

PAPUA VERSUS INDONESIA AUT VIAM INVENIAM AUT FACIAM It is either to find or make way

Don A. L. Flassy*

Papua versus Indonesia, “It is either to find or make way” is a frase in the Latin to be expressed “*Aut viam inveniam aut faciam*”. Suggesting of unfamiliar action taken to move for change, said: *Transform*. Due to, I, the author had completed a dissertation entitled: *Re-Roadmap of The Papuan in State of Papua Courant West: “A Peaceful Solution Recovering of Identity”*. It is sounding that, the Indonesian and Papuan, in connection with the integration within NKRI, the two nations are victims of history of International conspiracy. Both nations threfor to move from backwarded concept into transform concept. Thought which this paper is derived from is three main reasons: *First*, the author understand, the Papuans within NKRI faced with a dead end so that there no totally self-express in the system and pattern built by Indonesia which in fact is very curbing the channel of democracy in form of dialogue and rights opinion. *Second*, Papua under Indonesian government as a territory of non-self-governing nation or region and nation under the guardianship of Indonesia as a member state of the UN remain under spotlight. *Third*, Papua and Indonesia are culturally different, so necessary appreciation over the potentially manageable distinction being a force for dignity. Precisely thus, the Papuans have hacked UDI and FRWP.

The purpose is academic and practical. Academic aim is apply the theory of Hidden Structure as grand theory and theory of Structuralism as middle theory with convergent theory of Social Conflict, analyzing the present of Papuan Nation in State of Papua Courant West as an integral part of NKRI, become world’s issue by looking at fact of political effort of Papua Nation. The practical is understanding Papuans and Indonesians in Papua. In order to create a peaceful and prosperous life, mutual respect among fellow citizens in the State of Papua Courant West, put forward dignity and human rights, tolerance and solidarity, to create sincere judgment, worth highlighting *right or wrong is my country* and also *right is right-wrong is not right*.

Methodology is “historical and archival” linked to current conditions in Papua from cultural and political side. In addition, it is combined with *auto-ethnography* method using the researcher’s personal experience (reflexivity) to explain and criticize cultural phenomena, practices, and experiences by showing the process of the observed society doing their life.

The study reveals from this perspective that the Government of Indonesia in its position as a Member State of the UN and the organizer of duties as the UN Trusteeship of Papua apparently is completely unaware. By looking at the socio-political context that developed in Papua, various attempts were made to find a solution to the problem of integration, one of which is offered by the author that is Transformation by Synchronization RI 1945 Constitution and Panca Sila with the FRWP Constitution 1999 and Triple Fold Logics of Papua-Melanesia through international manner.

Keywords: Internationalization, World Actions, Indonesia-Papua initiatives.

1. INTRODUCTION

This paper is abstracted from my 2017 Doctor Dissertation entitled *Re-Roadmap of the Papuan in State of Papua Courant West: “A Peaceful Solution Recovering*

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of Identity” from Malay or Indonesian text: *Peta Jalan Balik Bangsa Papua di Negeri Papua Bahagian Barat: “Sebuah Keputusan Damai Pemulihan Jati Diri”*. This is contrary to Papua Road Map composed by Indonesian Institute for Science (Lembaga Ilmu Pengetahuan Indonesia /LIPI), 2010.

This academic written work tells that, the Nation of Indonesia and the Nation of Papua, in connection with the integration within the Unitary State of Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI) for over half a century, the two nations are victims of the history of International conspiracy interest during the Cold War.

The Cold War was already over in 1990s, but remain Indonesia is morally highlighted and reviled by the world as an imperialist or even colonialist offender of human rights violations against Papua. While the Nation of Papua with reference to the journey of history, in various events [1962, 1965, 1969, 1971, 2000 and 2011 are revealed among others Djopari (1993), Alua (2002), King (2004), Bernarda Meteray (2012, Casper van Bruggen (2010), including Drooglever PJ (2005), Cenderawasih Daily Post October 12, 2011, Daily Papua Pos 12 October 2011, The Jakarta Post October 12, 2011] has so far harboured many of the real problems that are due to the conspiracy of the said International interest.

The nightmare which, among others, was revealed by Greg Poulgrain, 2015, *The Incubus of intervention: Conflicting Indonesia Strategies of John F. Kennedy and Allen Dulles*”, was launched in Jakarta on September 5, 2017. (page 8) on the murder of Dag Hammarskjold, the 3rd Secretary-General of the United Nations, Origin of the State of Sweden, Regions: Western Europe, Period Title: 10 April 1953-18 September 1961 which in the period 1949-1962 prepared a proposal on the settlement of Papua under the title “Papua for the Papuans”.

The remaining problem is clearly evidenced by the Unilateral Declaration of Independence (UDI) of the Nation of Papua in the State of Papua Courant West and the establishment of the Federal Republic of West Papua (Negara Republik Federal Papua Barat/NRFPB) October 19, 2011.

Based on the event, the title of Dissertation of my Research Results is derived on:

2. BACKGROUND OF RESEARCH

During the fifty years the people of the Nation of Papua in State of Papua Courant West have been under various pressure and uncertain position in the midst of silencing of diplomacy, dialogue and negotiation following poorest and worst public services (in education, health and welfare and even daily) ethnic extermination through CCN, Unhealthy Liquids, Drugs, HIV/Aids, limit of job opportunities and efforts where also democratic barriers in the midst of environmental deterioration continues to be hooked by various profit-seeking parties.

On the basis of a different footing and foundation, the Indonesian government has been unable to bring Indonesian Papuans (Papua-Melanesia and Non-Papuan

Melanesians) in the State of Papua Courant West which has indeed had a different view of Papua's Nationalism based on the facts of development mentioned above.

Strictly speaking, Papua as a "nation" although possessing Melanesian ethnicity does not place itself on the basis of an ethnic organization or as a minority group because it is merely a nation with a class of comparable significance (Papua Political Manifest, Dec 19, 1961). Meet the criteria in Ernest Renan's Theory (1882) and Otto Bauer's Theory (1907) about the state and nation. It should therefore not be equated with Indians in America, Maori in New Zealand and Aborigines in Australia and not even similar to Betawi and Tugu in Jakarta or any other minority and indigenous group. Not as Donald R. Horowitz intended in Nathan Glazer and Daniel Patrick Moynihan (1975: 113): "*Membership in an ethnic group is a matter of social definition, interplay of the self-definition of members and the definition of other group.*"

Papua in this case is a nationalist struggle (Renan's theory and Otto Bauer's theory) not the social class struggle of ethnic groups despite the crises of ethnicity due to the presence of non-Papuan-Melanesian migration which so far is not consciously handled by the Government of Indonesia as a state member of the United Nations, implied dedicating of International Trustees of the Nation of Papua and the Country of Papua Courant West which is not necessarily slumped in the annexation effort. Papuan idealism thus extends beyond the limited category of race and even exceeds any nationalist engineering by force, interest (colonialism on earth) for any reason from any nation (equivalent to the paragraph one Preamble of RI 1945 Constitution).

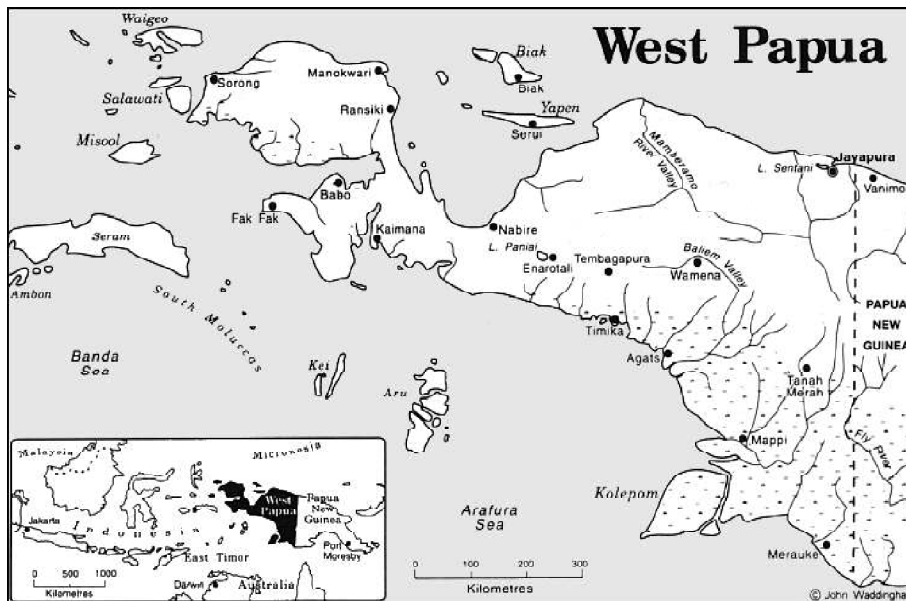
In addition, the fact of cohesive (rejection) within the Nation of Papua itself to join, seems to be welcome by the treatment of the Indonesian system that does not have a humanist approach model, because the approach since the beginning (1963) to the present is more very pushy and dominated by threatening patterns.

Therefore, the people of Papuan Nation continue to struggle and presumably has reached its peak by holding UDI Papua and NFRPB on Oct 19, 2011, so undergoing various efforts of diplomacy and internationalization towards world recognition (Melanesian Spearhead Group/MSG, Pacific Island Forum /PIF, the Africa-Caribbean-Pacific-European Union /ACP-EU forum and the UN) including the Government of Indonesia itself has become a reality processed especially in 2013-2014-2015 and especially 2016 where the matter was sounding cheerfully in the UNGA.

Setting the point of view as intended, it should be reiterated that the understanding and awareness of the Papuan nation in the West Papua Land is as described above, set forth in the Papua Political Manifesto by the National Committee of Papua (KNP) October 16-19, 1961 (The First Papuan National Congress) which was confirmed on December 1, 1961.

The State of Papua Courant West is according to SIL data by Peter J. Silzer and Heljä Heikkinen (1991) comprising 250s to 300s tribe's languages (Austronesian and Non-Austronesian or Papuan) are incorporated in family, stock, super-stock, isolated and phylum. Which according to Flassy (1983, 2007, 2013, ed), it is spread across seven cultural regions with various characteristics, are Tabi, Saireri, Bomberai, Domberai, Ha Anim, La Paqo and Me Paqo.

In terms of the Indonesia-nizing, it is understandable: *First* is that in the past strongly influenced the policies and approaches of the Dutch government and the Indonesian government itself, including the role of the initiators of both Indonesian nationalism and Papuan nationalism of the time.



Map 1: Country of Papua Courant West

[<https://www.google.co.id/search?q=west+papua;>]

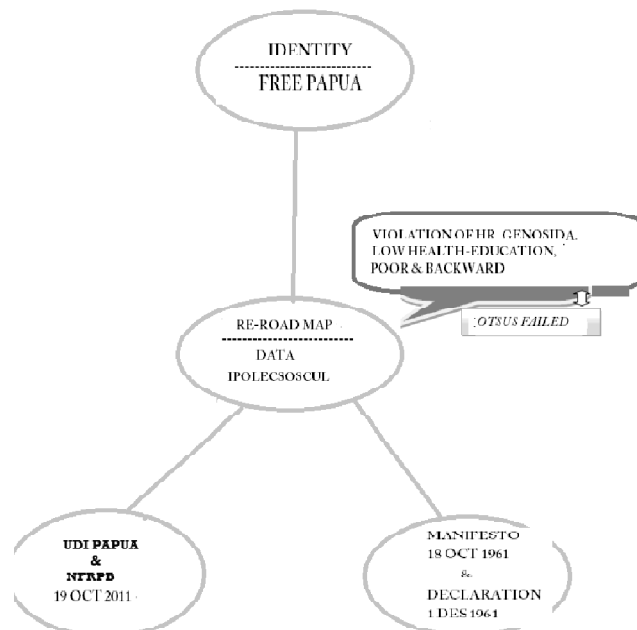
Second is the continuing conflict in Papua to strengthen the LIPI study (2011, TEMPO Interactive 29 October 2011): (1), the marginalization of the Papuan people. Consequently, there is an imbalance experienced by Papuans in terms of regional relations with the central; (2), the occurrence of developmental failures that can be seen from the inequality of development outcomes; (3) the issue of Papuan political status; (4), the issue of human rights violations.

That the Indonesia-nizing of the Papuans, is still in question. In other words, is the present-day Indonesian-nizing among Papuans still weak? In answer to this question, Meteray (2012 and 2013) concluded that, in fact we must first understand

the history of Papua. Despite this, George Junus Aditjondro (1999 and 2000) reveals: “The Indonesian Government and the important people of Indonesia have taken the opposite action by curling the history of Papua that the Papuans themselves wanting to straightened out”, therefore he claims: “This is the darkness of Papuan history in Indonesian Historiography”.

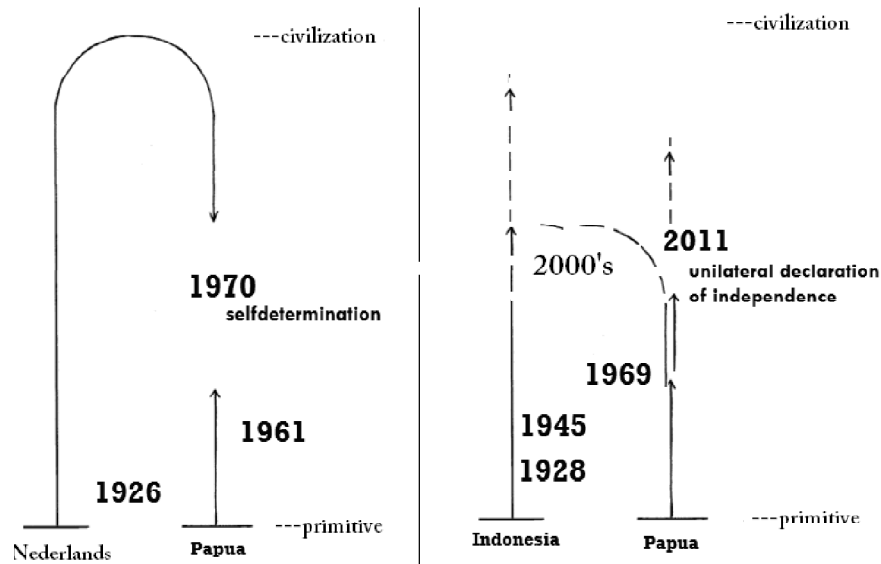
In this connection, Acub Zainal, Commander of Kodam XVII Cenderawasih 1970 and the Governor of Irian Jaya 1971-1972 in Nurinwa Ki S Hendrowinoto (1998: 132-135 illustrates: “... in fact the greatness of Indonesia is evil and disgusting its existence in Earth of Papua Land because the leader and controller of the weak system and do not understand the way of history “(for example addressed to Minister of Home Affairs General Amir Mahmud, that time who fired him as Governor of Irian Jaya).

The thinking of Meteray (2012, 2013) and Aditjondro (1999, 2000) or also Acub Zainal (1998), has demonstrated various problems occurring in Papua over the years which, according to the author himself, are actually concerning “M(erdeka) / Freedom Papua” as the root of cause, therefore, root of problems such as “human rights abuses,” causing “impaired welfare development” to occur “impoverishment”, “neglect” and “lagging” as domino effect meaningful of Ideology, Politics, Economic and Socio-Culture (IPOLECSOSCUL/ IPLEKSOSBUD), see Scheme 1 below.



Scheme 1: *Root of Causes and Root of Problems*, Flassy, 2017, Dissertation.

The study of Meteray and the diversities mentioned above when combined with the understanding of over time and combined with Albert's 'Cycle of Man's Civilisation' Scheme (Timmer, 2015) will produce the Scheme 2 as following.



Skema 2: Skema Albert's : Dutch-Papua versus Indonesian-Papua. Flassy, 2017 , Dissertation.

Information: In 1926 the Dutch gave an opportunity for the Papuans to know themselves through Malay as a Language of Unity, Indonesia had only begun this ideology in 1928. In 1961 the Dutch gave the possibility of determining identity (name of Nation, State, Flag and Hymn) with the promise of Merdeka Penuh (Full Independence 1970 (eroding Papuan primitivism) while Indonesia Merdeka 1945 and annex Papua 1969 (Papua still Primitive) by bending the history of Papua lasted until 2000s where held the UDI and establishment of FRWP in 2011.

The existence of the "M/Merdeka" spirit for the Nation of Papua in the State Papua Courant West apart from hate, has also established a cohesive attitude towards the presence of Indonesia since early (before integration process 1962 to 1969). In addition, the Indonesian system and government does not have a humane approach model because it can only force and threaten - giving birth to violence and terror, causing an unfamiliar reluctance over the years and dragging on. Faced with that fact by quoting Edward T. Hall (1966: 144) about the Eye Behaviour, the author is wonder: "Would the Papuan people understand Indonesia reciprocally or just in the one direction only". Unlike the Dutch, the officers helped to give way for the Nation of Papua to set its own future (Scheme 2 above). However, as good as anything, other people think about Papua is just an impression, whereas authenticity

is who Papua is according to the Papuan people themselves. Whereas total amount of population of Papua Melanesian in State of Papua Courant West is decline, show at Table 1 bellow.

TABLE 5: COMPOSITION OF PAPUA AND NON-PAPUA IN WEST PAPUA

	<i>Indigenous (%)</i>	<i>Indonesian settler (%)</i>
1971	887,000 (96%)	36,000 (4%)
1990	1,215,897 (75%)	414,210 (25%)
2000	1,505,405 (68%)	708,425 (32%)
2005	1,558,795 (59%)	1,087,694 (41%)
2010	1,760,557 (49%)	1,852,297 (51%)
2020	2,112,681 (29%)	5,174,782 (71%)

BPS: Census 2010

Referring to the fact that there is a failure to Indonesia-nizing the people of Papua, it is not to be regrettable, because in fact, Indonesia and Papua are two which are not the same, affirmed Mohammad Hatta (First Vice President of RI) in the session of the Indonesian Attaining for Independence Agency (BPUKI) July 11, 1945 (Alam, 2003). In addition there was a rejection from the Papuan leader, for example, the Petition of May 20, 1959 by Johan Ariks, Marcus Kaisiepo and Niclaas Jouwe (Meteray 2012: 177) below:

1. We as Melanesians shall not allow our fate to be determined by the Indonesians, who are ethnically and geographically distinct from us;
2. We Papuans do not need the education of political parties, since as Melanesians, we do not engage in national struggle as Indonesians do;
3. We do not recognize the political party PIDRIS (Partai Indonesia RIS), formed by a group of former prisoners who wish to disrupt peace in the country and among Papuans (see also Meteray, 2011: 190-191).

So, when the indecision of an Indonesian President in the later era in addressing various cases in Papua, alternative steps from the Papuans themselves were hacked through international models and patterns - UDI Papua and NFRPB on October 19, 2011 as "Back Road" or "Re-Road Map".

The UDI event is a road map of the Papuan people themselves, to return to the Papua Political Manifest by the National Committee of Papua at the First Papuan National Congress, 16-19 October 1961 declared December 1, 1961 the name of the nation: Papua; the flag of the nation: the Morning Star flag; and the nation's hymn: Hai Tanah-ku Papua; affirmed in the *Gouvernementsblad* (Government Gazette) No. 1961/68, No. 1961/69, and No. 1961/70.

The Political Manifesto itself is a political act towards Self-Determination in 1970 referring to Article 37 of the 1945 UN Charter, UNGA Resolution No. 448 (V) Dec 12. 1950 and UNGA Resolution of 15th, No. 154 (XI) Sep. 20th to Dec

20th, 1960, but has been interrupted by the conspiracy of the Cold War-era of international interest between the Western Capitalist-Democratic Block led by the United States on the one hand with the Eastern Socialist-Communist Block led by the Soviet Union on the other.

Preliminary of Declaration, there has been established the basis of the state, constitution, and profile of the government to finish the overdue and unfinished homework since the decision on the name and attribute of the nation in the Political Manifest of the First Papuan National Congress 16-19 October 1961 besides nullify Decision of the Second Papuan National Congress that tolerate RI-Law No. 21/2001 on Special Autonomy for Papua Province) bid by Indonesia but has been continuously disrupted and oppressed by the Government of Indonesia itself where also has been rejected by the People of Papua in 2002 through Dewan Adat Papua/DAP (Papua Customary Council) in Manokwari and 2010 for the joint support of DAP and Majelis Rakyat Papua/MRP (Papua People Assembly) in Jayapura.

3. FORMULATION OF THE PROBLEM

In order to restore the identity of the Papuan people, a “Re-Road Map” is required. This is related not only to the psychological restoration of “memoria passionists” (memorial passionate) mentioned by van den Broek and Ariawinangun (2001), Wonda (2007), Yoman (2007) and facts of Population of the 2010 Census described: “that of 3 million inhabitants, Orang Asli Papua (the indigenous Papua) only 570 thousand souls (detailed as shown in Table 1 above). Not only that, but also, raising the improvement of moral and mental decline like CCN, Low quality liquor, Drugs and HIV/Aids. Even the physical deterioration of the natural environment of Lorenz Park Mimika, Kelapa Tiga Forest and Tambaruni Bay Fakfak, Tanjung Kasuari and Tempat Garam Forest-Sorong, Forest of Kali-Qohoin and Bariat Teminabuan, Forest of Gunung Meja Manokwari, Sago and Mangrove Forest of Bintuni Bay, Adibai Forest of Biak Island, Ambaidiru Forest of Yapen Island, Topo Forest Nabire, Mbuti-Kali Maro Tidal Forest Merauke, Tourism Forest Youtefa-Gunung Cycloop-Jayapura, Lake Sentani, which lost a variety of endemic fauna and flora typical for weeds and exotic fish animals, as well Lake Ayamaru has lost a typical “rain-bow” fish in addition to tending to be a grassland because it continues to experience shallow, as well as several in other loci.

Representing all the concerns, the authors formulate the following research problems:

1. What is the current socio-political condition of the Papuan people who inhabit State of Papua Courant West as an integral part of NKRI?
2. Why is the existence of Papua in Indonesia remaining a world issue?
3. How to realize the identity of the Papuan Nation?

4. OBJECTIVES AND BENEFITS OF RESEARCH

This study aims to: (i) Understand the present Papuans who inhabit State of Papua Courant West as an integral part of NKRI; (ii) Analyzing the existence of Papua in Indonesia remaining a world issue; and, (iii) Observing the facts of political efforts The Papuans embody identity in the State of Papua Courant West.

The benefits of this study can be distinguished by theoretical benefits and practical benefits. Among the theoretical benefits are: (i) Structuralism and Hidden Structure (hjdYn strEkt...Y) as the theory or tool express basic concept or inner structure to the surface underlying behaviouristic tendency of root of cause to uncover root of problem-s; (ii) creation of specific theory and methodology concerning Field of Study/FoS (regional study) related specific socio-cultural characteristics, (iii) the application of Library Studies or Reference Studies to comparable data, and (iv) updating of data in the form of content study (content analysis) and future study (futuristic analysis) by understanding semiotics (signs) of phenomenology-behaviouristic or behavioural-tendencies.

While the practical benefits are: (i) In order to understand Papua-ness and Indonesia-ness in Papua is not only required for the Papuans but also the general Indonesian citizens and related parties through the campus world, (ii) Will create a peaceful and prosperous life, respect each other among the citizens in the State Papua Courant West by putting forward the way of dignity and human rights is not only *tolerance* but must also *solidarity*, (iii) In order to create a sincere assessment that should be highlighted not only *right or wrong is my country but also right is right, wrong is not right*. (iv) To create a peaceful and dignified way for Papua and Indonesia each as significant different nation to look at the new world in a natural and proper way. (v) To create a peaceful and dignified way for Papua and Indonesia to look at the new world in a natural and proper way.

2. DISCUSSION

2.1. Binary-Opposite

In accordance with this topic, Papua, cum Melanesia versus Papua is an integral part of Indonesia in the study of “identity”, then “binary-opposite” in the form of “correlation” is aplicated. The manner is taken from Structural Anthropology based on Claude Lévi-Strauss’s idea that ‘the idea of people thinking about the world is in terms of binary opposites - like high and low, inside and out, people and animals, living and dying - and that every culture is understandable in such contradictory terms. “From the beginning,” he wrote, “the process of visual perception using binary opposition.” [Structuralism and Ecology, 1972]. Lévi-Strauss’s approach emerges, in essence, from Hegel’s philosophy that explains that in any given situation, two contradictory points and resolutions can be found: “theses, antitheses, and syntheses.” Lévi-Strauss argues that, culture has this structure, for example,

conflicting ideas will collide and will also be resolved in marriage rules, in mythology, rituals, etc.

Seen with it an example of binary opposition table of deictics (pointer words) in Tehid Language found by Stokhof and Flassy (1979, 6: 35-85), table 2 below.

TABLE 2: BINARY OPPOSITE OF DEICTIC IN TEHID LANGUAGE
STOKHOF AND FLASSY (1979)

		(S) 'this'	BASE		MSC	FEM	PL	
			SG	PL				
Proximate		(A) 'that'	qo-	qe	qow	qom	qey	1
			o'qo-	e'qe	o'qow	o'qom	e'qey	2
distant	spat- ial	'that overthere on the other side'	a'na-		a'naw	a'nam	a'nay	3
		'that relatively lower than S/A'	a'le		a'lew	a'lem	a'ley	4
cata- phoric	tem- poral	'that what is to be expected'						
ana- phoric		'that what happend/past'	'-aqo	'-eqe	'waqow	'maqom	'yeqey	5
		'sloping up'	ra-		raw	rum	ray	6
dis- tant	spat- ial	'that relatively outer'						
		'that relatively inner'	nyan-		nyanw	nyanm	nyany	7
		'that higher than S/A, upper/above'	'ago		'agow	'agom	'agoy	8
		'that lower than S/A, under/beneth'	'adi		'adiw	'adim	'adiy	9
		'that at either end of'	qoyt-	qeyty	qoytw	qoytm	qeyty	10
ana- phoric		'this, that known to S & A'	o-	ey	om	ow	ey	11

This approach, Lévi-Strauss's argues, is made for fresh new ideas. He states that only those who practice structural analysis are awakened by their daily work what they are really trying to do, that is, to reunite the perspective of a narrow scientific view and have for too long been believed to be mutually exclusive in the form of: sensitivity and intelligence, quality and quantity, real and geometric, or also "ethics" and "emik." [Pike, 1972]. Can be recorded in Table 3 below:

TABLE 3: BINARY OPPOSITE PAPUA VERSUS INDONESIA.
FLASSY, 2017, DISSERTATION

<i>Domain</i>	<i>Papua</i>	<i>Indonesia</i>
Race	Melanesia (black, curly)	Indo-Malay (mixed-up)
Inheritance	Patrilineal	Bilineal (patri-matri-mixed-up)
Language	Papua dan Austro-Melanesia	Austro-Malayo
FoS	South West Pacific	South-East Asia
Environmental Philosophy	Natural Environment (Article 52, Papua Constitution 1999)	Living Environment (Article 33 RI-UUD 45)
Substitution	Garden of sweet potato /taro, sago	Dry Fields, rice fields, crops, rice
Politics	Peace Declaration = <i>Belligerent</i> .	Rebellion Proclamation = <i>Insurgent</i> .
Perpetrators	Activist	Extremist
Dutch	Guide to Self Determination	Colonizing 300 Years, UNI Indonesia-Netherlands RTC, 1949
Base	Customs of 7 Cultural areas (bigman, king, theocratic, mixed / pre-capitalist, pre-socialism, pre-imperialism, mixed, adat obedient.	The will of Elitee (Sukarno Cs.) Bridle the right of autonomy of the kingdom, sultanate and mayor, disobeying of adat.
Social Interaction	Solidarity.	Tolerance.
Nationalism	Bahasa Melayu 1926 (Church).	Bahasa Indonesia 1928 (Youth).
National principle	Triple Fold Logics Papua : Circular paused and dissected (open-ended). Loose / Relax. Universality: Melanesian-Christian; Muslim-Papua. Democratic-Liberalist.	Panca Sila : Hierarchical pyramidal station to up " <i>mandhek ing pandhito</i> ". Strict / Tense. Syariah: Islamiah-Hindu-Budha-Jawen. Feodalist. Deliberation. Guided-Gotong Royong.
Flag	Morning Star (Hope and Peace for People in 7 wards of regions).	Two-Colors (Blood and Swords, fighting Jihillah/Heathern).
Coat	Mambruk Dove, enterprising, elegant, and quiet worker.	Garuda-Howk, muscular predator, strong, tough, anxious and rowdy.
Form of state etc.	Federalist.	Unitary.

Based on the opposition to Table 1 and Table 3 above, it can be a Papuan claim indicating that constitutional rights and change, and even the concept of equality itself is not outside the dispute. This conflict has therefore turned into a dispute over the definition of equality and political sovereignty. If this theory and related to the role of the third party as mediator or liaison for the nation of Papua and the nation of Indonesia is a neutral third party, but so far it seems not easy because the system in Indonesia is very strong, it needs a change attitude that leads to a transformation.

Opposite may also than can also show of "Papua inside Indonesia" and "Papua outside Indonesia", Table 4 below:

TABLE 4: PAPUA WITHIN INDONESIA VERSUS PAPUA OUT SIDE INDONESIA
FLASSY, 2017, DISSERTATION

<i>Domain</i>	<i>Papua within Indonesia</i>	<i>Papua outside Indonesia</i>
Identity of Papuan	- dissolves in the Bhineka's.	- real and measurable - maintained.
Mentality	- dishonest, CCN, Liquids, Drugs, HIV /Aid, individualistic, terrorist / jihad.	- honest, mentaly healthy, communal (nostalgic edenec).
Reality	- not real, pretend.	- real/realistic, plain.
Population	- tend to become extinct (700.000 of 3.000.000 souls).	- an opportunity to increase (1958 800,000 souls, should be the same with the PNG which is now 7,000,000 inhabitants.
Endemic Fauna-Flora etc.	- tainted and extinct.	- likely to be protected.

2.2. Social Conflicts

In this connection, Social Conflict may use, is, as an Integrated Theory or Convergent Theory in this research is a nokta surface of the problem of hidden or hiding structure. In this case, especially that whack the life of the Nation of Papua in its integration with the Indonesian nation within the Unitary State of the Republic of Indonesia with "independence" as root of cause (cause root) of several problems rooted from.

The occurrence of conflict is caused by internal and external factors between communities and also between nations. As detailed by Soerjono Soekanto (2013) says that there are actually four underlying social conflicts, i.e: individual differences, cultural differences, clashes of interests, and social changes that are too rapid in society. Each of the causes of conflict is described below. The occurrence of conflict is caused by internal and external factors between communities and also between nations (<http://jeckprodeswijaya.blogspot.co.id/2013/11/pengertian-dan-teori-konflik-sosial.html>).

The differences between individuals concerning differences of opinion, stance and feelings. This is to remember that human beings are unique or special individuals, because there is never a common equality between one and the other.

These differences can be one cause of social conflict. Such differences of opinion and stance will create feelings of anger and hatred which, when there is no control over the group's emotional conflict, will occur. In undergoing a pattern of social interaction, it is unlikely that a person will always be in alignment with the individual or also between other groups, this is what is called the difference between individuals.

Furthermore, the factors that cause other social conflicts are cultural differences. Here it is very clear that cultural differences influence the pattern of individual thought and behavior in cultural groups. Differences in individual level, culture within each group is also not the same. Basically in the level of culture there are

differences in values and norms that exist in society. If there is no sense of mutual understanding and respect for the difference, it is possible that this factor will cause social conflict. Thus this cultural difference can affect the interaction between the community and even lead to social conflict. Soejono Soekanto also said that social conflicts are also caused by a conflict of interest in the economic, political, social and cultural sectors of a particular group of people. Soejono Soekanto also explained that social conflicts can occur because of social changes that are too fast in society. Change is a natural thing, but if it happens quickly it will cause social upheaval, because of the unpreparedness and the shock of society, it leads to social conflict. The changes that occur quickly and suddenly will make the shake of social processes in society. (<http://jeckprodeswijaya.blogspot.co.id/2013/11/pengertian-dan-teori-konflik-sosial.html>).

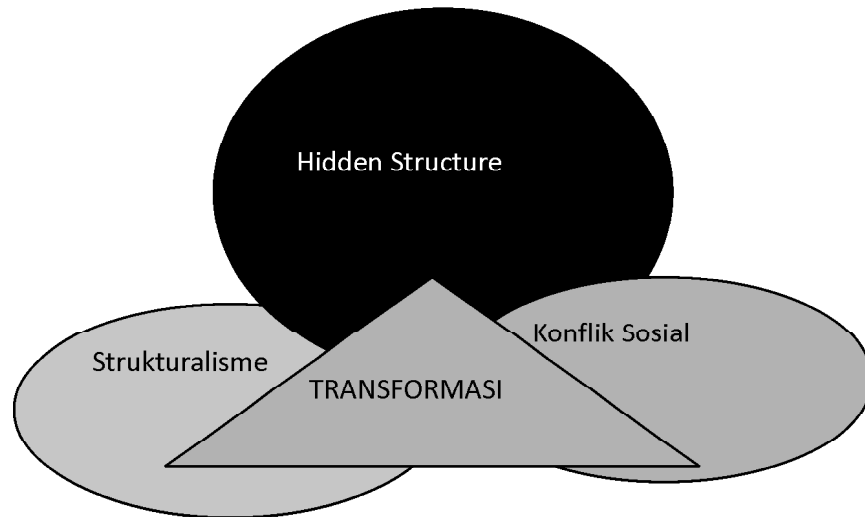
In relation to the above social conflicts associated with this study, it is essential to review the history of social conflict. Dirk Veplun in his writings says that:

“The theory of conflict is derived from the writings of Karl Marx then popularized by Mill Coser and Dahrendorf. According to the theory of social conflict, the best way to understand and recognize a society’s life is to analyze from the point of conflict” (Veplun 2004: 9).

Veplun’s opinion on the history of social conflict above when related to social conditions in Papua, it can be seen from the perspective of conflict actually happened social conflict between the people of Papua and Indonesia for more than 50 years caused by the history of the past, which became an international conspiracy through economic politics to control natural resources in the Land of Papua between socialist and capitalist parties (Russia and America), one of the reasons is the wealth of natural resources of West Papua a.o. now PT Freeport Indonesia-McMoran which had been operating illegally in 1967, two years before Papua was valid according to act of PEPERA 1969 results. That is why Papua in Indonesia becomes an international problem as it is in the formulation of the second problem. It can also be read on reviews by Greg Poulgrain, 2015, *The Incubus of intervention: “Conflicting Indonesia Strategies of John F. Kennedy and Allen Dulles”*.

Thus the nation of Papua and the nation of Indonesian always live in prolonged social conflicts, it is for the author, important to end so as not to happen more victims on both sides, it is very important to find a solution to the conflict between the two nations. Thus, the author seeks to integrate theories of social conflict, hidden structure and structuralism in order to analyze the problems in this study, so it is hoped that through the integration of the theory of the three, will find the transformation of values to the existence of Indonesian and Papuan people. Because then will provide solutions to the root problem in Papua for both nations.

The integration (convergence) between the three theories will be more clearly illustrated in Scheme 3 below:



Scheme 3: Integrated theory of transformation, Flassy, 2017, dissertation.

Information: *In the scheme above the hidden structure theory, structuralism and social conflict are interrelated in the analysis that leads to transformation or in other words integration of the three theories.*

3. ENCLOSING

3.1. Conclusion

Now I can summarize as an effort to answer the three feasts on which this research went about.

The first question is of “How is the current socio-political condition of the Nation of Papua in the State of Papua Courant West as an integral part of the Unitary Republic of Indonesia?”. Indeed this socio-political condition has been discussed as focusing on how to express the obvious existence of the Papuan People in the State of Papua Courant West in its togetherness which is inclusively integrated with Indonesian Nation in NKRI.

When closely scrutinized, the Papuans stood in their own position, and then drawn by another force in a different position called the Indonesian Nation to bring the integration of the two forces into one union, which was actually born from an international conspiracy during the Cold War. In the course of history more than 50s years have shown that something forced, and then the result is no satisfaction, no harmony, no comfort and no guarantee of security and sustainability for both nations to live together because there is always a prolonged conflict, explaining position of each as a nation.

This is due to the recent socio-political conditions which indicate the position of the two nations that actually have cultural, social and political differences, but are continuously forced into an integrated life that is integrated into the framework of the Unitary Republic of Indonesia (NKRI). Therefore we can say here that, the Papuans and the Indonesian Nation actually have a false integration or camouflage integration, since there are still many conflicts that occurred from 1963 to the present (2016) between the two nations. Even the current condition is very concern because of the marginalization that happened to the people of Papua. Consequently, there was an imbalance experienced by the Papuans in terms of regional relations with the central. Then there is a failure of development that can be seen from the inequality of development results. In addition, the issue of Papuan political status that caused casualties from all way of life and sex, accompanied also by issues of high human rights violations from year to year throughout the Land of Papua. This can be measured according to human rights standards measurable under the UN General Declaration of Human Rights 1948. This socio-cultural condition shows that the Papuan people have not been recognized and accepted in NKRI through a comprehensive and integrated integration process. This condition causes the Papuans to strengthen their own identity as Papuans, Melanesian races in a separate position from the Indonesian Nation, even though they are currently in NKRI. It can not even be denied that the Papuans seem to have double nationalism as a result of an integration system into NKRI.

In addition to the above mentioned human rights issues, other social conditions faced by the Nation of Papua are indigenous Papuan populations experiencing a sharp decline when compared with other Indonesian population (studied Table 1). The number of indigenous Papuans is reduced from year to year due to various factors, such as high maternal and infant mortality rates, use of contraceptives that limit the number of births for indigenous Papuans, alcohol, narcotics, HIV/Aids and massacres and murders for different reasons of political ideology and so forth. The number of indigenous Papuans is heading for extermination.

The current socio-political conditions faced by the Nation of Papua as described previously, of course, the Papuans are faced with a reality that they are in two distinct cultures, Melanesian cultures and Asian cultures. In practice, the Papuans try to defend Melanesian culture, but on the other hand the Indonesian people continue to incorporate the values of Indonesian culture into all aspects of Papuan life. This is to force that the Papuan have a strong nationalist spirit as Indonesians. But apparently the Indonesian nation failed in to Indonesia-nizing the people of Papua. This can be proved by the strengthening of the sense of nationalism in Papua. With the spirit of strong nationalism, the Papuans try to pursue various ways; one of them is UDI of The Nation of Papua and NFRPB through KRP-3 (Third Papuan People's Congress). This earlier forum (First Papuan Congress and Second Papuan Congress) was a foreign interference in it. Through the NFRPB

institute, there is a need for peace negotiations between the two parties, namely the Nation of Indonesia and the Nation of Papua through an international mechanism so as to provide solutions for the problems of Papua. Thus the two nations can live together as two different nations that uphold the dignity of human beings.

When viewed actually the people of Papua who are said to have been integrated in the Indonesian nation always trying to find their identity through demands for independence. This can be seen from the political efforts undertaken by the Nation of Papua through the establishment of UDI and NFRPB, in addition there are also regional organizations such as MSG and PIF which aims to overshadow all the race of Melanesia, and also seeks to provide space for solving national problems for the fellow Melanesians, especially liberating the Nation of Papua as an independent nation in the South Pacific region, so that they can become a force calculated by countries in other regions of the world.

Even the fighting spirit of the Papuan Nation becomes stronger, socio-political conditions can be said to provide fresh air for the Nation of Papua, especially when former President Abdurrahman Wahid (Gus Dur) to return the name of Papua replaces the name of Irian Jaya in the Second Papuan Congress in 2000. The reuse of the name Papua is like a fire that propagates so quickly burn and scorch the fighting spirit of the Papuans rise up to change their political fate in NKRI. Even since the 1999 Mubes, the sense of nationalism of the Papuan Nation has grown stronger as a Papuan human being who differs from the Indonesian Nation. When carefully examined the return of the name of Papua by Gus Dur is a spirit or soul power that returns the identity of the Papua Nation is different from the Indonesian Nation. Therefore, Gur Dur is the "Father of Papua" who understands the soul and heart of the Nation of Papua, thus reinforcing the name of 'Papua' which since the Old Order is regarded as an identical word with 'theeparatis' and the consequences for those who use it is 'death' or with another word killed by the Indonesian military. But today, the word Papua is embedded in the Papuan people, as the identity that will be maintained. Even by Frengky Laisatua (the deceased) before he died, he scribbled in a poem song titled "Aku Papua" sung by Artist from Papua, Edo Kondologit, this song will strengthen the sense of nationalism of the Papuans in every level, so the awareness of the Papuans still appreciate the teak of oneself as a Melanesian different from the Indonesians of the Austronesian race.

It seems that the presence of the Nation of Papua as integrated with the State and the Nation of Indonesia is not understood because it still implies that there is no understanding as a nation because it has been through the process of integration. This disagreement makes the Papuan people rise to open themselves to the Indonesian nation through various political attitudes, such as dialogue, seminars, ensambles (mubes), congress, demonstrations and even concrete actions such as raising the Morning Star flag.

Yet all political efforts undertaken are considered contradictory to the Indonesian government, so the Papuans are given stigma as separatists, terrorists and bully for the Indonesian nation. Thus the Indonesian Nation categorizes that every effort of the Papuans to reveal the historical truth about identity as a nation that once felt the independence on December 1, 1961, as an act or act of violating the law alias constellated in term 'makar' or 'haatzai articleen' (articles on sowing hatred) and even 'aanvallen' (assault) which is Dutch colonialism, that is not hated even stroked as a scare weapon.

There has been a reverse change in reality since the era of 2000-2016, now the Papuan people interpret 'Makar' as 'fire of struggle' or 'opponent'. This means that the Papuan people are not afraid of being labelled 'Makar', they are flocking from all ages, both men and women and from all walks of life wanting to fill the courtrooms, be tried, put in prison in order to declare to the International world, that the 'artificial integration' built by Indonesia with all its strategies will never make the Papuans recognize it. Even the Papuan people remain with their ideological views as a nation different from Indonesia.

By looking at the socio-political context that developed in the Land of Papua, the various attempts were made to find solutions to the problem of integration, one of which is the authors offer through the synchronization of RI Constitution of 1945 and Panca Sila with the NFRPB Constitution 1999 and the Triple Fold Logics of Papua-Melanesia. The synchronization can be studied academically will find solution for both nations to mutual understanding and mutual benefit multilaterally. The Government of Indonesia in its position of 'integrator' and the Papuan people in different positions as 'integrated' can appreciate the human dignity of both parties (the Nation of Indonesia and the Nation of Papua) that meet international standards that are generally applicable to all nations around the world. At the time of synchronization between the 1945 Constitution and the Panca Sila with the Papuan Federalist Constitution 1999 and Triple Fold Logics of Papua-Melanesia, Indonesians and Papuans will be in a balanced position, so that no party is harmed or not there are parties who are in a higher position and the other party in a low position. Thus it can be said that the Nation of Papua and the Nation of Indonesia will be in the same position as an independent nation that upholds the values of humanity.

Furthermore, to answer the question "Why is the existence of Papua in Indonesia a world issue?". The answer to this question has been broadly elaborated, but it can be underlined here that the fate of the Papuan Nation through bitter history is forced into part of the Unitary State of the Republic of Indonesia or the existence of the Papuan People in Indonesia through the international illegal transactions between the great powers of the world it is America and the Soviet Union. History says that America encouraged the Dutch to surrender Papua to Indonesia; if it was not done, then Sukarno would build a coalition with the communist-run by Soviet

Union. With this Soekarno threat, the United States asked the Dutch to give Papua to Indonesia. The power of the world at that time held by America and Soviet Union, both have different ideology. That was, Americans who embrace the ideology of Liberal Democracy and Soviet Union who embrace Socialist-Communist ideology. The conflict between the two superpowers of the world has sacrificed the fate of the Papuans from now to the present.

So it can be said here that until whenever the existence of Papua in Indonesia will remain a world issue, because history records the truth of the position of Papua as a nation recognized by the world as mandated of UN Declaration 1945 Article 73 and Article 75-85 of the International Trusteeship System became reference of UN Resolution 448 (V) Dec 12. 1950 which establishes West Papua or Nederlands Nieuw Guinea as the non-self-government territory under the UN is certainly well understood. Even internationally the issue of Papua is a very interesting and specific, because there is a strong will of Melanesian Spearhead Group (MSG) and Pacific Islands Forum (PIF) as well as the solidarity of negro-id race (Africa-Caribbean-Pacific/ACP) encourages a potential peace diplomacy that has the potential to encourage the re-appointment of West Papua into the UN agenda, so it is not unfamiliar to the United States and the Soviet Union, and the Netherlands as a very responsible party and very understand the fate of the Nation of Papua.

The existence of Papua in Indonesia to be a world problem which is an International issue that is still and continues to be debated in international forums, including in the World Nation High Agencies such as United Nation. Similarly, in the General Assembly of the Year 2016, Papua became one of the main and important item in the speeches of six Pacific countries: Solomon, Vanuatu, Nauru, Marshall Islands, Tuvalu and Tonga which highlighted the issue of human rights abuses in Papua and West Papua Province), although received an answer from the Indonesian side delivered by Junior Diplomat of Indonesia, Nara Masista Rakhmatia in the United Nations. (<https://www.youtube.com/watch?v=le2A0ra6nBU>). After the Indonesian side gave a reply to the speech of six countries, then in the next session added another country from the Pacific region, namely Palau in Speech as follows:

“We are joining other [Pacific 6 countries] to advocate a resolution on the West Papua issue, through an in-depth and constructive dialogue,” said Caleb Otto, Palau’s Permanent Representative at the UN. (<http://www.rappler.com/indonesia/147970-pelanggaran-ham-papua-sidang-umum-pbb>)

If analyzed further, the issue of “Serious Human Rights Violations” presented by 7 countries from the Pacific in the General Assembly of the United Nations 2016 shows that Papua is not an internal problem of Indonesia, but Papua is a world problem, because the history of its existence in Indonesia through the powers of the world (United States and USSR) as described above. Therefore, until whenever

Papua is a world problem that the process of settlement through international forums, without this path so until whenever Papua is like fire in husks for Indonesia which at times blown by the wind will burn, burn and burn, so it is very dangerous for Indonesia.

This can be observed, in the development of the UN General Assembly, by 2015, only Vanuatu will bring Papua on the agenda of its people to be discussed at the UN. But in the year 2016 the problem of Papua has become an important agenda of other Pacific countries, so 7 countries firmly addressed the Papua issue in their speeches. The West Papuan movement is gaining global attention with speeches from other Melanesian and Pacific region countries. It is now predictable that the existence of Papua in Indonesia will not cease in the seven countries of the Pacific but may increase in the UN General Assembly in the coming years, not limited to the Pacific region, only but may be on the agenda of other member countries of UN.

Talking about the Nation of Papua and the Nation of Indonesia in NKRI, then to answer the third question that is: **“How to realize the identity of the Nation of Papua?”**. The concrete actions in realizing the identity of the Nation of Papua have been conducted in various activities that can be seen by various parties locally, nationally, regionally and internationally. The form of identity that has been done has become the historical record of the struggle of the Papuans is divided into three major agendas, namely: First is the First National Congress of Papua dated Oct 16 to 19, 1961 by the National Committee of Papua (KNP) formed by Volks Raad - Nieuw Guinea Raad on the sponsors of the Government of Nederlands Nieuw Guinea with the result of Papua Political Manifest with decision containing the name and attributes of the Nation of Papua. Second is, the Second Papuan National Congress of May 29 to June 3, 2000 by a joint Council of Indigenous Papuans (DAP) and the Papua Presidium Council (PDP) on the private sponsorship of Abdurahman Wahid (Gus Dur) who is the 4th President of the Republic of Indonesia contains the receiving the OTSUS offered by the Indonesian Government rather than “M”; Third is the Third National Congress of Papua dated October 16 to 19, 2011 is purely by the Papuan People independently of their own consciousness, because of that also called the Third Papuan People’s Congress (KRP-3) on the coordination of the Leadership of Merdeka Papua Struggle, which also called Papua Collective Leaders containing the UDI of Papua Nation and the NRFPB.

The First Papua National Congress, produced the Papuan Political Manifestation which declared Papua as an independent nation having its own state that has fulfilled the conditions of the founding of a state.

While the second form of identity is the implementation of the Second National Congress of Papua on May 29 to June 3 of 2000 which begins with the MUBES (Deliberation of the Peoples of Papua) February 29, 2000. Indeed, the Second

Papuan National Congress held the Declaration of the Transitional Government of Papua but this goal is not achieved. The Government of Indonesia offers a solution of Special Autonomy Year 2001, which lasted for 25 years (2001-2025) for the Nation of Papua to remain in Indonesia or dampen the desire of the Papuan Nation to escape from NKRI. Then followed by the Third Papuan People's Congress (KRP-3) which gave birth to the Declaration of Independence of the Nation of Papua and establishing of the Federal Republic of West Papua (NRFPB), October 19, 2011. Furthermore, the statement of political stance is known as UDI PAPUA. The realization of Papua's identity is also done with the formation of Papuan Customary Council (DAP), which aims to raise indigenous peoples in the 7 cultural territories in the Land of Papua into a great power of the people of Papua. The Papuan People's Masses from 7 Papuan Cultural Areas which held the DAP Annual Conference in Biak August 2011 welcomed with great enthusiasm for the realization of Papua's identity, which was concluded by giving legitimacy to Papuan leaders for the Third Papuan People's Congress (October 16 to 19 2011).

In addition, other forms conducted by the Papuans to realize their true identity are also done through peaceful demonstrations that take place from year to year. Demonstration of the Papuans refused and restored Special Autonomy, Year 2001, because it was considered a total failure. The government provides a such political candy but not able to dampen the spirit of the struggle of the Papuans for independence. Demonstration continues and intensified by the young generation of Papua from 2000 to 2016 in various regions throughout Papua, for example demonstrations in Jayapura, Biak, Serui, Wamena, Timika, Manokwari, Fak-fak, Nabire, Sorong, etc. . Similarly, the current demonstrations conducted by young Papuan genrons are being studied in study cities on the islands of Sulawesi, Java and Bali. The purpose of all demonstrations undertaken is to manifest identity through self-determination as to be the Papuan Nation.

The Nation of Papua in efforts to realize their true identity is not only done domestically, but also by those who are abroad. Through diplomatic channels built by prominent Papuan fighters abroad. With the campaign in various countries, the issue of Papua increasingly get the sympathy and support from various countries who attend the General Assembly of the United Nations, which is held every year. The support of friendly nations of Melanesia in the Pacific region is very positive, and raises the degree of the Papuans in the international world.

Papuan prominent fighters are courageous and successful in convincing the countries of the world to get a good reception and support of the Melanesian Region, the Pacific Region, and the World in this regard including Europe, Africa, Caribbean and Latin America as well as Asian Countries to gain status as members observers or members of the MSG regional body, the FIP and up to the United Nations. It seems that the political lobbying of Papuan fighters who intensively raises the status of Papua's struggle towards "Merdeka Papua" is very profitable, because it

has received sympathy and political support from the international world, so that in the General Assembly of UN in the Year 2016 and continued to 2017 has been delivered in speech from countries region of Pacific (MSG and PIF) and Caribbean (ACP) as a “mouthpiece” or “tabura” representing the Papuan Nation [<http://www.radionz.co.nz/international/pacific-news/330203/pacific-nations-back-west-papuan-self-determination>].

The author can see here that the way of realizing the identity of the Nation of Papua looks beautiful and interesting through the game of political diplomacy, and data published through the media of social information with modern technology, so that the condition of Papua continues to be monitored by the international world. So, if Indonesia holds the view of maintaining Papua as its territory, then this intention really is not to be obeyed, because it would imply a wrong step has been going on, for it needs to be straightened out. “*Aut viam inveniam aut faciam* (Is either find or make way)”.

3.2. Contribution

Scientific and practical contributions can be presented to all parties, including the Nation of Papuan and the Nation of Indonesian to place them in viewing the Papua issue with a positive outlook, without thinking and putting their own egoism that would harm both parties.

For this work, it is possible to create an understanding of Papua and Indonesia in Papua not only required for the Papuans but also the Indonesian citizens in general and various related parties.

In order to create a peaceful and prosperous life, mutual respect among fellow citizens in the West Papua region by putting forward the way of dignity and human rights is not only *tolerance* (burdened) but also *solidarity* (liberated).

It also creates a sincere judgment that should be highlighted not only *right or wrong is my country* (irrational-ideology which is egotistical zealot) but also *right is right-wrong is not right* (rational-ideology which is liberal democratic).

So further can be realized the way of peace and dignity for Papua and Indonesia in looking at the new world in a fair and peaceful manner and dignified. If between East Timor - NKRI has occurred “Per Memoriam ad Spem (Through Memories to Hope)” then between NRFPB - NKRI is validly applied “*Aut viam inveniam aut faciam* (It is either to find or make way)”

Based on this study, presumably contained a huge scientific contribution to the Nation of Papua and the Nation Indonesia, is to apply the “Rescue Valve” as a social belt that serves as a Savety value which is a saving belt to save the Nation of Papua and the Nation Indonesia to end the prolonged conflict of more than 50 years that have wasted a lot of energy, costing lives and property on both sides. Conflict will end through the recognition of the existence of both nations by both nations.

The important contribution shown in this paper is that through this scientific work the younger generation of the Nation of Papua and the Nation of Indonesia will find the historical alignment in the form of “SCIENTIFIC WORKS”, so it will not have any scepticism and misinterpretations about the political conditions in Papua. Even through this, the history of the Nation of Papuan can be well understood by various parties both within the country, but also abroad to put Papua’s political problems in the right position for a dignified in accordance with international standards.

The completion of a written work on topics that touch the political shutter is usually avoided and even feared to be touched because it contains political consequences which also affects everyone’s security and safety, but the author realizes with utmost sincerity that during the goodwill of the Nation of Papua and the Nation of Indonesia to hold a dialogue of historical alignment that has long been an important agenda to solve the problem of conflict in the Land of Papua, has never materialized until now, the author felt called for as a scientist trying to present this scientific work as a work of alignment of history to declare the existence of the Papuan-Melanesian Struggle in West Papua Affairs to design how the current condition in Indonesia as an opportunity for realization of the position of the Nation of Papua within the state of Indonesia, so as to ensure the prophecy of the Prophet of Papua I.S. Kijne, when laying the first stone of the dormitory of civilization or also called civilization stone at Aitumeri Miei, he uttered the words:

“Above this stone I put the civilization of the Nation of Papua. Even if one has high intelligence, reason and knowledge will not lead this nation, this nation will rise up leading itself.” Aitumeri-Miei, October 26, 1926.

By understanding the above prophecies, the Nation of Papua and the Nation of Indonesia who are religious insiders who believe in the greatness of God will look forward that God working together in the previous time, now, and will come to solve the problems of the Nation of Papua and the Nation of Indonesia through a peaceful and dignified way for the independence of Papua.

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