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PROGRAM  
**peduli**



# **PEDULI PROGRAM SNAPSHOT APRIL 2016**



The Asia Foundation



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**Donna Leigh Holden and Wahyu W. Basjir**



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## Acronyms and Abbreviations

CSO	Civil society organisation/s	
DFAT	Australian Department of Foreign Affairs and Trade	
EO	Executive Agency	
Gol	Government of Indonesia	
KAP	Confederation for Poverty Action	<i>Konfederasi Aksi Kemiskinan</i>
<i>Kemenko PMK</i>	Coordinating Ministry for Human Development and Culture	<i>Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan</i>
Komnas HAM	National Commission on Human Rights	<i>Komisi Nasional Hak Asasi Manusia</i>
LAKPESDAM	Institute for Human Resources Studies and Development	<i>Lembaga Kajian dan Pengembangan Sumberdaya Manusia</i>
LBH or YLBHI	Indonesian Legal Aid Foundation	<i>Yayasan Lembaga Bantuan Hukum Indonesia</i>
LGBT	Lesbian, gay, bisexual, transgender	
PKBI	Indonesia Planned Parenthood Association	<i>Perkumpulan Keluarga Berencana Indonesia</i>
PSF	PNPM Support Facility	<i>Fasilitas Pendukung PNPM</i>
PWD	Persons with Disability	
RT/RW	Neighbourhood Association/Ward	<i>Rukun Tetangga/Rukun Warga</i>
SAMIN	Independent Child Union Indonesia	<i>Serikat Anak Merdeka Indonesia</i>
SIGAB	Sasana Integrasi dan Advokasi Difabel	<i>Integration and Disability Advocacy</i>
SK	Local Regulation	<i>Surat Keputusan</i>
TAF	The Asia Foundation	
<i>Waria</i>	Transgender Women	

## Definitions

**Civil Society:** The arena of *uncoerced*/voluntary collective action around shared interests, purposes and values. In theory, its institutional forms are distinct from the state, family and market, though in practice, these boundaries are often complex, blurred and negotiated. Civil society embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power. Civil society includes organisations such as registered charities, development non-governmental organisations, community groups, women's organisations, faith-based organisations, professional associations, trade unions, self-help groups, social movements, business associations, coalitions and advocacy groups<sup>1</sup>.

**Marginalisation** occurs when people are systematically excluded from meaningful participation in economic, social, political, cultural and other forms of human activity in their communities and thus are denied the opportunity to fulfill themselves as human beings<sup>2</sup>.

**Social Inclusion** is the process of improving the ability, opportunity, and dignity of people, disadvantaged on the basis of their identity, to take part in society<sup>3</sup>.

**Partnership** is ongoing working relationship where risks and benefits are shared. A Partnership is based on principles of equity, transparency, and mutual accountability. In practical terms this means each partner's involvement in co-creating projects and programs, committing tangible resource contributions and mutual accountability<sup>4</sup>.

<sup>1</sup> The London School of Economics: Centre for Civil Society; sourced on March 28th, 2011 at <http://www.answers.com/topic/civil-society>

<sup>2</sup> International Consultative Forum on Education for All (EFA Forum), UNESCO, Status and Trends, 2000, in the Backgrounder *Thinking About Marginalization*, 2000 <http://www.cprn.org>

<sup>3</sup> World Bank, 2013 p.4

<sup>4</sup> AusAID Australia Africa Community Engagement Scheme (AACES) Concept Design, (2010) p. 33

## Executive Summary

### Background

Peduli is a Government of Indonesia (GoI) initiative managed by The Asia Foundation (TAF) under the direction of the Coordinating Ministry for Human Development and Culture (*Kemenko PMK*).

Peduli is designed to improve social relations and strengthen the social inclusion of a range of excluded groups currently underserved by government social protection programs through improving access to public services, economic development, participation in broader community processes and strengthening social inclusion policies and regulations at the national and sub national level.

Peduli works in over 84 districts/26 provinces in Indonesia with 79 civil society partners who implement activities across six pillars focusing on vulnerable children and young people, remote indigenous communities reliant on natural resources, discriminated religious minorities, persons with disabilities (PWD), victims of gross human rights violations and *transgender (waria)*.

Peduli's Theory of Change (ToC) outlines shared outcomes across the portfolio of activities, however each partner approaches social change in different ways in line with the opportunities and constraints of each context and in line with the assumptions and pathways identified within their own ToC's.

### Purpose and Approach

TAF has commissioned this Program Snapshot to illustrate some of the emerging approaches being used by Peduli's partners to promote social inclusion and how these are bringing benefits to different beneficiary groups.

Field research was undertaken over a three week period using participatory approaches which focused on capturing the rich knowledge and analysis that exists within the Peduli partnership by documenting the approaches and lessons learned as articulated by the key stakeholders (marginalised and excluded groups, citizens, community leaders, government policy makers and service providers, Peduli's CSO partners, the TAF team) themselves.

Social exclusion is characterised by the inability of groups or individuals to participate in the basic political, economic and social functioning of society<sup>5</sup>. Our conceptual framework for the Snapshot Report recognises social inclusion simultaneously as *a value, a process and an outcome* and seek to identify inclusion at each of these levels.

### Observations

Peduli's success is largely based upon a combination of a range of factors – approaches, preconditions or contexts and structural issues associated with the program model. While these are separated out in our observations, in reality the success of each intervention is highly contextualised and most likely determined by an intersection of the range of factors

### Outcomes – What are the Visible Results of Peduli's efforts?

- Ø Peduli and its partners have supported local governments to deliver on their obligations to ensure citizenship protections for a range of marginalised groups.
  - There is clear demonstration of improved access to services and markets by excluded citizens as a result of citizenship recognition.
- Ø Peduli and its partners are creating opportunities for marginalised and excluded groups to occupy political spaces.
  - This engagement has led to direct benefits in terms of marginalised people's access to public resources through for example the Village Fund, wider government programs such as PNPM and departmental financial allocations<sup>6</sup>.

<sup>5</sup>De Haan (1998)

<sup>6</sup>While these benefits are emerging, it is as yet preliminary to claim that this is extensive due to the timeframe of Peduli interventions and the GoI budget planning cycle. Evidence of this outcome is likely to be increasingly available in 2016 and 2017. More significant than the amounts committed at this early stage, is the emerging change in perspective and priorities at the district and village level to allocate resources for social inclusion within local development plans and budgets.

- Ø **Peduli and its partners are supporting the mobilisation of localised social movements for inclusion.**
  - This has led to increased opportunity for marginalised and excluded groups to participate in a meaningful way in the day-to-day life of their communities and be recognised as valued and contributing citizens.
- Ø **Peduli is demonstrating the critical role that civil society can play in brokering the relationships required to create spaces in which a wide range of stakeholders can come together to address structural barriers to exclusion at a local level.**
  - There is recognition by government and communities alike of civil society as a valued and legitimate actor in facilitating multi-stakeholder processes to protect the rights of all citizens and a willingness to work with them.

## **Approaches: What Approaches are Creating Social Change**

A number of approaches common across the case studies appear to be contributing to social change.

- Ø **Positioning social inclusion as a local governance issue**
  - Peduli's highly contextualised approach enables partners to work with local government to identify capacity gaps and develop localised responses. Effective strategies include supporting local governments to collect data which increases the visibility of marginalised groups, identifying and removing bureaucratic bottlenecks which create (often unintended) discriminatory practices, creating local institutions/forums, developing local regulations and policies which protect the rights of marginalised and excluded groups and ensuring that these groups are represented in development planning and budgeting processes at the local level and gain access to resources.
- Ø **Adopting systems based approaches**
  - Peduli activities appear to be most successful when working concurrently at a range of intersecting spaces and levels that then work together to create change. Peduli partners are doing this through promoting leadership amongst marginalised groups and creating spaces for these groups to meet and discuss their shared needs and concerns and develop the skills to advocate these to wider forums; identifying and addressing policy gaps; identifying and rectifying failures in front line service delivery; mobilising community leaders to model and promote inclusion; and by hosting inclusive community events.
- Ø **Engaging Legitimate and Value Adding Civil Society Partnerships**

Peduli partners with civil society to facilitate critical conversations by convening multiple stakeholders and fostering dialogue to strengthen social relations between excluded groups, their communities and leaders and that ensure government policy and service delivery are responsive to their needs.

  - Peduli's partners are long standing CSO's with established reputations as development actors. They have demonstrated their own legitimacy and developed the requisite trust through building strong representative leadership and positive role models amongst marginalised groups; adding value to government roles and processes through capacity building and the provision of technical services and bringing additional resources and benefits to communities.
  - Peduli partners have also supported the formation of community-based organisations and self-advocacy groups at the village and/or urban community level. These are most effective and gain faster traction where they themselves have been able to build trust and are endorsed by local government and/or formalised through local regulations.

## Ø **Establishing Coalitions for Inclusion**

A key characteristic of Peduli's success is its efforts to concurrently engage a wide range of stakeholders. There is emerging evidence that the more people that become involved, the more they see and promote the benefits of engaging with previously marginalised and excluded groups, and the greater the likelihood that exclusion will decrease. Rather than an approach that targets the marginalised in isolation, Peduli is promoting and benefiting from engaging with the following stakeholders in different ways:

**Marginalised and Excluded Groups:** Peduli partners are addressing the exclusion of marginalised groups by developing the capabilities and opportunities for marginalised groups to lead within their communities.

- Success emerges where marginalised and excluded groups are sufficiently empowered to connect with each other, create a sense of identity and through this enable wider stakeholders to identify with their struggle and commit to taking action.

**Ascending levels of local government:** Decentralised governance gives rise to a risk of divergent interests competing for policy space and limited resources and highlights the importance of working at multiple levels to bring congruence to policy and programming efforts.

- At the village or urban community level Peduli partners have supported village officers to protect and engage the excluded, provide them space to engage in the day-to-day life of the village/community and develop local regulations that formalise inclusion and social protection. Partners use district relationships and multi-stakeholder working groups to advocate for departmental and district budgets and services to accommodate the needs of marginalised and excluded groups, develop policy and put in place district oversight of progress. In some cases, Peduli partners are seeking to link to national level initiatives in order to support evidence based policy and program at the national level.

**Local leaders:** Recognising their ability to mobilise communities and shift power relations Peduli and its partners seek to work with youth, women's, religious and traditional leaders.

- Effective strategies have included raising their awareness on rights, the experience of marginalisation and exclusion and providing opportunities for them to use their leadership positions to model inclusion and bring marginalised people into public life.

**Community Volunteers / Cadres:** Peduli partners have made use of volunteerism to mobilise of a wide network of community volunteers who are actively involved in promoting inclusion and enabling marginalised and excluded groups to access their rights.

- Community volunteers are promoting social inclusion through undertaking village level mapping and data collection, providing referrals, accompanying marginalised groups to appointments, monitoring service delivery, facilitating community events, engaging in peer to peer education, awareness raising and advocacy.

## **Structural and Management Issues**

On award of the management contract for Peduli, TAF took a range of actions to strengthen targeting, programming approaches and develop a fit for purpose grant mechanism<sup>7</sup>. A number of management approaches appear to contribute to creating opportunities for CSOs to facilitate social change processes<sup>8</sup>:

### **Ø Investment in Partnership between TAF, its EO's and CSOs.**

- A partnering approach enables TAF and its partners to develop a shared vision and enables each partner to identify what it can contribute to achieving their shared outcomes.

### **Ø Investing in Analysis and Learning**

- This emphasises the importance of partners focusing on values, process and practice and is an important factor in building the understanding and capacities of CSOs to promote social inclusion in the context of the innovative and exploratory nature of Peduli's purpose.

### **Ø Placing Theory of Change at the Centre of the Program Cycle**

- This provides Peduli and its partners with a more holistic understanding not just of what the activity is all about and what it intends to do but also how it is getting there. Most specifically it creates the flexibility required for partners to review progress and adjust their interventions in response to emerging outcomes which in turn increases downward accountability and increases results performance.

## **Towards Identifying a Common Model – Thinking and Working Politically**

As are the characteristics and causes of marginalisation complex, so too are the solutions. They touch multiple sectors and multiple aspects of human, social and political norms, behaviours and systems. As such there is no single simple formula for programming for social change and it is unlikely that by examining any single case study that a standalone, fit for purpose blueprint 'model' for promoting social inclusion and facilitating social change emerge.

<sup>7</sup> These actions were taken in response to recommendations from an Independent Review undertaken in 2012: Holden, D et al. October 2012. "PNPM Peduli One Year On: Independent Review of Lessons Learned."

<sup>8</sup> It is beyond the scope of this process to undertake a detailed assessment of programming mechanisms and the role of these in creating opportunities for social change. However given the recognition of the role of civil society financing in shaping opportunities (see Peduli Review above) such analysis would be a valuable consideration for any future evaluation of the Peduli model.

It is more likely that such a model will stem from the way in which development actors approach social change and structure their delivery mechanisms to be able to respond and adapt to the dynamic, politically loaded and changeable contexts within which they work.

**At the core of Peduli's efforts in facilitating social change is its attention to "thinking and working politically"**, an approach that recognises the dynamic and highly contextualised nature of socio-political relationships which in turn creates an uncertainty and unpredictability of "solutions".

Thinking and working politically calls on development actors to work in an iterative and adaptive way, making "small bets" based on sound preliminary political economy analysis on solutions that may work, and surrounding these with regular reflection and programming structures that allow for quick adaptation to lessons learned<sup>9</sup>.

Common features of programs that think and work politically include applying iterative problem solving, and structured learning; brokering constructive relations among key actors to identify shared interests and ways of dealing with vested interests; and are locally led<sup>10</sup>. These approaches require the establishment of new ways of partnering with organisations that are capable of acting with the needed imagination and flexibility to solve fundamental development problems and ensuring that this is supported by flexible management systems that support both upward and downward accountability.

In summary it is worth recognising the gains that Peduli and its partners have made in mobilising social change and delivering meaningful outcomes for different groups of marginalised and excluded people in vastly different complex and dynamic contexts in a relatively short period of time. Much of this success appears to be through Peduli's approach to working politically - recognising the unique characteristics of each situation and understanding that the key factors that have contributed to change are less likely to be found in a single solution, but are more likely best facilitated by creating the space for highly contextualised, flexible and locally acceptable approaches aimed at building 'coalitions for inclusion' that address the intersection of the multiple causes of marginalisation and exclusion.

<sup>9</sup> <http://www.gsdc.org/professional-dev/thinking-and-working-politically>

<sup>10</sup> *ibid*

### 1.1. Peduli

Peduli is a Government of Indonesia (GoI) initiative designed to promote social inclusion as a pathway out of poverty. Peduli complements Indonesia's flagship National Program for Community Empowerment - *Program Nasional Pemberdayaan Masyarakat (PNPM)* - implemented since 1998 as part of the government's decentralisation and poverty alleviation efforts. Initially designed and managed by the World Bank<sup>11</sup>, in April 2014, Australian Department of Foreign Affairs and Trade (DFAT) contributions have been managed by The Asia Foundation (TAF) under the direction of the Coordinating Ministry for Human Development and Culture (*Kemenko PMK*). The current phase is 24 months into a 32-month agreement.

Peduli is designed to improve social relations and strengthen the social inclusion of a range of excluded groups currently underserved by government social protection programs through improving access to public services, economic development, participation in broader community processes and strengthening social inclusion policies and regulations at the national and sub national level.

Currently Peduli implements six pillars focusing on:

1. **Vulnerable children and young people:** young people in conflict with the law, street children, children forced into prostitution or at risk of trafficking, child domestic works, children of migrant workers and child plantation workers;
2. **Remote indigenous communities reliant on natural resources:**
3. **Discriminated religious minorities:** *Jemaah Ahmadiyah*, *Jemaah Syiah* and holder of traditional/local belief systems
4. **People living with disabilities:**
5. **Victims of gross human rights violations:** victims of the 1965 political transition, *Tanjung Priok* and *Talangsari* cases and Aceh military operations;
6. **Waria:** (male to female transgender).

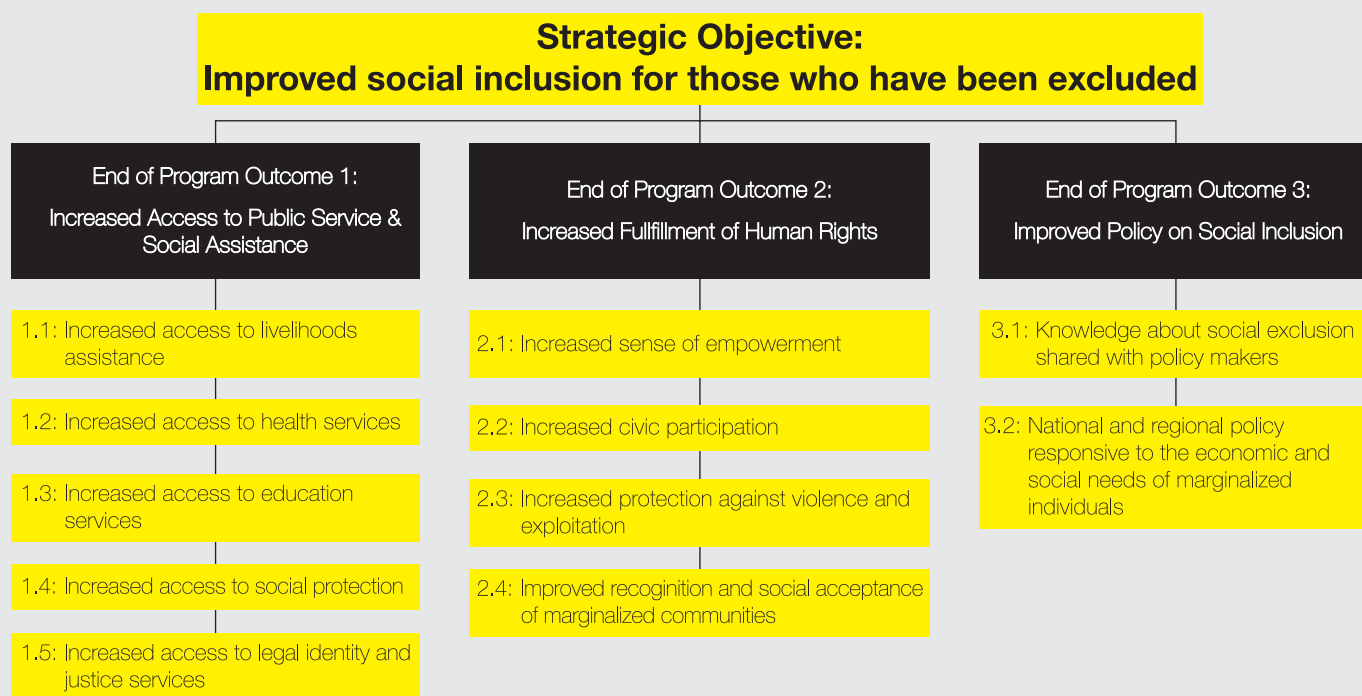
Peduli is largely delivered as a partnership between TAF and seven national level civil society organisations (CSOs) acting as Executive Organisations (EOs) who on-grant to a further 72 CSOs working in 84 districts and supporting a range of activities including:

- ø Establishing and empowering Solidarity Groups to support marginalised communities to establish peer networks and work on shared activities;
- ø Facilitating community dialogue often through cultural, social and sports events that bring a wide range of stakeholders together;
- ø Mobilising community volunteers and champions;
- ø Promoting citizenship and supporting marginalised and excluded groups to access legal documentation such as birth and marriage certificates, residency permits etc;
- ø Bridging access to public services and supporting government services to monitor service delivery to marginalised and excluded groups;
- ø Identifying and facilitating opportunities for marginalised and excluded groups to get involved in local governance, particularly village level planning and budgeting;
- ø Bridging policy gaps by sharing national government policies and resources with sub national policy makers and bringing lessons from the sub national level to national agencies and policy makers;
- ø Linking to national social justice campaigns.

While Peduli partners implement a wide range of activities with multiple stakeholders in geographically, culturally and politically diverse locations, an overarching theory of change (ToC) (see Fig 1 below) brings congruence across the portfolio by articulating shared end of program outcomes and provides a framework through which partners design and implement their individual activities.

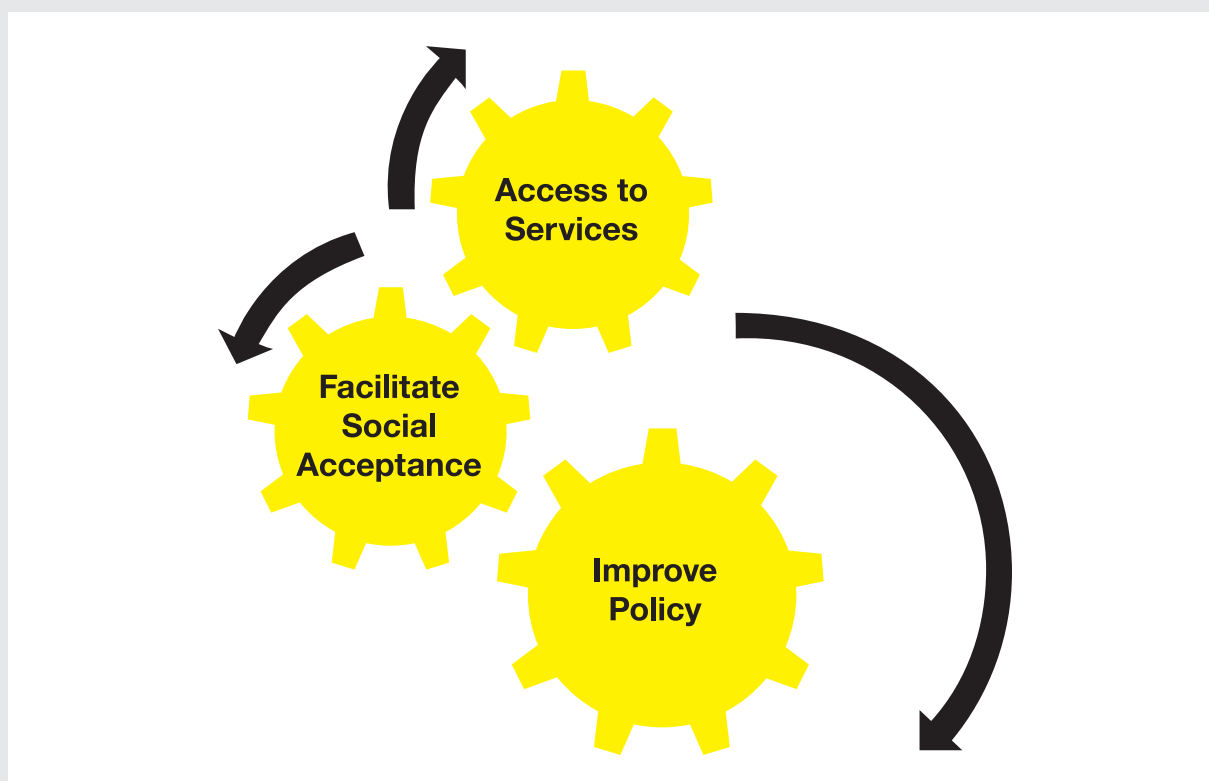
<sup>11</sup> Designed and delivered by the World Bank, the pilot phase of Peduli (2010-2014) was managed the PNPM Support Facility (PSF). In 2013,

**Fig 1: The Peduli Theory of Change**



While working towards the same high-level outcomes, each partner approaches social change in different ways in line with the opportunities and constraints of each operational context and in line with the assumptions and pathways identified within their own activity level ToC's. Recognising that social change does not occur in a linear fashion, Figure 2 illustrates the pathways for social change being implemented and explored Peduli partners.

**Fig 2: Pathways for Social Change**



### 2.1. Purpose

The objective of the Snapshot is to use case studies to document approaches used by Peduli's partners to promote social inclusion and how these are bringing benefits to different beneficiary groups. The Snapshot complements the range of evaluation studies that feeds into Peduli's Monitoring, Evaluation and Learning Framework and will contribute to the formulation of lessons learned that feed into the shaping of ongoing programming. The key audience is TAF and Peduli's partners, *Kemenko PMK* and *DFAT*.

### 2.2. Methodology and Approach

Our approach has focused on capturing the rich knowledge and analysis that exists within the Peduli partnership by documenting the approaches and lessons learned as articulated by key stakeholders (marginalised groups, community leaders, policy makers, service providers, CSO partners, and the Peduli team). As such we have used participatory consultation and reflection methods throughout the process.

Field research was undertaken in February and March 2016. Team members were briefed on the scope of approaches at the Peduli Partner's Meeting in Mataram followed by mapping of pillar approaches and emerging outcomes with the Peduli team in Jakarta. During brief (two-day visits to each location) the team was initially briefed by the EO and subsequently facilitated half-day reflection exercises with the implementing CSO before undertaking field visits, interviews and focus group discussions with key actors. Where appropriate the team visited with marginalised groups in their chosen environments in order to reflect on their (changing) experiences. The team then workshopped the case studies with the Peduli team in order to identify emerging themes and lessons across the four case studies.

In developing the Case Studies and analysis, we have considered the following key questions:

- ø What approaches are being used by CSO partners to promote social inclusion – who are the key actors driving change, how are they being mobilised, what types of activities are being implemented, and what are the critical junctures and what social change is occurring?
- ø What key factors contribute to the approach being successfully implemented? Are there patterns in “key factors” across approaches observed?
- ø Which of the approaches could serve as the basis of ‘models’ that could be replicated by CSOs and/or district government? What considerations should be taken into account when considering replication – type of stigma/discrimination experienced, actors, context, and budget.
- ø In what circumstances/ enabling environments do certain approaches seem to produce desired outcomes? What are key factors to success
- ø Are there commonalities in approaches implemented across pillars? What implication does this have for being able to identify social inclusion approaches that are effective across multiple target groups?

### 2.3. Limitations

The process was time and resource limited. We have looked at four of the six pillars implemented by Peduli with each case study focusing on a single site whereas in reality Peduli's partners implement their approaches in multiple locations. Case studies and locations were selected by the Peduli team in consultation with EO's and developed over a brief period of two weeks. Field visits were limited to two days per case study with consultations undertaken with informants selected by partners themselves.

### 3.1. Conceptual Framework

Social exclusion is characterised by the inability of groups or individuals to participate in the basic political, economic and social functioning of society<sup>12</sup>. The World Bank suggests that three intersecting domains – markets (e.g. economy, land, housing, labour, credit), services (e.g. health, education, social welfare, transport), and spaces (social, political, and cultural forms that solidify processes of exclusion) represent both barriers to and opportunities for inclusion, and that intervening in one domain without consideration of the others is an important factor in the limited success of many policies and programs aimed at addressing exclusion<sup>13</sup>. As such our analysis recognises that each partner will take different pathways to arrive at their intended outcome as previously illustrated in Figure 2.

The conceptual framework the Snapshot Report recognises social inclusion simultaneously as *a value, a process and an outcome*.

- ø As a **value**, it guides Peduli and its partners to place notions of equity, empowerment and rights at the core of all activities.
- ø As a **process**, it guides the partners to ensure there is space and opportunities (including affirmative action where necessary) for all citizens to participate in their communities. This participation goes beyond simply attending meetings, being 'consulted' or giving free labour to genuine involvement in community needs assessments, planning and decision-making.
- ø As an **outcome**, it guides Peduli and its partners to focus on the extent to which vulnerable women, men and children have improved their capacity to assert their rights, hold service providers to account and participate in their communities.

As such the our summary observations and Case Studies seek to identify inclusion at each level.

### 3.2. Common Observations

The following discussion provides a brief summary of key issues emerging from our reflections with Peduli and its partners. It includes observations of emerging outcomes as well as common approaches to supporting inclusion across the four case studies<sup>14</sup>. The Case Studies themselves will provide more specific details of how these are being applied in each case,

#### 3.2.1. Outcomes – What are the visible results of Peduli's efforts?

- ø Peduli and its partners have supported local governments to deliver on their obligations to ensure citizenship protections for a range of marginalised groups. This includes birth and marriage certificates, residency permits and identity cards, each of which are fundamental protections for all and without which citizens are unable to access education, health services, social safety nets and markets, nor exercise their rights to vote.
  - There is clear demonstration of improved access to services and markets by excluded citizens as a result of citizenship recognition.
- ø Peduli and its partners are creating opportunities for marginalised and excluded groups to occupy political spaces. The creation of self advocacy and multistakeholder interest groups, the inclusion of marginalised groups in the collection population data, the promotion of policy and people-to-people dialogue on inclusivity have increased the visibility of marginalised and excluded groups at the community level and led to affirmative approaches to engage them in citizen's forums for development planning and decision-making.

<sup>12</sup> De Haan (1998)

<sup>13</sup> Peduli design document

<sup>14</sup> Given the limitations previously discussed (see 2.4) and that this is not an evaluative exercise it is important to recognise that this is illustrative and does not represent an exhaustive and detailed analysis of all factors. It should also recognise that some activities have only been operating for 12 months and as such results must be seen as emergent.

- This engagement has led to direct benefits in terms of marginalised people's access to public resources through for example the Village Fund, wider government programs such as the National Program for Community Empowerment (PNPM) and departmental financial allocations<sup>15</sup>.

- ø **Peduli and its partners are supporting the mobilisation of localised social movements for inclusion.** By identifying key agents for change, mobilising and accompanying community volunteers, empowering marginalised and excluded groups themselves, strengthening social networks and creating opportunities for social engagement and dialogue, Peduli and its partners have built a wider constituency for inclusion at the local level. This engagement has enabled community leaders to implement local policies in support of inclusion and citizens to take practical action within their own communities.
  - This has led to increased opportunity for marginalised and excluded groups to participate in a meaningful way in the day-to-day life of their communities and be recognised as valued and contributing citizens.



Local leaders Pak Nugroho and Pak Sadjio  
Photo: Angie Bexley

- ø **Peduli is demonstrating the critical role that civil society can play in brokering the relationships and knowledge required to create spaces in which a wide range of stakeholders can come to together to address structural barriers to exclusion at a local level.** Peduli's partners add value by supporting local government to interpret national policy and develop local policies and regulations to address bureaucratic bottle necks, providing technical and physical resources to support local level data collection and providing information, training and capacity building to increase rights awareness amongst citizens and assist local government and citizens to engage in local policy and planning process.
  - There is recognition by government and communities alike of civil society as a valued and legitimate actor in facilitating multi-stakeholder processes to protect the rights of all citizens and a willingness to work with them.

### 3.2.2. Approaches: What Approaches are Creating Social Change

A number of approaches common across the case studies appear to contributing to social change.

- ø **Positioning social inclusion as a local governance issue**

Indonesia's decentralised governance system delegates responsibility for delivering most government services to locally elected district governments, who are autonomously responsible for developing and implementing local policy, service delivery and program. This has significant impacts for development planning. It positions the district as the key actor and the most important level of government. It also means that while national policies are important, they are insufficient to improve development outcomes and access to services at the community level.

Adding to this complexity, the Village Law (2014)<sup>16</sup> establishes the village as the lowest level of government. Block grants flow from Jakarta to villages through the district level government, to implement local development activities (e.g. community health, early childhood

<sup>15</sup> While these benefits are emerging, it is preliminary to claim that this is extensive due to the timeframe of Peduli interventions and the Gol budget planning cycle. Evidence of this outcome is likely to be increasingly available in 2016 and 2017.

<sup>16</sup> [http://lkbh.uny.ac.id/sites/lkbh.uny.ac.id/files/UU\\_NO\\_6\\_2014.PDF](http://lkbh.uny.ac.id/sites/lkbh.uny.ac.id/files/UU_NO_6_2014.PDF)

services and economic development activities) in line village development plans developed through participatory planning and budgeting processes. Despite provisions for the inclusion of all community members in these processes at the village level, not all citizens are always proportionally represented.

The key issue facing Indonesia is that its decentralisation reforms have outpaced the capacity of local governments to deliver social services<sup>17</sup>. District and village governments are challenged by significant human resource capacity gaps, lack of operational policy and guidance to support service delivery and access to resources for program monitoring and implementation.

- Peduli's highly contextualised approach enables partners to work with local government (at village, district or municipality level) to identify capacity gaps and develop localised responses. Effective strategies include supporting local governments to collect data which increases the visibility of marginalised groups, identifying and removing bureaucratic bottlenecks which create (often unintended) discriminatory practices, creating local institutions/forums, developing local regulations and policies which protect the rights of marginalised and excluded groups and ensuring that these groups are represented in development planning and budgeting processes at the local level and gain access to resources.

#### ø Adopting systems based approaches

Promoting social change relies on facilitating change at a number of levels - behavioural, structural and systems/process. As such a focus on service delivery and traditional sectoral approaches are insufficient to foster the breadth of behavioural and systems changes that will result in improved social cohesion.

- Peduli activities appear to be most successful when working concurrently at a range of intersecting spaces and levels that then work together to create change. Peduli partners are doing this through promoting leadership amongst marginalised groups

and creating spaces for these groups to meet and discuss their shared needs and concerns and develop the skills to advocate these to wider forums; identifying and addressing policy gaps; identifying and rectifying failures in front line service delivery; mobilising community leaders to model and promote inclusion; and by hosting inclusive community events.



Champion for Inclusion: Mbak Putri, Youth Worker Bandung  
Photo: Wahyu W Basjir

#### ø Engaging Legitimate and Value Adding Civil Society Partnerships

Peduli partners with civil society to facilitate critical conversations by convening multiple stakeholders and fostering dialogue to strengthen social relations between excluded groups, their communities and leaders and that ensure government policy and service delivery are responsive to their needs. In a context where civil society roles were traditionally viewed as clandestine and adversarial CSOs need have established credentials or invest in build credibility and trust amongst all stakeholders.

- Peduli's partners are long standing CSO's with established reputations as development actors. They have demonstrated their

<sup>17</sup><http://www.international.gc.ca/development-developpement/countries-pays/indonesia-indonesie.aspx?lang=eng>

own legitimacy and developed the requisite trust through building strong representative leadership and positive role models amongst marginalised groups; adding value to government roles and processes through capacity building and the provision of technical services and bringing additional resources and benefits to communities.

- Peduli partners have also supported the formation of community-based organisations and self-advocacy groups at the village and/or urban community level. These are most effective where they themselves have been able to build trust and are endorsed by local government and/or formalised through local regulations - *Surat Keputusan* (SK).

### Ø Establishing Wide Coalitions for Inclusion

A key characteristic of Peduli's success is its efforts to concurrently engage a wide range of stakeholders. There is evidence emerging that the more people that become involved, the more they see and promote the benefits engaging with previously marginalised and excluded groups which in increases the likelihood of addressing their development challenges

Peduli is promoting and benefiting from engaging with the following stakeholders in different ways:

**Marginalised and Excluded Groups:** The multiple causes of marginalisation and exclusion and its accompanying experiences of isolation and powerless can often result in self exclusion and/or the inability of marginalised groups to access opportunities to exercise their voice and power.

- Peduli partners are developing the capabilities and opportunities for marginalised groups to lead within their communities. Success emerges where marginalised and excluded groups are sufficiently empowered to connect with each other, create a sense of identity and through this enable wider stakeholders to identify with their struggle and commit to taking action.

**Ascending levels of local government:** Since 1998 Indonesia has moved from a country with one of the most centrally controlled nexus of power to one of the most decentralised. As power is brought closer to communities, there is a risk of divergent interests competing for policy space and limited resources. This highlights the fundamental importance of working at multiple levels of government and multiple stakeholders to build a coalition for inclusion and bring congruence to policy and programming efforts.



Champion for Inclusion: Ibu Baiq Baktiyanti, the Lurah of Pejanggik, Lombok  
Photo: Wahyu W Basjir

- Peduli partners actively work at multiple levels. At the village or urban community level, partners mobilise village officers to protect and engage the excluded by recognising them, providing them space to engage in the day to life of the village/community and developing local regulations to systematise inclusion and social protection. Partners use district relationships and multi-stakeholder working groups to advocate for departmental and district budgets and services to accommodate the needs of marginalised and excluded groups, develop policy and put in

place district oversight of progress. In some cases, Peduli partners are seeking to link to national level initiatives in order to support evidence based policy and program at the national level.

**Local leaders:** Religious leaders, *adat* (traditional) leaders, members of women's and youth organisations, and past and present office bearers etc play important roles in Indonesian society. They have a strong influence on day-to-day relationships within communities and decision-making with regard to policy, service delivery and resource allocation

- Recognising the ability of these actors to mobilise and shift power relations within communities, Peduli and its partners seek to establish relationships with these important actors, raising their awareness on rights, the experience of marginalisation and exclusion and providing opportunities for them to use their leadership positions to model inclusion and bring marginalised people into public discourse and community life.

**Community Volunteers / Cadres:** Community based volunteerism is a key part of Indonesia's social fabric. It provides opportunities for social interaction and the establishment of people-to-people relationships that are important functions of a collectivist society. Both women and men are commonly engaged in a range of volunteering activities such as the construction and maintenance of community facilities or repair of homes and lands for aging, poor or differently-abled groups, religious events etc. At the community level key services such as maternal and child health posts and early childhood education centres are delivered by community volunteers, most of whom are women.

- Peduli partners have made use of this norm and supported the mobilisation of a wide network of community volunteers who are now actively involved in promoting inclusion and enabling marginalised and excluded groups to access their rights. Community volunteers are promoting social inclusion through undertaking village level mapping

and data collection, providing referrals, accompanying marginalised groups to appointments, monitoring service delivery, facilitating community events, engaging in peer to peer education, awareness raising and advocacy.

### 3.2.3 Structural and Management Context

The 2013 Peduli Review<sup>18</sup> highlighted that the way in which CSO's are financed significantly influences how they are able to deliver outcomes. On award of the management contract for Peduli, TAF took a range of actions to respond to the recommendations of the Review to improve targeting, strengthen program approaches and develop a fit for purpose grant mechanism. While it is outside of the scope of our process to undertake a detailed analysis of the programming mechanisms<sup>19</sup>, a number of factors appear to strongly influence the ability of partners to implement approaches to social inclusion and warrant brief mention.

#### Ø Investment in Partnership between TAF, its EO's and CSOs.

The Peduli model relies on strong collaboration and Partnership between TAF, its EO's and CSOs. From the outset, TAF established clear frameworks for moving beyond a normative often single sector assessment of needs to a more political approach focused on in depth analysis of the specifics of each context, and led partners in identifying the dynamics of exclusion facing each target group. This has led to the development of highly contextualised multisectoral approaches to addressing the root causes of exclusion in each location.

This approach enables TAF and its partners to develop a shared vision and enables each partner to identify what it can contribute to achieving their shared outcomes. TAF and the EO's for example are positioned to broker wider relationships, supporting linkages with national and international actors and provide technical advice and information on national and global trends. CSOs can assist TAF and EOs to establish relationships with sub national actors, bring margin-

<sup>18</sup> Holden, D et al. October 2012. "PNPM eduli One Year On: Independent Review of Lessons Learned."

<sup>19</sup> It is anticipated that these will be addressed in a mid term program review to be undertaken in the second half of 2016.

alised and excluded people's voices to policy and advocacy efforts and evidence change at the grassroots level.

#### ø **Investing in Analysis and Learning**

TAF has put a robust evaluation and learning framework in place and creates frequent and structured opportunities for partners to come together for cross program reflection, analysis and learning. This approach emphasises the importance of partners focusing on values, process and practice rather than outputs and deliverables, and is an important factor in building the understanding and capacities of CSOs to promote social inclusion in the context of the innovative and exploratory nature of Peduli's purpose.

#### ø **Placing Theory of Change at the Centre of the Program Cycle.**

The Peduli model positions ToC as the key management tool underpinning all program planning, monitoring, evaluation and learning. This provides Peduli and its partners with a more holistic understanding not just of what the activity is all about and what it intends to do but how it will get there.

At the planning level, the ToC approach enables Peduli, its partners and beneficiaries to arrive at a common analysis of the development challenge and a shared understanding of the pathways to achieving social change. At the monitoring and evaluation level, it enables Peduli and its partners to test their assumptions and assess the relevance of their programming strategies, measure the effectiveness of their approaches and identify and explore the unintended consequences of their interventions.

Most importantly, this approach positions marginalised groups at the core of all activity and enables their experience to drive the agenda. By placing ToC the centre of the planning and funding cycle, Peduli has created the flexibility required for partners to make "small bets," review progress and adjust their interventions in response to emerging outcomes. This increases downward accountability and increases the likelihood of high results performance.



Actor of Inclusion: Pak Bahar, Pejanggik

Photo: Wahyu W Basjir

Marginalisation has multidimensional (not just one) characteristics which extend beyond poverty. While the poor are often marginalised, the main contribution factors of marginalisation are not caused by the absence of economic capacity alone, but by other factors such as lack of knowledge, exclusion from social and political participation, lack of political rights and capacity, recognition and power<sup>20</sup>.

As are the characteristics and causes of marginalisation complex, so too therefore are the solutions. They touch multiple sectors and multiple aspects of human, social and political norms, behaviours and systems. As such there is no single simple formula for programming for social change and it is unlikely that by examining any single case study that a standalone, fit for purpose blueprint 'model' for promoting social inclusion and facilitating social change emerge.

It is more likely that the development of a model will stem from the way in which development actors approach social change and structure their delivery mechanisms to be able to respond and adapt to the dynamic, politically loaded and changeable contexts within which they work.

At the core of Peduli's efforts in facilitating social change is its attention to "thinking and working politically." This approach recognises the dynamic and highly nuanced and contextualised nature of socio-political relationships which creates an uncertainty and unpredictability of "blueprint" and sectoral solutions.

Thinking and working politically requires development actors to work in an iterative and adaptive way, making "small bets" based on sound preliminary political economy analysis on solutions that may work, and surrounding these with regular reflection and programming structures that allow for quick adaptation to lessons learned<sup>21</sup>.

Current thinking on working politically suggests that development activities that have a high degree of success with innovative ways of working share a set of three common features:

- ø They apply iterative problem solving, and structured learning;
- ø They involve brokering constructive relations among key players to discover shared interests and smart ways of dealing with vested interests;
- ø They are locally led in the sense that they address problems that are salient for domestic (as opposed to external) actors<sup>22</sup>.

These approaches require the establishment of new ways of partnering with organisations that are capable of acting with the needed imagination and flexibility to solve fundamental development problems and ensuring that this is supported by flexible management systems that support both upward and downward accountability.

In summary it is worth recognising the gains that Peduli and its partners have made in mobilising social change and delivering meaningful outcomes for different groups of marginalised and excluded people

<sup>20</sup> Backgrounder: Thinking About Marginalization, 2000 p2

<sup>21</sup> <http://www.gsdc.org/professional-dev/thinking-and-working-politically/>

<sup>22</sup> *ibid*

in vastly different complex and dynamic contexts in a relatively short period of time. Much of this success appears to be through Peduli's approach to working politically - recognising the unique characteristics of each situation and understanding that the key factors that have contributed to change are less likely to be found in a single solution, but are more likely best facilitated by creating the space for highly contextualised, flexible and locally acceptable approaches that address the intersection of the multiple causes of marginalisation and exclusion.

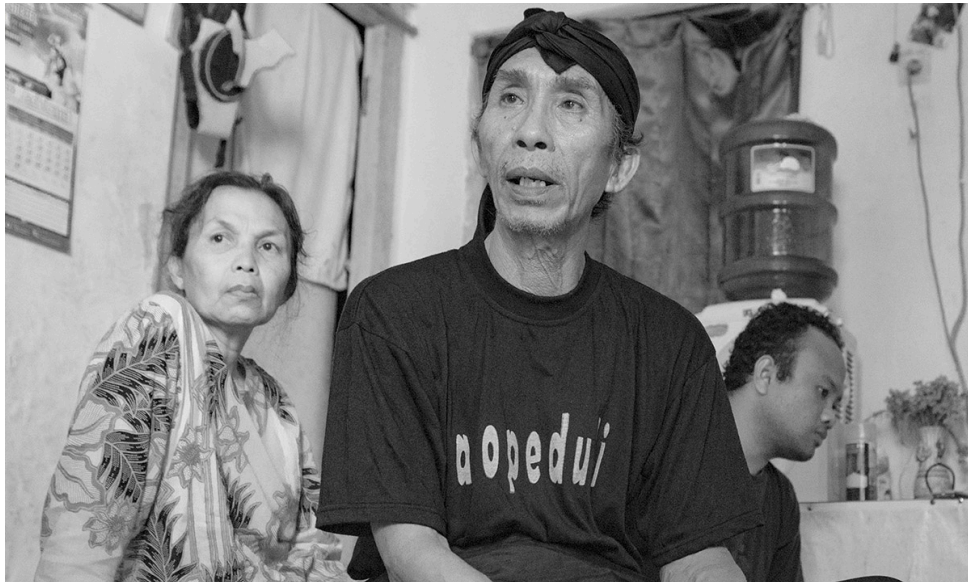


Actor of Inclusion: Ibu Munawarah

*Photo: Wahyu W Basjir*

## Case Study 1: Religious Minorities – The Ahmadiyah, Lombok

*“We are all Sasak”*



Actor of Inclusion: Pak Nuwirman

Photo: Wahyu W Basjir

Afternoon rains were falling as we arrived at the Transito Buildings, in the Pejanggik area of Mataram, the capital city of Lombok. Three young children were laughing loudly as they played in a waterfall created by the leaking gutters. Pak Syahidin greeted us at the main entrance, ushered us in quickly offering refuge inside on plastic chairs that were well beyond their intended lifespan. We sat, careful not to stumble on their bowing legs.

### Forms of Exclusion

Transito is an aging complex once managed by The Ministry of Manpower and Transmigration to provide temporary lodging for transmigrants on their way to new lives in other parts of Indonesia. But, Pak Syahidin and the families that now occupy Transito are not transmigrants. They are Ahmadiyah Muslims, who

have been internally displaced as a result of violent attacks perpetrated against them since 2002.

*Jemaat Ahmadiyah Indonesia* (JAI), or Ahmadiyah is an international religious reform movement founded by Mirza Ghulam Ahmad in the Punjab over a century ago. The movement disseminated the teachings of Ghulam Ahmad worldwide bringing them to Indonesia in the early 20th century. While the Ahmadiyah had long suffered religious intolerance and sporadic attacks, a joint decree prohibiting the dissemination of Ahmadi teachings was issued by the Ministry of Religion, the Ministry of Interior and the Attorney General in 2008 triggering ongoing anti-Ahmadi sentiment and sparked a series of violent assaults against Ahmadiyah in various places in Indonesia<sup>23</sup>.

<sup>23</sup> See, *Ahmadiyah Bertahan di Tengah Stigma*, Pengurus Cabang Lakpesdam NU, Mataram, briefing paper, circa 2015. From women's perspective on violence against Ahmadi community in the first half of 2000s, see *Laporan Pemantauan HAM Komnas Perempuan dan Anak Ahmadiyah: Korban Diskriminasi Berlapis*, Komnas Perempuan, Jakarta, 2008

"They attacked us because we are Ahmadi" said Ibu Munawarrah as she explained that they were displaced from East to West Lombok in 2002, until another violent assault years later forced them again run for their lives. "That's how we eventually came to live here," said Pak Syahidin.

On the day the Ahmadiyah families arrived at Transito, a group of people besieged the building, demanding that they flee and threatening further violence. "They came out of nowhere to attack the Transito," said Nuri-man, a senior citizen from Pejangik. Fortunately, Nuri-man and a few locals succeeded in persuading the mob to disperse before the police came in and took responsibility for maintaining order. "We are all Sasak people", he said referring to Lombok's dominant ethnic grouping. "There is no reason for us to hurt each other!"

While since this time, Transito has provided physical security for the Ahmadiyah families, living there is far from easy. The number of displaced persons far exceeds the facility's capacity. The roof in the big hall has been divided into small rooms with cardboard and plastic sheeting and many more families sleep on the floor. Safe water and sanitation is in limited supply and there are long queues for the common showers. Children and the elderly are particularly vulnerable to communicable disease outbreaks caused by cramped living arrangements and poor sanitation.

Ahmadiyah families continue to experience ongoing forms of social and political discrimination and exclusion. With the joint-decree remaining in effect, the Provincial Government, and then the District Government of West Lombok declared Ahmadiyah as misguided religious teaching which required correction<sup>24</sup>. Intimidated by these policies, few Ahmadiyah families felt safe to return to their homelands to retrieve their assets or cultivate their land, and tended to stay close to the Transito facilities. "I left all my assets in East Lombok and won't return to my hometown," said Munawarrah who was a successful businesswoman before the 2002 attacks.

Without access to their assets the families became dependent on humanitarian assistance from local government, NGOs and local citizens. Adults experi-

enced exclusion in the labour market and women like Munawarrah could not access space at the traditional market to restart her business and rebuild her life. Without identify papers they could not get access to basic services, open bank accounts or exercise their rights to vote.

## The Program

Lakpesdam NU is a specialised institute of Nadhuthul Ulama (NU), the largest religious organisation in Indonesia known for its promotion of pro-democracy, pluralist, multicultural values. Lakpesdam NU undertakes research and program which for social transformation, justice and dignity and has been a partner of Peduli from its beginnings in 2010.

Lakpesdam's work on advocating for greater social inclusion of the Ahmadiyah community in Lombok was designed around a number of assumptions.

1. That the willingness of key actors to build peace and facilitate reconciliation is a precondition for social change. This required JAI and other Muslim leaders to play an active role in promoting tolerance, implying that both the excluded and the excluder work concurrently to address the issues.
2. That the government needed to adopt a new approach to conflict resolution. In most cases of religious conflict, state apparatuses have tended to adopt pathways that seek to have the marginalised group conform through intimidation or passive resistance such as turning a blind eye to rights violations. This required the government to work with others and generate new strategies to protect the rights of the marginalised groups and while seeking long term solutions.

Addressing these assumptions meant that Lakpesdam needed to work on at a range of levels. At the local level the government had taken precautionary measures to avoid conflict with oppressive majority groups. For example, in order to minimise political backlash and the risk of being accused of being sympathetic to the Ahmadiyah, the local government of Mataram City delayed assistance to Ahmadiyah families when they first arrived at Transito. Lakpesdam worked to elicit a stronger commitment from local government offices

<sup>24</sup> Restriction and prohibition against Ahmadiyah was common in Indonesia where Majelis Ulama Indonesia (MUI) and state authorities played leading role. See, Gaffar, "Jamaah Ahmadiyah Indonesia (JAI) Dalam Perspektif Kekerasan Negara: Dua Kasus Dari Surabaya Jawa Timur dan Lombok NTB", *Jurnal Sosiologi Islam*, Vol 3. No. 2, 2013.

to provide services and realise the rights of its Ahmadiyah citizens. They engaged in a dialogue through informal talks, workshops and trainings on citizen's rights with frontline services, the Lurah and Walikota. Lakpesdam also engaged with the Provincial keeping them informed about the program and seeking to build higher-level support which was vital in the context of the negative view of Ahmadiyah held by the Provincial Government. This advocacy has now extended to the National level as Lakpesdam engages with the Ministry of Religion on religious tolerance.

Whilst working with government agencies to deliver quality and non-discriminatory public services, Lakpesdam also worked closely with communities to create the space for social interaction, dialogue and exchange. Lakpesdam facilitated social activities where Ahmadiyah families and locals could come together on shared interests and build people-to-people relationships.

Finally, to address economic exclusion resulting from the loss of assets and discriminatory practices in the marketplace, Lakpesdam provided support for micro-enterprise development such as tools, equipment and vocational training

## Emerging Social Change

After almost 10 years of displacement the Ahmadiyah community is experiencing some positive change

*Social Inclusion – People to People Connections:* While 28 families remain in Transito, the remaining 170 or so have relocated to other parts of the city with assistance from friends and relatives, or by selling their assets. While they are no longer in temporary facilities, their freedom of movement remains limited. Fearing for their safety and in the absence of protections in other areas, no one will move away from the city. "Mataram City is the only safe place in Lombok," said Syahidin.

In Pejanggik, Ahmadiyah families have started to interact more closely with their neighbours. Women have joined a farmer's group to cultivate shared land and come together in regular yoga classes. Men are included in local community work such as mosque construction, preparing for funerals, and have formed a community waste management and recycling group producing liquid fertiliser and compost of organic waste. "Basically, these were in response to shared

community issues, irrespective of anyone's religious beliefs and they have brought us together," said Pak Bahar, a local resident who coordinates the waste management group.

*Economic Inclusion:* The formation of a micro credit organisation has enabled families to reestablish livelihoods and participate in the local economy. "Almost everyday, we save a little in the cooperative and members can access micro-credit," said Munawarrah who herself has borrowed from the cooperative to purchase two motorcycles for her business, and who believes that microcredit is a perfect solution for business financing compared to moneylenders who apply high interest rates.

*Legal Identity and Access to Services:* The issue of legal identity remained unresolved since the Ahmadi's arrival in Mataram City and over time had become increasingly pressing as people went through their daily lives, married and began having children.

In 2014, there was a breakthrough when the City of Mataram government agreed that Ahmadiyah families should be able to register for identity cards, marriage and birth certificates. The cost of the issuing of birth and marriage certificates to all married couples and children in Transito were born by the local government. "This is our obligation to our citizens," said Ibu Baiq Baktiyanti, the Lurah of Pejanggik.

Most importantly the identify cards issued no longer identified the holder as Ahmadiyah, simply stating their religion as Islam. "This is about citizenship, not religion," Ibu Baktiyanti added. Like Nuriman and Bahar she believed that the people should not be excluded on the basis of their beliefs.

With these identify cards in hand, the Ahmadiyah community now held the same rights to access services and social protection programs as other citizens.

## Factors Contributing to Change

Considering the complexity of the social and structural discrimination experienced by the Ahmadiyah community in Lombok, the extent of change in the last two years has been remarkable. Key factors supporting this change include:

### Local Leadership – Local Government Champions:

This big leap has been made possible by the commitment of the City of Mataram officials to deal with this as a citizenship issue and to commit to fulfilling their responsibility to deliver services and protect the rights of all citizens.

The leadership of Ibu Baiq Baktiyanti, the Lurah of Pejangik who displayed her dedication as a civil servant and her commitment to promoting inclusive values amongst her staff has been fundamental to success. Ibu Baktiyanti separated the issue from religion and focused on the obligations of government to its citizens. “We do what we were told,” said Baktiyanti to point out the direct instruction from the Mayor of Mataram.

People to people relationships: Lakpesdam was able to identify moderate champions such as Nuriman and Bahar, community members who promoted the values and behaviours that Peduli and Lakpesdam itself promotes and who were able to use their roles in the community to promote inclusion. “As long as we’re good in our social interactions, religious differences never matter,” said Nuriman reflecting that beliefs are between a person and her or his God.

Integrity of the Partner: NU occupies a unique position of leadership in Indonesia and has a strong network of cadres nationwide, including the Major of Mataram and the Sub-Division Head of Pejangik. This made discussions between with Lakpesdam and local government actors possible and enabled Lakpesdam to push the boundaries on issues such as citizenship and access to services.

Focusing on Similarities and Rights: Lakpesdam adopted a socio-cultural approach which sought to focus on the similarities between people rather than the religious differences. The approach built on the fact that the Ahmadi were all Sasak people and productive citizens who and this meant that Lakpesdam was able to avoid head-to-head philosophical arguments with local government authorities and remain focused on citizenship as the key issue.

## **Summary**

After years of uncertainty, Ahmadiyah families in Lombok have experienced gradual improvements in regard to the recognition of their rights as citizens, access to

services, economic participation and social inclusion. But there is still a long way to go. Now legally recognised as citizens of Pejangik, they are protected in their current location, but are unable to return safely to their homelands and assets. While the City of Mataram provides some protections and allows some to remain in Transito, they are effectively homeless with a temporary residential address and all aspire to live safely and securely in their own homes. The gains that Lakpesdam has been able to make in a short time show that solutions are possible, and Lakpesdam is engaging in national level dialogue to learn to advocate that the rights of religious minorities across Indonesia are protected.

# Case Study 2: Disability Inclusive Development in Kulon Progo, Jogjakarta

*“Inclusion Starts from the Bottom”*



SIGAB Secretariat, Kulon Projo

Photo: Wahyu W Basjir

Ibu Marni used to cry each time she thought about her daughter's future, but soon recognised the benefits of living in Jatirejo, a Village in the Lendah Sub District of the Kulon Progo Regency of Yogyakarta, that is making it its business to nurture people living with living disabilities.

Shocked when her daughter was born with Down's Syndrome a year ago, "It took quite some time for me to realise that denial just won't work for my daughter," said Ibu Marni, who with the support of her community focused her energy on her young child rather than her downheartedness.

Through the Internet, she researched Down's Syndrome and made contact with other mothers raising differently abled children, and joined discussion groups on disability issues. "The groups inspired me to accept my daughter as she is," said Marni outlining the benefits of sharing experiences with others in similar positions.

## Forms of Exclusion

Acceptance is key for the development and inclusion of persons with disability (PWD). Shame and fear of stigmatisation means that some families fail to report births and try and keep family members invisible, hiding them away and not allowing children to go out to play. In one case, one family left their intellectually disabled teenager shackled alone at home when they went to tend their fields.

In some cases cultural perceptions also have an influence. To acknowledge a disability can for example be considered a transgression of norms of politeness, and to enquire about disabled children could be considered offensive to the family.

"Some families even refuse to let us collect disability data from them," said Pak Rohmanu from Peduli partner SIGAB and confirmed by the Village Headman. This lack of data means that the local government is not able to target assistance to citizens living with disability.

This lack of acceptance means that children with disabilities often have poor access to health and education. Even the ex-Principal of a local school here never sent his daughter to school, I am told by the Village Head. She is more than 40 years old now, and her future is very bleak especially when her parents can no longer care for her.

There is as yet no model for inclusive education and special schools for PWD, *Sekolah Luar Biasa*, do not always provide the opportunities for social interaction that will support PWD to become part of the community. With poor educational outcomes PWD have limited life choices and opportunities for decent work are limited.

## The Program

SIGAB is Disabled People's Organisation based in Yogyakarta that has partnered with Peduli to promote the inclusion of PWD in all aspects of community life.

SIGAB believes that disability inclusive development begins at the village level by increasing visibility, strengthening social acceptance and promoting the leadership of PWD. However, SIGAB also works structurally advocating disability inclusive policy development and development planning and budgeting at all levels of public administration.

"Addressing invisibility is the starting point of this program, it all starts in the village" said Pak Joni Yulianto, SIGAB's Director, adding that increasingly the visibility of PWD is a key first step in inclusion. At the village level, PWD are unrecorded in village databases and as a result are often not taken into account in development processes or service delivery.

"Our goal is to make sure that everyone in the village has equal rights" explains the Village Headman, "but this is really hard to do when they are hidden away or when we have no means to get the data we need to plan our services."

SIGAB seeks to create social change by ensuring that disability data is integrated into village information systems<sup>25</sup> and reflected in policy development, service delivery, budgeting and development planning. Importantly, the approach aims to hold local govern-

ment and communities accountable for ensuring that PWD are not only counted but contribute to village development policy through planning and budgeting discussions.

SIGAB's experience however highlights that increased visibility alone is insufficient to ensuring acceptance and indeed could risk a rise in discriminatory behaviours. "There's no justification to discriminate PWD for their disabilities," said Dian, "but it can happen". As a result, SIGAB supports public education campaigns to raise awareness on disability and rights, while empowering PWLD to play more active roles in their communities through the creation of PWLD groups at the village level building their capacity to engage in local governance through training on rights, advocacy, public speaking, policy and planning.

At district and provincial level SIGAB actively supports policy review processes and the drafting of disability inclusive legislation in order to ensure that structural attention is paid to ensuring the protection of the rights of PWD and to create an inclusive policy environment.

## Emerging Social Change

SIGAB actively invests in building political participation and leadership amongst PWD. The tale of Pak Nugroho of Jatirejo is one of a number of standout examples. Having lost his leg in a road accident several years ago, Nugroho became actively engaged in advocating disability rights and become well known for his activism and leadership. Last year, when a position for a Sub-Village Head opened up in the Jatirejo Village government, Pak Nugroho rose to the challenge and nominated for the position. He prepared himself by studying about local governance, the Village Law, policy and planning processes and achieved the highest score against three other candidates in the selection test. Now, as the first PWD village official he is using his power and influence to bring disability issues further to local politics and development processes.

Nugroho's position is very strategic. With the enactment of the Village Law No. 6/2014, with local planning and budgeting now in the hands of villagers, each Village receives a fiscal transfer from the national government to use for its development needs. While in the past the District Government of Kulon Progo

<sup>25</sup> Village Information System (SID) as stipulated by Law No. 6/2014

usually allocated some funds for assistance for PWD, this has generally come through social assistance budget lines and been delivered on an ad hoc basis. However the political space created for PWD by people such as Nugroho are influential in shaping budget policy at the village level and Pak Joni expects that specific programs for PWD are likely to be funded in the future through the Village Fund itself. For example, the Jatirejo Village government just approved 30 million rupiah for the construction of disabled bathroom facilities and disabled access to the Village Offices.

At the community level, acceptance of PWD is clearly evident. Discriminatory and disrespectful attitudes towards PWD are declining and there is an increased awareness of their rights as citizens within the community. "They used to refer to PWD with disrespectful and degrading terms," said Ibu Marni, a disability activist who leads a PWD support group in Jatirejo. "But now they call them by their names," she added reflecting on the important role of public education and awareness raising on changing public perceptions and social behaviours.

Solidarity and support groups provide important forums for PWD and parents of children living with disability to share their experience but also to learn new skills and explore ways to overcome the day-to-day burdens associated with their additional responsibilities.

Bapak Rianti the father of a 10-year daughter who lives with autism said that he and his wife Surtini had to split their time between economic activity and caring for their two children. Someone always has to be at home or available to take her to therapy. "It is costly," he said before enthusiastically telling us of a study tour he had taken to visit a Cooperative established by parents of children with disability who were now trading vegetable noodles through large supermarket chains in Yogyakarta. "We were so inspired. We learned so much from them" he said. With support from the Sub District Government the PWD group registered a business and is seeking commercial food production certification. "Soon we will start trading too! I never thought we had these kinds of options" smiles Ibu Surtini.

The Kulon Progo District Government is actively promoting itself as an "Inclusive District". At the regulatory level village and district governments are keen to de-

liver on inclusive development, and inclusion is at the center of development and legal discourse in Kulon Progo. This intensive exposure and narrative on disability and inclusion leads village and district governments to strengthen inclusive policy and take action to ensure that barriers to inclusion are addressed. In Lendah this has resulted in the District Government allocating resources for economic activities for PWD such as a rolling fund for goat husbandry, undertaking and mapping of public facilities and prioritising the upgrading of facilities such as Community Health Centres, public offices and schools so that they are accessible to PWD. These efforts set a good example on fostering inclusive attitudes among lower levels of government.

SIGAB's work on disability inclusive policy development is now extending to higher levels of government where SIGAB has used its networks of village level support groups and disability activists to provide input into the drafting of District regulations on disability inclusiveness. During our discussions Pak Sadjio another disability activist in Lendah showed us the response from the government to their comments on a recent draft regulation on PWD. When asked about their strategy to ensure that a meaningful regulation was passed, he explained that PWD groups were actively lobbying local Parliamentarians and leaders to ensure support for the passing of the regulation.

## **Factors Contributing to Change**

*Credibility of the Partner Agency:* SIGAB is a highly reputable organisation with strong experience and leadership on disability rights, and which has been working in Lendah District for some time. As such it has developed trust with local authorities and political leadership with whom it collaborates to deliver shared objectives. These existing relationships have enabled SIGAB to deliver strong results in Lendah in a relatively short period of time.

*Systematic Data Collection:* The establishment of the Village Information System, means that the Village Government has a platform for ongoing collection and maintenance of population data for use in planning, budgeting and service delivery, and in turn holds the government to account for ensuring that the rights and needs of its citizens are provided for. Importantly the benefits of the Village Information System extend well beyond PWD, and provide benefits to all community members.

*Strong Leadership from Civil Servants:* The Bupati of Kulon Progo Bapak Hasto Wardoyo has a strong vision on disability inclusion and champions the rights of PWD to meaningful participation in development and in their communities. He has shown strong leadership in directing and encouraging Sub District officials to implement a similar agenda. The commitment of the Camat of Lendah was evident in our discussions there and he was able to provide examples of ways in which he had been able to identify and allocate resources from sub-district budget allocations and national government programs such as PNPM<sup>26</sup> to support PWD initiatives.

Such leadership from the top creates an enabling environment for SIGAB's work in supporting disability inclusiveness where it most affects all aspects of people's lives – at the grassroots or village level.

*Building Leadership and Occupying Political Spaces:* SIGAB's works politically. It empowers PWD to build coalitions for inclusion through the creation of solidarity and self groups and provides capacity building to enable them participate in their communities and advocate for resources and policies that will protect their rights as citizens and provide them with opportunities to meet their full potential. This is evidence not only in leaders such as Pak Nugroho but also in the daily activism of those PWD who lead and participate in solidarity groups, make efforts to coordinate economic development activities and who bring their voice to public forums.

The formalisation of solidarity and support groups through local regulations is an important part of creating this political space. It provides legitimacy for these groups at the village level which in turn enables them to advocate for resources for example the Village Fund or PNPM.

*Mobilising Community Leaders:* SIGAB's public campaigning and awareness raising efforts make strong use of community leaders. Religious leaders, youth, women's, government officials and traditional leaders are sensitised and enrolled to promote disability inclusiveness in their day-to-day to interactions. These leaders have strong influence in village life and contribute to changing community perceptions and norms.

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<sup>26</sup> The National Poverty Alleviation Program

# Case Study 3: Children at Risk of Sexual Exploitation – Bandung

## *“They are One of Us”*



KAP youth workers and community volunteers

Photo: Wahyu W Basjir

Torrential rains fell hard and loud as we gathered with youth workers and community members at a small open air restaurant in the Babakan Siliwangi urban forest in Bandung. A group of young men crouched and chattered as they sheltered under a massive tree, while a band bashed out Smell's Like Teen Spirit in the back room.

Over the cacophony of sound, we could hardly hear Pak Bambang, Director of (*Konfederasi Anti Pemiskinan*) KAP saying “Thanks for coming to Coblong to talk about children in the sex industry,” but as the rain kept flowing off the roof, so did the stories across the large timber table.

### Forms of Exclusion

Children and young people are driven into the sex industry for a wide range of reasons. Often these may involve coercion and force through for example fraud, indebtedness. In some cases peer influence or voluntary recruitment<sup>27</sup>, while others get involved as a re-

sult of poverty and or abuse where parents impel their children into the industry to enhance family income<sup>28</sup>.

Regardless of these driving factors commercial sex work brings a range of physical, emotional and development risks to young people who are also open to stigmatisation which in turn excludes them further from full participation in society.

We are told that in Bandung, families tended to deny the fact that their child is involved in the sex industry. Most communities treat the young people as if they are wild, dirty and deserve to be rejected. Government policies to protect children at risk and provide appropriate education and healthcare are deficient meaning that these young people lack the types of services which may protect them from the risks they face. As a result they live in harms way. Many drop out from school, are vulnerable to sexually transmitted disease, violence, sexual abuse, addiction, unwanted pregnancy and unsafe abortion etc.

<sup>27</sup> Habib, Sari and Mahmuda, 2004

<sup>28</sup> Ruman, 2011

Peduli partners KAP and Samin report that schools do not provide counseling and support for students involved in sex industry and that the expulsion of pregnant girls from schools is common practice depriving them of basic education. In turn, low educational attainments mean that few have opportunities beyond the sex industry landing them in a vicious circle of poverty and abuse. While specialised health services are available, most young people are not aware of them or feel too intimidated to access them. Others do not have the relevant documentation to be able to access these services as a result of family breakdown.

## The Program

KAP works to reduce the vulnerability of these children and young people by improving access to child and youth centered services. Key issues which prevented these children and young people from accessing public services were identified as:

1. A lack of knowledge and information amongst children and young people about the services available to them. For example while the Health Department provided specialised services, these were advertised through printed brochures/leaflets and posters displayed largely in the health facilities themselves and as such failed to reach the target audience;
2. Young people do not hold relevant identity documentation required for them to access services due to family breakdown or because they want to hide their activity from their families;
3. The fact that many young people were fearful of service providers as well as of being stigmatised.

KAP mobilised a band of cadres (community volunteers) and peer leaders to work with young people and their families in the sub districts of Coblong, Sukajadi, Cibeunying Kaler and Cidadap. Cadres are responsible for building trusting relationships with young people and their families in order to help them resolve problems, provide information and support them to access appointments and services. Importantly they also work to break down negative community perceptions and seek to build community concern and support around these children and young people.

Four youth workers employed by KAP, act as facilitators providing training to cadres and assisting them

to reach the children and young people and their families, organise meetings with community members and service providers and help cadres to plan activities and engage young people in productive activities such as music, art and drama.

KAP works closely with government service providers supporting them to better meet the needs of their young clients. A multi-stakeholder Working Group on Children at Risk of Sexual Exploitation has been established to ensure interagency coordination between government authorities and civil society groups, and to agree practical coordinated actions to address barriers to service provision. Research centres at the Padjadjaran and Parahyangan Universities support evidence based policy dialogue and builds the capacity of parents and cadres to be able to advocate on behalf of their children and clients by bringing issues to the Working Group.

## Emerging Social Change

Despite being in its early stages the program is creating some important changes:

### Identity and structural barriers to access to services:

The Department of Social Welfare and the Public Registrar hold the authority to issue identity cards which are a precondition for access to services, and to grant recommendations for social subsidies for vulnerable citizens. However the issuing of these documents can be challenging in the case of minors and where family breakdown has occurred. In addition to cadres providing direct support to clients to access relevant documentation, the Working Group provides a mechanism for enabling local government authorities such as the Public registrar and Departments of Social Welfare, Education and Health and the Family Planning Agency to use their discretionary powers to facilitate young peoples access to services and social safety nets.

Access to Health Services: KAP's strong relationship with the Bandung Health Department was clearly apparent during our discussions. This relationship is not only critical for improving access to health services, but importantly provides demand side pressure to improve the supply of health services. In many cases, cadres accompany their clients to Community Health Centres (*Puskesmas*) for routine check-ups, treatment and counseling. Importantly these cadres provide feedback to KAP and the Health Department on the

service delivery experience ensuring that service providers treat their young clients with respect and care. In doing so they also empower young people to reflect on and voice their own experience.

During our discussions, the Department of Health was able to identify numerous cases where services had changed as a result of this advocacy. Some *Puskesmas* for example have granted customer cards to children and young people at risk so that they can confidentially access services without the need for parental accompaniment. Outreach services for children and young people at risk were being provided in locations where young people congregate and special session times and facilities were allocated to ensure that services could be provided to young people at relevant times and in discrete and safe locations. In some cases, *Puskesmas* were actively targeting at risk children and young people in health promotion and reproductive health activities. An important impact is the recognition that these efforts extended beyond child sex workers but also influenced health service delivery for other vulnerable and/or marginalised groups.

Rights Based Approaches – Youth Leadership: Placing young people at the centre of all activities is a key approach of the program. Children and young people are supported to make informed choices and a range of activities facilitate group learning and personal development and enable them to engage in advocacy. This approach is now extending to influencing local governance by engaging children and young people in the development of Community Action Plans (*Rencana Aksi Masyarakat*) which in turn inform government development planning and budgeting. While it early days for this activity, it is hoped that this will ensure that children and young people's voices will be including in policy planning and service delivery.

### **Factors Contributing to Change**

A number of factors appear specifically contribute to the way in which change is being brought about:

*Leadership and cooperation among government agencies:* Public officials have a high degree of influence and the program has been successful in that it has invested heavily in identifying and supporting key leaders and engaging them in forums such as the Working Group, where they can use their influence to positively influence others.

*Aligning with Government Objectives:* KAP's program aligns strongly with the priorities of government agencies and supports them to find ways to fulfill their responsibilities. This has resulted in well-coordinated activities with strong convergence between KAP's expected changes and government objectives. The Health Department for example recognised that collaboration with KAP and the cadres enabled them to meet their own performance benchmarks and targets. As a result, they were enthusiastic and welcoming of the partnership and continue to coordinate closely with the program.

*Mobilising community volunteers:* The program is heavily reliant on the availability of empathetic and altruistic community volunteers who share KAP values and the skills to work with children and young people in a confidential, rights based and empowering way.

Identifying sufficiently motivated cadre with the right sets of skills contributes strongly to the achievement inclusion outcomes. In Coblong for example, it took time for KAP to replace poorly performing volunteers and identify and train effective ones but change has been rapid since this time. Most of these volunteers are women and young people who may have multiple responsibilities and as such their availability cannot always be guaranteed at required times. This demonstrates the important role that women play in promoting and supporting social inclusion but also implies a strong need for ongoing capacity building and a mobilisation strategy in order that fieldwork can be sustained.

*Working locally:* Further contributing to the effectiveness of mobilising community volunteers is the advantage of working with those attached to their own neighbourhoods. These cadres have established relationships and are familiar with the local context and issues within their community communities and have been able to use these to support the acceptance of young people.

*Protection and Confidentiality:* Due to tensions between the existence of the commercial sex industry, prevailing social values, welfare considerations and legal and policing frameworks working to support underage sex workers to access public services requires considerable care and caution. Providing services and avoiding stigmatisation and discrimination is

important but must be undertaken in ways that protect young people from further harm – including threats of violence, conflict with the law and further exclusion. Ensuring that all cadres and service providers respect the confidentiality and privacy of all clients will be paramount to the success of the program.



Ibu Ai from the Department of Health is a champion for child protection

*Photo: Wahyu W Basjir*

## Case Study 4:

# Waria - Transgender Women – East Jakarta

### *“We Just Want to Be Part of Community Life”*



Sanggar Swara  
Photo: Wahyu W Basir

It's a hot afternoon as we sit in a small brightly painted beauty salon in East Jakarta. Motorcycles roar by and traders push carts along the busy lane calling out their wares as pots and pans bang in the food stall next door. We are a mixed group of community members, religious leaders, local government officers, civil society workers, donors and *waria* (transgender<sup>29</sup>) and we are here to listen to what the community in RT/03/04<sup>30</sup> has done to support the inclusion of the *waria* living within their midst.

As we begin our discussion the door opens and a woman, perhaps in her mid 40's appears, walks in furtively looking around. She lives nearby but she has not been here before. "I heard that there was a discussion here today," she says. "I have lived here all of my life and now I'm curious, I would like to know more."

"You are welcome here Ibu" says Mbak Anggun, who works in the salon and is a member of Peduli's partner SWARA, a membership organisation for *waria*. "Please take a seat". We introduce ourselves again

and the questions and answers begin to flow as Anggun and others present begin to share their stories.

### Forms of Exclusion

In terms of participation in public life, *waria* do not experience explicit barriers when seeking services and employment, and official recognition is generally positive<sup>31</sup>. However state programming, which is orientated towards rehabilitation suggests a dominant paradigm that views *waria* as aberrant, hyper sexualised and/or deviant, and fails to recognise the deep gender identities held by *waria*.

As such, social isolation, stigmatisation and discrimination create barriers to full participation in public life. Many *waria* report they left school early as a result of harassment and violence from teachers and peers. This insecurity is strengthened by an apparent unwillingness of law enforcement to appropriately deal with cases of harassment and violence against *waria*.

<sup>29</sup> The term *waria* refers female transgender

<sup>30</sup> RT is an urban administrative unit.

<sup>31</sup> Peduli Metanalysis

As a result of this stigmatisation, discrimination and insecurity, Indonesia's *waria* communities tend to live away from their families, or have strained relations with them. Many migrate to cities and find themselves economically vulnerable. Low education, lack of vocational skills, limited job opportunities due to their non-conforming appearance, and lack of social support are key factors that lead many into work in exploitative industries such as entertainment or the commercial sex industry.

The majority of *waria* feel socially stigmatised, face unique safety and security risks, and have minimal protection from state authorities such as the police. Self-exclusion is a major issue, and many *waria* are generally more comfortable living in their own subculture. This lack of social integration means that they do not have access to residency permits or identification documents which provide them with formal recognition as community members and provide opportunities for wider development opportunities.

### The Program

SWARA (*Sanggar Waria Mudah*) was formally established in 2010 as a youth and transgender organisation and acts as a solidarity and support group for young *waria* in East Jakarta.

SWARA and PKBI (Indonesian Planned Parenthood Association) as the EO, are focusing on strengthening social acceptance and the quality of social relationships as the key entry strategy for overcoming self exclusion and negative stereotypes and stigmatisation brought about in part by the tendency for development programs to target *waria* as key populations for HIV programming.

Key strategies include support for SWARA's development as solidarity and advocacy group to work towards the rights protections of *waria* and outreach to the community including awareness raising, mobilising community leaders as champions for inclusion and creating spaces and opportunities for *waria* to engage in the day to day life of the neighbourhood.

At a national level PKKBI has supported the development of a national Waria Forum, which connects waria organisations from across the country and brings

them together to share experience, identify common issues and develop plans of actions to address these.

### Emerging Social Change

The *waria living* in RT/03/04 were poorly integrated into the community in the past. Most did not have residency permits and such were not protected when horizontal conflicts manifest and there are several reported evictions of *waria* from their homes.

The SWARA salon provided a focal point for waria to meet and congregate and a safe place of refuge for those who were homeless. SWARA has established trust and credibility with the RT/RW<sup>32</sup> leaders who are now providing waria with evidence of residency letters (*'surat domilisi'*) which are required for them to be able to get identity cards and access to some services, but also importantly sanction their presence in the community.

In addition to local authorities, SWARA and its members have forged relations with *"tokoh"* - key influencers and leaders in the community. Islamic teachers (*Ibu Pengajian*) and scholars (USTAD) present during our discussions explained that they regularly promote messages of tolerance and acceptance in the community through her their teachings.

The waria seek to engage with the community wherever possible. They have joined with local youth groups and have spoken there about bullying and diversity in schools and with mother's in early childhood centres. At the recent Independence Day celebrations, they were asked to be judges for competitions and events because they were seen as being objective members of the community. In 2015, for the first time ever, they were offered meat from the *Idul Adha* sacrifice which they felt was highly symbolic of their acceptance within the community.

This inclusion involves a social contract between the *waria* and community, and *waria* are expected to abide and uphold certain social and behavioural norms. They are required to register as residents, participate in the day-to-day life of the community and dress modestly. Any evidence of their identities as sex workers is not tolerated. For those who are sex workers, they are not permitted to engage in open solicitation or bring clients to their homes.

<sup>32</sup> RT/RW or rukun tetangga/rukun warga is a neighbourhood administrative unit/ neighbourhood association

As an institution, SWARA has also developed and is now able to provide services such as basic life skills education, crisis support and referral. Recently it has established a Savings Cooperative, an important service for many waria who without identity cards are unable to open bank accounts.

The Forum Waria is creating a platform for waria groups<sup>33</sup> across Indonesia to occupy a political space and take coordinated action on issues of common concern. This Forum is currently working on a Plan of Action for the reporting of violence against waria, and is linking this with local Legal Aid Officers (LBH), the National LGBT Organisation (*Arus Pelangi*) and the National Human Rights Commission (*Komnas HAM*).

### Factors Contributing to Change

*Shifting paradigms*: A very powerful influence on social change being brought about by SWARA's intervention has been its shift in focus to inclusion and social acceptance. The social inclusion approach has provided the waria community with a way out of being stuck in the 'key population' paradigm created by a donor focus on funding waria communities for HIV programming, an approach that many waria felt served to solidify negative stereotypes and result in exclusion. Waria themselves however understood that the root cause of their marginality stemmed from wider unequal social relations and reflected that the focus on citizenship, acceptance and inclusion offered a new lens and opportunity to transform their own identities and become active citizens in their local communities.

*Focus on social interaction*: PKBI and SWARA's work in East Jakarta focuses on concurrently addressing social exclusion (by community members) and self-exclusion but waria groups themselves. It seeks to build understanding and acceptance between the community and waria by identifying practical opportunities for waria to engage in the day-to-day lives of their communities.

The program has provided waria with bargaining power in their community. Their ability to negotiate and agree terms in which they can live peacefully in the community has been an important part of building social relationships.

*Mobilisation of Community Leaders*: Leadership from local government authorities, religious and community leaders provides the social recognition that is important in Indonesian society and legitimises the waria in the eyes of the wider community, which enables them to go about their day-to-day business unimpeded.

*Credibility of the Partner Agency*: PKBI is a highly recognisable and respected organisation. This reputation legitimised the program in the eyes of local government authorities and the community alike and made it easy for them to work with them.

SWARA is also a registered organisation, and a letter of endorsement from PMK for the program, was symbolically powerful and opened the door to establishing formal relations with the RT/RW authorities. This is now creating the environment through which specific activities can be formalised through the development of local regulations - *Surat Keputusan* (SK).

*Building Identity and Leadership amongst Marginalised and Excluded Groups*: The very real issue of self-exclusion requires an approach that seeks to build the confidence of the excluded group and empowers them to take new risks in extending their engagements with the community. PKBI's approach has been to support the institutional development of Swara as a recognised CBO, which can bring a collective voice to community dialogue and provide a forum for building the capacities of its members.

Beyond this work at the local community level, the facilitation of opportunities for local waria groups to build relationships with similar groups in other parts of Indonesia has contributed to the creation of coalitions for change such as the Forum Waria, which now brings waria from across the country to discuss shared experience and undertake joint advocacy efforts on issues such as local-based safety mechanisms.

An important part of creating this leadership has been breaking down the traditional structures of representation and ensuring that it is not only the 'elite' duty bearers within these CBOs that attend such Forums, but that opportunities are provided for ordinary members including young waria, hence providing opportunities for empowerment and leadership development amongst the waria community.

<sup>33</sup> At this stage this is waria groups involved in the Peduli program



Community dancers  
*Photo: Angie Bexley*



