

Identity as Shortcut to access Power of West Papua

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Abstract—Identity as West Papuans used to be associated with physical appearance and surname. It is not politically debated until the implementation of Special Autonomy Law in 2001. The study aimed to analyze about importance to be natives of Papua is highlighted. As the laws give prioritization to the natives of Papua, the status of Sougb and Wepu as the natives is questioned as they are migrants in Sougb Jaya District. In fact, Sougb and Wepu clan have inter-marriage with local clan (Wamesa) in many decades. Accordingly. They also have shifted their strategy and social engagement, they have social capital to reproduce and to maintain their identity as the natives of Sougb Jaya. The reproduction of identity is carefully executed by the change of the district name, recreation and reproduction of myth about nativity, conflict, and control over the village by appointing the leader of Sougb and Wepu clan as the village leader. In order to minimize conflict in Kaprus and other regions in West Papua, several strategies and recommendation are proposed. These include the omitting of the term "Orang Asli" (indigenous people) and the implementation of sustainable development model namely "sustainable development plus"

Keywords—Identity reproduction; Ethnocentrism; Special Autonomy Law; Migration; Conflict; Sustainable Development

I. INTRODUCTION

Since the implementation of special autonomy law, UU No. 45. Tahun 1999 and Inpres No. 1 Tahun 2001, identity to be the natives of West Papua becomes important to access power, to gain influence and to control over resources. Accordingly, status and identity as natives are exercised and challenged. To strengthen the status as the natives, the capability to speak in local language and to tell the story about the origin of the ancestor is essential as it gives significant advantage over the conflict regarding identity. In addition, the magnitude of social struggle is likely to be related to conflict derived by domination to maximize profit and position of a group. In this case, Power relations are not reducible to class relations and both class relation and class struggle are crucial to social system because class struggle is the important embedded property of social system in which the profits and the power of one class is determined by the capability to maximally exploit and to dominate other classes.

The struggle and claim over the rights as the natives of the land is in fact reflected on the Sougb and Wepu community inhabiting Sougb Jaya District, Teluk Wondama Regency. In fact, the struggle and social movement of Sougb and Wepu

clans to position and to strengthen their status as one of the indigenous clans of Teluk Wondama Regency have been maintained and nurtured for a series of decades. This is feasible as they are married with the natives of Kaprus. In addition, the position of Sougb and Wepu becomes stronger because the natives of the Sougb Jaya District, the Wondama people, gradually leave the village leaving the Sougb and Wepu as the majority of the district.

II. RESEARCH METHOD

As the main goal of the research lies on the analysis of the formulation of identity as natives, language use and the social movement, the method used is snowball sampling, interview, ethnography and participatory observation. Snowball sampling is utilized to effectively obtain the valid information and to make sure that the respondents interviewed are qualified. In this case, the head or the senior of each clan from Sougb, Wepu and Wondama is interviewed to obtain the data related the social movement and the language they use in formal and informal domain. Points out that the approach to scrutinize the language used by particular community to communicate with other communities can be done by combining sociolinguistics and anthropology so that the approaches used are interview and participant observation (the researcher blends with the community to do analysis and observation on their daily life) [1]. In addition, the mode of interview is structured interview in which the list of open questions is systematically ordered to be answered by the respondents. In addition, the observation is implemented to closely scrutinize the daily life of Sougb and Wondama people

III. RESULT AND DISCUSSION

The section is devoted to discuss the migration of the tribes, social movement of major clans together with the minor clans. The strategy of the major clan to strengthen their position through reproduction of myth, language use and social movement to control villages in Sougb Jaya District..

A. Description of Sougb Jaya District

There are actually 5 villages under Sougb Jaya District. They are Kaprus as the capital, Siresi village, Nuspairi village, Reyob village and Yarmatum village. The total population is 591 people that compose 239 family units (BPS Teluk Wondama, 2015). These 5 villages are categorized as "swadaya" village: it is a village that is able to self sustain