

A potted history of Anglican activism for West Papua in Australia, England and the Pacific Islands



The Anglican Church has never had a formal presence in West Papua—as distinct from its long-standing presence in East New Guinea—so in 1972 two young Australian missionaries, Peter and Janette Woods, were seconded to West Papua's Protestant Gereja Kristen Injili for a ten-year sojourn in West Papua and Java. On their return to Melbourne they kept advocating for West Papua's self-determination at St Matthews in Endeavour Hills and St Andrews in Somerville, organising fund-raising masses, prayer services and art exhibitions. Their proficiency in Indonesian meant they were always called on to translate for media, seminars, and political meetings, including important assemblies in Vanuatu and the Solomon Islands.

WE, RELIGIOUS LEADERS AND PEOPLE OF GOOD WILL TOWARDS WEST PAPUANS WHO SEEK FREEDOM

- :- Firmly believe that by supporting the West Papuans' struggle for self-realization we are enshrining the principles of democracy.
- :- Firmly believe that respect for human rights, especially the right to self-determination, can secure justice and peace for all the peoples of West Papua.
- :- Call on the Australian government and the United Nations to pursue every avenue possible in order to effect:
 1. Review of the New York Agreement of 1962 and the 1969 Act of Free Choice.
 2. Withdrawal of all military personnel from West Papua.
 3. A referendum to be conducted by the United Nations under their supervision and security.

1. Drs. Albert Kaliele, Chair, Organisasi Papua Merdeka (OPM)
2. Vicki Walker, Aboriginal Catholic Ministry, Victoria.
3. Bishop Hilton Forest Deakin, Auxiliary Bishop, Catholic Archdiocese, Melbourne.
4. Venerable Sovann Srey, Cambodian Buddhist Monks Council of Australia & New Zealand.
5. Venerable Sudhep Nan, Cambodian Buddhists Association of Victoria.
6. Most Rev. Bishop Michel Visi, Catholic Church, Vanuatu.
7. Rev. Fr Bani Tallet, Vicar General, Catholic Church, Vanuatu.
8. Inotoli Zhimomi, Nagalim people from Nagaland, NE India.
9. Ms Heather Formaini, Convenor, Pax Christi International (NSW).
10. Rev. Tim Costello, President, Baptist Union of Australia.
11. Rev. Peter Woods, Anglican Church of Australia.
12. Fr Claude Mostivik, Missionaries of the Sacred Heart, Australia.
13. Fr William Burt SVD, Community Leader, Divine Word Missionaries, Australia.
14. Sr Rita Hayes, Mercy Sisters of Australia.
15. Sr Bernadette Keating, Presentation Sisters of Australia.
16. Sr Stancea Vichie, Missionary Sisters of Service.
17. Fr Stephen Bliss, Minister Provincial, Franciscan Friars.
18. Sr Rosie Joyce, Provincial, Brigidine Sisters.
19. Ray Brindle, Religious Society of Friends, Quakers, Victoria.
20. Brother Ron Fratzke SVD, Rector, Divine Word Missionaries, Box Hill Seminary.
21. Dr Harjinder Singh, Sikh Welfare Council of Victoria.
22. Rev. Dr John Davis, Melbourne City Churches In Action.

"Call to the Peoples of the Region" is facilitated by Australia West Papua Association (Melbourne) and Australia West Papua associations in Sydney, Brisbane and Adelaide. The Association - under the patronage of Australian Catholic Bishop, Hilton Deakin - pursues self-determination by supporting community development projects in West Papua, and by funding diplomatic missions to regional and international fora such as the United Nations.

INTRODUCTION

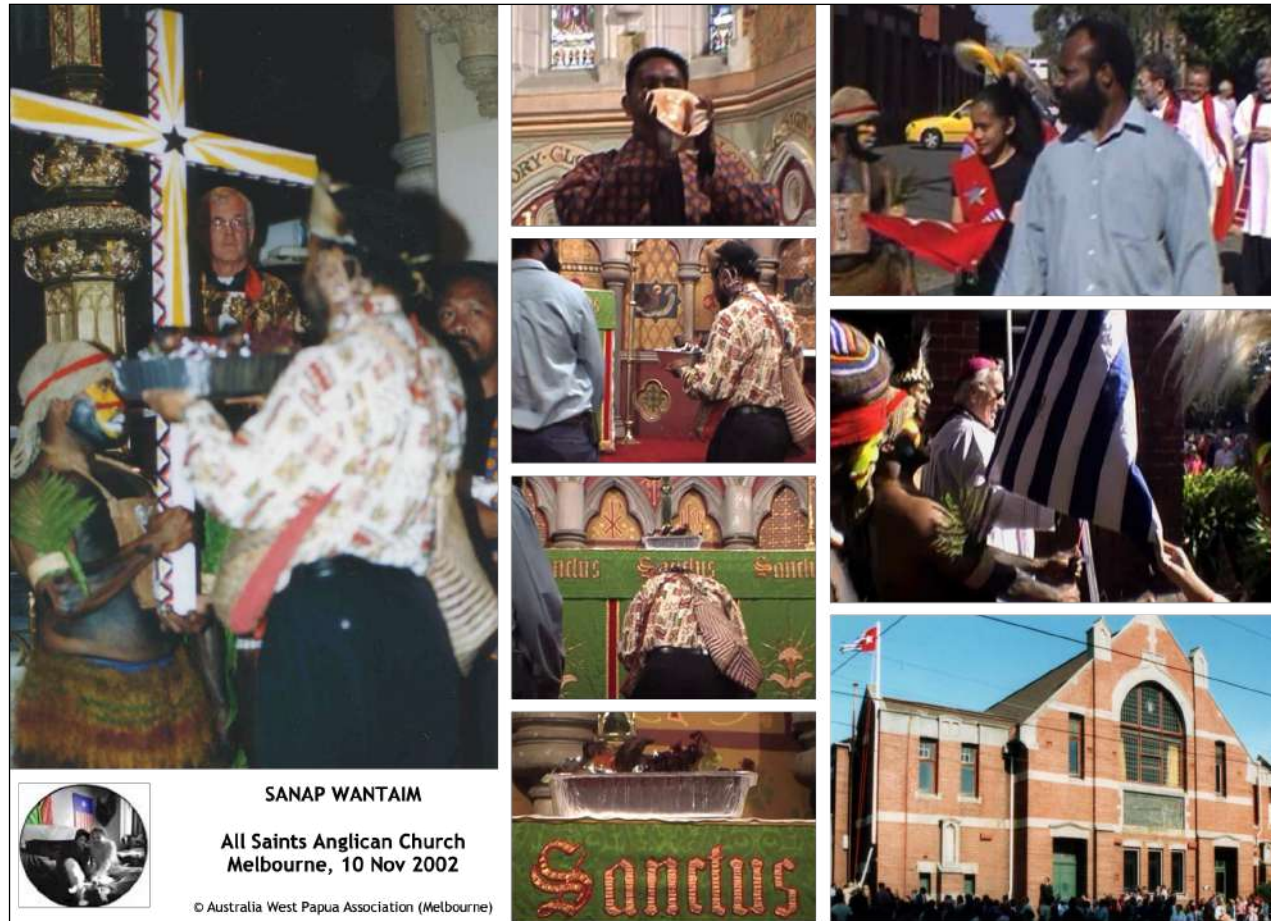
The following pages are a condensed but not complete history of Anglican Church support for West Papua in Australia and the Pacific Islands since 2001 when twenty-two religious institutions signed 'Call to the Peoples of the Region' committing themselves to support self-determination for West Papua; and then joined the Australian Council of Trade Unions (ACTU) and the Victorian Trades Hall Council in the Victorian Parliament to urge Australian Prime Minister John Howard to follow suite during his first official visit to Indonesia. The following year, Lord Harries, the Bishop of Oxford, was moved by the arrival of a Papuan political prisoner to begin galvanising support for West Papua in his city and the UK Parliament.

1. All Saints Church, East St Kilda (Australia), 2002; *p3*
2. St Paul's Cathedral, Melbourne (Australia), 2005; *p5*
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5. Anglican Synod, Victoria (Australia), 2001, 2009; *p7*
6. Lord Harries, Bishop of Oxford (England), 2002, 2004, 2008, 2013, 2017; *p8-10*
7. St Paul's Anglican Cathedral, Melbourne (Australia), 2015; *p11-14*
8. St Barnabus Anglican Cathedral, Honiara (Solomon Islands), 2015; *p15-16*
9. Holy Trinity Cathedral, Suva, Fiji, 22 June 2015; *p17*
10. St Paul's Anglican Cathedral, Melbourne (Australia), 2018; *p18*
11. Bishop Philip Huggins, West Papua Office, Docklands (Australia), 2023; *p19-25*

Note that, in 2014 the Pacific Conference of Churches co-sponsored the West Papuan Leaders' Summit on Reconciliation and Unification, during which a 'united' and 'accountable' United Liberation Movement for West Papua (ULMWP) was formed.¹ Emboldened by the regional support the Protestant churches in West Papua—Gereja Kristen Injili, the Baptists, Pentecostals and Evangelicals formed the West Papua Council of Churches (separate to the Indonesian Council of Churches), with a policy of support for self-determination and for the West Papua ULMWP Provisional Government.

1. The 2014 Summit in Vanuatu was generated by Melanesian church and women's organizations and the 2013 World Council of Churches Assembly; supported by the GKI in West Papua; sponsored by the Pacific Conference of Churches and the Vanuatu Government; and mediated by the Vanuatu Christian Council and the Malvatumauri National Council of Chiefs. It delivered the Papuans, as they say, from 'the dark' to 'the light' and a few months later the Melanesian Spearhead Group, led by Solomon Islands Prime Minister Sogavare, admitted West Papua as an Observer.

ALL SAINTS CHURCH, St Kilda, Australia, 2002
 Sanap Wantaim, 9-10 November 2002



SANAP WANTAIM, 9-10 November 2002

A unique two-day ceremony by Australian Catholics and Anglicans working together with Melanesians, with the themes 'land, liberty, solidarity' to celebrate Melanesians' sacred relationship with their land, and the virtues of justice, peace and peace.

"On 9 November 2002 in a quiet Aboriginal space in suburban Melbourne, a pig was ceremoniously sacrificed. The next day, a Catholic bishop, some monks, and a bevy of Anglican priests joined priests of culture from Melanesia Pacific in All Saints Anglican Church in East St Kilda. There were songs, processions to and from the altar, words from scripture and other places, dances, blessings. Then the Morning Star flag was raised and the intersection of Dandenong Rd and Chapel St named "Morning Star Corner". It was a moment of high culture—and political symbolism as well, because Dandenong Road (Highway 1) at Cape York in far north Queensland is just a short boat ride from West Papua It is a story about what the sacrifice and the naming might mean for us, in Australia, and for our Melanesian neighbours" (<https://arena.org.au/sanap-wantaim-melanesian-west-papua/>)



Photos: Jen Hughes

ST PAUL'S CATHEDRAL, Melbourne, Australia, 31 July 2005

Service for West Papua and Melanesian soldiers killed during WWII



Bishop Huggins, and Kees Faas, a veteran of the Netherlands Airforce who served in West Papua in 1961, and who flew from Perth for the service at St Paul's. The Australian Defence Force also sent a musician to play The Last Post.

CATHOLIC BISHOP HILTON DEAKIN'S HOMILY, 31 July 2005

May I express my thanks to the Dean of St Paul's Cathedral and to those who supported him in the invitation to us who work for the West Papuan people in their painful search for self-determination. We are happy and grateful to be here with you.

I suppose the first point I must make is a question. Why address the issue of West Papua and its struggles? Some people like to think that such a question is a purely political issue, and that a political analysis totally exhausts any understanding of such an issue. That assertion claims it is none of our business addressing such an issue in a place like this.

I beg to differ. Some of us happen to be caught up in the Scripture stories of people learning God's vision and intent on who they are and what He wants them to be about. A discussion on human affairs is never exhausted until we break open the Word of God to reveal more to us. Such an exercise is fraught with challenge, even danger—but we must do it.

One of the Beatitudes immediately comes to mind. "Blessed are those who hunger and thirst for righteousness, for they will be filled." This statement challenges us to

be concerned with the social morality of our world—here, there, everywhere, anywhere, even in West Papua.

We may ask ourselves whether we actually thirst, in any fashion, to see people fed? Are we really hungry for freedom from war? Hungry for freedom from military oppression, economic, or political oppression?

If we say 'no' or 'yes but' we have not listened carefully to the Lord. The Beatitude is a clear call to all Christians. This is one reason why I am here with you today, to plead the cause of West Papua's people.

In April 1963, Pope John XXIII of Rome wrote a letter to all people of good will. It was titled, after the Roman fashion, by the first words "Pacem in Terris" or "Peace on Earth". It was a catch-up call by a master of catch-up for the Second Vatican Council. It was about human rights, and in fact proved to be a charter of rights, anchored deeply in scriptural reflection and the Catholic tradition. Until this time, rival intellectual approaches to human rights differed, sometimes enormously, in the stresses placed on individual or collective rights. They were generally light on understanding any responsibility connected with such rights.

You may have your various wellsprings of ideas from which you gather insights about human rights and the problems of the human condition wherever it is lived and under whatever burdens it is forced to carry.

West Papuans have their own ways of making claims for themselves. Their leaders articulate clearly and carefully what their people hope for. They make their claims based on declarations of universal rights, on reasonable analysis of problems, issues, and challenges they constantly face.

A particular feature of their calls to justice is the widely spread belief they have about the Bible as a base for the points they make. They are, by and large, a God-fearing people who seek His help in their struggles.

This is the second reason why I am here, united with them, seeking your good will and help. So what is it that they seek? Where do we begin? Who are we talking about?

We must be clear about this, for it is pivotal. We are talking about Melanesian people. They share an ethnic and cultural identity with other Melanesians in the southwest and south of the Pacific. There are 250 tribes in West Papua. There are also migrants and settlers, many married to Papuans.

So West Papuans with a solid Melanesian core of origin, are many, and they seek to be one. They want to be true to their origins, with legal and cultural protection for newcomers. One West Papuan leader put it well: "My people need to discover a first nation ideology that allows for a shared national identity".

This means their self-identity cannot be found in calling themselves Indonesian in any deep sense. For they see themselves as different ethnically and culturally, and consider their present historical links to be recent and contrived.

This raises further questions about how they came to be where they are today—



that is, as a number of provinces in someone else's country. So I raise questions of recent historical processes—the details of which may be found in many good books and journals.

Firstly, as one leader said “West Papuans have a right to know the truth, especially about what took place in the 1960's when their land and people became part of another country. There are questions like: Was the country annexed after the fashion of a colonial power, swallowing up a defenceless neighbour without consultation, and for its own expansive and or exploitative purposes? Was the country integrated with some pretentious claim to commonality of ethnic or culture? Was the process of absorption actually based on legitimate consultation and self-determination, or was it contrived—similar to another such exercise in East Timor a few years later?

In all this, where are the signs of justice, of free choice, or self-determination?

It is on record that the initial take-over has been followed persistently by suppression and suffering. Suppression of local cultural values and customs, imposition of foreign value systems, systematic violation of person and property, economic exploitation of natural resources such as timber, copper, gold, and now oil and gas. There is widespread defoliation of environment, and intensive militarization of provinces. In all of this, do we hear the cry of the poor? The groans of those being tortured, killed, oppressed?

We Australians are near neighbours. What ideas do we have about these people? Do we hear their cries? Or do we listen to our powerful neighbour? Or do we just listen to ourselves?

Our call today is not about political rectitude. Nor is it about how West Papua and its people might be useful to us, or to our collective pockets. Our nation was called to help another small nation in similar circumstances thirty years ago. We refused to listen for twenty-four years. Then, as a nation, we gave them some help. But even still, over oil and gas, we clearly demonstrate our self-interest first, over the rights or needs of others. We have contrived and bent laws and legal observances to our own immediate advantage.

Are we positioning ourselves to do something similar yet again?

I do not expect secular governments to adopt the Beatitudes. Self interest, or national interest as our government defines it, is their aim.

Any humanitarian response is low-key—perhaps even a whisper. But there is a call for help, loud and clear, from West Papua. And another which says “Blessed are those who hunger and thirst after righteousness.”

Australians showed their capacity to hear the cry of the poor when the recent tsunami wreaked its havoc in Aceh. Now let us all pray that we hear the cry of the suffering people of West Papua at the other end of the Indonesian archipelago.

Bishop Hilton Deakin, St Paul's Cathedral, 31 July 2005

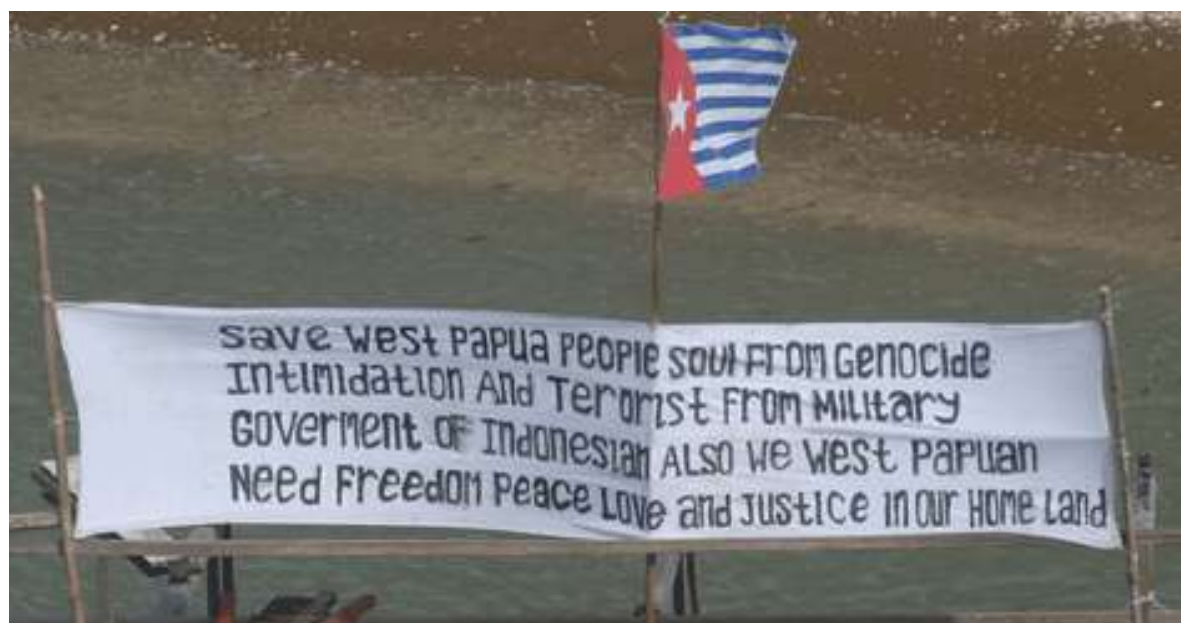
top—Lighting the Dutch candle: Kees Faas, Royal Netherlands Airforce, Dutch New Guinea 1961-62. Also Rev. Anne Wentzel (St Paul's); Bishop Hilton Deakin (President, Caritas Oceania; Patron, Australia West Papua Assoc-Melbourne).

middle—Gift Exchange: King Kadu (Ricardo Idagi) from Murray Island sings the Torres Strait Islands tradition.

left—Rev. Robert Stringer, Uniting Church. Mrs Jackson, and Keith Jackson (WW2, Kokoda Track, Papua New Guinea); Kevin Buzzacott (Arabunna Nation, Australia). Fr Steven Hill and Deidre Giblin with their son Noah.

ST HILARY'S CHURCH, Kew, Australia, 2006

St Hilary's congregation opened their hearts and homes to the 43 West Papuan asylum seekers who beached their traditional double-outrigger canoe at Mapoon on the west coast of Cape York Peninsula on 17 January 2006 after circumnavigating their huge homeland and then crossing the dangerous Torres Strait between New Guinea and Australia that was formed by melting polar ice at the end of the last Ice Age 6–10,000 years ago.



HOLY TRINITY CHURCH, Port Phillip, Australia, 2019

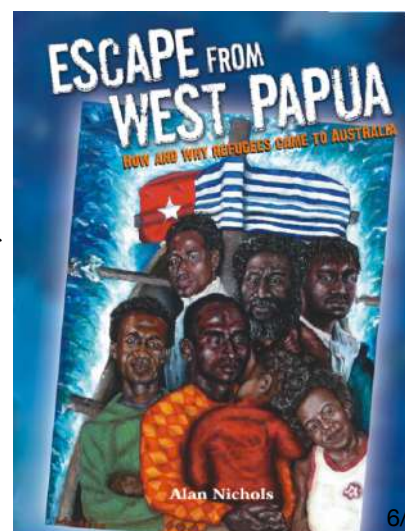
Rev. Stephen Hill was a strong West Papua supporter, was key to the passage of the 2009 Anglican Synod motion (see p7), and left this world wrapped in the Morning Star flag. Jacob Rumbiak (Foreign Affairs, WP Provisional government) spoke and sung at his funeral.



left—Mapoon, Cape York Peninsula, Queensland, 17 January 2006 (The banner on the canoe under the Morning Star (independence) flag reads:

“Save West Papua people should from genocide intimidation and terrorist from military government of Indonesia. Also we West Papuan need freedom, peace, love, and justice in our homeland”

right—St Hilary's support included art exhibitions, music concerts, and funding an important testimony by journalist Alan Nichols that is still a widely read text.



ANGLICAN SYNOD, Victoria, Australia, 2001, 2006

In 2009 the Anglican Synod passed a motion on West Papua

- Acknowledging the failure of Special Autonomy
- Calling on the Indonesian government to release all Papuan political prisoners
- Requesting the Archbishop of Canterbury's Special Representative to the United Nations to put the matter of West Papua's self-rule on the UN agenda.

In 2009 the Anglican Synod passed a motion on West Papua

- That respect for human rights, especially the right to self-determination, can secure justice and peace
- Calls on Indonesia to withdraw its military
- Calls on Australia and the United Nations to review the New York Agreement and support a referendum conducted by an independent impartial authority.

SYNOD OCTOBER '09

TMA

Tragedies behind West Papua's freedom bid

WEST PAPUAN JACOB Rumbiak told the Synod that in 1989 he was a science lecturer in the University of West Papua and Director of Papua's non-violent resistance, when he was arrested, tortured and charged with subversion. He then spent ten years as a political prisoner in Indonesian jails.

Mr Rumbiak was invited to address Synod in support of a motion which acknowledged "the ongoing and documented atrocities against and repression of the Melanesian Peoples of West Papua," and also the "manifest failure of the special autonomy for West Papua." The motion also called on the Indonesian Government to release all West Papuan political prisoners and to convey Synod's desire to the Archbishop of Canterbury's special representative to the United Nations to put the matter of West Papua's self-rule on the United Nations agenda.

The Revd Peter Woods said he had witnessed the "repression and brutalisation" of the Austro-Melanesian people of West Papua.


"I have lived amongst and recorded many West Papuan people over the last 31 years who have either themselves been imprisoned or beaten, or had relatives or friends beaten, imprisoned, tortured, disappeared or killed by Indonesia's political and military mechanism to silence a people's voice of dissent and cry for freedom," he said.

"In 2008, [it was] calculated there were 564,126 missing Papuans, 70% of the population at the beginning of the Indonesian occupation. They are missing not least because of countless massacres..."

He also gave instances of where women had been raped, tortured and murdered.

In the debate which followed, the Revd John Baldock expressed a concern that the motion's call for self-rule for West Papuans fails to understand "Indonesia's fear of potential splits," and therefore would only serve to strengthen the hands of the "dark forces" at work.

He proposed an amendment removing the reference to independence, but this was lost and the motion was passed.



West Papuan Jacob Rumbiak spent 10 years in Indonesian jails as a political prisoner.

LORD HARRIES, BISHOP OF OXFORD (1987—2006), England

2002: Lord Harries provides home and office in Oxford for Benny Wenda after his miraculous escape from Abepura Prison in West Papua

2004: Lord Harries publicly questioned the UN act-of-free-choice in West Papua in 1969

2008: Lord Harries is a founding member of the influential International Parliamentarians for West Papua

2013: Lord Harries organised and chaired an all-party debate in the UK Parliament (Lords Chamber) on West Papua (details below)

2017: Lord Harries initiated another debate in UK Parliament (Lords Chamber) about West Papua petition (details next page)

West Papua

Volume 747 : debated on Wednesday 24 July 2013

<https://hansard.parliament.uk/Lords/2013-07-24/debates/13072467000118/WestPapua>

THE MAIN POINTS OF FIVE OF THE SPEAKERS (from Hansard, UK Parliament)

Lord Harries of Pentregarth

- UN Inquiry into 1969 act-of-free-choice
- Pressing for a true, internationally monitored referendum

Lord Kilclooney

- Recommends reading House of Lords Library's *Briefing Pack on West Papua*
- Indonesia to develop a political solution with West Papua church leaders under the chairmanship of an independent statesman drawn from outside

Lord Hannay of Chiswick

- Visited West Papua every year between 2001 and 2009 for British Petroleum (as member of an independent panel headed by former US Senator George Mitchell) where he observed religious harmony between Catholic, Protestant, and Muslim Papuans

Lord Avebury (President, Tapol; Advisor of talks for Aceh and Indonesia 2000–2002)

- Requests Parliament to deal with Indonesia's open defiance of the UN's authority (ignoring requests by UN Special Rapporteur on Extrajudicial Executions to visit West Papua in 2004, 2008, 2013).
- Questions why FCO is not reporting on West Papua
- Wants a coalition of the willing to impose penalties on recalcitrant states like Indonesia.

Lord Collins of Highbury

- Wants clarification regarding the declaration made by Indonesia upon its signature of the Convention concerning limitations to the right of self-determination

Respondent: Senior Minister of State Baroness Warsi
House of Commons, Foreign and Commonwealth Office

The list of concerns includes

- Political arrests & Political prisoners
- UK support of Detachment 88
£400,000 for 2011-12; £319,000 for 2013-14
- Special Autonomy
- West Papuans “at risk of extinction”
- Ban on foreign journalists
- Restrictions on NGOs inc. Red Cross
- Freedom of Religion and Expression
- Governance & Military Accountability
- BP: £7.5 billion in West Papua
- UN Sec-General's Representative visited West Papua in 2007 and found “a climate of fear prevailed especially for defenders engaged with the right of Papuan communities to participation in governance, control over natural resources and demilitarization.”

West Papua

Volume 785 : debated on Wednesday 15 November 2017

<https://hansard.parliament.uk/lords/2017-11-15/debates/BF2D4D4B-AA5C-4BAD-89BA-7BB9942F56D6/WestPapua>



Lord Harries of Pentregarth

To ask Her Majesty's Government what assessment they have made of the petition presented to the United Nations by the people of West Papua requesting that the United Nations carry out its 1962 commitment to let the West Papuan people exercise the right of self-determination.

Does [the Minister] agree that this petition was truly remarkable? It was signed by 1,804,421 people inside the country, 95.77% being indigenous West Papuans and 4.33% Indonesian transmigrants. The estimated 1,708,167 signatures by indigenous West Papuans represents 70.88% of the population. Is this not truly remarkable? Is it not a startling contrast to what happened in 1969 when, after the occupation of West Papua, Indonesia hand-picked only 1,026 people and forced them at gunpoint to declare support for Indonesian rule?

Lord Collins of Highbury

My Lords, the Minister will know that at the beginning of this year his predecessor, the noble Baroness, Lady Anelay, shared the concerns of the noble and right reverend Lord about human rights abuses. One thing that is clear is that those abuses are continuing and the Government are monitoring them. Will the Minister take this matter up at the UN and support the request for a special representative to investigate the continuing abuses of human rights?

Lord Hanny of Chiswick

My Lords, will the Minister accept that I have an interest in this because I advised BP on its gas deposit in West Papua and visited there regularly for seven years? Can the Minister say whether journalists, both Indonesian and international, now have free access to West Papua? Do they have the ability to shine some light on the accusations of human rights abuses—and, if not, will we continue to press the Indonesian Government to give that right of access?

Lord Ahmad of Wimbledon (Minister of State, Foreign and Commonwealth Office):

To answer the noble Lord's question directly, there certainly is reporting. That is why we raised in the UPR that the free access to which the President has certainly committed is not translating itself on the ground. I assure the noble Lord, and your Lordships' House more generally, that we will continue to raise not just the freedom of journalists within the region but all issues of human rights in West Papua.

Lord Dholakia

My Lords, the matter of human rights abuses was and is being investigated by the Government of Indonesia. They are looking in particular at the accountability of the security forces which opened fire on a peaceful demonstration. Can the Minister get in touch with his counterpart in the Indonesian Government to see how far this investigation has advanced and what action could be taken against those who perpetrated such serious crimes? While we are on the matter of independence for West Papua, have the Government raised it with the UN General Assembly to identify what other routes West Papua can take to address democratically the matter of independence, in accordance with international law?

CITY OF OXFORD, England, 2015, 2019



8 December 2015: Benny Wenda addressed the Oxford City Council and thanked them for the tremendous support Oxford continues to show for West Papua's freedom. After his speech, he was greeted from across the Council with a standing ovation.

17 July 2019: Benny Wenda was awarded the keys (freedom) to the City of Oxford. The prestigious award is given to individuals of distinction and persons have "rendered eminent services to the city". Lord Mayor of Oxford Craig Simmons said Mr Wenda was "contributing so much both locally and on the international stage".

ST PAUL'S CATHEDRAL, Melbourne, Australia, 15 June 2015

Prayer Vigil on the eve of the Melanesian Spearhead Group Summit in Honiara (Solomon Islands) where West Papua's application for membership was scheduled for discussion and debate (West Papua Womens Office, Docklands; Photo—Dean Golja)



ST PAUL'S CATHEDRAL, Melbourne, Australia, 15 June 2015

Prayer Vigil led by Revd. Heather Patacca (Canon) and Dr Andreas Loewe (Dean), in advance of the Melanesian Spearhead Group's decision to approve or reject West Papua's application for membership. Photo—Dean Golja.



ST PAUL'S CATHEDRAL, Melbourne, Australia, 15 June 2015

West Papua Womens Office Prayer Vigil on the eve of the Melanesian Spearhead Group Summit in Honiara (Solomon Islands) where West Papua's application for membership was scheduled for discussion and debate (Photo—Dean Golja)





ST BARNABAS CATHEDRAL, Honiara, Solomon Islands, 21 June 2015

Solomon Islands Bishop Alfred Karibongi announced a three-day Prayer-and-Fast for West Papua after PNG and Fiji announced they were rejecting the ULMWP application to join the Melanesian Spearhead Group (MSG) and Vanuatu's (new) Prime Minister Sato Kilman announced he would not be attending the MSG Summit.



CHURCH OF MELANESIA, 'WP4MSG' Rally, Honiara, Solomon Islands, 19 June 2015

Fr Nigel Kelaepa from the Anglican Church of Melanesia led a coalition of Solomon Island churches, NGOs, and civil society that lobbied the Sogavare Government to accept the ULMWP's application for membership of the Melanesian Spearhead Group.



HOLY TRINITY CATHEDRAL, Suva, Fiji, 22 June 2015

Candle Vigil, 'West Papua for MSG'



ST PAUL'S CATHEDRAL, Melbourne, Australia, 1 August 2018
Prayer Vigil led by Bishop Philip Huggins (insert).



“Our tree-plantings are about healing and renewal in the Congo and our responsibility for justice in West Papua”

WEST PAPUA WOMENS OFFICE



“Mr Hammarskjöld fought to protect the right of all nations to their Self-Determination including those blocked by the capitalist powers”

JACOB RUMBIK, WEST PAPUA
TRANSITIONAL GOVERNMENT

“If you are neutral in situations of injustice, you have chosen the side of the oppressor”

CLOVIS MWAMBA, DEMOCRATIC
REPUBLIC OF CONGO

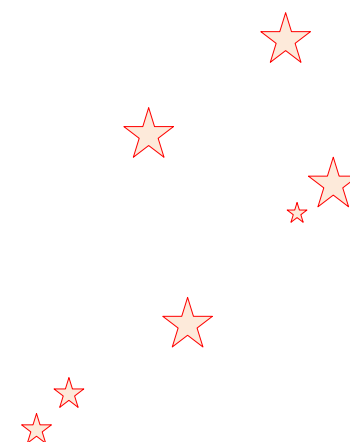
HAMMARSKJÖLD-WEST PAPUA LIVING MEMORIALS

SUNDAY 26 MARCH 2023

838 Collins Street, Docklands 3008

Victoria, Australia

Presenting the documentation of 60 tree-planting ceremonies around the world, for delivery to UN Secretary-General Guterres on 18 September—the date in 1961 of UN Sec-General Hammarskjöld’s death in Zambia on the border of the Democratic Republic of Congo



WEST PAPUA OFFICE, Docklands, Australia, 26 March 2023

Presenting the Hammarskjöld-WestPapua files to Bishop Philip Huggins to deliver to UN Secretary-General Guterres



BISHOP PHILIP HUGGINS, PRESIDENT, NATIONAL COUNCIL OF CHURCHES OF AUSTRALIA

Planting the first Hammarskjöld-WestPapua Living Memorial on 24 July 2020.



WEST PAPUA WOMENS OFFICE IN DOCKLANDS (VICTORIA, AUSTRALIA) 26 MARCH 2023

Jacob Rumbiak (West Papua ULMWP Provisional Government) helps Sarah Munyemba (Democratic Republic of Congo) and Diana Omabak (West Papua community in Melbourne) to present the Hammarskjöld-West Papua Living Memorial documents to Anglican Bishop Philip Huggins. (Photo—Tommy Latupeirissa).

To view videos of the sixty two-minute tree-planting ceremonies:

<https://dfait.federalrepublicofwestpapua.org/document/the-hammarskjold-west-papua-files-26-march-2023/>

DOCUMENTATION: HAMMARSKJÖLD-WESTPAPUA LIVING MEMORIAL PROJECT

West Papua Womens Office, Docklands, 26 March 2023

Bishop Philip Huggins

Anglican Communion’s Permanent Representative to United Nations, Martha Jarvis



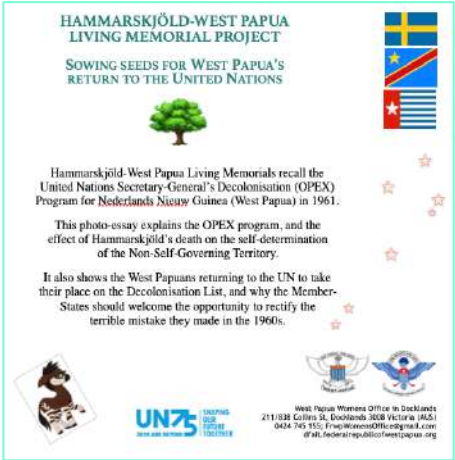
- United Nations Secretary-General, Antonio Guterres
- United Nations Assistant Secretary-General, Gillian Triggs
- United Nations High Commissioner for Human Rights, Volker Türk
- United Nations 75 Committee

Contents



Plaque for UN Secretary-General Antonio Guterres’ office-desk

“The pursuit of peace and progress cannot end in a few years in either victory or defeat. The pursuit of peace and progress, with its trials and its errors, its successes and its setbacks, can never be relaxed and never abandoned”
(Dag Hammarskjöld)



Hammar skjöld, West Papua and the United Nations

WEST PAPUA WOMENS OFFICE

28-PAGE PHOTO-ESSAY
FULLY REFERENCED



In 1961 what did Sec-General Hammar skjöld develop to break the impasse over West Papua?

WEST PAPUA WOMENS OFFICE

24-MIN FILM, FULLY REFERENCED



West Papua 1942 to 2022: the legals, the politics, and the only way forward

JACOB RUMBIK

48-PAGE PHOTO ESSAY,
FULLY REFERENCED



Hammar skjöld-West Papua tree-planting ceremonies from around the world

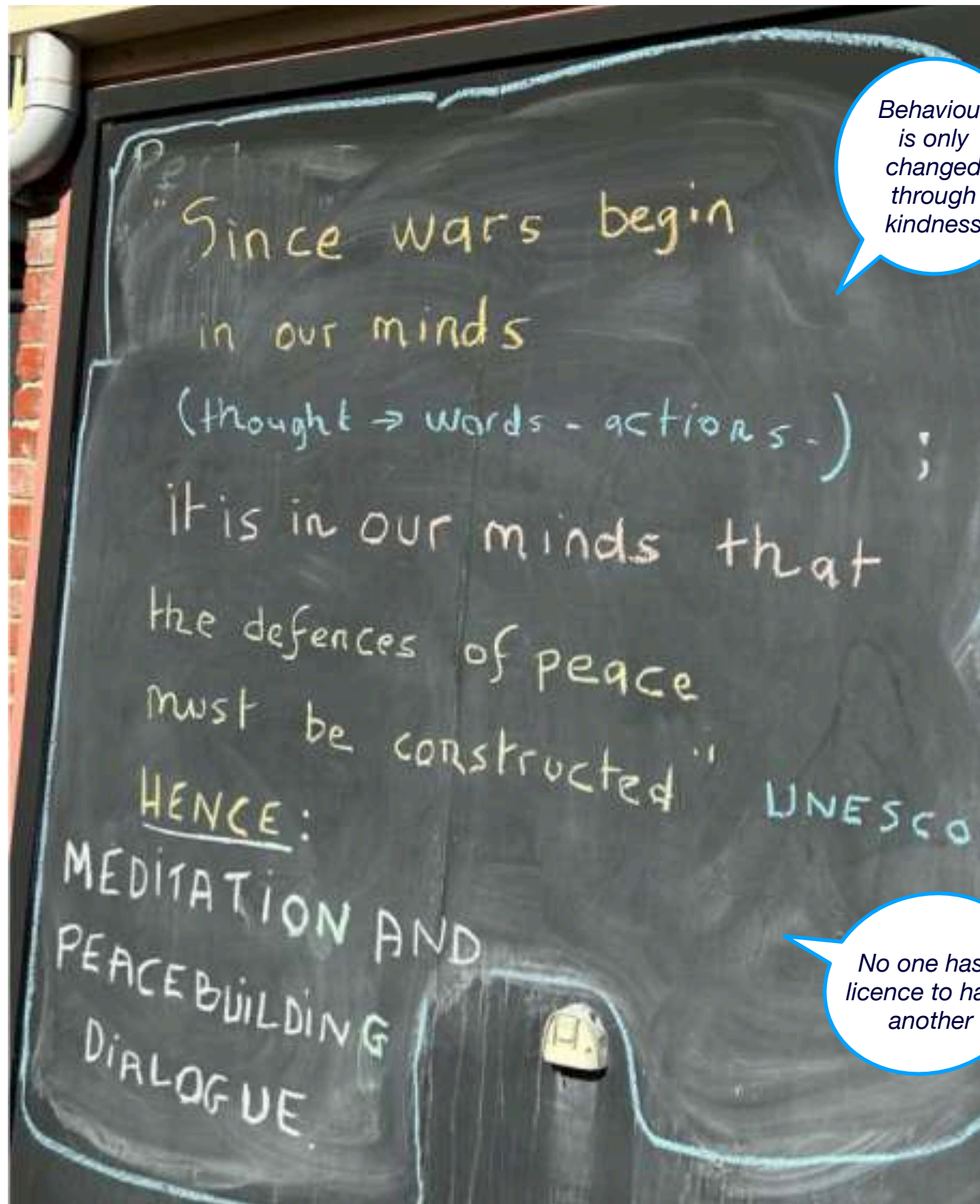
WEST PAPUA WOMENS OFFICE

24-MIN FILM OF SIXTY VIDEOS

Bishop Philip Huggins, 26 March 2023

Accepting the Hammar skjöld-WestPapua files

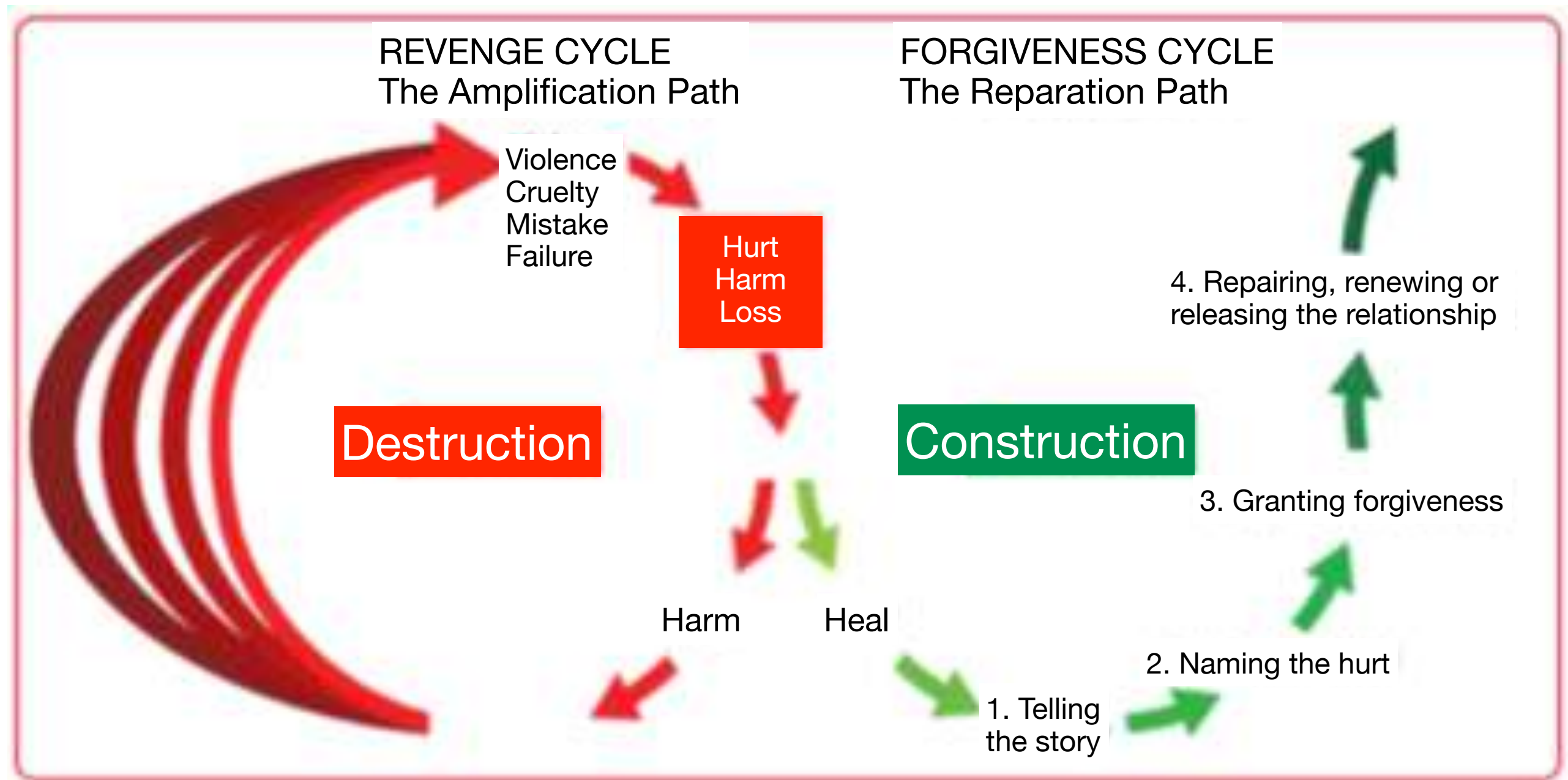
West Papua Womens Office, 838 Collins St, Docklands 3008, Victoria (Australia)



Bishop Philip Huggins, 26 March 2023

Accepting the Hammar skjöld-WestPapua files

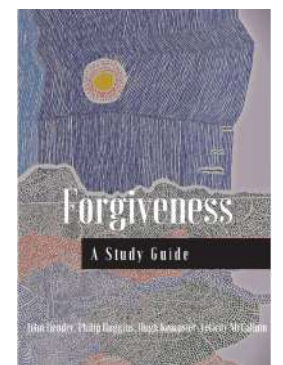
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FORGIVENESS, A STUDY GUIDE

John Hendry, Philip Huggins, Hugh
Kemster, Felicity McCallum 2021: p45

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JACOB RUMBIK Minister for Foreign Affairs, West Papua ULMWP Provisional Government) 26 March 2023

On behalf of the people of West Papua at home and abroad, the ULMWP Provisional Government thanks you all for coming today, including our zoom friends in the Solomon Islands, and the Congo and Uganda, Dr. Robert and Mrs Wolfgramm from Fiji, as well as Bishop Huggins, Dr. Toscano and the Rent Collective, and the Rev. Dr Robert Stringer. Greetings and Peace be with you all.

Lately, the media has been focussed on the conflict between China and America and their allies, and the cutting-edge weapons that could annihilate us; and on the Russia-Ukraine war, and the never-ending conflict in the Middle East.

There is hardly any reporting or debate about the heavy war in West Papua since Indonesia dropped bombs of white phosphorous in 2018, which is taking a huge toll on civilians—both Indonesian-settlers and Indigenous Papuans—on property, on the environment, on the Indonesian Defence Forces and on our own Liberation Army.

To stop this carnage, the ULMWP Provisional Government asked for a UN Human Rights Fact Finding Mission. There was much support for this intervention: intergovernmental Groups like the Melanesian Spearhead Group, Pacific Islands Forum, the Organisation of African Caribbean and Pacific States, the European Union; and countries like the United Kingdom, America, Australia, Canada, the Netherlands, Slovakia, Spain, Poland. But Indonesia continues to defy the authority of the UN, claiming the war is a domestic problem against terrorists not a matter of international concern and international law.

But for indigenous Papuans, the war since 2018, and the occupation since 1962, is a global problem. It was global policies during the Cold War in the 1960s that gave a state on the verge of economic and political combustion the land that has always belonged to the Melanesian people of West Papua.

The only way to stop this war and prevent more human disaster, hostility, revenge, misunderstanding. and the systematic rape of the

natural environment is to liberate the entire territory and its people from Indonesian colonialism. We have to free West Papua from Indonesia's singular chain of command and its massive carnage and destruction.

In July the Melanesian Spearhead Group will recognise West Papua as a full member. We will then, as a declarative state sponsored by Vanuatu, go to the United Nations, to force review of the terrible mistake made by the Member-states after the death of Mr Hammarström, in transferring the administration of West Papua from the Netherlands to Indonesia.

I know that concerned Australians, as our closest neighbour, want to help our transition from colony to state. So, what to do?

1. First of all, be confident that you know the law. The law—as iterated to the European Parliament in Brussels by ICJ lawyer Melinda Janki on 26 January 2010—is:

- i) West Papua under international law is an Indonesian colony, and West Papuans are under illegal alien rule.
- ii) Colonialism is illegal under international law. West Papua has a legal right to be free and a legal right to independence. This is not just a moral right, it is a legal and a political right.
- iii) The legal right to self-determination is guaranteed by the UN Charter, under customary international law, and in the New York Agreement that Indonesia signed with the Netherlands in 1962.

2. Secondly, meet your politicians (don't just write emails to them).

Tell them—whether Liberal, Labour, Teal, Independent or Green—that for Australia to be in compliance with international law, she has to shift policy, from supporting Special Autonomy to supporting Self-Determination.

It really is that simple. West Papuans don't understand why Australia is sitting outside the boundaries of international law. And if I may warn you, none of the Pacific states appreciate Australia's logic either.

HEAVEN IS WITHIN (Tony Millman, 2023)

A new hymn for West Papua

Heaven won't be coming to a neighbourhood near you
Heaven won't open a sub-branch anytime soon
And while our prayers float slowly down to earth
The miracle within us all continues to give birth.

chorus Heaven Is Within (x2)

The earthly affairs of this mortal domain
Keep us running around this spiral of mischief and pain
And as we petition the concierge with our hopes and all of our fears
The answers keep flowing within our blood and our tears (*chorus x 2*).

Heaven is Within was inspired by Paul van Kalken's mum's favourite Dutch maxim (Paul is the Concierge at the Melbourne City Council Town Hall)

Recording https://www.youtube.com/watch?v=AK_QX2gbPGE



Tony Millman, Jane Cameron, West Papua Womens Office, 26 March 2023. Photo—Tommy Latupeirissa



INK DRAWING OF RARE BLUE ORCHID
WAIGEO, RAJA AMPAT, WEST PAPUA