



PLACEMAKING FOR SOCIAL INTERACTION OF URBAN REFUGEES IN INDONESIA

POP UP DISCUSSION SERIES: #8
RDI UREF

WEBINAR REPORT



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Placemaking for Social Integration
of Urban Refugees in Indonesia

Webinar Report

Resilience Development Initiative – Urban Refugees (RDI UREF)

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Abbreviations

GCM	Global Compact for Migration
GCR	Global Compact for Refugees
IOM	International Organization for Migration
UNHCR	United Nations High Commissioners for Refugees

Introduction

Indonesia is a country that does not ratify the 1951 Refugee Convention and its 1967 Protocol. As a result, refugees and asylum seekers cannot settle permanently in the country. However, Indonesia abides by the principle of non-refoulement, hence the expectation to protect refugees in Indonesian territory. The Indonesian government still has lots more to work on refugee management, mainly to ensure that the jurisdiction and regulation in handling refugees transiting in Indonesia will adequately address the current refugee situation and the future influx. Also, to raise awareness and build a lively discourse on refugees' issues among society.

Since Indonesia is not a resettlement destination, refugees stay in Indonesia in transit status without a timeframe for the waiting period. The protracted situation faced by refugees, exacerbated by an inconsistency of refugee policy in Indonesia, has negatively impacted refugees' lives. These negative impacts including the financial crisis and the neglect of their basic rights. Refugee youth and refugee children have experienced inequitable education due to limited access to education services. Another negative impact is related to the social lives of refugees. They have been exposed to traumatic events, e.g., conflict, persecution, and extensive loss in their home country, resulting in many refugees being in depression and having difficulties interacting with the host society and adapting to the new environment. Even though the refugees are in-transit period, they need to foster a good social relationship with the host society to help them cope with any unexpected challenges during their stay in the transit country. Simultaneously, interaction and integration with host communities will eliminate negative perceptions from local communities toward refugees.

Following this perspective, it is clear that social interaction between refugees and host society may alleviate refugees' struggle in rebuilding their lives and identities. However, the current framework and refugee policy lack programs or solutions towards social integration. Responding to the situation, the RDI Urban Refugees Research Group conducted an action-research in 2019. The action-research aimed to observe and explore the social interaction between refugee youth and the youth of host communities, and at the same time, provided a structured interaction between two groups. The intended participants were expected to learn from each other's experiences and worked together in the Creative Placemaking Project (CPP).

The RDI UREF's 2019 action-research addressed a particular gap in refugee management and refugee communities' social life. Also, RDI UREF action-research may provide a learning avenue for other scholars, academics, and professionals to explore many more opportunities that may help refugees building social interaction as well as doing social integration with local communities.

The objective of Pop Up Discussion (PUD) No. 8 is to share knowledge and experiences from RDI UREF pertaining the RDI-UREF's action-research for social integration of refugees and the local community in Makassar in 2019 to the intended audiences (academics, researchers, students, refugees community, other groups/stakeholders and individuals). In the second session, PUD 8 also presents a reflection and conclusion of the whole PUD series by RDI UREF.

This final installment of the PUD series was held on 20 November 2020, 15.00 -17.30 Jakarta Time (GMT+7). On Zoom, the participants were 118 attendees and eight

hosts/moderator/speakers/organizers. At the same time, there were 140 views on the RDI YouTube channel. Elizabeth Rianawati, M.Eng, acted as the host, and Ayu Prestasia, MSc, was the moderator. PUD 8 was structured in an introduction, two presentations, Q&A sessions, and lastly, a group photo session with all participants.

This report presents a summary of the presentations, discussions, and audiences' Q&A sessions.

Summary of Presentations

1. Placemaking for Social Integration: An Action-Research with Refugees Youth and Local Youth in Makassar

Presented by Risye Dwiyani, M.Eng and Dr. Akino Tahir

The first speaker, Risye Dwiyani, explains about Placemaking for Social Interaction, an action-research conducted with refugees and local youth in Makassar. This research attempts to find solutions related to the current phenomenon of refugee in Indonesia who experience some challenges in terms of social integration. This research is expected to be the first step for other alternative solutions in managing urban refugees in Indonesia. Furthermore, Risye asserts that cities are at the forefront in dealing with all forms of migration and its subsequent impacts. The global agenda also puts forward the principle of 'leaving no one behind,' or inclusive cities, which serves as both a guideline and a more inclusive approach to urban development.

The principle becomes a guideline for this action-research. Thus, it was applied in the action-research along with the Placemaking method in order to explore the role of space in refugee management. Placemaking is a method of creating meaningful space that can trigger positive interactions between people who are in that space. In this action-research, the principle of Placemaking is to build a shared identity in a shared environment, which focuses on the transformation of participants, and not on the physical space. By utilizing Placemaking in this action-research, the UREF team was able to explore this spatial-based facilitation model as an effort to promote social integration in Indonesia.

Nevertheless, this action-research had undergone a significant change in its design due to the relocation of refugee youth participants who lived in the selected location. As a result, the Placemaking model that had been previously designed by the team could not be implemented. Therefore, a Mini Festival was held at the sub-district office, which the participants had previously explored. The concept of this Mini Festival was in the form of stamp rally in the surrounding community, and the children in the local community were also invited to participate. The Placemaking participants were selected as the organizers as well as performers of this Mini Festival. The Mayor of Makassar also attended the event and had the opportunity to see the participants' work during the seven months duration of this action-research. This Mini Festival was a success because of the collaboration and hard work of refugee youth and local youth, which should be appreciated.

Furthermore, Dr. Tahir thoroughly explains the design of research activities in Makassar. In this research design, there is an integration between the action-research process carried out by participants and the social integration process. This integrated research design aimed to seek findings related to the research objectives of RDI UREF. Regarding location, Makassar was chosen since many refugees are living there; there are about 26 community housing or shelters, of which the 13 shelters located in suburban areas.

In terms of site selection, there are several criteria applied for this study. Firstly, the location must be in an urban area. Secondly, the urban area should allow the research team to observe the interactions between different groups. Thirdly, the urban area should have a public space that allows different groups to interact with each other. The last criterion is that the location must

obtain permission from the city government to conduct this research. Based on the selection process, Wisma Maysarah, located in Mamajang Dalam was chosen as the location for this research.

Targeted participants in this study were youth aged 13-25 years. Youth age group were chosen as participants because this age group is known for an identity formation phase; they are attuned to new ideas and eager to try and explore new things. Youth have the potential to become facilitators who can bridge refugee youth with local communities or between different groups. In this action-research, Placemaking method has two main elements, namely *Kikigaki* and *Machiaruki*. *Machiaruki* means walking in the city, while *Kikigaki* is the combination of two meanings; *Kiki* means listening and *Gaki*, which means writing. *Machiaruki* is a method commonly used to explore spaces in the city. In this research, *Machiaruki* was used to hone collaboration skills. Meanwhile, *Kikigaki* was used to teach environmental values from generation to generation in Japan so that this knowledge can also be passed on to future generations. The emphasis of *Kikigaki* is on interviews, in which young people are encouraged to find resource persons who are experts in their fields and rewrite the results of the interviews and reflect on the process. In this action-research, *Kikigaki* aims to record a person's life story, to identify important life values and to explore the culture.

This action-research encourages participants to define or compile an action plan that allows them to transform the chosen place and enables them to interact within that place easily. It is hoped that the action plan will encourage them to provide advice to the authorities and the local community (including community leaders). Moreover, several important factors were revealed throughout the process of this action-research. These factors must be considered in designing action-research with Placemaking method so that it may foster social interaction between local youth and refugee youth. The factors are related to the profile of public spaces in the city, the profile of local communities and refugees, the diversity and dynamics of participants, the level of confidence of the facilitators, and the flexibility of the proposed activities.

2. RDI UREF Pop Up Discussion Series: Reflections

Presented by Dr. Nino Viartasiwi

The third speaker, Dr. Nino Viartasiwi, delivers reflections and lessons learned from the previous 7 Pop Up Discussions conducted over the last four months. The Pop Up Discussions 1-7 were attended by 33 speakers who shared their knowledge and views on the problem of urban refugees, both in Indonesia and Southeast Asian countries. For the participants themselves, there were approximately 1,100 participants during PUD 1-7. There are also various participating institutions, including academics and university groups, non-governmental organizations, private organizations, and government agencies.

Nino also discusses some suggestions based on feedback from the participants regarding the most frequently asked topics or themes from PUD 1 to PUD 7. The first topic is the status of refugees who have transited in Indonesia, and the second topic is related to the legal framework for refugees and the national government's response in handling refugees. The third theme is cooperation and collaboration between local governments, central government, and non-governmental organizations. Other topics are challenges faced by NGOs, refugees' self-actualization, access to work and education, and lastly, strategies for refugee advocacy to the government.

There were also several topic expectations from the participants that had not been fulfilled, including inviting the representative of the national government as a speaker to explain about immigration issues and inviting the representative of Directorate General of Immigration to discuss the issue of refugee management. Another expected topic is related to refugees who experience human trafficking and slavery, as well as livelihood strategies and the effectiveness of Presidential Decree (PP 125/2016).

Based on the presentations and discussions throughout PUD 1-7, it can be concluded that the management of refugees in Indonesia is still on an ad hoc basis, revolves in the humanitarian sentiment (emergency based) and still relies on the role of non-state actors. Therefore, Nino emphasizes that several aspects must be altered regarding the refugee governance in Indonesia, namely our perspective that still sees this problem as a humanitarian issue and not an urgent issue that needs a long-term solution. A shift in perspective must be implemented at the level of policymakers, legislators, and also the community.

Also, the PUD series provided findings related to obstacles in improving refugee management in Indonesia. The obstacles are the lack of political will from policymakers, legislators, and service providers in handling refugees in Indonesia. The other obstacle arises from the public or host community who still perceive refugees as a threat and ineligible to receive assistance and support from the government since they are non-citizens. The last obstacle is that there is no particular research focuses on the advantages and disadvantages of refugee management in Indonesia.

Dr. Nino also suggests that the refugee issues in Indonesia will remain a critical discourse, not only in the present but also in the future, due to several factors:

- Climate change; in the future, we must be prepared for the influx of refugees who run from their country's ecological damage.

- The migration phenomenon is proliferating due to the advancement of transportation and the opening of borders between countries.

Finally, Nino suggests that setting up a public conversation on refugee issues is also part of celebrating an Indonesia Raya (Great Indonesia). Indonesia has always been proud of being a country with the vision to be "Raya" or great. As one of the world's largest democracy and a member of the G-20 forum, Indonesia has the mandate to sustain a just, civilized and country that uphold humanity. The vision is also stated in the Indonesian Constitution and the Indonesian philosophical foundation, Pancasila. These facts are sufficient reasons for Indonesia to be involved in the world's refugee issues.

Q&A Session

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

1. *During interaction between refugee youth groups and local youth, there is definitely a form of adaptation, so that they are able to interact with one another. What kind of adaptation did occur during last year's activities?*

Akino Tahir

A: Based on our observations, the most obvious thing is of definitely the language, because they have a different native language, even the participants from Makassar had difficulty understanding us as activity facilitators due to the regional accent in speaking. The language barrier was substantial at the beginning of the activity. I personally noticed that the participants, facilitators, and volunteers eventually found ways to communicate despite the language barriers, and I increasingly understood that communicating does not need to be in the same language but could be through gestures, facial expressions. All of that is very useful especially in the *Kikigaki* process when they have to explain the results of their *Kikigaki* to others in limited language proficiency.

Risye Dwiyani

A: I agree with Akino, there are also many Indonesians who are not exposed to a different culture. We realize that the role of the facilitator is very important to bridge the two groups so that there is no misunderstanding between them. Apart from adapting ourselves, we may also need to facilitate certain host community profiles.

2. *From the story that has been conveyed by Ms. Nino, is there anything you want to add or can you tell us what was the most memorable thing according to each of the Pop Up Discussions that we have conducted during the last 4 months?*

Dr. Tahir

A: In my opinion, the most memorable part of this PUD series is the questions from participants delivered through various channels, and also a lot of participants who were regularly join the PUD series during the last 4 months. I am very happy that many participants from the Immigration Office in various cities in Indonesia are joining our PUD. One thing that I have noticed is that many participants have joined PUD because of their interest in the issue of refugees, and this PUD raises issues that are new to them, hence there are many basic questions.

Risye Dwiyani

A: I learned a lot from the multidisciplinary process in our own research, but also for PUD. Also, our team (RDI UREF), many people didn't know that our group existed before this PUD series. Our intention is to disseminate this issue so that there would be many more people collectively finding a solution for this issue. I also learned a lot from the speakers, there is a strong urge to find solutions together for this refugee issue.

3. *After we have held the PUD Series for the last 4 months, surely there are stakeholders who have been contacted. Are there any plans for collaborating (short term and long term) with those stakeholders?*

Nino Viartasiwi

A: Collaboration is the spirit of RDI UREF. Cross-disciplinary, cross-institutional, and collaborating or working together are the keys to the future. Collaboration is our key. We will try to continue maintaining collaboration and cooperation with colleagues who have helped us, and those who would help us or work together with us in the future. We also need funding for other collaborations.

- 4. Initially, the character or length of stay of the refugees in Indonesia was temporary, but later in practice they stay for 10 years, 15 years and waiting for uncertainty. Can the Placemaking program assist them to live their lives? Can this placemaking activity provide a lesson or benefit for the local government as the front line, to invite all stakeholders to think creatively in responding to the unclear regulatory situation in Indonesia. Initially the local government wanted to help, but then they became exhausted, therefore the local government must be creative in finding solutions.*

Akino Tahir

A: I personally see placemaking very helpful, because the main purpose of doing this is to see how it brings changes to the physical space in the city or public. What is more important is the process of change that occurs, the process of social interaction of those involved in the Placemaking activity itself, and reflecting on how this can help people to live in transit or in times of uncertainty; the process of interaction with new people in our environment, with those of us who have lived in that environment for a long time. This goal is very achievable in the context of the lives of refugees. Placemaking can be a tool to encourage an open, spontaneous interaction, without forcing the people in the environment.

Risye Dwiyan

A: In my opinion, refugees have different types of support groups that do not necessarily happen in the same environment. In our opinion, the concept of placemaking will be very helpful for the refugees and the local community; they can support each other. As migrants, refugees need to know the latest information and this placemaking may help them in terms of exchanging information through direct interaction with local community. The urge to have spatial closeness in life will definitely arise, especially during a crisis, including a pandemic; thus, local governments should find creative solutions for that. If you are interested in developing a placemaking approach, we are open for collaboration. If the city is inclusive, then all kinds of activities in the villages will be inclusive. The local government can use this strategy as a concept for events, inviting refugees to participate in the programs they have. Our society is a society that has good, friendly social capital. Our community does not have a problem if it has to be facilitated by the local government itself or from other stakeholders.

- 5. I am one of the refugees who is very grateful to the RDI UREF team, because from PUD 1-8 a lot of Indonesians are being open minded to refugee problems. What are the plans in the future regarding health and education for refugees? Many refugees in Indonesia are in the 10-20 years age group and unable to attend school, or continue to the senior high school and even university. Also, regarding health service, there is no health insurance for refugees. Are there any plans or solutions in the future to solve these problems?*

Nino Viartasiwi

A: These are all basic human needs. This problem remains unresolved because there are no regulations that allow refugees to receive formal education. Even though they can attend school, they cannot take the National Examination and do not get a diploma as proof that they have undergone this phase of education. Refugees in Indonesia also do not have permission to register for subsidized health insurance to receive the facilities due to existing regulations.

RDI UREF does not have a specific discussion on this issue, but in the future perhaps we would invite other research institutions that have conducted research specifically on cost and benefit analysis, on how the research may strengthen the involvement of refugees in Indonesia or provide arguments regarding refugees' access to livelihood, health, and education in Indonesia

Akino Tahir

A: I agree with Nino, all of these issues affected the lives of refugees in Indonesia. One of the things being considered is a placemaking project to encourage interaction. In this process we also included a learning process for all fellow participants, both refugees and local youth. We are planning to run a mentorship program to refugees who are interested to learn soft skills in research such as conducting interviews, and so on. In my opinion, the skills are important in life. As individuals, we always reflect on what we can do together to help refugees according to our fields or expertise.

6. *Seeing the success of UREF for a placemaking project in Makassar and its implementation plans in other cities, are there any future plans to design a placemaking toolkit with the context of refugees in Indonesia?*

A: Yes, after we conduct several placemaking activities in the future, in order to have a more succinct and thorough learning.

7. *If the RDI team UREF concerned with migrants in Indonesia, what about the case of Indonesian citizens living abroad? Many victims of human trafficking come from Indonesia because of issues of justice.*

A: RDI focuses on issues of resilience, while RDI-UREF focuses on issues of urban refugees who leave their home country due to conflicts and war, not on immigrants. There is a fundamental difference between those who are refugees or asylum seekers and immigrants.

Regarding Indonesian immigrants abroad, there is the Ministry of Foreign Affairs of the Republic of Indonesia which is tasked to provide certain services and protection to Indonesian citizens abroad, including defense and advocacy for trafficking victims. Apart from the Ministry of Foreign Affairs, there are also other non-governmental organizations that focuses on advocacy work.

RDI-UREF of course considers that the issue of trafficking is important, but we are aware of our limitations which cannot possibly cover all the issues. It is very good if you can initiate an advocacy work on this issue as part of the services within the community.

8. *Who are the representatives from the central government expected to attend? RI President or the Minister? Related to placemaking for urban refugees.*

Nino Viartasiwi

A: We expect the legislators or legislative representatives, namely Commission I DPR RI. In December 2019, there was a state convention related to refugees in Geneva, and at that time Indonesia sent a delegation where the chairperson was the Chairman of Commission I of the Indonesian Parliament, Mrs. Meutya Hafid. We hoped to have an opportunity to discuss with her about their next steps, but it hasn't worked for now. We just want to learn and hear at least from established institutions.

Akino Tahir

A: Nino previously mentioned about the representatives of the Indonesian delegation in Geneva, at the Global Refugee Forum, a renowned event held by the United Nations. Apart from the chairman of Commission I DPR RI, perhaps one of them was the Indonesian delegation, who is a representative of the Ministry of Foreign Affairs and his/her field of work related to this issue. We also would like to have representatives from UN Habitat, to discuss topic about public spaces and human interactions in public spaces. Since we are talking about an interdisciplinary approach, I think it is also important to talk with government agencies that work with UN Habitat.

9. *What is the most interesting finding of 7 PUD with diverse topics that have been discussed?*

A: PUD 7 shows that the difficulties caused by a pandemic afflict anyone who is in a certain area (e.g., cities) regardless of the nationality. Thus, support for those affected with COVID-19 should not be discriminated

10. *Are there any plans to organize other activities similar to PUD series that simultaneously address unfulfilled themes or expectations?*

A: RDI-UREF will create a podcast series by presenting speakers according to the chosen or prepared topic. The Podcast Series will launch in January 2021

11. *What can young people and students do to help other volunteers?*

There is a lot of things you can do! Always start by looking at ourselves, what we can do within our limitations and our respective situations - only you can answer these. In addition, there is always an option to become an active volunteer, disseminate neutral and fact-based information (always check the credibility of the news), and gain knowledge by participating in useful activities, such as this Pop Up Discussion series. If we are able to do more, we can also give charity or donation to relevant organizations.

12. *Where are the places where refugees are located in Indonesia? To be honest, I've only heard on the news about the arrival of refugees in Indonesia.*

A: There are several cities and districts in Indonesia, for example Jakarta, Bogor, Medan, Makassar, Pekanbaru, Tanjung Pinang, and Lhokseumawe.

13. *Are the Kikigaki, Machiaruki, and other methods the standard methods of placemaking for refugees since they were chosen for this action-research?*

A: In the literature and existing reports, there is no standard method of refugee placemaking, not even placemaking in general. By using *Kikigaki* and *Machiaruki* methods, we aimed to test their suitability for the context of refugee youth and local communities.

The *Kikigaki* and *Machiaruki* methods are practical methods that we use considering the target audiences, namely young people. Young people need fun activities, so we consider these three methods to facilitate interaction. *Kikigaki* is intended to help participants understand themselves and their culture, and after that share their understanding with others. *Machiaruki* helps them recognize their environment and hone sensitivity to the necessities of living together.

14. *For the concept of placemaking, which involved children in the research, is there a process of mentoring children from adults to ensure their comfort, safety, and confidentiality of their ideas?*

A: Of course. All participants must obtain written permission to participate from their parents or guardians. All participants also give their consents (written permission) for publication, media release and so on, and have the right to refuse if they do not wish to be published. All facilitators, including volunteers, also received specific briefings on how to work with children to ensure their comfort and safety.

15. *Can we get involved as volunteers?*

A: Of course. We are very open to anyone who wants to volunteer, but for the time being it is still unclear because we don't have a plan yet, plus the current situation - the pandemic has severely affected our research plans. But if you are in the cities where these refugees are, and if we have more research, of course we are very open to accepting volunteers.

16. *Is the concept of placemaking for refugees permanent in nature or temporary? How have the local residents responded so far regarding the existing placemaking activities?*

Akino Tahir

A: Regarding the concept, whether permanent or temporary, it can be both. The community response is also one that makes us surprised and pleased because it turns out that we think that there will be many questions from the parents or guardians of the participants about this activity. Regarding community development projects, it is necessary to provide assistance or a deeper explanation to the parents of the participants involved in the activity. We gave a clear explanation to everyone who asked about this project, and they gave positive responses. Even the head of village was very supportive at that time, and many of the refugee community or local community attend the Mini Festival organized by us.

17. *What are the key points of the three processes or methods used by the research team? How to relate the key points of these three processes within the research objectives themselves?*

A: Initially we had a very big goal, social integration, because we envisioned social integration as something that could be achieved with this Placemaking process that we

created. In fact, it took a substantial process, so we changed it to 'social interaction'. To start communicating, the participants needed a trigger or encouragement and assistance so we had to adapt to the existing conditions. One of the conditions at that time was the very diverse profiles of the participants from these two groups.

In the end, what couldn't be achieved at that time was between *Kikigaki* and *Machiaruki*. Initially, with *Kikigaki*, we wanted to explore the values they had that were passed down by their parents and from their culture, and translated into a common space. We wanted to see how to combine the different values that were explored in the *Kikigaki* stage through *Machiaruki* and the subsequent processes (initial ideas). Since we had to completely change the design due to the relocation of the location of the refugee camp, we didn't have enough time to conduct the process, and we thought it was no longer relevant because our refugee friends no longer lived in the same place.

Because of that, we changed the concept to Temporal Placemaking and organized a Mini Festival at the village with the participants, so that they could be honed in how to collaborate and try to activate the sub-district office which could potentially be a meaningful place for both groups. But none of that happened because the refugees have been relocated. That makes us realize that one of the characteristics of refugees, at least in transit countries is that they do not have control over the space they occupy, they still have to follow local authorities.

If we're asked whether the goal is 100% achieved? The answer is no. However, we learned many lessons for the next Placemaking activities so we can design the next action-research even better.

18. *Are there cities in Indonesia that have paid attention to the concept of Placemaking when placing refugees in the community? If not, how biased or deficient is the current conception of space applied to refugees?*

As far as we know, we have been searching for existing approaches in Indonesia, both through research and movement. Also, as far as we know, no one has implemented these Placemaking in Indonesian cities yet. Talking about space, we cannot say that we are being biased or not, we really hope that there is enough public space to trigger positive interactions for all. In my opinion, the public space is an absolute prerequisite for healthy social interaction between various residents, including refugees.

19. *Is it possible to replicate this project placemaking for other group age (children and parents or adults)? If so, are there any plans for that?*

The placemaking approach makes it possible to involve both children and the parents or adults. However, it is necessary to adjust the method. It could be that some or all of the *Kikigaki*, *Machiaruki*, and Mini Festival methods conducted in Makassar last year are not suitable for the age group other than youth.

In the meantime, we are postponing Placemaking activities because of the current situation (pandemic).

Appendix

Webinar participants

Total number of participants: 118 on Zoom of whom hosts/moderator/presenters/organizers: 8, and 140 views on RDI YouTube channel¹

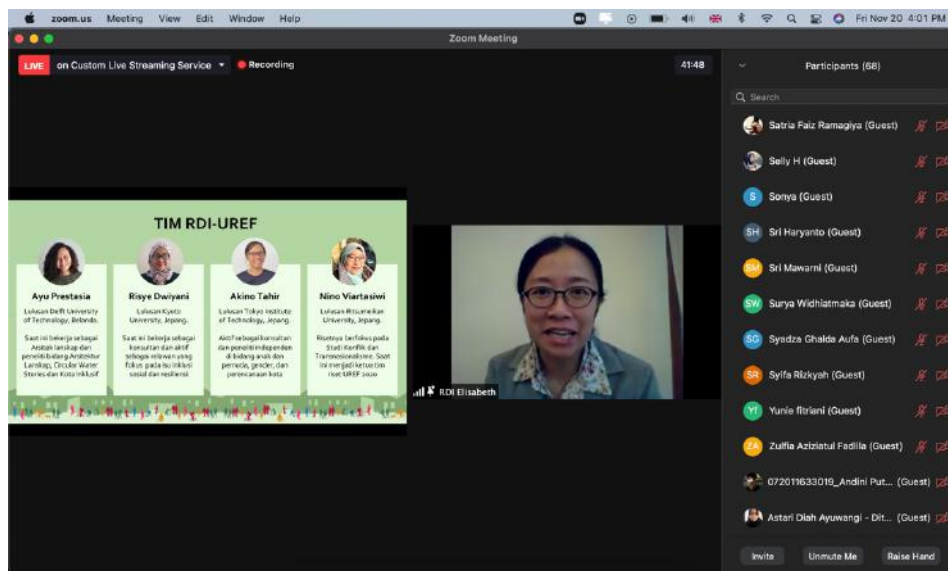


Fig. 1 Host introducing the RDI UREF team

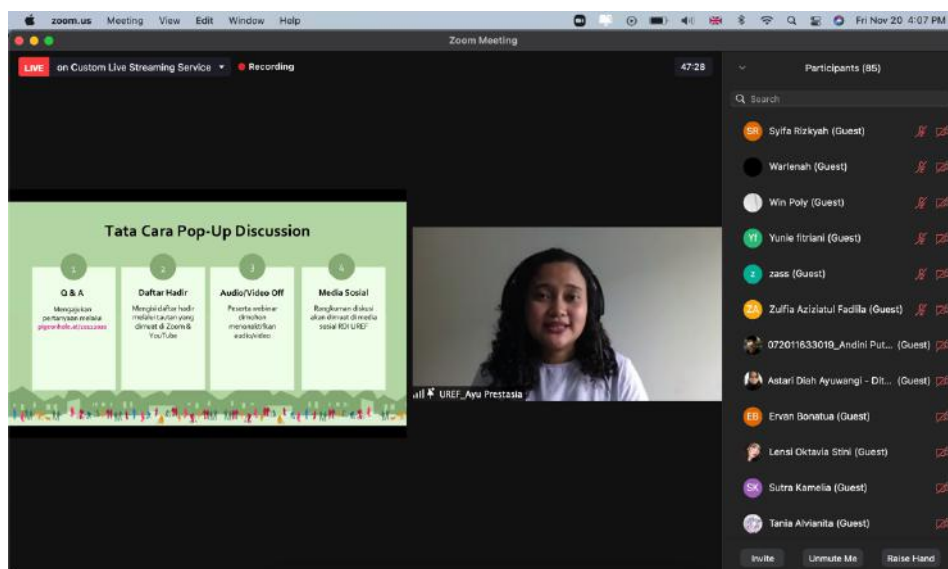


Fig. 2 Housekeeping of PUD 8 Discussion

¹ Pop Up Discussion Series No. 8: https://www.youtube.com/watch?v=s_WuB2XKgV8



Fig. 3 Elisabeth Rianawati, M.Eng as the host



Fig. 4 Ayu Prestasia, MSc as the moderator

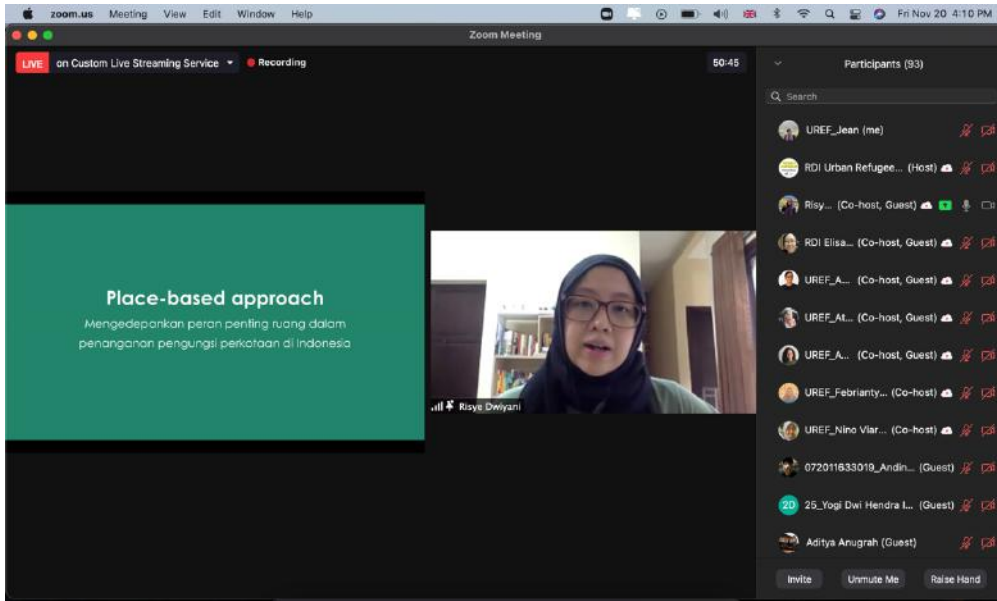


Fig. 5 Risye Dwiyani, M.Eng as the first speaker

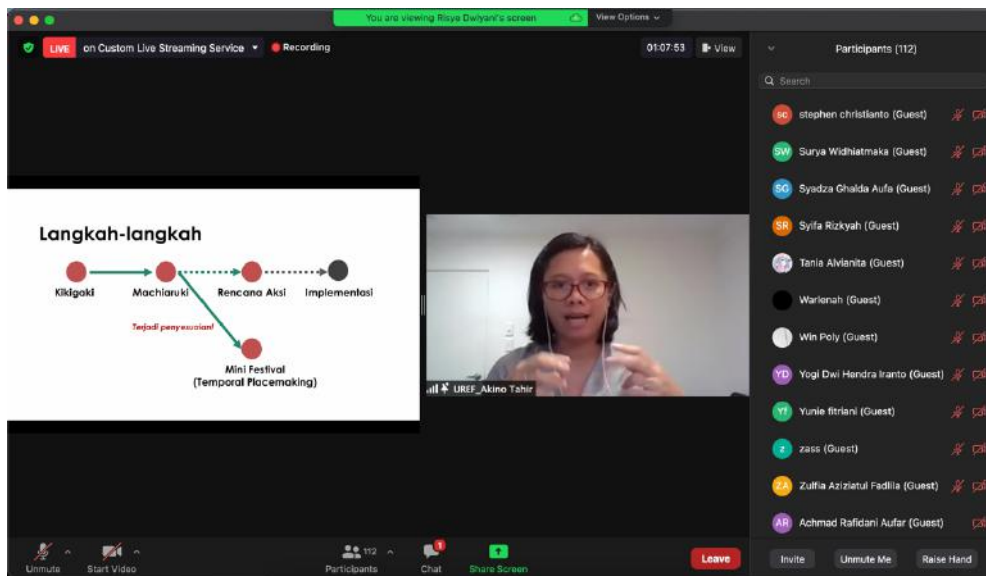


Fig. 6 Dr Akino Tahir as the second speaker

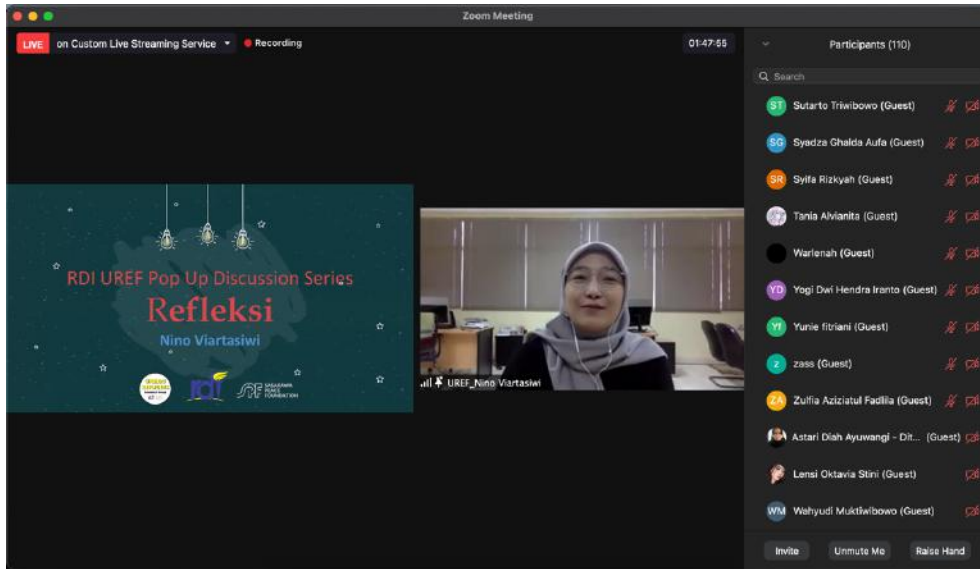


Fig. 7 Dr Nino Viartasiwi as the third speaker

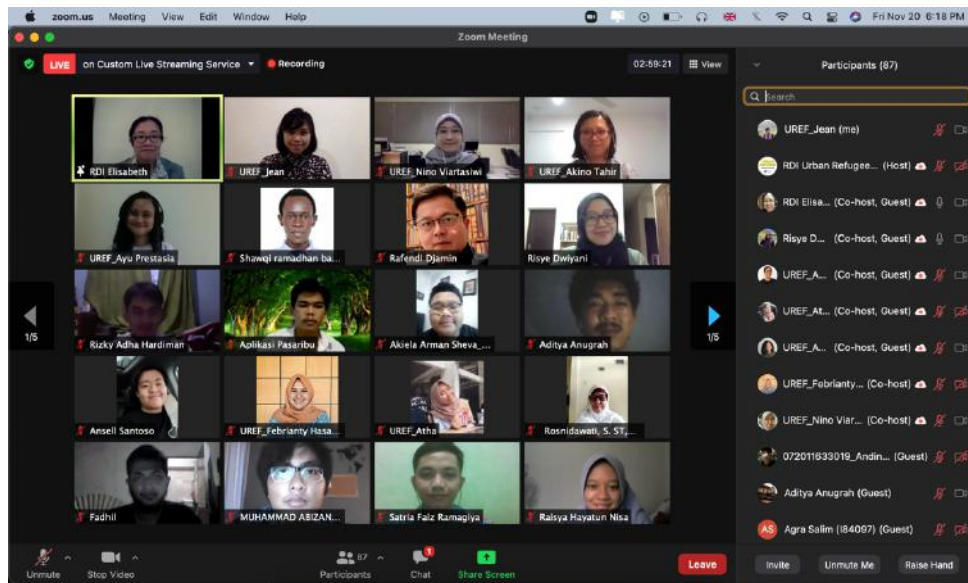


Fig. 8 Group Photo (All Participants on Zoom – Screen 1)

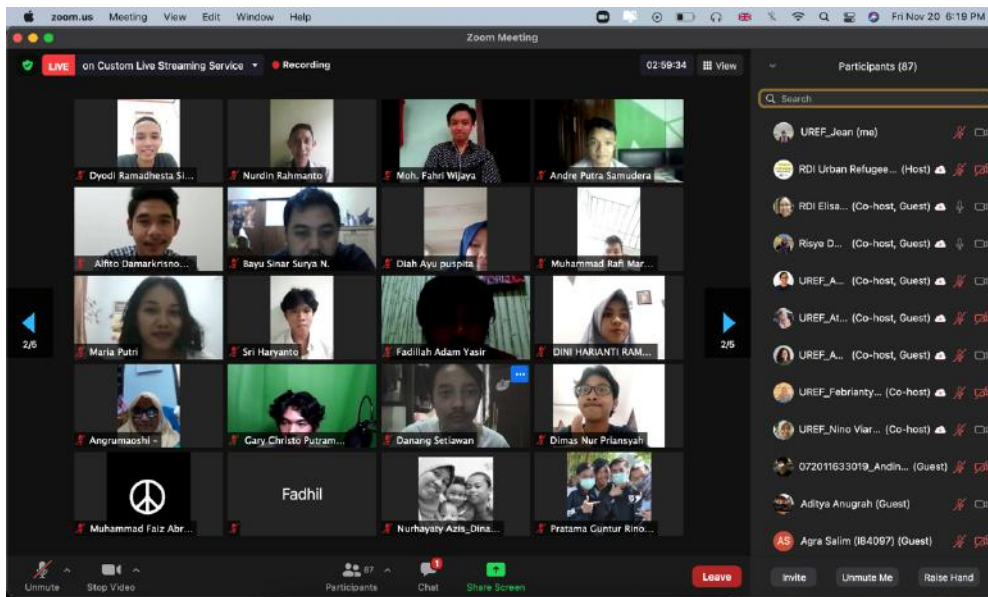


Fig. 9 Group Photo (All Participants on Zoom – Screen 2)

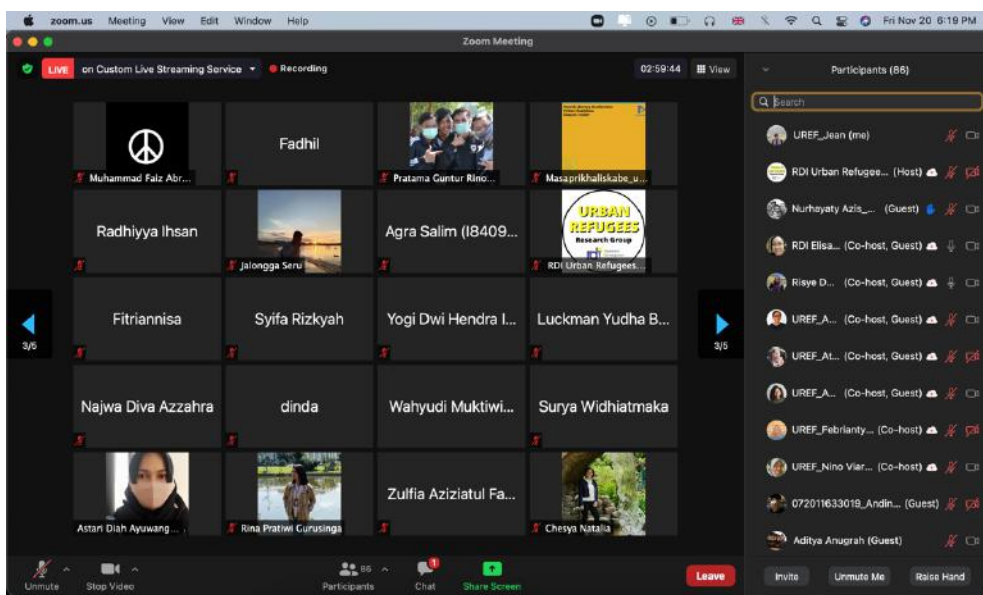


Fig. 10 Group Photo (All Participants on Zoom – Screen 3)

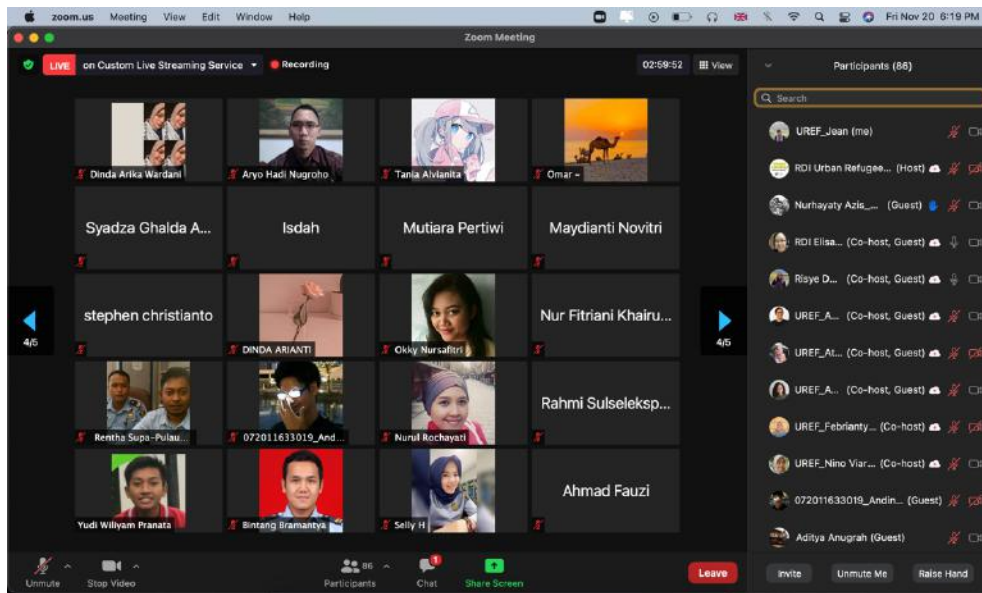


Fig. 11 Group Photo (All Participants on Zoom – Screen 4)

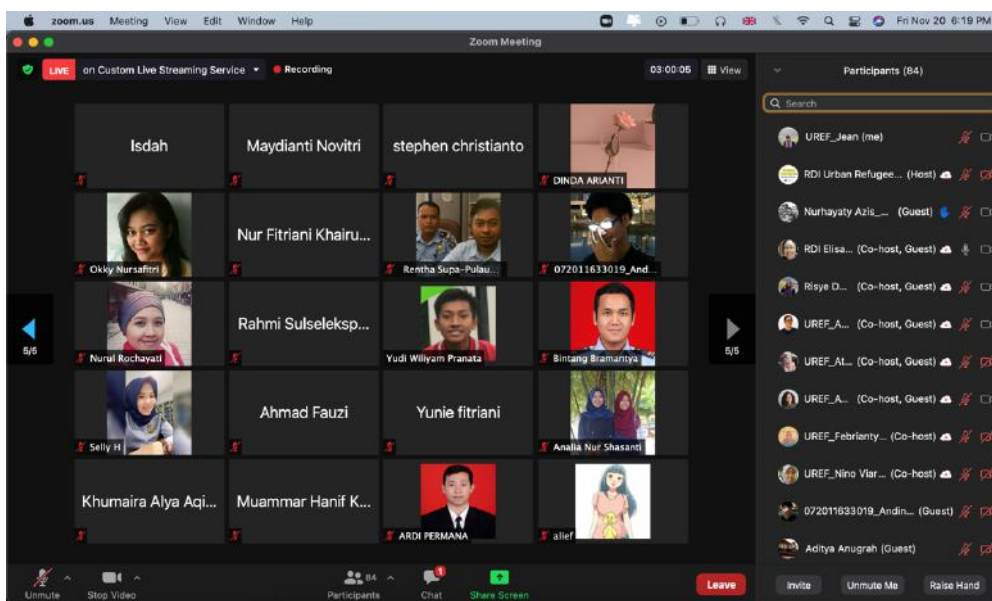


Fig. 12 Group Photo (All Participants on Zoom – Screen 5)

Q&A Session

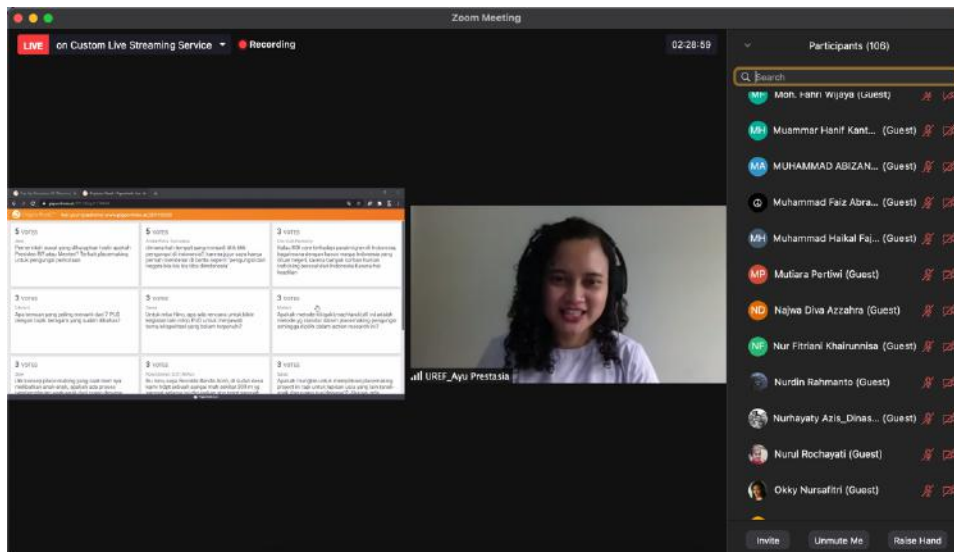


Fig. 13 Moderator presenting list of questions at Pigeonhole platform

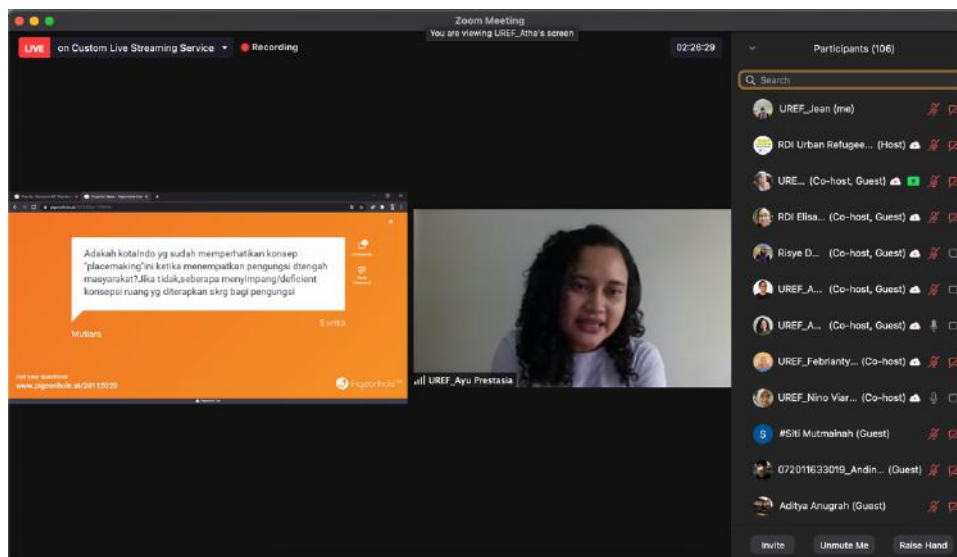


Fig. 14 Moderator presenting the most voted question at Pigeonhole platform

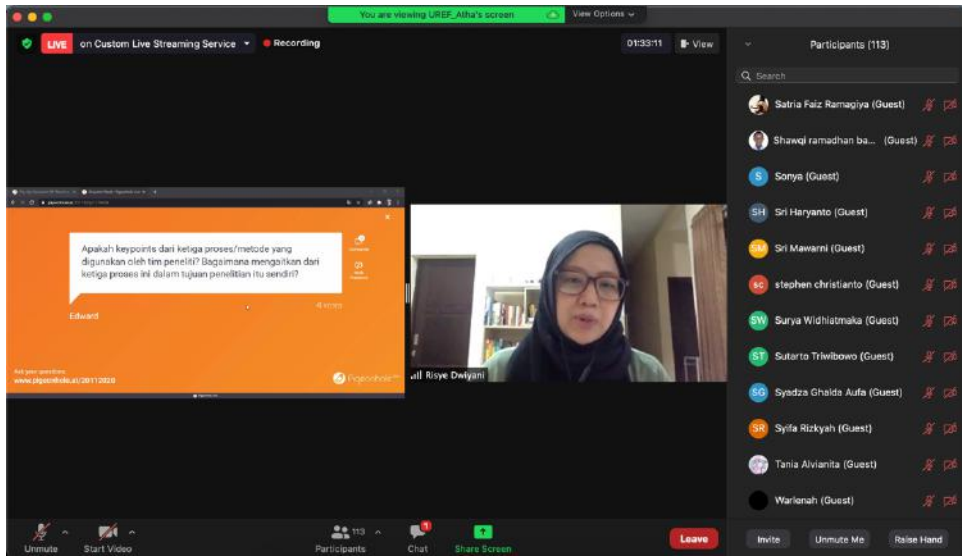


Fig. 15 The first speaker answering chosen question from Pigeonhole

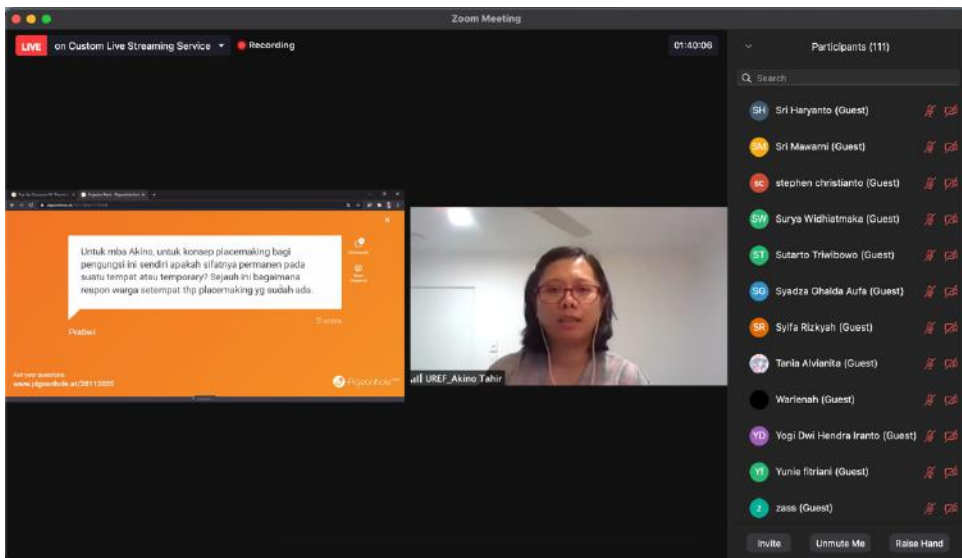


Fig. 16 The second speaker answering chosen question from Pigeonhole



Fig. 17 The fourth speaker answering chosen question from Pigeonhole



Fig. 18 Participant asking question to the speakers (open session)



Fig. 19 Participant asking question to the speakers (open mic session)

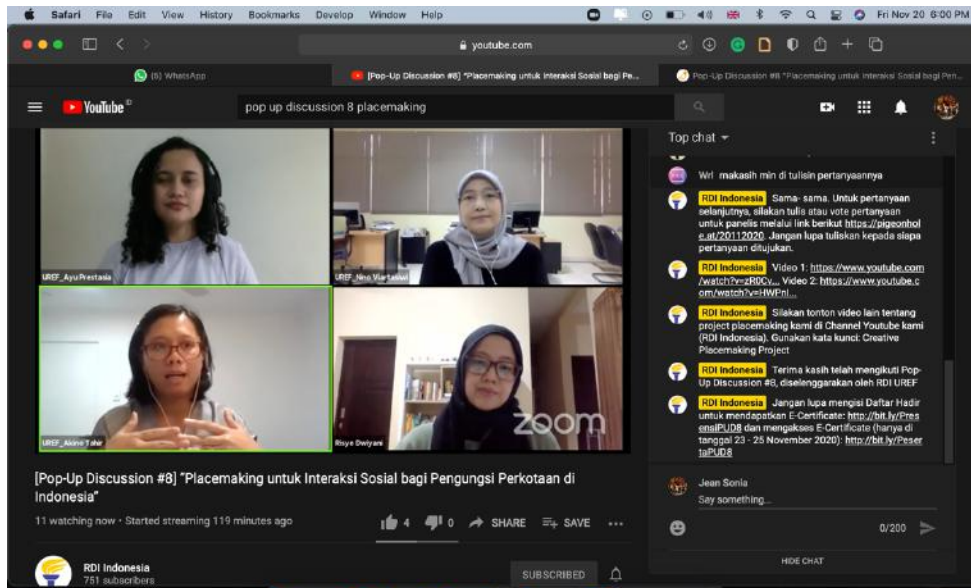


Fig. 18 Speakers and moderator during Q&A session

