

# Pa Khabar

## What's the News?



Papuan locals participate in a Peace Day Parade on September 21, 2006 International Peace Day. The parade was organized by local Wamena resident Theo Hese gem and then proceeded on to the PBI house in Wamena to celebrate the other planned activities for the day

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## Tools for a Life Without Violence

Kathryn Tomlinson, PBI Aceh

In the L300 (local minibus) on the way home yesterday afternoon, my team-mate Sarah worked out that in the last 8 days we had spent 18 hours sitting in an L300, and 55 hours sitting on the floor... But I don't think I can remember a more productive 73 hours spent sitting anywhere. Throughout the time, and still now, I felt incredibly inspired by the people around me. I was empowered by the realisation of my own skills and worth, and yes, that we as PBI really are *'making space for peace'*, as our strange motto goes.

We were co-facilitators in a *pelatihan bersama hidup tanpa kekerasan*, a 'training together for living without violence.' This was co-run by Nadine from American Friends Service Committee, a long-time friend of PBI, along with two members of SHEEP (Society for Health, Environment, Education and Peace), Jufri and Petrus.

Nadine was taking a leap by running this training, 'Alternatives to Violence Programme' with four facilitators who had never done it themselves, two of whom had never experienced anything like it (Jufri and Petrus) and two of whom had some experience of similar trainings (particularly the PBI one) but whose *bahasa* is far from perfect (Sarah and Kathryn). The AVP is based around a principle of 'Transforming Power' which I understand as a term to describe a set of practices that give us the power to do good things, almost without realising we have this power... yes, it is transforming.

So the principle is that we all have this power within us, to live, and to resolve conflicts without violence.



That is violence in its many forms, not just the physical forms of violence. The aspects of transforming power include: seeing the good in others, listening before making judgements, using surprise and humour, being patient and persistent, risking being creative rather than violent, trusting an inner sense of when to act, basing your position and opinions on truth, being ready to change your position when you are wrong, and, perhaps the most important, a belief in an inner power to act...

I expected to be humbled and awed by the stories of others, of beatings, kidnappings, trauma, from people who have lived in one of the hottest areas of the Aceh conflict: who have lost fathers, received a package with a bullet for them and their wife, been sent to prison and beaten for being in the *warung kopi* (coffee shop) at the wrong time: when a *kontak senjata* (exchange of fire) took place between GAM and TNI. I was awed, and humbled...and found within myself a sensation I can only describe as love. What also amazed me in this exercise was the value of my own stories, like the only act of physical violence I remember experiencing, when I swore at my father, aged 11 or so, and he slapped me. The greatest pain in that was knowing how much he suffered for doing it. In the Aceh activist context it seems easier to talk of conflict violence than verbal violence, domestic violence, and some of our examples served to balance that.

I also felt empowered to find that the kinds of exercises we were doing were things I had done before – as a team member but also as facilitator. ‘Energisers’ as PBI calls them – silly things like making shapes of animals in threes when pointed to, chasing a hand tap round hands on the floor, asking your neighbour whether they have seen Mrs Mumbly but showing no teeth... and the one which had the *whole room* literally collapsed in laughter: passing ‘Honey, I love you, but I just can’t smile’ round a room of men and women, including an Islamic leader, and two women who had never spoken in front of a group before. It was fantastic and they had never done these things before, but there is a strange power in a training structure where people have come voluntarily and just follow what they are told to do by people they have chosen to trust. By the end they made up their own games, just as fun, and as funny and serving the same purpose we wanted them to: to re-energise us, break down our barriers, and give us space to get over our embarrassment. These seemingly pointless games allowed us to deal with serious issues while sharing our feelings too.

We ended on Wednesday with self-reflection, and by creating posters that had positive messages for each other. But the night before we played ‘peace ball’: a ball on a long string thrown between participants, each calling out something needed for a true peace. Again, it was one of those ‘you had to be there’ situations, but... seeing the web we produced by the string at the end, as the ball had gone between us several times each, showed very powerfully our interconnectedness, both in this workshop and in the struggle to make this peace work.

As with most of the exercises, after we had made the web there was space for people to say how they felt and comment on what had happened. I felt that peace was made and kept by the people, not by the politicians or in Helsinki... an important message here in Aceh.

That’s where I realised PBI came in. Our ‘making space for peace’ motto makes so much more sense when what we are doing is making a space for people – activists, police, villagers, whoever – to realise that they have the power within themselves to *live without violence*. Many of the people with whom we work already strive incredibly hard to help Aceh grow, but I think this gave some of them insight into the power of their own individual behaviour. The whole event made the statement from Nelson Mandela that “we are not afraid that we are weak, but we are afraid that we are strong beyond our imaginations,” so true.

I had a realization that a lot of what PBI is doing already (building relations, communicating with everyone, expecting people to do the right thing, being transparent about our work, believing in peace) is exactly what this living without violence is about.

There have been some pretty grim times in my last four months in Aceh, when PBI thought that our organization might be thrown out of the area, or PBI in Indonesia close altogether. During this time I personally felt lonely, exhausted, and completely frustrated that we weren’t *doing* anything. So you’ll understand why I was bouncing round our living room that afternoon, after talking about the training again, grinning, *We’re building peace!*



Photo: Listening circles





## My Trip To Papua

By William Thomas Bewick

My first impressions upon landing in Papua were all that I envisioned: wide-open space, thickly forested hills leading into the ocean, and friendly greetings. The air was heavy, humid, and hot, but to someone who hadn't been outside of Jakarta in two months, it was clear and invigorating.

*Photo: Introducing ourselves to authorities to make PA work safe.*

These initial moments of sensory awareness passed quickly and I eagerly glanced around for my new Papua PBI teammates. Not seeing them right away, I hustled up to the rustic Papuan terminal and waited for my luggage while alerting the team of my early arrival via SMS, telling them I would happily take a cab to the PBI house and they need not bother pick me up. When my luggage didn't appear, I asked the airline employees politely, and then assertively, if they wouldn't just go into the plane and retrieve it being that I had friends waiting. Eventually a couple of guys dug around the cargo area and emerged with my blue Nike bag.

I jumped in the first taxi and triumphantly ordered "to the city!" As I was absorbing the beautiful views and simple seaside houses, the driver asked for the address. I handed him my PBI business card, which he studied with mild confusion and handed to his friend. Also confused, he held it between them and they looked at it together. I pointed specifically to the Jayapura address and read it aloud, as if vocal emphasis would clarify things. The cabbies turned around simultaneously with wide-eyed expressions—expressions that will be forever imprinted in my memory. "You want to go to Jayapura? This is Biak!" It was too late to get back on my flight, and I spent the afternoon sulking in an airport nearly 500 miles from my intended destination.

After being the butt of an evening's jokes, I did enjoy a Sunday wandering the hills surrounding the PBI house in Abepura. The stress, noise, and pollution cluttering my brain faded layer by layer with each hour walking along serene hillside paths and meeting the team's relaxed, gregarious neighbours. Everyone seemed to be at ease with themselves and their environment, and the friendly noises were in perfect harmony with their surroundings. Papua truly felt like another world, and I was looking forward to a month of living and working in such an easy-going atmosphere.

Although the pace of life is far slower in Abepura than in Jakarta, this is not the case in the PBI office, especially when a new arrival has to register with the local authorities and obtain a *Surat Jalan* (monthly stay-permit). To begin with, several documents need to be precisely arranged in the office. The experienced Papua volunteers know this process well, and have impressively devised a system to put everything together. By 10am, I had a thick folder in hand containing all the invitation letters, declaration letters, photos, copies, and stamps necessary for a foreign volunteer to exist in Papua.



Each of the half-dozen or so buildings Nicole and I visited served a different bureaucratic function, but the experience was always deliberately slow, rigid, and featureless—a stark contrast to life in Papua. But nevertheless, after a day of waiting, smiling, and answering questions about PBI, I returned to Abepura with my first *Surat Jalan*.

*Photo: Getting through the maze of security to enter Abepura courthouse*

The road from the PBI house to Jayapura transcends hills overlooking ocean bays and tropical valleys. But the streets are a sobering reminder of the situation in Papua. Team-mate Nicole pointed out one administrative building after another. Each of Indonesia's many layers of police, military, government, and intelligence services has a large building complex on the main road. They represent different factions of security forces, but share the same characteristics that make them distinct from the surrounding environs: wide, symmetrical buildings, meticulously touched-up paint jobs, well manicured yet dreary grounds, and often a commanding, larger-than-life symbol of government heroism placed front and center. This takes the form of a fierce-looking soldier or a giant plaque touting the ideals of unity and security.

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Within four days of being in Papua, Nicole and I provided protective accompaniment for lawyers from PBHI (Indonesian Legal Aid and Human Rights Association) who were representing some of the accused in the 16 March 2006 Abepura case, when a demonstration turned into violence, which caused the death of four police officers and an Indonesian Air Force officer in the town of Abepura, Jayapura district. Authorities outside the courthouse seemed quite suspicious. Entering a crowd of police and intelligence officers, we were forced to go through great pains to explain our presence. Eventually, established contacts with high level police came through, and we were let inside. We were the only foreigners in the courtroom and made ourselves even more conspicuous by sitting in the front row, right next to our clients. Dozens of police and intelligence officers milled around the lobby, the courtroom, and alongside the building while several family members of the accused and Papuan NGO workers greeted us warmly. After meeting up with the PBHI lawyers, we were ushered in to the courtroom. I could feel an emotional charge building as Johnson Panjaitan, director of PBHI, delivered maybe the most impassioned opening statement I have ever heard. All present stared in awe. The only other sound or movement was made by cameramen. It was an intense moment. I could really sense the reach and importance of PBI to activists in Indonesia, and realized that all the hurdles to get here are worth crossing.



## Earthquake in Yogyakarta Region

By John Hampson

I arrived in Indonesia a few weeks before the earthquake struck. I came to the ancient city of Yogyakarta, in the centre of Java, to go to language school in preparation for starting work for PBI. I was woken up on the morning of the 27<sup>th</sup> May just before 6am by an incredibly violent shaking. It seemed like the end of the world. It took a moment to dawn on me that this was an earthquake. I dashed out of the room, not sure what to do next, then scrambled my way outside as best I could. It lasted about a minute. It's really hard to explain what it felt like. It really did feel like the world had gone mad.

Everyone I knew was fine. As westerners, we are all staying in pretty good areas of the city, in solid housing that was least likely to suffer from the quake. The damage happened elsewhere, in the poorer neighbourhoods where the construction was much less solid. The exact figures vary, but over 5000 were killed, around 20 000 people were wounded and between 100 000 and 200 000 people have lost their homes.

The longevity of the problem is daunting. The government is talking about victims getting a certain sum for reconstruction, however; that process will be slow and fraught. Many communities are still waiting to receive any help other than from small local grassroots organisations. What is clear is that the cleanup operation and reconstruction process will take months, and probably years.

We had contact with two organisations that were doing some very good work helping the victims. One is the language school, Wisma Bahasa, where we are studying. The other is a 'posko' or aid-post (of which literally



hundreds have sprung up over the two weeks after the quake), this one is a coalition of student unions, trade unions and similar small organisations. The people who are helping out are all giving their time and energy voluntarily. It is pretty amazing to see how dedicated they are to helping. The main focus so far has been emergency supplies, and they have donated things such as tarpaulins, rope, sleeping mats, torches, batteries, kerosene lamps, medicines, rice, dried noodles, oil, crackers, baby milk, soap, toothpaste, gas cookers, crockery, cutlery, etc. Both organisations display a list of contributions and expenditures everyday, and also produce a weekly report. One hundred percent of donations are used for buying supplies for the affected villages.

We visited one such village with the posko last week. Of the two hundred people in the village, seven had been killed by the earthquake. About ninety percent of the houses in the village had literally been turned to rubble. The people were sleeping outside, mostly under tarpaulin sheets that had been donated by the posko. There has been some torrential rain since the earthquake, and the conditions are very difficult. Some people from the government had passed through the village to make an assessment, but so far they have received no help, not even a visit from a doctor.

**PBI thanks all those who have made a donation to the disaster response via our website!!**

Photo: Destroyed houses after the earthquake. Mascha Koekkoek, Jakarta team volunteer.



**Participatory Peace Education**  
**Huibert Oldenhuis, PPE Coordinator**



The Indonesia Project (IP) of PBI has recently established two field teams that focus on Participatory Peace Education (PPE) in Aceh and Papua. In Aceh the new PPE team has almost completely merged with the existing PBI Aceh sub-team that was established in 2000 to provide Protective Services (PS) to human rights defenders under threat. In Papua the new PPE team continues to work separately from the existing PBI Papua sub-team (established in 2004 to provide Protective Services in the area of Jayapura). Although the two teams have separate offices in Jayapura, they work closely together with each other as well as with the PBI sub-team in Wamena (established in 2005 to provide Protective Services in the highlands).

**PPE in context**

The main reason for the different outlook of the PPE teams in Aceh and Papua lies in the local context. With the tsunami of 2004, the arrival of many international (aid) organisations and the peace agreement of 2005, the need for the protective services of PBI through international presence in Aceh has significantly decreased. The need for Peace Education however has remained high or even increased as the peace agreement opened the door for lots of discussions and disagreement on how to rebuild a peaceful society after decades of violent conflict. The old Aceh sub-team spent more and more time on PPE related activities, but experienced a lack of specific PPE knowledge and skills. The new PPE team had that specific knowledge and skills, but lacked the field experience and the networks with local actors. It was therefore a logical step to merge the two teams. In Papua the situation is very different and the requests PBI receives for PPE and PS are more equally shared. The PS teams in Jayapura and Wamena have tried to deal with both PS and PPE activities before the arrival of the PPE team, but despite their hard work and positive results it was too much to handle and to certain extent, beyond their capacity. To be able to respond to the many requests for PBI services in Papua and to guarantee the sustainability of both programs (PS and PPE), the two teams in Jayapura will remain separate for the time being.

The word ‘Peace Education’ can easily be misinterpreted as an attempt to educate ignorant people on how to achieve peace or to end conflict, but this is not at all how the IP views ‘Peace Education’. We view ‘Peace Education’ as a way to model non violence and to promote non violent resolution to conflict. Through trainings, discussion groups and other activities we attempt to empower local groups that are committed to non violent conflict resolution, to build their capacity and to create a safe space in which they can share their experiences and create their own model of conflict transformation. This emphasis on the participants is the key to the success of our PPE activities. We view the participants with their specific knowledge, experience and skills, as the primary source for conflict transformation. They are the ones that have dealt with conflict in their respective communities before the training and they will be the ones dealing with it afterwards. The facilitator’s role is simply to act as a catalyst for drawing out local wisdom, encouraging the participants and increasing their confidence as valuable peacebuilders. This is the so-called elicitive model.

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### **'Tailor Made'**

PPE activities, just like Protective Services, are provided on the request of civil society actors, but it goes further than just delivering a specific training program on request. The form as well as the content of the activities is determined by the needs of those who request the activity and those who participate in the activity. It's one thing for me to go to the nearest shop and buy some clothes for you because I think you need them. It's another thing for me to ask you whether you need a new shirt or a pair of trousers and then go to the shop to find something that fits your wishes. The second approach might be a big improvement in respect to the first approach, but I might well buy you a shirt that is too big or too small, is the wrong color or isn't suitable for the occasion you had in mind. I would have been more successful if I had brought you to a skilled tailor, who could have made the shirt you had in mind. In the same way we will be more successful in carrying out a PPE training with a curriculum that is 'tailor made', that fits the local context and the level of the participants and uses examples as well as a vocabulary they can relate to. The requesting organization and the participants are encouraged to participate as much as possible in the design and delivery of the activity so that they can claim ownership of the activity, practice their skills and eventually take over the work of PBI. To emphasize this aspect of participation and to avoid a negative association with the word 'education' we have added the word 'Participatory' in front of the words 'Peace Education'.

### **Peace and Pigs in Papua**

By Max Wiegmann and Sarah Gyrog

If you come to Papua for a visit, probably one of the first things you will notice is the numerous pigs wandering the streets. It is not only amusing to see how hordes of pigs make the streets and sidewalks somewhat unsafe and cause, albeit very minor, traffic jams, it is also essential to understand the importance of pigs for Papuans. Pigs form an inherent part of Papuan culture.



They are capital, currency and an important part of the dowry. Pigs are often a source of conflict, but on the other hand, a tool for conflict resolution as well. And pigs are also used for traditional ceremonies and "black magic".

Pigs play an important role in the history of Papuans, as the legend of the Mythical First Pig emphasizes. The story is of a young boy who is instructed to make a meal while his mother goes out. He finds a pig behind the house and cooks it in the traditional manner; however, he does not eat any of it. The next morning upon awakening the boy finds, in place of the pig, people who will later form each of the clans of Papua. In addition, the traditional religions of Papuans include numerous rites, and every one of these rites includes the use of pork



or pig lard in some form, paying tribute to the Mythical First Pig. Today Papuans still use the lard of a pig on their skin as a protection against the cold, and in other ceremonies.

### **Pigs and Conflict**

In the Jayawijaya area, in the central highlands of Papua, a number of conflicts between different tribes were ignited because of pigs. Usually there is a long and complicated background, perhaps one party had a pig stolen or was not compensated adequately in the trade or sale of a pig. Such minor conflicts can quickly escalate into tribal wars. A fatal principal in local customs and tradition (*adat*) holds that there has to be an equal amount of victims on both sides, thus fighting continues until this 'balance' is achieved. When tribes come to a settlement, pigs become a main tool for conflict resolution. The tribe which is responsible for the war has to pay compensation to the victims of the other tribe in form of pigs. But also the tribe not responsible has to pay pigs to the victims of the other tribe, according to a complicated, century old system. As pigs are very expensive, often a long period of time elapses before victims are compensated, during which resentment can again turn into anger and fighting recommence.

### **Pigs for Peace**

Pigs are also used for solving other problems and crimes, like murder, rape or robbery. The perpetrators are requested to pay pigs to the victims. But according to

people complain that conflicts only get solved superficially, without true reconciliation and thus anger and feelings of injustice remains.

Recently, a friend of PBI and local activist was asked to help mediate a conflict between two groups in far off villages. The case started with a woman being raped and murdered in one village, by a man from another village. After 3 people were killed from each village, equalizing the losses of each group, it was time to talk pigs. The first village, the victims of the crime, demanded 30 pigs to compensate for their loss. The mediator's job was to negotiate between the two villages to decide on a number of pigs that the tribe of the perpetrator could afford, and the tribe of the victims would accept. Finally, 12 pigs were paid to compensate the victim tribe.

### **Pigs and The Law**

A few weeks ago the PBI team in Jayapura had the opportunity to witness another use of pigs, namely as a tool to discover truth. Hundreds of people were protesting in front of the regional parliament because of violence that had taken place in relation to Freeport, the world's largest gold and copper mine located in Papua. We were surprised to see that a pig was ceremoniously slaughtered with a traditional spear in the middle of the parliament's courtyard. Later we found out that the demonstrators

suspected Freeport to be responsible for the violence that occurred at the Freeport mine, but needed “proof”. Because the pig died almost instantly, without a long time of suffering, this confirmed, in their eyes, that Freeport was in fact the culprit in the violence.

When a criminal is tried and convicted in the ‘modern’ legal system of Indonesia, the ‘traditional’ Papuan system can override it in Papua. If a criminal is willing to pay the victim a certain number of pigs, their prison sentence can be reduced by months or even years, depending on the payment.



### Pigs and PBI

When the Wamena PBI team decided to have a party and invite all our neighbours and friends, we quickly learned that we could not afford a pig for the 'bakar batu' and had to resort to serving chicken and vegetables. A medium sized pig costs around 100 euros and a large pig can cost from 500-1000 euros!

In Wamena town, it is not uncommon to see pigs (striped, polka dot, albino and black) being walked down the road on a leash, carried in the bag of a woman with her child in the same bag, an increase of pig presence on the streets on Sundays, or people happily carrying their pig to the market for sale or trade on their head, bicycle or becak (a three wheeled bicycle taxi).

So, on your visit to Papua, it will become clear: pigs are not 'just an animal' in Papua. Certainly, pigs are an important tool for peace in Papua, but they are also a cultural tradition that has the capacity to stop you in the street, delight your taste buds or make you wish you had one in **your** backyard!

*Photos: Sarah and Max*







## Impressions of the Papuan Baliem Festival

The Baliem festival itself is held every year in either August or September. The main point of interest of this three-day festival is a massive tribal attraction involving all native groups living in the surrounding area of giant valley. All tribes will deliver their own envoy to attend the festival and will bring with them their own special version of various cultural items. The different tribes have their own kotekas (penis gourd), art and crafts. In the Baliem valley there are three major clans. They are the Dani, Yali and Lani.

*Photos by Jonas Ottiger, WAST team member*



# Our Partners

**PBI 's Clients in Aceh:** The peace process in Aceh is ongoing and the Memorandum of Understanding between the different sides in the conflict is still respected. The need for PBI's protective services programme decreased and the requests for our Peace Education programme increased. Therefore, from April to May 2006, PBI visited all their clients and ended client relationships with some of them where appropriate, and also discussed the Participatory Peace Education teams work. The clients whose official relationship with PBI was ended are Koalisi NGO HAM (Aceh NGO Coalition for Human Rights), LBH (*Lembaga Bantuan Hukum*, Legal Aid Foundation) Banda Aceh, LBH Apik (*Lembaga Bantuan Hukum – Asosiasi Perempuan Indonesia untuk Keadilan*, Legal Aid Foundation – Association of Indonesian Women for Justice), RPuK (*Tim Relawan Perempuan untuk Kemanusiaan*, Women's volunteer Team for Humanity), Flower Aceh, PB HAM in North Aceh district, Central Aceh district, Pidie district, and West Aceh. The Aceh sub-team extended its client contract with PP HAM (*Perhimpunan Pemantau HAM*, Human Rights Monitoring Association), and PB HAM in both East Aceh district and South Aceh district.

**PB-HAM (Pos Bantuan Hukum dan HAM, Human Rights and Legal Aid Post):** PB HAM investigates human rights violations, documenting the cases for Koalisi NGO HAM and referring to other NGOs for further action. With the signing of the MoU, all PB HAM offices have reported that their space to work has increased, and for many the number of cases they are called to investigate has decreased. As a result their work has diversified. One PB HAM office formed a local monitoring team to use their local knowledge to investigate reports of violations of the MoU. Some offices have worked in cooperation with the Aceh Monitoring Mission in such investigations, and others have taken on the role of socializing the peace process with the local population.

**PPHAM (Perhimpunan Pemantau Hak Asasi Manusia, Human Rights Monitoring Association):** PPHAM's main focus is human rights data collection by their field volunteers. This includes data collection in IDP (Internally Displaced People) camps, including those which have arisen after the tsunami. They maintain a database of human rights abuses and share their data with Komnas HAM and other local NGOs. In this context, PPHAM defines human rights to mean not only civil and political rights, but also social and economic rights.

## **Accompaniment in Papua:**

**KontraS Papua (Komisi untuk Orang Hilang dan Korban Tindak Kekerasan, Commission for Disappearances and Victims of Violence):** KontraS is a human rights NGO whose Papuan branch was established in Jayapura in June 2000. The KontraS mandate is to lobby, campaign, and advocate for disappeared people and victims of violence. Other main activities include fact-finding missions, monitoring of demonstrations and facilitation of dialogue.

**Theo Hesegem (individual client):** Theo Hesegem is an independent Human Rights Defender who lives and works in the mountainous area of Wamena. Focusing on Law and Human Rights advocacy and enforcement, he provides Human Rights counseling and education to local villagers, and investigates and reports about Human Rights violations. He is also a local correspondent for the Papuan news magazine "Suara Perempuan" (Voice of Women).

**LP3BH (Lembaga Penelitian, Penkajian dan Pengembangan Bantuan Hukum, Institute for Analysis, Investigation and Development of Legal Aid):** LP3BH is a Manokwari based NGO. The major focus of LP3BH lies in the empowerment of local society through basic education and advocacy about basic rights and human rights, as well as legal aid. LP3BH works all over the *Bird's Head* area of Western Papua with special focus on the districts of Manokwari, Teluk Bintuni and Teluk Wondama (Wasior).



Yan Christian Warinussy is their Executive Director. In 2005 he was the winner of the Canadian John Humphrey Freedom Award.

**SKP (Sekretariat Keadilan dan Perdamaian Keuskupan Papua Office for Justice and Peace of the Catholic Diocese in Papua):** SKP is the Human Rights arm of the Catholic Diocese in Papua. Their head office is located in Jayapura and there are four other branches in Sorong, Merauke, Timika and Agats. Since it began in 1998, SKP is involved in a broad range of activities to do with Human Rights advocacy and prevention of abuses. They are actively engaged in advocacy for victims of alleged Human Rights abuses by lobbying, litigations, campaigning and humanitarian aid; Publication and Documentation of Human Rights abuses including research and investigation; Education and awareness programs; Peace building activities and Inter-faith dialogue and cooperation.

#### Accompaniment in Papua and Jakarta:

**PBHI (Perhimpunan Bantuan dan Hak Asasi Manusia Indonesia, Indonesian Legal Aid and Human Rights Association):** This Jakarta-based organisation has been working for the promotion and protection of human rights since November 1996. PBHI's activities include giving legal assistance to and advocacy for victims of human rights violations, and building up local capacities for legal awareness and representation through workshops, internships, and short-term courses.

#### Accompaniment in Jakarta:

**WALHI (Wahana Lingkungan Hidup Indonesia, Friends of the Earth Indonesia):** WALHI is the largest forum of non-government, community-based organisations in Indonesia and a member of Friends of the Earth International. Founded 25 years ago, WALHI is now represented in 26 provinces all over the archipelago. WALHI's principles are based on social transformation, people's sovereignty, and sustainability of life and livelihoods.

**Suciwati Munir (individual client):** Suciwati Munir, wife of the late Munir Said Thalib, the country's leading Human Rights campaigner, has been engaged in a relentless pursuit of justice since his murder on September 7, 2004, on a Garuda Airline's flight to Amsterdam. Munir was poisoned with arsenic and died on the flight. Suciwati vows to continue to fight for justice for her husband. Apart from pursuing justice for Munir, last year Suciwati founded the organization JSKK, an acronym for the Victims' Families Solidarity Network, which is dedicated to the families of victims whose cases have yet to be solved or taken seriously by Indonesian authorities.



*Photo: PBI Volunteers Lars Stenger and Tessa de Ryck, signing a client contract with Suciwati*

She also works for the Tifa foundation an NGO that works to create an open society in Indonesia which respects diversity and honors the rule of law, justice, and equality. Suciwati was one of Time Asia's Heroes of the Year. She was also nominated by AHCR to receive jointly with two other Human Rights activists the 2006 Gwangju Prize for Human Rights. Recently in October 2006 Suciwati and Munir received the Human Rights prize from Human Rights First in Manhattan.

**There are several partners in Peace Education in Aceh and Papua**

## Volunteers in Indonesia

The **Aceh** sub-team currently consists of Edward Wright (United Kingdom), Nicholas Loh (United Kingdom), Caroline Sperling (Germany), Karrina (Indonesia) and Agnes Patongloan (Indonesia).

The **Papua** sub-team currently consists of Megan Ciotti (United Kingdom), Kevin Isaac Freedman (Canada), JohnHampson (United Kingdom), Valerie Herzog (Switzerland), and Nicole Meier (Switzerland).

The **Participatory Peace Education Papua** sub-team currently consists of Sibylle Obrist (Switzerland), Katharina Gfeller (Switzerland) and Thomas Hartwig (Germany).

The **Wamena** sub-team currently consists of Sarah Gyrog (United States of America), Katharine Jane Mote (United States of America) and Alexandre Goulet (Switzerland/France).

The **Jakarta** sub-team currently consists of Lars Stenger (Germany), Tessa de Ryck van der Gracht (Netherlands), Mascha Koekkoek (Netherlands), William Thomas Bewick (United States of America) and Anja Justen (Germany).

### **Last Year's Volunteers:**

Ann-Britt Sternfeldt (Sweden), Carol de Voogd (The Netherlands), Sassa Milallos (Philippines), Kathryn Tomlinson (United Kingdom), Sarah Gyrog (United States of America), Yoko Fujimura (Japan), Thierry Fabbian (France), Max Wiegmann (Germany), Janine Tijhoff (Netherlands), Pierre-Lucien Michelet (Switzerland), Shobha Rao P (India), Tobias Streit (Germany), Julie van Dassen (Canada), Marta Aguiar (Portugal), Christoph Uhle (Germany), Vic Say (Australia), Aksel Tomte (Norway), Laetitia Courtois (France) and Jonas Ottiger (Switzerland).

### **Staff Positions:**

Project Coordinator: Celia Guilford (Canada)

### **Recent staff:**

Dave Hodgkin (Australia) and Gerson Cesar Soares Martins (Timor Leste)

### **In-country staff positions:**

Finance Coordinator: Wibowo Kristianto (Indonesia)

In-country Coordinator: Naomi Baird (United Kingdom)

Human Resources Coordinator: Diana Bierman (The Netherlands)

Peace Education Coordinator: Huibert Oldenhuis (The Netherlands)





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

Pa Khabar is.....

An update on the PBI Indonesia Project  
Editing and layout is done by Robyn Webb,  
Rais Richard Zaidi and Janine Tijhoff

For information, or to support the PBI  
Indonesia Project, please see below of  
contact the Project Coordinator.

PBI's work in Indonesia is only possible due  
to generous donations of volunteer time,  
practical and financial support. For this, we  
thank you!

### Further Information:

The next training is scheduled for March/April 2007 in Indonesia. For more information and dates for upcoming trainings or other inquiries, please contact the PBI Indonesia Project website at [www.peacebrigades.org/indonesia](http://www.peacebrigades.org/indonesia) or contact Diana Bierman, the Human Resources Coordinator at [PBItraining@gmail.com](mailto:PBItraining@gmail.com). For information about our Participatory Peace Education program, please contact Huibert at [pbi\\_ip\\_peaceed@yahoo.com](mailto:pbi_ip_peaceed@yahoo.com). For media related enquiries, requests to reprint articles, or to contact field volunteers, please communicate directly with Janine, Rais or Robyn at [ip-ppr@yahoogroups.com](mailto:ip-ppr@yahoogroups.com).