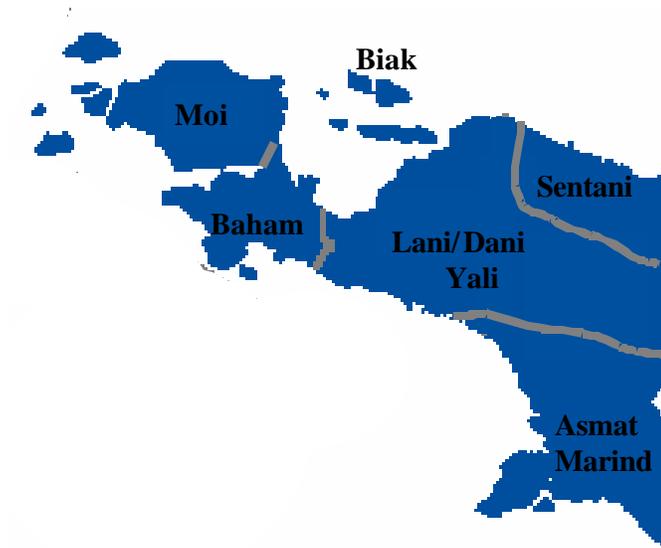


# Papua Public Opinion Survey Indonesia

February 2003



Prepared by



*International Foundation for Election Systems*



## TABLE OF CONTENTS

<b>I. Introduction</b> .....	<b>1</b>
<b>II. Structural Conditions</b>	
<i>Access to Media</i> .....	<b>3</b>
<i>Education</i> .....	<b>3</b>
<i>Healthcare</i> .....	<b>5</b>
<i>Transportation</i> .....	<b>7</b>
<i>Environment</i> .....	<b>8</b>
<b>III. Economic Situation</b> .....	<b>10</b>
<b>IV. Institutions and Institutional Performance</b> .....	<b>14</b>
<b>V. Survey Methodology</b> .....	<b>20</b>
<b>Glossary</b> .....	<b>22</b>



## I. INTRODUCTION

In June 2002, the International Foundation for Election Systems (IFES) in Indonesia commissioned Taylor Nelson Sofres (TNS) to carry out an opinion survey in Indonesia's geographically largest province, Papua. This report outlines the results of the opinion survey that was conducted from September to November 2002. The results are based on 3,450 respondents throughout all 12 *kabupaten* (districts) in Papua. One portion of the total sample (n=1846) was chosen randomly to represent the total population of Papua in both urban and rural areas. In addition, a quota sample (n=1604) of 8 tribes was selected to gain a more insightful understanding of some of the indigenous people in Papua.

The objective of the survey was to gather a broad selection of data to provide to various stakeholders with an interest in Papua and its future developments. Key groups include Papua-based universities and academic institutions, non-government organizations (NGOs), government bodies, and private enterprises who have established or wish to establish a presence in Papua. The survey explored a number of relevant topics including education, health, transportation, economic situation, culture, environmental protection, media penetration and attitudes held by the people of Papua.

The fieldwork was conducted by TNS; the survey instrument, analysis and report were developed by TNS, IFES, and a number of stakeholders:

- Selected universities and academic institutions in Papua:
  - *Universitas Cenderawasih, Jayapura*
  - *Universitas Negeri Papua, Manokwari*
  - *Sekolah Tinggi Ilmu Administrasi Karya Dharma, Merauke*
  - *Sekolah Tinggi Ilmu Ekonomi Ottow & Geisler, Jayapura*
  - *Sekolah Tinggi Keguruan & Ilmu Pendidikan, Wamena Jayawijaya*
  - *Sekolah Tinggi Ilmu Sosial & Politik Silas Papare, Jayapura*
- Several non-governmental organizations:
  - *Forum Kerjasama Lembaga Swadaya Masyarakat (Foker) LSM Papua, Jayapura*
  - Summer Institute of Language (SIL), Jayapura
  - *Yayasan Silo (Silo Foundation)(Yasilo), Wamena*
  - *Lembaga Pengembangan Ekonomi Rakyat (Institution for Community Economic Empowerment) (ELPERA), Fakfak*
  - *Yayasan Perdu (Perdu Foundation) (LSM Perdu), Manokwari*
- A number of private enterprises with interests in Papua
- Representatives of government institutions in Papua:
  - Central Government, Ministry of Home Affairs
  - Governor, Provincial Government of Papua
  - DPRD (House of Representatives) of Papua
  - Mayor and local government of Jayapura
  - *Presidium Dwan Papua (Papua Presidium Board)*

- USAID
- Religious organizations:
  - The Office for Justice and Peace—*Keuskupan Jayapura*
  - *Gereja Kristen Injil di Tanah Papua*
  - *Majelis Ulama Indonesia di Papua*

This is the first time an opinion survey of this magnitude has been carried out in Papua. It is anticipated that this survey will form the benchmark for future research and developmental projects in Papua. It is further hoped that the findings of this important study will create a constructive debate that will help to advance the development of Papua in the best interests of its people.

## II. STRUCTURAL CONDITIONS

### Access To Media

A majority of Papuans (52%) have access to radio in their home. This is followed by access to TV (41%), newspapers (17%), and magazines (1%). In all instances, urban respondents have more access than rural respondents by a wide margin.

In the case of TV, 86% of urban respondents have access in their home compared to 26% of rural respondents, a 60% difference. For radio, 76% of urban respondents have access compared to 45% of rural respondents, and the figures for newspapers are 38% and 9%, respectively. Because most rural respondents are indigenous Papuans, this results in large differences in media access between indigenous and non-indigenous Papuans (27%-64% TV, 49%-57% radio, 13%-22% radio). Indigenous respondents are also much less likely to have access to media in their home, 43% to 21% for non-indigenous respondents. Forty-four percent of rural respondents have no access to media in their homes compared to 5% of urban respondents.

Another factor affecting media access is the socio-economic status (SES)<sup>1</sup>, with lower SES respondents having less access than higher SES respondents. In further analysis in this report, respondents will be classified by the number of media to which they have access in their home. The values will range from 0 to 3: 0 for those with access to no media in their homes, 1 for those with access to one media type, 2 for those with access to two media types, and 3 for those with access to three or more media types.

While media access is also influenced by SES, the analysis reveals that rural, indigenous respondents are less likely to have media access than their urban counterparts when controlling for SES level. We believe that this can be explained to a substantial degree by the fact that many

---

<sup>1</sup> Respondents were classified as fitting into one of five socio-economic categories ranging from A-E based on monthly household expenditures (excluding irregular expenditures). Category A represents consumers within the highest socioeconomic group, spending Rp. 1,500,000 or more per month. The monthly spending levels for the remaining groups are B: Rp. 1,000,000 – 1,500,000; C: Rp. 500,000 – 1,000,000; D: Rp. 300,000 – 500,000; and E: less than Rp. 300,000.

indigenous Papuans in rural areas are likely to live in remote areas where access to media is exceedingly difficult. Therefore, we can use the media access described above as a proxy for remoteness. We postulate that the more access to media there is for a respondent, the less remote these respondents are, both in terms of location and information. As the report will illustrate, this proxy variable for remoteness, while certainly not perfect, will prove a useful tool to explain differences in knowledge, behavior, and attitudes.

## Education

**School Attendance among 8-15 Year Olds:** Eighty-five percent of children in Papua aged 8-15 actually go to school. Ethnicity and socio-economic status (SES) are key predictors of school attendance among elementary and junior high school students. Eighty-eight percent of non-indigenous children in this age group go to school compared to 83% of indigenous children. While 89% of children at SES level A-C attend school, 83% of children do so at SES level D, and 82% of children do at SES level E. Among tribal groups, children of the Asmat and Marind in the Merauke region have by far the lowest incidence of attending school (Asmat 67%, Marind 60%).

Financial matters play a large part in the failure of children to attend school. Half of those respondents who report that at least one of their children don't attend school cite financial constraints as the reason. This is especially true for indigenous respondents, as a majority in this group (56%) list financial constraints as a reason for their children not going to school. Thirty-six percent of non-indigenous respondents cite financial constraints. Another 18% of both indigenous and non-indigenous respondents say that their children do not attend school because of the need for them to help out at home, another indication of financial constraints. Non-indigenous respondents are more likely to cite a lack of transportation as the reason for their children not going to school (20%) versus indigenous respondents (11%).

**Knowledge of Free Schooling:** Financial constraints are the primary reason why school-age children do not attend school. The Papuan provincial government passed a law that would provide free education to all elementary and high school children starting in the 2002-2003 school year. This would seem to address the financial concerns of those who cannot send their children to school but many of these people have not heard of the law. Just over a third of the Papuan population (35%) are aware of the provincial government's plan to drop all school fees for elementary and high school students. Thirty-one percent of indigenous respondents are aware of this policy (69% are not), while 41% of non-indigenous respondents are aware of the policy (59% not). The level of knowledge increases with increased media access (1 source: 32%, 2 sources: 42%, 3 or more sources: 52%). Those who have no access to media are the least likely to know about the policy (28%).

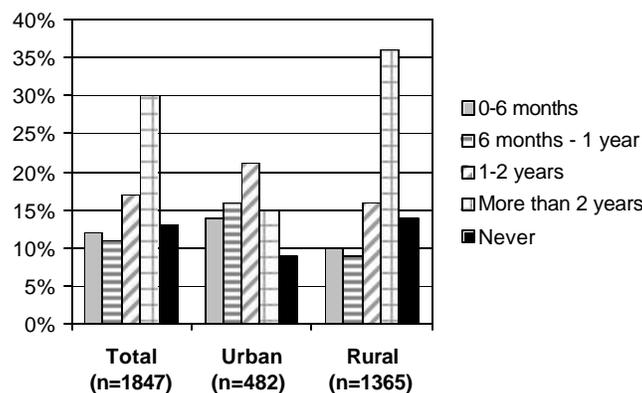
The widespread lack of knowledge is a concern given the role financial constraints play in denying access to education. It indicates a need on the part of the provincial government to inform Papuans of the free schooling policy. This is especially true for indigenous groups like the Marind and Asmat where only 5% and 7%, respectively, are aware of the policy.

**Quality of Education:** Most Papuans rate the quality of education in their local communities as either good (38%) or average (37%). There is little difference between indigenous and non-indigenous respondents on this question. Urban respondents are less likely to rate their schools as poor (15%) than rural respondents (21%). The urban/rural difference is evident for both indigenous and non-indigenous respondents. Urban/rural differences are also indicated by the fact that those with no access to media are much less likely to rate their schools as poor (30%) than those with more access (1 source: 38%; 2 sources: 43%; 3 or more sources: 49%).

The main reasons given by those who think the quality of education in Papua is good are the quality of teachers (38%), adequate support from the government (28%), and adequate facilities (22%). On the other hand, the perceived lack of an adequate number of teachers (35%) and inadequate facilities (33%) are the main reasons given by those who think the quality of education in Papua is poor. This indicates unevenness in distribution of educational infrastructure and resources in Papua. Rural respondents are much less likely to cite adequate school facilities as a reason why schools are good (19% versus 28% urban respondents). When talking about reasons why their schools are poor, rural respondents are more likely to say there are not enough teachers (37% versus 29% urban) and that teachers don't stay long enough (21% versus 6% urban).

**Government Investment in Education:** The unevenness in educational resource allocation cited in the last paragraph is further highlighted by responses to a question asking respondents about the government making improvements to educational facilities in their area. Overall, 12% of respondents report improvements to educational facilities in the past six months, 11% between 6 months and 1 year ago, 17% between 1 and 2 years ago, and 35% more than two years ago. Thirteen percent of respondents report never having seen any improvements to educational facilities in their area.

**Figure 1. Improvements in Educational Facilities**



*“When was the last time the government made a major improvement to educational facilities in this area?”*

There is a significant difference between urban and rural respondents in their responses (Figure 1). While 51% of urban respondents report that the government has made major improvements

to the educational facilities in their area in the past 2 years, the corresponding figure for rural respondents is 35%. Thirty-six percent of rural respondents have not seen improvements in more than two years while 14% have never seen any major improvements to educational facilities. Nine percent of urban respondents report not seeing any improvements to educational facilities in their area. Because the vast majority of rural respondents tend to be indigenous, the urban/rural differences closely mirror the differences between non-indigenous and indigenous respondents; for example, 34% of indigenous respondents have seen improvements in the past two years compared to 48% of non-indigenous respondents. This data points to the need for increased investments in educational infrastructure in rural areas. This is especially the case in the remote Merauke region where 51% of Marind and 31% of Asmat have never seen improvements to educational facilities in their areas.

### **Healthcare**

**Types of Medical Facilities Used:** Public Health Centers (*Puskesmas*) are the most frequently used medical facilities in Papua. When asked where they would go for medical attention, 65% of respondents that they go to *puskesmas*, 12% go to public hospitals, 11% to doctors, 7% to traditional healers, and 4% to private hospitals. *Puskesmas* are the main medical destination in both urban and rural areas, but they are used with more frequency in rural areas where nearly three-quarters of people access them (72%; 47% in urban areas).

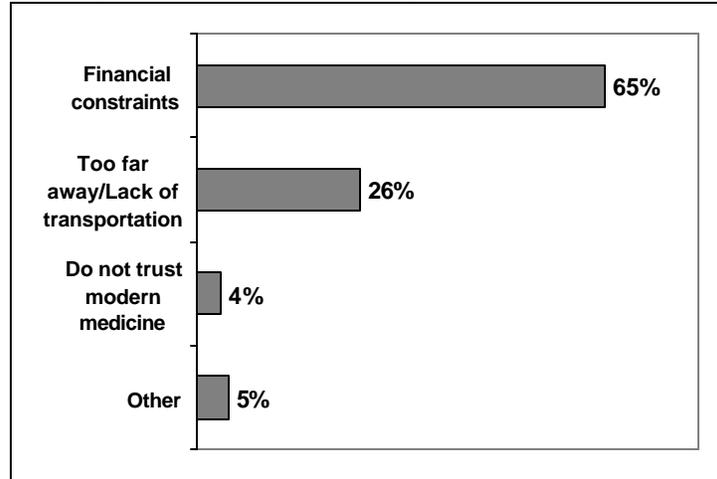
The use of *puskesmas* is closely linked to how remote a community may be. Seventy-six percent of respondents who have no access to media use *puskesmas* for medical needs. This compares to 66% of those with access to one type of media, 60% of those with access to two types of media, and 44% of those who access to three or more types of media. There is a commensurate increase in the use of doctors and hospitals with an increase in access to media.

The relationship between remoteness and the use of *puskesmas* may indicate that proximity is a factor in the choices Papuans make with regard to healthcare. When asked for the biggest need for healthcare in their locality, 30% of Papuans indicated a greater need for doctors and nurses. This need was cited more by rural respondents (35%) than urban respondents (16%). Significantly, 38% of those who use *puskesmas* in rural areas indicated a greater need for doctors and nurses compared to only 14% of those who use *puskesmas* in urban areas. Urban *puskesmas* users are more likely to cite the need for adequate medical supplies (38%). This finding could indicate that those using *puskesmas* in rural areas may be doing so because of the lack of available alternatives such as doctors in their communities. Those who use doctors in rural areas are also more likely to cite the need for more doctors and nurses (24%) than for more hospitals and *puskesmas* (6%).

The Lani/Dani are the only indigenous group where a significant number of respondents report the use of traditional healers (38%). A majority of those who use traditional healers (65%) cite financial constraints as the reason for not going to a doctor or hospital (Figure 2). The fact that doctors or hospitals are too far away or there is a lack of transportation was also cited as a reason by 26% of these respondents. Significantly, only 4% say that they use traditional healers

because they do not trust modern medicine. The provision of inexpensive, convenient medical facilities may allow many of these Papuans to use these facilities.

**Figure 2. Reasons for Using Traditional Healers**



*“What is the main reason for not seeing a doctor or going to a hospital?” (n=129)*

**Disease:** In the survey, 77% of respondents say that some member of their household suffered from malaria in the past year. Given the climate in most areas of Papua this is not a surprise, although it might indicate a need for greater diligence on the part of the government to inform Papuans on measures to lower the incidence of malaria. Among those who use modern forms of medicine such as doctors, hospitals or *puskesmas*, between 74% and 84% of respondents say that they have had someone in their family with malaria. Among those who use traditional healers, only 50% report this to be the case. As it is unlikely that malaria spares those who use traditional healers, this may indicate that accurate diagnosis of medical ailments is impacted by the lack of use of modern medical facilities. Diseases of the respiratory system (16%) and digestive system (11%) in the household were also reported by a significant portion of respondents.

**Drinking Water:** A plurality of respondents (46%) says that they use well water as their major source of drinking water. Other sources include tap water (23%), rivers or lakes (21%), and rain water (9%). A majority of respondents in urban areas (58%) use tap water compared to only 10% of rural respondents. The more remote an area in which the respondent lives (using media access as the indicator of remoteness), the more likely they are to rely on natural sources of water. Forty-seven percent of those who do not have access to media use rainwater or rivers and lakes for their drinking water, compared to 32% of those who have access to one type of media, 13% of those who have access to two types of media, and 9% of those who have access to three or more types of media.

The survey also finds that no matter the water source, there is a lack of potable water for most people. More than 95% boil water they obtain from taps, wells, and rainwater. Only 58% of those who obtain their water from rivers or lakes indicate boiling it before use. This statistic may explain why 30% of these respondents report a family member suffering from dysentery or

diarrhea compared to 15% or less for the other water sources. Boiling of water should be stressed no matter the water source. In the case of both tap water and river/lake water, those who reported no need to boil water before use were more than twice as likely to have a family member suffer from digestive ailments as among those who reported a need for boiling water before use.

**Government Investment in Healthcare:** Twenty-three percent of respondents have noticed major improvements to healthcare facilities in their area over the past year. Indigenous respondents are more likely than non-indigenous respondents to say that they have either seen improvements more than two years ago (32%, 18% non-indigenous) or that they have never seen improvements (19%; 11% non-indigenous). The level of activity in healthcare investment does not seem to meet the needs for cleaner drinking water and healthcare facilities already cited above, especially in rural, indigenous areas. As with education, this points to the need for increased investments on the part of government to bring basic healthcare delivery and clean drinking water to those in the rural and more remote parts of Papua.

### **Transportation**

Many people in Papua carry on their daily activities without the use of mechanized transportation. Overall, 47% of Papuans travel to work on foot, 12% use public transportation, 8% have a motorcycle, and 2% use bicycles. There is higher use of public transportation for going to market (42%), while 38% walk, and 10% use a motorcycle. Fifty-eight percent of indigenous respondents report walking to work and 42% report walking being their primary mode of transportation to the market (30% of non-indigenous respondents in each case).

There may be two primary reasons for the higher rate of walking to work and market among indigenous respondents. One is occupation. Most indigenous respondents list agricultural activities as their occupation and thus are more likely to walk to work. Most of the non-indigenous respondents who walk to work are also involved in agriculture. Another reason may be the lack of reliable roads or trails in rural areas where most indigenous Papuans live. This may be a reason why ownership of cars and motorcycles is much lower in rural areas (14%) compared to urban areas (43%). In fact, location may be a stronger predictor of vehicle ownership than income. Thirty-one percent of respondents at socioeconomic levels D and E in urban areas own a motorcycle, car, or both. This compares to only 10% of rural respondents at socioeconomic levels D and E who own mechanized transportation.

As with education and health, most respondents have not seen improvement in the transportation infrastructure by the government in the past year. Just a quarter of the population (25%) have seen improvements in the past year. This is slightly higher in urban areas (28%) than rural areas (23%). Thirty-one percent of respondents have not seen improvements in more than two years and 12% have never seen transportation improvements.

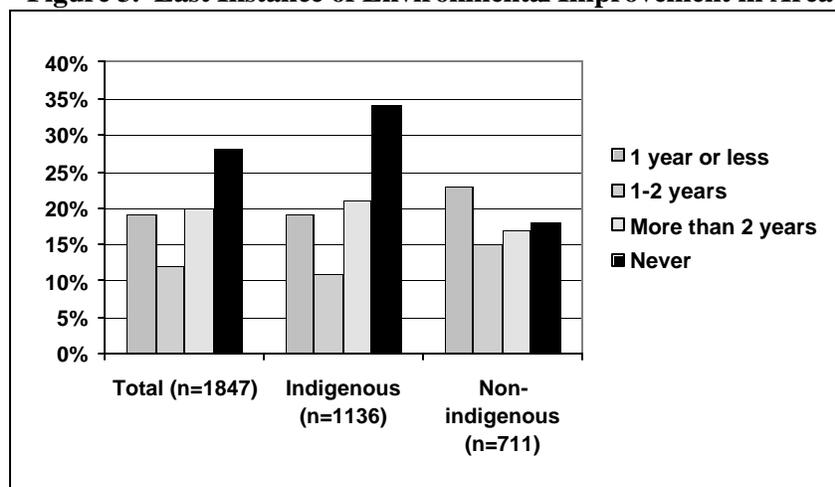
**Environment**

More Papuans think the condition of their forests (51% versus 24%), wildlife (41% versus 16%), and rivers and waterways (39% versus 32%) have deteriorated over the past five years than think they have improved. On the other hand, more think the condition of the air (50% versus 12%), seas and oceans (30% versus 23%), and the soil (39% versus 25%) have improved over the past five years. Urban residents are more pessimistic about the conditions of these natural resources than rural respondents. In the case of air quality, 60% of rural respondents think air quality has improved compared to 22% of urban respondents. Similar large differences are found for the soil (48% better among rural respondents, 16% among urban respondents), seas and oceans (35% versus 17%), and rivers and waterways (38% versus 15%).

Given the evaluation of changes over the past five years for each of the natural resources, it is not surprising that a plurality (32%) feels that among the different natural resources, forests are most in need of improvement followed by rivers and waterways (26%), wildlife (19%), soil (10%), the seas and oceans (7%), and the air (2%). These priorities are not universally shared by the major indigenous groups in Papua. While a majority of the Yaly and Moi place priority on improving the forests, majorities of the Asmat, Sentani, and Baham are concerned with the bodies of water. These differences in priority point to a need for a diverse environmental policy on the part of governmental authorities.

As with other infrastructure improvements, most people have not seen government efforts to improve environmental conditions in the last year (Figure 3). Nineteen percent have seen some improvements over the past year. A further 12% have seen improvements one to two years ago, 20% more than two years ago, and 28% have never seen improvements to the environment. Indigenous respondents are more likely to have never seen improvements (34%, a plurality response) than non-indigenous respondents (18%).

**Figure 3. Last Instance of Environmental Improvement in Area**

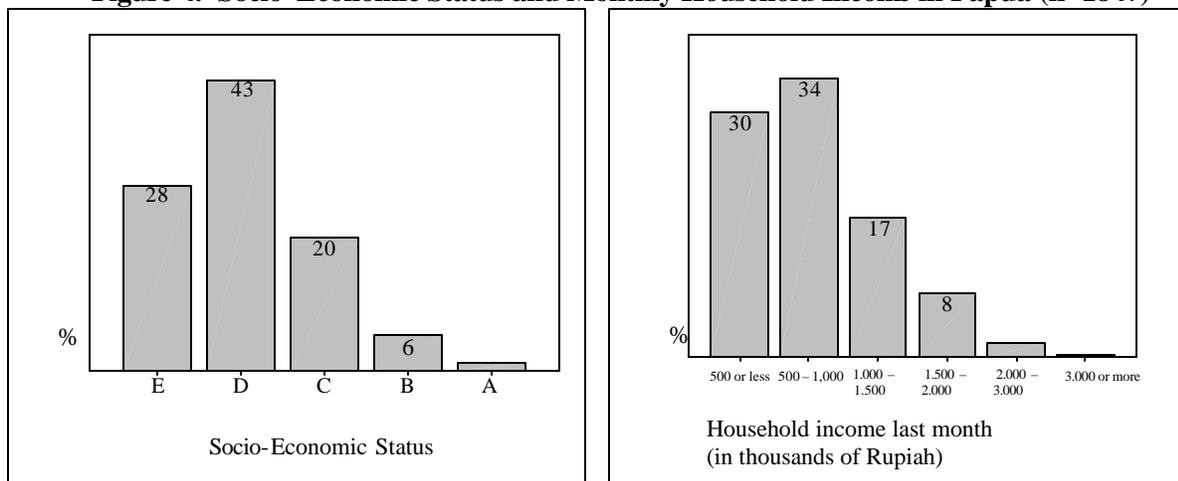


*“When was the last time the government made a major effort to improve some aspect of the environment in the area?”*

### III. ECONOMIC SITUATION

**Current Economic Conditions:** The representative survey of public opinion in Papua shows that most Papuans live in sub-par economic conditions. Of all the respondents to the survey, 28% are classified as belonging to SES group E or those with less than Rp. 300,000 in regular household expenditures per month. Forty-three percent of respondents report that they fall into SES group D, with household expenditures of between Rp. 301,000 and Rp. 500,000 per month. Twenty percent fall into group C (Rp. 501,000 – Rp. 1,000,000/month), 6% fall into group B (Rp. 1,000,001 – Rp. 1,500,000/month), and 1% fall into group A (more than Rp. 1,500,000/month). The distribution in socio-economic status is also reflected by the monthly household income in Papua (Figure 4).

**Figure 4. Socio-Economic Status and Monthly Household Income in Papua (n=1847)**



The figures above indicate that a majority of Papuans live below median income and expenditure levels. The data does not indicate, however, that this poverty leads to significant problems with adequate diet for most residents of Papua. A question on the survey asked respondents what food groups they eat at least five days in a typical week. While the specifics of the diet differed from place to place, both indigenous and non-indigenous respondents indicated that staples like vegetables, rice, and sago are a regular part of their diet. Meat or fish are also a regular part of the diet for most Papuans except the Lani/Dani and Yaly in central highland parts of the island. This may be one reason why residents in this part of the island have been specifically mentioned as disproportionately suffering from malnutrition<sup>2</sup>.

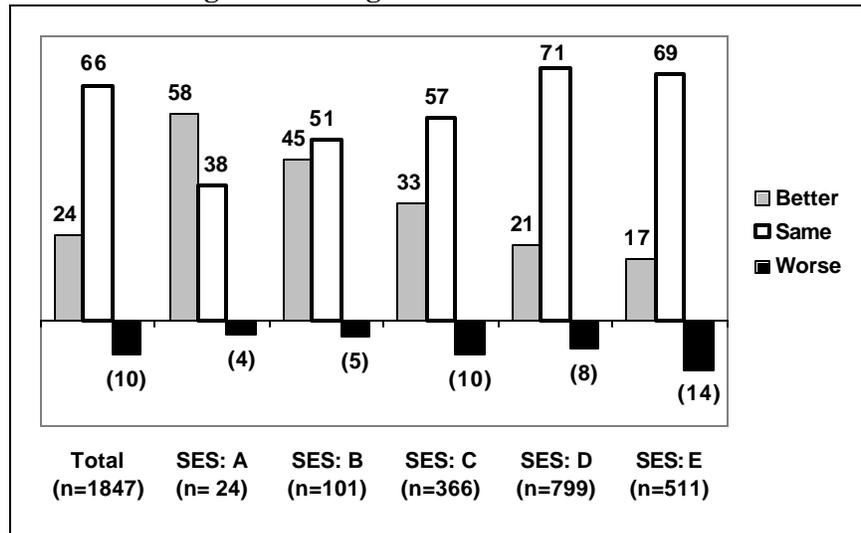
Economic difficulties are paramount in the minds of Papuans. In the opinion of most Papuans, the biggest problems facing their province are economic in nature. The high prices of goods (75%) and the difficulty in finding employment (11%) are the two most oft-mentioned problems facing Papua. These sentiments are shared by most all major sub-groups in the province. There is a difference in emphasis among these two issues depending on the remoteness of the respondent. Those who are more remote (no media access) are more likely to stress high prices

<sup>2</sup> See discussion of health issues in West Papua at <http://www.cs.utexas.edu/users/cline/papua/health.htm>.

(83%) than those who are not as remote (1 media: 76%, 2 media: 71%, 3 or more media: 54%). On the other hand, those more remote are less likely to stress employment issues (9%) than those not as remote (2 media: 14%, 3 or more media: 25%).

**Change in Economic Condition since Last Year:** When asked how their household’s financial situation has changed compared to last year, a majority of Papuans (66%) say that it has stayed the same (Figure 5). Twenty-four percent say that their household’s financial situation has improved since last year and 10% say it has worsened. Urban respondents (39%) and those with high levels of SES (A: 58%, B: 45%) are more likely to say that their household’s financial situation has improved than rural respondents (18%) and those with low levels of SES (D: 21%, E: 17%). While this finding reflects opinions and not hard economic data, it still indicates that even with the high level of current income inequality in Papua, income inequality is still increasing and should be addressed through adequate policy prescriptions.

**Figure 5. Change in Economic Conditions**



*“How does your household’s financial situation compare to last year?”*

**Prospects for Employment and Business:** The economic difficulties facing most Papuans can be better appreciated by considering that a majority of Papuans think it would be difficult for them to find employment within a month (68%). Only 9% consider this to be easy while 23% think this poses average difficulty. The difficulty of finding a job is felt to be higher among urban respondents (76%) than rural respondents (65%), and among non-indigenous respondents (74%) compared to indigenous respondents (64%). The higher percentage of people working in non-agricultural fields in urban areas and among the non-indigenous population contributes to this higher sense of vulnerability. On another negative note, a high percentage of unemployed and students say that it would be difficult for them to find jobs in the next month (74% each) than those who are already working (65%).

Fewer Papuans, but still a majority (54%), think it would be difficult for them to set up a new business. Ten percent consider this to be easy while 36% think they would face average

difficulty in setting up a new business. Surprisingly, there is little difference of opinion on this question between those at different SES levels, indicating that capital is not a primary concern for most Papuans when they think about opening a business.

Papuans are least likely to think that it would be difficult to sell goods at market (27%). Twenty-nine percent consider this to be easy while 45% think it takes average difficulty. Those whose occupation is agriculture, hunting, or fishing are slightly more likely to say that it would be easy to sell goods in the market than the overall sample (33%). Those in urban areas find the ability to sell goods in the market to be more difficult than rural respondents (33% versus 25%).

The fact that more than two-thirds of Papuans would find it difficult to find employment in the next month helps explain the fact that 92% of Papuans would set up their own business if they had the ability to do so. Papuans may see operating a business as a better alternative than trying to find employment.

**Tourism in Papua:** A majority of Papuans (74%) would like to see more tourists coming to Papua while 24% would prefer to see fewer tourists. The employment-generating aspects of tourist promotion are an obvious reason why many would prefer more tourists in Papua. Those who think that it would be difficult for them to find employment in the next month are more likely to support more tourism (78%) than those who think finding employment poses average difficulty (71%) and those who consider it easy (53%). Support is also very high among those who are unemployed (88%). While a majority of indigenous respondents support more tourism (70%), they are more likely to want fewer tourists (28%) than non-indigenous respondents (19%). However, opposition to more tourists primarily resides among the Asmat, 44% of whom prefer fewer tourists coming to Papua. At least 73% of the Lani/Dani, Marind, Biak, Sentani, Moi, and Baham would like to see more tourists come to Papua. In the case of the Lani/Dani who reside in and around the Baliem Valley, the most popular tourist destination in Papua, 90% would prefer to see more tourists.

**Large Enterprises in Papua:** Few Papuans are aware of large enterprises that may exist in their area of the province. Thirty-two percent of respondents say they are aware of a large employer in their area, 43% are not aware of a large employer and 25% “don’t know”. Awareness is higher among non-indigenous respondents (40% versus 27% indigenous) but this varies widely for each major indigenous group. Not one respondent among the Lani/Dani and Yaly are aware of a large employer in their area. On the other hand, 78% of Biak and Moi, each with large mining and exploration concerns in their areas, are aware of large employers in their area. Awareness varies among the other major indigenous groups: Baham (42%), Sentani (39%), Marind (29%) and Asmat (26%).

There is also a diversity of opinion on large enterprises among those members of indigenous groups who are aware of such enterprises in their area. The Moi are most positive with 85% of those aware of large enterprises saying that they have a good opinion of these enterprises. A majority of Biak (65%) and Sentani (60%) who are aware of large enterprises also have a good opinion of these entities. On the other hand, 51% of Baham and 50% of Asmat who are aware of large enterprises have bad opinions of these concerns. The relatively small number of

respondents answering this question does not allow us to say that these opinions are representative of these particular groups, but they do provide an indication of the experiences these groups have had with the large multinational enterprises operating in Papua.

**Prime Beneficiaries of Large Corporations in Papua:** While there is a diversity of knowledge and opinion on large enterprises in Papua, there is widespread agreement that local communities are not the primary beneficiaries of these enterprises' activities in the province. Sixty-eight percent of Papuans are of the opinion that the government is the prime beneficiary of enterprise activity. This compares to 20% who think local communities are the prime beneficiaries, 6% who name *adat* groups, 4% NGOs, and 2% religious groups. An issue that has been consistently raised is that the national government receives much more in tax revenue from large multinational enterprises in Papua than it returns back to the province, and these complaints may play a significant role in the opinions on this question.

Indigenous groups most frequently voice this complaint. Hence it is not a surprise that indigenous respondents are more likely to say that the government is the prime beneficiary (72%) than non-indigenous respondents (60%). The Asmat and the Yaly (93% each) are especially likely to voice this opinion.

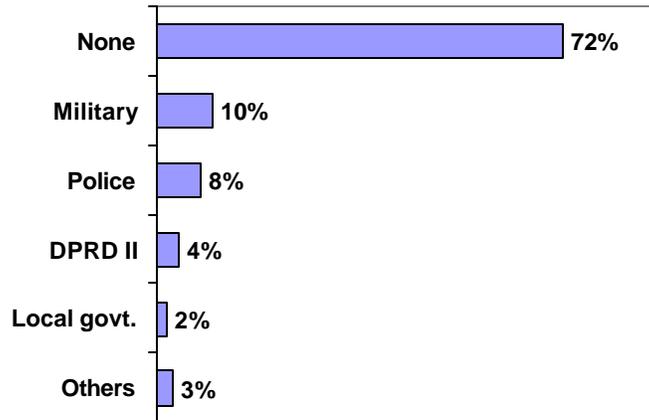
#### IV. INSTITUTIONS AND INSTITUTIONAL PERFORMANCE

**Institutions Most Respected:** Half of all Papuans (50%) indicate that the institutions they most respect are religious institutions. Government institutions are not as highly respected; local/*kabupaten* governments are most respected by 15% of Papuans and the provincial government is most respected by 12%. *Adat* (traditional) institutions are mentioned by 9%. Indigenous respondents are more likely to mention religious institutions (58%) than non-indigenous respondents (38%), and non-indigenous respondents are more likely to mention *kabupaten* or provincial governments (36%) than indigenous respondents (21%).

There is, however, a diversity of opinion on this question among different indigenous groups. A majority of the Asmat (55%) and Marind (57%) mention their local/*kabupaten* government as the institution they respect the most. A majority of the Baham (52%) list *adat* institutions, while a majority of the Yaly (84%), Lani/Dani (76%), Biak (71%), and Moi (55%) choose religious institutions. The Sentani are almost equally divided between religious institutions (36%) and *adat* institutions (33%).

**Institutions Disrespected:** Most Papuans (72%) do not disrespect any institutions (Figure 6). However, 10% do indicate that they disrespect the military and 8% say that they disrespect the police. Given the past history of human rights abuses against indigenous groups by these two institutions, it is not surprising that members of indigenous groups are much more likely to say they disrespect these institutions (14% police, 12% military) than non-indigenous respondents (4% and 2%, respectively).

**Figure 6. Institutions Not Respected**



*“Which of the following institutions do you not respect, if any?” (n=1847)*

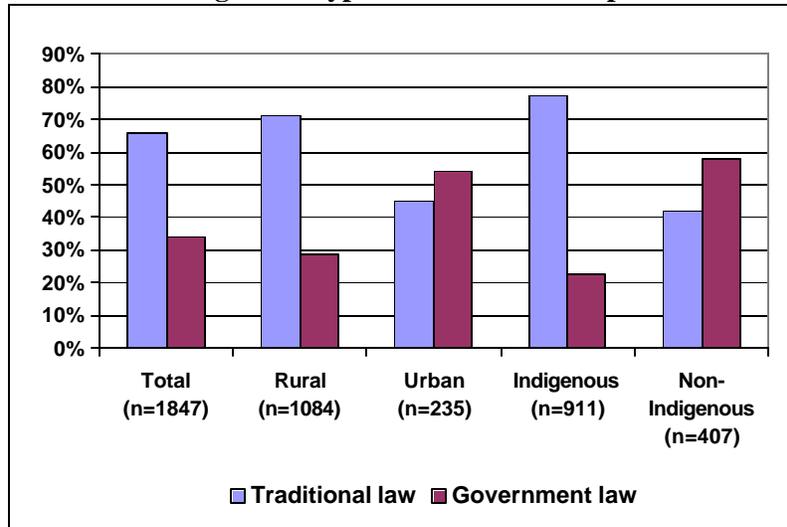
**Institutional Roles:** While local and provincial governments are not the most respected institutions in Papua, they are seen to play a leading role in many sectors of society. When asked which institutions have contributed most to their community in the areas of economic development, health, education, and environment over the past 12 months, most respondents say that the government has contributed the most in these sectors. In the case of health (88%), education (87%), and economic development (75%), three-quarters or more pick the government. Fifty-three percent say that the government has played a leading role in environmental affairs in their communities, followed by NGOs (17%) and *adat* institutions (6%). In the case of environmental affairs (19%) and economic development (14%), more than 10% say that no institution has contributed anything to these issues.

The one area where a majority of Papuans do not say that the government has contributed the most in the past twelve months is dispute settlement. A plurality of respondents (35%) says that the government plays a leading role in this area, but substantial numbers say that *adat* (29%) and religious institutions (23%) contribute the most to dispute settlement in their communities. A majority of respondents look to traditional rather than modern institutions for dispute settlement in Papua. Indigenous respondents are more likely to say that religious and *adat* institutions contribute the most to dispute settlement (56%) than non-indigenous respondents (44%).

**Land Ownership:** Seventy-one percent of Papuans report owning their own land. Land ownership is higher in rural areas (79%) than urban areas (49%), a difference that is explained by the high level of agricultural activity in rural areas. Sixty-six percent of land is owned under traditional law, while 34% is owned under government law (Figure 7). Once again, there is a significant difference in the type of ownership between urban and rural areas. In rural areas, 71% of land is owned under traditional law and 29% is owned under government law. In urban areas, 54% of land is owned under government law and 45% under traditional law. There is a similar difference between indigenous and non-indigenous respondents. Seventy-seven percent

of land owned by indigenous respondents is under traditional law. On the other hand, 58% of land owned by non-indigenous respondents is under government law.

**Figure 7. Type of Land Ownership**



“What type of ownership is it [land] under?”

Given that the majority of land is owned under traditional law, it should not be surprising that most Papuans would go to an *adat* or *suku* leader to settle land disputes (57%). Thirty-six percent of respondents would go to a local government leader to settle land disputes. Among those who own land under traditional law, 78% would go to an *adat* or *suku* leader to settle land disputes. Among those who own land under government law, 67% would go to a local government official. As with land ownership, a majority of indigenous and rural respondents are likely to go to their *adat* or *suku* leaders to settle land disputes, while a majority of non-indigenous respondents and a plurality of urban respondents are likely to go to local government officials.

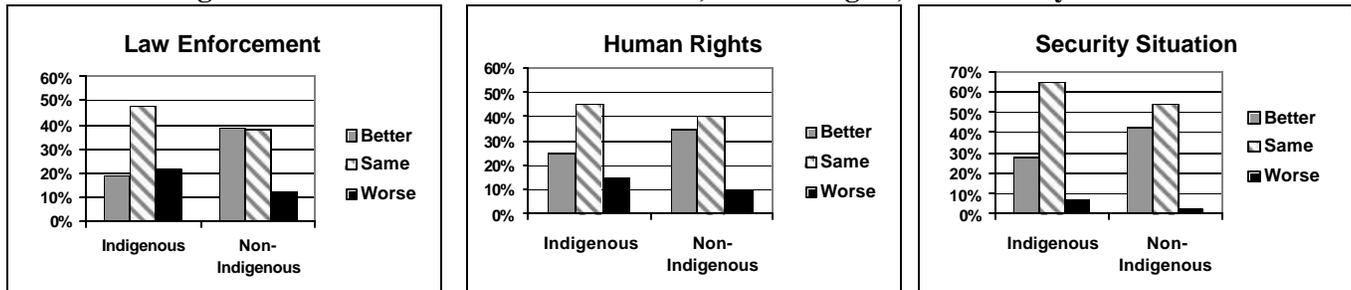
**Type of Law Respected and Followed:** When asked which type of law they respect the most, Papuans show a diversity of opinion. Thirty-six percent say that they respect religious law the most, 35% respect government law the most, and 28% respect *adat* law the most. A majority of non-indigenous respondents (51%) respect government law the most followed by religious law (33%). Among indigenous respondents, traditional law is most respected: religious law (38%) and *adat* law (36%) are followed by government law (25%).

Despite the fact that there are divergent views on the type of law people respect the most, a majority of Papuans (71%) usually follow religious law. A majority of both indigenous (73%) and non-indigenous respondents (67%) follow religious law, as do a majority of rural (72%) and urban respondents (68%). Even a majority of respondents who are generally more receptive to modern institutions (urban and non-indigenous) say that they usually follow religious law.

**Law and Order Situation:** There is a strong divergence in opinion on the law and order situation in Papua between indigenous and non-indigenous respondents. Generally, non-

indigenous respondents are more likely to say that law enforcement, human rights, and the security situation in Papua have improved over the past year than are indigenous respondents. Figure 8 provides the data for indigenous and non-indigenous respondents for each of these items.

**Figure 8. Evaluation of Law Enforcement, Human Rights, and Security Situation**



In each case, non-indigenous respondents are more likely to think the situation has improved over the last year than indigenous respondents. In the case of law enforcement, a slightly higher percentage of indigenous respondents think the situation has gotten worse (22%) than think it has gotten better (19%). More respondents, indigenous and non-indigenous, think that both the human rights and security situations have gotten better than worse over the past year.

Opinions on these questions are related to opinions on institutions in Papua. Those who feel that law enforcement has worsened over the past year are less likely to respect local and provincial institutions (29%) than those who think the law and order situation has gotten better (44%). Opinions on law enforcement and human rights also impact disrespect for the police and military. Those who think law enforcement has gotten worse are more likely to disrespect the police than those who think it has gotten better (8% versus 1%, respectively). Those who think the human rights situation has gotten worse are more likely to disrespect the military than those who think it has gotten better (13% versus 7%, respectively).

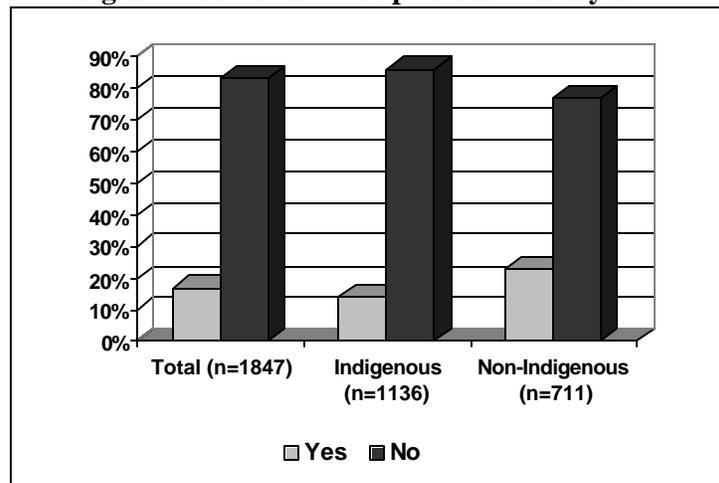
The figure above shows that most people, indigenous and non-indigenous, think the security situation is the same as last year. Another question on the survey gives us a clue as to how most Papuans perceive the security situation. When asked how safe people in their community feel today, a majority (52%) think that people feel very safe. Another 46% think that people do not always feel safe, and 3% think people do not feel safe at all. As would be expected, the evaluation of the change in the security situation over the past year is based to a large extent on respondents' opinions of how safe people in their community feel today. Among those who say that people in their community feel very safe, 54% think that the security situation has improved over the past year and 45% think it has stayed the same. Among those who say that people do not always feel safe, only 11% think the security situation has improved over the past year while 80% feel it has stayed the same.

**Protection of Legal Rights:** A majority of Papuans (79%) feels that the legal system in Papua protects their legal rights. More than three-quarters of both indigenous and non-indigenous

respondents think the legal system protects their rights. Nineteen percent, on the other hand, don't think the legal system protects their rights. Those who think that law enforcement has improved or stayed the same over the past year are less likely to say that the legal system does not protect their rights (14% and 18%, respectively) than those who think law enforcement has worsened (30%).

**Special Autonomy:** The Indonesian Parliament passed a special autonomy law for the province of Papua more than a year before the fielding of this survey. This law delegates greater powers to local governmental bodies and is intended to address calls for greater self-determination by indigenous groups in Papua. Respondents on this survey were asked whether they are aware of this law. The results indicate that provincial and local bodies must take greater steps to inform the citizens of Papua of this law (Figure 9). Only 17% of Papuans are aware of the special autonomy law. Even more significantly, indigenous Papuans, those whose concerns were the impetus for the law, are less likely to be aware of the special autonomy law (14%) than non-indigenous Papuans (23%). Lani/Dani and Yaly (each 8%) are the least likely of the major indigenous groups to know of the law. The Sentani are the most likely to know of the special autonomy law (32%) followed by Asmat and Baham (each 26%), the Moi (24%), the Marind (15%), and the Biak (9%).

**Figure 9. Awareness of Special Autonomy Law**



*“Were you aware that there is something called special autonomy law?”*

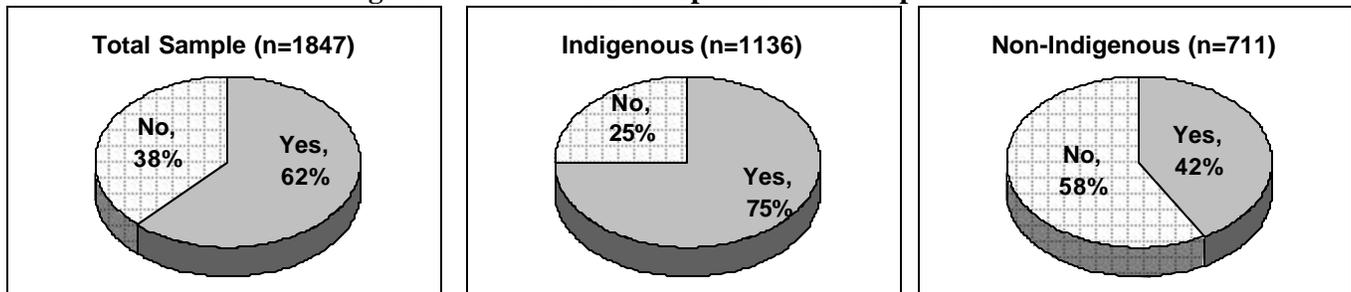
The importance of media access is specifically pointed out by this issue. Awareness of the special autonomy law increases with the number of media sources to which respondents have access. Among those who have access to no media, 8% are aware of the special autonomy law. This compares to 15% for those with access to one media, 24% for those with access to two media, and 39% for those with access to three or more media.

When those who are aware of the special autonomy law were asked what its introduction means, the plurality response is that Papuans will be protected (49%). Other responses include the hope that opportunities for education will improve (43%), people will be better off financially (40%),

and native Papuans will have their own political institutions (15%). Indigenous respondents are more likely to mention new political institutions than non-indigenous respondents (22% versus 8%) and the protection of Papuans (55% versus 44%). Non-indigenous respondents are more likely to stress a better financial situation (49% versus 31%).

**Independence:** While awareness of the special autonomy law is low, there is a high degree of awareness of the fact that there is an aspiration for the independence of Papua (62%) (Figure 10).

**Figure 10. Awareness of Aspiration for Independence**



*“Were you aware there is an aspiration for independence in Papua?”*

Because of the largely indigenous nature of the independence movement, it is not surprising that there is greater awareness of the independence aspiration among indigenous respondents (75%) than non-indigenous respondents (42%). And because remote areas of Papua are inhabited almost exclusively by indigenous groups, the more remote a location (using media access as the classification criteria), the more likely people are to be aware of the independence aspiration (0 media: 70%; 1 media: 64%; 2 media: 49%; 3 or more media: 54%). The only exception is that those with access to 2 media sources are less aware than those with access to 3 or more media.

Among indigenous respondents who know about the aspiration for independence, the most likely outcome of independence would be that Papua would become an independent nation (75%). A majority of indigenous people also stress the fact that Papuans will be able to manage themselves (69%), while equal treatment (28%) and an improved security situation (19%) are also stressed. With the exception of equal treatment, non-indigenous respondents are less likely to voice each of these opinions than indigenous respondents. Non-indigenous respondents are 8 times more likely to say that no change will result due to independence (16% versus 2% for indigenous respondents).

**Knowledge of Political Parties:** Golkar is the most widely known political party in Papua with 90% of Papuans being able to name it. PDI-P is the next most likely to be known (66%) followed by PAN (45%), PPP (42%), PDI (34%), PKB (23%), PKDB (17%), and KRISNA (13%). Indigenous and non-indigenous respondents are equally likely to know of Golkar and PDI-P but for all other parties, non-indigenous respondents are more likely to know of these parties than indigenous respondents.

## V. SURVEY METHODOLOGY

The sampling plan for the survey included selection of two independent samples (Representative and Quota) with each being subject to a different sampling method. For the first sample, probability proportional to size (PPS) was used to achieve a representative sample of Papua as a whole. The second sample was a quota sample of selected tribes in different geographical areas.

For the representative sample (n=1,846), it was important to ensure representation from all districts (*kabupaten*) in Papua including both urban and rural areas. Interviews were carried out in each of Papua's 12 *kabupaten*, the largest being Jayapura with around 341,365 people and the smallest being Puncak Jaya with just over 79,356. Representation across all *kabupaten* was achieved by systematically selecting potential survey areas from a cumulative list of sub-districts (*kecamatan*). Using this method, the number of survey locations selected for each site was adjusted according to the proportion of the total population for that area. Some of the areas selected were inaccessible and were consequently replaced. For each *kecamatan*, villages and localities were selected using systematic random sampling. Selection of respondent households in each village was carried out using the random walk method, with up to 5 households chosen in each village. Individual respondents within households were selected through the Kish Grid method. Eligible respondents were those aged 15 years or older and permanent residents of Indonesia. The collection method used was face-to-face interviewing.

Papua is a vast place and people are spread across the province with many locations being very difficult to access. Despite the difficult circumstances, an attempt has been made to give all people in Papua a known and equal chance of being selected for the survey. Except for those living in some of the more remote areas, this has been achieved. Because of this, results in relation to needs and requirements of indigenous people and those living in rural areas should be viewed as conservative estimates.

In order to achieve representation of adults throughout Papua, the representative sample was weighted based on ethnicity and the distribution of the population by urban and rural locations. Based on the total sample size (n=1,846), the maximum margin of error has been estimated to be around 2.3% at the 95% confidence level. This means that if the same survey was conducted 100 times, then 95 of them would yield survey estimates within plus and minus 2.3% of the result reported in this survey. For example, if the proportion of people who agreed to a particular question was found to be 69% in this survey, then 95 times out of 100, the result would be in the range of 66.8% to 71.3%.

In addition to the representative sample, a quota sample (n=1,604) of 8 selected tribes spread across Papua was determined to gain an insight into the needs and opinions of these indigenous people. The indigenous population in Papua consists of some 312 tribes speaking 263 languages (SIL International, 2002), so it was not possible to achieve representation across all tribes. The tribes selected were Lani (Dani), Yaly, Asmat, Marind, Biak, Sentani, Moi (Mooi), and Baham. As a group they represent 610,556 indigenous Papuans which is around 42% of the total indigenous population in Papua. For good representation, around 200 members were selected from each tribe. For analysis, each tribe was weighted back to its true proportion within the 8 tribes selected.

**GLOSSARY**

<b>Adat</b>	Indonesian term for tradition or traditional.
<b>Asmat</b>	Perhaps one of the most famous tribes in Papua, in particular for their popular arts and crafts sought after by tourists and collectors around the world. Asmat is the 9 <sup>th</sup> largest tribe with some 29,000 people and is found in the Merauke area.
<b>Baham</b>	Baham is located in southwestern Papua in the Fakfak area. With some 17,000 people they are the 20 <sup>th</sup> largest tribe in Papua.
<b>Biak</b>	The second largest tribe after Dani/Lani with nearly 150,000 people. Biak is found on the island in central north Papua.
<b>Dani/Lani</b>	Some argue that Dani and Lani in fact are two separate tribes. However, if taken together they represent the largest tribe in Papua with nearly 300,000 people. Most live in the Jayawijaya area in and around Wamena, located in the mountainous region in central Papua.
<b>Indigenous</b>	People who were born to, or whose ancestral roots can be traced to, one of the 312 indigenous tribes that can be found in Papua.
<b>Marind</b>	A major tribe with a population of approximately 21,000 people located in the Merauke area.
<b>Moi</b>	With a population of around 13,000, the Moi were the smallest tribe included in this survey. Yet in terms of size they are the 25 <sup>th</sup> largest of the 312 tribes found in Papua. Moi are also referred to as Mooi and can be found in the Sorong region in northwest Papua sometimes referred to as the “birds head.”
<b>Non- indigenous</b>	People who live in Papua but whose ancestral roots cannot be traced to one of the 312 indigenous tribes that can be found in Papua.
<b>Puskesmas</b>	Medical center usually found in rural areas around Indonesia. Unlike hospitals, <i>puskesmas</i> do not have stationary doctor’s facilities but rather, one doctor may service several <i>puskesmas</i> , traveling from one to the other. They do not offer in-patient facilities and usually only have limited medical supplies.

<b>Quota sample</b>	Quota sampling is a non-probability sampling technique often used when there is a need to find respondents who possess certain characteristics. In particular, it is used when finding respondents through random sampling proves difficult. It is commonly used in addition to random sampling to boost responses from particular target groups. In the case of this survey, quota sampling was used to interview members of designated Papuan tribes.
<b>Representative sample</b>	A sample that has been selected using some form of probability sampling technique where every element in the population has a known and equal chance of selection. From a representative sample we can make some inference about the population under observation and within a certain level of confidence. For example, if 30% of people in the sample were found to own motorcycle, then we can imply that 30% in the population also have a motorcycle.
<b>Rural</b>	Defined by the Central Bureau of Statistics (PBS) to be areas where the population density is less than 5000 people per square kilometer. Agricultural/fishery dependent households represent 75% or more of this group.
<b>Sagu</b>	Common staple food for many indigenous people in Papua. Sagu is extracted from palm trees.
<b>Sentani</b>	Another famous tribe found in the Jayapura area near the big lakes. There are around 26,000 Sentani living in Papua today.
<b>Socio-economic groups</b>	This classification is based on total monthly household expenditure excluding irregular and large expenditure items such as holidays, appliances and household furniture. People can then be grouped into 5 segments ranging from A to E where A represents consumers within the highest socioeconomic group, spending Rp. 1,500,000 or more per month. The monthly spending levels for the remaining groups are B: Rp. 1,000,000 – 1,500,000; C: Rp. 500,000 – 1,000,000; D: Rp. 300,000 – 500,000; and E: less than Rp. 300,000.
<b>Urban</b>	Defined by the Central Bureau of Statistics (PBS) to be areas where the population density is more than 5000 people per square kilometer. Agricultural/fishery dependent households represent no more than 25%.
<b>Weighted sample</b>	When a sample does not correspond to the population it can be weighted so that the structure of the sample matches that of the

population. Regional coverage, age and gender are common variables used for weighting.

## **Yaly**

The fifth largest tribe in Papua with some 60,000 people. Most of the Yaly can be found in the Jayawijaya area.