After the Allied Forces left, the Dutch government proceeded to continue its administration there. The Dutch government then moved the center of government which was originally in Manokwari, to Jayapura. In the Trikora period of 1961, when the Indonesian government entered Papua, the Jayapura area remained the center of government, as the capital of West Irian Province. Change is even greater when many migrants from inside Papua and outside Papua enter this area.

In fact, indigenous people have become marginalized, alienated and deprived of their cultural roots. However, this trait on the other hand is a good thing for Jayapura City whose people now live in harmony and peace, acknowledging and accepting each other. Even though their situation is quite difficult to change, but by using local wisdom, the "reciprocity" above they can survive. This can be seen from how they can still exist and survive in the context of kinship, economy, "politics" (modern), and religion.

Keywords: Indigenous, Rapid change, Marginalized, Reciprocity, Survive.

BLASPHEMY: SHRINKING RELIGIOUS FREEDOM AND TOLERANCE IN INDONESIA
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Recently in Indonesia, the blasphemy which has been applied mainly to Muslims, was extended to non-Muslims. The allegations of blasphemy against Christian Ahok, the former governor of Jakarta, sparked mass protests in which hundreds of thousands of Muslims took part, resulting in his losing in election. The protest of a Buddhist housewife that the adzan sound from the mosque microphone was too loud angered Muslims in her neighborhood, and led to an uprising targeting at houses, vehicles and temples. She was later indicted for blasphemy and was sentenced to 2 years in prison.

The application of blasphemy for non-Muslims suggests that there is a growing tendency to force inter-religious harmony as defined by the Islamic perspective of non-intervention and control upon non-Muslims. To explore recent process of dealing with blasphemy provides useful information on how religious freedom and tolerance in Indonesian society have been changing.

Keywords: Blasphemy, Meiliana case, Ahok case, Religious tolerance, Inter-religious relations

AMPHIBIOUS LIFE AND THE POLITICAL ECONOMY OF MOVING EARTH
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Land reclamation projects both big and small are redrawing the coastlines of Eastern Indonesia. The island of Sulawesi provides key focus: on the island’s west coast Dutch contractors dredge reefs and fisheries to build artificial islands for luxury property development along the coasts of urban centers. On the east coast, layered histories of dispossession hide stories of cities built on swamps. Meanwhile, communities in the coastal hinterland buy displaced earth by the truckload from nickel mines backed by Australian, US, and Chinese capital. When the trucks dump dirt on mudflats and mangroves, certain forms of amphibious life give way to the political economic force of land title. Small coastal villages build land where the sea was to stake a legal claim to a future, and yet in doing so, may destroy the very ecosystems which sustain coastal village economies.