

Indonesia Inklusi Bulletin

2nd Edition



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Perkumpulan Pamflet Generasi
Linking and Learning Indonesia



Jakarta
Perkumpulan Pamflet Generasi

Indonesia Inklusi Bulletin

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I PREFACE

Long Live Solidarity and Inclusion!

I feel delighted to find this second edition of the Indonesia Inklusi Bulletin published this year, with a new shade of intriguing learning stories from organisations focusing on marginalised groups and inclusiveness issues. Committing to promoting the notion of "No One is Left Behind", the Voice program has actively driven the capacity exchange among organisations in the Indonesia Inklusi network by facilitating learning exchange media, either through writing in bulletin or stories shared in audio-visual media.

This edition encompasses engaging articles covering the constant endeavours of the Indonesia Inklusi network, including the struggle of the indigenous peoples community in Sumbawa, Cek Bocek, who strive for their rights and fight against a development invading their ancestral land, and the struggle of Women Human Rights Defenders for the Economic, Social, and Cultural Rights (ESCR). The ESCR includes the rights to an adequate standard of living, work, housing, health, education, welfare, and social and cultural life with dignity and without discrimination. Furthermore, we can

read an article about access to safe reproductive health for sexual violence victims that the IPAS Indonesia network has aspired.

Meanwhile, stories about diverse experiences and issues concerning the rights of people with disabilities are not to be missed. In some articles, we will learn more about the political participation of youth with disabilities by carrying out a Democracy Camp in West Java and grasp the down syndrome issue from Yapesdi.

In addition to sharing experiences and information, this bulletin offers many captivating stories and reflections that enrich our knowledge about an inclusive world.

We from the Voice Indonesia team would like to thank Pamflet and the grantee partners for their participation and contribution of stories and reflections to this bulletin. We expect this bulletin to inspire and motivate humanitarian activists to integrate inclusion issues into their programs for the benefit of all. Happy reading.

Voice Indonesia







INDIGENOUS PEOPLES CONSTANTLY BECOME THE VICTIMS OF DEVELOPMENT POLICIES

Author: Jasardi Gunawan

Organisation: AMAN (The Indigenous Peoples' Alliance of the Archipelago) Sumbawa

Oftentimes, we wonder why policies continuously harm indigenous peoples in the name of development. The indigenous peoples, in retrospect, have taken part in fighting for Indonesia's independence. However, as the years passed, the country ceased to be concerned about and failed to embrace these people. Why is that the case? Because many ongoing conflicts occur everywhere with no way out. The Government has not offered any solution for the indigenous peoples.

In Sumbawa Regency, for instance, the conflict started when the indigenous peoples of Cek Bocek Selesek Reen Sury were confronted with the emergence of a giant company, PT NNT, or now renamed PT AMNT. We indigenous peoples were powerless as if the 1945 Constitution Article 18B paragraph 2 on the recognition, protection, respect, and fulfilment of indigenous peoples was no longer applicable. Similarly, Article 28I paragraph 3 on the traditional rights of indigenous peoples as human rights had also been overlooked. These articles are

supposed to protect the fundamental traditional rights of indigenous peoples that have been embedded for generations.

The company's presence worsened our situation: the places where we performed customary rituals could no longer be used, and the threat of exploitation of ancestral graves was intensified. Conflicts that occurred among the indigenous peoples became worsened. The Cek Bocek Seleseek Reen Sury community sought justice by asking the Regional Government to protect our existence and rights, but our efforts were in vain. When we demanded our rights, we were hindered by various issues, including when an institution named Lembaga Adat Tana Samawa (LATS) claimed there were no indigenous peoples in Sumbawa. The Regional Government of Sumbawa Regency complied with the LATS standard and followed the LATS instructions as well as the command of the Sultan of Sumbawa M. Kharuddin IV. The problems encountered by the indigenous peoples in Sumbawa were getting worse, the Cek Bocek community in particular, which had been marginalised and had a hard time getting acknowledgment from the Regional Government. All they received was discrimination from the



Government, being reluctant to embrace the indigenous peoples.

Although the Cek Bocek Seleseek Reen Sury community protested and forced the company to reckon with our rights, we received no response. "What about our ancestors' graves?" asked the customary leader, Datu Sukanda. Throughout the decades, we have fought tirelessly. We tried to complain to the National Commission on Human Rights and the Ministry for support, but no follow-up have been executed by the Government thus far. The Cek Bocek people were increasingly oppressed; their customary territories, customary rights, and customary forests were severely threatened.

As a matter of fact, the community does not object to the mining company if it aims for national needs. We support mining as long as the rights of indigenous peoples are fulfilled. We reject mining when our





fundamental rights are not fulfilled. In other words, "No Rights No Mining", so the bargaining position between Cek Bocek and PT AMNT is basically very obvious. However, as soon as our protests became more vocal, the mining supporters also strongly rejected our presence. Various incidents occurred; sweeping against the indigenous peoples, burning the Cek Bocek's customary house, and rejecting the existence of AMAN (the Indigenous Peoples' Alliance of the Archipelago) in Sumbawa Regency.

This is utterly disheartening. Indigenous peoples constantly become the victims of development policies. This constitutes the vital point that the indigenous peoples have relentlessly endeavoured; how the country can be at the side of the indigenous peoples instead of the mining company. Nonetheless, the Government seems more concerned about the mining project and turns a blind eye to us, the indigenous peoples. They ignored the 1945 Constitution Article 18B paragraph 2 and Article 28I paragraph 3, even though the essence of this constitution is to fulfill the needs of indigenous peoples on behalf of the Indonesian people.

Where else should we complain? Who else should we talk to? What actions should be taken? Our voices are unheard. The life of Cek Bocek indigenous peoples is severely threatened.

The indigenous peoples in Sumbawa have made every great effort. In 2015, we AMAN Sumbawa submitted a ranperda (draft regional regulation) for the recognition and protection of the indigenous peoples in Sumbawa Regency. The draft was proposed together with five representatives of the indigenous peoples in Sumbawa, i.e., Cek Bocek Selesek Reen Sury, Usal Ponto Ai Padeng, Bakalewang Kanar, Pusu, and Pekasa. These five indigenous peoples served as the petitioners to the Sumbawa Regency Regional Legislative Council (DPRD).



The draft further became an initiative of Commission I of the DPRD of Sumbawa District. The indigenous peoples started to feel proud when the DPRD accepted their proposal. Still, during the discussion in 2017, it turned out that this regional regulation was rejected by the entire DPRD of Sumbawa Regency. We indigenous peoples were distraught and questioned the Government's decision not to provide space for us. The Government and the DPRD betrayed and let indigenous peoples come into conflict with companies, the Government/forestry institutions, and other interested institutions that do not recognise the existence of the

indigenous peoples in Sumbawa. The Government's action is a massive disappointment for us. We have always felt neglected, being left behind without a place and space for self-development. Due to this indifference, the indigenous peoples may lose access to nature as our right. We are not free to live in our own homeland as the Government activities restrict us.

We indigenous people are disappointed with the Regional Government for their apathy towards us. Please, stop allowing any prolonged conflicts between indigenous peoples and various parties!





DEMOCRACY CAMP FOR YOUTH WITH DISABILITIES

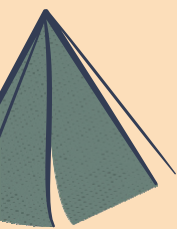
Author: Alifa Aulia Shalsabilla
Organisation: CAI (Cahaya Inklusi Indonesia)

Seeing by touching, hearing without sound, and walking with physical impairments constitute no obstacles for youth with disabilities aspiring to live their dreams, despite that they are different. Yet, some people may come up with the opposite idea simply because they have disabilities. Indeed, they do, but they also possess youthful spirits and attempt to cultivate hope. Even with limitations, they seek to instill leadership in themselves, with which the hope of creating equality will be realised. What exactly can youth with disabilities possibly do? It is a dismissive question about them that has always been proposed. Living as people with disabilities, they are frequently discriminated against, including for their right to democracy. In fact, don't they have the same rights as citizens? Yes, as citizens, they also have the right to

self-recognition, as well as the right to express their aspirations as part of the democracy system in this country.

It should be that way. But, sometimes, dreams are better than reality. It is unfortunate that the right to be equal in democracy remains a dream to pursue. Every five years, a general election is held as the Indonesian democracy festival. However, such a moment can merely be celebrated by some people, and others are only spectators because they cannot participate. The right to vote, the right to political freedom, and the rights for people with disabilities, especially for youth to vote and be voted in the implementation of the democracy festival are still difficult





to obtain. Is it too grandiose for people with disabilities, especially youth, to be keen on participating in a political contest in the legislative election? People with disabilities continue to face the stigma which frequently causes this issue. The current general opinion of the broader community regarding figures considered deserving to serve as the representatives of people and express their

aspirations are those who look attractive, pretty, handsome, and have many followers on social media. Meanwhile, youth with disabilities with physical impairments are considered undeserving to represent the people's aspirations even though they have the same competencies as those considered perfect by society. Well, if they are not decent enough to be elected, they should at least reserve the right to vote in regional head elections, legislative elections, and presidential elections, don't they?

Participating as a voter in the festival of democracy is a right stipulated in Law No. 8 of 2016. With this law, there should be no more barriers for people with disabilities to have their political rights. However, again, it seems like the reality says the opposite. Currently, people with disabilities often do not get the opportunity to use their voting rights in the implementation of the democracy festival. This is an unavoidable fact. Even though they are part of the citizens, they are treated unequally oftentimes. Youth with disabilities are considered a vulnerable group whose right to vote is often neglected. In the election, there are relatively large number of votes from youth with disabilities, particularly or generally. Quoting from the CAI (Cahaya Inklusi Indonesia) page, "In 2019, the General Election Commission of West Java Province recorded amounting to 85,898 people with disabilities as the Final Voter List (DPT), including 13,471 people with a physical disability, 9,129 people with vision impairment, 8,978 people with hearing loss and speech impairment, 5,487 people with intellectual disability, and 48,836 people with other disabilities. However, only a small number of people with disabilities voters obtain the opportunity to use their right to vote. Ahead of the simultaneous regional elections in 2020, the General Elections



Commission (KPU) recorded 11,632,816 citizens with disabilities registered as DPT of the 8 (eight) regencies/cities that conducted regional elections. Only 15,255 citizens with disabilities participated in the simultaneous regional elections, with a participation rate of 35% (thirty-five per cent), amounting to 5,487 participants in 2020.

Meanwhile, the Elections Supervisory Agency (Bawaslu) of West Java Province reported that the number of voters in the subsequent elections amounted to 16,147 people with disabilities or about 20% (twenty percent) of the total voters registered on the final voter list. These elections were carried out in 231 subdistricts and 2,159 villages/urban villages with 33,305 polling stations.

Based on the data above, we can learn that the elections received relatively low participation from voters with disabilities, especially youth with disabilities.

Accommodating youth with disabilities so they manage to use their voting rights in democracy festivals (or, in this case, general

elections) is challenging due to their different needs according to the types of disabilities.

For example, the needs of youth with visual impairments differ from youth with hearing loss and those with disabilities who need different accommodations or accessibility. Accessibility refers to a means and facility that can support youth with disabilities to use their voting rights at every stage of the election directly, freely, confidentially, and independently without any obstacles in all of the stages.

Despite the difficulty, this must be performed since youth with disabilities are entitled to have this support. Moreover, youth with disabilities as novice voters reserve the right to voter education, followed by support during the data collection or administration process. In the voting stage, people with disabilities should be provided access to the polling station while ensuring that the process is free and confidential.





The above phenomenon has inspired Cahaya Inklusi Indonesia (CAI) to initiate an activity named "democracy camp for youth with disabilities" attended by youth with various types of disabilities, such as vision impairment, hearing loss, and physical disability. This program was held from 29 February 2020 to 1 March 2020 at Tani Kota Dago Bandung. In initiating this activity, Cahaya Inklusi Indonesia aims to encourage confidence in working collaboratively between those with and without disabilities from various social strata and different gender. Thus, the spirit of inclusion is expected to be embedded in society regardless of physical appearance, sensory, gender, age, or social status.

In addition to encouraging self-confidence, this activity aims to improve leadership and critical thinking skills. Youth with disabilities immensely require critical thinking, especially in determining their political attitudes and views. With critical thinking, youth with disabilities will not be easily targeted by issues deliberately developed for certain politicians' interests or controlled by the political elites fighting for power. By maintaining critical thinking and strong political attitudes and views, it is expected that youth with disabilities will manage to acquire a leadership spirit that can help them to advocate for political rights for themselves and others. CAI held this

camp outdoors, where various activities were implemented.

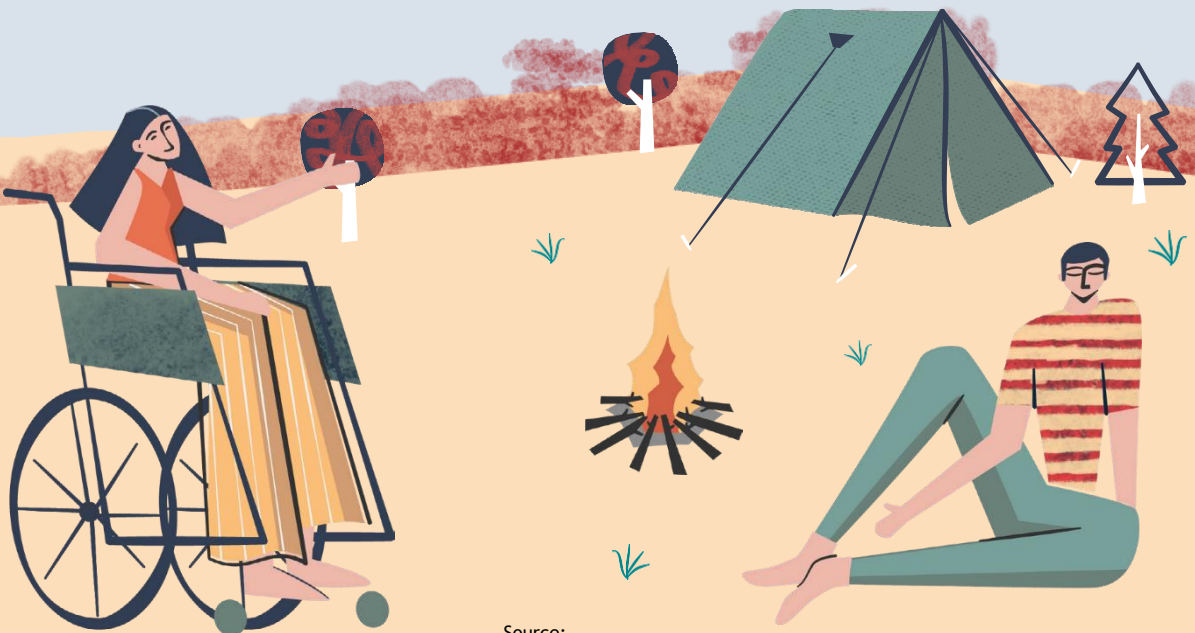
In addition, this camp offered meaningful experiences for youths with disabilities participated. Even for some of them, it was their first experience of camping, sleeping in tents, and having outdoor activities. It was memorable as many of them used to always stay at home due to their disabilities. They were restricted and even prohibited from doing such outdoor activities since it was considered troublesome. It was indeed difficult, but they could carry out all the activities. This situation proves that all they need is opportunities. As they obtain the opportunities and when there is a will, there is a way. They are not incompetent people. They merely need a different method and support. Accordingly, people involved in this activity are not only youth with disabilities but also their parents and teachers. The goal is that the camp activities can become a means of education for teachers and parents and can support them in



fighting for their rights in a democracy. In this camp, they socialized with those with disabilities of different types or those without disabilities. They were helping each other, working together to get through the existing challenges, making it seem like there was no disparity, but a sense of togetherness and the desire to be able to move forward together.

In the end, it all boils down to one hope: there will be opportunities and equality for youth with disabilities to obtain their rights as citizens.

Nothing will stop them from being part of democracy, and they will be able to contribute to this country's development. In the general election, it is expected that there will be accessibility that can accommodate the rights of youth with disabilities to participate in politics, whether to vote or be elected. The representation of people with disabilities, especially youth, is expected to make issues related to disability incorporated in this country's policy-making and development.



Source:
Nandang Noor RH, Irpan Rustandi, Kustini, Rizki Estrada OP. (2021).
Refleksi Pemenuhan Hak Politik Penyandang Disabilitas Muda dalam
Pemilihan Kepala Daerah Serentak dan Terawang Pemilihan Umum di
Tahun 2024. Accessed on August 15, 2022 at <https://cahayainklusi.id/>

TARGETING INCLUSIVE ECONOMY, DIFABEL BLORA MUSTIKA (DBM) EMPOWERS WOMEN WITH DISABILITIES THROUGH BUSINESS MENTORING

Author: Siti Barokhatin Ni'mah
Organisation: Difabel Blora
Mustika (DBM)





Just like interweaving one bamboo thread with another before forming a perfect work, we must keep going and connecting to shape ourselves and be helpful humans

Ngatmi, a woman with a physical disability, started a business with other members of Perdifa (The Association of Women with Disabilities) in Jepon.

She has overseen and united women with disabilities in running a business. Currently, co-producing woven bamboo handicrafts has become their daily activity.

About ten women with disabilities are actively involved in running the business. The woven bamboo crafts currently being promoted include making wakul (traditional woven bamboo container), earrings, dunak (big wakul), fruit containers, and others. In addition, Perdifa Jepon currently attempts to expand its business in noni powder and noni tea. This business idea is intertwined with the potential talent and natural resources. However, marketing has become a challenge for this business.

In response to this, the facilitator team introduced the efficiency of online marketing through training. They previously marketed their products through middlemen. Following the training, Perdifa Jepon products currently have been marketed online by utilising various social media platforms and existing marketplaces.

Capacity Building Through Training

One of the activities the facilitator team conducted in this program was training. This activity aims to balance what is being implemented with the understanding and knowledge possessed. Experts in their respective fields were invited as resource people to support the operated organisation

and business. The training consists of organisational management training, entrepreneurship training, marketing training, and training on opening an online store.

First, the organisational management training was held in December 2021. It aims to prepare the facilitated group with technical capabilities to run organisations and independently carry out rights-based advocacy to the Village Government and Regional Government. Then, in January 2022, the entrepreneurship training was held and aimed that the facilitated group acquire the entrepreneurial spirit and are capable of running the business independently.

Subsequently, the marketing training was organised in April, with the aim of making women with disabilities learn how to make, package, and sell products both online and offline. The last training on establishing an online store was conducted in May by guiding the facilitated groups to take and upload product photos with captivating captions on various social media platforms and marketplaces.

Inclusive Economy to Reduce the Gap

According to the BAPPENAS (the Ministry of National Development Planning) website, inclusive economy refers to an economy that equitably opens access and opportunities for all levels of society, improves

welfare, and reduces disparities between communities and regions.

The data published by the 2018 National Socioeconomic Survey or Susenas indicated that people with disabilities in Indonesia were inclined to have a lower level of welfare than those without disabilities. The worse fact is that women tended to have a lower level of welfare than men.

Table 1. Proportion of People with and without Disabilities Aged 2 Years by Income Quintile

Income Quintile Without Disabilities with Disabilities		
Poverty level (%)	9.52	14.97
Male	9.31	14.60
Female	9.73	15.30
Income Quintile Distribution (%)		
Quintile 1 - Poor	19.56	27.62
Quintile 2	19.89	21.11
Quintile 3	20.05	18.63
Quintile 4	20.19	17.34
Quintile 5 - Rich	20.32	15.30

Source: Processed from the 2018 Susenas.

A study by the Ministry of Finance examined that around 20 million (8.6%) people with disabilities in Indonesia had substantially greater living expenses than those without disabilities. It certainly triggered

a challenge for them to participate in the family's economic progress.

Based on those research, Difabel Blora Mustika (DBM), currently active in facilitating and empowering women with disabilities, is encouraged to realise and participate in creating an inclusive economy for women with disabilities. There are three ways to realise an inclusive economy. **First**, it can be carried out by offering products made by women with disabilities to people without disabilities. This will increase public confidence in the ability of women with disabilities.

Second, the Perdifa Jepon has indirectly implemented this inclusive economy by competing with people without disabilities regarding the sale of bamboo weaving products in both online and offline markets. Ngatmi, one of the members who managed the online sales, claimed that she could now expand the business to several cities, including Semarang, Cilacap, and Rembang. It can undoubtedly support Perdifa Jepon's business. The organisation can sell its products through middlemen and expand the market by utilising technology.

Third, Perdifa Jepon, which is actually an organisation for women

with disabilities, has now offered opportunities for men or people without disabilities to join.

The goal, among others, is to be more receptive to other human resource opportunities.

From the three points above, the facilitator team believes that the inclusive economic mission carried out will be able to reduce the economic gap between people with and without disabilities. Thus, women with disabilities will manage to catch up and be not left behind.





Ngatmi, one of the members of Perdifa Jepon, had dared to convey her opinions and suggestions to the Regional People's Representative Council (DPRD) of Blora Regency during an audience regarding the fulfillment of the rights of women with disabilities.



Improving the Self-Worth of Women with Disabilities

The organisational and business skills owned by women with disabilities are favourable to support the financial condition of other women with disabilities. Before, they lacked self-esteem and were not financially independent due to their shortcomings or the negative perceptions the community always labelled. To this day, an attached stereotype perceives disability as a disgrace, inherited sin, powerlessness, and a contagious disease; thus, people with disabilities do not reserve their rights as human beings. Slow but sure, the community gradually set them free of such a judgement.

Now, piece by piece, they begin to adapt to technological developments. However, many non-disabled people have not utilised existing technology in running their businesses. Contrastively, Perdifa Jepon has adopted technology in its marketing process. Such a technological adoption undoubtedly makes women with disabilities proud.

Apart from supporting the welfare of the facilitated groups, this inclusive economic mission is expected to increase the self-worth of women with disabilities. Besides, it is also foreseen to get rid of society's negative stereotypes regarding disability.



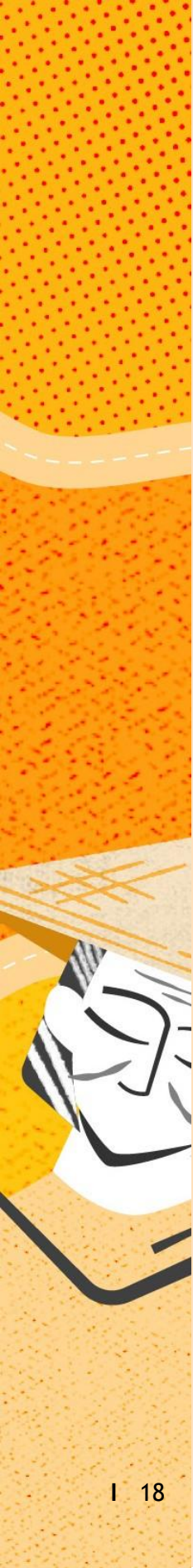


THE FORGOTTEN PEOPLE!

The stories of facilitation for elders in Villages of Curug,
Karanganyar, Pinayungan, and Telukjambe, Karawang Regency

The ANDIL SAHATE Team
Authors: Ahmad Gunawan & Vina Kurnia
Organisation: PPSW Consortium of
Pasoendan Digdaya and FITRA JABAR





A pleasant life, enjoying a relaxed atmosphere and drinking a cup of tea on the veranda while overseeing grandchildren play around, is only a dream for Mak Ursih, a widow in Curug Village. Let alone relax while living her life; Mak Ursih, in her declining years, should do backbreaking work to check her health. Perhaps, death is the only thing bringing happiness to her.

Revealing the views of the elderly on their lives and their relations with the village

The team discovered these views after conducting interviews with the elderly in the facilitated villages to map their needs. The interview results indicated that Mak Ursih was not the sole respondent conveying such an issue. The elderly seemed to have lost hope in life. This condition has made their vigour to live fade, let alone voice their aspirations or participate in the village development.

One of the bases triggering such a condition is the feeling of loneliness. The mapping results discovered by the PPSW Pasoendan Digdaya team in August 2021 demonstrated that nearly 40 per cent of the elderly live alone and separated from their children. Most of their married sons or daughters have decided to live in housing complexes leaving their parents to stay in their old houses. They are too busy with their jobs; thus, they rarely visit their parents.

Disclosing the perspectives of the village governments about the elderly

The village governments do not consider the elderly as a group whose needs must be facilitated. Village governments in the facilitated areas put their attention more on infrastructure development, such as village roads, alley lanes, and so forth. The Head of Village Consultative Body (BPD) of Curug Village, Ujang, admitted that, previously, aspirations were explored through neighbourhood units (RT) and community units (RW) as well as community leaders, most of whom were men.

Consequently, the proposals covered infrastructural-related matters. Nonetheless, the situation began to change since PPSW of Pasoendan Digdaya and FITRA JABAR established the Village Budget for Healthy, Prosperous, and Skilled Elderly (ANDIL SAHATE) program in August 2021.

Most BPD members in the facilitated villages did not fully understand their rights and obligations in carrying out their duties as BPD. It seems that BPD is the subordinate of the Village Head. As a result, they did not take much initiative to influence village development. Moreover, exploring communities' aspirations is done out of the participation of marginalised groups, such as female elders.

Additionally, the Secretary to Curug Village also confirmed the same point. Before the implementation of the ANDIL SEHATE program, the village governments made no specific deliberations to explore the community's aspirations. Likewise, the sub-village governments did not hold any deliberations in preparing the Village Government Work Plan. Such a fact is also found in other villages of the facilitated areas.

The involvement of elderly groups in village development according to the laws

Based on the Regulation of the Minister of Home Affairs

However, problems have also

(Permendagri) No. 110 of 2016 concerning the Village Consultative Body (BPD), BPD holds three functions, namely: 1) discussing and agreeing on the Village Regulation Draft with the Village Head; 2) accommodating and distributing the aspirations of the village community; and 3) monitoring the performance of the Village Head. Furthermore, Article 33 paragraph 2 mentions that BPD can explore direct aspirations to institutions and communities of the village, including groups of the poor, people with special needs, women, and marginalised groups. The group of female elders is one of the marginalised communities whose life should be prosperous, as referred to Law No. 13 of 1998 concerning Elderly Welfare and Government Regulation No. 43 of 2004 concerning the Implementation of Efforts to Improve the Welfare of the Elderly. Therefore, governments and society should be responsible for this condition.

The involvement of older women groups in village development planning is also stated in Law No. 6 of 2014 concerning Villages and the derivative regulations. Permendagri No. 114 of 2014 concerning Village Development regulates that village development planning shall involve all community elements, including groups of women.

appeared in the elderly group apart



from the village government. It is discovered that groups of women are hardly involved in village development, which leads to a distance between them and the village government coming to the surface. They lack the self-worth to take part in formulating village policies. Therefore, there must be encouragement on both sides, the elderly group and the village government.

A brief explanation of the interventions for the elderly, Village Consultative Body (BPD), and village governments

Ideally, the elderly group have high self-esteem in voicing their aspirations in a formal forum organised by the Village Consultative Body (BPD) through the Sub-village Deliberation (MUSDUS) or informal forums. Therefore, as part of the ANDIL SAHATE program, various elderly group meetings, called NYEKAR DESA (abbreviation for Nyakola Anggaran Desa or village budgeting training) Group, were organised in September 2021. Through monthly meetings, various activities were carried out with the elderly, elderly cadres, and families. They learned about group motivation, gender, self-potential, the rights of the elderly as citizens, and how to express their aspirations in forums. The elderly were provided

a space to gather and share throughout this training; thus, they wouldn't feel alone.



The ANDIL SAHATE program also carried out capacity building through training on Gender Responsive Planning and Budgeting (PPRG) and mainstreaming the elderly to BPD and Village Governments. Following the training, this process was continued with facilitation to ensure that BPD has understood its duties and functions in exploring, managing, and disseminating the aspirations of citizens.

The ANDIL SAHATE program organised facilitation on two sides, the elderly group as the demand and BPD as the supply. The adopted advocacy approach covered more of a collaborative work.



This advocacy was selected to create harmonious relations between the elderly group as beneficiaries and BPD and the Village Government as service providers. Thus, the sustainable support of the Village Governments to the elderly will continue even after the completion of the program.

Changes: the results of the intervention

In 2022, positive changes have been identified in the facilitated villages. The Village Governments and BPD have convened deliberations at the sub-village level by involving the elderly, youth, women, and other groups. At the MUSDUS forum, the elderly have contributed aspirations regarding health services for the elderly through Integrated Health Counseling Posts or Posbindu, social welfare for the elderly, increased income for the elderly, literacy for the elderly, arts for the elderly, street repair and lighting, flood handling, and waste management.

These aspirations have been documented by BPD to be discussed in the Development Planning Deliberation (Musrenbang) at the village level.

In addition, the elderly are also connected with other community groups to carry out various activities, such as elderly gymnastics, reading and writing learning, elderly cabaret, and IQRA (the Quran reading). In addition, they also take part in increasing income through MSMEs with opak products (typical Sundanese food from West Java, Indonesia, made from rice flour or tapioca flour) and participating in the Women's Farmer Group of SEHATE, and so forth. These data demonstrate that they are prepared to become Healthy, Prosperous, and Skilled Elderly (SAHATE) and become part of the community that desires to remain productive in old age. As a consequence, we will not hear stories like Mak Ursih anymore.

▼ *Weekly Form Submission of the Aspiration of the Elderly*





INSISTING ACCESS TO SAFE ABORTION FOR RAPE VICTIMS

Author: Chrisant Raisha

**Organisation: The Access Change Initiative Foundation
for Healthy Indonesia (IPAS Indonesia)**

A 12-year-old girl from Jombang was raped and should face an unintended pregnancy. She was compelled to continue the pregnancy due to the powerful negative stigma against abortion. Albeit the victim and her parents craved to abort, and Indonesian law has guaranteed access to safe abortion for rape victims, she had never reserved her right.

This crime happened in 2021. M. Arbai, a 55-year-old factory worker, raped NN, a 12-year-old girl, three times from around April to June 2021. The suspect, the victim's neighbour, lured the victim with money to grant his wish.

Soon after, the victim's parents drove her to the community health centre (puskesmas) to check as she complained of pain. The health officer was suspicious of her

condition and asked her parents to purchase a pregnancy test kit. Thereafter, they noticed that NN had been pregnant for almost two months.

Subsequently, NN's parents reported M. Arbai's criminal act to the Mojowarno Police Station. The Jombang Women Crisis Center (WCC) facilitated the victim's family during the legal process.

The victim and her family craved to end her pregnancy, but the victim failed to reserve her rights due to the police and hospital's roundabout procedures, and her wish was disregarded. The victim was compelled to continue the unintended pregnancy with the guarantee that the Women Empowerment and Child Protection Office would provide an orphanage to care for the child to be born.

Guidelines on Safe Abortion

Although the Indonesian Government does not legalise abortion like many other countries (Vietnam, Bangladesh, Turkey and Pakistan, Slovakia, Mexico, etc.), it does not prohibit abortion absolutely. Articles 75, 76, and 194 of Law No. 39 of 2009 concerning Health regulate abortion. Article 75A *prohibits every individual from having an abortion. However, the provision is not absolute since it remains permissible for specific reasons. Therefore, Article 75 paragraph 2 regulates the reasons for having an abortion in two categories, namely (a) indications of a medical emergency detected as of the early age of the pregnancy, either those threatening the life of the mother or fetus, those suffering from a serious genetical disease or inviable deformity and other, and (b) pregnancy due to rape that may cause psychological trauma to the victim.*

It is further regulated in Article 75, *which states that abortion can only be carried out before the pregnancy reaches six weeks from the first day of the last period, except in medical emergencies, in which abortion may be carried out at any time of the gestational age.*

However, the facts reveal that these two laws were not formulated from the victim's perspective. In general, sexual violence, including rape, is a complicated case to solve. The victims are often blamed for the incident they experienced. People blame the victims for wearing

clothes considered sensual, coming home at certain hours, passing through dangerous roads, or not screaming while the incident occurred.

Rape victims increasingly experience negative stigma that they are considered impure, "not a virgin," and immoral. Thus, the victims feel reluctant even to report the incident.

This situation is exacerbated by the ineffective procedures for handling sexual violence cases. In fact, collecting evidence is an urgent matter. When service providers handle a report of rape cases, for instance, they suggest the victim not to take a bath and throw away the clothes the victim wore at the time of the incident. The service providers must immediately urge the victim to get a *visum et repertum* (written report from a doctor as legal evidence). In addition, emergency contraception must be given within three days of the incident to prevent pregnancy.

However, in its practice, the victims have to go back and forth when reporting the case to the service providers since it takes some time for the police to issue a Police Investigation Report. Besides, the service providers tend to abdicate their responsibility to one another. Thus, if the victims experience an unintended pregnancy, the gestational age may exceed the allowed safe abortion limit, which is six weeks from the first day of the last period. This fact happened to NN. As a teenager who had just reached

puberty, her irregular period made it difficult to identify her gestational age.

In the end, in addition to failing to reserve her right as a sexual assault victim, she also could not decide what was good for her body.

Abortion Stigma

Victims of sexual violence are vulnerable to unintended pregnancies, and the service providers and governments, as regulators, are responsible for addressing this issue. In her presentation of the research results on "Media Reporting on Sexual Violence and Victims' Rights to Safe Abortion Services," the Director of SPEK-HAM (Women Solidarity for Humanity and Human Rights), Rahayu Purwaningsih, conveyed that the Integrated Service Centre of Central Java Province received 13 reports of rape cases throughout January to August 2022. As many as ten victims were underage, and three were women adults. Further, it was revealed that three of the victims experiencing unwanted pregnancies, one of which was underage while two others were women adults. Meanwhile, throughout 2021, the institution Purwaningsih leads received 12 reports of sexual violence cases, with three victims experiencing unwanted pregnancies. Once, a doctor at dr. Kariadi General

Hospital, Semarang, suggested the psychiatric patient continue her unwanted pregnancy, albeit her mental was unstable and might lead to suicide.

It proves that medical emergencies and psychological trauma stipulated in Article 75, paragraph 2 of the aforementioned law cannot justify rape victims with the right to safe abortion.

The abortion stigma only highlights the criminal act of killing the fetus. In rape cases, access to safe abortion is the only option for saving the victims from chronic trauma. An unwanted pregnancy, primarily due to rape, becomes an unforgettable "moment" for the victim that coerces the victim to witness and remember the belly grows for the rest of her life.

Access to safe abortion for rape victims does not encourage every victim of sexual violence to have an abortion but provides options to save themselves from chronic trauma. Marcia Soumokil, the director of IPAS Indonesia, once asserted, "*Every pregnancy is a planned pregnancy and every child is a wanted child.*"

IPAS Indonesia always strives to reduce the stigma of abortion. The organisation also attempts to create a supportive environment; thus, rape victims can access safe abortion services by complying with existing regulations.

It has successfully advocated the formulation of 13 Standard Operating Procedures for handling violence cases against women and children at Metro Jaya Regional Police. The SOPs were launched in February 2022, and their implementation is currently being piloted within the Metro Jaya Regional Police jurisdiction. At the same time, the organisation collaborates with several hospitals to provide comprehensive services in each forensic clinic; thus, health workers can offer victims' needs-centred support. In addition, several educational campaigns on legal rules for safe abortion in Indonesia were continuously organised. On August 10, 2022, IPAS Indonesia launched the study results entitled "Media Reporting on Sexual Violence and Victims' Rights to Safe Abortion Services." This launching expected that the media would advocate the rights of sexual violence victims, including the right to safe abortion, by considering the victims' perspectives.



HOW TO FIGHT FOR THE WELFARE OF WOMEN HUMAN RIGHTS DEFENDERS (WHRDs)?

Author: Yunita Tan
Organisation: IPROTECTNOW (Indonesia
Protection for WHRD Network)



"I'm still breastfeeding my baby. When my colleagues asked me to participate in a national network meeting outside the city, I had to bring my baby along and ask my mother to help me take care of the baby. Since we took the train, I should pay for my mother's accommodation myself. I also had to bring a portable cooler to keep the breast milk since it sometimes won't flow and come out." It is the story of a woman human rights defender from Central Java who is also a mother of two children.

We often hear about exceptional experiences of WHRDs, ranging from the experience of getting menstrual pain to cases of marriage, pregnancy, childbirth, and breastfeeding. WHRDs, who choose not to marry, and WHRDs, who hold a role as the head of the family, have different problems. They often receive a stigma from the community when facilitating the victims and handling the cases, which require them to come home late at night, travel far from home, deal with other people's household problems (in the advocacy process), and so on. The WHRDs' physical and mental conditions are significantly affected by work demands since it is difficult for them to follow normal work standards, and the work may endanger their life.

With such a considerable risk, not all WHRDs receive reasonable wages, health insurance, educational allowances, and old-age insurance.

Thus, many WHRDs around us suffer from a severe illness that requires their family or friends to raise funds

for medical expenses.

When these strong humans have time to rest, they start talking about the future, encouraging one another to begin saving, having a business, getting insurance, or even applying for scholarships. However, it is limited to personal efforts that require personal income. Then, what about WHRDs, who do not have a regular income and depend on project funds?

Are we going to let this condition continue? How can WHRDs handle the cases and facilitate the victims in the best possible way if they are in poor condition?

Since 2021, the network of service providers that have joined the IPROTECTNOW (Indonesia Protection for WHRD Network - Women Human Rights Defenders) has begun to discuss ways to protect WHRDs' Economic, Social, and Cultural Rights (ESCR). **The ESCR includes the rights to an adequate livelihood, work, housing, health, education, welfare, and social and cultural life without discrimination but with dignity.**

Collaborating with institutional leaders, IPROTECTNOW drafted the ESCR protection protocols and the Information, Communication, and Technologies-based documentation system for WHRDs. IPROTECTNOW invited more service providers from six provinces (North Sumatra, Bengkulu, Jakarta, West Java, Central Java, and Southeast Sulawesi) to get advice on the contents of the WHRDs' ESCR protocols. After the internal



discussion, the institution's administrators decided to include the protection of ESCR in the mechanism of the institutions. Afterwards, it was followed by a discussion with IPROTECTNOW.

The first strategic step is mapping the fulfilment potentials of ESCR rights, both in the form of funding and opportunities from the network. Besides WHRDs, many service providers also have programmes that depend on time-limited project funds. Then, how can we obtain funds to finance the fulfilment of WHRDs' welfare, especially those working in service provider institutions for victims of violence?

Opportunities for Service Provider Institutions to Access Alternative Funding

In June 2022, IPROTECTNOW invited researchers from LKPP and AKATIGA (Centre for Social Analysis) to identify various ways to access and create sources of funding and support for the sustainability of service provider organisations. One of which is self-management procurement, which refers to an independent procurement mechanism for obtaining goods/services conducted by ministries/agencies/regional apparatus/community organisations, and community groups. Service providers may strive to access the Self-Management Procurement Type III (Swakelola Tipe III) mechanisms planned and supervised directly by Ministries/Agencies/Regional Apparatus responsible for the budget and implemented by community

organisations. The Self-Management Procurement Type III mechanisms offer activities that service providers typically manage, such as research, training, community empowerment, etc.

The discussion participants, most of whom are policymakers in institutions, asked an important question, what are the requirements for community organisations to be able to participate in the implementation of the Self-Management Procurement Type III?

Lailatul Mufarokhah, a junior policy analyst from LKPP, explained that the main requirements include institutional legality, namely having a nonprofit legal status, an active taxpayer, a management structure, and articles of association and bylaws. As a follow-up action, community organisations shall ensure that the fields of activities of their institutions suit the type of procurement mechanism to be taken.



Challenges in the Implementation of the Self-Management Procurement Type III

Rahmad Efendi, a researcher at AKATIGA, shared his challenging experiences in managing funds from this government program, including:

- Not many agencies understand the Self-Management Procurement Type III, resulting in administrative and bureaucratic obstacles in building cooperation.
- The program must be implemented on time following the cycle of the State Budget (in mid-December, activity and financial reports must have been submitted, even though the program can only be implemented at the end of the fiscal year). In addition, government agencies often change the specified schedule due to crowded schedules.
- The Self-Management Procurement Type III is focused on short-term programmes according to the needs of government agencies. It is different from service providers' work, which mostly involves community facilitation and empowerment, which tend to require long-term (multi-year) commitments.
- The Self-Management Procurement Type III applies a reimbursement payment system, which is certainly less relevant because community organisations are nonprofit organisations having

no initial funds. Lessons learned from AKATIGA should encourage negotiations with government agencies to implement a payment system according to the percentage of accomplished works (payment term system).

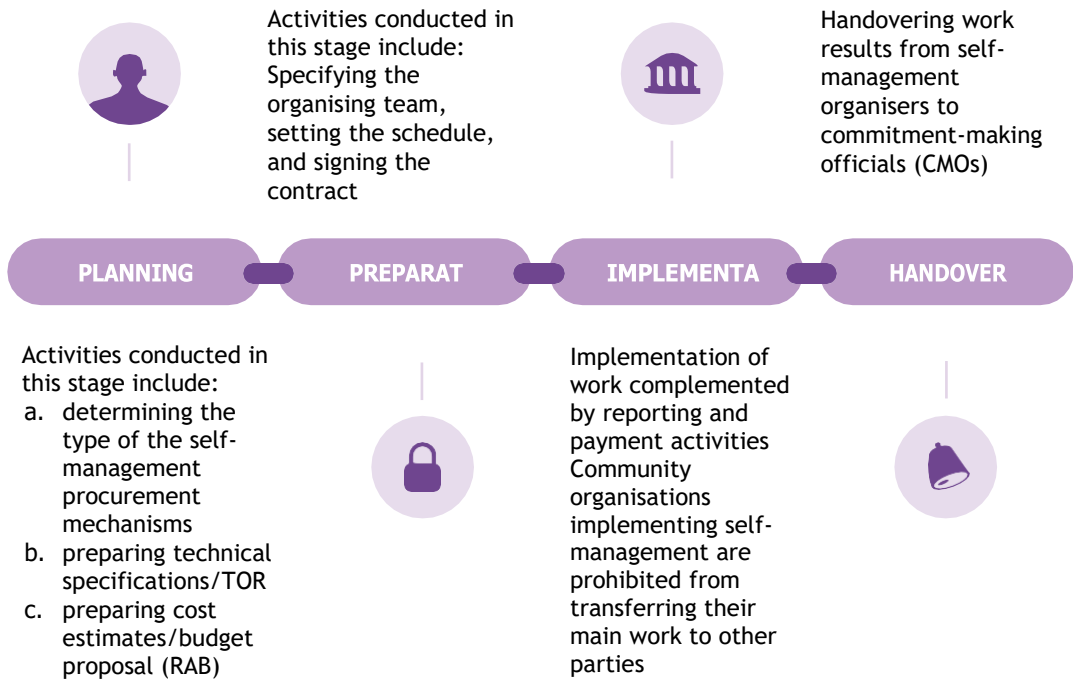
There was another interesting question from the discussion participant: "As far as I can imagine, we are going to be under the absolute control of the governments, which means we are limited to acting independently. Is that true?"

The readers of this bulletin may have a similar perception. However, Rahmad Efendi convinced us to maintain the professionalism of our work with the governments without losing the dignity of community organisations in defending the interests of the community. **The Self-Management Procurement Type III funds are not classified as grant funds.** The experience and consistency of on-ground mentoring have become a competitive advantage for community organisations to take part in development programmes. We definitely want the development program budgets to be distributed effectively and right on target and contribute to changes for the better.

Hopefully, it can serve as one of the efforts to fight for the ESCR rights of WHRDs while looking for other alternative funding sources. We wish all the best for our colleagues in WHRDs!

Attachment tables:

STAGES OF SELF-MANAGEMENT PROCUREMENT TYPE III



CRITICAL FOCUS OF TYPE III SELF-MANAGEMENT PROCUREMENT



A self-management procurement with CSOs is a procurement **planned** (which can be assisted by CSOs), **supervised by the Government** (Ministries/Agencies/Regional Apparatus), and **implemented by CSOs**.



Shifting paradigm - CSOs as partners in improving the quality of government development programmes.



Not a grant but a professional employment contract based on competence.



Optimizing the principle of value for money procurement, especially in areas where CSOs **have a comparative advantage that other parties** (government and private sector organizations) **cannot provide**; Finding new breakthroughs.



As an alternative resource to support the sustainability of CSOs-driven change initiatives.

HOW TO FIND INFORMATION REGARDING TYPE III SELF-MANAGEMENT PROCUREMENT

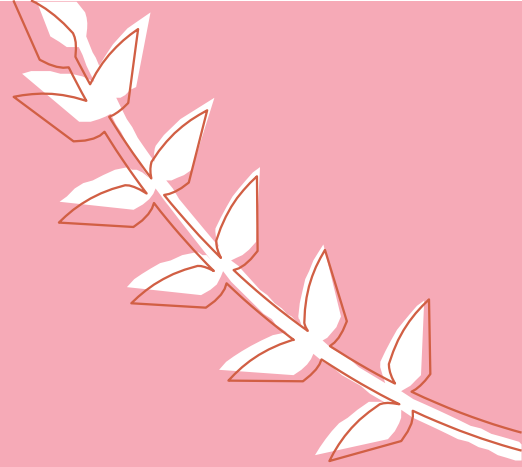
- Visit the LKPP General Procurement Plan Information System (Sistem Informasi Rencana Umum Pengadaan or SIRUP) page: https://sirup.lkpp.go.id/sirup/ro/caripaket_s

Searching National Self-Management Procurement Package

- Check the information on the procurement page of each government agency
- Directly contact government agencies acting as the partner of the institution.



DO GENDER AND SEXUAL MINORITIES DESERVE A MENTALLY HEALTHY CONDITION? ABSOLUTELY!!



**Author: Marian Kevin Organisation:
Indonesian Transgender Network
(Jaringan Transgender Indonesia or
JTID)**

“I often went to the hospital, consulted with many doctors... I feel like there's always something wrong with my body, from dyspepsia, headache, to other issues. It happened so often that finally, some doctors advised me to consult a psychologist. And boom! It turned out that I got a psychosomatic disorder due to the psychological traumas I've had at work.”

Said my friend, who has been working hard as a human rights defender. Unlike the other human rights defenders, he is a transman.

The discussion of mental health is nothing new. There have been many articles, books, and videos that discuss what mental health is, how to know yourself, and so on. Moreover, the "self-healing" trend has started to emerge in the last few years, and the term "healing" alone is now often interpreted by today's younger generation as taking a vacation, lazing around all day, or

shopping as much as you want.

Unfortunately, LGBTIQ+ (Lesbian, Gay, Bisexual, Transgender, Intersex, Queer) people cannot just shop online and take a vacation wherever they want because of the limitations they experience daily. The increasing difficulties of finding a job, their self-expression that deviates from the typical "social norms", and their unusual identities constitute formidable obstacles. Still, they must be strong and make a living, no matter how.

Due to these situations and conditions, they find it complicated to apply for a National Identity Card and obtain adequate access to health services, including mental health services. With the community's vulnerability to multi-layered discrimination and high levels of persecution, human rights defenders bear a high potential to be exposed to post-traumatic syndrome disorder, psychosomatic disorders, and secondary trauma that is sometimes incurred from handling other peoples' cases that make them become paranoid about specific



triggering events related to the case. One of the occupations accessible for LGBTIQ+ people is to be a staff member of non-profit organisations that

address the issues of minority and vulnerable communities, including transgender people. Most of those working for these non-profit organisations possess personal affinities to the issues driving the organisation. Similar to my friend I mentioned earlier, he works as a staff member in a transgender organisation and is pretty active as a motivator for his peers. At other times, he assists his peers involved in cases such as being accused of scamming, dating violence, or being arrested in raids. He has been long exposed to continuous psychologically stressful conditions, but he pushes himself and turns a blind eye to his situation to help his peers. That is the tip of the iceberg from what he had told me earlier.

Responding to this issue, the consortium where I work, JTID or the Indonesian Transgender Network, proposed to develop a guide to Psychological First Aid (PFA) for LGBTIQ+ human rights defenders and conduct basic training to provide this PFA when in an emergency. In June 2022, we invited professionals consisting of psychiatrists and psychologists from several regions in Indonesia to attend and provide feedback on the contents of the draft, share additional knowledge, revise some inappropriate parts of the draft, etc. In addition, the participants obtained first-hand knowledge about SOGIE-SC

(Sexuality, Orientation, Gender Identity, Expression, and Sexual Characteristics) from one of our facilitators. It turned out that they were very enthusiastic during the SOGIE-SC presentation. They admitted that they had never obtained this material during lectures at college. Even in their work lives, they rarely encountered cases related to this topic. The discussion about the issue of layered discrimination, a challenge in everyday life that others consider normal yet very tough for transgender people, had opened their eyes to the realities. From the results of this discussion and presentation, the guide to PFA was refined according to actual needs.

After completing this guide to Psychological First Aid, we organised training in August 2022 for transgender human rights defenders to learn the guide to Psychological First Aid and put it into practice for themselves and other LGBTIQ+ people. Around 22 people, consisting of transwomen and transmen, attended this training. Some of them work as paralegals, handling cases or crisis situations in their area. They, in fact, have implemented Psychological First Aid quite often in times of crisis. However, they were somewhat doubtful when being asked about the PFA implementation because they were unfamiliar with the terms, or they thought they did not have the capacity since they did not hold any certificate. It was understandable that they assumed their measures were not part of PFA, considering that no other organisations have ever organised similar activity. Additionally, they

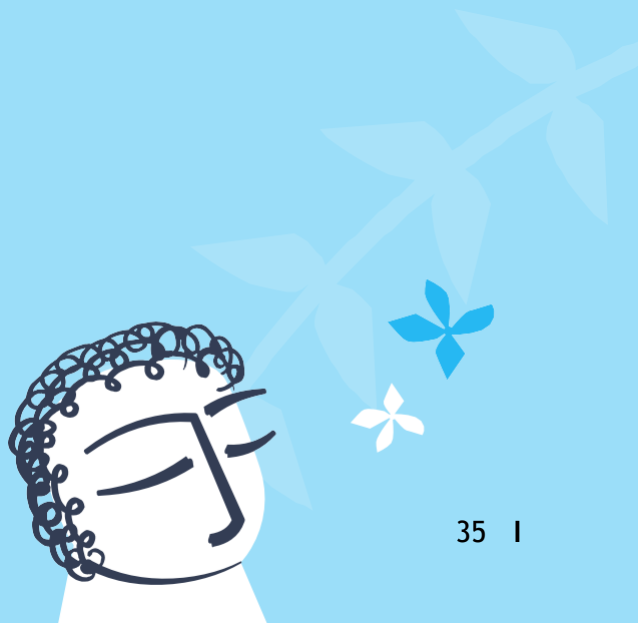
were unaware of certain factors affecting their psychological condition when handling cases or encountering persecution while putting others before themselves. Consequently, they did not sense the need for first aid for themselves.

The fact above explains why many transgender human rights defenders are not knowledgeable about the factors that can lead to trauma, PTSD, paranoia, and psychosomatic disorders such as acid reflux, which occurs quite frequently. When participating in this training, they began to realise that all this time, the conditions they experienced were not mere physical responses but unconscious psychological reactions that led to physical illness due to no proper treatment. They also understood that taking a break, relaxing, or accessing mental health services is "normal" and should be carried out when they feel psychologically unwell. It is vital to

ensure you are capable and mentally stable before trying to help others.

The good news is that our fellow communities who need assistance and are in the same region as one of these professionals can access mental health services through the professionals listed in the consortium database. The mental health services include access to regular counselling and professional help in the event of urgent psychological needs, for example, certain cases that cause the victims (from the community) to suffer from psychological shocks.

Through this article, I hope that, in the future, LGBTIQ+ human rights defenders can be better at taking care of themselves and working for their fellow communities and that there will be more amiable professionals to help LGBTIQ+ and willing to get involved in improving LGBTIQ+ mental health.





YOUNG PEOPLE COUNTERING CHALLENGES IN THE DIGITAL ERA BY DOCUMENTING LOCAL WISDOM

Lakoat.Kujawas (Pselia Remasti Nati, Jeni Angelina Liufeto), RMI (Supriadi), SimpaSio (Oni Tukan, Reta Kedang, Viona Tukan), Videoge (Rismah, Wahyu Chandra)



Are you still part of an indigenous people/local community even when you are attached to technology that your ancestors did not use in the past? How do you view your identity as a part of an indigenous people/local community today, especially when modernisation and information technology have changed the way you interact with your surroundings? According to you, what makes you a part of indigenous peoples/local communities? And what does that mean to you?

As close as one might imagine, these questions often follow individuals coming from indigenous peoples and local communities—especially when they interact with people outside their communities. Such questions arise because of the stereotypes "people who live in the forest", "remote and undeveloped", "lacking technology", and others that people attach to them. From the perspective of indigenous peoples and local communities, these stereotypes are detrimental as they belittle their pride in the richness of their traditions that have been established for generations. Furthermore, they make them question their own identity. This problem is progressively arising, especially when it collides with the inevitable rapid development of information technology.

Triggered by the concern for preserving local traditions and the challenges entailed, a group of young people actively coordinated themselves with their peers to respond to problems in their respective regions. For Lakoat.Kujawas, which was actively



collaborating with Mollo Indigenous People in South Central Timor; SimpaSio, which archived the Nagi Larantuka's tradition in East Flores; and Videoge, which documented the knowledge of the coastal people of Labuan Bajo in West Manggarai; the problems included—but not limited to—the onslaught of the digital era, non-contextual formal education, the lack of meaningful space for social participation, the lack of opportunities for sustainable livelihoods for the young generation, and the fast-paced urbanisation.

"Young Detectives" Preserving Mollo Traditions through Intergenerational Learning

There is no time to talk about customs, no time to discuss traditions, and no time to share experiences with culture. Indeed, that is how things are nowadays. People waste their free time and days off as their eyes tirelessly focus only on a gadget in their hands. Advanced technology will continue to pamper their eyes, slowly distracting them from taking a deeper look at customs, culture, and traditions. However, it does not apply



Socio-Spatial Mapping and Archiving

to the young people of Mollo in the Lakoat.Kujawas Community.

While other people preferred to spend their Saturdays and Sundays relaxing, taking a vacation, or going out, young people of Mollo, who were actively involved in Lakoat.Kujawas, preferred to share stories and experiences under the shade of a small hut with thatched roofs. This little hut was a homely little library where young people borrow books. This library was also a silent witness to the togetherness and enthusiasm of the young people of Mollo in learning our customs and traditions as part of our identity.

In exploring and documenting Mollo culture, customs, and traditions, these young people were not alone since the tribal chiefs and elders were always there to assist them. Acting like "young detectives", these young people threw questions to the resource persons to hear more about Mollo culture. They consider gathering to share stories with the elders the most meaningful and priceless moment, which is why they would never waste their time. Being invited to listen to the childhood story of

amnasit bi pah Mollo (the elders of Mollo), sitting in a circle in Ume Bubu (the traditional house of Mollo people), which was full of warmth, and getting close to nature were some of the valuable occasions these young people experienced when documenting local traditions with the tribal elders.

Skol Tamolok, formed in 2020, played a role in seeking, exploring, and gathering knowledge of these customs and traditions. Skol Tamolok is an alternative-contextual education space for the young people of Mollo to retrace the culture and identity of the Mollo people, and it teaches the youth how to talk about our customs. Their activities did not only take place at the Lakoat. Kujawas' library. They also made headway by proactively visiting people's houses, walking through the village, or visiting other villages. The "young detectives" visited several locations in Taiftob Village, including Ajaoana, Ta'u sapi, Lelokasen, Maonsin, and Kampung Baru, to discover more information about each clan in the area. Even if they had to endure the sweltering day, exhaustion, heavy rain, or strong

wind, the young people of Mollo persisted in documenting their local wisdom. In Skol Tamolok, some of the youth were responsible for recording and taking notes. The tasks were distributed to ensure the information obtained remains available.

It was a pleasure for the young people of Mollo to be able to recognise and regain their traditional knowledge. Through these visits, the young people of Mollo discovered more about the origins and details of each clan, including its identity and customary provisions. They also found intriguing information during the interview with the tribal chiefs and elders. Markus Tapatab explained the function of getting their names tattooed on their bodies: *"When we have a tattoo, and someday we have an accident somewhere, people in that place can identify us by looking at the name tattooed on our hands."*

These young people also got new knowledge about the cultural proscriptions of the Nati clan. *"Before we learned about the church, we, the Nati clan, could not eat rice, chicken, red sugar cane, and all kinds of beans. We only ate corn. But, after that, our ancestors prayed to get rid of these cultural proscriptions so we could eat these foods," said Yot Ham Nati.*

Keeping the Strands of Hope in the *ikat* from Waibalun

Middle-aged women spun cotton patiently, dyed the threads carefully, and weaved them into fabrics with hopefulness. A piece of fabric made with meaningful details would be worn in a traditional ceremony. That piece of fabric is a cultural heritage and a source of income to survive. The woven fabric has become their piece of hope for supporting their lives and the education of their children outside their land.

While the woven fabrics are substantial for the people of East Flores, the young generation, unfortunately, moves far away to pursue their dreams in other lands and often forgets the cultural heritage that has supported them. Nowadays, it is hard to find youth who can weave and is proud of wearing woven clothing. There are many factors behind this phenomenon: cultural assimilation, changes in people's perspectives on woven products, and the lack of government intervention, such as in the efforts to preserve weaving culture. Based on these concerns and care for weaving culture, the socio-cultural archives and studies institution, SimpaSio Institute, sought to create a space for learning and preserving *ikat* (woven fabric made using a special technique original from Indonesia), especially from Waibalun, East Flores Regency.

In June 2022, SimpaSio formed two study groups to conduct research on *ikat* from Waibalun.





The first group met with a group of weavers consisting of two women, Mama I and Mama Leno, who enthusiastically welcomed them to their dwelling. This

group of weavers possesses a storage room for looms. In that simple room, Mama I and Mama Leno gathered to dye the threads, do *neket* process (arrange threads based on color and motif), and weave. The second group met the weavers based on the proximity to the area where they lived. The alleys were filled with rows of weavers who previously united in a weaving group called Ago Lewo, which now has disbanded, but the weavers continue to work individually.

The young generation of SimpaSio was passionate about learning all the weaving tools made of wood. *Waibalun* Weaving produced various motifs called *mowak bele* or big *mowak*. Usually, these motifs could be modified to the customer's request, but oftentimes, motifs found included roses and hibiscus flowers, rhombuses, swords, and so on. There is also a *mowak telo* or *pat* motif, a *mowak* with a mountain motif flanked by a dotted line motif. The mountain motif symbolizes tribal elders, village heads, and other high-ranking officials, while the dotted line symbolizes the people. *Mowak*

telo or *pat* is calculated during the motif binding process.

Liti mowak refers to a thread flanking the *bele mowak* and the *kuma ijo lara*, a motif with yellow, green, and pink threads that symbolize prosperity.

Due to the complicated manufacturing process, a professional weaver can usually produce two to four pieces of woven fabric in one month. No wonder a piece of woven fabric is sold for IDR1 million and IDR250,000 for a woven scarf. Weaving provided a promising income to meet their daily needs and enroll their children in college.

"We have been weaving since our children were young to make a living and enroll them in school. My child has graduated from college, worked as a teacher, and recently passed the PPPK (contract-based government employees) test in Tanjung Bunga", said Mama Mada.

Considering the struggle of the weavers and the meaning of the woven fabric itself, the young members of SimpaSio were very enthusiastic about archiving and documenting the *Waibalun ikat* weaving. In addition to holding an exhibition in July 2022, which received many positive responses, SimpaSio further attempted to preserve the cultural wealth of East Flores by organising the Mane Teno Open Studio event in September 2022. Its implementation will involve many parties, including the women weavers.

These initiatives mobilized by the younger generation have become a

positive movement that helps the community and the Government in preserving the *ikat* weaving of East Flores.

Recording the Old Village and the Knowledge Dynamics of the Labuan Bajo Coastal Community

The mass tourism in Labuan Bajo, which has nearly infiltrated every nook and cranny of its residents' lives, has necessitated innovative and contextual initiatives. This aims to ensure that local traditions are not uprooted from the coastal community of Labuan Bajo so the next generation can learn about them. In this case, Videoge highlighted *Recording the Old Village* as the main theme of their activities for the past year. The focus of the youth's initiative is to record the dynamic of people's knowledge about culture, phenomena, the history of the village and its current environment; the efforts of the people and their communities as well as the problems they face; art activities; lifestyle; and so forth.

To attract more local youth participation in this initiative, recruitment and micro-documentary (microdoc) video workshop were held by Videoge in January 2022. The youth in Labuan Bajo, including students, young scholars, and young workers in the tourism sector, were interested to take part in this activity.

The microdoc workshop was designed in three classes consisting of

discourse, practice, and listening classes. All three employed a practical approach followed by discussion and sharing of experiences.

For three months, the microdoc video learning process managed to produce four raw video titles according to the knowledge they got from the local residents.

The four works produced are entitled "*Pemukiman Empat Generasi*", "*Nelayan Pensiun*", "*Cerita Pak RT, Sampah and Anak Pengajian*", and "*Mata Air di Kampung Air*". These titles are based on awareness and desire to explore the history of their village. Every process presented was carried out directly by the youth in Labuan Bajo as their contribution in recording the knowledge dynamics of the residents and the city.

"During the workshop, I was more confident to express my opinion in public and responsible for the ideas and tasks given. I'm not a resident of Kampung Air, but since the program, I can get to know the locals and greet them when we cross paths. I found a new family at Videoge," said Afra, one of the workshop





participants. He also expressed his hope that the activity will continue and develop and produce talented generations and continue to provide opportunities for people who wish to learn about documentary films and contribute to their village. "Local youth can also participate", he ended his statement.

Videoge was also inspired to archive various unique stories about the food they often ate in places where they live on the coast of Labuan Bajo, an area with diverse ethnic backgrounds. Citra, a young chef with knowledge and cooking skills, has driven youth to take part in the archiving process of the *Resep Tetangga* (Recipes from the Neighbourhood), which was executed during the month of Ramadan when many people commonly sell food before *iftar*.

The local youth actively sought information on local food recipes from their parents and cake sellers, further collecting 62 recipes. The

collected recipes were subsequently written into a book entitled "*Resep Tetangga* (Recipes from the Neighborhood)." In addition to the recipe book, there is a microdoc video series entitled "*Satu Rasa dalam Tiga Nama* (One Taste in Three Names)", inspired by a cake that is often consumed by Labuan Bajo residents but has three different names based on their respective ethnic groups.

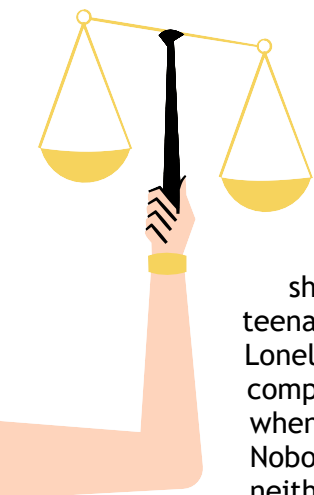
After four months of work, this book began to be distributed and launched in a book review event on August 28, 2022. This activity was also one of a series of pre-events leading to PESTA KAMPUNG 2023 in Labuan Bajo.

After nearly a year of dynamics, the Kampung Katong consortium reflects that the initiatives of the three communities, which are dominated by youth, despite the various forms and models of activities, seek to strengthen local knowledge as their central identity. We found that the determination of the younger generation to contribute to their community was often hampered by the unavailability of participation spaces for them. However, these three communities based in NTT have demonstrated that this should not be a barrier. The younger generation has turned out to be capable of opening a space for their own participation and collaboration, and working together for the benefit of the community by utilising the development of the digital era to maintain their local wisdom.



✦ A STEEP ROAD
TO SEEKING JUSTICE

Author: Dian Septi Trisnanti
Organisation: Consortium of Ratification KILO 190



Ika Ching, a descendant of ethnic Chinese, has lived alone since she was in elementary school. Her parents had passed away, and

she had to spend her teenage years in Jakarta. Loneliness was the only companion, especially when things got hard. Nobody reached her, neither family nor friends, to offer assistance or even

lean an ear. For Ika, who belongs to a minority group in this country, life was like a woodland with mines concealed under it.

"I was fired, though I had been working my fingers to the bone until late at night, or even midnight, without receiving overtime pay", she started telling her story when we met in July 2022 in Taman Jogging, Kelapa Gading, after 16 years we did not see each other.

Ika worked in a company engaged in export-import activities. She was in charge of checking the goods to be delivered, the delivery address, the number of goods, and others. She received a wage of IDR7 million/month with a year contract. With that amount of wage, she left her previous job with a salary below the Provincial Minimum Wage. Unfortunately, her new job was not as satisfying as she expected it to be. Initially, Ika felt comfortable working in a new workplace with

longer working hours without overtime pay.

However, as days passed by, she began to be treated unfairly. At that time, Ika was unaware of her rights, and she did not even realise that she was also a labourer.

"Di, can I get support when I work as an office worker?" she asked. "You are from a trade union, aren't you? Do you think I can get them when I am no longer a labourer?"

"Sure thing. Those working in offices are also labourers. Any worker receiving a wage, has a boss, is under contract, and has working hours is considered a labourer." I answered.

"I see. I thought the labourers were those working only in factories. Thank God, I meet you!"

Ika started to disclose her working conditions, from long working hours to the bad attitude of her boss, who demanded the employees work beyond the job description. Ika was the only one who dared to refuse the order. The boss was enraged to find her repeatedly refusing to work overtime. Consequently, the contract was abruptly terminated without a warning letter. The reason for the termination was that Ika had misbehaved. In fact, Ika's contract period was still six months left. Sadly, Ika's remaining contract wages were not paid. She claimed she was being treated unfairly, considering that she also had attended all

meetings even though she worked from home during the pandemic.

As Ika could not accept such a treatment, she requested a meeting with the boss multiple times, but the boss declined. Eventually, she complained to the West Jakarta Manpower Sub-Department. Of the three mediations she underwent, her boss was represented by a lawyer. After a few months, the West Jakarta Manpower Sub-Department issued a letter of recommendation. In the letter of recommendation, Ika was declared entitled to receive the remaining wages for 6 months and was advised to continue the legal process to the Industrial Relations Court (PHI).

Since then, it seemed like all doors were closed. None of the lawyers was willing to help her since she only promised to pay if she won the case. Meanwhile, she had to sell all her assets and move to a cheaper boarding house. To earn more income, she sold various items, such as masks, handmade accessories, etc. She had to eat less rice than she should to save money.

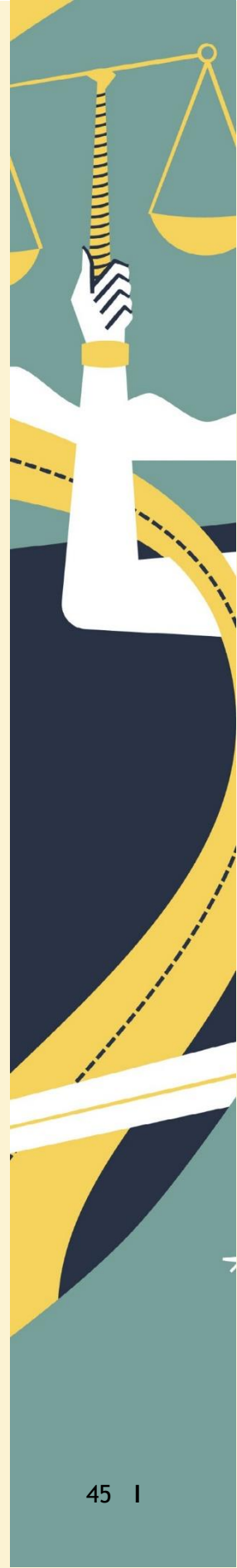
I stared intently at her sitting in front of me. That night, I took her by motorbike to the busway stop in Sunter, Kelapa Gading. Along the way, like in a movie scene, I imagined her walking from the busway stop in Sunter to Taman Jogging at a distance of approximately 3.6 km. Her sweat dripped off and was imprinted on her face, signifying her struggle to cope with a difficult life.

Fighting for her Labour Rights in the Court

Hearing the word "trial" made Ika shudder slightly. It occurred to her that a trial is where a judge, with a stern and fierce face, holds a gavel like in movies or TV shows.

That afternoon, at the trade union secretariat, I introduced Ika and explained her case to Ita, a trade union administrator in the advocacy section. Ika told her story while handing over the documents related to her work, such as salary slips, a work contract, and a termination letter.

Following the meeting, Ika was busy with the process of compiling a lawsuit. In general, it covers the chronology of cases and lawsuits. Ika sued for the remaining contract wages for 6 months of IDR42 million and processing fees (during the dispute). Indeed, Ika did not understand much about the legal process, but she generally grasped the contents of her lawsuit.



Finally, Ika attended a trial at the Industrial Relations Court (PHI) in Bungur Besar Raya, Central Jakarta, for the first time. She came to the PHI in order to sue the bad boss. Ika's heartbeat was getting louder and louder. She stopped walking for a moment and caught her breath. She and Ita saw the trial order number and schedule on the bulletin board. For a moment, Ika sighed since she had a trial schedule in the afternoon.

Again, She found herself trembling when her turn came. Ika entered the courtroom and sat as the plaintiff on the left side of the room. She sat only by herself while eight of her boss' lawyers were seated in a row across her. At the very front-middle of the courtroom stood the judge's bench. Three judges consisted of one presiding judge sitting in the middle of the bench and two others on the left and right sides. Overall, the trial lasted only about 15 minutes. Ika simply submitted the lawsuit file to the judges and the opposing lawyers. Before the trial, we reminded Ika that employers normally intimidate workers into giving up.

"Well, I am waiting for the time I am intimidated," said Ika over the phone.

"You're curious, aren't you?" I chuckled.

"I am. Though the fact is no."

We giggled around. Ika brought joy back to her life. To fulfil his daily needs, she convinced herself to be a pedlar using a bicycle a friend had lent her. Despite the meagre income, Ika felt considerably better.

As time passed by, the verdict day came after a month of undergoing the trial process. She could not be shaking more.

"Ari, what time is our trial?" Ika asked one of the trade union administrators beside her.

That day, Ita was unable to accompany her since Ita should advocate another case.

"It should be at 3 p.m.," Ari answered.

That was the day of the verdict. Her heart was less beaten than the first time she attended the trial. Nonetheless, she was unbelievably nervous. Why in the world she and Ari had arrived at court in presentable looks since early morning, much like job applicants, but it turned out that the trial was in the afternoon. It was such a disquieting court decision day.

The voice of the panel of judges was slower than usual, sounding less clear. However, she heard an excerpt: "*Partially accepted...*".



"I think it's partially accepted. It means that the lawsuit for payment of the remaining wages of the contract is accepted but that other lawsuits, such as those for process fees, are not," explained Ari.

In this context, process fees refer to fees required during the dispute process.

After leaving the court, they went back to the trade union secretariat. They could not hold themselves not to laugh as they couldn't hear the verdict clearly.

"Upon this decision, let's see will the opposing party file an appeal or not within 14 days from the date of the verdict read," I said to enliven the atmosphere.

"Is that so?" Ika asked to make sure.

"It means that you must be prepared for the execution process, where your boss has to pay your right," I said, and Ika breathed a sigh of relief.

At the end of the day, I could see a slight smile on Ika's lips. She finally could find a vast space just like she had relieved a heavy burden from her frail shoulders.

Waiting for the Execution Day

It was the middle of August. The morning sun shined as Ika stepped confidently towards the PHI building. That day, Ika took a copy of the court's decision, and it was 14 days after the verdict was read out. She heard nothing about the appeal from the opposing party, meaning that the boss did not file an appeal. What a relief.

Indeed, the ultimate truth is when it is fought for, and justice can only be served if it is demanded.

That day, we both promised to warmly celebrate this moment while brewing a special cup of bitter coffee.





▶ THE DILEMMA OF FACILITATING THE ELDERLY, THE SURVIVORS OF THE 65/66 TRAGEDY, IN SIKKA

**Author: Yulius Regang, the Organisation Coordinator
Organisation: Nusa Tenggara Legal Aid Association (PBH-
Nusra), (IKa Consortium)**

The sorrowful history has turned into a frightening bugbear for the community. Until this second, the community remains to feel the grief and injury caused by human tragedy. The elderly survivors, eyewitnesses of the past event, are unenthusiastic about telling their children and grandchildren about this bloody event. They are unwilling to share their grief and suffering with the public as they are still terrified and traumatised by the 65/66 tragedy.

It seems that the survivors of the 65/66 tragedy have deliberately maintained systematic efforts to bury the actual incident. They refuse to recount the story openly and prefer to keep the memory deep in their hearts. Removing traces of the past that are frequently considered a disgrace tarnishing humanity is an attempt the survivors have always made to protect themselves.

Apart from the tragedy causing grief and injury, stigma and discrimination experienced for decades have locked their decision to keep the past suffering closed. The survivors seem to be firmly committed to closing their mouths permanently.

Such a fact was just revealed after the Peduli Program, the facilitation program of PBH-Nusra (The Nusa Tenggara Legal Aid Association) for the survivors of the 65/66 tragedy and their families in Sikka, conducted from 2015 to 2020. Through the Better Together program executed from October 2021 until now, the mid-year of 2022, PBH-Nusra has facilitated the elderly survivors of the 65/66 tragedy spread across three different communities, namely Ian Tena, Tua Bao, and Natarmage. These three communities encounter a wide range of issues with various

complexity, starting from human resources, cultural background, social environment, and challenging topography.

The PBH-Nusra facilitation or approach aims to recover the honour and dignity of humans, particularly the survivors of the 65/66 tragedy, who shall swallow the stigma and discrimination as "the descendant of the traitors."

PBH-Nusra fights for the survivors to have equal access to basic social assistance and services, the right to freedom of expression, association and assembly, express opinions in public, and other rights as citizens.

At first, the community firmly opposed PBH-Nusra as they perceived PBH-Nusra strived to reinstate communism in a new style. Such opposition is the result of the impact of the past event, embedded in the memories of the survivors and non-survivors of the 65/66 tragedy. Such a fact further exacerbated the condition and made the survivors act exclusively and reluctant to associate with outsiders.

After many attempts and approaches, such as cultural and religious approaches, the community gradually started to be open-minded to the objectives and purposes of PBH-Nusra, particularly in facilitating the elderly survivors of the 65/66 tragedy.

Nowadays, the survivors have been senile, physically unfit, and sickly, with illnesses coming and going alternately. The elderly survivors

often suffer from high blood pressure, cholesterol, gout, stroke, amnesia, asthma/shortness of breath, and other illnesses. Even some have passed away after fighting the disease for years and ages.

The elderly survivors of the 65/66 tragedy continue to decrease in numbers. Hence PBH-Nusra encourages parties, such as the community, the State, and family members, to pay attention to the elderly survivors alive to this day.

Generally, the elderly and survivors of the 65/66 tragedy are classified as vulnerable groups often disregarded in social life. Some regard the elderly as useless, unproductive, and obstacles for families. Even the elderly are considered a burden on the family.

To address this issue, PBH-Nusra is present to regard the elderly survivors and non-survivors of the 65/66 tragedy through managing activities that support the materialisation of social inclusion, such as organising specific development planning deliberation for the elderly, encouraging elderly participation in integrated health service activities, conducting Provision of Supplementary Food (PMT) activities for the elderly, advocating the governments, as well as encouraging families and communities to pay special attention to the elderly.



The elderly are supposed to reserve the right to participate in the development, have a decent and prosperous life, access health and basic social services, and other rights the State should fulfil.

So far, the local governments have paid better attention to the elderly through organising activities, such as integrated health services for the elderly in villages, the Supplementary Food Provision (PMT) program, free health checks, and other activities.

Nevertheless, the implementation is not optimised. A number of elderly act passively and do not understand and notice the importance of these activities.

Other strategic steps that might lead them to better awareness and

understanding are deemed necessary. Thus, through the Minister of Home Affairs Regulation No. 60 of 2008 concerning Guidelines for the Establishment of the Regional Commission for the Elderly (Komda Lansia) and Community Empowerment in the Elderly Management at the Regional Level, the Government has encouraged local governments to establish the Regional Commission for the Elderly.

To materialise the establishment of the Regional Commission for the Elderly as mandated by Law No. 60 of 2008, PBH-Nusra encourages the formation of the Regional Commission for the Elderly and the regional regulation concerning the elderly in Sikka District.

The establishment of the commission and regulation is expected to overcome health and social welfare issues for the elderly.

Health and social welfare for the elderly is a never-ending issue. The country has made much effort to support the lives of the elderly, but until now, the health and welfare of the elderly issues remain to be complicated.

The question is, what's wrong with the approach models and methods that have been done so far? Do we have alternative and innovative solutions to support the Government's work in supporting the lives of the elderly to be better?

In order to find solutions and answers to these questions, establishing regular forums is



deemed necessary by involving multiple parties, such as the governments, the community, the elderly, organisations, and individuals concerned about the elderly.

We should admit and realise that not only the State and governments are responsible for solving the health and social welfare issues of the elderly, but all elements of society, starting from the family units to those living around the elderly, are also responsible as it is a shared responsibility.

This mission aligns with the activity, "building and strengthening health and social service delivery mechanisms with the support of local communities."

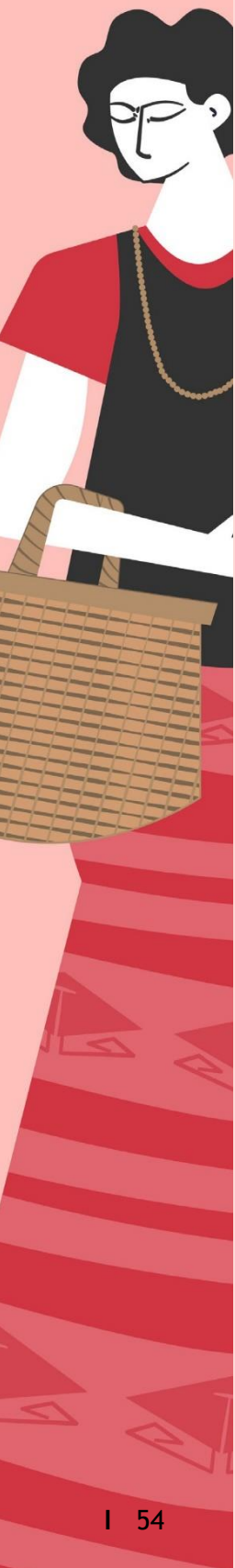
The most critical variable is the participation of the community in supporting the governments' programs and works. Well-organised cooperation between the community

and the governments will materialise good results for the welfare of the elderly, both the 65/66 survivors and non-survivors.

In encouraging community participation to improve health and social services for the elderly, the 65/66 survivors and non-survivors, PBH-Nusra, in collaboration with the Indonesian Foundation for Humanity (IKa) and is supported by Voice Global through the "Better Together" program, is committed to encouraging policy changes at the local level, both regarding budget policies and regulations that favor the elderly.

This joint activity is expected to capture decisions to be followed up to support efforts in improving health and social services for the elderly in accordance with the mandate of Law No. 13 of 1998 concerning Welfare for the Elderly.





A SHADOW WOMAN

Author: Oce Landukara

Organisation: Pelita Sumba (Humba Hammu Consortium)

This woman always strived to be present in every forum organised by the village government, voiceless while listening attentively to every single word. During the discussion, she would sometimes make small talk with the attendee sitting next to her, say hello, or merely offer a friendly smile. She was confused and wondered, "why should be me to be elected as the leader of the neighbourhood unit? Let alone leading meetings; I can't even speak in public. Many women in this village are more educated, experienced, and competent than me." But no answer is the only thing she gets. With no options, she lives her life with the title of "the Neighbourhood Unit Head". She occupies such a role without organising any meetings and making decisions with the community in her neighbourhood.

Sumba Island is one of the islands in East Nusa Tenggara that remains to adhere to the patrilineal system. Indigenous peoples in Sumba are divided into different castes, including "*maramba*" (the king or noble class), "*kabihu*" (the free people class, neither servants nor having servants), and "*ata*" (the

slave class). To date, especially in eastern Sumba, such a caste classification in certain villages or areas impacts a lot on the people's everyday life, particularly in customary rituals. Those positing the lowest class should be ready to serve those with higher caste. Even such a phenomenon occurs without any orders or directions; the underclass stands by to execute what they should do. This caste classification constrains the movement of women.

Lika Inga is the name of the head of the neighbourhood unit. This 34-year-old woman belongs to the underclass. She is very proud of her position, albeit she never knows why she was elected. All she knows is this decision was made with the approval of her master. It does not end there; the second question comes to her mind, *"Will I be able to speak and lead the meeting attended by those with a higher class than me? What is actually going on? Am I just a shadow woman for this position?"* Questions after question keep haunting her.

So far, none of the women has occupied positions in the village government, let alone a woman from the underclass. Indeed, it is probably proof that involving women in the village government structure started to be accepted. Nevertheless, will this opportunity absolutely belong to Lika Inga as the Head of the Neighbourhood Unit?

Lika Inga is commonly known as Ina Nai Rinto (the mother of Rinto), a mother of three primary school children. She consistently

demonstrates politeness and affability in her manner. Also, she always offers a nice smile to whoever she meets. However, behind her smiles, she has been bottled up by the customary traditions of her culture for years. She had no chance to explore things outside the village and enjoy a better life, even simply to school, because she was coerced to accept matchmaking and marry at a very young age. Her husband is a farmer, the same caste as herself, yet both have slightly different personalities. Damu Talora Amah, a.k.a. the father of Rinto, did not favour if his wife was involved in village affairs. He wants his wife to stay home to care for the house, husband, and children. Lika Inga and her husband often got into arguments, leading to domestic violence because she disobeyed her husband and persisted in attending the meetings. Despite this, Lika Inga persistently engaging in the activities secretly when her husband left the village or went outside the home. She had prepared to accept any risk if her husband returned home and found her leaving the house.

Her desire to learn and move forward is reflected in her involvement as a village facilitator for the Sustainable and Inclusive Program for Praingu, a collaborative program between the Humba Hamu Consortium led by Lembaga Pelita and Voice Global, which has been implemented since November 2021 and will last until 2023. *"I need to make a change to successfully accomplish the job assigned to me, and becoming a village facilitator is*

an opportunity for me to develop," said Lika Inga after she was elected. She spoke timidly and slowly; she was afraid what she said could seem strange.

Over time, she found changes in herself after participating in various training. One of the essential changes she notices is that she now dares to stand in front of the public and express her opinion, albeit the audiences sometimes find it hard to catch her words. At times, she should swallow satire and negative perspectives for her incapacities, but for Lika Inga, it will not discourage her enthusiasm. Lika Inga keeps striving to become a better person.

Rambu Dai Mami is a field facilitator from Sabana Sumba Association, an organisation part of the Humba Hamu Consortium.

The following is a conversation between Lika Inga and Rambu Dai Mami when Rambu visited and offered Lika Inga to be nominated for the village facilitator elections.

Lika Inga : Rambu, please don't nominate me for the village facilitator election.

Rambu : Why, Ina? (Lika Inga's special nickname made by Rambu)

Lika Inga : I'm not good at speaking in front of many people. Besides, I wouldn't dare to invite my *Umbu-Rambu* (a term used by Lika Inga

to address her master or the honoured ones).

Rambu : It's okay, Ina. Let's learn how to do and get used to it. I will also help you to invite *Umbu-Rambu* to attend the meeting.

Lika Inga : Does it mean I don't need to speak in front of audience?

Rambu : Yes, for now. But you should pay attention and start learning so we can do it together in the next meeting. So, don't turn down this opportunity. Okay? Be confident, Ina!

Rambu Dai Mami keeps encouraging Lika Inga this way. Fortunately, this dimpled woman understands and lives her daily life with a passion for learning.

After some time, under direct facilitation from field facilitators, Amah Nai Rinto began to change his mindset and let his wife be involved in village affairs. Unexpectedly, this father of three children even drove to and picked up his wife from the meeting venue. It was such a significant change. It turned out that Rinto only needed some time and explanation. In addition, Amah Nai Rinto showed his support by giving a new phone for his wife to socialise or contact her colleagues and, most importantly, get quick access to information. One aspect that remained to be identical to Lika Inga was her loyalty to her status. It can be observed when Lika Inga kept



prioritising her master affairs. She will not attend any training activities if she should attend and handle customary affairs for her master.

Now, she has reserved freedom to be the head of the neighbourhood unit. However, she remains in needs to learn to develop strategic decisions for the village as the

leader. So far, she merely implements those made by figures in the village. However, with confident steps and a cheerful face, she always tries to do her job to the best of her ability. Lika Inga always brings a small woven box containing betel and areca nuts as her unique habit to

invite the community around the village to a meeting related to her job with three other village facilitators. She goes around the village to collect essential data and information needed.

Lika Inga is a female figure from the underclass whose excitement for self-motivation can help her overcome her ignorance through learning. However, many questions crossing her mind remain unanswered. Besides, becoming a unit leader is a new thing for her. However, this young woman is always grateful to be called a leader by others, and the underclass status attached to her does not make her feel inferior.



When you do something beautiful and nobody notices, do not be sad. For the sun, every morning is a beautiful spectacle, and yet most of the audience still sleeps.
(John Lennon)



SOLITARY ELDERLY: BETWEEN INDEPENDENCE AND ALIENATION



Author: Adityo Nugroho

Organisation: ERAT (Elderly Rights, Advocacy, & Treatments) Indonesia

Growing old is an unavoidable fact in life. People keep pursuing to discover the elixir of youth. However, do they make it? No! Although some claim to find it, it is just a figment of their imagination. No one has proved it. Even so, many sell anti-ageing products in the market. Most of them promise to prevent physical ageing that changes one's appearance, but they cannot avoid the ageing fact.

Most people dream of living in old age full of happiness, a life with stable finances, and a happy family. A dream that only a handful of people can achieve. Do people want to live a stable life? Of course.

However, most still have to struggle to meet their daily needs. It is because of the high demands of life and the lack of financial literacy.

Do people want to live happily with their families? It sounds ideal, although we still need to ensure that the elderly can live happily with their families. Not all families are capable of taking care of the elderly properly. Age-related decline in physical and mental ability causes elders to occupy an unfavourable position in the family. In fact, they have often considered a burden to the family who takes care of them. Alienation amid one's own family is often experienced by the elderly.

Ideally, these elderly should remain capable of living alone or with their partners, with good physical health and financial conditions. Otherwise, there should be some nursing homes for them to live in once their physical abilities have declined. Accessing these nursing homes should also be preferably done by the elderly themselves. Nonetheless, governments are also required to be responsible for this issue in an effort to protect their citizens, though we often should swallow disappointment as we rely too much on the governments.

Apart from the inability to live independently and the lack of nursing homes for the elderly, the culture of Indonesian society has become a significant issue. All Indonesians must have known the story of Malin Kundang. It is the story of a disobedient child cursed by his mother into a stone.

Unfortunately, the concept of disobedience is widely swallowed by Indonesians as an excuse. They sometimes "force" their parents to live together in their old age by disregarding the contentment of the elderly.

It is because the elderly are powerless and unresisting to the order of their

children. Children are sometimes more considerate of others' perspectives and prejudices and are scared of being labelled disobedient; thus, living with elderly parents is considered the wisest option. At least, they have set them free of being the subject of conversation.

Despite those notions, an abundant number of elderly living alone or in solitary remains a common phenomenon in Indonesia. It turns out as an interesting topic to explore more. Is it considered a positive change as the elderly can manage themselves to live independently? Or is it the ignorance and inability of family members to accompany and provide for the elderly's life needs?

If we discern their living conditions, are solitary elderly capable of accessing their life needs? Besides these physical aspects, we should also observe how the elderly perceive their solitary lives to find out whether they are happy or not.

Premised on some of these preliminary assumptions, from July to August 2022, ERAT (Elderly Rights, Advocacy, and Treatments) Indonesia carried out research related to the existence of solitary elderly. The research was conducted in the Wonosari Subdistrict, Gunungkidul District, the Special Region of Yogyakarta Province. This location was selected because of the easy access to the facilitated elderly and because a Senior Support Center (SSC) would soon be established nearby in 2022. The research was actually still ongoing, with hundreds of solitary elderly as the respondents



and some other elderly and elderly activists collecting data on the ground. However, there were already some interesting interim findings.

The reason these elderly lived alone was classic: their spouses left them either by divorce or death. For most of the elderly who had children, their children moved out of the house into other cities. The inadequate average wage in Gunungkidul compelled many of its residents to earn a living outside the city. In other words, economic constraints were the main factor. Nonetheless, most of them could still keep in touch with their children through communication technology, or they waited for their children to pay a visit.

Half of the elderly were still capable of working to fulfil their life needs. The primary option was to work as a farm labourer; additional options included trading, livestock farming, and others. However, the incomes from these occupations were not always available to support their lives since these options are not the type of work that can guarantee a steady income. Meanwhile, the other half of the elderly with no occupation relied on their children to fulfil their needs. In some cases, they had to wait for their neighbours' generosity.

Practically, neighbours are physically the closest people to the solitary elderly. Some residents frequently

visited their neighbours who lived alone, especially the solitary elderly. Moreover, spaces or activities the elderly could participate in were still limited. Some locations had an Integrated Healthcare Centre for the Elderly, aerobics for the elderly, and other activities for the elderly. However, the number was few, and most elderly were still not facilitated with spaces, either initiated by the community or the Government.

An unexpected finding came from the case of vaccination for the elderly. Many had yet to receive the COVID-19 vaccine. Various reasons arose, from the elderly's resistance to being vaccinated to the unawareness of the need for vaccination. It was indeed a warning for the Government, especially since WHO had declared that the elderly should be the first group to receive the COVID-19 vaccine.

Believe it or not, those are a brief overview of the solitary elderly's condition in Indonesia. Even though different findings were found in other regions, the obstacles are possibly the same. Their life choices do not reflect many people's expectations. The lack of Government's intervention remains the main obstacle. There must be more movements, in any form, for the elderly's struggle for "social class". As time passes by, the everlasting social class will continue to be filled with its members who are entering old age.



YOUNG PEOPLE EMPOWERED TO FIGHT AGAINST THE LEPROSY STIGMA

Writer: Muh. Arfah

Organisation: PerMaTa (Independent
Association of Leprosy Indonesia) Gowa

For young people affected by leprosy, the disease they suffer has negatively impacted their mental health and reduced their will to live. Even in some cases, it may take away their future. Under such circumstances, those affected by leprosy desperately need support and encouragement to stand on their feet and recover.

Many of those suffering from leprosy even have to deal with nerve and joint paralysis in their hands and feet, which hinders their activities. They can no longer walk and do heavy work such as construction jobs and other physical labour. Most of them become reluctant to socialise in their neighbourhood and prefer to stay in their homes out of shame.

Here is the experience of a young man affected by leprosy named Arfah. He was diagnosed with leprosy in the first grade of junior high school. He still remembered vividly, even though eight years had passed, how he lost his self-confidence after hearing the diagnosis. He once gave up hope and

refused to go to school. He even stopped hanging around with his friends since he was ashamed of his condition.

During the MULTI DRUG THERAPY (MDT) treatment for his recovery, skin discolouration due to the reaction of the drugs began to appear. Arfah's complexion changed into purple-black, making him more withdrawn from the neighbourhood and school. He was discriminated against by his classmates at school, being ridiculed as "*roti goreng*" (Indonesian fried bread) because of his purple-black complexion. Moreover, he also received mistreatment from his teachers. Upon returning to school after almost three weeks of absence, he was transferred to another class since several children of the teachers were in the previous class. The incident was a terrible blow to him, who was desperately looking for encouragement to recover quickly at that time.

After Arfah's treatment was completed, his complexion gradually

began to return to normal, yet the trauma caused by leprosy was still with him. That was in 2018 when he met with a group from the Independent Association of Leprosy Indonesia (PerMaTa) who visited his house. PerMaTa is an organisation dedicated to empowering those who are suffering from and have been affected by leprosy, helping them free from the stigma and discrimination from society. From this encounter, Arfah agreed to join the organisation.

Arfah joined PerMaTa in an activity supported by the Voice grant in 2019 that aimed to empower young people affected by leprosy. Arfah left a good impression on his colleagues, such as Erma, who claimed that he had a good personality, was calm and shy, yet was actively involved in the activity. He used to be nervous speaking in front of many people,





but he was slowly improving. Currently, he is no longer ashamed of the fact that he once suffered from leprosy. Arfah was also a good mentor. In the future, Erma hoped that Arfah would inspire more youth to fight together to achieve a better quality of life.

Another friend of Arfah, Rahma, shared the same opinion. From being timid and insecure, Arfah had become a more open person. Arfah even visited several areas to reach out to leprosy patients and/or survivors. He tirelessly motivated them to get back on their feet as he did.

Ever since Arfah joined PerMaTa, he has received various training and lessons that he never received at schools, such as public speaking, how to socialise, and other lessons. Over time, his confidence began to grow, and now he has even inspired many people affected by leprosy. He

educated the community about the disease and provided facilitation for other people affected by leprosy, both those who were undergoing treatment and those who refused to undergo it. For those who were reluctant to undergo treatment, Arfah tried his best to convince them to receive treatment and recover. Arfah has gained many new valuable experiences while being part of the Independent Association of Leprosy Indonesia (PerMaTa) and DARE THIS INDONESIA (YDTI). He was trusted to participate in several field activities and be involved in youth research in two regencies, Bantaeng and Barru, over the next few years.

Another Arfah's colleague, Dewi, said that some people affected by leprosy had used Arfah as motivation to rise from adversity. However, not only for those affected by leprosy, Arfah has also become a good example for other youth who have no physical disabilities.





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- Male/Female/Others
- Open to people with disabilities
- Positive and motivated

DISABILITY DOESN'T MEAN INCAPABLE!

Employment Rights and Opportunities for Psychosocial Disabilities

Authors: Nurhayati Ratna Sari Dewi and Nurma Dian Rahmawati Organisation: Mental Health Association (PJS)



Who does not need a job? Every human being who has reached adulthood needs to work to fulfil their life needs, including people with disabilities. People with disabilities believe that working is not only about earning a living but also an opportunity to be independent and develop themselves. It is important to keep in mind that disability does not mean being incapable of doing things.

Unfortunately, not many people understand this, considering the small number of people with disabilities working in companies, which is less than one per cent of Indonesia's total number of people with disabilities. As of 2021, Statistics Indonesia (BPS) recorded that there were only 1,271 people with disabilities working in 72 State-Owned Enterprises (SOEs) and

4,554 people with disabilities working in 588 private companies. In fact, the number of people with disabilities in Indonesia reaches 16.5 million people, consisting of 7.6 million men and 8.9 million women. The Ministry of Manpower has also stated that the number of workers with disabilities is still too few.

The low absorption rate of people with disabilities in the labour market clearly indicates that not all companies have implemented the mandate of Law Number 8 of 2016 on People with Disabilities. Article 53 paragraph 1 states that the central government, regional governments, State-Owned Enterprises (BUMN), and Regional-Owned Enterprises (BUMD) are obliged to employ people with disabilities at least two per cent of

the total number of employees or workers in the company. Additionally, paragraph 2 states that private companies are obliged to employ people with disabilities at least one per cent of the total number of their employees or workers. However, companies are not patient enough to provide training or opportunities for people with disabilities, not to mention the time to adjust to the work pace of people with disabilities.

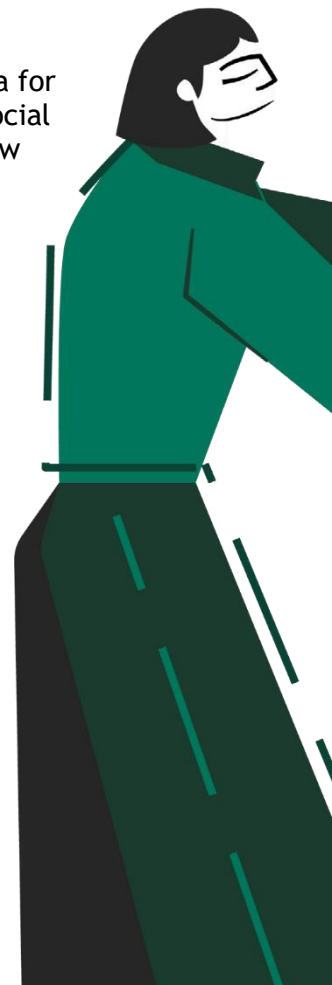
Discrimination and stigma are not only suffered by workers or prospective workers with physical disabilities but also by those with intellectual and mental/psychosocial disabilities.

Mental/Psychosocial Disabilities in the Workplace

As people with psychosocial disabilities, we find it difficult to find employment opportunities, particularly in the formal sector. There are so many barriers, stigmas, and discrimination in the workplace. Before we go further, who are people with psychosocial disabilities? According to Law No. 8 of 2016, people with mental disabilities refer to individuals who have impaired functions of thought, emotion, and behaviour, including (a) psychosocial, including schizophrenia, bipolar, depression, anxiety, and personality disorders; and (b) developmental disabilities that affect the ability to interact socially, including autism and hyperactivity. Regardless of this definition, people with psychosocial disabilities can perform well in society with professional help and support.

However, in everyday life, the stigma attached to people with psychosocial disabilities is still widespread and evenly distributed at every level of society. The assumption that every person with psychosocial disabilities always possesses a low IQ and quickly throws tantrums results from broadly misinformation regarding mental/psychosocial disabilities. The wider community will continue to believe in that stigma if the policies made by the Government rather discriminate against people with psychosocial disabilities, whether textually or contextually. In addition, accurate information regarding people with psychosocial disabilities must be continuously provided to the entire community and periodically to avoid stigma attachment and discrimination against people with psychosocial disabilities.

Despite the job quota for people with psychosocial disabilities, only a few job vacancies are available for them. Moreover, other obstacles include enclosing a statement letter of being physically and mentally healthy during the recruitment process. Psychosocial disabilities are invisible. Many of us work without being transparent about our disabilities.

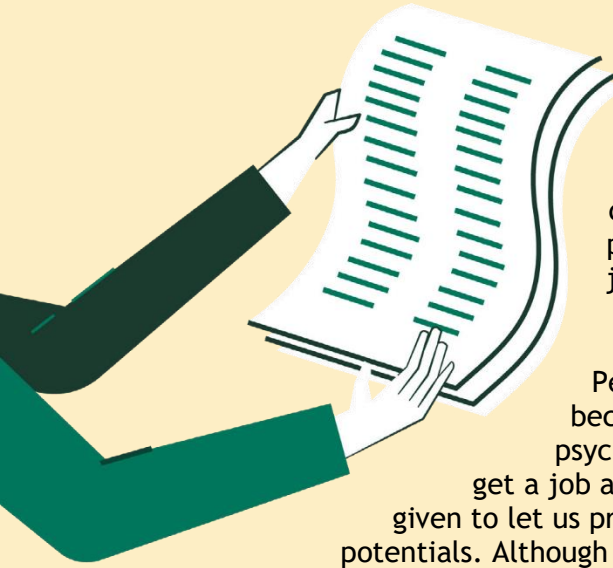


When the companies discover that we have psychosocial disabilities, they do not hesitate to terminate our employment contract, tell us to resign, and even cause discomfort within the work environment until we have no option but to resign. Another consequence is that the career advancement of people with psychosocial disabilities will not be as easy as that of non-disabled employees, despite knowing that people with psychosocial disabilities possess the same or even more qualities than non-disabled employees. Sometimes, we are also set in places that are too comfortable and less challenging, such as in the library, even though we are capable of being placed in more challenging places according to our abilities. Not only that, some companies pay our wages lower than the provincial minimum wage.

As a person with a psychological disability, Ratna Dewi, the head of the Indonesian Mental Health Association (IMHA) in Jakarta, once terminated in December 2012 after her employer discovered that she had bipolar condition. Meanwhile, at the

same time, her co-worker suffered from kidney failure and required regular dialysis. She and her co-worker were diagnosed with a chronic disease.

However, because Ratna Dewi had a psychosocial disability, the stigma and discrimination against people with psychosocial disabilities made her lose her job, while her colleague did not.



Law Number 8 of 2016 states that People with Disabilities shall not be dismissed because of their disabilities. As people with psychological disabilities, we reserve the right to get a job and to work. The opportunities should be given to let us prove our abilities according to our respective potentials. Although there are people with psychosocial disabilities who work as doctors, State Civil Apparatus (ASN), lecturers, etc., their numbers are insignificant compared to the number of people with psychosocial disabilities in this country.

In addition to the right to work, all workers with psychosocial disabilities are also entitled to adequate accommodation and other adjustments provided in the workplace to allow better performance and achieve results that align with the employer's expectations.

Proper accommodations in the workplace include permitting workers with psychosocial disabilities to see a psychiatrist for a check-up every month without using up their leave, flexible working time, a quiet room for taking a short break, giving them sick leave when feeling unwell/relapsing, and allowing them to work after taking sick leave. Such accommodations should be provided instead of firing us.

Referring to the Convention on the Rights of Persons with Disabilities (CRPD), which has been ratified by

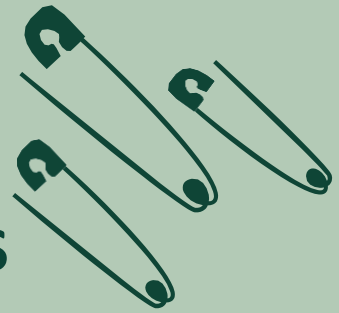
Indonesia as Law Number 19 of 2011 and developed into Law Number 8 of 2016 on Disabilities, we need our rights to be enforced so that we, people with psychosocial disabilities, can work in formal sectors according to our respective potentials.

Hopefully, in the future, the state will protect the chances, job opportunities, and rights of people with psychosocial disabilities as workers. Thus, persons with mental/psychosocial disabilities can live independently and inclusively in society.






SIMUN'S UPS AND DOWNS




Facilitations for Workers with Disabilities in Companies

Author: Agus Wahyudi

Organisation: Perkumpulan Sehati Sukoharjo



Simun was a disability-rights activist in Wonogiri Regency. His mobility was reduced due to the amputation of his left leg. In daily life, he felt uneasy whenever he saw other people with disability were economically marginalised and unable to work like others. He always strived to motivate his peers to never give up on getting their rights.



From April to May 2022, Simun assisted people with disabilities in his area by collecting data on people with disabilities to discover their capacities and necessities as a means of advocacy with the Government and stakeholders. While collecting data, he simultaneously became a motivator for people with disabilities and their families to be continuously passionate about overcoming their challenges in life.

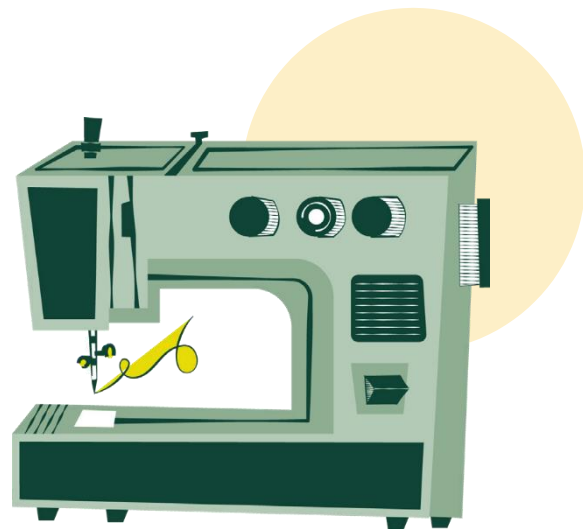
After collecting data, Simun coordinated with the Manpower Office in Wonogiri Regency to propose a sewing course for people with disabilities. The Manpower Office approved the proposal, and the course would be conducted at the public vocational training centre (BLK) in Wonogiri.

Listyorini, for example, was a woman with a physical disability, namely hand and right leg function impairment. She was one of the sewing course participants at the BLK and was jobless. She and her family were financially unstable since her husband did not earn a regular income. She attended the course, expecting that she could work for a company. Her intention in working was to improve her family's financial well-being, her long-held aspiration. No wonder! She was labelled as having no skills and assumed incapable of working like others. She had been living in despair because, for her entire life, she had no skills, not to mention her physical limitations.

Listyorini was highly motivated by Simun to gain a new skill and work for a company. Especially since her son had started school, she truly needed income to meet her family's needs. After being motivated by Simun, Listyorini, who was previously very insecure about her limitations, eventually realised that people with disabilities could also work in companies and earn income. Simun convinced her that there are thousands of ways to be independent. He also agreed to assist Listyorini until she was employed at a company. Simun said that the important thing is to have a strong intention and determination to work.

After being motivated, this middle-aged woman accepted Simun's offer to participate in the sewing course at BLK Wonogiri in June, 2022, even if she had to take the one-hour trip by bus. Sometimes, she had to stay at the training centre due to no buses in the evening when the training was over.

Although her hand and leg impairment made it difficult for her to operate the company's high-speed sewing machine, Listyorini's determination and tenacity to work for the company did not subside. During the five-day course, Simun always accompanied and motivated her to be more confident and not give up. Listyorini has slowly begun to be able to operate the high-speed sewing machine, then she started practicing to operate the overlock machine and sew various sewing patterns following the industry standards.



This course was attended by 20 people with different disabilities, including hand impairment, leg impairment, and speech impairment. They used various assistive devices, such as wheelchairs, crutches, and prostheses, including the sign language interpreter provided during the course.

Further, this course was in collaboration with textile companies in Wonogiri Regency. The companies were willing to employ participants. One of them was PT Top and Top Apparel, a company engaged in the production of export underwear.

The days went by, and the participants finally reached the end of the course. The HRD of PT Top and Top Apparel began to conduct assessments and tests for the participants to select candidates for workers with disabilities in their company. The company had 1,814 employees, consisting of 1,810 employees with no disabilities and 14 employees with disabilities, meaning that they had not yet fulfilled the 1% (one per cent) quota obligation as mandated by Law Number 8 of 2016 on Disabilities. In addition, the company attempted to meet the demands of overseas buyers who implemented the Better to Work programme (mandatory employment of people with disabilities). From the recruitment process, at least five participants passed the industrial standard sewing course and became candidates for the company's workforce.



One of them was Listyorini. Despite her hand and leg functional impairment and inability to operate the industrial standard high-speed sewing machine optimally, the company employed her to work in the general department. When she accepted this offer, she remembered Simun's message, "*There are thousands of ways to be independent.*" Agreeing with his message, Listyorini was determined to adapt to her job following her limitations.

After the five candidates with disabilities were accepted at PT Top and Top Apparel, they must fulfil administrative requirements as new employees.

Candidates with disabilities had limitations in completing the required administrative requirements, and thus Simun must assist them, for example, in writing



▲ *Simun's Assistance*

an application letter, applying for the police statement (SKCK), obtaining a statement letter of health from the Health Office, obtaining a husband/family permit, and writing a curriculum vitae.

Simun remained lively despite having to go back and forth from one office to another to help his peers work in the company. Simun even had to look for a dwelling place for Listyorini.

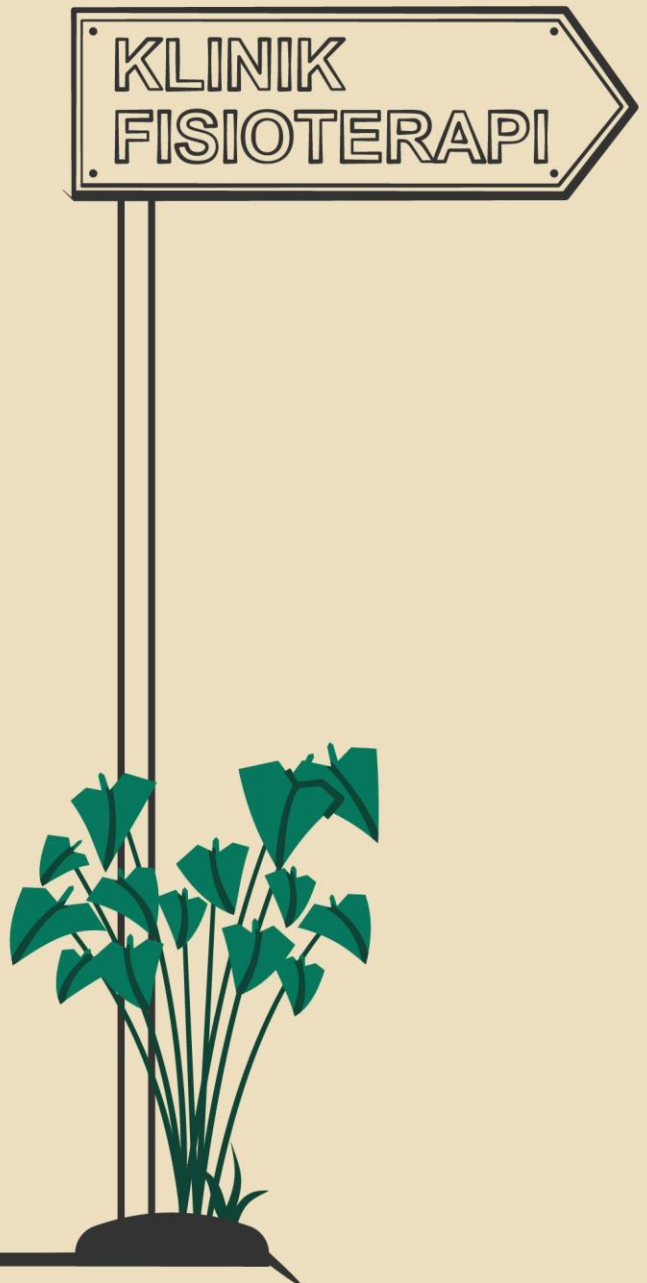
After Listyorini was employed, Simun still had to bear other important duties: monitoring the company and establishing communication with the company to ensure that the employees with disabilities receive proper accommodation to work comfortably and productively.





INTRODUCING DOWN SYNDROME

Author: Sherly Wahyuningrum & R. S. Shabariyah
Organisation: Indonesian Down Syndrome Care Foundation
(Yayasan Peduli Sindroma Down Indonesia or YAPESDI)



Down syndrome is a genetic disorder on chromosome 21 present at birth, which causes physical and mental growth delays. Usually, several distinctive physical characteristics also appear.

Due to their special needs, Down syndrome children are sometimes 'hidden' by their parents. Another reason parents 'hide' their Down syndrome children is because they are worried that society cannot accept their existence.

Bu Shabariyah has a child with Down syndrome. When she bled in the third month of pregnancy, she informed her younger siblings about

her condition. She wondered about their reactions to the possibility of having a nephew with a disability, amniocentesis, and termination of pregnancy if the tests indicated a fetal abnormality. Her younger siblings' opinions were unexpectedly supportive. Their responses made Bu Shabariyah strong enough not to undergo amniocentesis and termination of pregnancy. However, during her pregnancy, Bu Shabariyah did not tell the other family members, including her parents.

After the delivery, the first person who was told about the baby's Down syndrome condition was her husband. After receiving confirmation from the paediatrician on the day of her baby's first check-up, Bu Shabariyah finally informed her family that her little baby named Rizqi had Down syndrome.

Bu Shabariyah pulled herself together, communicating with herself about the fact that her son had Down syndrome. Afterwards, she was ready to inform Rizqi's condition to the people around her.

When she went back to work after using up her maternity leave, Bu Shabariyah told her supervisor and workmates about Rizqi's condition gradually. Their reactions varied: avoiding the conversation, showing indifference, sympathising deeply, and digging more information. Slowly, Bu Shabariyah tried to make people around her comfortable in talking about her Down syndrome son.



Bu Shabariyah has two other children. "Rahmi and Rasyidi, who really love their brother, were not been informed earlier about Rizqi's condition," she said. "I let the older siblings grow affection for their younger brother first, so when they were told about their brother's condition, they would not make too much fuss because they already loved him. Sometimes I limit their duration to play with their brother, such as half an hour with Rahmi and another half an hour with Rasyidi, because I want to be fair and avoid a hassle. Also, I involved both of them in all activities of their little brother."

During school holidays, Bu Shabariyah always took Rahmi and Rasyidi to Suryakanti to see their brother getting physiotherapy. It aimed to make them view Rizqi's activities as normal.

Rizqi's older siblings considered going to Suryakanti the same as going to school. They were also enthusiastic about training Rizqi while playing at home.

When Bu Shabariyah had a day off, she took Rizqi to visit his siblings' school. Many of Rahmi's and Rasyidi's friends touched, teased, and played with him without realising his condition. Since Rizqi responded to



them, Bu Shabariyah was optimistic that Rizqi could get along with society later. As soon as he could walk, Rizqi interrupted his siblings, who were having morning activity at school, and some of their friends would find him cute.

Since 2021, Rizqi has participated in the Let's Speak Up class organised by Indonesian Down Syndrome Care Foundation (YAPESDI) and comes every Wednesday from 2:00 - 4:00 p.m. YAPESDI has been organising the class since 2018. "By participating in this class, Rizqi can sit for two hours consecutively, becomes more confident when chatting with family or friends, is happy to make friends from various regions, and gains knowledge about various topics, such as how to protect himself from harassment, how to greet new people, and others," claimed Shabariyah in the class review and briefing for parents.

We and other families who have children with intellectual disabilities understand the importance of introducing them to the social

environment to develop their competence. It is also important familiarise people with the presence of these children so they can develop themselves without experiencing negative stigma from the people

around them.

Environment where the people hardly accept them makes them look different, even though these children do not feel the difference.



I REDACTION CLOSING

Akhirnya sudah sampai di halaman ini, ya? Sebelum kamu menutup buletin ini, kami sekali lagi ingin menyampaikan terima kasih karena sudah membaca seluruh artikel hingga selesai. Banyak hal dari cerita di buletin ini kami harapkan dapat menjadi refleksi. Cerita yang sangat dekat dan lekat atau malah berjarak dan sangat asing, bisa menjadi pengingat atau awal mula berkenalan dengan ‘interseksionalitas’.

Kemudian dari cerita dan pengalaman para penulis, hadirnya ruang temu alternatif seperti buletin ini tampaknya menjadi penting.

Dengan bertemu dan mengenal satu sama lain, semangat kolaborasi lintas isu bisa terus tumbuh dan menjarak.

Naik Phinisi ke Ujung Pandang Jumpa keluarga, jumpa kawan Semoga selalu tercipta ruang-ruang Panjang umur terus perjuangan!

Semoga buletin Indonesia Inklusi edisi kali ini bisa menjadi sumber pengetahuan alternatif bagi para pembaca. Semoga kita juga dapat berjumpa di edisi-edisi selanjutnya (Amin). Oh iya, bagi teman-teman yang mau kenalan dan terpapar lebih jauh tentang Indonesia Inklusi, boleh banget berkunjung ke laman website indonesiainklusi.id serta Instagram di [@indonesiainklusi](https://www.instagram.com/indonesiainklusi).

Salam Indonesia Inklusi!



Linking and Learning: The Spirit of Inclusive Collaboration

Indonesia Inklusi is a community that brings together various civil society organisations to learn from and connect with each other. The established network rises from, but is not limited to, Voice grantees in the Voice Linking and Learning programme. The main principle of this community is to make the grantees the centre of all Linking and Learning activities. Every initiative and decision taken by this community is made by the grantees and for the grantees.

This community encourages collaboration, exchange and learning, innovation, and the application of new knowledge among the participating organisations. This collaboration aims to set an agenda and shared aspiration achievable with the cooperation and participation of all the organisations involved.

In addition, Indonesia Inklusi is expected to keep growing and expanding, not limited to the Voice framework.

Currently, there are at least five rights-holder groups supported by these organisations, including: people with disabilities; women victims of exploitation, harassment, and/or violence; age-discriminated vulnerable groups, especially the youth and elderly; indigenous peoples and ethnic minorities; as well as sexual and gender minorities.

The diversity of issues and identities in Indonesia Inklusi opens a great opportunity to encourage innovative and meaningful collaboration. Inclusion underlies every interaction in this community. Every person and organisation has the right to thoroughly participate with a fair distribution of responsibilities.

The spirit of connecting with and learning from others promotes the principle "to leave no one behind". Everyone has the opportunity and potential to define the objectives of the community and achieve them through inclusive collaboration.

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