

Building Peace and
Moving beyond Conflicts

**Pastoral
Solidarity Visit
to
West Papua**



Christian Conference of Asia

**Report of the
Pastoral Solidarity Visit to
West Papua**

3 – 9 December, 2017



Christian Conference of Asia

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Foreword

The Plight of the West Papuans

- Dr. Mathews George Chunakara
General Secretary, CCA

The situation in West Papua (Tanah Papua) has been precarious ever since Indonesia's invasion of the land of Papuans in 1963. West Papua and the nearby Papua New Guinea share the same island of New Guinea. While Indonesia proclaimed its independence in 1945, Papua remained under Dutch rule until 1963. The Papuans, who wanted their independence as much as other colonized nations in the same area, were promised by the Dutch authorities an independent nation state by 1970, like the other half of the island, known as Papua New Guinea. However, it became embroiled in Cold War politics, and the Dutch agreed to transfer sovereignty to Indonesia in a deal brokered by the USA. Although Papua New Guinea became an independent country, West Papua was entirely occupied by Indonesia and it became a province of Indonesia after a United Nations (UN) sponsored referendum. The legitimacy of the UN referendum is seen by many as a sham; the process involved only 1,026 West Papuans who were handpicked by the Indonesian government and the votes are suspected to have been obtained under duress. The relationship between the ethnic West Papuans and the Indonesian authorities has been rock-strewn since then.

Ever since the invasion over fifty years ago, the Indonesian security forces have been accused of committing extreme human rights violations. Thousands of ethnic Papuans, who are ethnically, linguistically and culturally distinct from the rest of Indonesia, have been killed, and thousands more have been tortured and imprisoned over five decades. Often, exact numbers and accurate reports of what is happening in West Papua are difficult to gather as the freedom of the media is effectively curtailed or banned from reporting the situation. There are often claims that the Indonesian military is mainly responsible for rights abuses against Papua's ethnic Melanesian population including the alleged extrajudicial killings of activists and peaceful protestors.

The ongoing repression of human rights in West Papua includes the passing of laws that suppress freedom of the press, freedom of expression and

freedom of association. Peaceful demonstrations are dispersed by force. In many instances, non-violent participants have been arrested and tortured, while others have been killed. Many prisoners and human rights activists have died while in detention. Reports of torture and ill treatment of political detainees have also increased. Violations of civil, political, economic, social and cultural rights are ongoing.

The majority indigenous Papuans continue to suffer. Their lands have been confiscated and natural resources have been exploited by non-Papuans settled through the government's transmigration policies over the years. About 80% of the indigenous Papuans, the original sons and daughters of the land, now live in poverty without access even to safe drinking water and medical care, although West Papua is one of the most culturally and biologically diverse places on Earth. The island is home to some 1,000 different language groups (one-sixth of the world's total), with 263 found within West Papua's borders. During the past 55 years, West Papua's cultural makeup has changed significantly as a result of transmigration, both sponsored and informal from other Indonesian provinces. Today indigenous Papuans are believed to be a minority in their own land.

West Papua has the largest contiguous expanse of tropical rainforest outside the Amazon and among the largest number of endemic species on Earth. It has a snowcapped mountain chain and is one of the few places on earth where glaciers exist in the tropics. The land, spiritually precious to its indigenous Papuan communities, is rich in timber, gold, copper, oil and natural gas. Its pristine forests are being exploited for timber exports, notably hardwood. West Papua is a most attractive area for transnational corporations, such as US-based Freeport McMoRan Inc. Today, the Freeport McMoran operates the world's largest gold mine and one of the world's largest copper mines. In 2014, Freeport contributed a massive US\$1.5 billion to the Indonesian state treasury. At the same time, the mine is responsible for the displacement of its traditional tribal land-owners.

The Christian Conference of Asia organised the pastoral solidarity visit as part of its programme to accompany churches and communities in conflict-ridden areas and expresses solidarity with the suffering and struggling of people and communities. In response to the concerns expressed by CCA member church in the region, the Gereja Kristen Injili di Tanah Papua (GKITP), a three member Pastoral Solidarity Team of CCA was assigned to visit West

Papua. The members of the team included Bishop Dr. Daniel S.Thiagarajah, a member of CCA Programme Committee, Ms. Huang Shi-Yi, a member of the Executive Committee of CCA, and Dr. Reynaldo Ty, Coordinator of the programme on Building Peace and Moving Beyond Conflict. The week-long visit of the CCA Team to different parts of West Papua provided opportunities for the members to understand the situations by listening to the plight of affected communities and to advocate for the redress of the grievances of the indigenous Papuan people. The report prepared by the members of the team based on the information gathered during their visits will be shared widely with CCA member churches as well as the international ecumenical community.

It is hoped that the information disseminated through this report will be another helpful tool for advocacy on upholding the rights and dignity of the people of West Papua and their struggle for peaceful resolution of the conflict.

The Programme

- a. Visit to member churches of CCA
- b. Meetings with churches
- c. Meetings with church leaders
- d. Courtesy call to the Office of the Governor
- e. Courtesy call to the Papua Parliament
- f. Visits to various organizations
- g. Other visits

Report of the Pastoral Solidarity Visit to West Papua

Papua: A Blessed Land

Next to Greenland, New Guinea is the second biggest island on Earth, where West Papua in Indonesia and the independent country of Papua New Guinea are situated. Papua is a unique island, with its rich tropical rain forest, alongside Brazil and Congo. It is the epicenter of the Coral Reef Triangle at Raja Ampat archipelago, which is a UNESCO World Heritage site. Papua also has the world's richest gold and copper mines. Papua also has abundant reserves of oil and gas. All these are assets of our planet, but are under threat by the massive exploitation of its forest and illegal fishing that destroys the marine bio-diversity. The U.S. firm Freeport runs the Grasberg mining complex which has the largest gold reserve in the world. British-Australian firm Rio Tinto has a joint venture for a share of production. BP operates the Tangguh Liquefied Natural Gas Project in West Papua.

Colonialism

Indonesia was once a colony of the Netherlands. West Papua covers the western part of the island of New Guinea. In the 19th century, it became part of the Dutch colonies called the Netherlands Indies. At the time during which Indonesia gained its independence in 1945 at the end of World War II, West Papua was one of the disputed areas. When Indonesia gained its independence in 1945 which was internationally recognized in 1949, the Netherlands and Indonesia disagreed on the status of West Papua.

Colonial powers divided the island of New Guinea. The Dutch occupied the western part of the island. The Germans, the British, and later Australia controlled the eastern half of the island. Australia granted independence to New Guinea in 1975.

The Status of West Papua

The 1949 Roundtable Conference in the Hague was the occasion during which the Dutch government and the Indonesian government negotiated the status of West Papua. Indigenous West Papuans were not invited to the discussion table.

After ten years of political dispute between the Netherlands and Indonesia on the status of West Papua, the First Papua Congress was held on 19 October 1961 to prepare for the creation of a new independent state of West Papua. The Papuan People's Congress (PPC1) declared four main pillars of the Papuan national identity: (1) the Morning Star Papua flag; (2) Hai Tanahku Papua national anthem; (3) One People, One Soul as the motto; and (4) G. Cristata (mambruk bird) as the mascot.

By 1 December 1961, West Papua was declared an independent state with the raising of the national flag as well as the singing of the national anthem. However, Indonesian president Sukarno decreed the so-called Tri Komando Rakyat (the Three Commands to "Liberate" Papua): (1) to abort the "puppet" nation of Papua that the Dutch have created; (2) to raise the Indonesian red and white flag across Irian (Papua); and, (3) to prepare for a public mobilization to "liberate" Irian into Indonesia.

Indonesia annexed West Papua in 1963

An extended dispute between the Netherlands and Indonesia led to Indonesia's takeover of West Papua in 1963. In August 1962, a United Nations Agreement in New York put Papua under the auspices of the United Nations from 1962 to 1969. It ended through a referendum known as Act of Free Choice (AFC), in accordance with the international practice of 'one person, one vote' in 1969. However, the results were a done deal, given that around 1,026 persons were forced and intimidated to vote in favor of integration into Indonesia. Both foreign and Papuan observers noted that the Indonesian security forces threatened the selected representatives. British diplomats noted privately that the indigenous people did not want Indonesia to rule West Papua.

From October 1962 to 1 May 1963, Papua was under the United Nations Temporary Executive Authority (UNTEA), effective for six months. On 1 May 1963, the United Nations transferred Papua into Indonesia prior to the execution of the Act of Free Choice (AFC) for the Referendum slated for 1969. By this time, Indonesian forces controlled not only the administration, government, and security, but also the implementation of the Referendum in August 1969.

By 1965, Sergeant Ferdinand Awom established the Papua Liberation Movement (OPM) with Terianus Aronggear, Kaleb Taran, and Manual Watopa.

Prior to the consultation with the Papuan people about the status of their national destiny, the Indonesian government inked a concession with the mining corporation Freeport, giving them mining rights for thirty years over 250,000 acres.

In 1969, through the Act of Free Choice which became *Penentuan Pendapat Rakyat* (Pepera) or the “Determination of the People’s Opinion”, 1,025 Papuans were selected to elect by force, intimidation under gun point, to be in favor of integration into Indonesia. By September 1969, the United Nations General Assembly announced that West Papua became part of Indonesia. Prof. P. J. Drooglever stated that the Act of Free Choice was a shame. Dr. John Saltford of the United Kingdom asserted that the Papuans deserved to have a second referendum. Some countries, including Ghana, proposed a new referendum in 1975. The Act of Free Choice was meant to enable the indigenous people of West Papua to decide their own destiny. However, its flawed implementation was settled in favor of Indonesia, as the indigenous people of West Papua did not really have a say in the process of self-determination.

Human Rights Violations

There is a deep paranoia in the security forces toward any form of free political expression of the indigenous Melanesian people in Papua. From the commencement of the U.N. administration to the 1969 consultation, the Indonesian army had been engaged in very violent military operations during which thousands of Papuans were killed. From 1969 to the present, abuses of human rights have been rampant.

The security forces under President Suharto engaged in very violent military operations, continuing the political killings of Papuans. In 1981, the Indonesian military launched Operation Clean Sweep during which thousands of Papuans were forced out, displaced, and died due to the resettlement of many Indonesian transmigrants to Papua. Since 1963, 100,000 indigenous Papuans were believed to have been killed, not to mention many cases of arbitrary arrests as well as maltreatment and torture for the non-violent voicing of their opinions and expressions and peaceful demonstration. Twenty years

after the 1998 Reformasi (reforms) in Indonesia, political killings have decreased across Indonesia but not in Papua. These killings take place largely in the aftermath of the use of unnecessary and excessive force during mass demonstrations and police operations as well as misconduct of individual police and military officers. In July 1998, the Biak massacre occurred during which the security forces fired on people attending a peaceful flag-raising ceremony. The military cracked down on Papuans in Wasior in 2001 and in Wamena in 2003 that led to the death of dozens and displacement of thousands. In October 2011, the forced breakup of the Papuan People's Congress (PPC) led to the death of three persons and the injury of hundreds. On 2 May 2016, the police detained over 1,500 pro-independence Papuans for "lacking a permit to hold a rally," which demonstrates the inability of the government to tolerate peaceful expression of political aspirations of the indigenous Papuan people. By August 2016, 37 Papuan activists were languishing in prison after conviction of rebellion or treason, of which many were for non-violent "crimes," including public display of the pro-independence Morning Star flag. From January 2010 to February 2018 alone, there were at least 95 cases of unlawful killings.

Press Freedom

Domestic and foreign print, television, radio broadcast, and social media practitioners as well as editors, publishers, and human rights monitors describe the extreme restrictions on media freedom. For decades, the Indonesian government has restricted and even prohibited foreign journalists from visiting Papua for the purpose of reporting. International correspondents have great difficulties to secure a permit to visit West Papua. Government officials and police informants routinely put under surveillance, harass, and intimidate those who have travelled to Papua with full accreditation. Those who have travelled to West Papua without full accreditation have been arrested and jailed. International observers, academics, and representatives of non-governmental organizations are denied access to Papua.

'Indonesianisation'

The number of transmigrants has been increasing dramatically in Papua, for which reason the indigenous Papuans became a minority by the year 2014. The Indonesian government pursued a process of Indonesianisation policies through the educational system, the media, economic development and

transmigration (resettlement program), which marginalized the indigenous West Papuans in their own ancestral lands.

In 1998, the WCC-ICC ecumenical visit to Papua engaged in a fact-finding mission, during which they learned first-hand that Papuans demanded for national independence, separate from Indonesia. During the 1998 WCC Assembly in Harare, the Papua issue was brought to the attention of the international community, urging the Indonesian government to stop human rights violations and to seek a political solution through a Papua-Indonesia National Dialogue.

In February 1999, then President B. J. Habibie invited a delegation of 100 Papuan leaders for a dialogue during which the Papuans clamored for independence.

Self-financed migrants, largely from eastern Indonesia, likewise settled in Papua for economic reasons. Hence, there have been dramatic changes in the demography of Papua. As a result of transmigration and migration, the indigenous Papuans experience structural discrimination in job opportunities. Migrants easily land a job, while Papuans find it difficult to be employed.

In 2000, the Papua People's Congress (PPC2) called for the Clarification of History towards Papua Right to Self-Determination as well as the Declaration of Independence on 3 June 2000.

Special Autonomy Law

The government of Indonesia approved the Special Autonomy Law which gives Papuans a great control over fiscal and administrative matters as well as increase the number of indigenous Papuans in leadership positions. Nevertheless, the Indonesian military is in full control of Papua. Much needed financial resources do not fund health, education, public infrastructure, and other major development efforts that benefit the majority poor.

On 10 November 2001, Papuan leader Theys Eluay, leader of PDP, was assassinated. President Megawati called for an investigation which yielded the conclusion that four Kopassus soldiers were behind the political killing.

By January 2002, the Interim Government for Papua was put in place through the Special Autonomy Law (SAL) 2001-2020. In 2004, during the WARC

24th General Council meeting in Accra, Ghana, the WARC issued Recommendations on the Right to Self-Determination of the Papuans and urged the Government of Indonesia (GOI) to engage in a peaceful dialogue with the Papuans.

In June 2010, the All Papuan Customary Entities, facilitated by the Papua People's Council (MRP), issued the returning of the Special Autonomy Law (SAL) to the Government of Indonesia (GOI), as it failed to meet the basic rights of the Papuans. They called for international support for a national dialogue towards justice, peace, and dignity for the future of Papua. The document signed by Papuan stakeholders included the GKI-TP General Secretary.

In August 2010, the WCRC reaffirmed its Accra Recommendation for the right to self-determination of Papuans as well as the respect and protection of the human dignity of the Papuan people.

On 19 October 2011, the Papuan People's Congress (PPC3) declared the Federal State of West Papua, based on the earlier declarations of PPC1 and PPC2. During its General Assembly from 24 to 30 October 2011, the Evangelical Christian Church expressed its position on the right to self-determination of Papuans.

On 16 December 2011, four Papuan church leaders met with the Indonesian president. Dr. Benny Giay (Chairperson of the Kingmi Church in Papua) said that Indonesia had caused the birth of Papuan nationalism. Rev. Socrates Nyoman (Chairperson of the Baptist Church in Papua) stated that the majority of the people in Papua were in favor of the independence of Papua. Rev. Jemima Krey (Co-Chair of the GKITP) said that the Indonesian Government had failed to govern and administer Papua. Rev. Marthin Luther Wanma (Chair of the Indonesian Bible Christian Church) said that Jakarta had to open its doors for a just and peaceful dialogue between Papua and Indonesia.

On 15 May 2013, fifty years after UNTEA transferred Papua to Indonesia, the churches called for 2013 as the Jubilee Year for Papua to gain freedom for the sake of human dignity, as the social and political costs of the suffering and the killing of thousands of Papuans since 1962 were very high.

As far as the international campaign on Papua political struggle is concerned, the UK Papua Liberation Office was opened at Oxford and the Netherlands Papua Liberation Office was set up in The Hague. In June 2013, a Joint Com-

muniqué of the Melanesian Spearhead Group (MSG) declared the Rights for the Self-Determination of West Papua.

On October 2013, the WCC held its General Assembly in Busan, South Korea, with the theme ‘God of Life, Lead Us to Justice and Peace.’ The GKI TP and fellow churches in Papua shared the reality of suffering, injustice, marginalization, and discrimination. Papuans have been facing for over 50 years under Indonesian rule. During this Jubilee Year, the Papuan churches reiterated the desire of the Papuan people for self-determination. The GKI TP sought United Nations and international support to mediate a dignified and all-inclusive dialogue between Papuans and the Government of Indonesia (GOI) towards justice, peace, and dignity for Papua.

The socio-political issues of Papua were presented at the 10th WCC GA in Busan by GKI-TP, showing the dynamics of the struggle for justice and peace in this region. Due to racial discrimination and marginalization, the Papuan people have undergone heart-breaking levels of suffering and pain over the past 50 years, since political integration of Papua into Indonesia started in 1963. More than 100,000 of the people have lost their lives due to human rights violations.

Furthermore, the implementation of the Special Autonomy Law (SAL) over the years has failed to meet the basic needs of the local people.

Clarion Call for Self-Determination

All the above indicate that the rights of the Papuan people have been ignored and their lives marginalized due to racial discrimination. The Indonesian government resorted to oppression and repression in an effort to achieve the forceful integration of West Papua. The flagrant and consistent pattern of human rights abuses against the indigenous people of West Papua fuels the rise of the nationalist sentiments of the West Papuans. The international community is concerned about the plight of the indigenous Papuans in their own ancestral land.

The support for Papua is strongest in the Melanesian region. The Melanesia Spearhead Group (MSG), which is a regional organization dealing with economic growth, sustainable development, good governance, and security, admitted the United Liberation Movement for West Papua (ULMWP) as an observer.

In October 2015, the Prime Ministers of both the Solomon Islands and Tonga brought West Papua's case to the attention of the General Assembly of the United Nations. The Papuan churches call on the United Nations to urge the Indonesian government to end human rights violations against the indigenous people of Papua. Civil society organisations in the Pacific region, such as Australia, Fiji, New Caledonia, Papua New Guinea, the Solomon Islands, and Vanuatu support Papua.

A group known as "International Parliamentarians for West Papua" was formed in 2008 to support the right to self-determination of Papua. Prominent individuals, such as Nobel Peace Laureate Archbishop Desmond Tutu, support the cause of Papua.

A just and dignified political solution for the self-determination of the indigenous people through different pathways is necessary. Papua is in the midst of a low-level insurgency and a peaceful movement for national independence.

CONCLUSION

The Truth about Papuans' Struggle for Self-determination

(Voices heard from the people of West Papua during the CCA Team visit)

- Culturally, Papuans belong to the Melanesian culture and not Malay as other tribes in Indonesia.
- West Papua also has a different historical trajectory. While Indonesia proclaimed its independence in 1945, Papua remained under Dutch colonial rule and it continued until 1963.
- The Papuans, who wanted their independence as much as other colonized nations in that era, were promised by the Dutch authorities to have an independent nation state by 1970. At the same time, Indonesia, which claimed Papua as part of its territory, gained support from its allies, leading to the New York Agreement in 1961.
- The New York Agreement stipulated the transfer of administration of Papua from the Netherlands to Indonesia. It also stipulated that Indonesia would organize a United Nations supervised referendum no later than 1970 through which the Papuans could decide to join Indonesia or have an independent state.
- The referendum took place in 1969. However, the referendum had in fact a legal defect for two reasons. First, the way it was carried out was contrary to the principle of 'one man, one vote.' The referendum was in fact an agreement made by 1,025 men and women selected by the Indonesian military administration. Instead of voting, they raised their hands or read from prepared scripts in a display for the United Nations observers. Second, the U.N. General Assembly made the result legally binding, without recognizing the abuses reported by the U.N. delegates themselves.

- The West Papuans reiterate their aspirations that as long as the indigenous Papuans don't get what is due to them, any development and material relief from Indonesia cannot suppress the independence struggle. Despite oppressive measures by the Indonesian military, the resistance movement and the armed struggle only add more suffering.

CCA's Pastoral Solidarity Team observes Human Rights violations in West Papua

A three-member pastoral solidarity team of the Christian Conference of Asia (CCA) visited West Papua, where they heard stories of grave human rights violations and repression against the indigenous West Papuans in their own home land.

The visit, organised by the CCA from 4 to 8 December 2017, was part of its pastoral accompaniment to churches and people who live in vulnerable situations in Asia.

During four days of intensive visits and meetings, indigenous West Papuans shared with the CCA delegation about the on-going repression and systematic human rights violations in West Papua, including the passing of laws that suppress freedom of speech and freedom of association.

“Impunity for the human rights abuses by the police and the military is a growing concern; the Special Autonomy Law is a dismal failure, as it did not meet the basic needs of the indigenous people of West Papua”, described the community leaders and civil society representatives.

“The Indonesian government systematically restricts the right to freedom of the press as well as the initiatives of West Papuans who come forward to monitor human rights violations. Many indigenous West Papuans are being arrested and detained for non-violent expressions of their political opinion. The indigenous West Papuans constantly face discrimination as well as violent attacks. Peaceful demonstrations are often dispersed by force. In many instances, non-violent participants have been arrested, detained and tortured, while others have been killed. Many prisoners and human rights activists have died while in detention. Reports of torture and ill treatment of political detainees have been increasing. Civil, political, economic, social and cultural rights are being violated”.

“CCA's visit to West Papua was an opportunity to express solidarity with the struggling West Papuan indigenous people and listening to their grievances

on behalf of CCA's member constituencies and the Asian ecumenical movement", said Bishop Dr. Daniel S. Thiagarajah from Sri Lanka, a member of CCA's programme committee.

"A long-delayed pastoral solidarity visit to Papua was an expression of Asian churches and the CCA's commitment to the CCA's member church Gereja Kristen Injili di Tanah Papua (GKI), and the people of West Papua," said Rev. Cindy Huang Shin-Yi, a young pastor of the Presbyterian Church of Taiwan and a member of CCA's Executive Committee.

The visit of the CCA delegation included meetings with members of the Papuan Parliament, the Office of the Governor of Papua, interactions with the faculty members and students of the Izaak Samuel Kijne Theological College, GKI Jayapura Presbytery, the GKI Synod Board and staff members as well as meetings with leaders of different churches and communities in Sentani.

West Papua is a land rich in gold, copper, tropical rain forest, and coral reef. However, the majority indigenous Papuans continue to suffer as their ancestral lands have been confiscated; natural resources have been exploited by non-Papuans settled through government's transmigration policies over the years. About 80% of the indigenous Papuans, the original sons and daughters of the land, now live in poverty without access to medical care, safe drinking water or education. They are constantly under attack by security forces.

The delegation was informed that, many indigenous West Papuans and others are infected with HIV/AIDS. The delegation visited the Walihole HIV/AIDS Clinic and the GKI Women's Center. The church responds to the epidemic by setting up an HIV/AIDS clinic that serves the people in need of care. The church plays an active role in empowering the indigenous West Papuan women.

During the meetings, the CCA delegation was told by West Papuan community leaders that the international community should come forward to implore the Indonesian government to stop human rights abuses in West Papua and to respect and protect the human dignity of West Papuans; to support the appeal of West Papuans to the government of Indonesia to open the door in order to seek a just and dignified political solution and respect the right and

dignity of the indigenous people of West Papua to determine their own future through an all-inclusive Papua-Indonesia national dialogue.

“Having seen and heard the stories of the dire oppression of the indigenous people in West Papua, the CCA delegation learned first-hand about the pains of the suffering indigenous West Papuan people, and we share their pain and agony”, said Dr. Rey Ty, CCA programme coordinator for Building Peace and Moving Beyond Conflict.

Christian Conference of Asia Team Members:

1. Rt. Rev. Dr. Daniel S. Thiagarajah
2. Ms. Huang Shin-Yi
3. Dr. Reynaldo Ty

Meetings with GKI Synod Units / Departments Involved:

1. Ecumenical Relations & Partnership Department of GKI
2. Field of Justice, Peace & Integrity of Creation (JPIC) GKI
3. Dr. Fransina Yoteni, WCC Central Committee Member;
4. Rev. John Baransano, S.Th. - External Affairs, General Division of GKI Synod

Visits to :

1. Chair of the GKI STFT “Izaak Samuel Kijne” in Abepura;
2. “Walihole” Yoka HIV / AIDA Clinic;
3. P3W GKI Leaders in Padang Bulan;
4. Chancellor of Ottow Geissler Jayapura University;
5. Head of BP YPK in Tanah Papua;
6. Governor of the Papua Province in Dok II, Jayapura;
7. Chairperson of the DPRP in Jayapura;
8. NGO leaders in Jayapura;
9. Head of BPK GKI Jayapura

Field Visits and Dialogue





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Pastoral Solidarity

Visit to West Papua

“ The week-long visit of the CCA Team to different parts of West Papua provided opportunities for the members to understand the situations by listening to the plight of affected communities and to advocate for the redress of the grievances of the indigenous Papuan people.

It is hoped that the information disseminated through this report will be another helpful tool for advocacy on upholding the rights and dignity of the people of West Papua and their struggle for peaceful resolution of the conflict. ”

Mathews George Chunakara
General Secretary, CCA



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