



Papuan  
Voices

# STUDY GUIDE

[papuanvoices.net](http://papuanvoices.net)



## TABLE OF CONTENTS

<u>Introduction</u>	2
<u>About the Project</u>	3
<u>Background to West Papua</u>	4
<u>Facts and Figures</u>	6
<u>Papua Calling: Muslims calling for peace</u>	7
<u>The Hope of the Cendrawasih Children</u>	8
<u>What Mama Kasmira Wants</u>	9
<u>Awin Meke</u>	10
<u>Love Letter to the Soldier</u>	11
<u>Coconut Trees That Bear Jerry Cans</u>	12
<u>Ironic Survival</u>	14
<u>General Discussion Questions</u>	12
<u>Get Involved and Take Action</u>	13
<u>Learn More</u>	15

### Acknowledgements:

Videomakers: Cyntia Warwe, FX. Making, Albert Pu'u, Yuliana Langowuyo, Edy Rosariyanto, Baguma Yarinap, Nico Tunjanan, Bernard Koten, Agus Berek, Peneas Lokbere, Ike Weler, Titus Boi, Wenda Tokomonowir, Leo Moyuend, Urbanus Kiaf, Krisantos Yama, Yuly Kaisma, Carolyn Ngoran, Chris Mahuze, Alex Aldero

Papuan Voices is produced by EngageMedia in partnership with JPIC MSC

Project Manager: Enrico Aditjondro

JPIC MSC Project Manager: Wensi Fatubun

Audience Engagement Manager: Alexandra Crosby

Executive Producer: Andrew Lowenthal

English Writer: James Elmslie

Indonesian Writer: Rani Adityasari

Graphic Design: Toha

This project has been funded by the Ford Foundation.

Special thanks to: Organisation for Visual Progression (OVP) and WITNESS

Partners: Sekretariat Keadilan, Perdamaian dan Keutuhan Ciptaan (SKPKC Fransiskan Papua) and Justice Peace and Integration of Creation (JPIC MSC Jakarta)



## INTRODUCTION

Welcome to the Papuan Voices Study Guide.

The purpose of this guide is to help you explore the videos available at [papuanvoices.net](http://papuanvoices.net), which tell stories of life in the Indonesian region of West Papua. This guide provides information designed to give context to these videos so that you can better understand the stories of the people who made them.

This guide is appropriate for use in classrooms (high school aged students) and can be adapted for undergraduate university or community group screenings.

The Papuan Voices DVD includes all nine videos which are also available at [papuanvoices.net](http://papuanvoices.net). We encourage you to watch all of the films and to curate a screening that best complements your curriculum or audience, and is appropriate for the time you have allocated. This guide contains background to the issues in West Papua as well as a detailed analysis of each video in the series. We have also provided a number of 'Talking Points', in the forms of questions, that we hope will help you start discussions around each video.

Feel free to pick and choose from the materials we have provided to create your own version of Papuan Voices. Don't forget to return to [papuanvoices.net](http://papuanvoices.net) to continue your discussions online!

This guide is intended as a catalyst for action. We hope that it will inspire you to think critically and work towards social change. Please help us to assess its effectiveness by sending feedback to us at [contact@engagemedia.org](mailto:contact@engagemedia.org)

*From everyone on the Papuan Voices Team.*

## PAPUAN VOICES: ABOUT THE PROJECT

EngageMedia's Papuan Voices project is a combination of empowerment and production. We collaborate with local organisations in Jayapura and Merauke to teach Papuan activists new video production and distribution skills so that they have the means to tell their own stories to the world.

Importantly, the stories we tell are not only framed around West Papua's political struggle for independence. A range of injustices occur daily in Papua and a lack of understanding about the issues affecting Indonesia's poorest citizens works to entrench the problem.

The Papuan Voices project overcomes political and geographical barriers - as well as lack of technology - to bring important Papuan stories to the world. In doing so, it shines light on the injustices that regularly occur behind the closed doors of this resource-rich and restive province.

The Papuan Voices videos show the lives of individuals struggling to survive and manage their personal situations, constrained as they are by the reality of history and power. While politics is discussed in broad and general terms, it is the experience of individuals that tell the true story of a place. The people in these videos tell their stories; the abstract becomes the particular and we are better able to understand a complex situation.

### **About EngageMedia**

EngageMedia is a non-profit media, technology and culture organisation, based in Australia and Indonesia. We use the power of video and internet technologies to create social and environmental change.

EngageMedia works with independent filmmakers, video activists, technologists, and campaigners to generate wider audiences, demystify new video distribution technologies, and create an online archive of independent video productions using open content licenses.



## BACKGROUND TO WEST PAPUA

Papua and West Papua are the two most easterly provinces of Indonesia, referred to collectively as 'West Papua'. Previously called Irian Jaya, West Papua had a predominantly Christian, Melanesian population (96% in 1971) but the society is now made up of equal numbers of Papuan people and migrants from elsewhere in Indonesia. Considerable social tension exists between the two groups as migrants dominate business and economic opportunities and get most of the jobs. Traditional people are also losing their land as large companies set up agri-business projects such as plantations with little compensation. Papuan people are becoming agricultural labourers on the lands which they once owned, and where they and their ancestors have lived for thousands of years.

West Papua was part of the Dutch East Indies Empire that had ruled what is now Indonesia for 350 years. Pushed out by the Japanese during World War Two, the Dutch failed to reassert their authority after the war, except in West Papua. In 1949 Holland ceded sovereignty to the newly independent state of Indonesia over all its former empire, with the exception of West Papua. The Indonesians thought that they were to gain control of this region; however the Dutch soon announced plans for West Papua to become an independent nation in its own right. Military conflict ensued with an attempted invasion by Indonesian forces in 1960. While this was rebuffed by the Dutch, Indonesian diplomatic manoeuvring proved far more successful, gaining the support of the United States. The US did this to counter moves by President Sukarno to build closer ties with the Soviet Union. Cold War imperatives took precedence in American foreign policy over all other issues, including the Papuans political rights to self-determination.

In 1962 the New York Agreement was signed by the Dutch and the Indonesians under US sponsorship which handed control of West Papua to the Indonesians with the condition that a plebiscite be held to obtain the consent of the Papuans for incorporation into Indonesia. Arguing that the Papuans were too 'primitive' for a normal -- one person, one vote-- ballot, 1022 appointed representatives were forced to universally cast their vote for Indonesia. The curiously named "Act of Free Choice" was finally conducted in 1969 and the outcome accepted by the United Nations, which duly transferred sovereignty over West Papua to Indonesia. The Act of Free Choice is widely seen as a sham and has never enjoyed legitimacy with the Papuan people, who still feel that their right to independence has been stolen from them.

Even before the 1969 'plebiscite' resistance and violence had already broken out. An armed resistance movement with the *Organisasi Papua Merdeka* (OPM or Free Papua Movement) representing the vast majority of the West Papuan people and their desire for their own independent state, fought the Indonesian military in pitched battles that left thousands dead. The OPM, armed mostly with bows and arrows and a few modern rifles, were no match for a modern army and large scale resistance gave way to small groups of guerillas operating deep in the jungle. This opposition to Indonesian rule continues today, although much of it is now urban based and pursues a non-violent, civil-rights agenda wherein Papuan leaders, including a new generation who are well educated and technologically savvy, demand their political rights, including the right to self-determination.

While the Papuans were very much the majority in 1969 they are now slightly outnumbered by migrants from elsewhere in Indonesia who have moved to the provinces under massive government-sponsored transmigration programmes, along with self-initiated migrants searching for a better life. In the towns the majority of the residents are non-Papuans, whereas in large areas of the highlands and elsewhere the population is still predominantly Papuan.

The ongoing conflict has resulted in large numbers of Indonesian military personnel (TNI) being based throughout the country and effectively engaging in an armed occupation. While Indonesia has made huge democratic gains since the fall of the Suharto dictatorship, these gains have not spread to West Papua, which remains under the firm grip of the TNI. As such corruption is rife and human rights abuses are common. In 2001, in a bid to address Papuan grievances, Special Autonomy (Otsus) legislation was introduced by Jakarta, which was supposed to give the Papuans a measure of control over their own affairs as well as greatly increased levels of funding. However, this legislation was only partially implemented, and, as a result, no real improvements have been made in the critical areas of health and education, and has substantially increased levels of corruption.

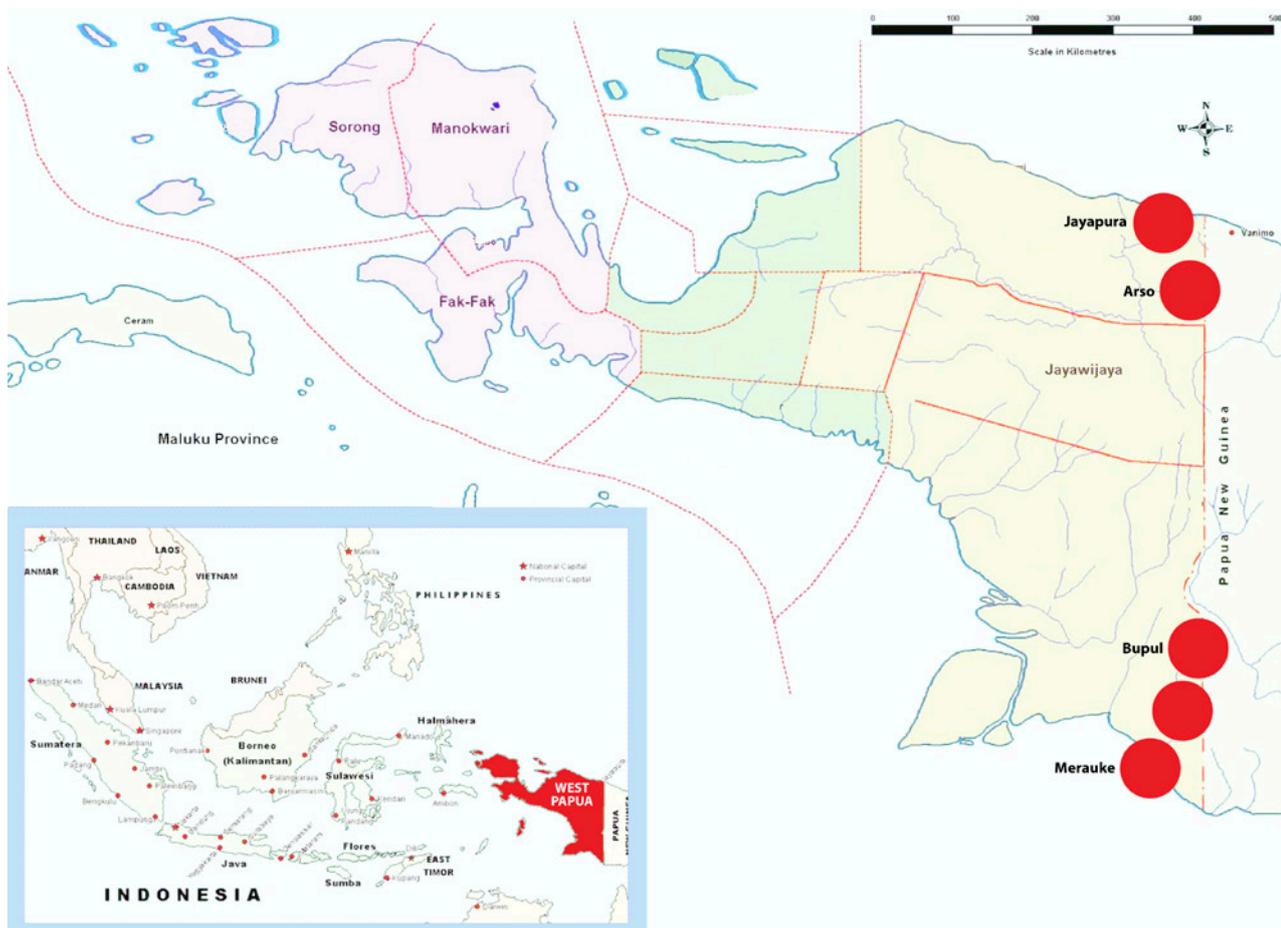
Large scale economic development is taking place right across West Papua in the form of logging, agricultural plantations, mining and gas extraction. The Papuans enjoy very weak or non-existent land rights and many are losing vast areas of land with little compensation. Everywhere this is creating conflict and hardship for local people. Although a significant number of Papuans work in the public service, senior positions are mostly held by migrants while most private sector employment is also in low paid jobs. Business and economic activities are dominated by non-Papuan migrants.

Education and health services are very poor in most regions with few doctors and medical staff and few teachers who actually turn up for work. The HIV-AIDS rate in West Papua is around 2% (although the data is incomplete), making it the worst affected area of Indonesia. The Papuans are the poorest, worst educated and most unhealthy population group in Indonesia, even though their province is the richest in the country in natural resources. All these obvious disadvantages and contradictions are fuelling disaffection with the government in Jakarta and strengthening widespread demands for negotiations over West Papua's political status and calls for independence. These calls generally fall on the deaf ears of the international community which is keen to build closer ties with Indonesia, the world's largest Muslim nation and third biggest democracy.

## FACTS AND FIGURES

<b>population</b>	total: 3.68 million (estimated 2011) 1.70 million Papuans (47.5%) 1.98 million non-Papuans (53.5%)
<b>total area</b>	420,000 square kms (Papua and West Papua provinces - 22% of Indonesia)
<b>Languages</b>	Indonesian is widely spoken but the mother tongue of most Papuans is their tribal language. There are approximately 312 tribes each with their own language. Migrants from Java, Manado and Sulawesi, as well as elsewhere in Indonesia speak Indonesian and their own mother tongue, such as Javanese.
<b>Highest mountain</b>	Puncak Jaya, 4884 metres
<b>West Papua Region</b>	Comprising of Papua province (19 regencies) and West Papua province (8 regencies)
<b>Religion</b>	Protestant 54%; Catholic 24%; Muslim 21%; 1% Hindu, Buddhist and other

Collated from Wikipedia ([http://en.wikipedia.org/wiki/West\\_Papua\\_%28region%29](http://en.wikipedia.org/wiki/West_Papua_%28region%29) accessed July, 2012) and the West Papua Project Report ([http://sydney.edu.au/arts/peace\\_conflict/research/west\\_papua\\_project.shtml](http://sydney.edu.au/arts/peace_conflict/research/west_papua_project.shtml) accessed July, 2012)



## Papua Calling: Muslims calling for peace

In this video, Papuan Muslims discuss how religious and inter-tribal conflict is being created by the rapid and unequal development that is taking place in West Papua. Rather than Islam being considered a cause for conflict, these Papuans are calling on Muslims from all over the world to discuss Papua and its problems, and to be aware that the country is facing a humanitarian crisis.

The vision of the Papuan Islamic Council is to protect people and environment and to work for the peace and the dignity of the Papuan people. Sometimes the conflict in Papua is described in main stream media in terms of a conflict between Islam and Christianity. Here this claim is disputed on the grounds that Islam is a force for improving the situation of all Papuans, the majority of whom are Christian.

This video shows that religion is a complex issue in Papua, and that Islam is not just the religion of migrants. As more Papuans convert to Islam, religion will become an increasingly important issue and a cause for hope. Political action by Muslim people – Papuans and non-Papuans – against human rights abuses, environmental destruction and inequitable development will have great resonance in Indonesia and elsewhere. Claims by Christian churches, organisations and individuals are often not heard in Indonesia – the world's largest Islamic nation – and are sometimes dismissed as 'separatist' propaganda calling for independence. This video shows that people of good intent – whatever their religion – acknowledge the great problems that the Papuans are facing and that concerted action is needed to avoid a growing humanitarian crisis.

Issues: religious tolerance, Islam, conflict, unequal development

### Talking points:

- 1 What are your thoughts about Papuan people converting to Islam? What similarities do you see between Melanesian culture and Islamic values?
- 2 What role might Islam play in solving the conflicts that are in West Papua? Do you think that Papuan Muslims can act as a bridge between Papuans and non-Papuan settlers and the Indonesian government?
- 3 Do you think that it is a positive development for some Papuans to become Muslims? What is the history of the relationship between Islam and Christianity and other belief systems?

## The Hope of the Cendrawasih Children

This video shows that primary school children in Arso on the Indonesia-PNG border are keen to study – but teachers rarely come to the local school. The one teacher who does come is only on a short-term contract and gets paid once every six months. When school is out, the kids end up doing hard labour for the local palm plantation to earn money and kill time. The school buildings themselves are rough and dirty. There is no modern equipment.

The lack of teachers means that the children are not getting a basic education and are not learning how to read or write properly, and yet kids are passing their grades because the teachers are afraid of the parents. The children dream of getting jobs in the future and becoming teachers and policemen, yet how can these dreams become true if they are not receiving a proper education? There do not appear to be many non-Papuan children at this school—they are being educated at other, better run and equipped schools where they are receiving a far better education. This means that the discrimination that Papuans suffer now is becoming entrenched and will be the fate of the next generation.

Issues: Education, Development, Youth, the importance of literacy, inequality and discrimination

### Talking Points

- 1 How would you feel going to a school where the teachers did not turn up? Do you think you would be able to learn properly in this school?
- 2 Why might children in this village want to be either a soldier or a police officer?
- 3 Do you think that it is fair that non-Papuan children get a better education than Papuan children because their parents can afford to pay for a school that has teachers? Why? Why not?

## What Mama Kasmira Wants

A Papuan cocoa farmer from the Indonesia-PNG border region had to leave her farm to work for a palm plantation when the village elders made a deal with a Rajawali Group company to sell her land. Every day Kasmira works hard under the boiling hot sun, clearing bushes for the plantation. However, she has great hopes for her three children. She now lives in the cash economy, working for money and buying food. The plantation employs many people and is part of the modern economy where large scale developments, like palm oil plantations, attract foreign investment and produce goods for export that earn foreign currency for Indonesia. This also results in revenue for the government which could be used to finance schools and health facilities which might improve peoples' living conditions.

Mama Kasmira's main goal is for the education of her children so that they can become good employees and earn money. One reason for that is so that her children will be able to look after her when she grows old. Another interesting aspect of this video is that it shows how palm oil is produced. Palm oil is being promoted as a ecologically viable alternative to fossil fuels such as petrol in trying to reduce carbon emissions which cause climate change. Yet to produce palm oil means destroying the rainforest and turning traditional village people into agricultural labourers. This is a dilemma that is faced by many people in the developing world, here told through the story of Mama Kasmira.

Issues: Land rights, gender, poverty, palm oil, education, welfare in old age in Papua.

### Talking points

- 1 What impact is the development of oil palm plantations having on the lives of Papuans?
- 2 Do you think that the benefits of oil palm plantations in terms of jobs, government revenue and a non-fossil fuel source of energy is worth the destruction of the rainforest and traditional ways of life?
- 3 Would you prefer to live in the cash economy and have access to health and education services or live a traditional subsistence life in a Papuan village? Why?

## Awin Meke

Indigenous Papuan women traders struggle to sell their goods in modern Jayapura. In their first fight, the women won themselves a space to set up shop. However, local city administrators backed out of their promise to support them by opening a competing market, run by non-Papuans, which sells the same goods. This video reflects the entrenched discrimination that Papuans face in their struggle for economic survival. Non-Papuan migrants have access to capital, political influence and modern retail technology that leaves the Papuan women severely disadvantaged. It does show the wide range of fresh produce that is sold on the streets of Jayapura, which is mostly grown by the women themselves in small garden plots.

This video captures the lives of the women – of what they grow, how they try to sell their produce and where they spend a lot of their time; in makeshift market stalls or on the footpath. It also shows their forthright manner in trying to improve their circumstances by political action and lobbying for better facilities. Their failure mirrors the experience of so many Papuan people who face huge obstacles in becoming part of the formal economy as jobs and business opportunities are taken by the better educated and connected migrants from other parts of Indonesia.

Issues: markets, gender, tradition, economy, work.

### Talking points

- 1 Do you think that it is fair that the Papuan women in this video have to sell their produce on the streets and compete against better organised non-Papuan traders, or is this a case of market efficiency and normal competition?
- 2 How does the produce that the Papuan women are selling differ from the food that you eat and buy in the supermarket? Does it look tasty and healthy? Are there some foods that you have never seen before?
- 3 Do you think that the Papuan women shown in this video are living reasonable lives given that most Indonesians are poor and struggle? Do they appear to you repressed or empowered by their attempts to improve their conditions?

## Love Letter To The Soldier

This is a video letter from a Papuan woman to an Indonesian soldier who was once based in her village on the PNG-Indonesian border. There was a controversial relationship but she begs him to return to meet their three-year-old daughter: "I will continue to wait for you, Samsul. I don't care what people say." Samsul had courted Maria Goreti Mekiw, visiting her house every day and giving gifts of biscuits and milk until the two started a relationship. Maria was still a high school student, and she found the TNI soldier 'polite and kind'; she thought that they were to be married. Instead Samsul left when Maria was five months pregnant and has not been in touch since, failing to respond to Maria's letters.

It has been a tough time for Maria, her parents are getting old and she is burdened by having to look after three year old Yani by herself. People discriminate against Maria and Yani because the father is an Indonesian soldier and has abandoned them. Yani is called an 'army brat', and is mixed-race in a village of predominately Melanesian Papuans. Maria is still hopeful that Samsul might return and would welcome him if he does, despite this being an unlikely possibility.

Issues: gender, military, war, sexual violence, community, remote living

### Talking points

- 1 What are your thoughts about entering into a relationship with a TNI soldier? Should the Indonesian government and military force Samsul to accept responsibility for his daughter? Why?
- 2 Do you think that what has happened to Maria is emblematic of the structural problems caused by stationing soldiers in remote villages, or is it just the story of two people in a failed relationship?
- 3 Do you think that the other Papuans are being racist when they call Yani a 'army brat' or do you think that they are criticising Maria for having a baby out of wedlock with an Indonesian soldier? What similarities are there in your community?

## Coconut Trees that Bear Jerry Cans

The Malind tribe in Merauke is proud of its ecological traditions - each clan in the tribe is responsible for protecting a natural element. The Moiwend clan is responsible for the coconut trees and fruit. However, in recent times Malind youth have started using coconuts to make alcohol. These home-made drinks are much cheaper to buy than beer and spirits, and have added to the town's problems. Now, some Malind elders are calling for the reinstatement of customary laws that would punish those who make use of coconuts in this way in order to save their tradition and their community.

The changes that have come with incorporation into Indonesia have weakened the power and influence of traditional leaders, who fear that their society is breaking down. They are searching for ways to reinforce social order as modern Indonesian laws seem weak and ineffective, while customary law is seen as stronger. Yet there seems to be no way that customary law can be implemented as the people are now subject to contemporary Indonesian rules and regulations. This dilemma is common in developing countries and causes the rapid weakening of traditional cultures and the disempowerment of customary leaders. Society breaks down as the youth refuse to listen to their elders and the intricate web of traditional clan society and creation beliefs are lost. This video shows how the revered tree of life – the coconut – becomes the source of violence and disharmony when it is turned into alcohol.

Issues: ecology, environment, alcohol, imperialism, colonisation, coconuts in traditional culture, authority structures, creation beliefs

### Talking points

- 1 To what extent do you think traditional values and the authority of customary elders can survive in the modern culture of a country such as Indonesia?
- 2 How important do you think coconuts are to the Malind people? What are some of the uses that parts of the coconut tree are put to?
- 3 Do you think that alcohol is affecting the lifestyle of the Malind people? Should people be allowed to drink alcohol if they want to? Should it be the responsibility of the police or customary elders to deal with problems caused by alcohol?

## **Ironic Survival**

Alex Mahuze is a Malind tribesman and a sago farmer in Merauke. His clan has for generations lived in harmony with nature. The arrival of the Merauke Integrated Food and Energy Estate (MIFEE) program has forced him to earn money through other means, which ironically harms the environment. He lost his lands and his culture is threatened, but Alex fights on. The word 'mahuze' in the Malind language means 'sago tree', and the starch which is washed out of its fibre makes up their staple diet. Alex has a traditional duty to protect the sago, but his land has been taken without negotiation or compensation and all the sago trees have been cut down. Now Alex is forced to mine sand from the beach, which is causing erosion and environmental damage. The workers on the MIFEE project are brought in and Alex is now worried about going hungry and his future survival after losing his main food source.

One of the aims of MIFEE is to increase Indonesia's food security, but it is actually making the traditional Malind people more hungry. Alex describes himself as one of the 'little' people who are powerless against the thirty six companies that have been given permission to destroy over one million hectares of forest to grow plantations. There are many people like him who are suffering at the hands of Indonesian government policy. There is nothing they can do but, ironically, add to the destruction of their environment by mining sand.

Issues: palm oil, land rights, environment, rainforest destruction, industrial agriculture

### **Talking points**

- 1 Do you think that the benefits that Indonesia will receive from large scale economic development like MIFEE outweigh the harm that is being inflicted on people like Alex?
- 2 Do you think that the MIFEE companies should be forced to hire local workers like Alex so he gains some benefit from the project, or should companies be able to hire who they like?
- 3 Do you think that saving rainforests and traditional cultures is more important than alleviating the grinding poverty of Indonesia's poorest people? How might both be achieved?

## GENERAL DISCUSSION QUESTIONS

The following general questions will help you discuss the videos with your students. Quick Facts are provided on page 6 to help you offer more information to your students.

- 1 What languages are being spoken in the videos?
- 2 If you could screen one of the films to your community, which one would you show and why? What impact would you want the film to have?
- 3 All of the videos were made by indigenous Papuans. Is this important - why or why not?
- 4 What is the impact of telling a story through a film? How is watching a movie about a social issue different to reading an article about the topic?
- 5 How are these videos different to the news about Papua you see on television? Do the videos have specific agendas?
- 6 Why do you think people make videos? How do you think a filmmaker's personality and experiences affect their work?
- 7 Without education what will Papuan people do in a modern society based on written communication? What do you think would happen in your life if you could not read and write properly? Do you think you would be able to find a job or participate in the economy?

## GET INVOLVED AND TAKE ACTION

- Join the conversation at [papuanvoices.net](http://papuanvoices.net).  
Let the filmmakers know what you think of their work. Ask questions, post comments, and share your ideas!
- URGENT ACTION: Filip Karma is a Papuan political prisoner in need of immediate medical attention. Learn more and join the Amnesty International campaign at: <http://wpan.wordpress.com/2012/04/20/amnesty-international-urgent-action-amnesty-poc-filep-karmas-medical-treatment-prevented/>
- Write to your local politician to demand that government aid to Indonesia is not helping to fund the destruction of rainforest in West Papua, or support military human abuses.
- Start your own West Papua support group to show films (start with Papuan Voices), raise funds for the Filip Karma campaign, for instance or raise awareness of the issue amongst your community. Download our screening guide.
- Become involved in local or national solidarity groups:

### **Australia – The Australian West Papuan Association**

The AWPA consists of supporters of West Papuan self-determination. They lobby politicians, support the goals of West Papuans living in Australia, organise demonstrations in support of West Papuan human rights, and engage in other advocacy activities. To find out how to join the 'Australia West Papua Association' group, go to their social media page:

<http://www.facebook.com/groups/192956290738045/404537272913278/> or join the AWPA-australia@yahoogroups.com newlist, which sends out daily articles on West Papua.

To liaise with the Secretary of the Sydney based Australia West Papua Association contact Joe Collins at [bunyip@bigpond.net.au](mailto:bunyip@bigpond.net.au)

To liaise with the AWPA South Australia visit [www.awpa-sa.org.au](http://www.awpa-sa.org.au)

### **UK – Free West Papua Campaign UK**

[www.freewestpapua.org](http://www.freewestpapua.org)

[office@freewestpapua.org](mailto:office@freewestpapua.org)

Download the 'Free West Papua Activist kit'. These resources have been designed by The UK Free West Papua Campaign to spread awareness about the ongoing human rights abuses being committed in West Papua. The kit includes print ready posters and flyers. You can download the link at this link:

[http://fpcn-global.org/downloads/West\\_Papua\\_Activist\\_Kit.rar](http://fpcn-global.org/downloads/West_Papua_Activist_Kit.rar)

### **Germany – West Papua Netzwerk**

[www.westpapuanetz.de](http://www.westpapuanetz.de)

[office@freewestpapua.org](mailto:office@freewestpapua.org)

## LEARN MORE

- West Papua Project  
[http://Sydney.edu.au/arts/Peace\\_Conflict/West\\_Papua\\_Project.shtml](http://Sydney.edu.au/arts/Peace_Conflict/West_Papua_Project.shtml)  
There is a large amount of information and papers on this website and links to many more. The West Papua Project is a Sydney University based think tank dedicated to research and advocacy on West Papua.
- Comprehending West Papua Report  
<http://tapol.gn.apc.org/reports/ComprehendingWestPapua.pdf>
- For further reading on the international legal issues surrounding Papua, and the campaign to get Papua relisted on the UN Decolonisation Agenda, see  
<http://WPIK.org> and <http://colonyWestPapua.info>
- To stay up to date with the latest independently verified journalism for West Papua head over to West Papua Media [www.westpapuamedia.info](http://www.westpapuamedia.info), a non-profit independent media agency which reports internationally on the latest verifiable news from inside West Papua. News reports are posted by journalists, both on the ground in West Papua, and around the world. West Papua Media is unashamedly dedicated to Breaking the Media Blackout in Papua through in-depth coverage of human rights and civil resistance stories, and supporting a open and transparent society by protecting and developing media freedom in Papua. Through the provision of Safe Witness Journalism training and support to independent journalists in Papua, as well as providing effective fixing services to international media, West Papua Media is assisting West Papuan journalists get their voices heard by the international media.  
Subscribe, donate and contact West Papua Media through their site.
- Inside Indonesia  
<http://www.insideindonesia.org/tags/papua>
- Human Rights Watch  
<http://www.hrw.org/news/2011/10/28/indonesia-independent-investigation-needed-papua-violence>  
<http://www.hrw.org/reports/2009/06/25/what-did-i-do-wrong>