



ICoCSPA 2019
5th International Conference on
Contemporary Social and Political Affairs 2019

“Transformation of Nation State and Global Society
on Gender Equality and Social Inclusion”

Surabaya
July 17
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RUNDOWN
INTERNATIONAL CONFERENCE
On Contemporary Social And Political Affair (ICoCSPA) 2019
“Gender Equality and Social Inclusion in Local and Global Society”

Wednesday, 17 July 2019

| Time | Activity | Charge | Venue |
|--|---|---|-----------------------|
| 08.00 – 09.00 | Registration | Committee | Universitas Airlangga |
| 09.00-11.00 | Presentations of Invited Speakers: - Prof. Lyn Parker, Ph.D (University of Western Australia, Australia) - Prof. Siti Kusujarti, Ph.D (Warren Wilson Colege, South Caroline, USA) - J. Casey Hammond Ph.D (Singapore University of Technology and Design, Singapore) - Prof. Caludia Derichs, Ph.D (Humbold University, Germany) | Moderator: Prof. Dr. Jasmine Ahmad (Universiti Teknologi MARA) | Universitas Airlangga |
| 11.00 – 12.30 | Discussion | Moderator | Universitas Airlangga |
| 12.30 – 14.00 | Break (Move to Oak Wood Hotel) | Committee | |
| The event will be continued at Oak Wood Hotel, all Invited Speakers become Directors in the Individual Paper Presentation in Cluster accompanied by Moderators from the committee and ASWGI members (10 Clusters): | | | |
| 14.00 - 18.00 | Individul Paper Presentation in Clusters (10 clusters) | Moderator | Oak Wood Hotel |
| 18.00 - 19.00 | Break | Moderator | Oak Wood Hotel |
| 19.00 - 21.00 | Gala Dinner; Closing of ASWGI Kongres II and ICoCSPA 2019 | Moderator | Oak Wood Hotel |

PREFACE



A warm welcome to the International Conference on Contemporary Social and Political Affairs (ICoCSPA) 2019!

It is my honor to welcome you in this annual conference is held by the Faculty of Social and Political Sciences, Universitas Airlangga in collaboration with Asosiasi Pusat Studi Wanita/Gender dan Anak Indonesia (Indonesian Association of Centers for Women/Gender and Child Studies) and Universiti Teknologi MARA (UiTM). It is part of our university's commitment to foster academic discussions and encourage all scholars to enhance their academic interests. In this year, the theme is "Transformation of Nation State and Global Society on Gender Equality and Social Inclusion" with ten sub-topics that are relevant to the world current issues.

The committee has received more than 200 extended abstract submissions from many universities and institutions in Indonesia and abroad which are divided into 10 subtopics: Public Policy and Good Governance; Environment, Disaster and Climate Change; Community Based Economy and Poverty Alleviation; Social Conflict and Human Mobility; Violence and Human Rights; Education and Local Initiatives; Global-Local Digital Society; Social Capital and Social Movement; Body, Reproductive Health and Family; Culture and Local Preservation.

We are fortunate that we have that this year conference we have reputable scholars to share and discuss their critical insights on the transformation of nation state and global society on gender equality and social inclusion: Prof. Lyn Parker, Ph.D from University of Western Australia; Prof. Siti Kusujarti, Ph.D from Warren Wilson College; J. Casey Hammond from Singapore University of Technology and Design; Prof. Claudia Derichs, and Ph.D from Humbolt University as the keynote speakers. We also have Prof. Dr. Jasmine Ahmad from Universiti Teknologi MARA as the moderator of the conference.

Finally, I realize a number of you have travelled far to participate in this conference. Despite Indonesian scholars, we also have scholars from the US, Malaysia, Kenya, Zimbabwe, Nigeria, Singapore, Germany, Australia, and Pakistan among us. We hope the ICoCSPA 2019 will bring to you diverse and inspiring academic insights, as well as enhancing your academic networking. Thank you for your participation and please enjoy the conference in the "Sparkling Surabaya".

The Chairperson of ICoCSPA 2019

Prof. Dr. Emy Susanti, M.Si.

WELCOMING REMARKS
THE DEAN
FACULTY OF SOCIAL AND POLITICAL SCIENCE



Dear all participants of International Conference on Contemporary Social and Political Affairs (ICoCSPA) 2019,

This annual conference is held by the Faculty of Social and Political Sciences, Universitas Airlangga in collaboration with Asosiasi Pusat Studi Wanita/ Gender dan Anak Indonesia (Indonesian Association of Centers for Women/ Gender and Child Studies) and Universiti Teknologi MARA (UiTM). This year's theme is "Transformation of Nation State and Global Society on Gender Equality and Social Inclusion". The scientific committee members decided the

theme by considering the current global issue.

As all the scholars of social and political sciences recognize that the world is undergoing important social transformations driven by the impact of globalization, global environmental change and economic and financial crises, resulting in growing inequalities, extreme poverty, exclusion and the denial of basic human rights. These transformations demonstrate the urge for innovative solutions conducive to universal values of gender equality, peace, human dignity, and non-violence and non-discrimination.

The ICoCSPA 2019 is an effort to search the implication of the transformation of nation state and global society on gender equality and social inclusion and its impact to the society. I hope the conference will contribute both academically and practically to the global world.

Last but not least, I hope all participants will get a memorable academic experience through the discussion on the conference. I also hope that you enjoy everything that this lively city has to offer you.

The Dean

Faculty of Social and Political Science

Dr. Falih Suaedi, M.Si.

INVITED SPEAKER
GENDER, ENVIRONMENT AND SOCIAL JUSTICE IN INDONESIA



Lyn Parker

*University of Western Australia
Perth Australia*

Abstract

This paper analyses the connections between gender and the environment, and argues that to achieve social justice, we must take both gender equality and environmental justice into account. After outlining understandings of both gender and the environment, the paper borrows I.M. Young's ideas of moral responsibility to show the inter-relatedness of gender, environment and social justice. The second half of the presentation is more empirical, showing how these key concepts work in practice in Indonesia, for example, through inheritance practices, in the use and control of land and other natural resources, and in decision-making and resource use in the domestic sphere.

INVITED SPEAKER
**CLIMATE JUSTICE AND GENDER JUSTICE: DISASTER AND
SOCIAL INEQUALITY IN INDONESIA**



Siti Kusujarti

*Department of Sociology and Anthropology
Warren Wilson College, South Caroline, USA*

Abstract

Indonesia, as the nation with the fourth largest population in the world is also endowed with abundant of natural resources, including huge natural resource reserves and one of the largest remaining tracts of tropical forest and sources of biodiversity. However, Indonesia is both the agent and the victim of climate change. With more than 17,000 islands, Indonesia is the largest archipelago in the world, the country is extremely vulnerable to climatic hazards, and the frequency of natural disasters appears to be increasing. Comprehensive, integrated and immediate policies and actions are therefore urgently needed. Climate change and disaster as a result of climate change affect large number of population groups; yet ability to respond and recover from the effects of climate change and disaster are not equal. Increase inequality, including gender inequality results in different levels of vulnerability and resilience.

Climate change tends to have more serious effect to those who have more limited resources and capacities. Development of adaptive capacity, minimization of adverse impacts and strengthening of agencies of those who are affected are pivotal in creating climate justice. Women have been affected by climate change and various disaster in Indonesia, their social status and structural positions lead them to be more vulnerable and adversely affected by climate change and disaster. However, women have also developed numerous strategies to increase their resilience. They use their gender roles and positions to empower themselves by developing social, cultural, economic, and human capitals. This paper provides theoretical perspectives and present several cases in Indonesia to understand and critically analyze how women develop their various capitals to reduce their vulnerabilities and develop resilience to face disaster and climate change. Studies of disaster and climate change have largely followed separate paths, mirroring the pattern found in research from a variety of disciplines and perspectives on both issues. There is urgent need to integrate both studies. This is especially important as it becomes more evident that climate change increases risk

and vulnerability to harmful events -- disasters, and conversely, disasters of various sorts may speed up or exacerbate climate change impacts and outcomes. Furthermore, there is increasing reason to believe that disaster risk reduction may assist in climate change mitigation and adaptation. Nevertheless, research and analyses remain fragmented, widely dispersed in different and often out of the mainstream outlets, and tied to particular agencies and agendas. Integrating gender aspect, especially the voices and perspectives of women within the context of climate change and disaster studies is even more important. This paper then will combine analyses of climate change, disaster and gender relations to address climate justice and gender justice.

INVITED SPEAKER
THE CONCEPT OF TRANSNATIONAL ADVOCACY AND WOMEN'S
ACTIVISM BEYOND THE NATION-STATE:
THE CASE OF *MUSAWAH*



Claudia Derichs¹

¹*Humboldt-Universität zu Berlin*

Abstract

Transnational women's rights networks make strategic use of knowledge that is collected, analysed and exchanged between activists all around the globe. The perspectives brought forward by women's rights networks oftentimes challenge conventional views and empower women to overcome culturally and/or religiously embedded patriarchal attitudes. The paper introduces the "knowledge-building project" of the network *Musawah* as a case study of an alternative "center" of knowledge production and dissemination beyond nation-state borders. The question to discuss is: How does gender-based transnational advocacy work contribute to the transformation of nation-states and global society?

Gendering Transformation

The trajectory of the literature on transformation and transition reflects a certain dynamic of the concept(s), beginning with the famous study of O'Donnell and Schmitter on transitions from authoritarian rule (1986), passing through a period of concerted research on political transition in Eastern Europe (after the end of the Cold War;) and the problems of democratic consolidation (Linz & Stepan 1996), through fresh approaches emphasizing the sustainability of authoritarianism rather than a progress in democratization (Linz & Stepan 1996; Frankenberger & Albrecht 2010), and merging into attempts to create an analytical framework for all sorts of transformation (Merkel 2010). Only a few works of this array of studies have raised the issue of gender and transition.

The concept of transformation as such *travelled* a lot and is nowadays employed in global ranking such as the Bertelsmann Transformation Index (BTI). It always pertains to the nation-state level, and it most of the times 'gender-less', i.e. careless about gender dimensions. The eventual goal of transformation in the BTI, for instance, is a normatively based notion of 'democracy and market economy.'¹ Wolfgang Merkel coined the term 'embedded democracy' in order to denote an ideal type of a functioning democratic system; systems displaying malfunctions or deficits in one or more of the regime parts of an embedded

¹ For details, see <http://www.bertelsmann-transformation-index.de/en/> (accessed March 16, 2019)

democracy are considered ‘defective democracies’ (Merkel et al. 2003). Transition and transformation are thus ultimately linked to the idea of democracy and nation-state. Transition necessarily moves in a certain direction, and the opposite of transition is stagnation. However, if gender equality, equal participation and equal representation were criteria for the analysis, transition and transformation in Post-Suharto Indonesia would have to be evaluated as *pluri-directed*: Whereas for some citizens it moves towards democracy, for others (women in particular) it moves towards authoritarianism. For women in particular, the direction of transition is not a unilinear one; sometimes it is even a retrograde one. What is called ‘democratic’ is often heading towards an increasing control of women’s attire, behavior and whereabouts. Would transnational cooperation then help to change directions on the nation-state level? What *difference* does transnational movement organization make in comparison to national movement organization?

The establishment and proliferation of transnational forms of cooperation has increased during recent decades. New constellations of actor relationships evolved in the wake of this development and research efforts have consequently been directed at grasping this phenomenon – an effort which goes well beyond the approach of ‘classical’ examinations of social movements or simply ‘movement research’. Movement research turned its attention for a long time to the national arena of events. But paradigmatic advancement of approaches in the field of research on *transnational* social movements took place when a more systematic typology of actors was introduced, which presented a more sophisticated distinction than the categories of ‘social movement’. Scholars in the field of transnationality studies such as Margaret Keck and Kathryn Sikkink (just to name two prominent ones) introduced *Transnational Advocacy Networks* (TANs) as networks encompassing ‘relevant actors [who are] working internationally on an issue, who are bound together by shared values, a common discourse, and dense exchanges of information and services.’² Another important notion is that activists in TANs ‘try not only to influence policy outcomes but to transform the terms and nature of debate.’³ They mobilize smaller numbers of individual activists who use more specialized resources of expertise and access to elites. Hence their supporters are usually not gathering in mass demonstrations, but carry out their networking in formal or informal organizations.

This description of transnational advocacy networks matches with transnational Islamic women’s networks such as *Musawah* (full name: Musawah for Equality in the Family). *Musawah* can be taken as an example of a TAN that engages in a field of jurisdiction which applies predominantly to Muslims (Islamic/Muslim Family Law), but also to related issues of women’s and human rights. While the objective of *Musawah*’s activities could be subsumed under the framework category of social change, it is at the same time an essentially political goal the network is striving for. The ‘political face’ of family laws is embedded in the legal set-up of nation-states, but the strategy of *Musawah* activists is to ‘go transnational. Extending the struggle beyond the nation state’s borders not only serves to aggregate knowledge and experience, but at the same time puts the nation-state under external observation. The transnational struggle for equality, which the paper discusses as a case in point, is therefore an important item in the toolbox of women’s movements because it exposes the nation-state to cross-border scrutiny and helps to transform equality from a national to an international norm.

References in full: See presentation at conference

² Keck/Sikkink 1998, p. 2.

³ Keck/Sikkink 1998: 3.

INVITED SPEAKER
THE INNER LIVES OF INDONESIAN MIGRANT WORKERS IN
TAIWAN



J. Casey Hammond

Singapore University of Technology and Design, Singapore

Abstract

My study of Indonesian migrant workers tries to capture that mysterious elusive part of their being that is sometimes called “inner life.” This energized bundle of thoughts and feelings is present in every one of the multiple roles that each plays as part of the globalized phenomenon of “human mobility,” but it is a subject that seems to fall outside of social, political, economic, perhaps even anthropological theory. Even intersectionality, insofar as it uncovers historical and structural mechanisms of privilege and oppression, seems to have limited usefulness in understanding the inner life of the two informants whom I study most in-depth. These two indomitably free-spirited young women seem less interested in understanding the world around them than in understanding themselves in the world. Because their human mobility seems to be primarily a form of escape, I hypothesize that they give low priority to their own “social inclusion” in either Indonesia or Taiwan. I would thus argue that their inner lives are more about a liberating, yet terrifying, “social exclusion,” or rather, a self-exclusion from an array of social norms.

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CAPACITY BUILDING FOR WOMEN WITH DISABILITY CHILDREN

Erna Setijaningrum¹

¹*Universitas Airlangga*

Based on the UNICEF report (2015) around 80% of children with disabilities are found in developing countries, where they are part of 15% to 20% of the poor. Selanjutnya, UNESCO (2016) reported that more than 90% of children with disabilities in developing countries do not attend school. How about in Indonesia? In Indonesia, data on children with disabilities is still very minimal, because there is no up-to-date data on the number and condition of children with disabilities. Based on the results of the 2012 National Socio-Economic Survey, the estimated number of children with disabilities in Indonesia is 532,130 people or 0.63% of all Indonesian children. If seen by place of residence, children with disabilities in rural areas are higher than those in urban areas (0.64% in rural areas and 0.61% in urban areas).

Based on 2012 Susenas data, the number of children with disabilities (85.6%) is in the community. This is because some people still consider children with disabilities to be a family disgrace so parents / families tend to hide and pay little attention to the needs of children according to children's rights both in education and health. Only a small proportion of children with disabilities (14.4%) are in institutions such as schools, nursing homes, and the Child Social Welfare Institution (LKSA). In addition, the National Statistics Agency's National Socio-Economic Survey in 2016 showed that of the 4.6 million children who were not in school, 1 million were children with disabilities.

From various problems summarized from various online news, UNICEF Annual Report, National Human Rights Commission, Save The Children Report, Sayangi Tunas Cilik Foundation Report, Republika, 2013 Children's Situation Report, CNN News, Global Every Last Child Report, tempo magazine concluded that children persons with disabilities have problems originating from 1). family problems (discrimination, neglect, not getting attention, torture, not guaranteed nutrition, being hidden, considered as a family disgrace, embarrassing, and not having a bargaining position in issuing opinions); 2). peer problems (ridicule, physical violence, isolation, and verbal and non verbal bullying); 3). problems with the community (negative stigma such as poor children, need to be pitied, burdensome, troublesome, jinxed child, and bearer of curses); 4). problems with the government (difficulties in access to infrastructure and public services)

The role of a mother in caring for and preparing for the future of a child with disabilities is very important. But there are still many mothers who feel embarrassed and even stressed when faced with the fact that they must have children with disabilities. The problem of a mother with a disability child is one of the country's problems but has not been a concern. Caring for children with disabilities is certainly a very difficult challenge for a mother, because they have to face a very different situation. This can cause a mother with a disability child to be stressed, depressed, angry, or desperate. As a result, mothers do not take care of their children properly but are abandoned. According to Kompas Daily Journal (kompas.com daily www 03/12/2015) that 25% of neglect of children with disabilities who are less than two years old include economic crush of childbirth often occurs in families who have many economic problems, are pregnant out of wedlock, do not want accept the situation. Based on data reported by Republika, Femina, Kompas, and National Commission on Human Rights, the problems faced by women with children with disabilities are shame, anger, despair, discrimination from the community, closing themselves out, feeling isolated, broken hearted, not confident, mentally down, unwilling to accept reality, and many other problems

Once the importance of the role of a mother in caring for a child with disabilities, a woman with a disability child must be strong and be able to solve the problem first. Therefore, special empowerment efforts are needed for them to be able to prepare themselves as a mother who must care for a child with disabilities. The Nganjuk District Social Service has made efforts to increase capacity for women / mothers with children with disabilities. One of them is in Duren Hamlet, Sawahan Subdistrict, Nganjuk Regency. Since two years ago, capacity building has been carried out for mothers with disabilities. The number of participants was sixteen with the characteristics of having children with disabilities namely; 4 people have physical disabilities (deaf, blind, speech impaired), as many as 5 people have mentally disabled children, as many as 7 people have multiple disabilities (physical and mental)

This study aims to describe the capacity building of women with disability children and what is the role of government in the process.

This study used descriptive qualitative methods that tend to be based on textual context that this use to gain an understanding of underlying reasons and motivations for social phenomenon (Dann & Neuman, 2016). The technique of collecting data through three ways, namely observation, interviews, and documentation (Yin, 2011).

This study find two things, first that there are five processes in the capacity building according the United Nations Development Program (UNDP, 2009), namely : engage stakeholders on capacity development; asses capacity assets and needs; formulate capacity development and program; implement a capacity development; and evaluate capacity development. Engage stakeholders on capacity development begins with the involvement of women with disability children to convey their wants / needs. They need friends to share or to strengthen one another. Capacity assets and needs are carried out by identifying their various potentials and needs. These women are willing to finance all activities in the form of time, energy, thoughts, and money. Formulate capacity development and programs are carried out by making suitable programs that are in the form of social gathering. In this social gathering activity will be filled with various activities such as sharing, counseling from the Social Service, announcements or important information for them. Implement a capacity development by carrying out activities every month attended by Social Service officials. Finally, evaluating capacity development is carried out by asking the opinions of women about the benefits of the activities and the proposed next activities.

The second finding is the role of the government (Dinas Sosial), namely in the form of regulators, dynamists and facilitators. Role as a regulator, the Social Service creates a capacity building program for women with disabilities. All stages of the capacity building process are given the power of the legal umbrella in a program. The role as a dynamicator, the Social Service mobilized and encouraged the community to continue to participate in the activities, one of which was by providing various activities they wanted. Role as a facilitator, the Social Service provides facilities in the form of financial assistance and assistance from extension workers.

The conclusion obtained from this study is that the success of capacity building is strongly influenced by the commitment of women with disability children to have a community where they share and strengthen each other