

## **Transformation of Land Use and Water as Human Rights in Urban Areas - Presentation by Rut Ohoiwutun in Oceania Connect 2020 session "Accelerating the SDGs in West Papua - respecting rights and cultures"**

1. Introduction
  - What the focus of work
  - What i will talking abot :
2. Let's do the presentations
  - start with the slide-over slide stop in slide 7.
3. Sharing Experience

I was born and raised in Jayapura City, my grandmother comes from this city. I see a lot of changes over time, but not all of them are good. the worst thing is that now we kill each other just to get compensation rights to land.

The Youtefa Bridge, which is the mascot of the city of Jayapura, which was inaugurated by Jokowi, has had a big impact on the life of the community.

Just a week ago there was a murder near the bridge, and was carried out by the same ethnic group, namely the Port Numbay ethnic group from the village of Tobati. conflict and tension also occurred between Enggros and Nafri villages.

on land, there is no sago. the sea is starting to be polluted and silting continues to occur due to household and market waste that empties directly into Youtefa Bay.

the source of clean water under the foot of the mountain which is used by the village residents has also been covered by the construction of the ring road.

There is an underwater pipe to flow water to the village of Tobati and Enggros, but after the construction of the bridge and ring road the water is getting more difficult. people even buy water from entrepreneurs who sell clean water.

increasing land degradation and land conversion, lack of drainage results in an increased risk of natural disasters.

can we imagine in the midst of the Covid-19 pandemic how they can survive when their land is gone. when their land has become the governor's office, government service offices, residential housing, shops and supermarkets, markets, and others. (especially the villages of Tobati, Enggros and Nafri)

Jayapura is a barometer of development in the province of Papua. but also as a center of education and government.

Is it true that the consequences of development are marginalization and loss of the cultural values of a customary community, loss of a sense of brotherhood and only economic competition?

So far the Indonesian Constitution guarantees the rights of Indigenous Peoples through article 18b paragraph (2) of the 1945 Constitution, even the Constitutional Court Decree Number 35 / PUU-X / 2012 clearly states that Customary Land and Customary Forests do not belong to the state but belong to the Rights of Indigenous Peoples .

However, in implementing the state it neglects to protect the rights of its citizens. it is even considered that they do not have a strong commitment to protecting and promoting the basic rights of indigenous peoples in order to actively involve indigenous peoples as actors of development itself.

The development perspective in Papua always uses the measure of the central government, the government always sees Papua as the most left behind but does not see the other side that hundreds of years of Papua's natural resources, forests, sea, water and land have been protected by Papuans for generations. Papuans have the concept of building a village, keeping their territory safe, maintaining food needs and providing a sense of security for every family member in one village. The traditional government system in Papua has a big role in keeping the Papuan indigenous people living in harmony and taking care of one another.

The planned road routes will cut through fully or largely intact forest, including many areas that are sparsely populated.

Analyses of the road routes and prevailing land-use trends suggest that three major new hotspots of deforestation are likely to be created — in Central, Eastern, and South-eastern Papua.

the military approach and the way the government recognizes the basic rights of indigenous Papuans has fatal consequences in many ways. When Papuans hold arrows and bows, sing folk songs, tell stories about the rich nature of Papua, they are proud of their Papuan identity as a melanesian nation. The Indonesian government, especially a security perspective in safeguarding Indonesian sovereignty in Papua, considers all of this a separatist.

whereas the Indonesian government is not aware that recognizing the rights and dignity of the Papuan people, respecting and providing opportunities for the Papuan people to determine their own destiny is very important and fundamental.