Baru concession was opened and divided into plantation blocks. Second: peats cultivation. In the company's "New Planting Assessment" in 2011, there was nothing that mention of peats for plantations, but in fact the peats were cleared for palm oil plantations. Third: exploitation, that is, takeover of customary land without Free, Prior and Informed Consent (FPIC). The company acted in cooperation with "neutral independent parties", including local politicians, local government, regional police and military units. This is contrary to RSPO principles and criteria.¹⁵³

On March 12, 2017, the tabloidjubi.com reported that PT Nabire Baru and PT Sariwana Adhi Perkasa continued to expand the forest clearing area. This deforestation is like 'a thief' because it is done without notifying the owner of customary rights, i.e. the Yerisiam tribe. "We don't know at all. The expansion exceeds the agreed-upon area. We have already said that there should be no more logging of forests for palm oil plantations. Because the problem of the hamlet is not finished yet, but the two palm oil companies continue to open up new areas."¹⁵⁴

The violation of the RSPO principles and criteria carried out by PT Nabire Baru was reported by the Pusaka Foundation to the RSPO Secretariat in Malaysia, through a complaint letter dated on April 19, 2016. This complaint was based on Yerisiam community reports and findings in the field, that PT Nabire Baru violated the principles and criteria RSPO for sustainable palm oil production violates applicable laws and regulations, and the customary laws of the Yerisiam Gua tribe—customary landowners.¹⁵⁵

The 'Womb of' Papua has made as 'National Food Project'

Papua has been named as one of the national food baskets in the future. The wish was uttered by President Joko Widodo during the rice harvest in Waninggap Miraf Village, Tanah Miring District, Merauke Residency, Papua, on May 10, 2015. This easternmost regency of Indonesia has 4.6 million hectares of flatland which potential for agriculture,

including 1.2 million hectares for rice planting land.¹⁵⁶

Joko Widodo reasoned, based on the count on paper with a total land area of 4.6 million hectares, if in a year there were three harvests, there would be 60 million tons of rice that could be produced. If it can be optimized, then the national rice production will be abundant within the next 3 years. “If it works, it will not only become an Indonesian food barn. But the world’s dependence on food will be in Merauke,” he said. Even Joko Widodo intends to make Merauke as the center of the first modern technology-based food agriculture in Indonesia. Thus, according to Joko Widodo, it is appropriate if the Merauke area is also designated as a Special Economic Zone (SEZ) for food for agricultural production. “Thus, we do not need to import if our rice supply increases. “Instead, we will become rice exporters to a number of countries,” he said.

However, to develop modern-based agricultural land, it needs investor support. In addition, community support is also needed as landowners, including the issue of profit-sharing schemes with investors. Moreover, the President involved the TNI personnel in clearing the land, something that “easily make people uneasy”. In collaboration with managing agricultural areas, according to Jokowi, the division of tasks must be clear. “The government will supply seeds, fertilizers and build irrigation infrastructure, roads, bridges and ports as well as agricultural education facilities in the region. On the contrary, the private sector will produce rice in the form of core and plasma cooperation and pay the farmers.”

Meanwhile, Minister of Agriculture, Amran Sulaiman, said that he would support the program to make Papua a national food barn. For this reason, in Merauke 1.2 million hectares of paddy fields will be built within 3 years by the private sector and state enterprises. Besides that, in Merauke, modern agriculture with high technology will also be built, namely, agriculture with full use of mechanization and towards organic farming. “In line with that, we are trying to move faster for seed sovereignty, because the seed is important to increase the rice production”.

The same thing was conveyed by the Governor’s Expert Staff for Social Welfare and Human Resources, Annie Rumbiak, in Jayapura, on Wednesday April 12, 2017. Annie said that the

Government established Papua Province as a national food barn to meet Indonesia’s needs for energy and food in the future significantly increasing.¹⁵⁷ “This increase is known from Bank Indonesia data which shows a positive growth trend in the contribution of the agriculture, plantation and fisheries sectors to the economy in Papua.”

With a total land area of Papua of approximately 35 million hectares, while around 85 percent is still covered by forests, this area has a high potential to become the foundation of national economic development in the future. “It is expected that 1.2 million hectares in Merauke Regency can be optimized to meet at least 30 percent of Indonesia’s total food needs and enough for rice consumption for the eastern region.”

Annie Rumbiak explained that the production from this region also has the potential to penetrate international markets, one of which is the closest market, namely, Papua New Guinea. Not only that, other potentials that are profitable in the future will also add or open opportunities for Papua to get out of food shortages and expensive basic necessities. “Indonesia’s economic growth in the past decade has managed to be maintained at an average range of 4.5 percent to 6.5 percent.”

Annie added, the combination between positive economic growth and its population as the world’s fourth largest, would significantly increase Indonesia’s needs for energy and food in the future.

Protests and Rejection by Customary Rights Owners Community

The swift flow of investment in Tanah Papua which unilaterally took over people’s land ignited the enthusiasm of landowners to shout and protest. In Mimika Regency, starting at the end of 2014, precisely on December 17, 2014, Bishop of Timika Diocese, Mgr. John Philip Saklil, issued a letter of reprimand to the Governor of the Papua Province to cancel the palm oil plantation permit in Timika.¹⁵⁸

Massive land clearing conducted in 2008 in the Upper Kamoro River caused the disruption of ecosystem and in July 2014, Kamoro native villages such as Iwaka, Miyoko, Aikawapuka, Timuka and Kekwa were hit by flash floods due to the overflowing Kamoro River. This never happened before the opening of oil palm plantations. In 2017, throughout March and April, the Timika Independent Indigenous

156 Cf. <http://m.ww2.tabloidsinartani.com/content/read/bumi-papua-lambung-pangan-nasional/>, accessed on September 14, 2017

157 Cf. <http://papuanews.id/2017/04/13/pemerintah-tapkan-papua-sebagai-lambung-pangan-nasional/>, accessed on September 14, 2017.

158 Reprimand Letter for Cancellation of Palm Permits by Bishop of Timika Diocese Mgr. John Philip Saklil dated December 17, 2014. This warning letter was facilitated by the SJP of the Timika Diocese which was submitted to the Governor of Papua Province.

Peoples Action Front (*Front Aksi Masyarakat Adat Independen Timika*), consisting of Kamoro and Amungme Tribes, actively protested against the seizure carried out by PT Freeport. This action was not only related to land grabbing but also to protest the extension of PT Freeport's contract of work.¹⁵⁹

On June 5, 2015 the community of communal land right owners protested in the PT Bio Inti Agrindo, Merauke, related to the seizure of their land. The protest received resistance from the security forces (*Kopassus*—Army's Special Forces) who guarded the company.¹⁶⁰ In Nabire Regency, on January 19, 2015, the Head of the Yerisiam Sub-District sent a letter to the Nabire Regional Police Bina Mitra, the content was demanding to withdraw members of the Police Mobile Brigade – Community Surveillance Unit (*Pengawas Aliran Masyarakat - PAM Brimob*) who in charging of PT Nabire Baru. The letter was sent because of Brimob PAM' members guarding the Nabire Baru Company have terrorized and persecuted local indigenous people.¹⁶¹ These protests continued in 2016 through legal channels at the Jayapura State Administrative Court.

The protest of the Yerisiam Gua indigenous people in Nabire at the Jayapura State Administrative Court was assisted by the Solidarity of Nabire's Yerisiam Gua Palm Oil Victims. During the trial which conducted from January to April 2016 at the Jayapura State Administrative Court, Solidarity with the Yerisiam Gua indigenous community held a silent and peaceful action outside the PTUN Building to support the trial process. However, finally on April 5, 2016, the Jayapura State Administrative Court ruled that PT Nabire Baru won the case. The Yerisiam Indigenous People protested because their land was converted into PT Nabire Baru for palm oil cultivation. This was not notified and discussed previously with the community of customary owners.¹⁶²

In 2016, the Village Muting indigenous people, Muting District, Merauke protested through a press release. The broadcast was facilitated by SJP Merauke Diocese (SKP KAMe) with various other

civil society coalitions. Through a broadcast issued on July 22, 2016, they demanded that military officials (TNI and Polri) to stop their business from working for the company and urged the Regent and Minister of Agriculture to conduct a social audit of the presence of oil palm company PT Agriprima Cipta Persada.¹⁶³ In the village Sanegi, Malind District, Merauke, the community continues to confront and ask the PT SIS company. Sanegi village chief Ernes Kaize had visited the company to ask for data about the size of the forest that had been cleared by the company. This was done because the customary community of customary landowners had not been involved in deliberation.¹⁶⁴

In 2017, community protests in several areas in Papua continue to take place. On March 22, 2017, the Moi Indigenous Peoples from three districts—Klaso, Saengkeduk and Selekbobo (preparatory district)—carried out a staging action at the intersection of the capital of Klaso District. The community chose this time because it coincided with a meeting between the Sorong Regency Government and palm oil company PT Mega Mustika Plantation.¹⁶⁵ Communities unfurled banners on the road that contained demands and rejected plans for land clearing for palm oil companies on their customary lands. Palm oil company PT Mega Mustika Plantation received permission from the Sorong Regency Government through a decree from the Sorong Regent No. 66.1/127/2014 concerning business permits for palm oil plantations on an area of 9,835 hectares.

Then on June 8, 2017, as many as 60 members of the Yimnawai Gir tribe, the Marab, Abrab and Manem sub-tribes in Arso, Keerom Regency held a protest at the location of PT PN II Arso. This action was continued to the Office of the House of Representatives and the Regent of Keerom. The community carried out the banning of the office of the Keerom Regent. They demanded that the government and PT PN II return the 50,000 hectares of customary land that was seized for the palm oil plantation business.¹⁶⁶

159 Cf. Note End of 2017: Joint Report (Walhi Papua, JERAT Papua, Pusaka, JPIC Synod of GKI, JPIC Franciscan Papua, SJP KAMe) on Land Deprivation, Violence and Deforestation in Papua.

160 SJP KAMe's Report, unpublished.

161 Cf. Chronological Report on the Presence of the PT Nabire Baru Palm Oil Company in Yerisiam (<http://fransiskanpapua.org/2017/04/29/Report-kronologis-kasus-kelapa-sawit-di-nabire/>). In addition to community actions in Yerisiam, Nabire, the Nabire community also struggled through legal channels to sue and demand that the Governor of Papua Province, Lukas Enembe, be willing to revoke Governor Decree No. 142 of 2008 concerning PT Nabire Baru's plantation operating permits. From December 2015 - May 2016, the Yerisiam indigenous people were assisted by the Solidarity of Nabire Palm Oil Yerisiam Cave Victims. This solidarity consists of the Independent Student Forum, the Uproar of Papua, JPIC Franciscan Papua, the JPIC Synod of GKI, LBH Papua, JERAT Papua.

162 Chronological Reports on PT Nabire Baru Palm Oil Company presence in Yerisiam. See, <http://fransiskanpapua.org/2017/05/15/tipu-daya-pt-nabire-baru-caplok-tanah-adat-yerisiam/>

163 Cf. <https://awasmiffee.potager.org/?p=1440&lang=en> and unpublished KAMe SKP Reports

164 Cf. <https://awasmiffee.potager.org/?p=1383&lang=id> and unpublished KAMe SKP Report.

165 Cf. <https://awasmiffee.potager.org/?p=1516&lang=en>.

166 Cf. Note End of 2017: Joint Report (Walhi Papua, JERAT Papua, Pusaka, GKC Synod GKI, SKPKC FP, SKP KAMe) on Land Deprivation, Violence and Deforestation in Papua, <http://pusaka.or.id/2017/06/demonstrasi-masyarakat-adat-yimnawai-gir-bupati-tidak-serius-menyesai-hakmasyarakat/>, <https://suarapapua.com/2017/06/09/masyarakat-palang-kantor-bupati-keerom/>



Picture 6: The customary land which belongs to the Wonijai clan in Merauke looks bare because the forest has been cut down by a palm oil plantation company. Photo: Chris Paino / Mongabay Indonesia.



Picture 7: The community organized a demonstration to commemorate Human Rights Day on December 11, 2017 in Merauke. The mob demanded to reject MIFEE. Photo: Awasmifee Collection.

Chapter 12

The World Monitor Papuan Human Rights Violations

MANY OF THE VIOLATIONS OF HUMAN RIGHTS in the land of Papua that have not resolved until now have an impact on the swift support and pressure of the international community for the Indonesian state. Papua and its human rights issues not only draw local and national attention and advocacy but have become a part of international advocacy.

In the United Nations Universal Periodic Review (UPR) which took place in May 2017 in Geneva, Switzerland, a number of countries questioned the good intentions of the Indonesian Government to deal with the harsh violations of human rights in Papua. There are five countries that questioned and assessed the performance of the Indonesian Government: Germany, Canada, Britain, the Netherlands and France.¹⁶⁷

The distrust of Papua to the intention of the Indonesian Government ignited the spirit of the struggle of Papua to gain recognition and support from the international community. One of the efforts made is to seek support from countries of Melanesian folks. In January 2013, one of the political organizations in Papua, the West Papua National Coalition for Liberation (WPNCL) enrolled in the Melanesian Spearhead Group (MSG) Secretariat in Vanuatu. For the first time, WPNCL is present in the official MSG forum and is registered as an observer. This has received positive support from MSG countries.¹⁶⁸

The struggle grew stronger when several political organizations in Papua united themselves in a forum called The United Liberation Movement for West Papua (ULMWP). This union is known as the Saralana Declaration, December 6, 2014.¹⁶⁹ Since then the Papuan struggle for its political aspirations and the upholding of human rights in Papua has become stronger. The issue of Papua continues to be discussed at the level of the Pacific States and the United Nations.

On June 26, 2015, coinciding with the 20th Summit in Honiara, Salomon Islands, MSG leaders accepted ULMWP as observers.¹⁷⁰

The attention of the Melanesian countries is even greater on the issue of Papua. On August 14, 2015, the Pacific Islands Forum (PIF) Secretariat's Special Sub-Committee stressed that the West Papua problem was one of the five main issues that discussed at the PIF leaders' meeting in Port Moresby on 7 to 11 September 2015.¹⁷¹

The five countries gave several recommendations to the Indonesian Deputy Minister of Foreign Affairs, AM Fachir. Some of the recommendations put forward are urging the Government of Indonesia: to hold a dialogue with Papuan representatives; to continue security sector reform (TNI, Police and Intelligence); to protect human rights defenders and the Papuan people from acts of violence; and, finally, to involve indigenous Papuans participation in development in Papua.

A year later, at the UN Human Rights Council session, on Monday, September 19, 2016, the Salomon and Nauru Governments raised the issue of human rights in Papua.¹⁷² The Salomon Government represented by Barret Salato stressed to the Indonesian Government in order to cooperate with the UN by allowing the UN Special Reporters on the Right of Freedom of Expression to visit Papua. The Salomon Government considers the protection of human rights for the indigenous Papuan is so important that a collective action is needed to condemn all human rights violations in the Land of Papua. On Thursday, September 22, 2016, President of the Republic of Nauru, Baron Divavesi Baqa, in front of 193 states member of the United Nations General Assembly in New York expressed concern about the situation of human rights in Papua.¹⁷³ The Government of Nauru hopes that an open and constructive dialogue with Indonesia will be carried out concerning human rights issues in Papua. These two countries are part of the Pacific Islands Forum (PIF).

In addition to being discussed in the UN session, Papua's problems were brought and discussed at the 14th meeting of the African, Caribbean and Pacific (ACP) European Union (EU) Parliamentary

167 Cf. <http://www.viva.co.id/indepth/fokus/317484-dunia-kembali-sorot-pelanggaran-ham-di-papua>

168 Markus Haluk, "ULMWP: Sebuah Profil, Persatuan dan Rekonsiliasi Bangsa Melanesia di Papua Barat", 2015. Pg. 37

169 Ibid., p. 66.

170 Markus Haluk, "Papua Di Ambang Kepunahan: Seri Pendidikan Politik ULMWP II (Papua in the Threshold of Extinction: ULMWP II Political Education Series)", 2015. P. 41

171 Ibid., P.42.

172 Cf. <http://tabloidjubi.com/artikel-277-solomon-dan-nauru-tekan-pemerintah-indonesia-di-dua-badanpbb.html>.

173 Ibid.

Joint Assembly in Port Vila, Vanuatu on July 20, 2017.¹⁷⁴ This forum consists of 97 joint African, Caribbean and Pacific countries. Of the 97 countries, seven countries from the Pacific brought the issue of human rights violations in Papua into the forum. The meeting also presented ULMWP Secretary Oktovianus Mote.

Other support stories come from the Church abroad. Representatives of the Quaker Christian Group (Religious Society of Friends) met with a number of parliamentarians in New Zealand. This group aimed to gather support in the form of a public petition urging the New Zealand Government to take a stand and take action regarding the human rights situation in Papua. This raised petition further highlights the violation of the right to freedom of expression and assembly.¹⁷⁵ The support petition was submitted on Thursday, March 23, 2017.

Church's support in New Zealand also comes from Protestant Churches incorporated in Pacific Conferences of Churches (PCC) which held on 1 to 3 August 2017, discussing the issue of human rights violations in the Land of Papua. Through PCC Secretary General, Francois Pihaatae, they call out for Indonesia to stop the killing of indigenous Papuans.

"Shout out to Indonesia to stop the killings (Papuans). That is the only top priority for us to ask the Indonesian military and police or whatever they use to kill. They (Papuans) are not animals; they are humans just like them, Indonesians."¹⁷⁶

In addition to support and insistence on human rights issues in Papua from the states and the Church, the support and pressure also came from NGOs or international coalitions for Papua who are members of the International Coalition for Papua (ICP). This coalition consists of several international, national and Papuan NGOs. The coalition consisting of several NGOs such as Franciscans International, TAPOL, Vivat International also urged the Indonesian state at the 32nd session of the UN Human Rights Council on Wednesday, June 22, 2017 in Geneva, Switzerland. Franciscan International Asia-Pacific Programme Coordinator, Budi Tjahjono urged the Indonesian Government to conduct an impartial investigation into the cases of arbitrary arrests that took place in Papua.

"We want to draw the attention of the Council to the situation of human rights in West Papua. As one of the most remote areas in the world, Papua remains as the last conflict areas in Indonesia. Local activists continue to report cases of arbitrary arrest by Indonesian security forces against Indigenous Papuans who participated in peaceful meetings to express their political opinions."¹⁷⁷

When entering the end of 2017, Indonesia is increasingly busy on facing a 'rumored' of referendum petition which submitted by ULMWP representative Benny Wenda to the UN Decolonization Committee in September 2017. The Indonesian government banned the petition and threatened will arrest and imprison those who signed it. Document or the petition was reportedly signed by around 1.8 million people in Papua. Meanwhile according to ULMWP spokesman Beny Wenda, as many as 57 people were arrested and 54 people were tortured by the TNI during the petition campaign which lasted.¹⁷⁸ Meanwhile news spread in the media that the Head of the United Nations Decolonization Committee Rafael Ramirez rejected the petition report.¹⁷⁹ Regardless of whether the news is true or not and the responses of various groups to it, the Indonesian state will still be 'troubled' by the Papuan issue which continues to be raised and discussed internationally.

174 Cf. <http://www.satuharapan.com/read-detail/read/7-negara-bawa-isu-papua-ke-parlemen-afrikapasifik-and-ue>.

175 Cf. <http://www.satuharapan.com/read-detail/read/kelompok-kristen-quaker-ajuan-petisipelanggaran-ham-papua>

176 Cf. <http://www.satuharapan.com/read-detail/read/gereja-gereja-pasifik-bawa-papua-ke-komitedekolonisasi-pbb> and <http://tabloidjubi.com/artikel-8830-gereja-pasifik-nyatakan-dukungan-penentuannasib-sendiri-west-papua.html>.

177 Statement submitted by the International Franciscan Representative at the 32nd session of the UN Human Rights Council on Wednesday (June 22, 2017).

178 Check <http://kabar24.bisnis.com/read/20170929/19/694243/referendum-tuntut-papua-barat-merdekadipresent-di-pbb>.

179 Cf. <https://internasional.kompas.com/read/2017/09/29/15405451/pbb-bantah-terima-petisi-referendumpapua-brat>.

Chapter 14

Dialogue and Efforts to Find Solutions

IDEA ABOUT dialogue itself already exists and presents in every tradition of human life, especially in the traditions or customs of the Papuans. All problems faced are always discussed in traditional houses (Para-para custom). Every tribe in Papua has the designation, traditions and ways to solve the problems they face.

The idea of dialogue was grounded again by Father Neles Keadabi Tebay in the 2000s. Some fundamental reasons made by Fr Neles to ground dialogue as a way to find a solution to the problem in Papua are [1] violence has not succeeded to resolve the Papua conflict, [2] Implementation of *Otonomi Khusus* (special autonomy) Law has failed, [3] The Indonesian government is not consistent in implementing the Papua Otsus Law, [4] Papuans increasingly distrust the government, and [5] International support for the Government of Indonesia has declined.¹⁸⁰

The offer of dialogue accompanied by a framework of dialogue, principles, objectives, stages, participants, facilitators of dialogue, seemed to bring the fresh air on searching for solutions to stop all violence for the sake of peace in the Land of Papua. But since the dialogue was announced in 2009 and declared on July 5 to 7, 2011 at the Papua Peace Conference, offers to dialogue until now still reap the pros and cons. On the one hand, the Indonesian Government still believes that dialogue can be used by the Papuan people as a media to break away from the Unitary State of the Republic of Indonesian. On the other hand, the Papuan people are still unsure of the offer of dialogue.

Discussions on the Papua-Jakarta Dialogue strengthened again in August 2017. On August 15, 2017, Indonesian President, Joko Widodo, invited 14 people—referred to as representatives of the Papuan people—to meet and discuss issues in the Land of Papua. On that occasion, in addition to discussed and insisted to resolve cases of recent human rights violations such as shootings in Oneibo Village, Deiyai Regency, Joko Widodo also discussed the agenda of dialogue with Papua. Starting from the delivery of various problems and what has been done by the State in the Land of

Papua, representatives at that time also suggested to President Joko Widodo to hold sectoral dialogue.

“We recommend to held sectoral dialogue in all fields, such as human resources, health, education and other sectors, all of these must sit together and find solutions, both central, provincial, district and traditional leaders, all religions are involved so that all feel they have a responsibility.”¹⁸¹

After President Joko Widodo approved and commissioned Fr Neles Tebay to hold a sectoral dialogue, many parties began to comment on the plan. It is clear that there were those who refused and some who accepted the idea of sectoral dialogue.

Cenerawasih University in Jayapura’s Anthropology Lecturer, Ibrahim Peyon, explained in an opinion “The Jakarta-Papua Dialogue Agenda Destroys the ULMWP and International Support,”¹⁸² the idea of dialogue being pushed by Fr Neles’ Papua Peace Network (*Jaringan Damai Papua - JDP*) seems to lead to the second volume of the Act of Free Choice (*Penentuan Pendapat Rakyat - Pepera*). According to Ibrahim, what was discussed in the Dialogue did not discuss the alignment of Papua’s political history. The Chairman of the West Papua National Committee (*Komite Nasional Papua Barat – KNPB*), Viktor Yeimo, in his review “How to Respond to Sectoral Dialogue,”¹⁸³ explained that sectoral dialogue was an imaging political material from Jakarta. According to Viktor, the suitable media to resolve conflicts and create peace in Papua is Referendum. While the Chairperson of the KINGMI Church Synod in Tanah Papua, Rev. Benny Giay, explained that dialogue between Jakarta and Papua was deemed to be ineffective without including ULMWP.¹⁸⁴ In addition, the dialogue would also not succeed without the agenda of resolving human rights violations and stopping violence in the Land of Papua.

The Papua Peace Network Coordinator, Fr Neles Tebay, in his press release on September 7, 2017, explained that the president needed to appoint a dialogue team, for example, who participated in the dialogue and who would later load and send

180 Neles Tebay, “Dialog Jakarta-Papua: Sebuah Perspektif Papua”, SKP Jayapura: 2009, p. 1-11

181 Father Dr.’s statement Neles Tebay, Pr., in a press release at the Fajar Timur STFT Campus Complex, August 22 2017, Cf. <https://www.beritalima.com/2017/08/22/pater-neles-dialog-sektoral-perlu-dilakukanuntuk-masalah-papua/>

182 Cf. <http://suarapapua.com/2017/08/30/dialog-jakarta-papua-genda-menghancur-ulmwp-dan-dukungan-internasional/>

183 Cf. <https://papuapost.wordpress.com/tag/dialog-sektoral/>.

184 Cf. <http://jdp-dialog.org/berita/headline/1075-benny-giayulmwp-representasi-papua-berdialog-dengan-jokowi>

invitations to participants in the sectoral dialogue.¹⁸⁵

Sectoral dialogue is a forum or meeting that is attended by relevant parties which is competent to discuss a particular sector or sector, such as sector dialogue for education, health, forestry, plantation, mining, fisheries and so forth.

Part III

Recommendations and Resolutions

Chapter 15

Closing

A. Conclusions

The situation of human rights in the Tanah Papua throughout 2015-2017 we can describe through various events, policies and social dynamics that developed in the community. From the stories described above, the civil political aspect has remained a strong aspect in the past two to three years. Both are directly related to security forces, regional head elections, ambiguous policies and aspirations of Free Papua. While economic, social and cultural aspects, especially health sector, have also become a hot topic in 2016 until the end of 2017. Other issues that also stand out are environmental destruction and the breakdown in regional government.

Some of the following notes of reflections and recommendations are offered by the SJP throughout Papua as a solution to these problems.

B. Security Approach

When viewed from events that are directly related to “state apparatus”, there have been several incidents of shootings and ill-treatment committed on civil society. Several cases were recorded in 2015. Two cases of shooting occurred in Mimika Regency, namely, shooting in Koperapoka and Gorong-gorong; shooting in Wanapompi Village, Yapen Islands Regency on December 1, 2015, and; shooting in Dogiyai Regency on June 26, 2015. Cases of persecution occurred in Village Arafat (Village Baru Biak) on June 5, 2015 by the Indonesian Air Force. Then at the same time, on June 5, 2015, in the city of Merauke, security forces intimidated and shot a citizen who with other communities was protesting in the PT Bio Inti Agrindo area.

In 2016, several shooting cases occurred again, namely: shooting cases in Intan Jaya Regency on March 7, 2016, in Boven Digoel Regency on December 1, 2016, in Merauke Regency on September 14, 2016, and in Yapen Islands Regency on December 1, 2016.

Meanwhile in 2017 there were also several acts of torture and shootings. The shooting of David Tarkouw on January 11, 2017 in Beraf Village, Jayapura Regency by the Jayapura Regional Police

Unit, the shooting of civilians in Deiyai Regency on August 1, 2017 and the shooting of Paumako in Mimika Regency on August 9, 2017.

In fact, there are quite a number of cases related to armed violence over the past two years, such as arrests, beatings, torture, ill-treatment, terror, including the occurrence of “shoot-outs” between TNI/Polri and other groups or unofficial armed groups. According to the Setara Institute Report, there were 68 events and 107 forms of state action throughout 2016 through the security forces of the TNI / Polri. While the victims throughout the year, there were 2,214 people, including 489 activists. This is a very high number and certainly contrary to what was expected by the President of the Republic of Indonesia, Jokowi. The hope that the security approach in Papua must be changed, no longer uses a militaristic-repressive approach but rather a welfare approach.¹⁸⁶

C. Recommendations

To the policy-making agencies, we would like to submit a number of things as follows:

- Policy makers (Local Government) are aware of security issues in Papua. However, they seemed unwilling to know about the problems. They often keep silent or deliberately let certain problems drag on, unresolved. Although security is the duty of security agencies, it does not mean that civil governments such as Governors, Regents/Mayors and DPRD (Regional House of Representatives) and Papuan Peoples Assembly (Majelis Rakyat Papua - MRP) may not intervene. Community members in the area are under the responsibility of the local government. Other agencies must also help and ensure the survival in the area of civil government. So, the government should act decisively on behalf of the citizens in the area.¹⁸⁷
- Civil agencies (Governor, Regent/Mayor, DPRD and MRP), for the sake of protecting civilians, it is necessary to use their authority boldly because it has been regulated in the current regulation. For example, due to demands of a situation, it is necessary to add special tools or regulations for an area such as articles concerning the withdrawal of security forces out of certain

¹⁸⁶ <https://nasional.kompas.com/read/2017/02/20/17353741/setara.institute.pada.2016.terjadi.107.pelanggaran.ham.di.papua.oleh.aparat>. Accessed March 18, 2018.

¹⁸⁷ Cf. Article 22, Law No. 32 of 2004 concerning Regional Government. The article stated clearly the duty and responsibility of the Regional Government towards its citizens.

areas because they have repeatedly committed several crimes. The continuous efforts of security institution to improve itself must be supported by various parties. Therefore, the institution must open up to accept various inputs, including criticism from other parties.

- Until now the security institutions are still attached to the impression of impunity. It means that it is very difficult to process a security apparatus if he is suspected or has been involved in a case. So, for the sake of institutional reform and improvement, the examination does not need to be obstructed, instead it must be supported so that the legal process can run in accordance with applicable regulations.
- The security institution needs to help their apparatus to have a correct perspective on Papuans. It is not necessary to give a negative stereotype and then generalize Papuans as criminals who oppose the state. Conscious or not, negative stereotype like this also determine the treatment of security forces in the field. Due to the stereotype, if there are indigenous Papuans who critically convey something that seems different, they are almost certainly labeled as opponents or criminals. With a negative outlook on Papuans, we can be sure that the security crime in Papua will be higher. Therefore, it is necessary to change not only the approach as presented by President Jokowi, but also the outlook on the Papuans.

1. Papua Political Movement

It's cannot be denied that the Free Papua political movement is quite strong in the past 3 years (2015-2017), both in the form of movements at the local level in Papua and West Papua provinces, in the cities where Papuans study as well as at the international level. Interestingly, the Free Papua movement has become quite open news for the public at large. Besides being published in local newspapers in Papua and West Papua, it is also a widely topic of discussion on social media. The Papuan movement is stronger when united in the vessel of ULMWP.

The development of the Free Papua movement can no longer be underestimated. The problem of Papua has echoed in the international community and entered into the official room of the UN meeting. Of course, this new era made the Indonesian Government seem panicked and began to think about taking steps. This panic really became evident in 2016 after several heads of state in the Pacific put forward the issue of Papua at the UN session.

Therefore, in a bilateral meeting with Australia in Bali in October 2016, the Indonesian government, through Defense Minister Rymizard Ryaudu, spoke loudly and gave a warning message to Australia and other Pacific countries in order not to interfere in the internal affairs of other countries (CNN Indonesia, on October 27, 2016). The same effort was also carried out by the Indonesian Ambassador to New Zealand, Tantowi Yahya. He asked for attention from within the country and specifically the attention of Indonesian officials to immediately conduct lobbies in the Pacific to suppress the support of the Free Papua Movement which was quite disturbing at this time.

Papua's political movement has strengthened because of state policies practiced by security forces in the field. Therefore, we propose that:

- Stop the policy of resolving the Papua problem that which has the political nuances of "Mastering Policy". If there is the willingness to help the development and progress of indigenous Papuans, then create the enough space so that Papuans will have the guarantee to keep on growing and developing. That is, avoid the possibility of removing or controlling ownership or depriving the indigenous people's right to live. An example is the MIFEE Mega Project. Many indigenous peoples' land is annexed and controlled by investors in the name of development policy. That is why many Papuans see the state with one eye, as a party that rather than helping, but instead to abolish their right to live.
- Another policy is of the State's security policy. By using a militaristic-repressive approach, the state will actually increase its own burden both domestically and abroad. Until now, the State urged to resolve human rights violations in Papua, which are not small in number. And this is what was being protested in the UN session by the international community, especially by the Pacific countries. So, the state must be brave enough to change its security policies in Papua. The security institution must provide strict sanctions, as heavy as possible for officers who make mistakes, whether on their own or on behalf of institution.
- The state must be brave and being open to solve the human rights issues in Papua. Bad political considerations must be reduced, which tends to eliminate the principle of justice and truth. The state must prioritize consideration of humanity values.

2. The wheels of the Regional Government are bogged down

Since 1999, many regions in Papua have been expanded by the Central Government into new autonomous regions. It is intended to be able to solve problems in the area more effectively. There are many tasks or local government duties. And there are mandatory government duties or business to be carried out, namely basic services. The two main basic services are about education and health, as stated in Law No. 32 year 2014 concerning about Regional Government, Chapter III, article 12 No.1.

Seeing the phenomenon of the death of dozens of toddlers at Deiyai, the death of several people in a row at Lani Jaya, Saminage (Yahukimo), Yigi (Nduga), we should ask, how it can be. The obvious answer is that basic health services are bogged down, as stated by the Head of the Papua Provincial Health Office, Aloysius Giyai (antarapaua.com, 1/8/2017). The phenomenon of the bottleneck of basic health services like this occurs in almost all new expanded regencies. Why? There are a lot of stories in new regencies. The common story is that basic community service centers do not work, because of the problems of facilities, human resources, difficult terrain, poor salary payment, and so on. What is really happening and where is the government as expected? Almost certainly what we can say is that the government is absent.

Resolving these public service issues requires cooperation and goodwill from all residents, especially from service providers (government). Therefore, we propose:

- All regional leaders must be more selective in choosing or appointing an official, especially them who serve as the local department head. This is very important because it related to the interests of many people, especially in the field of basic services, such as health. Examples of cases of infant deaths in Deiyai Regency indicate many things including human resources and professionalism of officials in managing their departments.
- Whatever is happening, a solution must be sought for a solution. For this reason, the Ministry of Home Affairs, agencies that are stalled, Financial Institutions, to immediately work together to evaluate the performance of the government, look for the causes of bottleneck as is evident in basic services in the health sector.
- With regard to protracted problems at the regional level or anything causing the government does not going well, the relevant ministry agencies

should immediately take action. For example, enmity between the executive and the legislature in Mimika Regency. It seems that there are authorities who deliberately let the dispute drag on. This omission, of course, harms residents as recipients of services. The feud in Mimika Regency lasted almost for 3 years, of 5 years of legislative tenure in Mimika.

- Local governments (regents, mayors, governors and related Regional Work Units) must provide a special day to meet and listen to all the complaints of their residents.

3. The Right to Life Threatened

We agree that development in Papua should be encouraged. Therefore, the government needs to get the support from many parties so that the development can be carried out. In addition to the infrastructures development that blooming in the Jokowi era, the development in mining, forestry and agriculture draw a tremendous attention in Papua and West Papua. And until today the extraordinary development policy in Papua still receives protests and rejections. Protests came both from community the owners of customary rights and from community institutions at various levels. To mention some of them: the people in Yerisiam Gua Nabire who fought against PT Nabire Baru; the community in Anggai Village, Jair District (Boven Digoel) against the presence of PT. Manunggal Sukses Mandiri and Trimega Karya Utama; community in the indigenous villages of Bupul and Muting (District of Elikobel and Ulilin, Merauke) against the company PT. Sejati Intranusa Jaya (IJS) which operates there; indigenous people in Village Nifasi (Nabire) who oppose the mining company PT Kristalin Eka Lestari; indigenous people in Puragi Village (Metamani District, South Sorong Regency, West Papua Province) who oppose the palm oil plantation company PT. Permata Putera Mandiri; and many more in other parts of Papua.

These protests occurred because customary land, which was a local community living asset, was annexed and damaged. Anger and public protests are very reasonable. It's natural because almost 90 percent of the lives of indigenous Papuans still depend on the forest and the surrounding environment. Because in the forest, they found various things they needed. For indigenous Papuans, forests and the environment are like a "supermarket" where people obtain economic needs. It's also has a spiritual means for them that guarantees balance as a whole human being. Therefore, forests and the environment become very meaningful and have a high value. Forest is

also described as a mama.

The things that have happened are considered by some parties as something prevalent. Or if we talk about development, there are people thinking that development, growth, and also protests from local communities are something that usually happens. However, when we see it carefully, protests are related with the issue of customary land and forest is a serious and urgent problem. And if the pattern of development is still the same, especially with the way of the exploratory and greedy investors as it is today, then it is almost certain that the indigenous people will be extinct from the Land of Papua. For this reason, the government and all parties who have good intentions need to find together a way enabling the continuous developments in Papua and maintaining the right to live of indigenous Papuans.

Therefore, we propose:

- To encourage development that is now underway, the government should use a culture approach. Serious studies should be held to find the alternative patterns of development in Papua, including local wisdom as an alternative pattern that must be developed.
- Local governments must not rush into issuing business licenses for every company operating in Papua.
- Indigenous peoples must unite to continue to critically fight against any company that destroys Papua's nature.
- There is a policy that truly protects the rights of indigenous peoples. Local governments can authorize several village regulations or community customs regarding their lives. This policy proposal did not come from above but from what has been agreed and decided by the community itself.

Annex Human Rights Cases in the Land of Papua period 2015 to 2017

No	Time of Incidents	Place of Events	Perpetrator	Victim	Events Chronology	Form of Advocacy	Source
YEAR 2015							
1	20/3/15	Yakuhimo, West Papua National Committee (KNPB) Secretariat Complex	Police of Yakuhimo Police Station and Mobile Brigade (a special unit of the Police - Brimob) from Papua Regional Police	<ul style="list-style-type: none"> • Elkius Kobak (17 yo), • Bahabol White (20 yo), • Era Kobak from Obangma • Segenil (58 yo), • Titus Giban (39 yo), • Simson Giban (32 yo), • Senegil Inter (16 yo) 	On Friday, March 20, 2015 the police from Yakuhimo Police Station with Brimob from the Papua Regional Police arrested and shot Papuan civilians and KNPB members. At 4:30 p.m. three KNPB members were arrested: Elkius Kobak (17 yo), Putih Bahabol (20 yo), Era Kobak (20 yo), and 4 civilians around the KNPB secretariat were shot: Obangma Segenil (58 yo) who died; Titus Giban (39 yo) was shot in the ribs and the bullet went through his stomach; Simson Giban (32 yo); Inter Senegil (16 yo) hit by a shot in his left and right hand.		West Papua National Committee (KNPB) Report

2	20/5/15	Mnukwar, In front of UNIPA Campus	Police and Brimob	KNPB members in Mnukwar	<p>Wednesday, May 20, 2015 WPNCL, NRPFB, PNWP together with West Papua people held a protest on the streets. The peaceful protest was coordinated by the West Papua National Committee (KNPB) to support the United Liberation Movement of West Papua (ULMWP) to be the legitimate representation of the West Papuan people as to the Melanesian Spearhead Group (MSG). The protest also demanded the access of foreign journalists to Papua. The protesters gathered at Amban at 9 am, in front of UNIPA Campus, and started with speeches. The police and Brimob were presence in the location of the protest. They were fully equipped with arms and vehicles to stop the protest. Finally, the protested was dispersed violently with tear gas. However, the protesters did not fight back against the police.</p> <p>Seventy-five protesters were arrested by the police. They were exposed outside under the sun, beaten and kicked. As a result, some of them were in a critical condition. Those who were detained and went through the police were: Alexander Nekenem (Chair of the KNPB Mnukwar), Yoram Magai (Secretary General of KNPB Mnukwar), Oten Gombo (KNPB Member), Nopinus Umaoba (KNPB Member).</p>		KNPB Report
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3	28/5/15	Jayapura City, Complex of Cenderawasih University, Upper Campus Street	Jayapura Regional Police	<p>KNPB's members:</p> <ul style="list-style-type: none"> • Sam Lokon (23 yo), • Ori Lintamon (21 yo), • Abetnego Tenoye (19 yo), • Asa Alua (26 yo), • Yosep Degey (22) yo, • Jufri Pahabol (23 yo), • Aptor Silak (22 yo), • Jhon Dow (26 yo), • Kelopas Boma (21 yo), • Sonny Dogopia (26 yo), • Beny Yatipai (22 yo), • Epi Siep (23 yo), • Nopen Asso (23) yo. 	<p>Jayapura, May 28, 2015, Jayapura City Police officers brutally arrested and dispersed the mob by firing shots. As results, 13 people were injured, and dozens were arrested. A number of activists KNPB was arrested and tortured by Police.</p>		KNPB Report
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4	5/7/15	Arafat, Biak Village	Air Force's members	Amsal Marandof Ida Marandof	<p>On Wednesday, June 5, 2015, around 2:20 p.m., Amsal Marandof went to his sister's grave to clean up grasses around the graveyard of his deceased sister on the left side of the road towards the new village, Papan Kuning. He brought a machete to clear the graveyard. When he arrived at the graveyard, he saw two of the Indonesian Air Force personnel who were about 200 meters from him. They were in the land whose status was still in dispute between the victims' families and the Indonesian Air Force. The victim walked toward them and asked what they were doing on that land.</p> <p>When the victim approached them, one of them was panicked, then moved backed and fell down. This made him angry. He kicked Amsal on his face. As a result, his face was injured, and the upper part of his eyebrow was bleeding.</p> <p>When Amsal's sister, Ida Marandof, was informed of the incident, she immediately went to the scene to prevent her brother from being tortured. However, Ida was also beaten by one of the members of the Air Force on her solar plexus, so she fell unconscious. She was immediately brought to the Air Force base hospital at Jl. Sisingamangaraja Biak city.</p> <p>Amsal Marandof was arrested by members of the Indonesian Air Force, and then he was taken to Biak police station. At the hospital Ida Marandof received treatment with oxygen. After Ida Marandof regained consciousness, one of the Air Force members interrogated her in the room hospital. Ida refused to answer questions.</p> <p>Then the one of the Air Force members gave her IDR 100,000 for taxi. He said, "This problem is resolved, OK?" The victim left the hospital. However, she still felt the pain in the abdomen. Around 3:15 p.m. hearing the incidents, the local residents were angry and blocked the road of the incidents in Papan Kuning in front of the cemetery. They cut down trees and broke bottles in the middle of the highway which resulted in total stoppage for vehicles passing through the road. Around 5 pm, the blockade was reopened.</p>		Report JPIC GKI Synod Papua
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5	5/7/15	Merauke City	Special Force	LO (initial name of the alleged victim)	In the area of PT. INTI AGRINDO BIO Block 1, a resident with the initials LO participated in a protest against the company. At that time, a member of Army Special Force (Kopassus), called Kalalu, pointed an M-16 type weapon to LO's head. While LO continued the protest, the member of Kopassus fired the weapon only an inch above LO's head. Allegedly the Kopassus personnel spent one magazine of bullets to scare the protesters, including LO. After the shooting, he collected back the bullets' case. Only one bullet case was found by residents as evidence.		SJP KAME Report
6	25/7/15	Jln. Ugapuga village, East Kamuu, Dogiyai Regency	Brimob	<ul style="list-style-type: none"> • Yoteni Agapa, • Melianus Mote 	<p>On June 25, 2015, Yoteni Agapa (19 y.o), Melianus Mote and four others were preparing a roadblock near Kampung Ugapuga, Kamu Timur, Dogiyai Regency. They intended to collect donations to compensate the loss of their dog which was killed by a car on the road a day earlier. At around 10:00 p.m., several plainclothed-Brimob personnel approached the road blockade. They use a black Avanza Toyota car. One of police officers immediately opened fire on Yoteni Agapa, hitting him twice in the chest. When his friends tried to escape, the officers fired shots several times. One of the shots hit Yoteni Agapa in his right hand and his friend Melianus Mote (21 years) on the right wrist. Others managed to escape to the forest. One of Yoteni Agapa's friends witnessed this incident. He said that the officers (Brimob members) surrounded Yoteni Agapa and began kicking and hitting him with a rifle. An officer stabbed Yoteni Agapa with a bayonet into a bullet wound, to manipulate the shooting tracks.</p>		

7	27/8/15	Pantai Base G, Jayapura	Unknown	Members of KNPB in Jayapura	<p>On Thursday, August 27, 2015, at 11. pm, 3 KNPB members living in Pantai Base G, Jayapura were kidnapped. They were Wilhemus Awom (26 yo), Soleman Yom (27 yo) and Yavet Awom (19 yo). They went to buy cigarettes at the kiosk which was 100 meters from their house. On their way, a silver-gray Avanza Car approached them. Then an unknown person inside the car called Wilhemus Awom and talked to him. He said that he was familiar with Wilhemus Awom. Wilhemus Awom denied that he knew him. Then they forced Wilhemus Awom and his two friends to enter inside the car. They were accused of stealing motorbikes. Therefore, they should be taken for interrogation to the Sub-regional Police Station in Dok 8. However, they were not taken to the Police Station in Dok 8. Instead, the car went to Abepura area. Then it went to Koya - Skow – Arso area, and finally it ended up in East Sentani area. While in the car, they were tortured with bayonets and beaten with SS1 and Revolver Guns until their faces were battered with blood. When the car reached East Sentani, the three were told to get out of the car and run into the forest. They were shot from inside the car but missed. They run all direction in the forest to avoid the shooting, until they reached a sago hamlet on the edge of Sentani Lake. They felt asleep until the next morning. In morning, the nearby villagers found them and brought them to Sentani and to their place in Dok 9.</p> <p>Torture experienced by victims: Wilhemus Awom: he was beaten in his face, stabbed at the right shoulder, his ears were severely injured. Soleman Yom: he was also beaten on the face and body, stabbed in the neck. Yavet Awom: he was beaten and stabbed in the mouth.</p>		
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8	28/8/15	Former Koperapoka Church Building, Bhayangkara Street, Mimika.	<input type="checkbox"/> Master Sergeant Makher Rehata, Staff Sergeant Ashar <input type="checkbox"/> Private Bete <input type="checkbox"/> Private First-Class Immanuel Imbiri. They are from the Military District Commander Unit 1710	<ul style="list-style-type: none"> • Martinus Imaputa (Male, 17yo, student) • Moses Emepu (Male, 24 yo) • Martinus Afukafi (Male, 24 yo) • Immanuel Herman Mairimau (Male, 23 yo) • Julian Okoware (Male, 23 yo) • Thomas Apoka (Male, 24 yo) 	Two members of Indonesian Army shot 6 civilians, in the early morning of August 28, 2015, during the cultural event “Tifa duduk” (thanksgiving while beating tifa drums and singing). Two persons died: Imanuel Herman Mairimau and Yulianus Okoware, while 4 others were injured. It was done as a revenge from by Master Sergeant Makher Rehata and Private First-Class Immanuel Imbiri, members from of Kodim 1710, following a previous incident. It took place earlier in a party in Jl. Bhayangkara, Koperapoka, Timika, in front of St. Francis Asisi Church. Using motorbikes, they trespassed the party area. They crowd warned them not to do so. As response, Private Imbiri took his bayonet and challenged the crowd. Thus, the crowd came and beat them both. The SJP of Timika Diocese sent a letter to the Papua Provincial Army and Police Papua on the case and asked them to take responsibility. The court decided that the four perpetrators were dismissed from their position, paid fines and received for year of imprisonment (3 and 12 years)	Report SJP Diocese of Timika
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9	4/9/15	In front of Wamena Mall, Jayawijaya	Six members of Jayawijaya Regional Police	<ul style="list-style-type: none"> • Rony Kogoya (32 yo) • Yefri Kogoya (28 yo) • Esmon Murib 	<p>The members of Indonesian Police from the Jayawijaya Regional Police Unit acted brutally against Papuan civilians, in Wamena, Papua. At 5pm, on Friday, September 4, 2015, they arrested and tortured three Papuan civilians: Rony Kogoya (32), Yefri Kogoya (28) and Esmon Murib.</p> <p>The incident began when the three victims were sitting back in the front porch of Wamena Mall. Without any reason, six members of the fully armed Jayawijaya Police approached them while shooting to the air. They arrested the victims and tortured them.</p> <p>The three victims were beaten with rifle butts. One of the victims could not understand the reason for the arrest and torture. Therefore, he asked the Police. They were told that they were members of a troublemaker group.</p>		
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10 28/9/15

- Bagau (18 yo)
- Efrando Sabarofek (17 yo)

11	October 2015 to January 2016	Area: Mbua, Dal, Mbulmu, Yalima, District: Nbua, Residency: Nduga	The death of 54 people (including 43 children under 5 years old)	Based on a report from Solidarity of victims in Mbua Region (<i>Solidaritas Korban Jiwa Wilayah Mbua - SKJWM</i>) during October 2015 to January 2016, 54 people died due to illness. Of the 54 people, 43 were children under five. The report also found that there were many expired drugs circulating in the Mbua Health Center. The data from 2015 to 2017 collected by the Investigation Team revealed that about 129 people from various age group died in the region due to health reason. They were from the villages of Otalama, Dinggimo, Opmo, Jerusalem, Arugia, Labrik, Uburu and Berabel.	The Provincial Health Office sent an investigation team to the region but failed to explain the virus which allegedly become the reason for the Extraordinary Event which caused the high death rate in Mbua. People in Mbua were still waiting for the results of investigation of the virus.	Report of <i>Solidaritas Korban Jiwa Wilayah Mbua</i>
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12	1/12/15/	Wanapompi Village, Angkaisera District, Yapen Island Regency	<p>Team of Yapen Island's Police led by the Head of Operational Unit, Police Chief Inspector Yunus Ratu and the Head of Intelligent Unit, Police Chief Inspector Imam Komari.</p> <p>The shootings were done from Mass Control Police Truck (<i>Truk Pengendalian Masa – Dalmas</i>) of the Police Unit in Yapen and 2 cars of Avanza type.</p> <p>Estimated of 20 fully armed perpetrators.</p>	<ul style="list-style-type: none"> • Herman Manitori (male, 33 yo), • Yonas Manitori (male, 38 yo), • Darius Anderibi (male, 45 yo), • Yulianus Robaha (male, 50 yo), • Agus Manitori (male, 23 yo), • Yance Manitori (Male, 26 yo), • Paulinus Wororowai (male, 26 yo), • Antoni Runaweri (male, 43 yo), • Sakarias Torobi (male, 35 yo), • Alius Karimati (male, 54 yo) • David Luther Ayomi (male, 53 yo), • Pilemon Ayomi (male, 49 yo). <p>Victim who died:</p> <ul style="list-style-type: none"> • Herman Manitori, • Yonas Manitori, • Darius Anderibi and • Yulianus Robaha. 	<p>At around 3 am, Erik Manitori and his group were in the courtyard in house, located in Wanampompi Village, Angkaisera District, Yapen Island Regency. At 6 am, he raised the Morning Star Flag, followed by a prayer. After the prayers, the crowd was dissolved. Erik and his team stayed to have a chat.</p> <p>Not long after, at around 6:45 a.m, a Dalmas Truck from the Regional Police of Yapen Islands came along with 2 other cars. They were led the Head of Operational Unit, Police Chief Inspector Yunus Ratu and the Head of Intelligent Unit, Police Chief Inspector Imam Komari.</p> <p>Immediately, they opened fire at Wanampompi Village, which is located in a seashore. Some residents who were in the village (elderly people) got panicked, ran for a shelter.</p> <p>Those who were still in the village could only hide at their home and could not go elsewhere as the village is in the seashore.</p> <p>Seeing such situation, Erik Manitori who responsible for flag raising event, tried to have a dialogue with the Police. He approached them. However, he was shot and then fell down. Seeing that Erik had fallen, Yonas Manitori (Erik Manitori's brother), rushed to approach him, but Yonas was shot and died on the spot. Then Erik's group tried help Erik who was sitting and unable to move. But they were also shot. Erik ordered to those who were not injured to immediately run to the forest. However, Erik Manitori and Yulianus Robaha, who were shot in the left and right knees, were unable to run. They were arrested by the team of Yapen Police and taken into the truck to the Police Headquarters of Yapen Islands. Later, Erik Manitori and Yulianus Robaha were declared dead. The two bodies were then handed over to the Regional Hospital of Yapen Islands. While the other victims were hiding while trying to take care of their wounds from the shooting.</p> <p>The victims of the shooting in this incident numbered 12 people which included 4 people died and 8 people were injured.</p>	
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13	1/12/15	In Oyehe Floral Park, Nabire District	Joint Force of Army and Police	<ul style="list-style-type: none"> • Michael Zonggenau • Zeth Giay, • Pius Gobai, • Joseph Giay • Hendrikus Yeimo, • Naftali Gobai, • Yanuarius Pekei, • Anton Kadepa, • Martinus Youw, • Marthinus Adli, • Peni Kayame, • Sely Ogetai, • Derika Keiya, • Samuel Kotouki, • Agus Auwe, • Yus Degei, • Angkian Douw, • Yulibert Pigome, • Neles Waine, • Mesak Wakey, • Bernard Belau, • Abel Douw, • Lince Waine, • Willem Ikomou, • Mina Hanebora, • Nelius Pigai, • Melkias Douw 	<p>In December 1, of each year, the Papuans in the area always organized a thanksgiving prayer without raising the Morning Star Flag. Likewise, for the prayer planned for December 1, 2015, there was a letter of notice sent to the Office of the Police Station in Nabire. However, the Nabire Chief Police refused to allow the prayer to take place in the Oyehe Floral Park. However, many people did not know that the prayer was cancelled, therefore they still came to the park.</p> <p>The Police and the Army closed the access to the park and denied the people who wanted to enter. However, there were a growing number of people arriving to the park. Violently, the Police and the Army forced the people to leave the park by beating them with guns. Those who refused to leave were arrested and brought to Nabire Police Station.</p> <p>The coordinator of the prayer, Zet Giay came to the park with the aim to explain to the people that the prayer was cancelled. However, at 10.30 am, the Police, Army and Brimob came and arrested Zet Giay together with Michael Zonggenau, Mirna Hanebora, and 29 indigenous Papuans. Michael Zonggenaw was hit with a gun in the truck.</p>	Report JPIC GKI Synod Papua
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YEAR 2016

SJP KAME Report

Lately, there were increasing numbers of migrants to Jair District to work in days there are many new residents who come to Jair District to work in the companies or to work as traders (entrepreneurs). The people in Jair had never been informed on the arrival of enterprises in Jair. They overheard about the presence of PT Manunggal Sukses Mandiri and PT Trimega Karya Utama, which operated in Anggai Village. However, no detail information was given to the district. The two companies started their operation to clean up the area for the palm oil plantation. There is no information of the coverage of the plantation nor the compensation.

At the same time, there was a negotiation between PT Duta Visa Global and PT Wahana Agri Karya with the landowners around Kao river. The two companies planned to use the area around the Digul and Kao river and until the northern area close to Tanah Merah town. There was no information regarding a compensation for the customary landowners. There was no agreement among the indigenous leaders in the affected area to release the land for the project.

Until now, the customary owners of the land have no copy of the agreement on the release of the land. They are questioning the companies which did not issue the documents including the environmental impact assessment.

People of Jair District, Boven Digoel Regency

New companies in the area.

Jair District, Boven Digoel Regency

February

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2	5/4/16	Timika	Police Force	Steven Itlay	<p>On April 5, 2016, Chairman of Timika KNPB region, Steven Itlay who was arrested in an isolation room, was sick due to limited fresh air and sunlight. He also experienced poor nutrition during his detention.</p> <p>He received only two meals a day, lunch and dinner, consisted of rice and instant noodles. After being transferred from Brimob Command Headquarters (Mako Brimob), he has slept without a bed on the floor for 24 days. The family wanted to send sleeping mattress, but it was not allowed by the police. The family was also denied from visit and bringing food for him.</p> <p>The aim to remove him from the Brimob headquarter was to improve the detention condition. However, the situation in his new place in the Police Detention was worse. He was denied from the access to health care in both detention places.</p>		KNPB Report
3	May 2016	Klamono – Palm oil	HIP	6 clans the customary rights owners	<p>In May 2016, 30 clan members and owners of customary lands, as well as employees of Palm Oil plantation in Klamono, conducted a protest against the company regarding the compensation that was not in accordance with the agreement. As consequence, the company laid off those who were involved in the protest. The manager of the company was beaten by some ex-employees since they were not given the compensation for the layoff. Those who were involved in the violence were arrested in Aimes Police Station.</p>		Report of the SJP Manokwari

4	2/5/16	Abepura, Jayapura City	Jayapura Police	Zeth Gobai	<p>On May 2, 2016, Zeth Gobai, KNPB member in Numbay (Jayapura), organised a peaceful protest to commemorate the annexation of West Papua into Indonesia. The protesters in Abebura roundabout were stopped by the police. They were arrested and beaten by the Police. They were taken to the courtyard of the Papua Regional Police Office. Four of the protesters were taken into a police vehicle, where they were tortured, beaten with hard rattans and weapons and kicked. One of the was injured and bleeding in his head. One of his eyes was also affected. He could not see clearly, as a result. At around 7:29 pm, they were released.</p>		Report of KNPB
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5	16/7/16	Muting Village, Merauke Regency	Members of Indonesian Army and PT. Agriprima Cipta Persada (ACP)	Agustinus Dayo Mahuze	<p>On July 16, 2016, members of the Indonesian Armed Forces from Muting District Office came to the house of Agustinus Dayo Mahuze, Chief of Mahuze Besar Clan in Muting Village, Merauke Regency. They wanted to invite Agustinus Dayo Mahuze to meet with the manager of the palm oil company PT. Agriprima Cipta Persada (ACP) at the plantation site. They wanted to delivering a letter of Chair of the Primary Cooperative of Kartika Setya Jaya, Kodim 1707 / Merauke, No 8/16 / VII / 2016, dated July 11, 2016, regarding the Notification of Permit for the Implementation of bulk works on clearing the land for Palm oil plantation of PT. ACP.</p> <p>It happened frequently that the private companies, in this case PT. Agriprima Cipta Persada, involved the Indonesian Police and Military in their business activities, especially in getting the land concession land clearing for business activities. The involvement of the security forces is often followed by intimidation and threat to create the atmosphere of tension between the local population, the companies, the authorities and the security forces.</p>	Report of SJP KAME
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6	14/6/16	Wanam Wogikel Village, Iwayab District, Merauke Regency	Members of Water and Air Police (Polairud/ Polair)	Melky Balagaize (19 yo)	<p>On Wednesday night (9/14) Melky Balagaize and his friends walked through the Wogikel community housing area. They were about to go home from the karaoke club. Melky idly cut the power cable, but it didn't break. Then a member of Water/Air Police named Private Diram, who at that time was drunk, saw his actions and followed them. He rebuked Melky for walking with a machete. Melky replied that the machete was not his, but it belonged to a friend he wanted to return. Regardless, Diram entered through the back door of the post, directing the AK-barreled weapon towards Melky who came in from the front door. He immediately shot Melky once and hit the left side of the buttocks. Melky ran. However, Yayan, a colleague of Dirham, came and chased Melky and beat him in the face near the right eye forehead with a rifle butt of AK long gun.</p> <p>After being hit, the victim still had the power to fight back, then ran away to save himself. Then the victim fell unconscious. He was rushed to the Iwayab Wogikel-Wanam District Health Center, where he stayed overnight for a treatment by Dr Cimi Rosadi. On September 15, the doctor referred him to the Merauke General Hospital. The victim was taken by ship to the Merauke General Hospital and arrived there on September 16, at 3:00 p.m. Earlier on the same day, Merauke Regional Police Chief, Adjunct Senior Commissioner of Police (AKBP) Taufiq Irgan Awaludding told Jubi news agency that the victim was drunk and made a commotion by carrying sharp weapons in the form of machetes while chasing local residents.</p>
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7	21/9/16	Elikobel District, Merauke Regency	Palm Oil Company	Villagers	<p>In the past few years, the land clearing for palm oil investment activities in the Elikobel District, Merauke Regency has had a major impact on the communities living around the project. For example, the water was polluted by the company's fertilizer waste, which caused the death to fish. The water that was usually clear has now turned brownish. After bathing in the river, the children's skin was itchy. The company violated the agreement made with the communities who were also the customary landowners.</p>		Jubi
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8	September 16	Bupul and Muting Village, Merauke Regency	PT. Intranusa Jaya Sejati	Bupul and Muting Indigenous communities.	<p>PT. Intranusa Jaya Sejati (IJS) currently operated in the indigenous territories in Bupul and Muting, the administrative areas of the Elikobel and Uliilin districts</p> <p>The customary landowners had complained on the implementation of the Corporate Social Responsibility/CSR which was supposed to manage the impacts to the local communities by increasing the positive impacts and minimizing the negative impacts. In the last one year, the local communities did not see any contribution from the company. They contacted the management of the company. However, no response was given. The management did not stay in the area, but they lived in Jakarta.</p> <p>After being contacted by the local company management, the office in Jakarta set up a meeting with the customary landowners in the company's compound. They promised to respond to their complaints if the landowners helped them to set up a meeting with the Merauke Regent. The meeting with the Regent aimed to discuss the land concession issue.</p> <p>According to the company, the concession area (Conversion Production Forest – HPK) was smaller than the one stipulated in the permit. They found that there were productive forest areas (<i>Hutan Produksi</i>– HP), which according to the law, cannot be evicted. In the meeting, the company and customary landowners asked the region to allow the change of the status of the HP into HPK for the company.</p>		
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9	19/9/16	Dekai, Yahukimo	Yahukimo Security Forces	Menuus Salia	At 08:00 on Monday, September 19, 2016, Yahukimo police arrested 28 persons, including 21 members of KNPB in Yahukimo during a joint peace protest on Monday (09/19/2016) at Lama Dekai Market, Jl Sudirman. They were detained and tortured in Yahukimo Police Station. One of them was Menuus Salia. He was beaten by police officers and had to be taken to the Dekai General Hospital. He claimed that he's been beaten by police when he was about to go to the Yahukimo Regional Police Station to negotiate the liberation of 10 KNPB members who had been detained before.	Report of KNPB.
10	5/11/16	Getentiri Village, Jair District, Boven Digoel Regency	The New Companies	rubber cultivation community	Getentiri Village, Jair District, Boven Digoel Regency is a village that is rich of rubber trees. Within a month the sales of rubber could reach IDR 4,000,000 to IDR 5,000,000. However, since 2010, this has stopped, due to the operation of a company in Getentiri. Several people from the village worked for this company. There was an allegation that the company through their staff unfairly played with the prices of the rubber. Since 2011 until now, there were no rubber buyer entering Getentiri anymore. As a result, people have stopped on tapping rubber. The community Boven Digoel District Government to pay attention to their situation so that the people from the village could have access to the rubber market as before	SJP KAME Report

11	Dec' 16	Anggai Village, Boven Digoel Regency	Logging Company and the manager of IPK	Sabageran Hamlets Owners	<p>Sabageran is a customary hamlet of the Afu clan and the Hosagi clan in Anggai Village, Jair District, Boven Digoel Regency. It is located near the old village of Omba. A new company from Jakarta came to meet the IPK (Timber Production Permit) Manager at the company in Anggai and said that the purpose of his presence was to build a logging factory. This new company and the IPK Manager then made an agreement with several leaders of the Afu and Hosagi clans outside Anggai Village, while several other clan leaders did not know. There was not any socialization with the local community. The public was afraid of being deceived again by new companies, especially about the consequences for their customary land.</p>		Report of SJP KAME
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12	19/12/16	Wamena, Jayawijaya	Jayawijaya Regional Police Apparatus	Givson Kogoya (19yo)	<p>On December 19, 2016, Givson Kogoya (19) was beaten and tortured by the Jayawijaya Regional Police Apparatus during a peaceful movement to support the MSG session in Port Vila Vanuatu as well as the rejection of Three People's Command (TRIKORA). This beating occurred in the Jayawijaya Resort Police Station.</p>		KNPB Report
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YEAR 2017

1	11/1/17	Beraf Village, Nimbokrang, Jayapura Residency	Polres Jayapura	David Takouw	<p>On January 11, 2017, Mr. David Tarkouw was at his house in Beraf Village, Jayapura Regency. In an interview with Mr. David Tarkouw at the office of Papua Legal Aid, he told that members of the police from Police Station in Jayapura came to his house. They were fully armed. They opened fire on his door and shot him. David did not fight back. He raised his hand to surrender. However, the police continued shooting. Then, he was arrested. The police did not explain the reason why David arrested. According to David, he was shot with a long gun by the Police Chief.</p> <p>While he was still in his yard, he was shot twice on his left thigh and once on the right. When he was shot, the police asked David to stand-up but David replied that "my thigh bone was broken so I could not stand up." Afterward, the police pulled him and dragged him from the yard to the Police car.</p> <p>This was done in front of Mr. David Tarkow's parents, wife and children. On the way to the Jayapura Police Headquarter in Doyo, Jayapura Regency, precisely in Waibron Village, the police shot him again on his leg to weaken him. From the Jayapura Regional Police Headquarter, the police officers brought him to Bayangkara Police Hospital in Jayapura City.</p> <p>The Police accused him of being involved in a case that took place in 2011.</p> <p>David was accused by the chief of Nimbokrang Police being involved in a case in 2011. According to David, he was a victim of the case. There were no Police warrant for his arrest. Before, he could go Jayapura and to other public places.</p> <p>Until now, David had to use both sticks to walk and still undergo checkup at Dian Harapan Waena Hospital, Jayapura City.</p>	<p>The victim was accompanied by LBH Papua and for further medical examinations he was accompanied by the Franciscan SJPCI of Papua.</p>	<p>Report LBH Papua, JPIC Synod of the GKI Papua and FP SPJCI</p>
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2	11/1/17	Wamena	Members of Police Station in Jayawijaya	Edison Hese gem	<p>Edison Hese gem, a young man from Wamena was reported to die. He was persecuted by 6 police officers from Jayawijaya Regional police station. Edison was died at Wamena General Hospital on January 11, 2017.</p> <p>The victim was beaten repeatedly using a rifle butt in his head, until the cerebellum part was destroyed. The victim died at the emergency room of Wamena General Hospital.</p>		KNPB Report
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3	21/2/17	The Mosairo River, Makimi District, Nabire Residency	PT Kristalin Eka Lestari mining company and Army' members: Colonel Bosco and others	Nifasi indigenous community, Nabire	<p>On February 20, 2017, PT. Kristalin Eka Lestari, with the help of Colonel Bosco (an member of Indonesian army) and fully armed members of Indonesian Army took over by force, a mining work being done in the Kilo 42 area, located in Mosairo River, Makimi Nabire District. The seizure was taken from Ahmad Nurcoholis, as a Sub Contractor TAP Holding Company.</p> <p>As result, the work now was under the control of company with the support of Indonesian military members. Colonel Bosco also told one employee of TAP Holding Company that he had the support from high rank military in Jakarta and the Deputy Head of the Indonesian Police.</p>	<p>On February 20, 2017, the Papuan Customary Council in Meepago area, send a letter to the Director General of Mineral and Coal Directorate (MINERBA) in Jakarta, regarding the existence of PT. Kristalin Eka Lestari in the data MINERBA base. On February 21, 2017, Nifasi indigenous community through the Customary Council Papua, reported Arif Setiawan to Provincial Headquarter of Police in Papua. But until now Arief Setiawan, (PT. Kristalin Eka Lestari) has not been summoned. On February 22, 2017 a meeting was held in Kampung Nifasi where the indigenous communities expressed their refusal of the presence of PT. Kristalin Eka Lestari in their area. This ended up in a conflict and fights among community members.</p>	Report from Jhon Gobay and the Nifasi Indigenous People of Nabirev
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4	29/7/17	Mosairo River, Makimi District, Nabire	Unknown people	<ul style="list-style-type: none"> • Indigenous Community activist Robertino Hanebora, <ul style="list-style-type: none"> <input type="checkbox"/> Gunawan Ingeruhi <input type="checkbox"/> Jubi Tabloid's Journalist, Titus Ruban 	<p>This case began when the victims and the Head of the Nifasi Village Sub-Tribe, Azer Monei, wanted to give a warning to the mining company PT Kristalin Eka Lestari (KEL) which did not comply with the letter from the Chief of the Wate Tribe regarding the dismissal of mining operations in Mosairo River. While discussing with the foreman of the company, suddenly came dozens of people carrying pieces of wood, arrows, machetes, knives and stones. They also shouted at the journalist who was there. The Head of the Sub-Tribe of Nifasi and others approached the mob to explain, but they were ignored. Instead, the mob hit them on their bodies, hands and ribs. Titus, the journalist, was beaten and chased with machetes. The victims finally escaped by car for their life.</p>		<p>Joint Report Waihi Papua, Heirloom, Snare Papua, JPICGKI Synod, FP SJPCI and SKP KAME</p>
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5	1/8/17	Oneibo Villagge, Southern Tigi District, Deitai Regency	Brimob BKO Papua	<ul style="list-style-type: none"> • Julian Pigai (27 yrs): died • Delian Pekei (20 yrs) • John Pakage (29 yrs) • Albertus Mote (11 yrs) • Esebius Pakage (14 yrs) • Junior Pakage (15 yrs), Second grade of Middle School • Amos Pakage (27 yrs) • Marius Dogopia(21 yrs) • Penias Pakage (14 yrs), second grade of junior high school • Pekei Site (30 yrs) • Meky Pakage (14 yrs), second grade junior high school 	<p>On Tuesday, August 1, 2017, at 7:30 a.m., a number of Oneibo Village's residents went to a small river to take a bath and catch fish. The river is adjacent to the bridge construction project that was done on by PT Putra Dewa Paniai. One resident named Kasianus Douw sank in Oneibo River. Seeing that, his friends tried to save Kasianus. After successfully rescuing him, one of them asked for help from one of the employees of PT Putra Paniai, who was working on the bridge, to take Kasianus to the hospital by car. In the conversation, the employee refused to provide transportation service. Because of the rejection, one of the victims' friends sought a car in Waghete Terminal. In the journey, Kasianus died. The death of Kasianus caused anger of Oneibo residents against PT Putra Dewa Paniai. They damaged the company's employee camp. The company asked the help of the security forces (Brimob) to overcome the anger of residents. On that occasion Brimob shot residents that resulted the death of Yulianus Pigai and wounded 11 other residents from the gunshot.</p>	<p>The solution of this case was that the member of the Mobile Brigade who shot the victims was asked to apologize and he was moved to another post.</p> <p>There was also an agreement that PT Putra Dewa Paniai had to leave Deiyai area.</p> <p>The Catholic Church through Mgr. Jhon Sakili, Bishop of the Diocese Timika issued a statement on the incident.</p>	<p>Report of SJP Timika Diocese, JPIC Kingmi, JPIC Franciscan Papua and Satu Harapan and Jubi news outlets.</p>
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6	9/8/17	Paumako Port, Mimika regency	Theo	<p>On August 9, 2017, between 2:30 and 3:00 pm, semi-modern fishing boats slowly returned to the port along with several local fishermen (Papuan). Shortly afterwards, the Chair of the migrant fishermen called the Chairman of Paomako Neighborhood informing him that 'native Papuan' fishermen were seizing the boats of migrant fishermen. He wanted to ensure the safety of the equipment of the immigrant fishermen who were confiscated. For this, the two leaders of migrant fishermen (Mr. Semi and Mr. Budi) accompanied by other migrant fishermen came to see the Chairman of the Paomako neighborhood. They met in the Paomako Police Station. At the same time, the migrant fishermen surrounded the Police compound while the indigenous Papuan fishermen were outside in the shops along the street nearby.</p> <p>There was an argument between the two parties. Mr. Semi, who was angry, left the Police Station without saying goodbye. He went to the direction of an indigenous fishermen, seized the bottle held by the fisherman, and then hit him on his head with the bottle. The local fishermen were very upset. They started to attack Mr. Semi and his entourage at the Police Station yard. There were gunshots, about 3 times. A young man standing near a flagpole named Theo, told the chairman of neighborhood that he was shot. He fell down and died.</p> <p>Seeing the incident, the people of Paomako became furious. They entered the Police Station to look for Mr Semi and his team, including the shooters. In their pursuit, they damaged the facilities inside the Police Station, including a black pickup truck parked nearby. They persecuted a member of the military, that was suspected as the shooter. The police then evacuated Theo and Rudi, who was also shot, to the Mimika Regional General Hospital.</p>		Report of SJP Timika Diocese
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7	October 2017	Ureko and Kapiiremi Hamlets, South Sorong	PT Permata Putera Mandiri, Brimob	Customary landowners: Arnold, Edison Oropae and Yan Ever Mengge	<p>Since September 2016 to date (Oct 2017), there were seven clans of indigenous landowners in Puragi Village, Metamani District, South Sorong Regency, West Papua Province. The clans were: (1) Me, (2) Atoare, (3) Mengge, (4) Bumere, (5) Kawaine, (6) Oropae 1, (7) Oropae 2. They carried out "customary blocking" to stop activities and to limit the location of palm oil plantation activities of PT. Permata Putera Mandiri (PT. PPM), in the Ureko to Nyono area.</p> <p>The reason people are blocking was done for several reasons. Since it started the activities by clearing the forest, until the planting of the palm oil trees, and in their new activity of clearing out the customary forest in September 2017 the company has not yet completed its obligations. It did not discuss the status of the land, the compensation of the loss, the loss of livelihood of the local communities as well as source of their food and forest resources. The company did not discuss either their programme regarding the economic, social and cultural rights of the affected communities.</p> <p>In early October 2017, the members of security forces committed violence and intimidation against Arnold at the Jamarema Logpond location. Edison Oropae, landowner in Ureko Hamlet, blocked his customary land and hamlet. The Brimob officers who served in the company camp committed verbal violence, intimidated and threatened him with act of violence.</p> <p>On October 23, 2017, Yan Ever Mengge aka Bowake met with a company operator who was clearing land and forests in Kapiiremi Hamlet. Bowake asked about the realization of community demands regarding the payment of compensation for lost of lands and forest products. The company had promised to fulfill them by October 22, 2017. In reality, the demands of Bowake and other clans did not get a response until that time.</p> <p>Bowake then carried out customary blocking in Kapiiremi hamlet and asked the operator to stop demolish their hamlet. Bowake pulled out the motor bike lock and the lock of excavator vehicle, and then left the operator.</p>	<p>The Mengee Clan in Teminabuan City found out the problem that Bowake faced. He explained to them on the violence and pain he experienced. His family and three village Chief from Puragi, Tawanggire and Bedare had an consultation among themselves, and demanded settlement for Bowake's case, which should include the treatment and recovery of Bowake's health, as well as the settlement of indigenous rights.</p> <p>On November 5, 2017, the Mengee family from Teminabuan and Puragi went to the company camp and requested that this problem be discussed and resolved in Kampung Puragi.</p> <p>However, the company refused. They wanted to have the discussion at the company office. The negotiation lasted until midnight. The Bowake's family demanded payment of customary fines for torture and beatings carried out by three security officers as much as IDR 150 million</p>	<p>https://awasmifee.potager.org/?p=1577 & lang = id</p>
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Each perpetrator was asked to pay IDR 50 million, but the company offered a total fine of IDR 50 million.

The company made a statement report of the meeting, explaining that they agreed to give medical expenses and a beating penalty of IDR 50 million to Bowake. It was agreed as the settlement of the case. The money would be sent to the Bowake's family.

However, to date, no money was sent to Bowake, while he had no more resources for his treatment. He took a traditional medicine. The family refused the report statement, which was signed between the Max Mengge, Crisina Mengge (represented by Ms Dorce Mengge) and Mr Ashari who represented the company. The family also felt that the agreement was at the disadvantage of the family and the victim. The company never paid the compensation as agreed.

8	5/10/17	Moso Village, PNG Border Area	Personnels of Yonif 432 Kostrad Makassar	Alfred Mandowen	On Thursday, 5 October 2017 at 5:30 pm, a Moso resident, Alfred Mandowen, rode a motorcycle on his way back to Moso after buying gasoline. Approximately 70 meters from the military post, Yonif Para Raider 432 Kostrad Makassar, at 6:00 p.m., there were six soldiers wearing uniforms and armed. They stopped him. He told them that he wanted to go home to rest. But, suddenly a member of the military kicked Alfred Mandowen on his back, causing him to fall off from his motorcycle. Other soldiers hit him with the rifles on his right and left shoulder.		Report of JPIC GKI Synod Papua
9	20/12/17	Adolfina Kuum house, Heatubun Street, Kwaki, Timika	Unknwon people	Adolfina Kuum (Doli), activist front of the Timika Independent Indigenous Peoples	On Wednesday, December 20, 2017, at midnight, Adolfina was sitting and drinking tea in the veranda beside her house. Suddenly, three people approached her by a motorcycle. One of them took out a samurai sword and tried to attack and hack her. She could avoid it and shout ed for help and so that her family members could ran after perpetrators. Unfortunately, they managed to escape. This attack was related to the campaign activities she carried out to reject PT Freeport and her fight for the rights of the local community.		Joint Report of Walhi Papua, Pusaka, Jerat Papua, JPIC GKI Synod, JPIC Franciscans Papua and SJP KAME

STOP VIOLENCE AND MURDER IN PAPUA

Notes and Reflections of Human Rights Events in the Land of Papua July - December 2018

January 2019

Secretariat of Justice for Peace and Creation Integrity of the Papuan Franciscan

I. Introduction

Papua in 2018 was increasingly 'heating up'. In early 2018, it was confirmed by the Extraordinary Health Incident (*Kejadian Luar Biasa* -KLB i.e hea) in Asmat Regency and health cases in several other places. At the end of 2018, Papua again became the subject of stories, discussions and debates because of some pathetic events. The strong silencing of democratic voices, cases of shootings in Alguru and Yigi, Nduga Regency and the State's plan to establish various military headquarters are some examples.

All of these events have become a part of history that will not be forgotten by the people in Papua. Not forgotten because civilians remain to become the victims and to get 'hurt'. The struggle for justice, freedom and historical rectification gets pressure from the Indonesian Government. In the midst of these issues, Indonesia succeeded in negotiating to obtain shares of the PT Freeport Company.

Papuans and their wealth were 'victimized'. Residents (*i.e. indigenous Papuans*) who fight for justice must face pressure, terror, intimidation, physical violence and even murder. Residents have been forced to 'run' from their customary land. **Violence and murder** continue to occur in Papua because of differences in ideology, because of the truth and justice. **Violence and Murder** continue to occur in Papua because of the greed for wealth and power which is still rampant.

Some of the events mentioned above were re-narrated and reflected upon by the Secretariat of Justice, Peace and Creation Integrity of the Papuan Franciscan (JPIC Franciscan Papua). This event is seen as a series of 'memoria passionis' from the people and nature of Papua. Papua is a smiling **Neglected Paradise**. The paradise has been forced to smile in an unclear and incorrect situation.

II. Key Human Rights Cases in Papua

A. The shooting in the regions of Alguru and Yigi, Tanah Ndugama, Nduga Regency, Papua

1. Case in the Alguru, Tanah Ndugama District, Nduga Regency

Initial Case

The sorrow still exists in Tanah Ndugama, Nduga, Papua. In 2016-2017, residents in the Mbua region, Nduga were struggling to survive from the attack of disease. They tried to survive with all the shortcomings of their health facilities. Parents had to give up so many children to death. In August - October 2017, the Yigi region solidarity team found that 35 children died because of their illness.¹⁸⁸ After one-year of grieving this death event, it happened again with a major event in the same region in 2018.

Based on some information, the armed conflict began since the shooting of the Dimonim Aircraft on June 22, 2018 at Kenyam Airport, Nduga. During this shooting, bullet fragments hit co-pilot Irena Nur Fadila on the right ankle. This aircraft brought 17 members of the Mobile Brigade (Brimob) operation control assistance to secure the governor election. The culprit was allegedly committed by TPN OPM (Indonesian acronym for National Liberation Army Free Papua Movement). A similar incident happened again on June 25, 2018, and the target was a Twin Otter Trigana Air aircraft. This aircraft carried 15 members of the Brimob operation control assistance with the same purpose. Because of this shooting, Pilot Abdill Kamil was hit by bullet shrapnel on the right shoulder and on the back of his head. Shootings continued to happen, again on July 6, 2018. The shooting was targeted at Brimob who conducted security at Kenyam Airport. This incident caused a member of the Mobile Brigade to be shot. These shootings invite and ignite the enthusiasm of the military to fight and conduct sweep around the area of the village of Alguru which is considered as the headquarters of the TPN OPM.

188 This event can be seen in a press conference by university students of Nduga in Jayapura City on this link: <https://www.youtube.com/watch?v=fjuutUVWny0&t=12s>

Pursuit of the shooters

Just like what happened after the shootings, sweeping was carried out to pursue the perpetrators. Reinforcements were sent to the Alguru Region, Nduga to pursue the shooters. In a press release by Human Right Solidarity for Nduga, it was noted that around 1,000 Indonesian Armed Force (*Tentara Nasional Indoneisa* – TNI) and Police personnel were sent to chase the perpetrators of the shootings.¹⁸⁹ The Papuan police said that this operation was a law enforcement operation.¹⁹⁰ Nduga Regent, Yairus Gwijangge explained that the operations carried out by the military did not coordinate with the Regional Government of Nduga. According to Yairus, there were shootings carried out from the air by helicopter.¹⁹¹ The Regent's statement was responded to by the police. According to the Jayawijaya Regional Police Chief who is in charge of the Nduga Police, AKBP Yan Pieter Reba, the helicopter used is to transport logistical materials for elections, medicines and food ingredients. However, the Chief of Police General Pol. Tito Karnavian explained that the purpose of sending additional troops to Nduga was to secure the regional elections.

"We will not back down; we will keep sending troops. I have told the Chief of Police, if it necessary, we will add more".¹⁹²

From the TPN OPM side, the Ndugama Kodap III Field Operations Commander Egianus Kogeya claimed responsibility for the shooting incident;

"All series of airplane shooting cases on June 22, June 25 and June 27 were purely our fight, namely Ndugama Kodap III of National Command of the National Liberation Army of West Papua (Indonesian acronym ~ TPNPB). Then we are ready to take the responsibility. Our fight will never end, and we will fight to the death".¹⁹³

The pursuit of the perpetrators became vague because there was no access for independent journalists. Based on information obtained by the Nduga Human Right Solidarity, there was no room or opportunity for journalists or other parties who were seeking the field data. All access was under

strict supervision and inspection by the security forces. Even when the Human Right Solidarity conducted an audience with the Papuan People's Assembly (*Majelis Rakyat Papua* - MRP), one of the MRP members explained that the MRP also did not get the space.

"We wanted to go to Alguru, but in Wamena we were blocked. We have communicated with the Regent of Nduga in order to be able to give us access but we did not get it".¹⁹⁴

Without knowing the true occurrence and operation of the pursuit of the shooter, people could only surmise what happened through the circulating information. And in the end, people will only interpret it based on the information that they obtained. There are those parties who support operations carried out by the military but there are those who strongly oppose it as it is at the expense of innocent civilians. One of the online media that adequately follows the reporting of the Alguru, Nduga case, tirtoid gave the title of their articles in the July 13, 2018 edition **"Examine the Facts: Breaking News about incidents in Nduga, Papua"**. In this edition tirtoid reviews the photo source of the burning forest. Based on the results of tirtoid's investigation, the photo source of the burned forest is not true. Those were not the forests in Papua but in Kalimantan. Even so, the fact is that there were armed contacts in Alguru, Nduga and pursuit operations of the shootings' perpetrators which were carried out by the military.

After Sweeping

According to John Beon, spokesman of the Nduga Indigenous Peoples Society, hundreds of residents of Alguru village have not returned to their houses after the sweeping operations carried out by the military. The residents' houses were destroyed by a joint TNI-Polri Forces¹⁹⁵. About 200 civilians had to flee to the forest, Wamena, Yahukimo and Asmat. After this so-called law enforcement operation, three civilians were found death.¹⁹⁶ Another consequence was the paralysis of government activities and public services to the communities.

189 The press release can be seen in <http://fransiskanpapua.org/wp-content/uploads/2018/07/SIARAN-PERS-SOHAM-NDUGA.pdf>

190 Cf. <https://tabloidjubi.com/artikel-17626-kapolda--di-nduga-tidak-ada-operasi-militer-namun-operasi-penegakan-hukum.html>, diakses pada Senin, 16 Juli 2018

191 Cf. https://kbr.id/nasional/07-2018/baku_tembak_di_nduga_200an_warga_kampung_alguru_mengungsi/96566.html, diakses pada Senin, 16 Juli 2018 atau <https://tabloidjubi.com/artikel-17688-klasis-kingmi-keneyam-tiga-orang-meninggal-paska-penyisiran-aparat-keamanan.html>, diakses pada Senin, 16 Juli 2018

192 Cf. <https://tabloidjubi.com/artikel-17625-bupati-nduga--saya-minta-warga-tidak-lari-semunyi-ke-hutan.html>, diakses pada Senin, 16 Juli 2018

193 Cf. <http://suarapapua.com/2018/07/09/tpn-pb-kodap-iii-ndugama-mengaku-bertanggungjawab-atas-penembakan-di-kenyam/>, diakses pada Selasa, 10 Juli 2018

194 Expressions conveyed by one one member of Papuan Peoples Assembly.

195 Ibid.,

196 Cf. <https://tabloidjubi.com/artikel-17688-klasis-kingmi-keneyam-tiga-orang-meninggal-paska-penyisiran-aparat-keamanan.html>, diakses pada Senin, 16 Juli 2018

There were several comments and reaction following the armed conflict in the Alguru region and the fate of the affected civilians. The parties mentioned here are those who prioritize the safety of civilians. In the Land of Papua, human rights activists (NGOs, Advocates, Students, Church Institutions) formed a coalition called Human Rights solidarity for Nduga, abbreviated to SoHAM Nduga. This solidarity group had out an audience to the Papuan Parliament, the Papuan People's Council (MRP) to put pressure on the military to avoid excessive sweeping in the Alguru Vilalge, Nduga region. In a press release issued on July 13, 2018,¹⁹⁷ SoHAM Nduga made some urgent demands, such as:

1. Urging Police and TNI Apparatus to stop their operations into Alguru Village, Nduga Regency;
2. Urge the Papua Provincial Government, Nduga Regency, TNI and Police to ensure the security and safety of Nduga residents without any exceptions;
3. Urge that access be opened and guarantee the security and safety for human rights workers, journalists and medical team;
4. Urge the National Human Rights Commission to immediately conduct an investigation and take follow up actions to respond to the incident.
5. Urge the Central Government and Papua Province Government to act proactively in resolving the conflict in Nduga;
6. Urge to immediately establish a Joint Fact-Finding Team (TPFG) to collect evidence and facts, concerning the processes and impacts of the joint operations on July 11, 2018;
7. The Papua Regional Police Chief has to explain in a comprehensive and transparent way concerning the law enforcement operation in Nduga to the public.

Besides the SoHAM, the Papuan Student Alliance (AMP) and the Indonesian People's Front (FRI) for West Papua in Yogyakarta also held a peaceful protest.¹⁹⁸ In this protest, they expressed several demands, namely to:

1. Withdraw the organic and non-organic military contingents from Nduga and all regions of Papua

2. Open access to local and foreign journalists to do coverage in Papua
3. Urge the National Human Rights Commission to immediately resolve cases of military repression in Nduga
4. Uphold the right of self-determination as the best solution for people in Papua.

2. Incidents in Yigi, Tanah Ndugama, Nduga Regency, Papua

Initial Case

After the incidents in the Alguru region, Ndugama District, Nduga Regency was highlighted again. As usual, almost all indigenous Papuans celebrated their Independence Day on 1 December. This celebration was also held in Ndugama District. According to the Chairman of the Synod of the Gospel Church in Papua (KINGMI Church), Reverend Benny Giyai, this incident started with a protest by the residents concerning a TNI member who photographed their worship on 1 December. Report received by Rev. Benny from his congregation stated that the worship was attended by the community, the government, and one person who was suspected as a member of the TNI. People felt insecure because someone took a picture of the celebration. The community requested that the photo be removed but the 'person' who was suspected of being a TNI member left the place of worship and headed to the TNI post. Because the people's efforts were unsuccessful at that time, then on Sunday, December 2, 2018, the community again asked the person to delete the pictures. At that time, there was a shootout which resulted in someone being killed by gunfire.¹⁹⁹ The shooting victims were the road workers from PT Isaka Karya in Kali Yigi and Kali Aurak, Yigi District, Nduga. According to the Deputy Chairman of the Nduga Regional House of Representative (DPRD), Alimin Gwijangge, there were 24 workers reportedly killed and two people fleeing from the shooting.²⁰⁰ The perpetrator of the shooting was a member of TPN OPM led by Egianus Kogoya. This was confirmed by the statement delivered by OPM Spokesperson Sebby Sambom. According to Sebby, the OPM was the one who opened fire on PT Isaka Karya workers.

197 The press broadcast can be seen in <http://fransiskanpapua.org/wp-content/uploads/2018/07/SIARAN-PERS-SOHAM-NDUGA.pdf>

198 The peaceful movement can be seen in this Youtube link: <https://www.youtube.com/watch?v=JiErX-7gprs>

199 Cf. <https://tabloidjubi.com/artikel-21679-gereja--insiden-nduga-berawal-dari-aksi-protas-warga.html>, diakses pada Senin, 7 Desember 2018

200 Cf. <http://suarapapua.com/2018/12/04/24-pekerja-jembatan-diberitakan-tewas-dibunuh-di-nduga/>, diakses pada Kamis, 6 Desember 2018

Other information related to the initial shooting incident was on Saturday, December 1, 2018. Two cars headed to Yigi District Camp. Each car was carrying 15 workers from PT Isaka Karya. On Sunday, December 2, 2018, one car returned to Wamena. Based on information obtained that one car carrying 15 workers had not returned to Wamena. Then on Monday, December 3, 2018, a joint force of police and TNI personnel led by the Head of Operation of Jayawijaya Regional Police AKP R.L.

Tahapary moved from Wamena to Yigi. But at the 46th kilometer, the team met with a car from Mbua District and said that the road was blocked by armed groups. Based on this information, the Papua Regional Police sent troops through the land route from Wamena to Yigi. In total the troop's members were around 150 personnel from TNI and National Police joint forces.²⁰¹ Meanwhile, the information conveyed by the Chief of Staff of the Presidential Office, Moeldoko, said that there were 154 soldiers and police members sent to Papua to investigate the incident in Nduga.²⁰²

These are the names of victims released by the Cendrawasih XVII Military Command.²⁰⁵

No	Name of victim	Status	Place of origin
1	Mathinus Sampe (25)	Survived	Toraja
2	Ayub	Survived	Toraja
3	Jeprianto (25)	Survived	Toraja
4	Jimmy Aritonang	Survived	North Sumatera
5	Jonny Arung (45)	Survived	South Sulawesi
6	Mathius Palinggih (53)	Survived	Toraja
7	Tarkih	Survived	Papua
8	Efrendi Hutagaol (27)	Searching process	North Sumatera
9	Rikki Cardo Simanjuntak	Searching process	North Sumatera
10	Anugerah (17)	Searching process	Toraja
11	Alipanus/Nano (27)	Searching process	Toraja
12	Agustinus T (35)	Searching process	Toraja
13	Dino Kondo	Searching process	Toraja
14	Carly Zatrino/Calung (25)	Searching process	Toraja
15	Daniel Karre/Dani	Searching process	Toraja
16	Markus Allo	Searching process	Toraja
17	Aris Usi	Searching process	Toraja
18	Yusran	Searching process	Toraja
19	Yousafat	Searching process	Toraja
20	Petrus Ramli	Searching process	Toraja
21	Simon Tandi	Searching process	East Kalimantan
22	Samuel Pakiding	Searching process	East Kalimantan
23	Muh. Agus (25)	Searching process	Gowa
24	Fais Syahputra	Searching process	Makasar
25	M. Ali Akbar	Searching process	Makasar
26	Hardi Ali	Searching process	Makasar
27	Emanuel Beli Naiekteas Bano	Searching process	East Nusa Tenggara
28	Jepri Simare-Mare	Searching process	Tebing Tinggi

201 Ibid.,

202 Cf. <https://www.bbc.com/indonesia/indonesia-46510807>, diakses pada Rabu, 12 Desember 2018

Regarding the shooting victims, some media reported different numbers. Some mentioned 24 victims, (information from the Deputy of Nduga Regional Parliament), 19 victims (15 of them died, according to information from the Papua Regional Police), 17 victims (information from the Cenderawasih Regional Military Command), 31 victims (Media Jakarta).²⁰³

According to Cendrawasih XVII deputy head of military regional information (Wakapendam), Lieutenant Colonel Inf. Dax Sianturi, there were 16 people confirmed dead. Other information from the data collected on Wednesday, December 5, 2018, 15 people survived, namely: 7 employees of PT Isaka Karya, 6 workers at the Mbua Health Center building and 2 workers at the Mbua Middle School Building.²⁰⁵

Pursuit of the shooters

Just like the case of the Alguru region, reinforcements for the pursuit of the group which was led by Egianus Kogoya were driven by the military. The first reinforcements were sent on Monday, December 3, 2018 by sending troops totaling 150 joint TNI and National Police personnel. The Coordinating Minister for Politics, Law and Security Wiranto said that he would send non-organic troops to assist in handling the Nduga case.²⁰⁶ He did not mention the total number of the troops.

The operation to pursue the shooters was carried out by the military almost throughout the month of December 2018. They monitored the pursuit both through the air and the ground. Everything was run by the military. This type of operation of pursuing the perpetrators of the shootings would certainly put the life of civilians at risk. In several instances in Papua, during the sweeping and law enforcement operations, innocent people became victims. Some media said that there were civilian casualties and houses were damaged / burned. The pursuit of shooters has re-awakened the sense of trauma of the Ndugama people. Out of fear, the people were forced to flee, hide and suffer.

Another interesting thing regarding this law enforcement operation is information that the military used bombs, or they attacked from the air. As if that the military performed a show of force against the people of Papua. The media www.bbc.com stated that there were Nduga residents who saw the military firing from the air and using bombs.

*"The army shot my father. I was shocked, then I jumped. And they tried to shoot me too but missed. The bullet just hit my shirt until it's torn."*²⁰⁷

In addition to students, there were other residents who were interviewed by the BBC team, who explained that he witnessed a bomb was released by the security forces. Information about these shootings and bombings was responded to by the military from the center to the regional level.

*"There is no such thing as a bomb. But we admit that there was the involvement of the TNI. It is because they are indeed (pursuing) a force that does not agree with the (Indonesian) state."*²⁰⁸

In line with the statement of the Coordinating Minister for Political, Legal and Security Affairs Wiranto, representative of the Cenderawasih XVII Military Regional Command (Kodam) Col. Inf. Muhamad Aidi also denied any allegation of air shootings and bombings in the Yigi region, Ndugama, Nduga.

Post Operation to pursue the shooters Situation in Yigi, Ndugama, Nduga Regency

The operation to pursue the shooters, in the Yigi Region, Nduga, certainly had an impact on all community activities or routines in Ndugama. The information shared by some media outlets on the military operation was varied. The media tabloidjubi.com, information from one of the Papuan youth leaders Samuel Tabuni, said that 2 people in Mbua and 2 people in Yigi had been shot.

*"Two in Mbua, and two in Yigi, all of them were close to me. They were shot by security forces when the authorities carried out the evacuation process. One in Mbua is my uncle. He is a church assembly member, named Julian Tabuni."*²⁰⁹

Still in tabloidjubi.com, the Chairperson of the KINGMI Papua Church Synod, Rev. Benny Giyai

203 Cf. <https://tirto.id/simpang-siur-puluhan-pekerja-tewas-di-nduga-papua-daVo>, diakses pada Rabu, 5 Desember 2018 & <https://www.bbc.com/indonesia/indonesia-46510807>, diakses pada Rabu, 12 Desember 2018

204 Cf. <https://regional.kompas.com/read/2018/12/06/14095591/ini-28-nama-korban-perkerja-istaka-karya-yang-bekerja-di-nduga>, diakses pada Jumat, 7 Desember 2018

205 The information released by Head of Information of Cendrawasih XVII Military Regional Command, Lieutenant Colonel Inf. Dax Sianturi. Cf. <https://tirto.id/dua-warga-sipil-ditemukan-selamat-dari-penembakan-di-nduga-papua-da9b>, diakses pada Jumat, 7 Desember 2018

206 Cf. <https://nasional.kompas.com/read/2018/12/11/17430451/pasukan-nonorganik-ikut-diterjankan-dalam-operasi-di-nduga-papua>, diakses pada Rabu, 13 Desember 2018

207 Story told by a 14 years old boy who survived from the shooting, Cf. https://www.bbc.com/indonesia/media-46605315?ocid=wsindonesia.chat-apps.in-app-msg.whatsapp.trial.link1_.auin, diakses pada Jumat, 21 Desember 2018

208 The statement delivered by the Coordinating Minister for Political, Legal and Security Affairs Wiranto in Jakarta, Cf. https://www.bbc.com/indonesia/media-46605315?ocid=wsindonesia.chat-apps.in-app-msg.whatsapp.trial.link1_.auin, diakses pada Jumat, 21 Desember 2018

209 Information told by Samuel Tabuni., Cf. <https://tabloidjubi.com/artikel-21744-sejak-evakuasi-dilakukan-empat-warga-nduga-dilaporkan-tewas-lainnya-mengungsi-ke-hutan-.html>, accessed on Tuesday, December 11, 2018

stated that hundreds of residents of Mbua, Yall and Yigi had fled into the forest since the start of the operation to pursue the National Liberation Army of West Papua (Indonesian acronym-TPNPB). Further, he said that there were 5 church clans that had fled to the forest since the evacuation of the shooting victims was carried out.²¹⁰ Reverend Benny explained that the reason for this was because residents in these three regions were the majority of the congregation members of the KINGMI Church in Papua.

“Each congregation is on average composed of 30-50 families. So, the number of known refugees (i.e. internally displaced persons) from the four congregations is around 780 families. Let’s say that if one family consists of only two persons, then more than 1500 people have been displaced”²¹¹

Information obtained through www.bbc.com, cited the statement of the Deputy Nduga Regent, Wentius Nimiangge, who explained that his team found 2 bodies in Mbua District, 1 body in Dal District and 1 body in Yama Mbulmu. According to Wentius, the bodies found were civilians who had fled to the forest. In addition, three bodies were found decomposed and destroyed. These bodies were immediately buried.²¹²

Support for Peaceful Solution in Yigi, Tanah Ndugama, Nduga Regency

Many people expressed the support and sympathy to the people of Ndugama. These supports were expressed both from within Papua (local) as well as nationally and internationally. They came from various solidarity groups who shared the wish for peace.

In his official statement through the ulmwp.org website, the United Liberation Movement for West Papua (ULMWP) Chairperson Beny Wenda, asked the Indonesian Government to immediately stop their activities in Tanah Ndugama, Papua. According to Beny, the only way to stop the bloodshed was through an international recognition, so that Papuans are allowed freely, without pressure to choose their political sovereignty. Their fight was not a crime but was done to defend themselves from external threats.²¹³ In addition, he urged the United

210 Cf. <https://tabloidjubi.com/artikel-21770-gereja--ratusan--keluarga-di-nduga-mengungsi-ke-hutan.html>, accessed on Tuesday, December 11, 2018.

211 Ibid.,

212 Cf. <https://www.bbc.com/indonesia/indonesia-46625432>, accessed on Friday, December 21, 2018

213 Cf. https://tirto.id/pemerintah-diminta-hentikan-aktivitas-militer-di-papua-barat-dbcC?utm_source=Tirtoid&utm_medium=, accessed on Friday, December 21, 2018

214 Told by Papua Governor, Lukas Enembe, Cf. <https://tabloidjubi.com/artikel-22008-gubernur-dprp-mrp-dan-gereja-akan-bentuk-tim-investigasi-tragedi-nduga.html>, accessed on Tuesday, December 18, 2018.

215 Cf., <https://tabloidjubi.com/artikel-21770-gereja--ratusan--keluarga-di-nduga-mengungsi-ke-hutan.html>, Accessed on Tuesday December 11, 2018.

216 Videos of these movements can be accessed in this link: https://www.youtube.com/watch?v=Ys_SEid8xzs, <https://www.youtube.com/watch?v=ZlIldtvZlpE> & <https://www.youtube.com/watch?v=tc94cMOJRyU>

217 Cf., <http://www.satuharapan.com/read-detail/read/solidaritas-savenduga-ibadah-kasih-di-depan-istana-negara>, accessed on Friday,

Nations to send a fact-finding team to investigate human rights crimes in Papua.

The Papua Provincial Governor Lukas Enembe said that he would establish an investigation team to respond to the event at Yigi, Nduga. He said that the Indonesian Government should provide an answer to the demand for independence.

“Basically they (the armed group) are asking for independence, they do not need development, this is an old issue.”²¹⁴

At the regency level, the Regency Government of Nduga together with the MRP, the Churches, NGOs, students, Police and the TNI established a team to help evacuate the people. One of the Papuan Parliament members, Laurensius Kadepa considered the military operations that were carried out in Nduga as too excessive. The Communion of Churches in Indonesia also expressed a similar concern. It considered that the approach using the violence would never solve the problem in Papua, but it would create new casualties which in turn would create a cycle of violence.²¹⁵

Deep expression of solidarity to the people of Ndugama continued to come up. On Wednesday, December 5, 2018, in Imbi Park, Jayapura City, representatives of the Papua National Commission on Human Rights and dozens of residents staged a candlelight action for victims who died in a shooting incident in Yigi, Ndugama, Nduga.²¹⁶ In Sleman, Yogyakarta Province, students also hold a candlelight action on December 10, 2018 in solidarity with the victims of shootings.

Another action was held on Saturday, December 22, 2018, at 7:33 pm in Abepura. Some young people took a spontaneous action by enacting a banner that read *“Save Nduga, Papua Lost its Christmas Peace”*. This action was considered as a disturbance by the Abepura Sector Police. This peaceful action was forced to be dissolved by the Abepura Sector Police. Candlelight action was also held in Jakarta. As many as 50 people in solidarity #Save Nduga also held a candlelight action and prayers at the Aspirasi Park, State Palace, Jakarta, on Wednesday, December 26, 2018.²¹⁷

All these actions were asking for peace in Papua, especially in Ndugama, Nduga. Everyone wanted no more victim or other fatalities. Nevertheless, there was a slightly different between the two actions (at the Abepura Circle and the Aspiration Park). Apart from remembering the victims of the shootings; the participants also expressed their solidarity with the people of Ndugama who were still hiding in the forest. The Ndugama people, who ran away, were scared, traumatized by the military operation carried out by the military.

"We want to live and feel like the civilians in the forest, they survive but are afraid to be killed on their own land. They are hungry, even many of them could not see their families because they are all under pressure from the security forces."²¹⁸

Solidarity activity which aimed to collect aid in the form of material for the refugees continued until January 2019. For the team who incorporated in Solidarity for Nduga, all the aid collected could not be distributed to Tanah Ndugama, Nduga. The team only shared it with the people of Nduga who escaped to Wamena. Access to Yigi by land transportation cannot be obtained by the solidarity team.

Tanah Ndugama, Nduga: Became the Operation Target Several Times

Law enforcement operations which included the military in the pursuit of the shooters in Tanah Ndugama, Nduga, Papua were not the first operation carried out. 1) The first time a military operation was carried out was in 1977-1978 in Jayawijaya, 2). Military attack in 1981 in Wouma, Wamena, 3). In 1996, an operation to release the hostage of the Lorens research team 4). In 2003, Military operations following the incidents of weapons burglary at the weapon warehouse of the Jayawijaya District Military Command, 5). The operation in Alguru on July 2018, and 6). The operation carried out in Yigi in December 2018. We can imagine the experience of trauma from fear in Papuan civil society, especially in Tanah Ndugama, Nduga. We can imagine how many victims have lost their lives, how many indigenous children in Nduga lost their parents and family and many more causes of sadness in Tanah Ndugama, Nduga.

Closed Access for Journalists and Independent Teams to Tanah Ndugama, Nduga Regency, Papua

Conflicting and unclear information about the

two events that took place in Tanah Ndugama, Nduga, Papua became one of the most in-depth discussions concerning this issue. Each media entity, with all its interests or the perspective of a particular group, disseminates information at their will. This must have an impact on the understanding and manner of vague views in the public. We can see the explanation about the fog of this information in tirto.id's review.

In the July 2018 incident, the public was shocked by the photos of a burning forest and a helicopter. From the results of research by Tirto media the photo was not a special photo. The photo also did not explain the Papuan forest, Nduga which was on fire. There is also a statement that the photo is a burning forest on Mount Lawu, not even in the forests of Borneo.²¹⁹ The fact is that in Alguru there was shooting, and troops were sent to pursue the *National Liberation Army of West Papua* (TPNPB).

Concerning the second incident in Tanah Ndugama, namely in Yigi, the initial information about the shooting victims were also varied. There were those who mentioned 31 people, 24 people, 19 people and 17 people. Who can properly clarify the information on the number of the victims? Each authority issued different statements regarding the situation in the field. We can see at the beginning of the Alguru incident, the Regent of Nduga, Yairus Gwijangge said that there were shootings from the air.

"We are in Nduga. But we have never been told that there will be shootings from above. They quietly went through. They shot three times. They fired like boom boom boom, three times, from different positions."²²⁰

After the regent's statement, there was also a video from the regent himself who said that in Nduga, Kenyam City, Alguru, the situation was secure and under control.

Here we do not question whether the photo of the forest that burned in the Alguru event and the number of victims, but we question the truth of information and facts and sufficient space for journalists and independent teams to conduct investigations and share their findings. The good intentions to trace the facts that happened in Tanah Ndugama, Nduga, turned out not to be fully supported by the State of Indonesia, in this case the military force. Even until today the access by road to help refugees is still

December 28, 2018.

218 Told by Darson Lokbere, one of the participant on the solidarity movement in Aspiration Park, Jakarta. Cf. <http://www.satuharapan.com/read-detail/read/solidaritas-savenduga-ibadah-kasih-di-depan-istana-negara>, accessed on Friday, December 28, 2018.

219 Cf. <https://tirto.id/kabar-kabur-tentang-kejadian-di-nduga-papua-cN7c>, Accessed on Monday, July 16 2018.

220 Cf. https://kbr.id/nasional/07-2018/baku_tembak_di_nduga_200an_warga_kampung_alguru_mengungsi/96566.html, Accessed on Monday, July 16 2018.

quite difficult. The solidarity team for Nduga was also always cautious because they had to pass a strict examination from the military. The remembrance of Indonesian President, Joko Widodo's statement to open the space for foreign journalists to Papua is still a question that cannot be resolved in Papua.

B. Democratic Space that Continues to be Silenced

In the mid and end of 2018 (July, September-December), the voice for justice for human beings and for the land of Papua continued to be voiced by the young generation of Papuans and those who care about those who suffer and are injured in the Land of Papua. These voices were under pressure and silenced by those who do not want freedom for the Papuan people. In addition, the action of going down to the road to express opinions in public and discussions about Papua (violations of human rights and referendum) were also not allowed and were disbanded.

On July 6, 2018, students in the city of Surabaya held a discussion session regarding the case of the serious Human Rights violation in Biak on July 6, 1998. The discussion was held in their dormitory. But this discussion activity was disbanded by the police and some mass organizations in the city of Surabaya. The act of dissolving this discussion activity was highlighted by pro-democracy groups. In total about 57 pro-democracy organizations condemned these excessive actions from the State and the mass organizations in Surabaya.²²¹ Nevertheless, the police denied that they were involved in the dissolution of the discussion, by saying that they who disbanded the discussion were community groups.

*"We did not do it (the dissolution). It was purely refusal from the residents (Malang city)."*²²²

While in Jakarta, Papuan students who are members of the Papuan Student Alliance (AMP) and the Indonesian People's Front (FRI) for West Papua staged a walk down movement at the Taman Pandang Istana, Monas, Central Jakarta, on July 1, 2018, concerning the day of the annexation of Papua to become part of the Unitary State of the Republic of Indonesia. In addition to demanding the history rectification, the masses also insisted

the Government of Indonesia close and stop the exploitation of natural resources by foreign companies, to repeal the organic and non-organic military from the Land of Papua and provide guarantees of press freedom and access to information in Papua.²²³

On September 4, 2018, the supporters of the United Liberation National for West Papua (ULNWP) in Tanah Tabi Jayapura, also held an action to support the PIF countries who planned to bring the issue of Papua to the UN General Assembly. Based on the information obtained, as many as 79 people were detained in this action of expressing an opinion in public.²²⁴ The action to express their opinion in public was held again on September 24, 2018. A young generation of Papuans led by student associations in the city of Jayapura held a peaceful movement to support the Pacific States' agenda to bring the issue of Papua to the 73rd UN General Assembly. This action to express their opinion was confronted by Indonesian State entities. The police carried out the detention, arrest and beating the supporters. Students from the University of Science Technology Jayapura (USTJ) were intercepted on the campus yard while doing the demo. According to Secretary of Action Kris Dogopia, the police dissolved the masses, but the masses did not want to disperse. Then the police detained the group in the police truck. On that occasion one of the action participants was beaten by the police.

*"One student, Petrus Kosamah was beaten on his campus yard. The police intended to dissolve the masses but the students did not want to. The police forced them to withdraw (demonstrators) and take them to the mass control truck. That's when the beating happened."*²²⁵

In another story related to this action, before the action held on September 24, 2018, one member of the National Papuan Student Solidarity (SoNaMaPa), PR, in Jayapura City was terrorized by intimidation from the police in Jayapura City. The intimidation was in the form that the SoNaMaPa member's house was visited by the police and they told his family not to allow PR and his friends to take action on the road on September 24, 2018.

"There were two members of the intelligence who came to my house. One of them introduced

221 Cf. <http://suarapapua.com/2018/07/17/diskusi-amp-surabaya-dibubarkan-paksa-pada-6-juli-57-organisasi-ini-bersolidaritas/>, Accessed on Monday, July 18 2018

222 Delivered by Malang City Chief of Regional Police, AKBP Asfuri, Monday (July 02), reported by a journalist in Malang, Eko Widiyanto, for BBC News Indonesia, Cf. <https://www.bbc.com/indonesia/indonesia-44682734>, Accessed on Tuesday, July 4 2018.

223 Cf. <https://tirto.id/aliansi-mahasiswa-tuntut-papua-bebas-dari-kolonialisme-indonesia-cNlm>, accessed on Monday, July 3 2018.

224 Cf. <https://tabloidjubi.com/artikel-19165--demo-ulmwp-total-ada-79-pendemo-ditangkap-polisi.html>, accessed on Wednesday, September 5 2018

225 Statement delivered by the Secretary of ULNWP Action Kris Dogopia, Cf. <https://tabloidjubi.com/artikel-19741-demo-ulmwp-67-mahasiswa-ditangkap-satu-dipukul-polisi.html>, Accessed on Tuesday, September 25, 2018.

himself as the head of the Intelligence and Security unit of the North Jayapura Dok 8 Sub-Region Police. The purpose of their arrival was an order directly from the Jayapura Regional Police Chief Officer, AKBP Urbinas. They said that if there is an action held tomorrow, we would be arrested. Their arrival made my wife and parents panic. There was no procedure such as the warrant that they brought."²²⁶

The masses who gathered in several places in Jayapura City for this action were arrested by the police. They were arrested at the Waena Expo Terminal, the USTJ Campus yard, and in front of the Abepura Post Office. Based on information from the participants, around 67 people were arrested during the action by the police.

The movement to express their opinion got stronger and spread out both in Papua and outside Papua. There were more actions to express opinions in the public to urge the Indonesian Government to resolve the issue of human rights in the Land of Papua and urge independence for Papua.

December 1 is a historic time for the people and the land of Papua. The date is celebrated as the birthday of the Papuan Nation. It is celebrated by the people of Papua, throughout of the entire land of Papua. On December 1, 2018 it was carried out with an action to express their opinion in public. The situation on December 1 is always 'hot'. In 2018, sweeping operations were constantly being carried out by the military. From the Report of the West Papua National Committee (KNPB) through its spokesman Ones Suhuniap, the KNPB Central Secretariat in Jayapura City, was swept by a joint apparatus of the TNI and the Police.

"The joint forces used 9 army / police trucks, 3 police cars, 5 police strada cars, 6 Avanza cars, motorbikes and armed personnel. They also intimidated the KNPB General Chair Agus Kosay and several other KNPB activists. Besides that, they fired into the air three times. This raid has been carried out for four times. Kitchen and eating utensils were destroyed and scattered by them. On this occasion, they arrested one of the students named Larius Heluka."²²⁷

Sweeping events like what happened at the KNPB Central Secretariat also occurred with Papuan students who were continuing their studies in Malang City, Surabaya. Around 50 members of

the Pancasila Youth Organizations and the Retired Military / Police's Son-Daughter Communication Forum (FKPPI) came to the Papuan Student Dormitory on Kalasan Road, Surabaya, on Friday, November 30, 2018.²²⁸

The purpose of their arrival was to urge Papuan students not to step down to the road to take an action bringing the issue of Free Papua on Saturday, December 1, 2018. On this occasion, mass organizations also carried banners that read *"Arek Suroboyo (Surabaya People) Refuses and Ready to Exterminate the Separatist Movement and Arrest Provocateurs who try to break Up NKRI (Archipelagic State of the Indonesian Republic)."*

Both the sweeping carried out at the KNPB Central Secretariat nor what happened in Malang City and Surabaya dampened the enthusiasm of the young Papuan generation to remain on their agenda. Going down to the road to express their opinion regarding the rectification of history of the land of Papua and giving the right to self-determination was still being carried out. Papuan students are not alone. Those who are members of the Indonesian People's Front (FRI) for West Papua help young people to voice the same thing. In several cities in Indonesia, the action went down to the road to express their opinions, namely in Kupang City (NTT), Ambon, Ternate, Surabaya and Manado.

As a result, the voice to correct the history continued to be delivered but there were still arrests from the police. It is clear, for State forces (State of Indonesia), that Papuan voices are the voice of treason rather than the voice of historical rectification. But for the younger generation and those who know well the history of the annexation of Papuan land, that voice is the voice of truth and reveals the historical manipulation that has happened.

Based on the Central KNPB report through its spokesman Ones Suhuniap, around 309 people were arrested during the commemorating movement on December 1, 2018: in Kupang City (NTT) as many as 18 people, Ambon as many as 43 people, Ternate as many as 99 people, Surabaya 16 people, Manado (North Sulawesi) as many as 211 people, Sentani (Jayapura Regency) as many as 44 people, Manokwari as many as 37 people, Abepura and Jayapura City had 16 people, Fait Asmat 1 person.²²⁹ According to the Coalition of human rights lawyers in Papua (Legal Aid Institution of Papua (LBH Papua) , the JPIC Synod of the Indonesian

226 Interview with the victim, PR, on Tuesday, September 25 2018 in Jayapura.

227 Explanation presented by KNPB spokesman Ones Suhuniap in his report.

228 Cf. <https://nasional.tempo.co/read/1151111/pp-dan-fkppi-bakal-hadang-demo-mahasiswa-yang-usung-papua-merdeka/full&view=ok>, accessed on Monday, December 3, 2018.

229 Report from KNPB Center Spokesperson Ones Suhuniap.

Christian Church (GKI) in Papua and PAHAM Papua) there were 85 Papuans who were arrested during the commemoration and thanksgiving service on December 1, 2018.²³⁰ While the media www.bbc.com reported that nearly 600 people were arrested, who took pro-independence actions for Papua in various cities, namely Ternate, Ambon, Makasar, Kupang, Jayapura, and Manado.²³¹ The enthusiasm to straighten out the history and fight for independence for the people and the land of Papua is supported by the stance of the organization of struggle and movement, namely the United Liberation Movement for West Papua (ULMWP). In its statement, *“We will continue to fight for the right to determine the self-sufficiency of the people and the Papuan Nation as a democratic solution”*²³², the ULMWP remains as an umbrella to speak out for the independence in the land of Papua.

The peaceful movement shown by the young generation of Papua continues. They continue to voice the demand for the rectification of the history of their land and all human rights violations that occur over time. The commemoration of December 10th which celebrates International Human Rights Day is used by the young generation of Papua to voice all human rights violations in the Land of Papua. In the city of Jayapura, the action of going down the road to express their opinion in public regarding human rights violations was driven by students and young Papuan groups.

The Student Executive Board (BEM) of the Fajar Timur School of Philosophy and Theology Jayapura took an action in the form of a silent movement. Their voices were represented by posters and banners that they brought. They urged the Indonesian Government to resolve all forms of human rights violations in the land of Papua. In addition to urging the State of Indonesia, the silent movement included a fragment which was intended to inform the public, especially the residents of Jayapura City that human rights violations are still in place and continue to occur in the Land of Papua.²³³

In addition to the silent action of BEM of Fajar Timur School of Philosophy and Theology Jayapura, the actions of going down to the street in order to commemorate December 10th as Human Rights Day were also carried out by a youth group (KNPB) and other Papuan students. In the city of Jayapura,

this Human Rights Day movement was blocked and dissolved by the state apparatus (TNI and Polri). This action was carried out in several areas in Papua such as in Timika, Sorong Raya, Manokwari, Fakfak and Merauke. In the city of Timika, the action to commemorate Human Rights Day was forced to be dissolved by joint forces of TNI and the National Police Apparatus. The participants of the actions were arrested by security forces. Based on the reports from the Central KNPB Spokesperson, Ones Suhuniap, as many as 90 people of the action that celebrated Human Rights Day were arrested. The action plan of carrying out a long march to the Mimika Parliament Office did not work because it was blocked by a joint apparatus.²³⁴ In the city of Merauke, there were 41 people who were arrested by the police including children. In the city of Jayapura, the action which was planned to be held at the Papua Parliament Office was not permitted by the police. The mass then all gathered in the taxi stand of Perumnas 3 Waena and held human rights speeches. In Sorong City, Fakfak and Manokwari, the action to commemorate this International Human Rights Day was running despite the pressure from the state entities.²³⁵

There are several messages conveyed in the commemoration of International Human Rights Day:

1. The Indonesian state is responsible for resolving human rights violations cases such as the Wamena 2003 Case, Wasior 2001, Paniai 2014 and Biak 1998.
2. Stop militarism in Papua: all organic and non-organic military must be withdrawn from Papua.
3. Immediately restore the political rights of the West Papuan Nation
4. Stop violence and murder in Papua
5. Stop violence against women and children
6. Stop exploitation of Papua's Natural Resources by closing all companies which are operating in Papua
7. Immediately close all the business which are selling alcohol
8. The KNPB invites all Papuans to mobilize towards a civil strike for the agenda of the right of self-determination for the Papuan Nation.

230 Cf. Report from the coalition of human rights lawyers in Papua (Legal Aid Institution of Papua (LBH Papua) , the JPIC Synod of the Indonesian Christian Church (GKI) in Papua and PAHAM Papua), video can be accessed in https://www.youtube.com/watch?v=rpLySNZ_x1s

231 Cf. <https://www.bbc.com/indonesia/indonesia-46411149>, accessed on Monday, December 3, 2018.

232 This attitude statement can be accessed on di <http://fransiskanpapua.org/2018/12/03/pernyataan-sikap-ulmwp/>

233 Cf. <http://fransiskanpapua.org/2018/12/11/diam-untuk-sadarkan-negara/>, accessed on December 11, 2018. The silent movement video can be accessed on <https://www.youtube.com/watch?v=XwLcrOwsWLM>

234 Reported by Central KNPB Spokesman.

235 Ibid., mass movement to commemorate Human Rights Day, December 10th being blocked by states apparatus (TNI and Polri), <https://www.facebook.com/westpapuaupdates/videos/372441966894544/>

After the celebration of International Human Rights Day, the young generations continue to urge the State and the international community regarding the rectification of history and granting the right to self-determination. The moment that been used was the commemoration of Trikora Day, December 19. The masses of this movement rejected the Trikora operation which was ordered by President Soekarno in 1961. This operation was one in which the Indonesian military operations foiled the independence that had been granted by the Dutch East Indies for the West Papua Nation. This street action received resistance from the joint forces of the Indonesian National Police.

Trikora's operation was also one of the operations of the Indonesian occupation of Papua. In addition, the Trikora operation was also seen as a disaster and the destruction of the indigenous Papuan. In the land of Papua, the masses of action were coordinated by the KNPB. While in the outside Papua, the masses were coordinated by AMP and West Papuan FRI.

This action was carried out in several areas in Papua and outside of Papua. In the land of Papua, actions were carried out in Merauke, Timika and Jayapura. Based on reports issued by the KNPB Center during the action in Jayapura City as many as 29 people were arrested by the police; 15 people in Sentani; 9 people at Jayapura City Expo; 2 people at Uncen Campus; 3 people in Rusunawa Perumnas III Waena. In Merauke City 4 people were arrested, and in Timika there were 130 people arrested.²³⁶ Outside Papua, during the action in Malang, 64 people were arrested (16 people were beaten by police and some mass organizations); in Bali as many as 66 people were arrested by the police during the action (4 people were beaten); in Ternate City 7 people were arrested (they were beaten by joint forces).²³⁷ In addition to rejecting the existence of the Trikora Operation, the masses of the action also demanded that Indonesia be willing to open the access for foreign journalists to carry out investigations in the land of Papua, such as for the Nduga Case in December 2018.

Resistance from the State through its state entities (TNI and Polri) not only carried out dissolution, beatings and arrests during the mass movements but also carried out the destruction of Tolikara and

Lani Jaya student dormitories, in Waena, Jayapura City and confiscated the phones of students who live in the dormitory.²³⁸

A month earlier the movement of the KNPB organization was increasingly suppressed. The opportunity to celebrate the day of their establishment just like other organizations was met with security forces. The celebration of the 10th Anniversary of the KNPB was not accepted by the State of Indonesia through its state tools (TNI Polri).

Nonetheless, this celebration was filled with activities to discuss issues regarding the land of Papua. A total of 126 people who were involved in the discussion were transported to the Jayapura Regional Police Station.²³⁹

After these several actions, the KNPB has become the target of the 'tantrums' from Indonesian security forces. Members and the secretariat of the KNPB in Jayapura City and several other areas, continued to be terrorized, frisked and damaged by joint forces. In Timika, when the KNPB was celebrating its anniversary, the celebration of worship was dissolved by the joint forces. The KNPB Secretariat in Mimika was also damaged by the police.²⁴⁰ In its press release, the KNPB considered the actions of the police in Mimika was an act of '*goon-ism*' which took over the KNPB building without any warrants. In addition, the police arrested 3 members of the Mimika KNPB who were made as the suspects.²⁴¹ In the city of Agats, the KNPB secretariat in the Fait area was also burned by the local police.

Another interesting thing is one of the former Papuan political prisoner Fillep Karma initiated the implementation of the *Kamisan* action. As with the *Kamisan* action that was carried out in front of the Jakarta Palace, the *Kamisan* action in Papua was also carried out to urge the Indonesian State to resolve all cases of the human rights violations, not only in Papua but in all Indonesian lands. The first *Kamisan* action in Papua was carried out in the city of Jayapura on Thursday, December 20, 2018 in front of the Papuan Parliament Office and the Sarinah Building Jayapura. The second *Kamisan* action was held on Thursday, December 27, 2018.²⁴² But this second action was disbanded by the Jayapura City police. According to Fillep Karma, the police did not

236 *Ibid.*, Cf. https://kbr.id/nasional/12-2018/knpb__aparatur_bubarkan_aksi_tolak_trikora_19_desember__ratusan_orang_ditahan/98489.html, accessed on Thursday, December 20, 2018.

237 *Ibid.*, bdk. <https://tirtoidemo-menolak-trikora-kembali-berujung-penangkapan-aktivis-papua-dcia>, accessed on Saturday, December 22, 2018.

238 The video of explanation and statement regarding the confiscated of students' phones by states apparatus can be accessed on <https://www.facebook.com/westpapuaupdates/videos/597243524037687/> or <https://youtu.be/rOQsxBFd1zE>, <https://www.facebook.com/westpapuaupdates/videos/329528970968420/> or <https://youtu.be/144865MH7wU>

239 Cf. <http://fransiskanpapua.org/2018/11/19/perayaan-dies-ke-10-knpb-dibubarkan/>, accessed on Monday, November 19, 2018.

240 The video of the Secretariat destruction can be seen in <https://www.facebook.com/westpapuaupdates/videos/1976231089348121/>

241 Cf. KNPB Press release on January 3rd 2019.

242 Cf. <http://fransiskanpapua.org/2018/12/21/aksi-kamisan-di-tanah-papua/>, accessed on Friday, December 21, 2018.

allow them to carry out the action.

All incidents of human rights violations in Papua got hotter when at the end of January 2019 (January 25, 2019), the Political Leader and the Chair of ULMWP Beny Wenda handed over Papua's Referendum petition to the UN High Commissioner for Human Rights, Michelle Bachelet. It was claimed that the petition had been signed by 1.8 million Papuans.²⁴³ This event has made the State of Indonesia busy. Through the Indonesian Ministry of Foreign Affairs, the Indonesian State considers that what Wenda did was manipulative and fake news.²⁴⁴

In addition to the submission of the petition, it is progress that the State of Indonesia gave the UN High Commissioner for Human Rights the opportunity to visit Indonesia, especially to the land of Papua. Deputy spokesman for OHCHR, Ravina Shamdasani, in a written statement to BBC News Indonesia said, *"in principle Indonesia has agreed to give access to Papua"*.²⁴⁵ We are waiting for all the processes that will occur in 2019 regarding the plan.

III. Conclusion: Reflection and Resolution

Grief in Tanah Ndugama (Alguru and Yigi), which claimed the lives of Trans Papua road workers, Military and civilian Nduga provides very valuable lessons for all of us. Grief in the land of Papua until now and maybe in the future will never be finished. Conflicts due to 'revenge' that continue to be stored and rooted continue to explode anytime and anywhere in the land of Papua. The ideological difference of "Self-Determination" and "the Unitary State of the Republic of Indonesia" continues to create conflicts and sacrifice other human lives. In addition, the desire to control the natural resources or wealth in Papua makes the Papua land and people disappear every year. Mastery that rejects the independence of the media / journalists, as well as local and international solidarity teams to express the issue of Papua is one of the obscurities of what is happening.

The protection of space to express opinions and voices in public as promised by the Indonesian State Regulation (namely Law No.39 of 1999 concerning Human Rights and Law No. 9 of 1998) has not been implemented by the State Apparatus (TNI and Polri). State Entities (TNI and Polri) are always interpreting the voices demanding justice as an act of treason.

In Tanah Papua, these two regulations or laws do not apply. The state through its entities (TNI and Polri) uses its own rules to silence the demand for democracy. Actually, what does the Indonesian State want through its entities? Karon Mambrasar, one of the Papuan human rights lawyers who joined PAHAM Papua, considered that the voice of freedom for any issue, including political issues, was guaranteed by the laws of the State of Indonesia. But it does not apply in Papua.

"Freedom of expression to express opinions in writing, discussion in the context of any issue including political issues is guaranteed by law. That is a State order. This means that the same rights are allowed and can be carried out by Papuans without exception".²⁴⁶

The same thing was also conveyed by Thedi Wakum, a Lawyer from LBH Papua.

*"The TNI and police always do the safe approach to HTI and FPI on their actions. But here (Papua), the legal process runs in place. There are no advanced steps or changes. There is legal discrimination against Papuans"*²⁴⁷

Papua, because of the ideological differences, continues to produce **violence and murder**. Papua, because of the demand and voice for historical rectification, continues to produce violence and murder. Papua, because of the fight for justice, truth and the refusal of all land grabbing, still produce violence and murder. The victims were those who fought for independence, on the part of the state apparatus, in the civil society and nature of Papua. Who is to blame? Is it possible that dialogue or triangular negotiations that are truly dignified and which involve neutral parties can be implemented to find a solution to end all the violence and murder that occurred? Could the referendum be the solution to end all violence and murder in Papua? Be it a referendum or a dialogue or triangular negotiation, the atmosphere of peace and justice remains as the goal and the results to be obtained.

However, there are number of things that we can share in this paper regarding several events that we have mentioned above. From the three events mentioned above, we can conclude that it is clear that the security apparatus is the policy maker and sole authority in Papua. All civil authorities (indigenous peoples and regional governments) are deliberately

243 Cf. Jubi Newspaper published on February 4-5, 2019

244 Cf. <https://nasional.kompas.com/read/2019/01/31/21391781/petisi-referendum-kemerdekaan-papua-barat-diserahkan-ke-pbb-ini-respons>, accessed on Friday, February 1 2019

245 Cf. <https://www.bbc.com/indonesia/indonesia-47052997>, Accessed on Friday, February 1 2019.

246 The press video can be seen in https://www.youtube.com/watch?v=rpLySNZ_x1s

247 Ibid.,

marginalized in the interest of the State of Indonesia. Upon reflection, we see that in Papua militarism getting stronger. This could be seen by the plan to develop the Navy headquarters in Sorong, the Air Force in Biak, to build the Brimob headquarters in Jayawijaya and the planned construction of the Brigade headquarters in Kimbim, Jayawijaya.

The superior position of militarism is also revealed in a number of arbitrary actions and arrogance without considering legal regulations. For the example: the destruction and takeover of the KNPB office in Timika, the burning of the KNPB office in Fait, Agats, the destruction of the KNPB Office in Jayapura and moreover the arrest of a number of KNPB activists (Timika, Jayapura), and students (Jayapura and Malang) in Timika.²⁴⁸

In all these actions the apparatus shows that they “do not need to hear anyone” and “they are always right, including the information that they got”. This issue was also revealed through an appeal of frustration by the local government / governor and the Parliament which demanded that the TNI be withdrawn from Nduga / Papua.

“This is Christmas; there should be no more TNI and Polri there. We also agreed to form an independent team so that not many violations occur against civilians. Troops must be withdrawn. We grieve about what happened before and now. There were fatalities there, the community had not been evacuated, and they were already in (chasing the perpetrators). That is why we asked to withdraw them all first.”²⁴⁹

When civil authorities like the Governor of Papua Lukas Enembe raised his voice that the military should be withdrawn from Tanah Ndugama, the military and the central government did not seem to accept it.

“So in my opinion, it is not appropriate for the governor and chairman of the Parliament and any party to ask the TNI-Polri security apparatus to be withdrawn from Nduga where in that area occurred serious violations of the law which must get legal action”²⁵⁰

Apart from the military, the State represented in this case by the Ministry of Home Affairs also considers that Governor Lukas Enembe’s statement to withdraw the military from Nduga is a far-fetched and an inappropriate expression delivered by a governor.

“A regional leader and chairman of the parliament should not give such statements. The presence of the TNI / Polri in Papua is purely to uphold the law and maintain state security and maintain stability and peace of public order in Nduga, Papua. The reasons given, that it is making villagers traumatized and providing opportunities for people celebrating Christmas peacefully are just unreal excuses.”²⁵¹

Because of all the trends and the heavy militarization in Papua, we offer the following resolutions or recommendations:

1. The Central Government should be seriously following up the request of the Governor and the Papua Parliament to withdraw all military forces (organic and non-organic) from Nduga Regency.
2. The Central Government stops all efforts to militarize in Papua by reducing the presence of military forces significantly, cancelling all new headquarters building programs as planned in several areas in the land of Papua: Jayawijaya Regency (Brimob, Brigade), Biak Supiori and Sorong
3. The Central Government supports and assists the Regional Government in Papua to restore its authority in line with the ‘special autonomy’ status of all military and police movements in the land of Papua.
4. Regional Governments (Papua and West Papua) supported by the Parliament have to reject all forms of militarization in the Land of Papua and show their authority over the pattern of military presence and joint military / police forces in the land of Papua.
5. The Parliament (Papua and West Papua) need to form a Special Committee (Indonesian acronym: PanSus) to monitor and control all efforts by the military and

248 For the Timika Regional KNPB activists there were 3 people who were arrested and accused of treason by the police. The three activists were Yanto Awerkion, Sem Asso and Eman Dogopia. These three activists went through an examination at the Papua Regional Police in January 2019. The three were accompanied by a lawyer from PAHAM Papua and LBH Papua.

249 The statement conveyed by Papua Governor Lukas Enembe, Cf. <https://tabloidjubi.com/artikel-22111-gubernur-dan-dpr-papua-sepakat-tarik-aparat-keamanan-dari-nduga.html>, accessed on Saturday, December 23, 2018.

250 The expression conveyed by the Chief of Information of the XVII Kodam / Cenderawasih Colonel Inf. Muhamad Aidi, Cf. <https://www.cnnindonesia.com/nasional/20181221150202-20-355527/tni-gubernur-papua-tak-pantas-minta-tarik-pasukan-dari-nduga>, accessed on Saturday December 22, 2018.

251 The statement conveyed by the Head of Information Center of the Ministry of Home Affairs of Indonesia Bahtiar, Cf. <https://www.cnnindonesia.com/nasional/2018122222932-20-355765/kemdagri-kecam-gubernur-papua-soal-tarik-tni-polri-dari-nduga>, accessed on Thursday, December 22[7, 2018.

police to expand their presence and their operation style in the field.

6. Local Governments (Papua and West Papua) need to form a special team of legal experts who are competent to directly assist all citizens and community organizations who are arbitrarily treated (which is not in accordance with the provisions of the law) by the military and police.
7. Regional Governments (Papua and West Papua) guarantee the right of freedom to assembly and the right to freely express their opinions peacefully for every citizen in Papua without exception
8. Local Governments (Papua and West Papua) guarantee and order the security forces to give access to Mediation Institutions (Churches, Religion, Custom, NGOs, the Papuan People's Assembly (MRP) / the West Papuan People's Assembly (MRPB), Scholars) and journalists; This access include free movement, information seeking and providing assistance to residents in conflict areas, so that the correct information can be obtained by the wider community.
9. Leaders of Mediation Institutions (Church, Religion, Custom, NGOs, MRP / MRPB, Scholars) are also fighting so that Papua is liberated from militarization.
10. Leaders of Mediation Institutions (Church, Religion, Custom, NGOs, MRP / MRPB, Scholars) also help the Regional Government assert and guarantee that all citizens are equally treated before the law.
11. Leaders of Mediation Institutions (Church, Religion, Custom, NGOs, MRP / MRPB, Scholars) also help local governments assert and guarantee the right to speak and express their opinions freely and peacefully.
12. Local Governments (Papua and West Papua) strongly reject all investor projects that have the possibility to destroy the land, forests and the customs of Indigenous people in Papua.
13. Regional Governments (Papua and West Papua) strongly reject projects of development that are not equipped with an agreement with indigenous peoples in Papua and which cannot be carried out by Papuans themselves.



Mr Ninsuon Gwijange and his wife were displaced from Yigi, Nduga to Wamena.



The participants of Human Rights Day action were arrested in Waena, Jayapura City.
Source: KNPB



Demolition of KNB Secretariat by the Police
Source: KNPB



The members of the December 1, 2018 action were 'secured' at the Abepura police station.
Source: Papua Legal Aid (LBH Papua)



The participants of Human Rights Day action were arrested in Waena, Jayapura City.
Source: KNPB



Kamisan Protest in Jayapura City
Source: JPIC Franciscans Papua

