

URBAN REFUGEES: THE ROLE OF NON-STATE ACTORS (SESSION 2)

POP UP DISCUSSION SERIES: #5
RDI UREF

WEBINAR REPORT

 SASAKAWA
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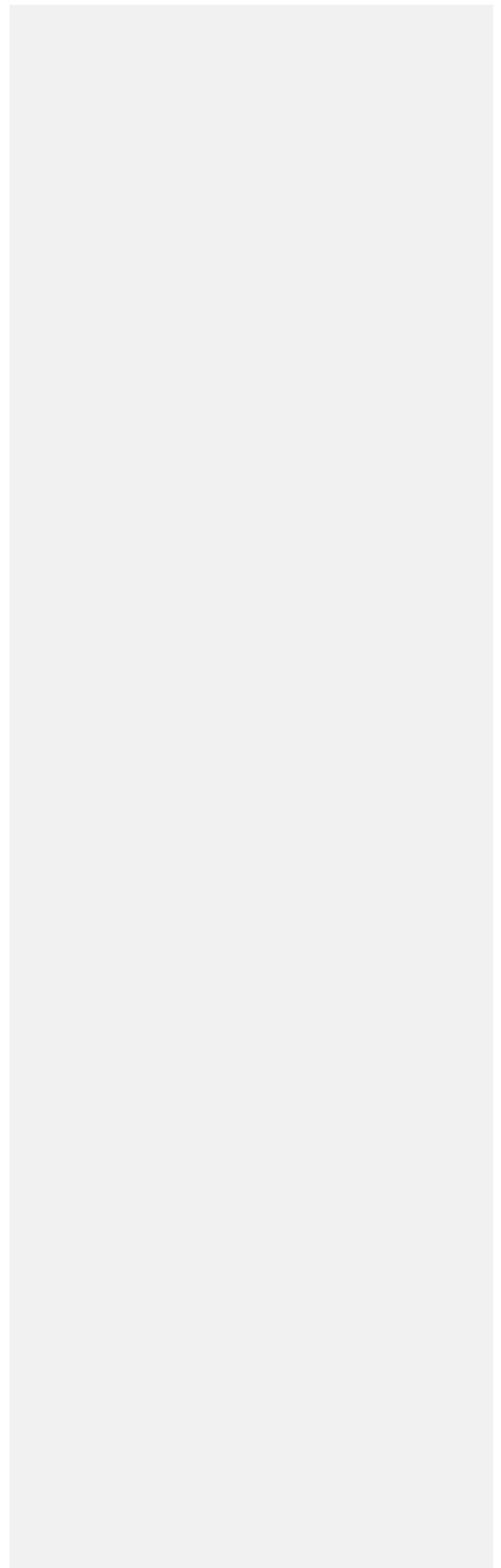
Pop Up Discussion Series: #5

The Role of Non-State Actors (Session 2)

Webinar Report

Resilience Development Initiative – Urban Refugees (RDI UREF)

Sasakawa Peace Foundation



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Abbreviations

Bakesbangpol	<i>Badan Kesatuan Bangsa dan Politik</i> or National Unity, Politics and Community Protection Agency
GCM	Global Compact for Migration
GCR	Global Compact for Refugees
IDP	Internally Displaced Person
IOM	International Organization for Migration
KTP	<i>Kartu Tanda Penduduk</i> or Identity Card
LSKP	<i>Lembaga Studi Kebijakan Publik</i> or Institute for Public Policy Study
PATBM	<i>Perlindungan Anak Terpadu Berbasis Masyarakat</i> or Community-Based Integrated Child Protection
UNHCR	United Nations High Commissioners for Refugees

Introduction

The influx of refugees into countries and cities is an emerging global issue. In 2018, there are more than 70.8 million possibly displaced people worldwide. Asia and the Pacific alone hosts some 4.2 million refugees, 2.7 million IDPs, and 1.6 million stateless persons.¹ Of this number, two-thirds live in urban areas. Global frameworks such as the 2016 New Urban Agenda, the 2018 Global Compact for Migration, and the Global Compact on Refugees acknowledge cities' roles in migration management. This includes recognizing the need to support local authorities, finding new mechanisms for local engagement, and identifying new ways of working between humanitarian and development actors. Against this backdrop, there is an urgency to gain a better understanding of the refugee issue. Since the issue is perennial, we will likely see more refugees and displaced people in the future due to war and conflicts, climate crisis, and economic crisis precipitated by the recent pandemic COVID-19.

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Since Indonesia has not ratified the 1951 Refugee Convention and its 1967 Protocol, refugees and asylum seekers are not allowed to settle in Indonesia. Nonetheless, Indonesia abides by the principle of non-refoulement to manage refugees in its territory. However, Indonesia still has lots more to work on refugee governance, mainly to ensure that the jurisdiction and regulation in handling refugees will adequately address refugees' needs. Also, to raise awareness and build a lively discourse on refugee issues among domestic society.

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To date, the refugees live dispersedly in several locations in Indonesia, such as Jakarta, Bogor, Aceh, Pekanbaru, Makassar, and Yogyakarta. Furthermore, the refugee governance varies across cities. The various mechanisms in each city emerge due to different assumptions as well as lack of knowledge on refugees. In addition, not all city governments share similar commitment in handling the refugees. For example, the refugee governance in Makassar is different to the one in Medan, resulting in different living experience of refugees. Therefore, there are some gaps caused by the various refugee management in terms of providing assistance, services, and protection to the refugees during their temporary stay in Indonesia.

Against this backdrop, the role of local NGOs and concerned individuals are inseparable to the lives of refugees. The active involvement of NGOs and many unrecognized individuals, in handling the refugees locally has potential as an alternative to fill the gaps within the refugee management in city level. Several contributions including education program, capacity building, vocational training, psychosocial support as well as livelihood support appear as a tremendous support and complementary to the limited provisions from the city/local and national government. Thus, it is important for us to find out about their perspective of refugee management as well as their contribution in handling and supporting refugees in Indonesia.

The objective of Pop Up Discussion (PUD) No. 5 provided knowledge and experiences from the speakers regarding refugee management in several cities in Indonesia to the intended audiences (academics, researchers, students, refugees community, other groups/stakeholders, and

¹ <https://www.unhcr.org/id/en>

individuals), a networking platform for speakers and audiences as well as knowledge dissemination.

This fifth PUD was held on 9 October 2020, 15.00 -17.00 Western Indonesia Time (GMT +7). This series was attended by 90 participants on Zoom, including 7 host/moderator/speakers, and 169 views on RDI YouTube channel². Moderated by Dr. Akino Tahir, the PUD was structured in an introduction, four presentations, Q&A session, and lastly a group photo session with all participants.

This report presents a summary of the presentations, discussions from Q&A session and online Q&A platform dedicated to specific questions around the contents of the webinar.

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² Pop Up Discussion Series No. 5: <https://www.youtube.com/watch?v=aeexd000IQs>

Summary of Presentations

1. Save The Children: Program for Refugee

Presented by Hernowo Poetranto JB

Hernowo Poetranto presents one of STC programs entitled Program for Refugee. This program established in 2018 with two main objectives, namely improving and strengthening child protection mechanisms and building resilience of refugee children. This program has been prepared primarily for unaccompanied refugee children living in Children's Home, with foster parents as well as semi-independent living outside the shelter. The next targeted subjects are children and local communities living in the vicinity of refugees' housing, including community leaders, and lastly, village officials in the areas where refugee children live.

The first objective of this program is to improve and strengthen child protection mechanisms, by providing social services and case management for child refugees by professional social workers. Social workers also assist in determining alternative care for refugee children living in shelters as well as capacity building programs related to psychosocial assistance by internal and external facilitators. Subsequently, there are some trainings related to good parenting for refugee communities (individuals, RRs families), training in child protection and safeguarding for RRs, shelter guardians, and community leaders around the shelter. Furthermore, STC initiated the *PATBM* and assists the preparation of referral system mechanism for violence against children, as well as facilitates joint monitoring activities with stakeholders and discussions with the children. Lastly, there has been an involvement of local communities in children's activities at the shelters and vice versa (e.g., mutual cooperation activities, the Indonesian Independence Day celebration, religious holidays, etc.).

The second objective of this program is to increase psychosocial support and resilience among refugee children by organizing training on "Youth Resilience Program" in shelters. The program has been conducted through several themes chosen by the children, followed by "Transferable Life Skills Training" for refugee children to help them develop their potentials. Other activities include counseling services by social workers in the shelter, as well as discussions with children to fulfill their rights to participate in every activity that we will do and open opportunities for volunteers who want to share skills and knowledge with refugee children in shelters. Furthermore, STC also offer opportunities for refugee children to participate in joint training activities with local communities organized by various parties outside the shelter and facilitate refugee children with recreational programs (including sports activities) together with the local community.

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2. The Synergy of the LSKP and IOM Makassar Programs

Presented by Andi Yudha Yunus

Andi Yudha Yunus as the second speaker shares useful information related to the program a mentoring program for refugee children in the shelter conducted by LSKP and IOM Makassar, namely "Unaccompanied Migrant Children (UMC) & Vulnerable Women Migrants in Makassar". The target participants are refugees group consist of 40 men and 10 women. The types of activities are informal education, language training, handcrafting, entertainment and sports, social activities, and also youth activities.

Subsequently, in 2019, LKSP had internal initiative to develop a Local Volunteer program consists of 15 educators (English, Mathematics, character education) and 20 community facilitators for trauma healing assistance and craft classes. Another program that has started from 2018 until now is cooking class and handcrafting class with IOM Makassar. The main objective of the program is to assist refugees in learning how to cook for 180 displaced mothers and developing skills for handcrafting, such as flower pots, table decorations, photo frames, pencil cases).

In 2019, LKSP and IOM had an event entitled "Global Migration Film Festival (GMFF)" a film screening and discussion of a movie entitled "A Thousand Girls Like Me". This event was conducted as a form of public support campaign for refugees. LKSP also involved in the 2019 Migrant Assistance and Data Collection activities, as an enumerator in mapping the situation of refugees and migrants, and also as facilitator in capacity building training for volunteers in assisting migrants, and facilitator for a workshop called "The Role of Service Institutions for KTP and KTA Cases (LSKP, IOM, UNHCR)". In the last 3 months (October-December 2020), LSKP will start a program development, collaborate with IOM Jakarta that focuses on Gender-Based Violence. This program is prepared specifically to bridge refugees with service institutions in Makassar.

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Fig. 1 & 2 Handcrafting class for refugees & youth talkshow

(Source: "The Synergy of LSKP and IOM Makassar Programs" presentation by Andi Yudha Yunus)

3. They Become Part of Us

Presented by Livia Talisa Onggo

The third speaker, Livia Talisa Onggo, a student majoring in Communication Studies at LSPR, share her experience working with refugees. Her interest in refugee issues since she was in high school led her to join the volunteer community called SELASIH, which stands for “*Selaras dan Peduli Kasih*” (Harmonious, Care, and Love). SELASIH is a local community that focuses on social and humanitarian issues. Some SELASIH members live in the Kalideres area and often see refugees around Kalideres. Therefore, they decided to contribute to helping the refugees living on the side of Kalideres road. SELASIH had also conducted several activities aim to educate the community about the issue of refugees. SELASIH program and activities are mainly to collaborate with Puskesmas, hospitals, and relevant NGOs in providing health services to refugees in Kalideres as well as formal and informal education services for refugees.

Livia mentions that SELASIH was pleased to have a chance to directly contribute to handling the refugees along with the government, *Bakesbangpol* Jakarta Barat. SELASIH also had conducted an outreach program on refugees to the communities around Kalideres, so that the community could accept and have sympathy and empathy for the Kalideres community by helping and contributing significantly in their lives. UNHCR, as the international body for refugees, supported the outreach program.



Fig. 3 SELASIH attended coordination meeting with *Bakesbangpol* Jakarta Barat (Source: “They Become Part of Us” presentation by Livia Talisa Onggo)

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4. Sisterhood Community Center: Refugee-led Initiative Needs Support and Attention

Presented by Nimo Adam

The fourth speaker, Nimo Adam, is a female refugee from Somalia who has lived in Jakarta for four years. As one of the founders of the Sisterhood Women's Empowerment Center in Jakarta, Nimo also leads the refugee community, especially female refugees. Nimo is also active as a volunteer teacher and translator. Nimo aspires to be a writer who can influence women. Nimo hopes that she can reveal the social and cultural problems faced by refugees, including refugee children through writing.

Nimo further explains that the main purpose of Sisterhood Community is to accommodate refugee women; a community that can provide a sense of sisterhood among refugee women in Jakarta, to strengthen, empower, uphold their right to self-determination and as a support system to control their own lives while also treating women and girls with respect for their strengths, and having sensitivity, empathy and awareness of their needs. Also, the Sisterhood Community becomes a forum for all refugee women who live precariously in Jakarta, especially for those who are vulnerable groups. Another purpose is to create a safe and welcoming space in Jakarta for refugees and asylum seekers to work on their projects, services, and other activities.

Sisterhood Community would like to address three main gaps, such as the provision of basic needs services (food, housing, hygienic materials), provision of specialist support (gynecological care, psycho-social support, and legal assistance), and a meeting place run by refugees and for refugees. Regarding a meeting place, Nimo further explains that refugees and asylum seekers do not have physical space operated by refugees; thus, Sisterhood presents as a place for them to organize community events, socialize and access essential services as well as to support refugee women. Also, significant barriers to integration with local communities due to the inability to speak or understand Indonesian becomes the background of the need for a meeting place for refugee women to socialize and to provide mutual support.



Fig. 4 Sisterhood community photo group

(Source: "Sisterhood Community Center: Refugee-Led Initiative Needs Support and Attention" presentation by Nimo Adam)

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Q&A Session

The presentations were followed by Q&A session with the four speakers

Question to the speakers

1. *What is the role of non-state actors towards urban refugees during pandemic COVID19?*

A: Please look forward to our 7th PUD, that will discuss urban refugee issues in the pandemic era

2. *How about the condition of 500 Rohingya immigrants in Aceh? What is the role of NGOs regarding the empowerment of refugees in there?*

A: Please have a look at PUD 3 video on YouTube, in which one of the speakers talks about refugee management in Aceh

To Hernowo Poetranto JB

3. *Have you ever discussed with shelter alumni what they need most (practically) so that STC can make a better curriculum which will be useful when the underage graduates from the shelter?*

A: The resilience program tries to prepare refugee children at the shelter to be better prepared, and that would be a special/memorable story for refugee children living in the shelter once they become mature or adults. Based on this phenomenon, we provide a kind of provision, a conceptual approach, ensure that what they receive in the shelter is useful when they are no longer in the shelter, or when they resettled to third countries; they could implement what they learn while in the shelter

4. *Based on the experience at Save The Children, is there any differences between programs for refugees and non-refugees in terms of protection or resilience? If there is any, what are the differences and which aspects should be strengthened, particularly for the issue of refugees?*

A: When it comes to children, it's universal, regardless of their background. Regarding the child protection program, we have started with a public campaign, to socialize the program to the community and community leaders regarding their existence. Then we move on to child protection discussions, offering the community a training related to child protection. Later, we will integrate those programs within the context of refugee children. In terms of refugees and non-refugees, the program is the same; the only difference is that most young refugees come from outside the country. Thus, when we try to fulfil their rights such as education, access to health services, it triggers small discussions on how to help them obtain those services. So far, the programs for refugees and non-refugees are more or less the same

5. *For Pak Hernowo, I am interested in the Youth Resilience Program that you mentioned earlier. Can you explain how the mechanism is and what were the themes that were raised during the program?*

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A: For teenagers, 12-18 years of age are more advisable to talk about themes related to identity, emotions, communication, personality, and conflict management. For the mechanism, firstly, we provide introduction workshops, teach about team building to children through games as well as to help them adjust with their surroundings. Later, we assist them in the process of "Know Yourself", to help them know themselves as well as their friends. After that, we teach and assist them topics related to "Personal Goals" to help them visualize or imagine what their goals would be in the next 5 or 10 years while trying to give them an understanding or perspective of the realities of life. Those steps are being conducted carefully.

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6. *What kind of living space (residence, place of activity) is ideal for developing the resilience of refugee children and youth in Indonesia as a transit country? And which stakeholder can make this living space happen?*

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A: Excellent question; it may be challenging for an ideal condition; however, a place to live with a family environment (family-based) will significantly support the development of the resilience of refugee children in Indonesia, in which the children will have a mother and a father figure during their development/growth process.

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7. *Are all the activities for the children for free? Then how about the impact they have felt so far based on the monitoring results from your team?*

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A: All activities for children are free. Based on the monitoring, several children told us that they became aware of the issue of child rights and were more confident in socializing, communicating, and making friends with other peers, both local people and other refugees, after joining the program we provided.

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8. *What kind of activity that generated the most active and positive interactions, whether during and after the activity from refugee children and local children?*

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A: Similar to the activities of teenagers in general, for example, sports, playing music together, discussing or sharing stories and other similar activities; those programs trigger active and positive interactions between them.

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9. *What are the difficulties faced in helping refugee children?*

A: The challenges that are often faced include: the emotional situation of children which is sometimes unstable due to the uncertainty of waiting periods in transit countries, and also some people still do not understand the existence of refugee children in several areas.

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10. *What is the real difference between the protection of refugee children in different age categories? Indeed, working with elementary school-age children, or adolescents, or before adulthood is different, right?*

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A: The difference is in the stages of the process and implementation because the stages of child development are also different in each age category. For example, toddlers; they cannot make decisions cognitively; hence, the form of protection will be in one direction. It is totally different from the case of adolescents who are cognitively able to solve problems logically; the form of protection may involve the adolescents to protect themselves.

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11. *How many refugee children in Indonesia?*

A; Based on information from UNHCR as of July 2020, the total number of refugees registered with UNHCR is 13,653. Meanwhile, the number of child refugees is 28% of the total number of registered refugees.

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12. *Until what age category will the refugee children be accommodated? And when they grow up, will they return to their home country or can they become Indonesian citizens legally?*

A: Until the child is 18 years old. Currently, in Indonesia, there is no local integration policy, so refugees cannot legally become Indonesian citizens. Refugees can apply to return to their country of origin voluntarily, and the process will be assisted based on cooperation between the central government and the United Nations through the High Commissioner for Refugees in Indonesia and/or international organizations.

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13. *Could you please provide some information regarding whether there have been any efforts from your organizations to advocate for the right of refugee children to pursue a formal education in Indonesia?*

A: We make advocacy efforts related to education for refugee children through collaboration with other organizations working on the same issue. Currently, in several areas, child refugees can take formal education at public schools, although the number is still limited.

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To Andi Yudha Yunus

14. *Since LSKP is an institution for public policy studies, how did it start involving in the refugee issues? Is there a connection with public policy and refugees?*

A: There is a classic problem that we always find on the refugee issues: a contradiction on how the government or law enforcement officials think or how the thoughts of immigration contradict with what the NGO friends have in mind – we always find it hard to find the midpoint. Law enforcement officials always talk about the normative aspects, that we will conduct everything according to the existing legal rules in Indonesia. At the same time, NGO friends have their viewpoint that whatever activities or assistance we do for refugees is based on human rights, on humanitarianism, not based on background and nationalities.

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It is interesting when we compare these two things, the fact that the programs we run with the civil society might be the activities carried out by the state. Hence, we try to involve in this issue so that we can bridge the refugees and civil society. By conducting programs with IOM Makassar, precisely at the Makassar City Hall, we aim to establish a particular image to the public, that in fact, whoever lives in the Makassar area (including the refugees) is under the responsibility of Makassar City Government. If there is a refugee who encounters disaster or accident, it is the joint responsibility of the Makassar city government to help and to protect them.

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15. *How do we cooperate with foreign migrants in resolving discrimination, and invite students to teach teenagers more intensively?*

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A: When we (at LSKP) had experience with voluntary activities, we believe there is still a group of people who care, most of them are final year students and fresh graduates. When interacting with the refugee, you can get an experience of interacting with different nationalities, cultures and languages. Volunteers will also get an understanding of learning English together with refugees.

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16. Pak Yudha, regarding the mapping of the situation of refugee/migrants, is there a plan to bring the results of those mapping activities to a more inclusive regional planning level in Makassar city?

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A: Sooner or later we will arrive at that situation, we believe that a fair process will produce a good result. We are now focusing on acquiring empathy and sympathy from the city government. Yesterday, we were helped by the issue of world cities that was stirred up by the city government. Henceforth, we move on to the issue of protection; starting from this month until December, we'll be focusing on the issue of prevention towards gender-based violence. Besides, Makassar has a regional regulation on people with disability, in which the idea of an inclusive city is gradually being incorporated in the city level.

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17. What is the example of best practices that have been done by volunteers when they were participating with refugees?

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A: Volunteers who interact with refugees are divided into two categories, namely Volunteer of Educator and Volunteer of Community Facilitator. Volunteer of Educator has a program to teach refugee children related to informal learning of Indonesian language, math, natural sciences, and other social sciences. Educators build such fun interactions with children: they are not only learning subjects but also playing together, sharing stories, and singing together. We are continuously following up those activities to determine what kind of constraints refugee children facing in learning activities. Children with learning difficulties will receive special assistance. Meanwhile, the Community of Facilitators assists them in making handicrafts such as flower vases, pencil cases, and origami. In addition, there is also trauma healing services for refugee children who still have trauma due to conflicts experienced in their home countries. The trauma healing services are delivered in a fun way, by playing together, vacationing together, sharing stories, storytelling, and activities that can create a pleasant atmosphere between the facilitator and the refugee children. This service is conducted through the collaboration of IOM and LSKP.

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18. To create a government program for refugees, for example, residents' shelters, it is definitely not easy, because the government must understand the context first. How about LSKP experience? Any suggestions for the other cities?

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A: Since 2017, LSKP has accompanied refugees in Makassar, in collaboration with IOM and the huge support from the Makassar City government, especially from the Makassar City Women's Empowerment and Child Protection Agency. The construction of this resident shelter was initiated on the basis of the same cause, a growing number of conflicts in the community regarding the high rate of violence against children and women, not only among the local community but also among the refugees. Thus, MoU and collaborative activities involving volunteers were developed. Besides that, there is a synergy involving multi-sectors or multi-stakeholders. If this method or mechanism is to be implemented in other cities, it is

important to note that the role of relevant or interested actors must be properly involved as well as initiated by an institution that is truly concern in assisting refugees.

19. To what extent the changes desired by non-governmental organizations towards refugee policies may be implemented? Is assisting refugees sufficient? Or do we need to do further on the ratification of the Refugee Convention?

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A: LSKP provides assistance to refugees based on the purpose of providing equal protection and rights for every human being to obtain protection. Assistance for refugees is always endeavored by presenting the human values, where each existing institution must take its own role, according to the portion of their respective institutions. In this case, LSKP had the opportunity to accompany refugees and work together with IOM. If it is related to the ratification of the refugee convention and other formal policies that grant rights to refugees, there should be a clear assessment from the government, definitely including institutions that are concerned towards this issue. The basis for fulfilment should be clear, as well as the rights that must be fulfilled and the efforts that can be made to fulfill them. This can be one of the fundamental reasons to formulate such policy or agreement on refugee issues.

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20. Can refugees work for companies, so that they may feel more alive? How do we employ those migrants and refugees who felt tiresome due to their uncertain living condition?

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A: LSKP provides several programs and services to help them develop their potentials and to learn new skills (e.g., making handicrafts) as well as to assist them for trauma healing. The mentoring techniques are by learning, playing, storytelling, singing along under the purposes to make refugees children forget about the tiresome, unpleasant living condition in the shelters. Also, there is some vocational training and soft skills program for refugee adults, such as crafting, painting, and other activities that will help sharpen their potentials to become an entrepreneur (e.g., selling food or drinks). In fact, one of the shelters where the refugees have made their entrepreneurial efforts is by selling drinks and food. The local community well accepted those programs.

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To Livia Talisa Onggo,

21. Lili has been involved in SELASIH from a very young age, did you share your experiences with your parents or extended family? How did they respond to this quite sensitive issue of refugees?

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A: Previously, I didn't mention about my activities to them. I told them that I wanted to donate the daily needs of friends who are refugees in Kalideres. I also played along with children there, and later I frequently came to their place, taught them how to count. Finally, the leader of SELASIH noticed my activities and asked me to join SELASIH.

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22. So far, what obstacles and challenges has SELASIH experienced in working for refugees since Lili is still a student?

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A: The challenge is related to the current pandemic; there are problems at the location caused by the pandemic. The members of SELASIH are finding it difficult to visit the place since we're

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still in pandemic and required to apply social distancing. Regarding my study, I'm still a new student, still adapting to online lectures; hence I won't be able to visit the refugees regularly.

23. *How can you encourage high school and college students to do activities similar to SELASIH in other cities?*

A: You must have an awareness of refugee issues. I think we can use social media as a platform to attract sympathy and empathy from our friends to contribute to refugee issues. The rest can be through self-awareness; it seems that young people are more likely to have high sympathy for social problems nowadays.

24. *Does SELASIH have any plans for collaboration with other NGOs in the near future? If so, what would be the main programs or focused activities?*

A: SELASIH has indeed collaborated with several NGOs such as the human initiative which helped bring two refugee children to school here. SELASIH always opens wide opportunities to collaborate with any party, but in the near future, there are no plans and proposals for collaboration from other NGOs.

25. *Thank you so much for inspiring us. What is your motivation to continue helping refugees in Kalideres?*

A: The refugees in Kalideres feel like they are part of my family. Some refugees who are of the same age as me became close to me immediately. I usually help look after and take care of the babies when their parents are doing other activities. Some parents love to share stories to me, making me feel that they are my family. Likewise, I am also considered a part of their family; they even still giving me meals when I visit their tent even though they are facing some problems or in trouble. It is a sign that I am very much accepted by them. This situation encourages me to continue helping them.

26. *Regarding the social relations between the Kalideres community and the refugees. Based on your observation, what is the reason of misunderstanding that often occurs between them? What can be done to bridge them?*

A: Pros and cons are definitely emerging. One source of misunderstanding is that they are seen as groups that disrupt public facilities in Kalideres by building tents on the sidewalk. In the last presentation, I displayed a photo of the seminar on creating synergy with Bakesbangkol DKI Jakarta. It helped bridge the community and the refugees because the government provided some insights about refugee issues.

27. *All migrants in Indonesia can not be resettled to a third country, how we as students spend more time teaching them as their friends and teacher so that they can be more hopeful?*

A: All we can do, especially as students, is showing our willingness to teach them, to be their friends, so they will feel very respected and continue to have hope and want to fight for their lives.

28. *What should we give them?*

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A: I think the simplest ones are sympathy and empathy. It is the only thing that can be given freely to them, also, to respect them without discrimination, because sometimes there are still local people who see them exasperatedly.

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To Nimo Adam

29. *Reflecting on your improvement in Sisterhood, how does it change you as a person? Can you share to us a little bit about that?*

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A: Doing these activities in Sisterhood community really makes me busy; hence it helps me escape my personal depression. Instead of thinking about a cost, I used to be rather inspiring for fellow refugee women.

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30. *Pak Yudha explained earlier that they work together with the women protection shelter at the community so that refugees can also access this service. Is there a collaboration like this in the Sisterhood?*

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A: Sisterhood community does not have any cooperation with any government in Indonesia because we do not have the supporting documents for collaboration. If we want to do something like that in the Sisterhood, we need someone who can bridge us, build connection, to cooperate with outsiders.

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31. *How do you define a safe and welcoming space for refugee women?*

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A: As you can see the awareness for women, most of them they are unable to speak up, and where they join in our center they can talk, share their problems with each other, and experience from each other.

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32. *Given the numbers of local and international NGOs working to help refugees in Indonesia, could you please elaborate on how refugee-led community organizations work is different or essential?*

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A: Generally, there are group organizations in the local and international level that have a partnership with UNHCR in Indonesia (CWS, CRS, JRS, IOM, and Human initiative). However, as refugee led-organizations, several organizations support us temporarily, there is any fund or support that we regularly get because of the illegal document or their systems. Refugee-led-organizations have a significant role in capacity building for refugees compared to non-refugee programs because they are part of them, the refugee-led groups, to inspire the rest of the community, to find basic needs, and to make their time useful by learning somethings.

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33. *Are there any local people who become volunteers to help the Sisterhood community in learning Indonesian?*

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A: Yes! The majority of our volunteers are Indonesian, skillful, and talented women that we are lucky to have them, absolutely we always need volunteers. We have space for you, a chance to support refugee women who need your kindness. Kindly reach us on Instagram: @sisterhoodcommunitycentre, and through our email: sisterhood280@gmail.com.

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Appendix

Webinar participants

Total number of participants: 90 on Zoom of whom hosts/moderator/presenters: 7, and 169 views on RDI YouTube channel³



Fig. 5 Introduction on Zoom



Fig. 6 Risye Dwiyani, M.Eng as the host

³ Pop Up Discussion Series No. 5: <https://www.youtube.com/watch?v=aeexd000lQs>

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Fig. 7 Dr. Akino Tahir as the moderator



Fig. 8 The first presentation by Hernowo Poetranto JB



Fig. 9 The second presentation by Andi Yudha Yunus

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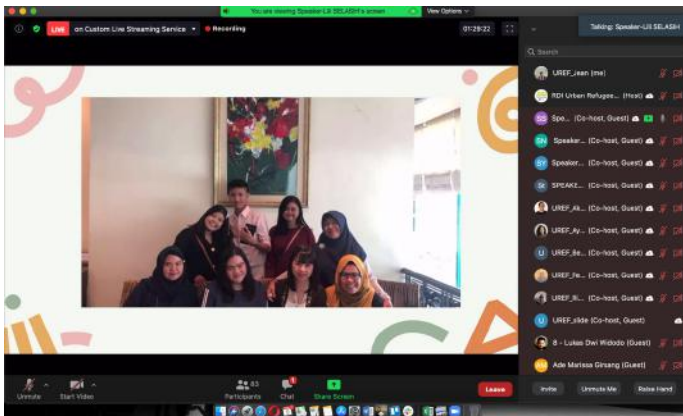
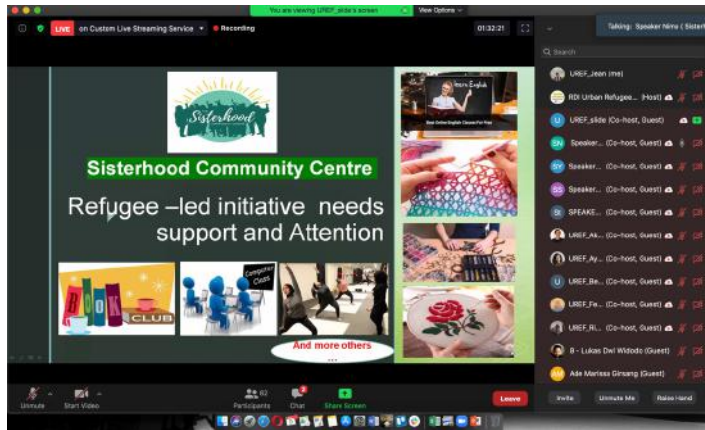


Fig. 10 The third presentation by Livia Talisa Onggo

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Fig. 11 The fourth presentation by Nimo Adam

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Fig. 12 Group Photo (All participants on Zoom – Screen 1)

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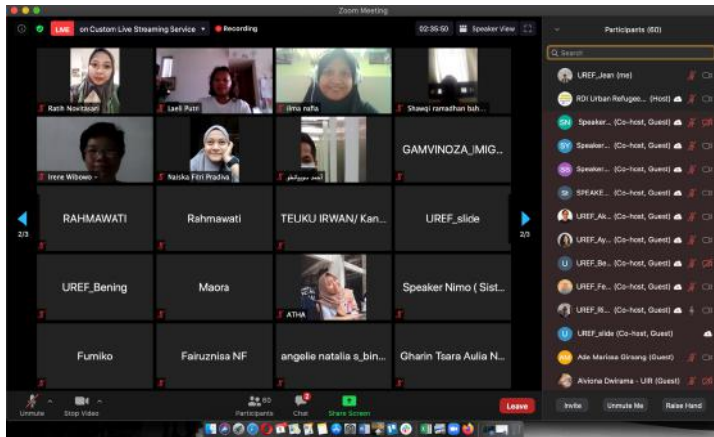


Fig. 13 Group Photo (All participants on zoom – Screen 2)

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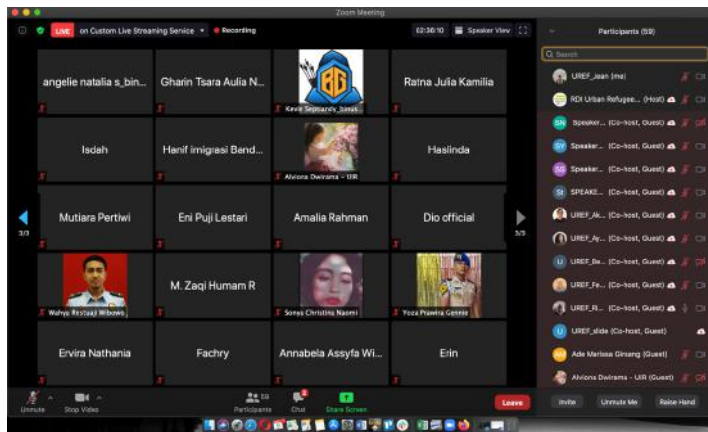


Fig. 14 Group Photo (All participants on Zoom – Screen 3)

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Live Q&A Session

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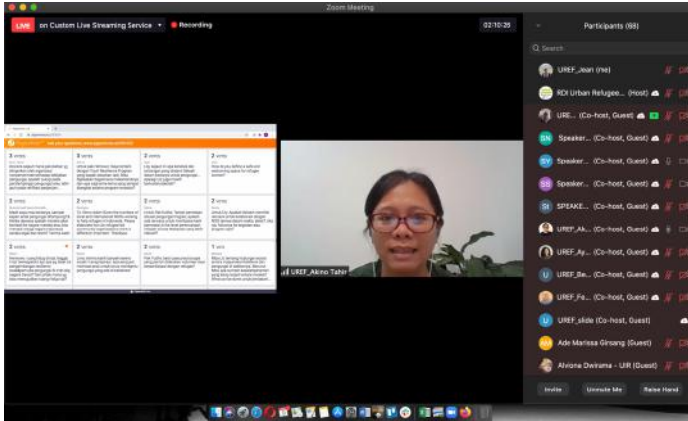


Fig. 15_Q&A session (List of questions on Pigeonhole Live)

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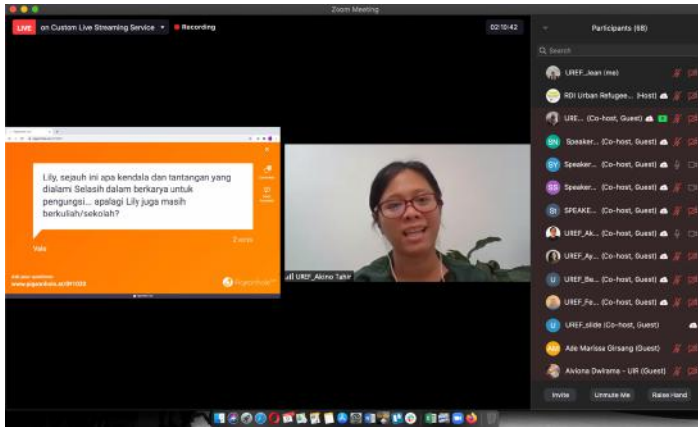


Fig. 16_Q&A session (Moderator presenting chosen question on Pigeonhole Live)

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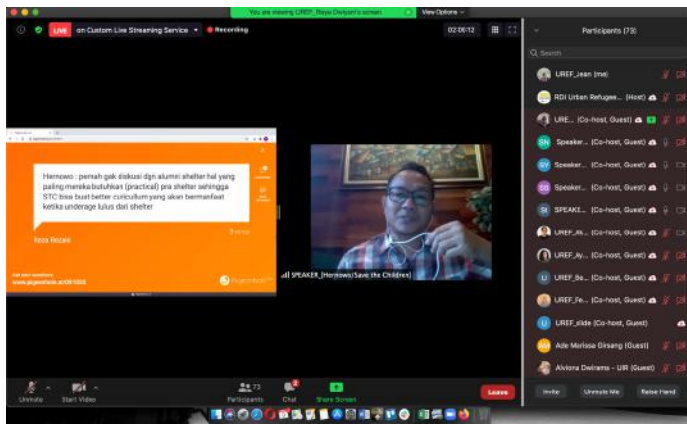


Fig. 17 The first speaker answering chosen question on Pigeonhole Live

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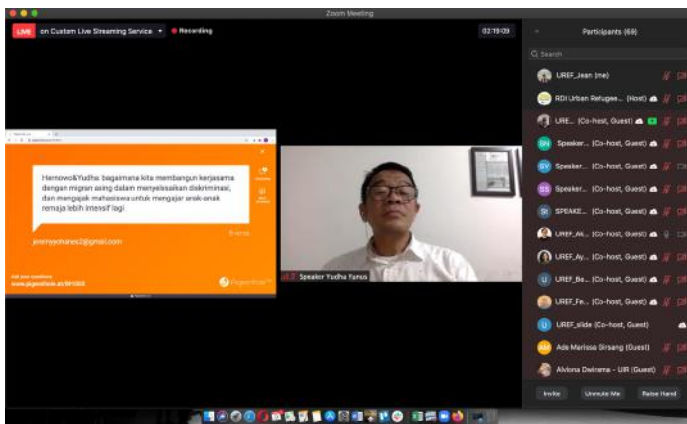


Fig. 18 The second speaker answering chosen question on Pigeonhole Live

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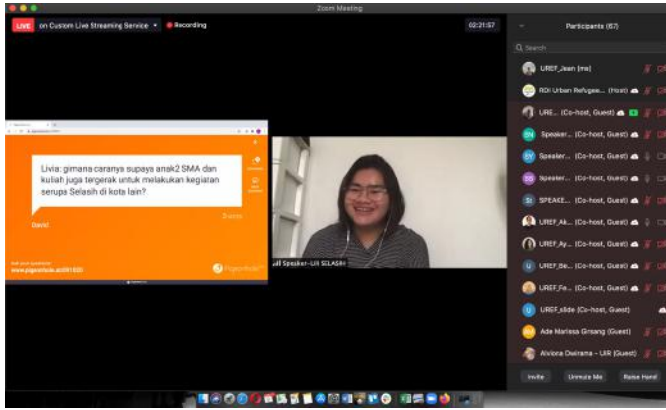


Fig. 19 The third speaker answering chosen question on Pigeonhole Live

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